

By Whose Authority?

By Bill Holt

We speak longingly of the latter rain. It's as if we tie all our hopes for successful labor to this one event. Pentecost is the historic prototype of the latter rain;¹ but it occurred only after Christ's three-and-a-half years of intensive ministry.

Since most of His followers abandoned Him at the end of His seasons of popularity,² we can say the real fruit of His labor came *after* His earthly ministry ended. His ministry laid the groundwork for Calvary, Pentecost and beyond.

This preparation established the context needed for the *Calvary-storm* it precipitated and was the pattern adopted (with Holy Ghost power) by the early Christians.

Let's call this pattern the *Galilee Protocol*, and let's commit to learn the pattern carefully—and to work it faithfully. Sister White wrote: "We are to work as Christ worked, in the same practical lines. Then we shall be safe. The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon."³

—Three Theaters of Operation

Jesus worked in *three* theaters of operation. He divided the three-and-a-half years of His ministry between Judea, Galilee, and the regions beyond the Jordan.

The cities of Jerusalem, Bethlehem, and Bethany were in Judea. The Roman's allowed the spiritual and cultural center of the Jewish economy to operate there, but they gave Judea little governmental autonomy. They maintained control of it themselves through their Roman governor—Pontius Pilate. Jerusalem was Israel's spiritual nerve-center. They knew it as God's city. The sacred oracles were there. It was home to the fabulous temple. She was the apple of God's eye—and politically boisterous because of it.

The cities of Nazareth, Cana, Bethsaida and Capernaum were in Galilee. Judaism prevailed in Galilee; but the people were an ethnic mixture. During the captivity, most of the Jews were exiled to foreign lands, and other races were brought to take their place. The resulting cultural diversity dampened political volatility. Rome allowed Galilee to have a king—Herod Antipas. As tetrarch,⁵ he ruled under the authority of Rome; but having a king afforded Galilee more political autonomy.

Judea and Galilee were both part of Israel. The arrangement provided a practical separation of church and state during Christ's years of ministry. Judea was like the church—Galilee the nation. Beyond the Jordan were places like Phoenicia, Decapolis, Perea and Samaria. These were outside the boundaries of Israel, and they were not Jewish.

—Tactical Typology

¹ See Ellen G. White, *Last Day Events*, p. 192.

² See Luke 4:16-30; John 6:25-7:1; Luke 9:51-56, Ellen G. White, *The Desire of Ages*, pp. 486-487.

³ Ellen G. White, *Evangelism*, p. 525.

⁴ Zechariah 2:8

⁵ Subordinate ruler. Herod was subject to Roman authority.

This forms a useful type/antitype model for us. Adventist eschatology has end-time events unfolding in a similar three theaters arrangement—the Seventh-day Adventist Church, the United States of America, and some form of global coalition.

The original *Galilee Protocol* established a tactical sequence:

- Christ went first to Judea (the church). He did this between the first and second Passovers—A.D. 28 and A.D. 29. He began with cleansing the temple and ended when the Sanhedrin rejected Him after the commotion at the pool of Bethesda. Only a few early disciples working with Jesus in Judea.

- Christ moved on to Galilee (the nation). He worked there between the second and third Passovers—A.D. 29 and A.D. 30. His Galilee ministry began when Herod put *John the Baptist* into prison and ended when he executed John. Most of Jesus' Galilean followers abandoned Him when He wouldn't let them make Him king. The twelve disciples were His primary crew in Galilee.

- Christ retired from His ministry to Israel after Galilee—or at least He worked underground. Between the third and fourth Passovers—A.D. 30 and A.D. 31—Jesus worked in the regions beyond the Jordan. This phase of His ministry began about the time Herod killed *John-the-Baptist* and extended until His final trip to Jerusalem. During this time He had a larger crew—seventy disciples.

- The *Calvary-storm* hit at the fourth Passover—A.D. 31. “Jesus said unto them, Ye all shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”⁶

- Pentecost⁷ marked the beginning of the *early rain*.⁸ It did not occur until after Christ's ministry—and after *Calvary-storm*. The power of the early rain carried the gospel to the entire known world in a single generation.⁹

—The Nature of the Conflict

Everywhere He went, Christ caused an upset. He was rejected in Judea and Galilee because His ministry challenged the status quo. The trouble boiled down to a single word: *authority*. The leaders in Judea, and the people in Galilee took issue with Christ's *authority* to work the *Galilee Protocol*.

The conflict reached a full head of steam about a week before Calvary. Jesus was at the temple.

“[He] began to cast out them that sold therein, and bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him. And it came to pass, that on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him with the elders, and spake unto Him, saying, Tell us by what *authority* doest thou these things? Or who is he that gave thee this *authority*?”¹⁰

—Three Fronts

Notice the large group of leaders—priests, scribes, chiefs of the people, and elders. The priests were teachers and lawyers—in addition to their ministerial duties. And even the physicians¹¹ were drawn from the priestly tribe of Levites. The priests cared for the sick too.

⁶ Matthew 26:31.

⁷ Acts 2:1-4.

⁸ Ellen G. White, *Last Day Events*, p. 192.

⁹ Colossians 1:23.

¹⁰ Luke 19:45-20:2. Emphasis added.

¹¹ See Leviticus 13:2, 14:2; Luke 17:14. See Jewish Virtual Library, *Encyclopedia Judaica: Medicine*, (<https://www.jewishvirtuallibrary.org/medicine>), accessed 3/22/2019.

Bypassing the whole shebang, the educational system, the pastoral system, and the medical system: “Jesus went about all Galilee, *teaching* in the synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people.”¹² He didn't use the systems or conventions of the world. He didn't borrow techniques or procedures from the preachers, teachers, and physicians of His time. “By methods peculiarly His own, Christ helped all who were in sorrow and affliction.”¹³

When Jesus taught, people “were astonished at His doctrine: for he taught them as one having *authority*, and not as the scribes.”¹⁴ When Jesus healed, they said, “Herein is a marvelous thing, that ye know not from whence He is, but yet He hath opened mine eyes... If this man were not of God, He could do nothing.”¹⁵ When Jesus preached, He said, “Ye have heard that it was said...” Then He'd conclude, “But *I say unto you...*”¹⁶ He asserted His authority over the teachings and traditions of His day. His Disciples too—“He gave them power and *authority* over all devils, and to cure diseases and he sent them to preach the kingdom of God and to heal the sick.”¹⁷

The leaders were getting frantic when Jesus cleared the temple the second time. He just rode into Jerusalem on a colt; and the people were stirring up the old notion of making Him their king. The leaders quarreled with themselves, “Perceive ye how ye avail nothing? Behold the world is gone after Him.”¹⁸ They saw a religious revolution brewing—one beyond the sanction of their authority. They wanted Him dead.

To stop Him, they confronted Him in the temple. “By what authority do you these things? And who gave you that authority?”¹⁹

“Here you've got the Pharisees, the Sadducees, the Herodians, maybe even the Zealots and the Essenes, none of whom could agree with each other. You've got all these divergent rabbinical viewpoints coming together and everybody had their own rabbi and everybody's own rabbi had his own view. And they can't get together on much, but they can sure get together on stopping Christ.”²⁰

They had to declare war on the *Galilee Protocol* because the *Galilee Protocol* was not based on *their* authority! Sure Christ caused a *shaking in Jerusalem*—at the temple-church! Of course He *shook up things in Galilee*—on the national scene! He had too, this was His mission! “It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.”²¹ Worldly science, religion, and medicine cannot offer these things. Christ knew “that unless there was a decided change in the principles and purposes of the human race all would be lost.”²²

—The Seventh-day Adventist Mission

God led Seventh-day Adventism to develop within the framework of these same three fronts. The ministry arm is for *preaching* the gospel. The medical arm is for a *healing* work to coincide with evangelism. The education arm is to *train* the disciples of Christ to be missionaries for Him.

Let's call these the three protocols: *educational*, *ministerial*, and *medical*. They correspond to Christ's *teaching* and *preaching* and *healing* in Galilee. They are for restoration of mind, soul and

¹² Matthew 4:23.

¹³ Ellen G. White, *The Ministry of Healing*, p. 18.

¹⁴ Mark 1:22. Emphasis added.

¹⁵ John 9:30.

¹⁶ Matthew 5:27-28.

¹⁷ Luke 9:1-2. Emphasis added.

¹⁸ John 12:19.

¹⁹ Matthew 21:23.

²⁰ John McCarthy, *The Authority of Jesus*. December 11, 1983, (<http://www.gty.org/library/Sermons/2353>, accessed 3/22/2019).

²¹ Ellen G. White, *The Ministry of Healing*, p. 17.

²² *Ibid.* p. 18.

body. Not only are they prominently featured in the Adventist framework; they are essential to our mission:

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,— the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”²³

Notice how the three protocols are integral to the first angel’s message.

“And I saw another angel fly in the midst of heaven... saying with a loud voice, Fear God and give glory to Him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water.”²⁴

The Psalms says, “The *fear of God* is the beginning of knowledge; fools despise wisdom and instruction.”²⁵ This is the *educational* protocol.

Paul says: “What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore *glorify God* in your body.”²⁶ “Whether therefore ye eat, or drink, or whatsoever ye do, do all for the *glory of God.*”²⁷ This is the *medical* protocol.

The fourth commandment is about worship. It says that “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.”²⁸ It’s the *ministerial* protocol.

—A Growing Understanding

The Adventist understanding of our mission grew as God moved us into position to warn the world using the precise pattern that Christ used in Galilee. “Christ stands before us as the *pattern Man*, the great Medical Missionary.”²⁹

“We are to work the works of Christ... Isaiah says, ‘Thy righteousness shall go before thee; the glory of the Lord shall be thy reward’... This is the work that must be done before Christ shall come in power and great glory.”³⁰

This Isaiah passage is from chapter fifty-eight—and it turns out that Isaiah fifty-eight is inseparably linked to the *Galilee Protocol*. It describes the very work that Seventh-day Adventists are called to do. Here is how this was plainly and forcefully presented to our pioneers:

“The whole chapter is applicable to those who are living in this period of earth’s history. Consider this chapter attentively; for it will be fulfilled... The Lord has a message for his people. This message will be borne, whether men will accept it or reject it. As in the days of Christ, there will be deep plottings of the power of darkness, but the message must not be muffled with smooth words or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God.”³¹ (1897).

“The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work

²³ Ellen G. White, *Evangelism*, p. 119.

²⁴ Revelation 14:6-7.

²⁵ Psalms 1:7. Emphasis added.

²⁶ 1 Corinthians 6:19-20. Emphasis added.

²⁷ 1 Corinthians 10:31. Emphasis added.

²⁸ Exodus 20:11.

²⁹ Ellen G. White, *Welfare Ministry*, p. 53. Emphasis added.

³⁰ Ellen G. White, *The Review and Herald*, November 1, 1892.

³¹ Ellen G. White, *Manuscript 36*, 1897.

of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.”³² (1901).

“My brethren, you need to study more carefully, the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety.”³³ (1902).

“We need the clear light of the Sun of Righteousness to shine upon us. This light is given to those who keep holy the Lord's Sabbath; but we cannot keep this day holy unless we serve the Lord in the manner brought to view in the scripture: 'Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?' (Isaiah 58:6,7). This is the work that rests upon every soul who accepts the service of Christ.”³⁴ (1909)

—Lest We Forget

The final several pages of this chapter contain a historical timeline of the development and progress of Adventism from its inception to the 1950's. A simple survey of the timeline makes the picture clear enough. Under the direction and authority of God, each of the three protocols were being systematically woven into our distinctive mission. We can also see how we were persistently mingling these protocols with those of the world.

This part of our history—and the long-term consequences of our past choices—presents a confusing and uncomfortable situation for us today. There is really no point in wallowing in the failures of the past, so we won't—but it is fatal not to address and correct continuing wrongs. Avoiding the reality of our enduring syncretistic approach to the three protocols continues to block God's ability to remedy our Laodiceanism. We need to understand our mistakes so we can apply the remedy.

Study the timeline carefully. Many of the important details will not make it into the narrative of this chapter. It mostly speaks for itself. This book will focus on understanding the solutions—what they are, how and why they work together, why each part is necessary, and what we should expect when we implement them. First, we need to understand the significance of several historic events that define the problem.

—Language We Understand

The first point takes us back to 1901-1903. Denominational reorganizing was happening; and buildings were burning down. We needed reorganization because men in responsible positions had light poured upon them year after year but were not heeding the light God gave them.³⁵ Regarding the fires in Battle Creek, Ellen White wrote that she saw in the calamity, “the mercy of God... mingled with justice,”—mercy in that no workers had lost their lives: they were spared, she said, “that they might do the work which they had neglected to do and which it seemed impossible to make them see and understand.”³⁶

“Notwithstanding the plain evidence of the Lord's providence in these destructive fires, some among us have not hesitated to make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve.

“Men have been departing from the right principles, for the promulgation of which these institutions were established, they have failed of doing the very work that God ordained should be done to prepare a people to 'build the old waste places' and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being

³² Ellen G. White, *Evangelism*, p. 516

³³ Ellen G. White, *Letter 76*, 1902.

³⁴ Ellen G. White, *Manuscript Releases*, vol. 5, p. 33.

³⁵ Ellen G. White, *General Conference Bulletin*, April 3, 1901.

³⁶ Ellen G. White, *The Review and Herald*, April 14, 1903.

medical missionary work.”³⁷

The issue really does have to do with cooperating with God’s specific directions and accepting His authority to order our work according to the Isaiah fifty-eight model. And God is serious about this:

“The word was spoken, ‘God will cleanse and purify His temple in His displeasure.’ In the vision of the night, I saw a sword of fire hung over Battle Creek. Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings, the leaders of our people go right on, just as they have done in the past, exalting themselves, *God will take the bodies next*. Just as surely as He lives, He will speak to them in a language that they cannot fail to understand.”³⁸

God is long-suffering—He has been patient. How much better it will be if we cooperate with His cleansing and purifying of His temple. The warning shows that we can avert the greater sword!

In 1903, Ellen White clarified that we were in danger of contaminating the peculiar protocols for *commercial* reasons:

“God had given us a commission which angels might envy. The church has been charged to convey to the world, without delay, God’s saving mercy. This is the trust that He has given us, and it is to be faithfully executed. Medical missionary work is to be done. Thousands upon thousands of human beings are perishing in sin. The compassion of God is moved. All heaven is looking on with intense interest to see what character medical missionary work will assume under the supervision of human beings. Will men make *merchandise* of God’s ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence? Will they cover mercy with selfishness, and call it medical missionary work?”³⁹

—Wilderness Wondering

The second point concerns a timeline entry—also in 1901. Sister White wrote, “We may have to remain here in this world because of insubordination many more years, as did the children of Israel.”⁴⁰

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent Movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work of 1844, had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people... In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God.”⁴¹

Not God’s will to delay? Separated from God? We need to understand these things. During the forty-years that Israel wandered in the wilderness, they were constantly reminded that they were

³⁷ Ellen G. White, *Testimonies for the Church*, vol. 8, p. 218.

³⁸ Ellen G. White, *Manuscript Releases*, vol. 4, p. 367. Emphasis added.

³⁹ Ellen G. White, *Medical Ministry*, p. 131. Emphasis added.

⁴⁰ Ellen G. White, *Manuscript Releases*, vol. 20, p. 312-313.

⁴¹ Ellen G. White, *The Great Controversy*, pp. 457-458.

under divine rebuke. “In the rebellion at Kadesh they had rejected God, and God had for a time rejected them.”⁴²

“Since they had proved unfaithful to His covenant, they were not to receive the sign of the covenant, the rite of circumcision. Their desire to return to the land of slavery had shown them to be unworthy of freedom, and the ordinance of the Passover, instituted to commemorate the deliverance from bondage, was not to be observed.”⁴³

Israel’s insubordination specifically concerned their *unwillingness to follow God’s authority* (unfaithful to the covenant—they would not obey Him); and their *unwillingness to be separate from the world* (they wanted to go back to Egypt). These same two issues separate us from God. We refuse to obey God directions for medical missionary work, and we follow the *educational, ministerial, and medical* models of the world—for comfort and for material gain.

“Angels of God are sent to measure the temple and the worshipers therein. The Lord looks with sadness upon those who are serving their idols, with no care for the souls perishing in darkness and error. He cannot bless a church who feels it no part of their duty to be laborers together with Him.”⁴⁴

“Yet the continuance of the tabernacle service testified that God had not utterly forsaken His people. His provenance still supplied their wants.”⁴⁵ The pillar of cloud and pillar of fire still lead them. His Spirit still instructed them. The manna and water continued. Their clothes did not wear out and their feet did not swell.⁴⁶

“During the entire forty years in the wilderness, the people were every week reminded of the sacred obligation of the Sabbath, by the miracle of the manna. Yet even this did not lead them to obedience. Though they did not venture upon... open and bold transgression... yet there was great laxness in the observance of the fourth commandment.”⁴⁷

Again, all this correlates with Laodicea. “The church is in the Laodicean state. The presence of God is not in her midst.”⁴⁸ Yet He has not utterly forsaken her either. Standing outside the door, He *still* knocks. Can’t we let Him in? What specifically must we do to let Him in?

“The presence of the Lord is ever seen where every energy of the church is aroused to meet the spiritual responsibilities.”⁴⁹

If we humble ourselves and pray; if we seek His face; if we turn from our evil ways—then God will hear from heaven, forgive our sins, and heal our land.⁵⁰ We need to correct the two evils that have kept us in the wilderness. We must commit to following God’s detailed plan of Isaiah fifty-eight medical missionary work, and we must separate from the patterns of the world. Otherwise, God will eventually have to speak to us in a language we cannot fail to understand: *He will take the bodies next.*⁵¹

We can do this the easy way, or we can do it the hard way. Either way, we should expect God will soon lead us out of our wilderness detour and successfully use the church as His instrument to take the final warning message to the world. His people will (one way or the other) do this

⁴² Ellen G. White, *Patriarchs and Prophets*, p. 406.

⁴³ *Ibid.*

⁴⁴ Ellen G. White, *Manuscript 156*, 1898.

⁴⁵ *Ibid.*

⁴⁶ See Nehemiah 9:19-21.

⁴⁷ Ellen G. White, *Patriarchs and Prophets*, pp. 409-410.

⁴⁸ Ellen G. White, *Manuscript 156*, 1898.

⁴⁹ *Ibid.*

⁵⁰ 2 Chronicles 7:14.

⁵¹ Ellen G. White, *Manuscript Releases*, vol. 4, p. 367.

according to *God's* specific method. Isaiah fifty-eight will be fulfilled.⁵² The message will be borne whether people accept it or not.⁵³

—A Fork in the Road

The timeline shows how the church continued to advance an amalgamated version of the three protocols. Today, we inherit a version that primarily resembles the pattern of the world—with some *God principles* mixed in for effect. This confuses our work, and limits the effectiveness of our mission. Later we will see how the world's methods actually short-circuit the power of the Gospel.

Still, God uses us to advance the cause of truth—as He did with Israel during the captivity in Babylon. Compared to what should have been, Israel presented a significantly muted message to the nations; but they did carry it (muted as it was) to every land where Nebuchadnezzar scattered them. The global empires from Babylon, to Medio-Persia, to Greece and then Rome—all felt the influence of the oracles that scattered with them. By the time Christ came to view, Judaism had established believers around the world. The apostolic church used this established network to conduct the gospel truth quickly everywhere.⁵⁴

In 1874, the Lord told Seventh-day Adventists “Your house is the world.”⁵⁵ “The message you bear is a world-wide message.”⁵⁶ This we heard loud and clear—and so we have grown into a mighty people to the four corners of the earth. We are an evangelism-minded church, and it shows. Though not conducted strictly according to the pure principles God established for us—our educational, ministerial and medical emphases plays no small role in our astonishing growth, and they form the prominent features of our world-wide identity.

Knowing the time would eventually come for the church's wilderness sojourn to end—and the Isaiah fifty-eight pattern to revive, God took decided steps to preserve the protocols in their purity.

E. A. Sutherland and P. T. Megan realized where the educational work in Berrien Springs was headed, so they took Sister Whites council to start a new school in the south. Amid the loud protests of the denomination, the prophet directed them to keep the Madison school independent. It was 1904—and the Adventist *self-supporting work* was born. This put a fork in the Seventh-day Adventist road.

One path took the church world-wide and established her as a well-organized educational, ministerial and medical powerhouse in every nation and kindred and people and tongue. The strength of the other path has been in its *lack* of organization. Its *independent* autonomy has enabled it to preserve the pure protocols for when they will stand in their lot at the end of the days. It has also kept the self-supporting work obscure enough to survive against its formidable foes. These two paths advance side by side toward a day of inevitable convergence.

—Convergence

A similar convergence happened when Christ reintroduced the original covenant protocols to a globally reaching Israel—who also had long-since adopted the pattern of the world. By knowing how it worked then, we will be better prepared for what is coming. The pure protocols can't be

⁵² Ellen G. White, *Manuscript 36*, 1897.

⁵³ *Ibid.*

⁵⁴ See Ellen G. White, *The Acts of the Apostles*, p. 155.

⁵⁵ Ellen G. White, *Christian Experience and Teachings of Ellen G. White*, p. 216.

⁵⁶ Ellen G. White, *Ellen G. White in Europe 1885-1887*, p. 31.

compromised forever, convergence has to happen to save the church:” it has to happen because they are vital to our physical, mental, and spiritual redemption.

Convergence is a vital part of the *Galilee Protocol*. Our muted message and contaminated protocols offer very little resistance to the world’s educational, ministerial and medical model, but convergence will be a great threat to them. So convergence will come with a certain bang.

At the time of Christ, Israel’s situation was ours. Jesus’ mission was to re-establish His *authority* through the *Galilee Protocol*. Trying to do this in Jerusalem and Judea agitated such a commotion that it developed widespread interest in Galilee. The commotion in Galilee piqued the interest of the word. This same progression occurred again after Pentecost.⁵⁷

—Starting the Ball to Roll

John-the-Baptist was the one that put the ball into motion. This is important to know because his special situation and upbringing placed him on the *self-supporting* side of things. “John was to stand as a reformer.” “He must impress [men] with the holiness of God’s requirements, and their need for His perfect righteousness.”⁵⁸ By His abstemious life and plain dress he was to rebuke the excesses of his time.”⁵⁹

“In order to fulfill his mission he must have a sound *physical* constitution, and *mental* and *spiritual* strength. Therefore it would be necessary for him to control all his powers that he could stand among men as unmoved by surrounding circumstances as the rocks and mountains of the wilderness.”⁶⁰

John was no city-boy. As the son of Zacharias, he would have been educated for the priesthood in the rabbinical schools. But God “called him to the desert, that he might learn of nature and nature’s God. It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves.”⁶¹ He wore simple cloths; he ate the simple food found in the wilderness. He drank the pure water from the hills. He bore a prophetic message—“repent ye, for the kingdom of heaven is at hand.”⁶² He bore a message of judgment—“the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast in to the fire.”⁶³

John’s work was compared to the spiritual power of Elijah.⁶⁴ He drew average people as well as Priests, Pharisees, Sadducees, Herod Antipas, and others.⁶⁵ Jesus Himself responded to the preaching of John. Some of Jesus’ early disciples were disciples of John.⁶⁶

A two-path contrast is apparent between the disciples of Jesus and the disciples of John. Jesus and His disciples came mingling with the people, eating and drinking at their tables. They were accused of being gluttons and winebibbers.⁶⁷ “John’s disciples observed many of the rules prescribed by the rabbis, and even hoped to be justified by the works of the law.”⁶⁸ They fasted often and complained when Christ’s disciples didn’t.⁶⁹ John’s disciples tended toward the law and justice, Christ’s toward acceptance and mercy. Jesus blended them both—He lived righteousness, preached judgment and practiced mercy.

⁵⁷ See Acts 13:14-52.

⁵⁸ Ellen G. White, *The Desire of Ages*, p. 100.

⁵⁹ *Ibid.*

⁶⁰ *Ibid.* Emphasis added.

⁶¹ *Ibid.*, p. 101.

⁶² Matthew 3:1-2.

⁶³ Matthew 3:10.

⁶⁴ Matthew 17:10-13.

⁶⁵ John 1:19, 24; Matthew 3:7, Mark 6:16-19.

⁶⁶ John 1:35-39.

⁶⁷ See Ellen G. White, *The Desire of Ages*, p. 276. Jesus ate with publicans and sinners to bring them the light of heaven.

⁶⁸ *Ibid.*

⁶⁹ Matthew 9:14.

The proper presentation of Christ to a dying world requires this perfect blending of divine justice and divine mercy. This is the power of the *Galilee Protocol*. But since our pioneering brethren refused to blend these two vital components properly—God’s permissive will has provided two paths that both will be carried to the final work.

The final movement will blend the faithful souls of both paths into one unified work of *protocol evangelism*. Because of our *self-supporting* brothers and sisters, the movement will properly present the immutable law and divine justice. And because of our *organized* brothers and sisters, the movement will have a worldwide framework and properly present divine mercy with wide-open arms. United and led by the power of the Holy Spirit: the character of Christ will be perfectly reproduced in His people.⁷⁰

—A Terrible Storm

All this does not happen easily or suddenly. When divine power and the mighty principles of the *Galilee Protocol* finally and fully clash with Satan and his counterfeit, there will be trouble beyond imagination. The *Galilee Protocol* will bring a great crisis on three fronts and in three theaters: it will cause a ministerial crisis, and an educational crisis, and a medical crisis—in the church, in the nation, and in world. On each level of the battle—the contenders will simply be those who unite under the banner of our Prince Emmanuel and those who unite under the banner of the prince of this world. We need not put any finer point on it than that. There will only be two sides—and everyone gets to pick their side.

Before we will ever see the full power and glory of the latter rain, we will have to endure this terrible storm. Before that storm, we need to prepare the church, the nation, and the world for its strange developments. This is a task we will have to do without the permission and sanction of established authorities: because they will never approve of our protocol. Yet we should be undaunted in our resolve because our authority does not come from man—nor from man's system of thing.

“Following [Christ's] example in our medical missionary work, we shall reveal to the world that our credentials are from above... United with Christ in God, we shall reveal to the world that as God chose His Son to be His representative on the earth, even so has Christ chosen us to represent His character.”⁷¹

“The storm is coming, the storm that will try every man's faith of what sort it is. Believers must now be firmly rooted in Christ or else they will be led astray by some phase of error.”⁷²

⁷⁰ See Ellen G. White, *Christ's Object Lessons*, p. 69.

⁷¹ Ellen G. White, *Medical Ministry*, p. 10.

⁷² Ellen G. White, *Evangelism*, p. 361.