

Unlike the other chapters of The Desire of Ages being reviewed in this research, chapter 76 presents a character study of the life of one of the disciples of Jesus. In this insightful work on the betrayer of Jesus, Ellen White draws on the various references to Judas in the gospel records to construct a composite account of a life which could have fulfilled another destiny.

The arrangement of the chapter opens with the recognition of Judas as betrayer of Jesus and then takes the reader back to the time Judas joined the little band of disciples. The long story of Judas' basic character weakness is traced through the various episodes and in each event the attitudes and motives of Judas are chronicled. Finally, after once again reading of Judas at the trial of Jesus we are led beyond the present focus of the narrative sequence to the scene of Judas' death, an event alluded to in the trial account but nowhere presented in Scripture with the detail found in Ellen White's commentary.

Prior to the composition of chapter 76 Ellen White had written at various times on the life of Judas. The earliest account is found in Spiritual Gifts, pages 52 and 53. In the 15 sentences found in chapter VIII on "The Trial of Jesus," Ellen White restricts her comments to the attitudes and actions of Judas in seeking the release of Jesus at the trial before Caiaphas.¹ We did not find any source

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parallels in the SG text or any apparent use of these sentences in the DA text. Since the content reappears in the later Spirit of Prophecy writings we omitted the SG material from our text presentation.

The narrative material on Judas was found in three chapters of The Spirit of Prophecy, Volume III. Apart from a few sentences from chapter VII, "In the Garden,"² the major contribution of the SP text to the DA, chapter 76, may be found in chapter VI, "The Passover Supper,"³ and in chapter VIII, "In the Judgment Hall."⁴ Only those sentences treating the experience of Judas and utilized in the composition of the chapter under study, however, will appear in our text presentation or be listed in the comparative table.⁵

In addition to the SP material, several articles and manuscripts were produced by Ellen White prior to the writing of chapter 76.⁶ In 1893 The Signs of the Times

¹Sentences 41-55.

²Sentences 157-162, pp. 105, 106.

³Sentences 3-20.

⁴Sentences 204-246.

⁵We have tried to list all such EGW parallels in Table A. The SP sentences involving greater literary dependency upon other sources will also usually be found in the text presentation. Additional EGW parallels may be found by comparing the SP chapters with their DA counterparts, i.e., "The Passover Supper" of SP III with either "A Servant of Servants" or "In Remembrance of Me" of DA.

⁶References to Judas may be found in Letter 63, 1893, pages 9 and 10; Letter 51a, 1895, page 11; and Letter 153a, 1897. These letters and miscellaneous references to Judas in various journal articles were not of a substantial enough nature to warrant their presentation in this report.

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published a piece on "The Character to Be Tested," which portrays Judas as an example of one who failed the test of Satan's temptations.¹ One year later the same journal contained an article on "A Lesson from the Experience of Judas."² Here we are shown the fruitage of a life lived without learning from the life of Christ.

These two articles do not appear to have directly influenced the writing of chapter 76 except perhaps in the style of the chapter's composition.³ But they do contain some sentences which were later incorporated into Manuscript 120, 1897, a document used in the composition of the DA text. Since through their use in this later text they form part of the literary tradition behind chapter 76, we have included them in Appendix D.

Ellen White wrote at least four manuscripts during 1897 which contain commentary on the life of Judas. Manuscript 28, dated April 22, 1897, by the copyist Minnie Hawkins, carries the title, "Judas." Portions of this text appeared in two issues of the Review and Herald for 1897 and in chapter 76 of DA.⁴

A second manuscript from the year of 1897 deals with Judas' reaction to the last effort of Christ to win him over.⁵ Though a reference to this experience is included in

¹ST, Vol. 20, No. 7, December 18, 1893.

²ST, Vol. 20, No. 59, December 24, 1894.

³This point is discussed under redaction analysis.

⁴RH, Vol. 74, No. 40 (October 5, 1897) and No. 41 (October 12, 1897).

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the chapter under review, we found no evidence that Manuscript 64, 1897, was used here.

The same may be said for Manuscript 100, 1897. This four-page document, dated September 15, 1897, is entitled "The Arrest of Christ." This text commenting on the life of Judas discusses the role of Judas in the garden arrest but does not appear to have been used for the brief reference to this incident in chapter 76.

The fourth and final 1897 manuscript, entitled "Judas," is Manuscript 120, dated October 27, 1897. This document combines the older SP material and the ST articles of 1893 and 1894 with some new commentary to form the major structural component for chapter 76.

The literary parallels for chapter 76 of the DA text and the earlier writings used in the composition of this commentary on the life of Judas were taken from the following sources: Alfred Edersheim, The Life and Times of Jesus the Messiah, Vol. 2 [LTJM];¹ Marcus Dods, The Gospel of John, Vol. 2 [GJ];² Frederic Farrar, The Life of Christ [LC];³ William Hanna, The Life of Christ [LC];⁴ J. H. Ingraham, The Prince of the House of David [PHD];⁵ Frederick Wilhelm Krummacher, The Suffering Saviour [SS];⁶ William Smith, editor, A Dictionary of the Bible [DB];⁷ and E. W. Thayer, Sketches from the Life of Jesus [SLJ].⁸

⁵MS 64, "The Compassion of Christ," five pages, dated June 6, 1897.

¹Edersheim, op. cit. The initials of the book title

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Most if not all of these works have been introduced earlier in this study but some have not appeared very often as possible sources. The following two sources fall into this latter category. Marcus Dods' commentary on John went through several editions as did Smith's Bible dictionary. At the time of her death Ellen White's office library carried a copy of Dods' work on John dated in 1894. Her private library held an 1873 copy of Smith's Bible dictionary.

The identification and evaluation of source parallels have not been weighted to indicate the degree of confidence we have in the accuracy of our judgment. When the parallel shows a higher degree of dependency and is one of a number of parallels from the same source we can be quite certain our evaluations are fair. If the source furnished few if any parallels and the verbal similarities are also minimal, we offer the parallel with little conviction.

There are several occasions when we listed a possible parallel without an evaluation. In such instances we felt the similarities merited notice even if we could not be

are used as an abbreviated designation of the specific book being quoted. This system of identification is used throughout the report for all source references.

²Marcus Dods, The Gospel of John, 2 volumes (London: Hodder and Stoughton, 1894).

³Farrar, op. cit.

⁴Hanna, op. cit.

⁵Ingraham, op. cit.

⁶Krummacher, op. cit.

⁷Smith, op. cit.

⁸Thayer, op. cit.

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certain of dependence. We urge the reader to consider the text, context, and thought development of both the source text and the Ellen White document when judging the fairness of our evaluations.

DA1/716 THE history of Judas presents the sad ending of a life that might have been honored of God. (11)

DA2/716 Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. (11)

DA3/716 The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. (11)

DA4/716 But it was for a purpose that his character was laid open to the world. (11)

DA5/716 It was to be a warning to all who, like him, should betray sacred trusts. (11)

DA6/716 A little before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. (11)

DA7/716 Then it was arranged that the Saviour should be taken at one of His resorts for meditation and prayer. (11)

3SP3/81 Judas, one of the twelve, proposed secretly to betray Jesus into their hands, by leading them to one of the Saviour's resorts for prayer and retirement. (11)

3SP4/81+ In this quiet place they could make sure of their prey, for there would be no multitude to oppose them. [H/15/644] (P2)

DA8/716 Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was unchanged. (11)

DA9/716 For thirty pieces of silver--the price of a slave--he sold the Lord of glory to ignominy and death. [H/110/649] (P2)

3SP5/82 Judas, ever greedy for gain, made a contract with the priests and rulers to betray his Master into their hands for thirty pieces of silver. [H/110/649] (P1)

3SP6/82 The Lord of life and glory was sold to ignominy and death by one of his disciples for a paltry sum of money. [H/110/649] (P2)

15/64 He had seen and known, as though he had been present, the immediate resort of Judas to those with whom he had so recently made his unhallowed bargain, telling them that the hour had come for carrying the projected arrangement into execution, and that he was quite sure that Jesus, as his custom all that week had been, would go out to Gethsemane so soon as the meeting in the upper chamber had broken up, and that there they could easily and surely, without any fear of popular disturbance, lay hold of him. [Hanna, LC]

110/649 They offered him thirty pieces of silver, a very paltry bribe--the price in the old Hebrew code of a slave that was gored by an ox--less than #5 of our money; a bribe insufficient of itself to have tempted even a grossly avaricious man, in the position in which Judas was, to betray his Master, knowing or believing that it was unto death. [Hanna, LC]

477.4 And yet it was surely as much in contempt of the seller as of Him Whom he sold, that they paid the legal price of a slave. [Edersheim, LTJM]

DA10/716 Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as this. [H/84/648] (P3)

3SP7/82 The heart of Judas had not suddenly grown thus base and corrupt. [H/84/648] (P3)

DA11/716 He had fostered the evil spirit of avarice until it had become the ruling motive of his life. [H/83/648] (P2)

3SP15/82 Judas was naturally avaricious, and he had fostered this evil propensity until it had become the ruling motive of his life. [H/83/648] (P2)

3SP16/82 We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really his worst enemies. [H/129/650] (P3)

3SP17/82+ They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. [H/130/650] (P3)

3SP18/83 They seal their integrity for money, and their Saviour for a little worldly advantage. [H/130/650] (P3)

DA12/716 The love of mammon overbalanced his love for Christ. (11)

DA13/716 Through becoming the slave of one vice he gave himself to Satan, to be driven to any lengths in sin. (11)

3SP8/82 His love of mammon, like any vice which is left unchecked, had daily grown stronger, until it overbalanced his love for the Saviour, and he had become an idolater. [H/83/648] (12)

3SP9/82 His mind had become debased by covetousness; and a man who is enslaved by avarice is in danger of going to any lengths in crime. [H/83/648] (P3)

84/648 For we have no reason to believe of Judas, that from the first he was an utter reprobate. [Hanna, LC]

83/648 We should be nearer the truth, I suspect, if we took him as an average specimen of what the passion of avarice, or any like passion, when once it has got the mastery, may lead any man to be and do. [Hanna, LC]

555.3 With the gloating eyes of that avarice which was his besetting sin, he might gaze on the silver coins. . . [Farrar, LC]

129/650 For if we are right in the idea we have formed of the character and conduct of Judas, there have been many since his time, there may be many still, in the same way, and from the operation of the same motives, betrayers of Christ.

130/650 For everywhere he is a Judas, with whom worldly interest, his worldly ambition, prevail over his attachment to Christ and to Christ's cause; who joins the Christian society, it may be, not to make gain thereby--but who, when the occasion presents itself, scruples not to make what gain he can of that connection; who, beneath the garb of the Christian calling, pursues a dishonest traffic; who, when the gain and the godliness come into collision, sacrifices the godliness for the gain. [Hanna, LC]

DA14/716 Judas had joined the disciples when multitudes were following Christ. [E/68,69/473] (P1)

DA15/716 The Saviour's teaching moved their hearts as they hung entranced upon His words, spoken in the synagogue, by the seaside, upon the mount. [E/69/473] (P2)

DA16/717 Judas saw the sick, the lame, the blind, flock to Jesus from the towns and cities. [E/69/473] (P2)

DA17/717 He saw the dying laid at His feet. [E/69/473] (P2)

DA18/717 He witnessed the Saviour's mighty works in healing the sick, casting out devils, and raising the dead. [E/69/473] (P2)

DA19/717 He felt in his own person the evidence of Christ's power. [E/73,74/473] (P2)

DA20/717 He recognized the teaching of Christ as superior to all that he had ever heard. (I1)

DA21/717 He loved the Great Teacher, and desired to be with Him. (I1)

DA22/717 He felt a desire to be changed in character and life, and he hoped to experience this through connecting himself with Jesus. [D/55/96] (P2)

MS(28)30 There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Jesus Christ. [D/55/96] (P2)

MS(28)31 Yes, in the companionship of Jesus, Judas would have found continual strength and aid; he might have co-operated with Christ in overcoming temptation rather than yielding to the suggestions of Satan. [D/55/96] (I2)

DA23/717 The Saviour did not repulse Judas. (I1)

68/473 He had, from such conviction as we have described, joined the movement at its very commencement.
[Edersheim, LTJM]

69/473 Then, multitudes in Galilee followed His Footsteps, and watched for His every appearance; they hung entranced on His lips in the Synagogue or on 'the Mount'; they flocked to Him from every town, village, and hamlet; they bore the sick and dying to His Feet, and witnessed, awestruck, how conquered devils gave their testimony to His Divine Power.
[Edersheim, LTJM]

73/473 And, oh! what power was there in His Face and Word, in His look and deed. [Edersheim, LTJM]

74/473 And Judas, also had been one of them who, on their early Mission, had temporarily had power given him, so that the very devils had been subject to them. [Edersheim, LTJM]

55/96 With this motive, therefore, there probably mingled in the mind of Judas a desire to be with One who could shield him from evil influences; he judged that with Jesus he would find continual aid against his weaker nature.
[Dods, GJ]

DA24/717 He gave him a place among the twelve. (11)

DA25/717 He trusted him to do the work of an evangelist. (11)

DA26/717 He endowed him with power to heal the sick and to cast out devils. [E/74/473] (P1)

DA27/717 But Judas did not come to the point of surrendering himself fully to Christ. (11)

DA28/717 He did not give up his worldly ambition or his love of money. (11)

DA29/717 While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. (11)

DA30/717 He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse. (11)

DA31/717 Judas was highly regarded by the disciples, and had great influence over them. [E/50/472] (P3)

MS(28)3 He was trusted by his fellow-disciples, and by his Master he was entrusted with a special work for the church. [D/57/96] (P2)

MS(28)27 Even to the end of his companionship with the disciples Judas was not suspected by them of the evil purpose in his heart. [D/60/97] (P1)

DA32/717 He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to him in judgment and ability. (11)

MS(28)34 Judas looked upon several of the disciples as very deficient. (11)

DA33/717 They did not see their opportunities, he thought, and take advantage of circumstances. (11)

MS(28)35 They would not see their opportunities, and take advantage of circumstances. (11)

74/473 And Judas, also, had been one of them who, on their early Mission, had temporarily had power given him, so that the very devils had been subject to them. [Edersheim, LTJM]

50/472 From the circumstance that he was appointed to such office of trust in the Apostolic community, we infer that he must have been looked up to by the others as an able and prudent man, a good administrator. [Edersheim, LTJM]

57/96 That Judas was trusted by the other Apostles is manifest from the fact that to him they committed their common fund,-- [Dods, GJ]

60/97 Even to the end he was unsuspected by his fellow-Apostles; and to the end he had an active conscience. [Dods, GJ]

64.2 He soon showed himself possessed of superior abilities, acute understanding, strong excitability, and energetic will, and therefore seemed, as he was probably soon conscious of himself, to be capable of deeds of a superior kind than the limited current of quiet, civil life, affords opportunity for performing. [Krummacher, SS]

DA34/717 The church would never prosper with such shortsighted men as leaders. (11)

MS(28)36 The church would never prosper with such short sighted men. (11)

DA35/717 Peter was impetuous; he would move without consideration. [D/57b/96] (I2)

MS(28)37 Peter was so impetuous; he would move without consideration. [D57b/96] (I2)

DA36/717 John, who was treasuring up the truths that fell from Christ's lips, was looked upon by Judas as a poor financier. [D/57a/96] (I2)

MS(28)18 John, who was gathering the power of the truths that fell from the lips of Christ, and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. [D/57a/96] (I2)

DA37/717 Matthew, whose training had taught him accuracy in all things, was very particular in regard to honesty, and he was ever contemplating the words of Christ, and became so absorbed in them that, as Judas thought, he could not be trusted to do sharp, far-seeing business. [D/57c/96] (I2)

MS(28)39 Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. [D/57c/96] (I2)

DA38/717 Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his ability as a manager. [D/57d/96] (I2)

MS(28)44 His practical financiering ability if exercised and enlightened and moulded by the Holy Spirit, would have been of great service to the little church, and by the sanctification of his spirit he would have had a clear insight, a correct discernment to appreciate heavenly things. [D/58/96] (P2)

DA39/717 Judas regarded himself as the capable one, who could not be overreached. (11)

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57a/96 That Judas was trusted by the other Apostles is manifest from the fact that to him they committed their common fund,--not to John, whose dreamy and abstracted nature ill fitted him for minute practical affairs; [Dods, GJ]

57b/96 not to Peter, whose impulsive nature might often have landed the little company in difficulties; [Dods, GJ]

57c/96 not even to Matthew, accustomed as he was to accounts; [Dods, GJ]

57d/96 but to Judas, who had the economical habits, the aptitude for finance, the love of bargaining, which regularly go hand in hand with the love of money. [Dods, EB]

58/96 This practical faculty for finance and for affairs generally might, if rightly guided, have become a most serviceable element in the Apostolate, and might have enabled Judas more successfully than any other of the Apostles to mediate between Church and the world. Dods, GJ]

DA40/717 In his own estimation he was an honor to the cause, and as such he always represented himself. (I1)

DA41/717 Judas was blinded to his own weakness of character, and Christ placed him where he would have an opportunity to see and correct this. (I1)

DA42/717 As treasurer for the disciples, he was called upon to provide for the needs of the little company, and to relieve the necessities of the poor. [H/93/648] (P2)

DA43/717+ When in the Passover chamber Jesus said to him, "That thou doest, do quickly" (John 13:27), the disciples thought He had bidden him buy what was needed for the feast, or give something to the poor. (I1)

DA44/718 In ministering to others, Judas might have developed an unselfish spirit. (I1)

DA45/718 But while listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his covetous disposition. [D/93,94/101] (I2)

DA46/718 The small sums that came into his hands were a continual temptation. (I1)

DA47/718 Often when he did a little service for Christ, or devoted time to religious purposes, he paid himself out of this meager fund. (I1)

DA48/718 In his own eyes these pretexts served to excuse his action; but in God's sight he was a thief. (I1)

DA49/718 Christ's oft-repeated statement that His kingdom was not of this world offended Judas. [E/92,93/77] (P2)

DA50/718 He had marked out a line upon which he expected Christ to work. (I1)

93/648 The little company that he had joined had chosen him to be their treasurer, to hold and dispense the slender funds which they possessed. [Hanna, LC]

93/101 Naturally covetous, he fed his evil disposition during those years he carried the bag for the disciples; . . . [Dods, GJ]

94/101 This he does, regardless of the frequent admonitions he hears from the Lord addressed to others; and as he finds excuses for his own avarice in the face of these admonitions, and hardens himself against the better impulses that are stirred within him by the words and presence of Christ, his covetousness roots itself deeper and deeper in his soul. [Dods, GJ]

96, 97/649 The temptation was greater than he could resist. He became a pilferer from that small bag. [Hanna, LC]

92, 93/77 Gradually, increasingly, came the disenchantment. It was quite another Kingdom, that of Christ; quite another Kingship than what had set Judas aglow. [Edersheim, LTJM]

DA51/718 He had planned that John the Baptist should be delivered from prison. [E/95/77] (P3)

MS(120)27 He had planned that John the Baptist should be delivered from prison. [E/95/77] (P3)

DA52/718 But lo, John was left to be beheaded. [E/75,76/473] (P1)

DA53/718 And Jesus, instead of asserting His royal right and avenging the death of John, retired with His disciples into a country place. [E/76,77a/473] (P1)

MS(120)28 But lo, John was left to be beheaded, and Jesus withdrew himself and his disciples into a country place, instead of avenging the death of John. [E/76,77a/473] (P1)

DA54/718 Judas wanted more aggressive warfare. (11)

MS(120)29 Judas wanted more aggressive warfare. (11)

DA55/718 He thought that if Jesus would not prevent the disciples from carrying out their schemes, the work would be more successful. [E/77a/473] (P3)

MS(120)30 He thought that if Jesus would not prevent the disciples from carrying out their schemes, the work would be more successful. [E/77a/473] (P3)

DA56/718 He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. [E/77b/473] (P1)

MS(120)31 He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded form Christ a sign from heaven. [E/77b/473] (P1)

DA57/718 His heart was open to unbelief, and the enemy supplied thoughts of questioning and rebellion. (11)

95/77 His confidence must have been terribly shaken when the Baptist was beheaded. [Edersheim, LTJM]

75/473 But, step by step, had come the disappointment. [Edersheim, LTJM]

76/473 John was beheaded, and not avenged; on the contrary, Jesus withdrew Himself. [Edersheim, LTJM]

77a/473 This constant withdrawing, whether from enemies or from success--almost amounting to flight--even when they would have made Him a King; [Edersheim, LTJM]

77b/473 this gathering enmity of Israel's leaders, and His marked avoidance of, or, as some might have put it, His failure in taking up the repeated public challenge of the Pharisees to show a sign from heaven; [Edersheim, LTJM]

DA58/718 Why did Jesus dwell so much upon that which was discouraging? [E/77c/473] (I2)

MS(120)33 Why did Christ dwell so much upon that which was discouraging? [E/77c/473] (I2)

DA59/718 Why did He predict trial and persecution for Himself and for His disciples? [E/77c/473] (P3)

MS(120)34 Why did he portray his own trials and persecutions, and point to the trial and persecution of his disciples? [E/77c/473] (P3)

DA60/718 The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. [E/77c/473] (P2)

MS(120)35 The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. [E/77c/473] (P2)

DA61/718 Were his hopes to be disappointed? [E/77c/473] (P1)

MS(120)36 Were his hopes to be disappointed? [E/77c/473] (P1)

DA62/718 Judas had not decided that Jesus was not the Son of God; but he was questioning, and seeking to find some explanation of His mighty works. (I1)

DA63/718 Notwithstanding the Saviour's own teaching, Judas was continually advancing the idea that Christ would reign as king in Jerusalem. (I1)

DA64/718 At the feeding of the five thousand he tried to bring this about. (I1)

DA65/718 On this occasion Judas assisted in distributing the food to the hungry multitude. (I1)

DA66/718 He had an opportunity to see the benefit which it was in his power to impart to others. (I1)

DA67/718 He felt the satisfaction that always comes in service to God. (I1)

DA68/718 He helped to bring the sick and suffering from among the multitude to Christ. (I1)

DA69/718 He saw what relief, what joy and gladness, come to human hearts through the healing power of the Restorer. (I1)

77c/473+ . . .last, and chief of all, this constant and growing reference to shame, disaster, and death--what did it all mean, if not disappointment of all those hopes and expectations which had made Judas at the first a disciple of Jesus? [Edersheim, LTJM]

DA70/718 He might have comprehended the methods of Christ. (I1)

DA71/718 But he was blinded by his own selfish desires. (I1)

DA72/718 Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. (I1)

DA73/718+ It was he who set on foot the project to take Christ by force and make Him king. (I1)

DA74/719 His hopes were high. (I1)

DA75/719 His disappointment was bitter. [E/77c/473+] (P2)

DA76/719 Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. [E/82/474] (P2)

MS(120)38 Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. [E/82/474] (P2)

DA77/719 He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. [E/82/474] (B1)

DA78/719 He saw that Christ was offering spiritual rather than worldly good. [E/91/475] (I2)

MS(120)40 He saw that Christ was offering spiritual rather than worldly good. [E/91/475] (I2)

MS(120)42 At this time he made shipwreck of faith. [E/85/474] (I2)

MS(120)44 His jealousy was aroused when he was not included with the three disciples chosen to witness the transfiguration of Christ upon the mount. [E/87/474] (I2)

DA79/719 He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. (I1)

DA80/719 He determined not to unite himself so closely to Christ but that he could draw away. (I1)

DA81/719 He would watch. (I1)

293.1 There were those present on this occasion, who were taking the gauge of Jesus as "the leader and commander of the people," and estimating his worth as a captain. Judas was evidently among the foremost in proposing and carrying out the exaltation of his Master; and the loudest in objecting to being sent away to the other side. [Thayer, SLJ]

[See Edersheim, LTJM, 77c/473, above]

82/474 As if we were pressed to name a definite moment when the process of disintegration, at least sensibly, began, we would point to that Sabbath-morning at Capernaum, when Christ had preached about His Flesh as the Food of the World, and so many of His adherents ceased to follow after Him; [Edersheim, LTJM]

293.8 This refusal of the crown was the pivotal point, on which turned the rejection of the Nazarene by the Jewish nation. [Thayer, SLJ]

293.4 The vi. ch. of John, which is a specimen of his teaching for a time, was inexpressibly offensive to them, and led to loud murmurs, Judas being the chief complainant. [Thayer, SLJ]

91/475 When the Messianic faith of Judas gave place to utter disappointment, the moral and spiritual character of Christ's Teaching would affect him, not sympathetically but antipathetically. [Edersheim, LTJM]

85/474 But this moral element was the very cliff on which Judas made shipwreck. [Edersheim, LTJM]

87/474 We see disappointment in his face when not climbing the Mount of Transfiguration and disappointment in the failure to heal the lunatick child. [Edersheim, LTJM]

87/77 We shall, perhaps, best understand it when following the progress of this trial in him who, at last, made shipwreck of his faith: Judas Iscariot. [Edersheim, LTJM]

557.9 All we know is that henceforth he was ever anxiously, eagerly, suspiciously upon the watch. [Farrar, LC]

DA82/719 And he did watch. (I1)

DA83/719 From that time he expressed doubts that confused the disciples. (I1)

DA84/719 He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. (I1)

DA85/719 All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. (I1)

DA86/719 He would introduce texts of Scripture that had no connection with the truths Christ was presenting. (I1)

DA87/719 These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. (I1)

DA88/719 Yet all this was done by Judas in such a way as to make it appear that he was conscientious. (I1)

DA89/719 And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. (I1)

DA90/719 Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed. (I1)

DA91/719 His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. (I1)

DA92/719 The dissension as to which of them should be greatest was generally excited by Judas. [E/88/474] (P2)

MS(120)45 When the disciples disputed by the way as to who should be greatest, his voice was often heard. [E/88/474] (P1)

97.1 That Judas in all other respects conducted himself circumspectly is proved by the fact that, though other Apostles incurred the displeasure of Christ and were rebuked by Him, Judas committed no glaring fault till this last week. Even to the end he was unsuspected by his fellow-Apostles; [Dods, EB]

88/474 In the disputes by the way, in the quarrels who was greatest among them, in all the pettiness of misunderstandings and realistic folly of their questions or answers, we seem to hear the echo of his voice, to see the result of his influence, the leaven of his presence.
[Edersheim, LTJM]

DA93/719 When Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. (11)

DA94/719 He thought that a mistake had been made. (11)

DA95/719 If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. (11)

DA96/719 If Judas were only received as a counselor, he thought, he could suggest many plans for the advantage of the little church. (11)

DA97/719 His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ. (11)

DA98/720 In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. (11)

DA99/720 Under his influence the leaven of disaffection was fast doing its work. [E/88/474] (P2)

MS(120)47 Under his influence the leaven of this disaffection was fast developing. [E/88/474] (P2)

DA100/720 The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. (11)

DA101/720 This, a year before the betrayal, Christ declared. (11)

DA102/720 "Have not I chosen you twelve," He said, "and one of you is a devil?" John 6:70. (11)

DA103/720 Yet Judas made no open opposition, nor seemed to question the Saviour's lessons. (11)

DA104/720 He made no outward murmur until the time of the feast in Simon's house. (11)

295.3 No interview, that our Lord had while on earth, had a greater influence upon the sentiments and conduct of his disciples, than his conversation with the rich young ruler. . . . We can imagine that no one felt the disappointment more keenly than he, whose lips were hermetically sealed against remonstrance. [Thayer, SLJ]

[see E/88/474 above]

DA105/720 When Mary anointed the Saviour's feet, Judas manifested his covetous disposition. [E/89/474] (P2)

MS(120)50 When Mary anointed the Saviour's feet with the precious ointment, Judas manifested his covetous disposition. [E/89/474] (P2)

DA106/720 At the reproof from Jesus his very spirit seemed turned to gall. [H/103/649] (P3)

DA107/720 Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. (11)

DA108/720 This will be the experience of everyone who persists in tampering with sin. (11)

DA109/720 The elements of depravity that are not resisted and overcome respond to Satan's temptation, and the soul is led captive at his will. (11)

DA110/720 But Judas was not yet wholly hardened. (11)

DA111/720 Even after he had twice pledged himself to betray the Saviour, there was opportunity for repentance. (11)

DA112/720 At the Passover supper Jesus proved His divinity by revealing the traitor's purpose. (11)

DA113/720 He tenderly included Judas in the ministry to the disciples. (11)

DA114/720 But the last appeal of love was unheeded. (11)

DA115/720 Then the case of Judas was decided, and the feet that Jesus had washed went forth to the betrayer's work. (11)

89/474 And in it all we mark the downward hastening of his course, even to the moment when, in contrast to the deep love of a Mary, he first stands before us unmasked, as heartless, hypocritical, full of hatred--disappointed ambition having broken down into selfishness, and selfishness slid into covetousness, even to the crime of stealing that which was destined for the poor. [Edersheim, LTJM]

102/649 At the supper in Bethany, it vexed him to see that box of ointment of spikenard, which might have been sold for three hundred pence, wasted on what seemed to him an idle piece of premature and romantic homage. [Hanna, LC]

103/649 It vexed him still more to hear his Master rebuke the irritation he had displayed, . . . [Hanna, LC]

299.3 It was done out of revenge for the great disappointment of his life, and the terrible rebukes which were as a sword in his bones. [Thayer, SLJ]

69.7 That moment, the evil will of Judas overcame the last and most powerful attraction of mercy, and the sin against the Holy Ghost was perpetrated. [Krummacher, SS]

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DA116/720 Judas reasoned that if Jesus was to be crucified, the event must come to pass. [E/99/475] (P3)

DA117/720 His own act in betraying the Saviour would not change the result. [F/556.6] (P3)

DA118/720 If Jesus was not to die, it would only force him to deliver Himself. [F/556.6] (P3)

MS(120)64 If Jesus was not to die, it would only force him to deliver himself from his enemies. [F/556.6] (P3)

MS(28)48 So he was willing to put the matter to the test, and bring the crisis. [D/81/100] (P2)

DA119/720 At all events, Judas would gain something by his treachery. [E/100/475] (P3)

DA120/720 He counted that he had made a sharp bargain in betraying his Lord. (11)

DA121/720 Judas did not, however, believe that Christ would permit Himself to be arrested. (11)

DA122/720 In betraying Him, it was his purpose to teach Him a lesson. (11)

DA123/720 He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. (11)

DA124/720 But Judas knew not that he was giving Christ up to death. (11)

DA125/720 How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! (11)

DA126/720 How often they had pronounced judgment against themselves! (11)

99/475 Christ would be crucified; this was quite certain.
[Edersheim, LTJM]

556.6 Doubtless other motives mingled with, strengthened--perhaps to the self-deceiving mind and blinded soul substituted themselves for--the predominant one. "Will not this measure," he may have thought, "force Him to declare His Messianic kingdom? At the worst, can He not easily save Himself by miracle? If not, has He not told us repeatedly that He will die; and if so, why may I not reap a little advantage from that which is in any case inevitable?
[Farrar, LC]

81/100 Judas was weary of this inactivity: might he not himself bring matters to a crisis by giving Jesus into the hands of His enemies, and thus forcing Him to reveal His real power and assert by miracle His kingship? [Dods, GJ]

100/475 In the general cataclysm let Judas have at least something. [Edersheim, LTJM]

392.8 And since Jesus had made up his mind to perish, and was certain to do so if He persisted in his present views, why might not he make some gain of the business? [Kitto, DBI]

DA127/720+ Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made his escape. (11)

DA128/721 Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken. [D/99.7] (P3)

DA129/721 Judas decided to put the matter to the test. [H/112/649] (P2)

DA130/721 If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. (11)

MS(28)49 If he really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally and come to his assistance. (11)

DA131/721 This would forever settle many minds that were now in uncertainty. (11)

DA132/721 Judas would have the credit of having placed the king on David's throne. [S/320a.8] (P3)

MS(28)50 Then he, Judas, would have the credit of having caused him to be crowned king on David's throne. (11)

DA133/721 And this act would secure to him the first position, next to Christ, in the new kingdom. [S/320a.8] (P3)

DA134/721 The false disciple acted his part in betraying Jesus. (11)

99.7 It has been supposed that when he delivered up his Master into the hands of the chief priests he expected that our Lord would save Himself by a miracle. [Dods, GJ]

112/649 But this scheme of his would bring his Master to the test. [Hanna, LC]

320a.8 Not the love of money, nor revenge, nor fear, nor disappointment, but policy, a subtle plan to force on the hour of the triumph of the Messianic kingdom, the belief that for this service he would receive as high a place as Peter, or James, or John: this it was that made him the traitor. [Smith, DB]

DA135/721 In the garden, when he said to the leaders of the mob, "Whomsoever I shall kiss, that same is He: hold Him fast" (Matt. 26:48), he fully believed that Christ would escape out of their hands. [H/42,43/645] (P2)

DA136/721 Then if they should blame him, he could say, Did I not tell you to hold Him fast? (11)

DA137/721 Judas beheld the captors of Christ, acting upon his words, bind Him firmly. (11)

DA138/721 In amazement he saw that the Saviour suffered Himself to be led away. [H/122/650] (P2)

DA139/721 Anxiously he followed Him from the garden to the trial before the Jewish rulers. (11)

DA140/721 At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. (11)

DA141/721 But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death. [H/124/650] (P3)

3SP27/125 But when he saw him meekly submitting to their abuse, suffering himself to be tried and condemned to death, his heart smote him, and he realized the full extent of his own crime--he had sold his divine Master to shame and death. [H/124/650] (P3)

DA142/721 As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. (11)

DA143/721 Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas! (11)

DA144/721 The tall form of Judas was now seen pressing through the startled throng. (11)

42,43/ 645 Judas knew how in such a manner he had previously escaped. He must have had a strong impression that it would not be so easy thing to accomplish the arrest, when he told the men, "Whomsoever I shall kiss, that same is he; take him, and hold him fast." Take him; and hold him! it will only be if he please to be taken and to be held that they will have any power to do it. [Hanna, LC]

122/650 If not, then how are we to explain his surprise when he saw his Master, though still possessing all his wonderful power, as he showed by the healing of the servant's ear, allow himself to be bound and led away like a felon? [Hanna, LC]

124/650 Then it was, when all turned out so differently from what he had anticipated, that the idea of his having been the instrument of his Master's death entered like iron into the soul of Judas. [Hanna, LC]

DA145/721 His face was pale and haggard, and great drops of sweat stood on his forehead. (I1)

DA146/721+ Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. (B2)

3SP33/126 Afterward the money which Judas had cast down before the priest was used for the purchase of a public burial ground. (B2)

DA147/722 Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. (I1)

DA148/722 Caiaphas angrily shook him off, but was confused, and knew not what to say. (I1)

DA149/722 The perfidy of the priests was revealed. (I1)

DA150/722 It was evident that they had bribed the disciple to betray his Master. (I1)

DA151/722 "I have sinned," again cried Judas, "in that I have betrayed the innocent blood." (B2)

DA152/722 But the high priest, regaining his self-possession, answered with scorn, "What is that to us? see thou to that." Matt. 27:4. (B2)

DA153/722 The priests had been willing to make Judas their tool; but they despised his baseness. (I1)

DA154/722 When he turned to them with confession, they spurned him. (I1)

DA155/722 Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. (I1)

DA156/722 The Saviour did not reproach His betrayer. (I1)

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DA157/722 He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. (11)

3SP16/124 He knew that he was suffering the bitterest remorse for his crime. (11)

3SP28/125 He remembered how kind and considerate Jesus had ever been to him, and his heart filled with remorse and anguish. (11)

DA158/722 Yet Jesus spoke no word of condemnation. (11)

DA159/722 He looked pityingly upon Judas, and said, For this hour came I into the world. (11)

DA160/722 A murmur of surprise ran through the assembly. (11)

DA161/722 With amazement they beheld the forbearance of Christ toward His betrayer. (11)

DA162/722 Again there swept over them the conviction that this Man was more than mortal. (11)

DA163/722 But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over his accusers? (11)

DA164/722 Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! (11)

DA165/722 It is too late! (11)

DA166/722 He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.
[H/125/650] (P1)

3SP32/126 He felt unable to live to see Jesus crucified, and, in an agony of remorse, went out and hanged himself. [H/125/650] (P2)

337.1 The deepest remorse now seized upon the wretched Judas, and his soul was agitated by the horrors of despair. [Fleetwood, LC]

337.3 The innocence and benevolence of his Master, the many favors he himself had received from him, and the kind offices he had done for the sons and daughters of affliction, crowded at once into his mind and rendered his torments intolerable. Racked with these agonizing passions, and unable to support the misery, he threw down the wages of his iniquity in the temple, and confessing at the same time his own sin and the innocence of his Master, went away in despair, and hanged himself. [Fleetwood, LC]

125/650 Then it was, that, overwhelmed with nameless, countless disappointments, vexations, self-reproaches, his very living to see his Master die became intolerable to him, and in his despair he flung his ill-used life away. [Hanna, LC]

DA167/722 Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. [I/1/402] (P2)

MS(120)101 Later that same day, on the road from Pilate's judgment hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. [I/1/402] (P2)

DA168/722 As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. [I/1/402] (P2)

DA169/722 It was a most revolting sight. [I/1/403] (P1)

DA170/722 His weight had broken the cord by which he had hanged himself to the tree. [I/2,3/403] (P1)

DA171/722 In falling, his body had been horribly mangled, and dogs were now devouring it. [I/2,3/403] (P1)

DA172/722 His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. [I/4/403] (I2)

DA173/722 Retribution seemed already visiting those who were guilty of the blood of Jesus. [I/7/403] (P2)

3SP37/126 If any testimony had been needed to prove the innocence of Jesus, it was given in the confession of Judas. [K/209.8] (P2)

1/402 Here Rabbi Amos could speak no more to Him, for the crowd dragged Him off out of the court of Gabbatha, and so down the steep street, in the direction of the gate of the kings, that leads out to Calvary, the public place of execution . . . [Ingraham, PHD]

12,13/402+ On the way, as they crossed the open space where once stood the palace and the statue of Antiochus Seleucus, the eyes of the Rabbi were attracted by the cries and pointed fingers of many of the people, to the body of a man lying dead at the foot of a withered fig-tree. Upon drawing nearer, he recognized the features of the man Judas, who had so basely betrayed his Master! [Ingraham, PHD]

1/403 The spectacle which he exhibited was revolting, and horrid to look upon! [Ingraham, PHD]

2,3/402 About his neck was wound a fragment of his girdle, the other half being still secured to a limb of the tree, showing how he had met his fate. The cord had broken by his weight, and being a fleshy man, he had, most dreadful to relate, in the fall burst asunder, and the hungry dogs that infest the suburbs, were feeding upon his bowels. [Ingraham, PHD]

4/403 With cries of horror, several of the mob drove them away; but the Roman Centurion, whom Pilate had ordered to crucify Jesus for the Jews, directed four of his soldiers to convey the hideous corpse from sight, and see that it was either burned or buried. . . [Ingraham, PHD]

7/403 This looks like Divine retribution, and, as if Jesus were, in truth, the favored Prophet of the Highest. [Ingraham, PHD]

209.8 How strongly and triumphantly, therefore, must the heavenly radiance of Jesus' innocence have been reflected even by the darkened mirror of his treacherous soul, that, in spite of the injury just mentioned which he thereby occasioned himself, he could not refrain from honouring Jesus by such a confession! Truly, scarcely ever has a more powerful hymn of praise to the holiness of the Lamb of God been heard, than sounds in our ears in the despairing outcry of his betrayer; and where has the innocence of Jesus been more powerfully attested, than by the testimony which the unhappy murderer is compelled by conscience to give against himself? [Krummacher, SS]

Judas

Analysis

Chapter 76 presents some unusual problems for source and redaction analyses. Evidently Marian Davis also recognized the special nature of Ellen White's comments on Judas. She did not list any references to Scripture on the title page of this chapter.¹ There are other chapters which do not carry footnotes referring the reader to the corresponding scriptural passages.² No other chapter, however, treating a specific personality, is presented apart from a scriptural context.³ The chapter on Judas is clearly a composite construction, a mosaic in which the various experiences of Judas throughout his discipleship with Jesus are allowed to reveal the colorful character of one who was not destined to be a traitor. The commentary recounts the early discipleship of Judas, the interaction of Judas with the other disciples, his reaction to the preaching of Jesus, his influence on the other disciples, his personal interest in the Messianic claims of Jesus, and the efforts of Jesus to woo and win the heart of Judas.

¹The working-manuscript copy of the earlier chapters of the DA text carry text references at the bottom of the title page for most chapters. The first published edition also carries the same basic references with the explanatory phrase added, "This chapter is based on . . ." This evidence leads us to assume that Marian Davis supplied the scriptural references.

²Chapter 3 on "The Fullness of Time" is the only other chapter from the 15 covered in this report which does not give the texts on which the chapter is built.

³Cf. "Nicodemus," chapter 17; "Levi-Matthew," chapter 28; "The Centurion," chapter 32; "The Good Samaritan," chapter 54; and "Zacchaeus," chapter 61.

Judas

Many of the comments of Ellen White involve insights into the attitudes, motives, and aspirations of Judas which are far from explicit presentation in Scripture. The extrabiblical aspects of chapter 76 may in part explain why no Bible references are listed in support of the commentary.

The broad scope of this chapter's content made it difficult to locate possible source parallels. The various episodes in the life of Judas do not occupy independent chapters of the DA text. If commented upon at all, they are treated in connection with other themes. Where the content does not correspond to the main topic of the chapters selected for this study, we would not have included the subject content in our search for literary parallels.¹

The synthesis of the Judas story in chapter 76 also introduces problems of omission and duplication. For example, the betrayal is only briefly mentioned in chapter 76 since it is covered in the chapter on Gethsemane.² The appearance of Judas before Caiaphas, however, is given extensive coverage in chapter 76 but not mentioned in chapter 75, which treats the appearance of Jesus "Before Annas and the Court of Caiaphas."

We shall have more to say about the composition of this chapter under "Redaction Analysis" below. Let us first identify the sources utilized by Ellen White.

¹For example the early discipleship of Judas, and Jesus' treatment of Judas, are part of chapter 30 of the DA text, "He Ordained Twelve," pages 293-295.

²DA, chapter 74, pages 694-696.

Source Analysis - The Desire of Ages

According to our analysis, chapter 76 yields 55 sentences which show some dependency upon a literary source. In Table 1, page 697, we list on line 01 the various types of parallels found. Out of the 55, there were 11 sentences evaluated as Strict Paraphrase, 21 as Simple Paraphrase, 14 as Loose Paraphrase, and one sentence exhibiting dependency in the use of a Bible reference. A Partial Independence rating was given to 8 sentences, and 115 sentences were attributed solely to Ellen White. There were three quotations from the Bible which were not counted in the dependency evaluation. Once again no examples of Verbatim were found in the DA text. In Appendix A the full listing of the 173 sentences of chapter 76 is given with the individual sentence evaluations and sources where parallels have been found.

When we apply the scale of dependency values to the parallels, the following averages result. Excluding the Bible quotations, the average literary dependency for the 170 sentences is 1.12. If we also exclude the categories of independence, and limit the evaluation to the categories of dependency, as registered by the 55 sentences, the average dependency for the chapter is 3.47.

Table 1 also includes the data on our analysis of the pre-DA Ellen White writings on Judas. These figures will be discussed under the next section.

Table 2 presented on page 698 shows the distribution of

TABLE 1
EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 76
Ellen White Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
	V1 Strict Verbatim	V2 Verbatim	P1 Strict Paraphrase	P2 Simple Paraphrase	P3 Loose Paraphrase	B1 Source Bible	I2 Partial Independence	I1 Strict Independence	B2 Bible	
01. DA	00	00	11	21	14	01	08	115	03	173
02. 3SP	00	00	01	05	06	00	01	03	01	17
03. MS(28)	00	00	01	04	00	00	04	05	00	14
04. MS(120)	00	00	04	05	04	00	04	01	00	18
TOTALS PRE-DA	00	00	06	14	10	00	09	(09)	(01)	49

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 76

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Bible	00	00	00	00	00	00	00	00	03	03
02. Hanna IC	00	00	01	06	03	00	00	00	00	10
03. Smith BD	00	00	00	00	02	00	00	00	00	02
04. Farrar IC	00	00	00	00	02	00	00	00	00	02
05. Edersum LRLJM	00	00	06	11	06	01	02	00	00	26
06. Ingraham PHD	00	00	04	02	00	00	01	00	00	07
07. Thayer SLJ	00	00	00	01	00	00	00	00	00	01
08. Dods EB	00	00	00	01	01	00	05	00	00	07
TOTALS DA Text	00	00	11	21	14	01	08	00	(03)	58

Judas

sources used in chapter 76. One can also note the type of parallels provided by the different sources. The sources have been listed according to their dates of publication. Of the sources named in Table 2, Hanna's Life of Christ is the earliest, and Dods' commentary on John from The Expositor's Bible is the latest.

Edersheim furnished 26 parallels, or nearly half of those found in the entire chapter. Hanna provided 10, and Ingraham and Dods were each used 7 times. Three other writers, Smith, Farrar and Thayer, furnished together five parallels.

The majority of the parallels found in the DA text are due to the influence of Ellen White's earlier writings on the composition of this chapter. Table A, pages 700-703, lists seven published texts and/or unpublished manuscripts which have been utilized directly or indirectly to some extent in the composition of this chapter on Judas. Of the 55 sentences containing source parallels in the DA text, only four appear to have been added beyond the contribution of the earlier writings.¹

The parentheses and brackets indicate where duplicate use of a sentence has resulted in some modification to the sentence form. Parentheses indicate a change from the earliest form of the sentence. Brackets are used when

¹DA26 is similar to a statement appearing in ST(94) but it is reflecting the influence of Edersheim. The remaining three, DA31, 75, and 135, have not been found in the previous writings, and contain parallels from Edersheim (DA31, 75) and Hanna (DA135).

TABLE A

SENTENCE PARALLELS IN ELLEN G. WHITE WRITINGS FOR CHAPTER 76

<u>3SP</u>	<u>ST(93)</u>	<u>ST(94)</u>	<u>MS 28</u> 1897	<u>RH(97)</u> Oct. 5	<u>RH(97)</u> Oct.12	<u>MS 120</u> 1897	<u>DA</u>
			1	1			1
							2
							3
							4
							5
3a/81						(1) ¹	6
3b/81						(2)	7
						3	8
6/82						(4)	9
						5	10
15/82	(19)					[6]	11
8a, d/82						7	12
9/82						(8)	13
10a/82						(9)	14
10b/82						(10)	15
12/82						(11,12)	16
12/82						(13)	17
10c, 11/82						(14)	18
13/82						15	19
			29a	27a			
			29b	29b			(20)21b
			58	28			21a
			30	30			(22)
							23
		3					(24)
							25
		6					(26)
	15					16	27
	14					(17)	28
	17					18	29
	16					(19)	30
							31
			34	37			(32)
			35	38			33
			36	39			34
			37	40			35
			38	41			(36)
			39,40	42,43			37
			41	44			38
			42	45			(39)
			4	(46)			[40]
						20b, c	(41)
						20a, 22b	42
							43

¹Parentheses/brackets indicate modification of earlier text form.

TABLE A - CHAPTER 76
(Continued)

<u>3SP</u>	<u>ST(93)</u>	<u>ST(94)</u>	<u>MS 28</u> <u>1897</u>	<u>RH(97)</u> <u>Oct. 5</u>	<u>RH(97)</u> <u>Oct.12</u>	<u>MS 120</u> <u>1897</u>	<u>DA</u>
							44
	20a					(21)	[45]
						22a,c	46
						23	47
						24	48
		7				25	(49)
		8				26	50
		9a				27	51
		9b				28a	52
		9c				28b	(53)
		10a				29	54
		10b				30	55
		11				(31)	56
		12				(32)	57
		13a				33	58
		13b				34	(59)
		16				(35)	60
		15				(36)	61
		17				37	(62)
							63
							64
							65
							66
							67
							68
							69
							70
							71
							72
			54	59			73
							74
							75
		40				(38)	76
						39	77
						40	78
							79
							80
							81
							82
							83
			73	63			(84)
			79	65			85
			80	66			(86)
			81	67			(87)
			83	69			88
			84	70			89
			87	71			90

TABLE A - CHAPTER 76
(Continued)

<u>3SP</u>	<u>ST(93)</u>	<u>ST(94)</u>	<u>MS 28</u> <u>1897</u>	<u>RH(97)</u> <u>Oct. 5</u>	<u>RH(97)</u> <u>Oct.12</u>	<u>MS 120</u> <u>1897</u>	<u>DA</u>
						45	(92)
							93
							94
							95
							96
							97
		44a				(46)	98
		44b				(47)	99
			85,86		72		100
							101
							102
	20b					(48)	[103]
	21					49	104
<u>222/125</u>	<u>27,28</u>	<u>(45-6a)</u>				50	105
		45b				(51)	106
	<u>29,31</u>					(52)	[107]
						53	108
	30					(54)	109
						55	110
						56	111
						57	112
						58	113
						59	114
		55				(60,61a)	115
		57a				(62)	116
						63	117
		57b				(64)	[118]
		58a				(65)	119
		58b				66	120
			18			(67)	121
							122
							123
							124
			19		6		(125)
			20		7		(126)
<u>158/105</u>			(21)		8		[127abc]
			22		9		(127d)
			25		11ab		(128)
			26		12		
			48		11c		(129)
			49		13		(130)
			51		15		131
			50		14		132
			52		16		133
							134
							135
							136

TABLE A - CHAPTER 76
(Continued)

<u>3SP</u>	<u>ST(93)</u>	<u>ST(94)</u>	<u>MS 28</u> <u>1897</u>	<u>RH(97)</u> <u>Oct. 5</u>	<u>RH(97)</u> <u>Oct.12</u>	<u>MS 120</u> <u>1897</u>	<u>DA</u>
157-9/106						(69)	[138]
						70	(139)
226/125						71	(140)
227/125						72, 73	(141)
						76	142
204-5/123						77	(143)
207/124						78	144
208/124						79	145
209/124						80	146
210/124						81	(147)
211/124						82	148
212/124						83	149
213/124						84	(150)
		62c				85	(151)
215/124		63				86	152
		68				(87, 89)	153
		68				(90)	(154)
217/124						91	(155)
218/124						92	(156)
219/124						93	(157)
							158
220/124						94	(159)
221/125						95a	160
221/125						95b	(161)
222/125						96	162
223/125						97	163
233/126						98, 99a	164
234/126						99b	165
235/126						100	(166)
						101	167
						102	168
						103	169
						104	170
						105	171
						106	172
						107	173
240/126						(108)	
241/126						(109)	
242/126						110	
243/126						111	
244/126						112	
245/126						113	
246/126						114	

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further modification has taken place. When neither brackets nor parentheses are used the form agrees with the latest of the earlier constructions.

The independent material of the DA text which has not been taken over from the previously written texts has, for the most part, to do with episodes in the experience of Judas discussed in earlier chapters of the DA text. Sentences 63-75 refer to the attitude of Judas at the occasion of feeding the 5,000. In chapter 39, however, no mention is made of Judas' part in the efforts of the crowd to make Jesus king.¹ In fact, this part of the narrative is described in chapter 40, "A Night on the Lake," and yet Judas is not mentioned.

Sentences 93-97 speak of the reaction of Judas to Jesus' interview with the rich young ruler.² These comments are not reflected in the earlier writings of Ellen White on Judas, nor is Judas' reaction mentioned in the DA chapter on Jesus and the wealthy, young Jewish leader. Another short section not apparently covered in the earlier materials, DA sentences 134-137, has to do with Judas' betrayal of Christ in the garden. These comments do not appear in her chapter on Gethsemane where she discusses this episode.³

¹See pages 364-371, "Give Ye Them to Eat."

²See chapter 57, pages 518-523, "One Thing Thou Lackest."

³Cf. chapter 74, especially pages 694-696.

Source Analysis - Pre-Desire of Ages

Three documents from the pen of Ellen White evidently furnished the major sources for Marian Davis' construction of chapter 76. These documents are listed in Table 1 as Spirit of Prophecy, Volume III, Manuscript 28, 1897, and Manuscript 120, also dated in 1897. Apart from the Spirit of Prophecy text, which exists in book form only, we have secretarial copies of the two manuscripts. No handwritten copies have been located. As indicated above, both manuscripts were written in 1897, and both carry the title, "Judas."¹ Neither manuscript carries the signature of Ellen White and Manuscript 120 also lacks the signature of the copyist, and date of the copying. Manuscript 28 is identified as copied by M. V. H. on April 22, 1897.²

Most of the material which we have in chapter 76 may be traced to these two manuscripts, whether source parallels or independent Ellen White commentary. We have attempted to show this dependency of the DA text on Ellen White's earlier writings through the comparisons found in Table A above. Of the 173 sentences of chapter 76, 107 are to be found in identical or similar form in Manuscript 120. The text tradition, however, extends further back in history than this manuscript from 1897. Table A shows that many

¹See pages 672, 673.

²This information is merely descriptive. Many of Ellen White's writings did not carry her signature, especially in the typical typewritten form. Some copies were stamped with a formal script signature. The initials M. V. H. stand for Minnie Hawkins.

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sentences found in Manuscript 120 had appeared in printed form earlier in Spirit of Prophecy, Volume III, and in two articles from the Signs of the Times.¹

Evidently Marian Davis, or Ellen White, worked from MS 120 in arranging chapter 76. Except for a few sentences,² the parallels from these earlier texts are to be found in MS 120 and in like sequence as they appear in the same MS.³

The typed form of MS 120 carries the date of October 27, 1897, in handscript. This date is just over six months after the copyist date of April 22, 1897, for MS 28. Yet MS 120 makes no obvious use of the earlier writing on Judas. This is not to say that the author of MS 120 was writing without the knowledge of the earlier text. It is hard to account for the lack of overlap between two manuscripts on the same topic by the same writer apart from the explanation that the writer is consciously adding to the first document, knowing that a third writing would pull the two individual accounts into a complete and coherent whole. More will be said on this point under redaction analysis below.

Some 30 DA sentences may be attributed to the influence of MS 28, which we have already in part described.⁴ When the parallel sentences as listed in Table A are compared, it is obvious, however, that in putting together the DA text,

¹ST, December 18, 1893, and December 24, 1894.

²Cf. ST(94)3 and DA(24); and ST(94)6 and DA(26) in Table A.

³See, for example, ST(93)15, 14, 17, 16, MS(120)16-19, and DA27-30, as listed in Table A.

⁴These DA sentences are 20-22, 32-40, 73, 84-90, 100, and 125-133.

the published form of MS 28 was used.

The sentences first appearing in MS 28, and finally included in chapter 76, were first published in article form.¹ The DA sequence of the sentences follows the order as printed in the Review and Herald, rather than the order as originally composed in MS 28.² It should be noted, nevertheless, that while sentence order has been changed, the text of MS 28 has remained basically the same.

The sources behind the literary parallels are listed in Table 3, page 708. Though some variation is to be found, the same sources behind the DA text are shown to have been used in the development of the pre-DA text.³ This is to be expected when our comparison table (Table A) showed such a marked similarity between the DA text and various earlier writings.

In view of the duplication of the Ellen White material, the differences in the number of parallels demand some explanation. How is it that we show more parallels from Edersheim in the DA text, over twice as many, than listed for the pre-DA text? Does the DA text add parallels from Edersheim not appearing in the earlier writings of Ellen White? The same question could be asked of the Ingraham parallels. And how is it that we have more parallels from

¹RH, October 5 and 12, 1897. See Appendix D for the full text of these articles.

²Cf. sentences 29a, 29b, 58, 30, and 4 of MS 28, with DA sentences 20-22 and 40, and with sentences 27a, 29b, 28, 30, and 46 of RH, Oct. 5, as listed in Table A.

³See Table 2, page 698.

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 76

Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Krummochr SS	00	00	00	01	00	00	00	00	00	01
02. Hanna LC	00	00	01	05	06	00	01	00	00	13
03. Farrar LC	00	00	00	00	01	00	00	00	00	01
04. Ederston LHM	00	00	04	03	03	00	04	00	00	14
05. Ingraham PHD	00	00	00	01	00	00	00	00	00	01
06. Dods EB	00	00	01	04	00	00	04	00	00	09
TOTALS Pre-DA	00	00	06	14	10	00	09	00	(00)	39

Dods and Hanna among the earlier texts than in the DA text which lists more parallels, 55 over against 39?

The answer to these questions are to be found in noticing Ellen White's characteristic pattern of using the sources and our format of text presentation.

Ellen White tended to concentrate on one or two sources in the composition of a manuscript. We have no manuscripts for the SP text, but of the 46 entries we show for the pre-DA text (Table 1), 13 of the 17 parallels listed for 3SP are attributable to Hanna.¹ Marcus Dods was used in developing Manuscript 28 and Edersheim played a dominant role in the composition of Manuscript 120. If this use of sources in the earlier texts is not evident in the DA text, we listed the earlier parallels. If, however, these earlier sentences containing the source parallels are taken over by the DA text, space considerations demanded that we not duplicate the previous writings.

There were, nevertheless, certain times when we did duplicate the pre-DA text. We added the earlier reading if it showed literary dependency and the DA text did not, if the pre-DA text showed greater dependency, or if we needed to indicate the relationship between the DA text and earlier materials, or to establish parallel contexts.

Take, for example, the Edersheim and Ingraham parallels for this chapter. Edersheim was heavily used in writing

¹Of the remaining four, 3 are listed as Bible quotes and 1 is credited to Kitto. See Appendix C for the full list of sources for the pre-DA text.

Manuscript 120. In sentences, DA14-19, we show Edersheim as the literary source for modifying the 3SP text. Since these sentences from MS 120 were taken over verbatim in the DA text, we do not include the text from the manuscript.¹ Therefore our figures list more use of Edersheim in the DA text than in the earlier MS 120 when actually the DA text was duplicating the earlier text.

A similar case can be made for Ingraham. Sentences 167-173 of DA show dependency upon Ingraham. We listed one sentence from Manuscript 120 which is virtually repeated verbatim in DA167. Having established the connection of the DA text with MS 120, we continue to show the literary dependency between the DA text and Ingraham. We do not repeat the sentences from MS 120 which first used Ingraham. We do include the relevant portions from these earlier materials in Appendix D so that the reader may review the comparative analysis as indicated in Table A with the complete textual evidence.

In view of Ellen White's methods of using sources, and our limited presentation of the text, we suggest that comparisons be limited to the DA text, or to individual sentences between the DA text and earlier Ellen White writings. This caution is especially important for the analysis of chapter 76, which is so dependent on earlier writings.

¹Cf. Table A for the textual tradition behind the DA sentences.

The evaluation of the dependent sentences listed for this chapter underscores the necessity for great care in making comparisons. When we average the dependency ratings for the 39 sentence evaluations listed in Table 3, the dependency rating for the pre-DA text is 3.2.¹ This is a lower dependency rating than for the DA text, which registered 3.47.

Typically, the earlier writings have been showing greater literary dependency than the DA. How shall we interpret our findings? Can we say chapter 76 is the exception that breaks the rule? We think not. The dependency rating has been skewed by reason of the omission of so many parallels which were duplicated in the DA. Virtually, the same sources used in the earlier writings are reflected in the DA text. Sentences 26, 31, 75, and 136 are the exceptions, not being found in the pre-DA materials.

These four sentences, standing alone in the DA, together average 4.0 in dependency. But Table 4 on page 712 lists 6 instances where evaluations differ between the earlier text and DA. In 5 out of the 6, the dependency is greater in the earlier text. The 6 sentences average 2.83 for the DA, and 3.83 for the previous writings. Once again we find the literary dependency is greater for the earlier writings than for the DA text. The use of sources is also

¹We do not evaluate the entire text tradition, because we do not list independent sentences for these earlier writings unless they are associated with dependency sentences.

TABLE 4

Desire of Ages and Pre-DA Text Evaluations Compared

Chapter 76

Same Sentence - Similar Words

No. -	<u>DA Text</u>	<u>Eval</u>	<u>Pre-DA Txt</u>	<u>Eval</u>
01. -	<u>DA9/716</u>	<u>P2</u>	<u>3SP5/82</u>	<u>P1</u>
02. -	<u>DA13/716</u>	<u>I2</u>	<u>3SP8/82</u>	<u>I2</u>
03. -	<u>DA31/717</u>	<u>P3</u>	<u>MS(28)3</u>	<u>P2</u>
04. -	<u>DA38/717</u>	<u>I2</u>	<u>MS(28)44</u>	<u>P2</u>
05. -	<u>DA92/719</u>	<u>P2</u>	<u>MS(120)45</u>	<u>P1</u>
06. -	<u>DA166/722</u>	<u>P1</u>	<u>3SP32/126</u>	<u>P2</u>

evident in the arrangement of the smaller literary units of the chapter, as we shall now review.

Redaction Analysis - The DA Text

We have already remarked on the special character of chapter 76. It does not follow the biblical narrative, yet it is not extrabiblical such as chapter 3 on "The Fullness of the Time." Here we have a number of vignettes linked together like beads on a string. The pictures are biblical but the story line is not. How do we account for this arrangement? Who put this chapter together in this fashion?

We have noted in connection with the redaction analysis of previous chapters that Ellen White often followed the thematic arrangement of a given writer when writing on a specific topic. The chapters themselves, however, as larger literary compositions, combined several smaller literary units to form the structure of the chapter. Who did this work of arrangement? Did Marian Davis edit the earlier articles and writings of Ellen White into a general pattern of separate chapters and then suggest to Ellen White which aspects of the story, as we know it from Scripture, needed further comment? Or did Marian Davis collect the earlier writings on a given topic, hand the "scrapbook" or "scrapbook section" to Ellen White for the creation of the chapter's theme and arrangement?

We may never know the answer to these intriguing literary questions, because the working manuscripts for the

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chapters no longer exist. It is just possible, however, that chapter 76 will shed some light on this problem.

Apart from 44 sentences,¹ the entire chapter may be found in two manuscripts written in 1897, one year before the DA was published. These 44 sentences are scattered throughout the chapter, the longest subunit being 70 sentences relating to the feeding of the five thousand, sentences 63-72 on page 718 of DA. Of the 44 sentences not attributable to the two 1897 manuscripts, 40 have been evaluated as Ellen White's independent work. The remaining 4 contain 3 parallels from Edersheim and one from Hanna.² It is the remaining 129,³ however, which are of special interest for the issue of redaction.

Chapter 76 is the only chapter thus far studied for which we have so much material in manuscript form. Approximately 75% of this chapter, entitled "Judas," can be directly attributed to two Ellen White manuscripts produced in 1897 and given the title of "Judas." Even the arrangement of the chapter must be attributed to these two documents, Manuscripts 28 and 120.

According to the DA column of Table A, sentence 1 of chapter 76 was taken from MS 28. Sentences 2-5 are

¹These sentences are 2-5, 23-26, 31, 43, 44, 63-72, 74, 75, 79-83, 91, 93-97, 101, 102, 122-124, 134-137, and 158.

²Sentences 26, 31, and 75 show the influence of Edersheim, and Hanna is reflected in the composition of sentence 135. This analysis can be checked by comparing Table A and Appendix A.

³It is actually 130 remaining sentences, since 21 and 127 are listed as two sentences in Table A.

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independent compositions of Ellen White enlarging on sentence 1. The next 14 sentences come from MS 120. Apart from a few independent sentences scattered here and there throughout the chapter, the text of chapter 76 moves back and forth between these two manuscripts. We should also note that the material from MS 28 was not directly taken over into the DA text. A careful scrutiny of the sentence sequence of MS 28 and that of the two Review and Herald articles developed from MS 28,¹ will show that the sentence sequence of the DA text follows the order of the RH article rather than the original manuscript order.

We have pointed out in the introduction to this study how Ellen White depended upon her literary assistants to edit and rearrange her manuscripts for publication purposes. We know this was done in the preparation of articles for the various journals of the church. It is very likely that Marian Davis constructed chapter 76 out of the October 5 and 12, 1897, articles and Manuscript 120 of the same year. Ellen White probably took this composition and added comments and transitional material, and in so doing added 44 sentences to the text.

We must, of course, bear in mind that the basic integration of the various facets of the life and work of Judas had already been done by Ellen White in her

¹Compare the MS 28 and the RH(97) Oct. 5 columns of Table A with the DA column of the same table, especially for DA sentences 20-22 and 32-40. See also DA sentences 125-133 and the parallel sentences from MS 28 and RH(97) Oct. 12.

construction of the two manuscripts on Judas. In so doing she had set the format for chapter 76. It is also in these two manuscripts that we see the sources being utilized. To understand more clearly the role of Ellen White and that of the sources in the arrangement of chapter 76, let us take a careful look at the thematic development and interdependency of these two earlier documents.

Redaction Analysis - Pre-DA Text

Manuscript 28 contains 257 sentences, in 18 pages of text, out of which about 30 enter chapter 76 via the two RH articles which appear as two consecutive but independent articles on "Judas." The text weaves together various strands of material on the life of Judas. Portions of this manuscript were rearranged and combined with other writings of Ellen White to form the RH articles used in chapter 76. Since our study is primarily concerned with the content of chapter 76, we have made no effort to compare the full text of MS 28 with the full text of the two RH articles which were developed from (at least parts of) MS 28.

The structure of MS 28 is not clearly set forth, and thematic units do not always submit to easy identification. In general Ellen White first speaks of the possibility for another kind of destiny for Judas. She goes on to mention the last trip to Jerusalem, the garden betrayal, the early history of the discipleship of Judas, his view of the other disciples as compared to himself, his covetous spirit, his

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desire to make Christ king of the Jews, his lack of a teachable attitude and inner experience, and his negative influence on the other disciples. Portions from these 87 sentences are found in the DA text.

The next 24 sentences present the burden Jesus carried in his efforts to help humanity reflect the image of God. With sentence 113 Ellen White begins comment on Judas' reaction to the anointing of the feet of Jesus in Bethany. This incident in Judas' life is only lightly treated in chapter 76, but is given in-depth coverage in chapter 62 of DA.¹ A comparative study of MS 28 with chapter 62 reveals that at least 15 sentences of the DA text were dependent upon MS 28.² Appendix D contains the full text of MS 28, as well as the corresponding sentences for DA, chapter 62.

This experience with the open rebuke by Jesus functions as a pivotal point in the life of Judas. From this feast he goes to the Jewish rulers to offer his services as a betrayer. In chapter 76 Ellen White gives one paragraph to this important encounter of Judas with Jesus.

The composite nature of MS 28 appears to have been influenced at least in part by Marcus Dods' commentary on the Gospel of John. Our source analysis indicates he

¹Cf. sentences 41-165, pages 558-566, of the DA text on "The Feast at Simon's House."

²Compare MS 28, sentence 146, with DA58-61a/560, and sentences 206-233 of MS 28 with DA144a-156/565. In view of our lack of information on when chapter 62 of the DA was composed, we must leave open the possibility that MS 28 here was dependent upon the earlier composition of chapter 62 of DA.

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furnished 9 parallels for MS 28. In his chapter on Judas he makes it a special concern to treat the character of Judas and how it was that a disciple whom Jesus called could betray such an One as Christ. There is more similarity between MS 28 and the Dods material than is apparent in the source analysis. We include a few pages from Dods in Appendix D in order that the more subtle relationship between MS 28 and this commentary may be studied further. The reader will also note what Ellen White does not take from the work of Dods.

The second manuscript composed by Ellen White on the life of Judas, MS 120, while a shorter document overall, contributed more to the development of chapter 76 than did MS 28. Out of 114 sentences from this 7-page manuscript, only 15 do not appear in our chapter.¹ With one exception the DA text follows the same sentence sequence as does MS 120.² Of the nearly 100 sentences, or 57% of the text of chapter 76 furnished by MS 120, 37 may be attributed to the influence of Spirit of Prophecy, Volume III, and 38 to two articles appearing in The Signs of the Times.³

The comments on the life of Judas in 3SP follow the sequence of events as presented in Scripture. MS 120

¹The 15 sentences are 41-44, 68, 74, 75, 88, and 108-114.

²Cf. DA, sentence 42.

³Table A shows 173 sentences in the DA text, but when compared to earlier texts the number is slightly larger, due to the multiple listing of several sentences. Cf. DA21 and 127.

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borrowed from two segments of the Judas tradition, presented in 3SP. Ellen White rearranges her earlier remarks on "The Passover Supper" in the first section she takes from 3SP.¹ Her subject concerns how one so blessed by the presence of Jesus could stoop to betrayal. The second unit taken from 3SP by MS 120 has to do with the end result of the betrayal for Judas. Here she leans on her commentary treating the experience of Judas in the judgment hall of Caiaphas and his subsequent suicide. Her closing remarks over the fulfillment of Zechariah's prophecy are included in MS 120 but not taken over by DA.²

These two selections from the SP material frame her comment as presented in MS 120. In between these opening and closing portions of MS 120, Ellen White introduced some of her independent commentary and some selected elements from the two articles appearing in The Signs of the Times.³ These two articles present character studies on Judas, but judging from the limited and selective use made of the content, it does not appear that they furnished the pattern for arranging the components of MS 120.

Our analysis seems to indicate two major controls were operating in the construction of MS 120. In the first place the absence of any duplication with MS 28 strongly suggests

¹Cf. DA6-19 with sentences 3-15 on pages 81 and 82 of 3SP. See Table A for specific notation.

²Cf. DA140-166 with sentences 204-235 on pages 123-126 of 3SP.

³ST, Dec. 18, 1893, "The Character to Be Tested," and Dec. 24, 1894, "A Lesson from the Experience of Judas."

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that in writing MS 120, Ellen White was consciously expanding on the material of MS 28, either by adding new commentary or taking over portions of her earlier writings.¹ Secondly, Ellen White was following some leads furnished by Edersheim's life of Christ which she used in producing MS 120. She generally follows the sequence of Edersheim where the parallels are plain to see.²

Edersheim covers the life of Judas in two separate sections of his account. Ellen White evidently drew from both. In Book III, chapter 37, a "psychological development" is presented.³ Here we read of the "one terrible master-passion" of Judas, his "covetousness."⁴ This deeper motivation fired his interest in the political future of Israel, particular with Jesus as the Messiah. But in this respect Judas was to experience continual disappointment. Jesus allowed John the Baptist to be beheaded, would not permit the people to make Him king, and would not stand up against the opposition of the Pharisees.⁵

In Book V, chapter VIII, Edersheim approaches the story of Judas through a "brief study of his character and history."⁶ This second account traces the path Judas took from his appointment as treasurer of the apostolic band,

¹We are assuming that Ellen White produced MS 120 even though no signature appears on the typed copy.

²Appendix C lists the sentences from MS 120 and those from Edersheim.

³Edersheim, The Life and Times of Jesus the Messiah, Book III, pp. 77-78.

⁴Op. cit., p. 77 (sentence 90).

⁵Op. cit., pp. 77, 78 (sentences 92-101).

⁶Op. cit., pp. 472ff.

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and his early impression of the ministry of Jesus, through the disappointment over the death of John the Baptist, to the "definite moment when the process of disintegration . . . began. . . ." ¹ That point was the Sabbath sermon by Jesus in Capernaum in which He presented Himself as the Bread of the world. The road is all downward from there, even to his being openly rebuked by Jesus when Judas objected to Mary's gift of the anointing.

William Hanna also interrupts his commentary on the betrayal of Jesus to treat the story of "the betrayer." In seeking to explain how it was that a disciple of the loving Lord could stoop to such a despicable deed, Hanna first talks about the power of a "dominant passion." ² In this context he also comments on Judas' attempt to release Jesus, or at least absolve his own guilt by returning the money. Hanna's account then briefly surveys Judas' life from the beginning of his discipleship, his role as treasurer for the little company, his reaction to Mary's gift of ointment, his general concern over Christ's reluctance "to exercise His kingly power," and his decision to turn Jesus over to the rulers. The character study on Judas continues with a few comments on Judas' great disappointment over Jesus' acceptance of the judgment of the Jewish rulers, and the intolerable despair which followed. Hanna returns to his narrative on the arrest of Jesus after reminding his readers

¹Op. cit., p. 474.

²This section begins at line 79 of Hanna's section of "The Betrayal and the Betrayer," pp. 643ff.

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of the process by which Jesus is still being betrayed by those who today exhibit the character traits of Judas.

We are not certain as to the degree to which Hanna's life of Christ influenced the general composite pattern of chapter 76 or its order of development. We do know Ellen White often consulted Hanna's work, and this chapter 76 contains several parallels not directly related to The Spirit of Prophecy text where Hanna was definitely used.¹

It seems reasonable to conclude that while the character study approach on Judas had already been used in the ST articles of 1893 and 1894, the development of a whole chapter on the history of Judas appears to have been strongly influenced by the works of Dods, Edersheim, and possibly Hanna. Once the two manuscripts of 1897 had put together the major elements of the narrative, it only remained for Marian Davis to integrate them into one continuous story. Probably Ellen White took over the compilation in this larger form, and added her independent comment to complete the character analysis and draw the spiritual lessons for the benefit of the intended readers.

There are definite similarities between the DA text and the commentaries of Dods, Edersheim, and Hanna. The character study on Judas falls in the middle of her narrative on the arrest and trial of Jesus. As do Hanna and Edersheim, she remarks on the tragedy of this life of Judas, and after speaking of the betrayal, points to the chief

¹Cf. DA42, 103, 129 and 135.

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weakness of Judas' character, his "evil spirit of avarice."¹ After identifying his basic flaw, she follows Judas from his early discipleship to his death. She mentions his reaction to the ministry of Jesus, the relationship Judas had with the other disciples, his disappointment over the death of John the Baptist, and the spiritual nature of the kingdom Jesus proclaimed. She goes beyond the sources in naming Judas as one of the prime movers in the attempt of the people to make Jesus king.² She agrees with Edersheim, however, in seeing the sermon at Capernaum on the bread of life, as being the "turning point" in the experience of Judas.³

Ellen White is alone in her detailing the way in which Judas influenced the other disciples in interpreting Scripture and the teachings of Jesus. But the basic negative impact of Judas on the disciples, his intention to force Christ to exert His Messianic power and calling through the betrayal, and his belated attempt to set things right and release Jesus, which Ellen White enlarges upon, are all mentioned, if only briefly, by Hanna and/or Edersheim.

Redaction analysis involves the study of content, but not as a primary consideration. Readers interested in content analysis and further study on the possibility of a more subtle influence of the sources on the content and

¹DA11/716

²DA72,73/718

³DA76/719

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arrangement of chapter 76, should consult Appendix D. There we have included the relevant portions from Dods, Edersheim, and Hanna, as well as the Ellen White materials referred to in this analysis. The Ellen White texts will also show the nature and scope of the changes in her literary expressions and content which take place as she adapts previous writings to meet new situations and her various publishing commitments.

This analysis has been long and fairly involved. Chapter 76 makes a departure from what we have noted from the previous chapters of the DA text. In this chapter the life of Christ narrative, composed from bringing the four Gospel stories into one narrative story line, has been broken. Instead of the life of Christ, we have the life of Judas constructed from various references found in the Gospels.

There is, of course, much that has been left to other chapters of the DA text to cover, such as the special circumstances of Judas' call to become a disciple, and the full account of Judas' reaction to Mary's anointing of Jesus at Bethany.¹ Ellen White was concerned to bring together those experiences in his life which illuminated the fundamental nature of Judas' character, and how he was able to betray his Master.

Since the biblical narrative does not attempt to treat the life of Judas, and neither did Ellen White in The Spirit

¹See DA, chapters 30 and 62.

of Prophecy, chapter 76 does represent an expansion of Ellen White's commentary. It is also true that she was dependent upon literary sources for the development of Manuscripts 28 and 120 which, if our analysis is correct, were specifically written for the DA life of Christ project. These manuscripts should be understood as first draft efforts for the composition of chapter 76, rather than as pre-DA texts, as we have listed them for our analysis. Their title, nature, scope, and apparent relationship suggest that in these two documents we have the Ellen White working manuscript for chapter 76, which Marian Davis evidently edited. Once edited, Ellen White reworked the integrated document, which we no longer have, adding some independent commentary to complete the composite study. If this reconstruction is correct, and if chapter 76 is no exception to her general practice, we have in these two manuscripts evidence that Ellen White was active, not only in producing the separate articles forming the collection used by Marian Davis, but also as a major participant in arranging the content of the chapters themselves.

Of course we have noted that her compositional activities involve the use of sources for both verbal expression and order of arrangement. Nevertheless, granting the expansion and the use of sources, the result is still mostly the work of Ellen White. Her independent comments total more than double the number of sentences exhibiting literary parallels. Our figures do not include the two

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Signs of the Times articles published in 1893 and 1894.¹

Summary

1. No handwritten manuscripts of chapter 76 are in existence today, We do have typewritten corrected copies of two manuscripts which form the bulk of this treatise on the life of Judas. Manuscripts 28 and 120, both dated in 1897 and both entitled "Judas," contain about 80% of the DA text. MS 28 is signed by Minnie Hawkins and apparently was a new composition by Ellen White. MS 120 carries no identification marks of Ellen White or a copyist, and is largely a compilation of earlier writings. If we assume Ellen White composed MS 120, we have in this manuscript the best evidence that Ellen White was involved with the arrangement of at least one chapter of the DA text. The manuscript was clearly written to dovetail with MS 28, and also involved the selection and adaptation of several earlier writings, as well as the addition of some independent material. There is no difference in the nature of construction required for MS 120 from that demanded by the chapter as a whole.

2. If Manuscripts 28 and 120 are understood to be rough drafts for chapter 76, our investigation located three

¹These articles were not evaluated as previous writings in analyzing the content because Ellen White was in Australia working on the life of Christ project when they were published. She could have written them as part of her work on what later came to be called The Desire of Ages. Only 44 sentences from these two articles found their way into the DA text.

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earlier writings, which furnished matter for this chapter.¹ These three earlier Ellen White texts were utilized in the production of MS 120. Two portions of The Spirit of Prophecy, Volume III, were taken over for the opening and closing sections of the manuscript. The first section has to do with Judas' agreement with the chief priests to betray Christ, and the last treats the response of those same religious rulers to Judas' confession of regret, and his death. Apart from a few independent sentences to open chapter 76, and a few parallels from Ingraham at the close, the DA text follows this same arrangement for its opening and closing elements.

The other earlier Ellen White comments were taken from two articles appearing in The Signs of the Times. According to our evaluation, 11 sentences were taken from her remarks on "The Character to Be Tested," and 21 came from "A Lesson from the Experience of Judas."²

Ellen White wrote much more than these two articles and two manuscripts on Judas. The "scrapbook" of Marian Davis no doubt included the pages from Spiritual Gifts;³ selections from the Testimonies;⁴ Letters 63, 1893, and 51a, 1895; as well as, MS 2, 1883, and MS 100, 1897.

¹Manuscript 28, 1897, was in the main published as two RH articles later the same year.

²ST, Dec. 18, 1893, and Dec. 24, 1894, respectively.

³Cf. pp. 52, 53.

⁴Cf. 1T 192, 4T 41-42, 5T 557. We have listed only some of the places Ellen White comments on the life of Judas. Only those materials which went into the composition of chapter 76 and/or were found to contain clear source parallels, were introduced into our text presentation.

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We have considered the chapter on the life of Judas an expansion of Ellen White's earlier writings, which are usually brief and not so broad in their coverage. This increased coverage, however, does not represent a greater dependency upon the sources. The different format allowed Ellen White to introduce more of her personal comment. She is able to draw the moral lessons and make the spiritual appeal by contrasting the selfishness of Judas with the selflessness of Jesus.

3. Ordinarily our comparisons of content between the DA text and earlier Ellen White writings have placed all the pre-DA materials (apart from the working DA typescript) in a category by themselves, in contrast to the DA text. We have not followed this procedure or method of classification for this chapter. In our estimation, MSS 28 and 120 were specifically written to form chapter 76. They both have a composite nature, neither one duplicates the other, though they both have the same title, and both, though in slightly different ways, follow the same pattern as found in the final DA text. If we grant that MSS 28 and 120 are first drafts of chapter 76, then our comparison of content between the DA text and earlier texts must be limited to 3SP and the two ST articles to be discussed next.

4. We did not notice any striking differences in the content of the earlier writings and that of the DA text insofar as their content dealt with the same subject matter. It is the similarities which stand out.

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The two ST articles are similar in their focus on the character of Judas, and in their treatment of several experiences in the life of Judas.¹ The essays differ from the DA text in that they make no attempt to explain the motivation for the betrayal, and cover only a few incidents from the life of Judas. Then earlier writings use the life of Judas to illustrate negatively some moral and spiritual lessons for Christian readers to consider.

5. Chapter 76 contains 55 sentences exhibiting some degree of literary dependency. On the basis of 173 sentences in the chapter, the percentage of dependency for the full chapter is about 32. This figure includes 8 sentences of Partial Independence, or which could also be viewed as Partial Dependence.

6. Excluding three sentences consisting of Bible quotations, we found 115 sentences, or 67 percent of the chapter, to show literary independence.

7. The average degree of dependency according to our rating scale was 3.47 for those sentences involving the use of sources. If we average the dependency in terms of the entire 173 sentences, we get the figure of 1.12.

8. Our analysis yielded two major literary sources for this chapter. Alfred Edersheim's Life and Times of Jesus the Messiah furnished 26 parallels, and Hanna's Life of Christ supplied 10.

9. Some use was made of five other sources, if our

¹ST, Dec. 18, 1893, and Dec. 24, 1894.

evaluations are correct. Joseph Ingraham's work, The Prince of the House of David, and Marcus Dods' commentary on John's Gospel, account for 7 parallels each. We are not very confident that Ellen White used three other writers, but we have nevertheless listed them as sources. These are: William Smith's Bible Dictionary which went through many editions and was found in Ellen White's personal library at the time of her death; Frederic Farrar's Life of Christ, a copy of which Ellen White also had in her personal study; and E. W. Thayer's Sketches from the Life of Jesus.

10. The source parallels located in the earlier writings are virtually the same as found for the DA text. This duplication in the use of sources is the natural result of the duplication of text between the earlier and later writings. We do credit one author, not listed with the sources for the DA text, with providing one parallel for the earlier material. We refer here to Friedrich Krummacher and his reflections on The Suffering Saviour.

11. In a few instances we found the earlier materials to exhibit greater dependency than the DA text, and one DA sentence rated a greater degree of dependency than in the earlier text.¹ The continuation of basically the same literary tradition between the various texts, however, produced such similarity between the readings that no major differences in dependency resulted.

12. Most of Ellen White's independent comment has to

¹Cf. DA166/722 and 3SP32/126.

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do with her extending her remarks beyond the points mentioned by the source, or expressing the same ideas found in the source in her own independent manner. One example of this freedom is found in her comments on Judas' reaction to an attempt by the people to make Christ king.¹ We found no difference in the type of comment found in dependent and independent sentences. Perhaps Ellen White included more content having to do with Jesus' attitude toward Judas than did the sources. The one area of content not found in the sources had to do with Judas' efforts to mislead his fellow disciples in the interpretation of Scripture and the teachings of Jesus.²

13. The arrangement of chapter 76 appears to have been largely taken over from two or three sources, both of which follow basically the same pattern of development.³ These literary sources were used in the composition of two manuscripts which together form nearly the whole of this chapter.⁴ The unique contribution of Ellen White, except for possibly one segment on Judas and the rich young ruler, is to be found in the subunits of chapter 76.

Ellen White exhibits her own creative hand in the

¹Cf. DA62-74/718 and Edersheim's comment, "Then came the next disappointment, when Jesus would not be made King. Why not--if He were King?" (LTJM, pp. 77, 78)

²DA83-91/719.

³We refer here to the works of Dods, Edersheim, and Hanna on the life of Christ.

⁴These manuscripts are dated so close to the time of publication, and are so similar to the DA text that we are classifying them as rough drafts of chapter 76 and not pre-DA texts.

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extent and direction the individual units are developed. What may be only alluded to by the source becomes in her hands a large window through which the character of Judas becomes transparent.

14. The earlier writings of Ellen White on the life of Judas do not present an integrated account of his attitudes and experiences. Insofar as one of the episodes in the life of Judas is treated in an earlier account and also included in the connected story of Judas as covered in chapter 76, we may find some correlation between the earlier writings and the DA text.

The Spirit of Prophecy text provided two such episodes,¹ and The Signs of the Times furnished another. Our study suggests, however, that chapter 76 was basically a new composition and not a revision or compilation of earlier writings.

¹Manuscript 120 borrowed a third segment from 3SP, 240-246/126, but this portion of the manuscript was not utilized in chapter 76.

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 76

No.	Source	Dependency	No.	Source	Dependency
001.		I1	051.	<u>Edersh LTJM/95/77</u>	P3
002.		I1	052.	<u>Eder LTJM/75,76/473</u>	P1
003.		I1	053.	<u>Eder LTJM/76,77/473</u>	P1
004.		I1	054.		I1
005.		I1	055.	<u>Edersh LTJM/77a/473</u>	P3
006.		I1	056.	<u>Edersh LTJM/77b/473</u>	P1
007.		I1	057.		I1
008.		I1	058.	<u>Edersh LTJM/77c/473</u>	I2
009.	<u>Hanna LC/110/649</u>	P2	059.	<u>Edersh LTJM/77c/473</u>	P3
010.	<u>Hanna LC/84/648</u>	P3	060.	<u>Edersh LTJM/77c/473</u>	P2
011.	<u>Hanna LC/83/648</u>	P2	061.	<u>Edersh LTJM/77c/473</u>	P1
012.		I1	062.		I1
013.		I1	063.		I1
014.	<u>Eder LTJM/68,69/473</u>	P1	064.		I1
015.	<u>Eder LTJM/69/473</u>	P2	065.		I1
016.	<u>Eder LTJM/69/473</u>	P2	066.		I1
017.	<u>Eder LTJM/69/473</u>	P2	067.		I1
018.	<u>Eder LTJM/69/473</u>	P2	068.		I1
019.	<u>Eder LTJM/73,74/473</u>	P2	069.		I1
020.		I1	070.		I1
021.		I1	071.		I1
022.	<u>Dods EB/55/96</u>	P2	072.		I1
023.		I1	073.		I1
024.		I1	074.		I1
025.		I1	075.	<u>Edersh LTJM/77c/473</u>	P2
026.	<u>Edersh LTJM/74/473</u>	P1	076.	<u>Edersh LTJM/82/474</u>	P2
027.		I1	077.	<u>Edersh LTJM/82/474</u>	B1
028.		I1	078.	<u>Edersh LTJM/91/475</u>	I2
029.		I1	079.		I1
030.		I1	080.		I1
031.	<u>Edersh LTJM/50/472</u>	P3	081.		I1
032.		I1	082.		I1
033.		I1	083.		I1
034.		I1	084.		I1
035.	<u>Dods EB/57b/96</u>	I2	085.		I1
036.	<u>Dods EB/57a/96</u>	I2	086.		I1
037.	<u>Dods EB/57b/96</u>	I2	087.		I1
038.	<u>Dods EB/57b/96</u>	I2	088.		I1
039.		I1	089.		I1
040.		I1	090.		I1
041.		I1	091.		I1
042.	<u>Hanna LC/93/648</u>	P2	092.	<u>Edersh LTJM/88/474</u>	P2
043.		I1	093.		I1
044.		I1	094.		I1
045.	<u>Dods EB/93,94/101</u>	I2	095.		I1
046.		I1	096.		I1
047.		I1	097.		I1
048.		I1	098.		I1
049.	<u>Eder LTJM/92,93/77</u>	P2	099.	<u>Edersh LTJM/88/474</u>	P2
050.		I1	100.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 76

No.	Source	Dependency	No.	Source	Dependency
101.		I1	151.	Bible	B2
102.		I1	152.	Bible	B2
103.		I1	153.		I1
104.		I1	154.		I1
105.	Edersh LTJM/89/474	P2	155.		I1
106.	Hanna LC/103/649	P3	156.		I1
107.		I1	157.		I1
108.		I1	158.		I1
109.		I1	159.		I1
110.		I1	160.		I1
111.		I1	161.		I1
112.		I1	162.		I1
113.		I1	163.		I1
114.		I1	164.		I1
115.		I1	165.		I1
116.	Edersh LTJM/52/475	P3	166.	Hanna LC/125/650	P1
117.	Farrar LC/556.6	P3	167.	Ingraham PHD/1/402	P2
118.	Farrar LC/556.6	P3	168.	Ing PHD/12,13/402+	P1
119.	Edersh LTJM/53/475	P3	169.	Ingraham PHD/1/403	P1
120.		I1	170.	Ingrah PHD/2,3/403	P1
121.		I1	171.	Ingrah PHD/2,3/403	P1
122.		I1	172.	Ingraham PHD/4/403	I2
123.		I1	173.	Ingraham PHD/7/403	P2
124.		I1	174.		
125.		I1	175.		
126.		I1	176.		
127.		I1	177.		
128.	Dods EB/99.7	P3	178.		
129.	Hanna LC/112/649	P2	179.		
130.		I1	180.		
131.		I1	181.		
132.	Smith BD/320a.8	P3	182.		
133.	Smith BD/320a.8	P3	183.		
134.		I1	184.		
135.	Hanna LC/42,43/645	P2	185.		
136.		I1	186.		
137.		I1	187.		
138.	Hanna LC/122/650	P2	188.		
139.		I1	189.		
140.		I1	190.		
141.	Hanna LC/124/650	P3	191.		
142.		I1	192.		
143.		I1	193.		
144.		I1	194.		
145.		I1	195.		
146.	Bible	B2	196.		
147.		I1	197.		
148.		I1	198.		
149.		I1	199.		
150.		I1	200.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 76

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	3SP3/81	I1	7	051.			
002.	3SP4/81+	P2	7	052.			
003.	3SP5/82	P1	9	053.			
004.	3SP6/82	P2	9	054.			
005.	3SP7/82	P3	10	055.			
006.	3SP15/82	P2	11	056.			
007.	3SP16/82	P3	11	057.			
008.	3SP17/82+	P3	11	058.			
009.	3SP18/83	P3	11	059.			
010.	3SP8/82	I2	13	060.			
011.	3SP9/82	P3	13	061.			
012.	MS(28)30	P2	22	062.			
013.	MS(28)31	I2	22	063.			
014.	MS(28)3	P2	31	064.			
015.	MS(28)27	P1	31	065.			
016.	MS(28)34	I1	32	066.			
017.	MS(28)35	I1	33	067.			
128.	MS(28)36	I1	34	068.			
019.	MS(28)37	I2	35	069.			
020.	MS(28)38	I2	36	070.			
021.	MS(28)39	I2	37	071.			
022.	MS(28)44	P2	38	072.			
023.	MS(120)27	P3	51	073.			
024.	MS(120)28	P1	53	074.			
025.	MS(120)29	I1	54	075.			
026.	MS(120)30	P3	55	076.			
027.	MS(120)31	P1	56	077.			
028.	MS(120)33	I2	58	078.			
029.	MS(120)34	P3	59	079.			
030.	MS(120)35	P2	60	080.			
031.	MS(120)36	P1	61	081.			
032.	MS(120)38	P2	76	082.			
033.	MS(120)40	I2	78	083.			
034.	MS(120)42	I2	78	084.			
035.	MS(120)44	I2	78	085.			
036.	MS(120)45	P1	92	086.			
037.	MS(120)47	P2	99	087.			
038.	MS(120)50	P2	105	088.			
039.	MS(120)64	P3	118	089.			
040.	MS(28)48	P2	118	090.			
041.	MS(28)49	I1	130	091.			
042.	MS(28)50	I1	132	092.			
043.	3SP27/125	P3	141	093.			
044.	3SP33/126	B2	146	094.			
045.	3SP16/124	I1	157	095.			
046.	3SP28/125	I1	157	096.			
047.	3SP32/126	P2	166	097.			
048.	MS(120)101	P2	167	098.			
049.	3SP37/126	P2	173	099.			
050.				100.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 76

No.	Text	Sources	No.	Text	Sources
001.	3SP3/81		051.		
002.	3SP4/81+	H/15/644	052.		
003.	3SP5/82	H/110/649	053.		
004.	3SP6/82	H/110/649	054.		
005.	3SP7/82	H/84/648	055.		
006.	3SP15/82	H/83/648	056.		
007.	3SP16/82	H/129/650	057.		
008.	3SP17/82+	H/130/650	058.		
009.	3SP18/83	H/130/650	059.		
010.	3SP8/82	H/83/648	060.		
011.	3SP9/82	H/83/648	061.		
012.	MS(28)30	D/55/96	062.		
013.	MS(28)31	D/55/96	063.		
014.	MS(28)3	D/57/96	064.		
015.	MS(28)27	D/60/97	065.		
016.	MS(28)34		066.		
017.	MS(28)35		067.		
018.	MS(28)36		068.		
019.	MS(28)37	D/57b/96	069.		
020.	MS(28)38	D/57a/96	070.		
021.	MS(28)39	D/57c/96	071.		
022.	MS(28)44	D/58/96	072.		
023.	MS(120)27	E/95/77	073.		
024.	MS(120)28	E/76,77a/473	074.		
025.	MS(120)29		075.		
026.	MS(120)30	E/77a/473	076.		
027.	MS(120)31	E/77b/473	077.		
028.	MS(120)33	E/77c/473	078.		
029.	MS(120)34	E/77c/473	079.		
030.	MS(120)35	E/77c/473	080.		
031.	MS(120)36	E/77c/473	081.		
032.	MS(120)38	E/82/474	082.		
033.	MS(120)40	E/91/475	083.		
034.	MS(120)42	E/85/474	084.		
035.	MS(120)44	E/87/474	085.		
036.	MS(120)45	E/88/474	086.		
037.	MS(120)47	E/88/474	087.		
038.	MS(120)50	E/89/474	088.		
039.	MS(120)64	F/556.6	089.		
040.	MS(28)48	D/81/100	090.		
041.	MS(28)49		091.		
042.	MS(28)50		092.		
043.	3SP27/125	H/124/650	093.		
044.	3SP33/126	Bible	094.		
045.	3SP16/124		095.		
046.	3SP28/125		096.		
047.	3SP32/126	H/125/650	097.		
048.	MS(120)101	I/1/402	098.		
049.	3SP37/126	K/209.8	099.		
050.			100.		