

WHAT IS TRUTH?

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, **that I should bear witness unto the truth. Every one that is of the truth heareth my voice.** Pilate saith unto him, **What is truth?** And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. John 18:37, 38.

Jesus saith unto him, I am the way, **the truth**, and **the life**: no man cometh unto the Father, but by me. John 14:6.

In the beginning was **the Word**, and **the Word was with God**, and **the Word was God**. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. **In him was life**; and **the life** was the light of men. John 1:1–4.

Sanctify them through thy **truth: thy word is truth**. John 17:17.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.** But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? **thou hast the words of eternal life.** John 6:51–68.

The Hebrew word for “truth” is “emet” (אמת), and it is a subject of study in various contexts, including religious, philosophical, and linguistic studies. The word is constructed of three Hebrew letters, the first letter, followed by the thirteenth letter, and then the last letter of the Hebrew alphabet.

Aleph (א): Aleph is the first letter of the Hebrew alphabet and has the numerical value of one. It is often associated with the concept of unity, primacy, and the beginning. Aleph is considered a symbol of the divine and the source of all creation. Its form is composed of two Yods (ו) connected by a diagonal line, representing the duality and unity of existence.

Mem (מ): Mem is the thirteenth letter of the Hebrew alphabet and has the numerical value of forty. In Hebrew, “mem” means “water,” and its shape is thought to resemble waves or flowing water.

Tav (ת): Tav is the last letter (22nd) of the Hebrew alphabet and has the numerical value of four hundred. It is associated with completion, perfection, and fulfillment. In Hebrew, “tav” means “mark” or “sign,” and its original pictographic form resembles a cross or X-shaped mark. Tav can symbolize the end of a cycle or journey, as well as the sealing or finalization of a covenant or agreement.

In the Hebrew numerical system, each letter of the alphabet also represents a numerical value. This system is known as gematria. The numerical value of a letter is derived from its position in the alphabet. There are two types of Gematria.

Ordinal Gematria: In ordinal gematria, the numerical values of the Hebrew letters are counted sequentially from 1 to 22, corresponding to the 22 letters of the Hebrew alphabet. According to this system, “mem” (מ) has a value of 13.

Standard Gematria: In standard gematria, the numerical values of the Hebrew letters are counted sequentially from 1 to 10, then from 20 to 100 by tens, and finally from 200 to 400 by hundreds. According to this system, “mem” (מ) has a value of 40.

So, while “mem” is indeed the thirteenth letter of the Hebrew alphabet, its numerical value of forty is derived from the standard gematria system.

The Hebrew letter “tav” (ת) is the last letter of the Hebrew alphabet. In the standard gematria system, where the numerical values of the Hebrew letters are counted sequentially from 1 to 10, then from 20 to 100 by tens, and finally from 200 to 400 by hundreds, the value of “tav” is 400.

Ordinal Gematria: 1, 13, 22.

Standard Gematria: 1, 40, 400 = 144,000

22 letters—220

According to Jewish interpretation of the creation story in Genesis, the first letters of the last three words of Genesis 1:31 spell out the word “emet” in reverse order. The last three words of Genesis 1:31 in Hebrew are “וַהֲבִיֵּה טוֹב” (ve-hinneh-tov), which mean “and behold, it was good.” When you take the first letter of each of these three words in reverse order, you get םתה, which spells “emet” (truth) in reverse. This interpretation is seen as symbolic, suggesting that truth is inherent in the creation itself and is an essential aspect of the world as established by God.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of **sin**, and of **righteousness**, and of **judgment**: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will show you things to come. John 16:7–13.

The first angels’ message—Revelation 14:6, 7.

The three angels’ messages—Revelation 14:6–12

Daniel chapter one

Daniel chapter one through three

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9, 10.

Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God? Psalm 77:13.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

TWO CALLS

“So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people.**’” *Review and Herald*, December 6, 1892.

“When the time passed at which the Lord’s coming was first expected,—in the spring of 1844,—those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been **utterly defeated and proved to have been cherishing a delusion**, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though **the believers could not explain their disappointment**, they felt assured that God had led them in their past experience.

“Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.

“Among these prophecies was that of **Habakkuk 2:1–4**: ‘I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov’d. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.’

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’

“**A portion of Ezekiel’s prophecy** also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and **the effect of every vision**. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21–25, 27, 28.

“**The waiting ones rejoiced**, believing that **He who knows the end from the beginning** had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. **Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God’s word, their faith would have failed in that trying hour.**

“**The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.** In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 391–393.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

“Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. **Many who went forth to**

meet the **Bridegroom under the messages of the first and second angels, refused the third angel's message**, the last testing message to be given to the world.

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated. The call will be given to the church, ‘Come out of her, My people, that ye be not partakers of her sins.’ ‘Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.... **Come out of her, My people**, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities’ [Revelation 18:2–5].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘**And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:** for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.’

“The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied. A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 269, 270.

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows.**” *The 1888 Materials*, 803, 804.

“We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. **Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared,** we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

“In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. **We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us.**

“We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. **Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.** As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

“Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, ‘Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.’” *Review and Herald*, July 26, 1892.

THE SEVEN THUNDERS

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. . . .

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The First Angel—1798; August 11, 1840; and April 19, 1844

The Second Angel—The tarrying time; the Midnight Cry; and the shut door

The Third Angel—October 22, 1844; 1856; and 1863

The First Angel—1989; September 11, 2001; and July 18, 2020

The Second Angel—The tarrying time; the Midnight Cry; and the shut door

The Third Angel—The Sunday law; the loud cry; Jericho brought down

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, **hear the word of the Lord.**

Thus saith the Lord God unto these bones; Behold, **I will cause breath to enter into you**, and ye shall live: And **I will** lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord.

So I prophesied as I was commanded: and as I prophesied, there was **a noise**, and behold **a shaking**, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but **there was no breath in them.**

Then said he unto me, Prophecy unto **the wind**, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and **the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.**

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, **they say, Our bones are dried, and our hope is lost: we are cut off for our parts.** Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, **I will open your graves, and cause you to come up out of your graves**, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and **brought you up out of your graves**, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, **For Judah**, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, **the stick of Ephraim**, and *for* all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and **make them one stick**, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And **I will make them one nation** in the land upon the mountains of Israel; and **one king shall be king to them all**: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: **Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them**: so shall they be my people, and I will be their God.

And **David my servant shall be king** over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince forever.

Moreover **I will make a covenant of peace** with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and **will set my sanctuary in the midst of them** for evermore. **My tabernacle also shall be with them**: yea, I will be their God, and they shall be my people.

And **the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them** for evermore. Ezekiel 37.

[“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.” *Review and Herald*, February 26, 1914.](#)

[“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.](#)

[“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people**, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.](#)

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple

of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 10 and 11.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and **shall assemble** the outcasts of Israel, and **gather together** the dispersed of Judah from **the four corners** of the earth. Isaiah 11:10–12.

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“**September 23d, the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.” *Review and Herald, November 1, 1850.*

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when **he bloweth a trumpet**, hear ye. Isaiah 18:3.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, **swelling out in a high wall, whose breaking cometh suddenly** at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord God, the Holy One of Israel; **In returning** and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee: **till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.** And **therefore will the Lord wait**, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment: **blessed are all they that wait for him.** Isaiah 30:8–18.

The Alien and Sedition Acts were a series of four laws passed by the United States Congress in **1798** during the administration of President John Adams.

Naturalization Act: This act extended the residency requirement for U.S. citizenship from five to 14 years. It was primarily aimed at immigrants, many of whom were recent arrivals from France and Ireland, who tended to support the Democratic-Republican Party, the political opponents of Adams and the Federalists.

Alien Friends Act: This act authorized the president to deport any non-citizen considered "dangerous to the peace and safety of the United States" or to imprison them during times of war. It targeted immigrants who were perceived as sympathetic to France and posed a potential threat to the government.

Alien Enemies Act: This act allowed for the apprehension, restraint, and deportation of male citizens of a hostile nation during times of war. It was primarily aimed at potential threats from French immigrants or those suspected of collaborating with France, as tensions between the United States and France were high at the time.

Sedition Act: The Sedition Act made it a crime to publish "false, scandalous, and malicious writing" against the government or its officials. This act was the most controversial of the four and was used to prosecute journalists, editors, and politicians critical of the Adams administration, particularly those aligned with the Democratic-Republican Party. Critics argued that the Sedition Act violated the First Amendment rights to freedom of speech and press.

“The **coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the **coming** of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the **coming** of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the **coming** of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? John 2:20.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*. Ephesians 2:20.

But the Lord *is* in his holy temple: let all the earth keep silence before him. Habakkuk 2:20.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 2 Timothy 2:20.

But wilt thou know, O vain man, that faith without works is dead? James 2:20.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2:20.

But ye have an unction from the Holy One, and ye know all things. 1 John 2:20.

I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. Hosea 2:20.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in-law. And a man's foes *shall be* they of his own household. Matthew 10:34–36.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. Luke 12:51–53.

For **the word of God is quick**, and powerful, and sharper than any twoedged sword, piercing even to **the dividing asunder of soul and spirit**, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Hebrews 4:12.