



## Mistaken Identity

A carriage makes its way through the city streets. Towers and chimneys are toppled. Rows of wood-framed houses crumpled—cornices and walls crashed into the streets. Buildings sunk into the ground. Steel rails, and bridges, and pipelines are twisted and broken.

In just seventeen minutes there were explosions, and fifteen fires were reported in the downtown area. Fire engines rushed in to answer the calls, only to find broken water mains.

The firemen could only stare at empty hoses as the resulting conflagration burned down much of the city. Sometimes the flames achieved the intensity of a blast furnace—with heat raging upwards to 2000 degrees.

Riding in the carriage—making her way through a city just ravaged by earthquake and fire—is a little lady with tears in her eyes. She now views firsthand what she herself warned about.

Four hundred and ninety city blocks were destroyed; two hundred and fifty-six thousand people were left homeless. Four hundred and ninety-eight died. Property was destroyed at the rate of one million 1906 dollars every ten minutes.<sup>1</sup>

### —The Great San Francisco Earthquake

On Wednesday, April 18, 1906, the great San Francisco earthquake struck at 5:12 a.m. Four years earlier—in 1902—the same little lady predicted the devastation of San Francisco. Just two days before the quake—at 1:00 a.m. on Monday—she awoke from a nighttime vision, turned on the light, and wrote a description of the very scenes that are now the reality before her.

Disasters happen. We can think of Katrina in 2005—killing over eighteen hundred people and displacing a million more.<sup>2</sup> Think of the earthquake with the twenty-three-foot tsunami that in 2011 damaged the Fukushima Nuclear Facility in Japan—leaving over twenty-one thousand

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<sup>1</sup> Story adapted from "Lightning from the Earth", Prophet of the End (chapter 1), Harvestime Books, Altamont, TN 37301.

<sup>2</sup> Borgna Brunner, *Hurricane Katrina, A disaster and its catastrophic aftermath*, Fact Monster, (<http://www.factmonster.com/hurricane-katrina/>), accessed 3/25/2019.

people dead or missing.<sup>3</sup> And Haiti—in 2010, that earthquake killed over three-hundred thousand people.<sup>4</sup>

San Francisco's 1906 earthquake is not the worst disaster to hit our planet. But it is noteworthy in one respect: Why did God let a seventy-eight-year-old lady know about it ahead of time?

## —Establishing a Context

None of us were in San Francisco in 1906. That earthquake happened a long time ago. We will reconstruct the context so we can better understand the historical significance of the event. We'll do this from a peculiarly Adventist point-of-view—dripping with the stuff of 1844, the *Great-Disappointment*, and the *Investigative Judgment*. So don't be surprised or put off if it rings with the sound of *Three Angels* declaring the “hour of judgment had come,” and “Babylon had fallen.” If it sounds urgent, it is because it was about raising the alarm of God's last warning of a loving to a dying world: “Come out of her My people;”—receive not of her plagues.<sup>5</sup>

God moved the hearts of the Millerites—testing them with *great disappointment*. He entrusted the faithful with the *Galilee Protocol*. He bade them go from city to city “saying with a loud voice, “Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him who made heaven, and earth, and sea, and the fountains of water.”<sup>6</sup> God commissioned *Seventh-day Adventist* to herald the imminent second *advent* of Jesus; and to shine a light on the Bible Sabbath for proper worship of the Creator of heaven and earth.<sup>7</sup>

It was a reformation message—telling people that God wanted them to be temples of the Holy Ghost; to *glorify God* in their bodies.<sup>8</sup> It was a reformation message—about *fearing God*: for the fear of the Lord is about “bringing into captivity every thought to the obedience of Christ.”<sup>9</sup> “Let this mind be in you which was also in Christ Jesus.”<sup>10</sup> Paul asks, “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” And then he says, “We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the *wisdom of God*.”<sup>11</sup> To “*Fear God*” called for a *reformation of mind*. To “*Give glory to Him*” called for a *reformation of body*. And to “*Worship Him that made heaven and earth*” called for a *reformation of spirit*. Together, these were “the everlasting gospel”<sup>12</sup> in a global context—for we were to preach it “unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.”<sup>13</sup> These were “the everlasting gospel,” in a judgment context—“for the hour of His judgment is come.”<sup>14</sup>

The San Francisco earthquake occurs in this peculiarly Seventh-day Adventist context. Our job was to warn the world of God's terrible wrath in a way calculated to show His tremendous love. We could only accomplish this by carefully using the *protocols* He supplied for that purpose. As agents of Christ—living as He lived, working as He worked, going from city to city as

<sup>3</sup> Armand Vervaeck and Dr. James Daniell, *Japan Tohoku tsunami and earthquake: The death toll is climbing again!*, Earthquake\_Report.com. updated 8-15-2011, (<https://earthquake-report.com/2011/08/04/japan-tsunami-following-up-the-aftermath-part-16-june/>), accessed 3/25/2019.

<sup>4</sup> Alisha Davis, *Haiti Earthquake: 5 Years Later, Country Still Feeling Aftershocks*, ABC News, January 12, 2015, (<https://www.yahoo.com/news/haiti-earthquake-5-years-later-country-still-feeling-180634477--abc-news-topstories.html>), accessed 3/25/2019.

<sup>5</sup> See Revelation 14:7-14.

<sup>6</sup> Revelation 14:7.

<sup>7</sup> Revelation 14:7; Exodus 20:8-11; Genesis 2:1-3.

<sup>8</sup> Revelation 14:7, 1 Corinthians 6:19-20.

<sup>9</sup> Revelation 14:7; Proverbs 1:7; Proverbs 1:7; 2 Corinthians 10:5.

<sup>10</sup> Philippians 2:5.

<sup>11</sup> 1 Corinthians 1:20-24.

<sup>12</sup> Revelation 14:6.

<sup>13</sup> Revelation 14:6.

<sup>14</sup> Revelation 14:7.

He did—Adventists were to preach the everlasting gospel in the context of advent *and* judgment—the same as when He ministered on earth.

The first century Christians warned that the kingdom of God was at hand. The last century Christians are to warn that the hour of judgment is come. They preached the gospel. We're to preach the everlasting gospel. They taught people to pull down “every high thing that exalteth itself against the knowledge of God.”<sup>15</sup> We're to teach people to *fear God* through the renewing of their minds in obedience to Christ—the wisdom of God. They healed the sick. We're to show people how to give glory to God in what they eat and drink—teaching wellness comes from living in harmony with the laws of health. They cast out demons. We're to bring people to spiritual wellness through worship to the Creator—teaching them to live in harmony with all the moral law of ten commandments.

## —Justice and Mercy

The *Galilee Protocol* shows the crucial symbiotic relationship between justice and mercy in the righteousness of God's character. Christ preached a judgment-hour message—a message of justice. As He went from city to city<sup>16</sup> He declared, “Repent, for the kingdom of heaven is at hand.”<sup>17</sup> *John the Baptist* also preach this message. He identified it with judgment—saying, “O, generation of vipers, who hath warned you to flee from the wrath to come?... and now also the axe is laid to the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”<sup>18</sup>

“In His teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor.... The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded, and despised, and trampled underfoot is God's standard of character.”<sup>19</sup>

The coming judgment of their day—while having global implications—had to do primarily with Jerusalem and Israel. Divine judgment enforced their fate that ultimately played out in death, dispersion, and the fires that consumed Jerusalem in A.D. 70.

While the *spoken message* of Christ was of judgment, the *demonstrated message* of Christ was a message of undeniable love—a message of mercy. As Jesus moved from city to city, He tenderly healed the sick and the lame. He gave sight to the blind. He cast out demons. When leaving one city for the next, He often left only after healing every sick person.<sup>20</sup> Everything He had, and everything He was—He devoted to the work of saving people who were facing certain doom. “Foxes have holes, and the birds of the air have nest, but the Son of Man has nowhere to lay His head.”<sup>21</sup>

He sent twelve disciples as missionaries to the cities. He instructed them saying,

“Provide neither gold, nor silver, nor brass in your purses, nor script for you journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.”<sup>22</sup>

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<sup>15</sup> 2 Corinthians 10:5.

<sup>16</sup> See Luke 4:16, 31, 42-43; Mark 1:35-39; Matthew 4:23; Luke 8:1.

<sup>17</sup> Matthew 4:17.

<sup>18</sup> Matthew 3:7, 10.

<sup>19</sup> Ellen G. White, *Maranatha*, p. 341.

<sup>20</sup> Ellen G. White, *From Heaven with Love*, p. 153

<sup>21</sup> Matthew 8:20.

<sup>22</sup> Matthew 10:9-11.

His message was of judgment and fire—yes, but in love, He left no stone unturned as He reached out to save sinners. Justice combined with mercy. Judgment: the “wine of the wrath of God, poured out without mixture into the cup of His indignation,”<sup>23</sup> combined with healing—the gentle touch of the *great Galilean Physician*. Justice and mercy bundled together in the ignominious life and death of cheerful poverty, servitude—and ransom. It declares the selfless, loving nature of divine righteousness—and the uncompromising rectitude of God’s moral law.

Recall Christ’s summary of that law in just two words: faithful love and worship to God; and faithful love and service to man. The Master not only *spoke* these two words—He *showed* them as He lived and worked the *Galilee Protocol*.

## —Dress Rehearsal

The local Jewish battle in Christ’s day will soon be global—to every kindred and people. The famine, pestilence, sword, and fire that were then about to plague and destroy Jerusalem, are now gathering for a time of global trouble and decimation too horrific to picture.

The earthquake of 1906 was a kind of dress rehearsal. It happened in San Francisco because that was the one U. S. city that Seventh-day Adventists had properly worked. We diligently applied the principles of the *Galilee Protocol* there as in no other place in modern times. The message of mercy and warning sounded in San Francisco; but she did not respond. The little-old-lady’s urgent warning rings down through the pages of history—to our day, “Not long hence, these cities will suffer under the judgment of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath.”<sup>24</sup>

Here is the story from her biography:<sup>25</sup>

“Monday night, April 16, while still at Loma Linda, a solemnizing vision was given to her. ‘A most wonderful representation,’ she said, ‘passed before me.’ Describing it in an article appearing in *Testimonies for the Church*, volume 9, she wrote:

“During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.... The awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted, and that the judgment day had come....

“Terrible as was the representation that passed before me, *that which impressed itself most vividly upon my mind was the instruction given in connection with it.* The angel that stood by my side declared that God’s supreme rulership and the sacredness of His law must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.’<sup>26</sup> (Italics supplied.)

“She woke up and switched on the lamp by her bed. It was 1:00 A.M. Tuesday morning. She was relieved to discover that she was safe in her room at Loma Linda Sanitarium.

“During the hours of Tuesday morning she seemed dazed.<sup>27</sup> In the afternoon she and her helpers took the train for Los Angeles and went on to Glendale.

“That night Ellen White was given another vision:

“I was again instructed regarding the holiness and binding claims of the Ten Commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai’s height.’<sup>28</sup>

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<sup>23</sup> Revelation 14:10.

<sup>24</sup> Ellen G. White, *Manuscript 114*, 1902.

<sup>25</sup> Arthur L. White, *Ellen G. White: The Later Elmshaven Years: 1905-1915*, p. 79.

<sup>26</sup> Ellen G. White, *Testimonies for the Church*, vol. 9, pp. 92, 93.

<sup>27</sup> Ellen G. White, *Letter 137*, 1906.

<sup>28</sup> Ellen G. White, *The Review and Herald*, July 5, 1906.

"On Wednesday as she neared the Carr Street church to fill her speaking appointment, she heard the newsboys crying: 'San Francisco destroyed by an earthquake!'

"A paper was purchased, and she and those with her in the carriage quickly scanned the 'first hastily printed news'.<sup>29</sup>

"As to the visions on Monday and Tuesday nights, she later commented, 'It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet.'<sup>30</sup> She expected yet to write several articles on the binding claims of God's law and the blessings promised the obedient."

Eleven days after the earthquake she wrote:

"I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness.

"Notwithstanding the scientific care with which men safeguard buildings from destruction, one touch of the great and rightful Ruler will bring to nothingness the idolatrous possessions that have been laid up in a sightly and magnificent display. The devices of men will come to naught."<sup>31</sup>

Ellen White rode a carriage amid the stifling stench of the destruction. The terrible scenes of judgment shocked her—even though she saw visions of them two days before:

"During the vision of the night, I stood on an eminence from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

"The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed the forbearance of God was exhausted, and that the judgment day had come.

"The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when He will visit transgressors in wrath for persistent disregard of His law.

"At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God and the sacredness of His law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me."<sup>32</sup>

And then after the quake she added,

"These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities...

"San Francisco in ruins is the most complete, thorough, awful calamity I have ever looked upon. In the night season I have had many presentations of the judgments of God coming upon our cities; and now I can understand better the real meaning of these scenes that I have witnessed."<sup>33</sup>

"The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the passion of Satanic agencies. Strictly will the cities of the nations be dealt with."<sup>34</sup>

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<sup>29</sup> Ellen G. White, *Testimonies for the Church*, vol. 9, pp. 94.

<sup>30</sup> Ellen G. White, *The Review and Herald*, July 5, 1906.

<sup>31</sup> Ellen G. White, *Manuscript Releases*, vol. 4, p. 91, April 27, 1906.

<sup>32</sup> Ellen G. White, *Manuscript 47*, 1906.

<sup>33</sup> Ellen G. White, *Manuscript 154*, 1906.

<sup>34</sup> Ellen G. White, *Evangelism*, p. 27.

## —The Divine Rationale

We can observe some things of the intent, the sequence, the method, and the rationale concerning this event.

The Intent: “God’s supreme rulership, and the sacredness of His law must be revealed.” God must preserve His authority as a “judge, the avenger of justice.”<sup>35</sup> He will maintain and validate “the rectitude, justice, and moral excellence of the law... before the heavenly universe and the unfallen worlds”<sup>36</sup>—and “to those who persistently refuse to render obedience to the King of kings.”<sup>37</sup>

The Sequence: First, we must warn the cities “of their impending doom.”<sup>38</sup> And then, the warning will intensify into calamity. Once warned, “those who choose to remain disloyal, must be visited in mercy with judgments, in order, that, if possible, they may be aroused to a realization of the sinfulness of their course.”<sup>39</sup> God “will punish cities and places where men have given themselves up to the possession of Satanic agencies.”<sup>40</sup> These judgments “are a warning.”<sup>41</sup> “The time is near when the large cities will be swept away, and all should be warned of these coming judgments.”<sup>42</sup>

The Method: God’s messengers must give the warning. The method is important. Only the *Galilee Protocol* (medical missionary work), properly balances divine justice and mercy. We show the character of Christ by faithfully working the plan of the *Pattern-Man*.

“We are to work the works of Christ. This is a work that must be done before Christ shall come in power and great glory.”<sup>43</sup>

“If you do not encourage medical missionary work... it will be done without your consent; for it is the work of God, and it must be done.”<sup>44</sup>

We are to place the proper emphasis on living in harmony with God's laws.

“The work that is done for God in our large cities must not be according to man’s devising.”<sup>45</sup>

“There are many ways of practicing the healing art, but there is only one way that heaven approves. God’s remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties.”<sup>46</sup>

“It is the Lord’s purpose that His method of healing without drugs shall be brought into prominence in every large city.”<sup>47</sup>

“Let little companies go forth to do the work which Christ appointed His disciples. Let them labor as evangelists, scattering publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature’s remedies, and teaching them how to regain health and avoid disease.”<sup>48</sup>

The Rationale: God always warns first. “The wrath of God is not declared against unrepentant sinners merely because of the sins they have committed, but because, *when called to repent*, they choose to continue in resistance, repeating the sins of the past in defiance of the light given them.”<sup>49</sup>

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<sup>35</sup> Ellen G. White, *Manuscript 145*, December 30, 1897.

<sup>36</sup> Ibid.

<sup>37</sup> Ellen G. White, *Testimonies for the Church*, vol. 9, p. 92.

<sup>38</sup> Ellen G. White, *Evangelism*, p. 30.

<sup>39</sup> Ellen G. White, *Letter 137*, 1906.

<sup>40</sup> Ellen G. White, *Evangelism*, p. 27.

<sup>41</sup> Ellen G. White, *Letter 157*, 1906.

<sup>42</sup> Ellen G. White, *Evangelism*, p. 29.

<sup>43</sup> Ellen G. White, *The Review and Herald*, November 1, 1892.

<sup>44</sup> Ellen G. White, *Testimonies for the Church*, vol. 8, p. 75.

<sup>45</sup> Ellen G. White, *Manuscript Releases*, vol. 7, p. 393.

<sup>46</sup> Ellen G. White, *Counsels on Health*, p. 323.

<sup>47</sup> Ellen G. White, *Counsels on Health*, pp. 393-394.

<sup>48</sup> Ellen G. White, *Counsels on Health*, p. 397.

<sup>49</sup> Ellen G. White, *The Acts of the Apostles*, p. 62.

“God's judgment on the cities will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted.”<sup>50</sup>

## —Mercy's Most Precious Gesture

In light of the urgent situation at the end, mercy's most precious and delicate gesture comes in the form of startling warnings followed by calamity—and in opportunities of grace before it is forever too late. Mercy cannot survive in a vacuum. When evil presses mercy beyond the limits of justice, mercy ceases to be merciful. Lawless mercy is an oxymoron—for it has no mechanism to stop unimaginable terror.

Because we are born in a sinful world, we are acquainted with sin's dark side. Still, we cannot begin to comprehend its enormity. God can. He does comprehend. He weighs the combined effects of sin. His divine reach has an infinite grasp of the *horror of darkness*. So God's mercy sets its limits. When a sinner passes the limit in guilt, Christ stops pleading in his behalf. Without a mediator, the sinner has no shield against the unmitigated power of Divine Righteousness.

In the *physical realm*, God's righteousness is manifest as intense glory—glory that is like a consuming fire<sup>51</sup> to a sinner. In the *intellectual realm*, His righteousness is manifest in His Word—it is “quick, and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discerner of the thoughts and intents of the heart.”<sup>52</sup> The *spiritual realm* is emotion. God's mercy and His justice are manifested through emotional expressions of His all-encompassing experience. This includes the realities of His experience with all the horrors and injustices of sin.

## —Securing the Universe

God's anger and fury against sin is His righteous emotional reaction to an evil whose darkness is beyond our ability to comprehend. His wrath is His emotional outcry against the atrocities of sin. It is rational, appropriate, and righteous; and it is necessary to preserve His authority, vindicate His law, and ultimately secure the universe.

“It was [this] expression of justice against sin that crushed out the life of the Son of God... In dying upon the cross, Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He endured the punishment in the sinner's stead... But in His death, He gave evidence to the heavenly universe that God will punish for the sins of a guilty world.”<sup>53</sup>

“It is a fearful thing for the unrepenting sinner to fall into the hands of the living God... This was proved... in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for the sinful world.”<sup>54</sup>

“The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the Avenger of justice, which is the habitation of His throne. He cannot dispense with His law; He cannot do away with its smallest item in order to meet and pardon sin. The rectitude, justice, and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen.”<sup>55</sup>

“But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to “magnify the law” and to “make it honorable.” Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate

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<sup>50</sup> Ellen G. White, *Evangelism*, p. 27.

<sup>51</sup> Hebrews 12:29.

<sup>52</sup> Hebrews 4:12.

<sup>53</sup> Ellen G. White, *Bible Echo*, May 30, 1898.

<sup>54</sup> Ellen G. White, *Manuscript 35*, 1895.

<sup>55</sup> Ellen G. White, *Manuscript 145*, December 30, 1897.

to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.<sup>56</sup>

The beauty of Christ's love is His willingness to stand as a *Living Veil*—shielding us from the fullness of divine displeasure with sin. The door still stands open for His great mercy to do its gracious work for you and for me. But “oh, that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry.”<sup>57</sup> “Who is giving to the accomplishment of this work the wholehearted service that God requires?”<sup>58</sup>

## —Fracturing Divinity

The Psalmist says, “Mercy and truth are met together; righteousness and peace have kissed each other.”<sup>59</sup> Micah tells how the Lord expects the same from us: “He hath shewed thee, O man, what it good; and what doeth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”<sup>60</sup> Ellen White wrote of Christ: “His teaching made plain the ennobling, sanctifying principles that govern [His] kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah's kingdom.”<sup>61</sup> God said to Moses,

“I will make all My goodness pass before thee, and I will proclaim the name of LORD before thee... And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation”<sup>62</sup>

God gave Moses a perfect verbal representation of Himself—His own expression of His *identity*. He blended descriptions of mercy and justice. If we try to represent the character of Christ without the justice component or without the mercy component, we fracture the divine identity—we fashion an idol made of our own imagination. This cannot be.

“Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's Character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. ‘God was in Christ, reconciling the world unto Himself.’<sup>63</sup>”<sup>64</sup>

Lucifer tried to fracture the divine identity—and he broke the universe.

“The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan.”<sup>65</sup>

“God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His *justice and mercy* in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or

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<sup>56</sup> Ellen G. White, *The Great Controversy*, p. 503.

<sup>57</sup> Ellen G. White, *The Review and Herald*, Sept. 10, 1903.

<sup>58</sup> Ellen G. White, *Manuscript 53*, 1910.

<sup>59</sup> Psalms 85:10

<sup>60</sup> Micah 6:8.

<sup>61</sup> Ellen G. White, *Gospel Workers*, p. 396.

<sup>62</sup> Exodus 33:18-20, 34:6-7.

<sup>63</sup> 2 Corinthians 5:19.

<sup>64</sup> Ellen G. White, *The Desire of Ages*, p. 762.

<sup>65</sup> Ellen G. White, *Patriarchs and Prophets*, p. 42.



injustice toward God's faithful ones will be punished as though done to Christ Himself."<sup>66</sup>

Calvary shows the wonderful mercy of God, tears away Satan's disguise, and breaks the last link of sympathy between him and the heavenly worlds. Still, God did not destroy Satan. "Angels did not even then understand all that was involved in the great controversy."<sup>67</sup>

"In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, *that justice was inconsistent with mercy*, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted... Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner.

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. *For him there was hope in a knowledge of God's love*. By beholding His character he might be drawn back to God."<sup>68</sup>

By His life and death, Jesus showed God's mercy in a way everyone can understand. His love is vibrant and personal to a hopeless sinner. But His life and death also proved mercy does not set aside justice. His life perfectly revealed the living attributes of the law; and His death, that God does not ignore the wages of sin.

Satan loves to confuse. He tries to deceive us about God's character. He fractures the divine identity saying God has no mercy. When the gospel of Jesus Christ exposes the lie, Satan manipulates the gospel to fracture the divine identity again. He says God is not just—that Jesus destroyed the law at the cross.

"Another deception was now to be brought forward. Satan declared that *mercy destroyed justice*, that the death of Christ abrogated the Father's law... *It was because the law was changeless*, because man could be saved only through obedience to its precepts, *that Jesus was lifted up on the cross*. Yet the very means by which Christ established the law Satan represented as destroying it. *Here will come the last conflict of the great controversy between Christ and Satan*."<sup>69</sup>

This brings us to now—the crisis at the end. Those who do not know the love of God easily fall for a mistaken identity—*God without mercy*. Satan still paints Him as a tyrant. Those who know the love of God easily fall for another mistaken identity—*God without justice*. Satan paints Him as accommodating sin and evil behavior. Many contemporary Christians change the clear teaching of the Bible to suggest God is just too good and too loving to destroy the wicked; and they play right into Satan's strategy for the final conflict.<sup>70</sup>

## —Runaway Mercy-Loop

The earthquake shook San Francisco over 100 years ago. Now the world plunges deeper into iniquity and spiritualism than 1906-people could have even imagined. So what of the limits of wickedness? and the fullness of iniquity's cup? What of the destruction of the cities? and the end of the world? What of the judgment? the close of probation? and the seven last plagues? And what about those three angels' messages? the loud cry of Revelation 18? and the latter rain?

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<sup>66</sup> Ellen G. White, *The Great Controversy*, p. 48. Emphasis added.

<sup>67</sup> Ellen G. White, *The Desire of Ages*, p. 761.

<sup>68</sup> *Ibid.* Emphasis added.

<sup>69</sup> Ellen G. White, *The Desire of Ages*, p. 762. Emphasis added.

<sup>70</sup> See Appendix B – *God's Righteous Cry!* for an in-depth treatment of this issue.

It seems we veered off course and entered an alternate reality—a world somehow beyond the judicial reach of Daniel’s court.<sup>71</sup> Something has neutralized the prophetic expectations of yesteryear. It is true. We are stuck in some sort of *probationary anomaly*—a runaway mercy-loop; and the result is a world gone mad in sin and rebellion. Sin is on a frantic up-tick—one that seems destined to bring about planetary self-annihilation. There is no stop button. We have no exit strategy.

It’s all because of a *mistaken identity*. The *Man from Galilee* is the world’s *only* hope! But somehow the masses have hijacked his true character by declaring Him to be *all mercy with no justice*, or *all justice with no mercy*. Our crisis is a matter of *mistaken identity*—an identity that we are commissioned to repair. We must share Christ’s true identity and break the anomaly! We have to warn the cities that justice is coming! We need to show the cities God’s love. This is the *Galilee Protocol!*

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come."<sup>72</sup>

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<sup>71</sup> Daniel 7:10. See also Revelation 4 & 5.

<sup>72</sup> Ellen G. White, *Christ's Object Lessons*, p. 69.