

# What is Truth? - Number One

## *The Framework of Truth: Revelation, Prophetic Parallels, and the Alpha and Omega*

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Before we address the subject of what is truth, we note that we have begun this study with the first three verses of Revelation chapter one, and thereafter added an article about Elijah. A few purposes of these studies are to identify the role of the United States in prophecy, to open up the message of the Revelation of Jesus Christ, to recognize the role of prophets as symbols of God's people, and to consider the implications of what it means that Jesus is the Alpha. We illustrated that the first three verses of Revelation agree and align with the last verses of Revelation, and in both cases at the beginning and the end, Jesus identifies Himself as the Alpha and Omega, the beginning and ending, the first and the last.

We used a brief discussion of Elijah in the second study in order to demonstrate that the opening verses of the Bible agree with the closing verses of both the Old and New Testaments, and further that the opening verses of the New Testament also agree with the beginning or ending of any way you wish to consider the Bible, either as a whole or as two Testaments.

Another point we are seeking to develop is the understanding that Divinity has worked to slowly reveal the godhead throughout history. This is why we have noted that as time proceeds in the biblical theme of covenant history, that God, step-by-step revealed more-and-more of His character through the symbolism of His various names. The Almighty God spoke to Abraham, and the same God spoke to Moses, but informed Moses that from then onward his name was to be known as Jehovah. Then when Christ came, He introduced Himself with a name that was unknown in the Old Testament, other than one expression of that name by a Babylonian in chapter three of Daniel. Not only did Jesus identify that He was the only-begotten of the Father, but He also in that particular covenant history identified Himself as the Son of Man. God also gave Millerite Adventism a name when He entered into covenant with the beginning of Adventism.

“At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God's denominated people? Shall any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?” *Evangelism*, 121.

The name given to Seventh-day Adventists was given by the Lord, and Sister White often refers to Adventists as God's denominated people. “Denominated” means to be named. The only two churches that Sister White identifies as God's denominated people is ancient Israel and modern Israel.

Therefore, as we proceed in our study of the book of Revelation, I am suggesting that the “new name” that is revealed to the Philadelphians, who are also represented as the one hundred and forty-four thousand is a large part of the prophetic secret that is unsealed just before probation closes.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.  
Revelation 3:12, 13.

The last message of warning is the message of the Revelation of Jesus Christ and it is a revelation of His character.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” Christ’s Object Lessons, 415, 416.

We have much more to put into the record concerning Jesus as the Word, but we will now take up the word ‘truth.’ The understanding of the “truth” and also the word “truth” and also the letters employed to form “a word of truth” is an understanding of the character of Christ.

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. Everyone 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.

The Greek word translated as “truth” in the verse is taken from a Hebrew word, that is also a letter and even a number. The first letter of the Hebrew alphabet is ‘aleph.’ In fact, the first two letters of the Hebrew alphabet are “aleph” and “beth,” and they are very similar to the first two letters in Greek which are alpha and beta. Together they form the root for the word “alphabet.” The word “alpha” (from the Hebrew letter aleph) therefore is used as a letter, a word, a number and also as one of the many names of Jesus.

When Pilate asked the question, “What is truth?” Jesus had already told him that the reason that He “came into the world,” and also that the reason He was “born” was to bear witness to the “truth.” He added that “everyone that is of the truth heareth” His voice.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:3.

TRUTH: G225—From G227; truth: – true, X truly, truth, verity. G227—From G1 (as a negative particle) and G2990; true (as not concealing): – true, truly, truth. G1; A. Of Hebrew origin; the first letter of the alphabet: figuratively only (from its use as a numeral) the first. Alpha.

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.

When Jesus said “I am... the truth.” He was saying He was a letter, a number and a word for the letter alpha, and the word alpha, and the number alpha are all “truth.” In the book of Daniel, Christ revealed Himself as the wonderful numberer which is the definition of the Hebrew word “Palmoni,” which is translated as “the certain saint which spake,” in Daniel eight.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

That “certain saint” in verse thirteen is “Palmoni”— the wonderful numberer, or the numberer of secrets. These two verses are where the prophecy of the 2300 years and the two prophecies of 2520 years are set forth. The 2300 years address the “sanctuary” and the two 2520-year prophecies address the “host,” for both the sanctuary and the host would be trodden down by Rome. The 2520-year prophecy represent a trampling down of God’s sanctuary and people. Three profound interconnected prophecies based upon time at the very point in the Bible where Jesus introduces Himself as the wonderful numberer of secrets. Its not simply that he chose these two verses to introduced Himself as the Master of time, but the two verses where He reveals Himself identify the time when He would enter into covenant with modern spiritual Israel and those two verses are also the foundation and central pillar of Adventism.

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ [Daniel 8:14.]” *The Great Controversy*, 409.

At the time of the end in 1798, the book of Daniel was unsealed and the first angel’s message arrived in history, marking the increase of prophetic knowledge that took place in the time of the Millerite movement, which was the beginning of Seventh-day Adventism. When the book of Daniel was unsealed to the Millerites, a message from Palmoni—a message of time was understood. God’s Word never fails, and it always identifies the end with the beginning. So, in the end of Adventism there will most certainly be a revelation of His character, as there was in Millerite history. This fact is based upon the beginning and ending of Adventism, but it is also based upon the stated relationship of the book of Daniel with the book of Revelation. Daniel and Revelation represent one book, and in that representation, they are two witnesses, the first being Daniel and the last being Revelation.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.” *Seventh-day Adventist Bible Commentary*, volume 7, 972.

Daniel and Revelation are two books that are one book, the same way the Bible is one book divided into Old and New, or beginning and end. In Revelation eleven the two witnesses that are presented as Moses and Elijah are the Old and New Testaments.

“Concerning the two witnesses the prophet declares further: ‘These are the two olive trees, and the two candlesticks standing before the God of the earth.’ ‘Thy word,’ said the psalmist, ‘is a lamp unto my feet, and a light unto my path.’ Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament.” The Great Controversy, 267.

Daniel and John are two witnesses who were both persecuted, both taken captive, both given the same line of prophetic history to record, both representing the one hundred and forty-four thousand, both living in the aftermath of the destruction of Jerusalem, both symbols of death and resurrection, (John from the boiling oil and Daniel from the lion’s den).

Daniel identifies a special revelation of Christ’s character, and he does so in the two verses that inspiration calls the “central pillar and foundation” of the Seventh-day Adventist church. Those two verses were the “capstone” the final stone placed in the foundations that were represented by the works of William Miller. The capstone brought with it the understanding of the heavenly sanctuary, the law of God, the Sabbath, the investigative judgment and the three angels of Revelation fourteen. Daniel is the beginning of the book, John is the end.

John’s writing will identify a revelation of Christ’s character at the end of Adventism. At the beginning of modern Israel, He revealed Himself as the Wonderful Numberer, the Creator of everything mathematical and at the end of modern Israel He is revealing Himself as the wonderful linguist. He is the Creator of everything that is involved with language whether it be the structure of language, the grammatical rules, the words and even the letters of the alphabet. He created communication that is accomplished by words, governed by grammatical rules whether written or spoken, written with an alphabet that was by His design, and beyond all that—He is the Word. By that Word He transforms blind unprepared Laodiceans into sanctified Philadelphians.

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

The word translated as “sanctify” means to make holy. The one hundred and forty-four thousand will be holy and they will have attained that condition of character by the “truth” or you could say, by his “word,” for Jesus is the Word and He is the truth.

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. John 1:1–3.

Notice that this is the first thing that John writes in his gospel. It of course parallels the first thing written in Genesis. It adds to the testimony, identifying more clearly what is stated in Genesis one.

In the beginning God created the heaven and the earth. Genesis 1:1.

The word translated as “God” in verse one is plural, thus identifying from the very “beginning” that God is more than one. “In the beginning” in the gospel of John the Word was with God and was God. And the Word was the Creator.

Jesus is the Word, and He produced the Bible through combining divinity with humanity—divinity represented by the Holy Spirit and humanity in the person of those who wrote the words in the books that were to be sent to the churches. Thus, the Bible is a combination of humanity and divinity as is Jesus. The Bible, in spite of the involvement of fallen fleshly human beings is holy, and then the men who penned it were holy too.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:19–21.

Though the prophets were holy men, they were still fallen human beings, for all have sinned and fallen short of the glory of God. Never-the-less the Bible is a combination of divinity and humanity, and it is holy, for the Word of God came to demonstrate in His life and in His written Word that humanity combined with divinity does not sin. What is true of the Bible is true of Christ for He is the Bible.

Jesus took upon Himself sinful flesh and never sinned, thus providing the example that humanity combined with divinity does not sin.

“The story of Bethlehem is an exhaustless theme. In it is hidden ‘the depth of the riches both of the wisdom and knowledge of God.’ Romans 11:33. We marvel at the Saviour’s sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” *The Desire of Ages*, 48.

Jesus is the Word, and both Jesus and the Bible are a combination of humanity and divinity. When Jesus produced the Bible over the centuries, he placed rules within the Bible to allow those who will hear, to hear. The rules which govern the Bible are also attributes of His character.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel.” *Acts of the Apostles*, 585.

The word “complement” means to bring to perfection. The testimony of Daniel ends in Revelation, making Daniel’s testimony the beginning and Revelation the end. The beginning of Revelation is repeated at the end of Revelation and in the first verse of Daniel chapter one there is warfare between literal Israel and literal Babylon in which Babylon wins, but at the conclusion of probationary history in Daniel 11:45, 12:1; spiritual Babylon is in a war with spiritual Israel and in the end, Babylon loses and Israel prevails. As with John in the Revelation the beginning of

Daniel's testimony agrees with the end of his testimony. So, what is truth?

Doctrine is a word that identifies what a body of believers understand to be correct. Its purpose or use is not restricted to the Bible or Christianity. In so-called Christianity, there are probably more false "doctrines" than true, for spiritual Babylon, the papacy is a cage of every unclean and hateful bird, and those birds represent evil, which is sustained and covered up by churches through false doctrines, such as the law has been abolished. But there is true doctrine.

"The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily they searched the inspired records, and as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts.

"Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven.

"All will be judged according to the light that has been given. The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants. Those who are sincerely seeking for truth will make a careful investigation, in the light of God's word, of the doctrines presented to them." Acts of the Apostles, 231, 232.

There are "doctrines" which are the "truths of the gospel" and they need to be investigated. Some, (if not all) are "testing truths." The Sabbath is an easy testing truth to understand. There are true and false doctrines. Some of the true doctrines present a test to those who hear them. There is also a type of truth that is designed for a certain period of time. These truths are called "present truth."

"There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the

glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” Early Writings, 63.

Adventists often employ this passage to avoid what it actually states. They argue that all which should be emphasized in our messages of “present truth” is the sanctuary, the 2300 days, the commandments and the faith of Jesus. They make this claim to avoid what is identified about these four subjects.

The purpose of these four great truths is that they have been “perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future.” These four present truth doctrines are designed to show that the beginning of Adventism (the past Advent movement) illustrates the end of Adventism (our present position). Those four primary doctrines are “calculated perfectly” to explain the principle that the end is illustrated by the beginning. According to this passage of inspiration, this is the “present truth” that the “flock needs now.”

Ancient Israel is the beginning of Israel and modern Israel is the end. Ancient literal Israel typified the Seventh-day Adventist people from the time of the end in 1798, until the Sunday law. Before the first coming of Christ “present truth” was unseen by the Jews, for they were blind (Laodicean) due to their dependence upon customs and traditions.

“We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” Selected Messages, book 2, 406.

According to our next reference, the Jews had lost sight of the “original truth of God,” and that original truth for the Jews was the history of the deliverance from Egypt. The history of that deliverance was their original truth, it was the truth they were instructed to teach their children throughout their generations. They failed, as has Adventism. In order to present the truth to the blinded Jews, Jesus placed truth into a framework.

“In the time of the Saviour, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God’s word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error.

“Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition. Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding.

“The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, he re-instated the old truths, placing them in the frame-work of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth.” Review and Herald, June 4, 1889.

At his first coming Jesus “re-instated the old truths, placing them in the frame-work of truth. He matched and joined them together, making a complete and symmetrical system of truth.” Jesus used the history at the beginning of ancient Israel in order to reestablish the old truths, and He did so by matching those truths (by topic) and joining them together (in parallel, line upon line). He did so for the purpose of freeing the Jews of the customs and traditions that had blinded them. That history was the ending history of literal Israel.

Adventism is repeating the history of ancient Israel’s ending, and the framework to place the truth into in order to remove the Laodicean blindness of tradition and custom is accomplished now as when Christ interacted with the Jews. The “old truths” are to be placed into the “framework” of truth, in order to bring prophetic lines together with other prophetic lines, “line upon line” in parallel for the purpose of possibly freeing a Laodicean from their blindness. Christ is our example, in all things.

There are truths in the Bible which are identified as doctrine, and “there are many wonderful truths,” but there is also “present truth” which is a “test to the people of” the “generation” living when the truth is revealed. Prophetically this happens in the fourth generation of Adventism, and the “present truth” “which is a test for this generation” was not a test for early generations of Adventism.

“There are in the Scriptures some things which are hard to be understood and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be

exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness.

“As we have followed down the chain of prophecy, revealed truth for our time has been clearly seen and explained. We are accountable for the privileges that we enjoy and for the light that shines upon our pathway. Those who lived in past generations were accountable for the light which was permitted to shine upon them. Their minds were exercised in regard to different points of Scripture which tested them. But they did not understand the truths which we do. They were not responsible for the light which they did not have. They had the Bible, as we have; but the time for the unfolding of special truth in relation to the closing scenes of this earth’s history is during the last generations that shall live upon the earth.

“Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light.” Testimonies, volume two, 692, 693.

For those who may wish to deny that there are four generations in the history of Adventism I would point you to Habakkuk’s Tables. A very simple way to understand this fact is that the name Laodicea, means a people judged. The beginning of Adventism announced the opening of the judgment and the end of Adventism announces the close of judgment. The close of judgment takes place in the third and fourth generations.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments. Exodus 20:4–6.

At the close of judgment, the final generation of Laodicean (a people judged) Adventism will be judged and spewed out of the mouth of the Lord, as was ancient Israel at the destruction of Jerusalem. Biblical doctrines, are truths, and there are also testing truths and then there are present truths. Present truth is always a testing truth, but it identifies a testing truth specially designed for the generation that is currently living. The fact of the matter though, is more likely to be that any truth from God’s word which we choose to reject, has just become a testing truth that we just failed.

Jesus is the word of God, and He is the truth. He informed Pilate the reason He “came” “into the world,” was to “bear witness unto the truth,” and that everyone that heard His voice, “is of the truth.” The word “truth” that Pilate and Jesus spoke of comes from a Hebrew word that is translated as “truth” and is found one hundred and twenty-seven times in the Old Testament. That Hebrew word (H571) is translated into various English words, but it is translated ninety-two times as “truth” in the Old Testament. It is one of those words that is profoundly powerful, on many

levels.

The word translated as “truth” in the Old Testament consists of three Hebrew letters, and with Hebrew letters, the letters have their own definition, so the word that is created from the letters blends the combined meanings of each letter to produce the ultimate meaning of the word. The word “truth” is made up of three Hebrew letters, the first letter of the Hebrew alphabet, a letter in the middle and the last letter of the Hebrew alphabet. “Truth” in the Old Testament is represented by the first and the last letters of the alphabet, with a letter in the middle!

This is the definition of the biblical “rule of first mention.” The first time a subject is presented is the most significant reference for the word, which is a seed, and it contains all the DNA necessary to produce the entire story. The second most important reference in the “rule of first mention” is the last reference, for that is where all the stories that arise between the beginning and ending are tied together. “In the Revelation all the books of the Bible meet and end,” and Revelation is the last book of the Bible.

The Hebrew word “truth” we are considering begins with the letter “Aleph” the thirteenth character is “Mem” and the twenty-second and last letter is “Tav.” Of course, there are various nuances to the definitions of these letters depending upon which linguist you turn to for the definition but the general definitions are very informative.

א (Aleph): First letter of the Hebrew alphabet, and it is often associated with the unity, and represents the Divine and the eternal, symbolizing the connection between God and creation.

מ (Mem): Thirteenth letter of the Hebrew alphabet and is often associated with water.

ט (Tav): Last letter of the Hebrew alphabet, and it carries the meaning of “mark” or “sign.” It is often associated with the concept of completion or the “seal” of creation. In ancient Hebrew, the letter Tav had the shape of a cross.

The Hebrew word translated as “truth” that we are considering is made up of three letters, that together represent the everlasting gospel. What? This is easily recognized if you understand that the three angels’ messages are the everlasting gospel. It is recognizable because the definitions of these three letters represent the three angels’ message.

The first angel of Revelation fourteen identifies the everlasting gospel and then tells the entire world to “fear God” and glorify Him through worshipping the Creator. The definition of (Aleph) the first of those three letters is “the Divine, Eternal God, and as mankind’s Creator, the God that men should reverently fear and worship.”

Aleph represents the first angel’s message.

The second angel’s message calls men out of Babylon, marks when the Holy Spirit is poured out and identifies the rebellion of Babylon. The definition of (Mem) is associated with water, (symbol of the outpouring of the Spirit) and it is the thirteenth number of the alphabet, the number thirteen being a symbol of rebellion, thus identifying Babylon. Mem represents the second angel’s message.

The third angel warns men against receiving the mark of the beast, identifies two classes of worshippers and God's wrath. The definition of (Tav) is that it represents a "mark," (the mark of the beast) it represents the seal of creation (the seal of God). The letter itself is shaped as the cross. Tav represents the third angel's message.

"What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands.

"The Lord will not excuse those who know the truth if they do not in word and deed obey His commands." Maranatha, 243.

The Hebrew word translated as "truth" consist of three letters that each have their own definitions. Those three definitions are also the definitions of the three angels' messages. They are also the definitions of the first angel's message, for the first angel's message was the message at the beginning of Adventism and the third angel's message is the message at the end of Adventism. Because Jesus illustrates the end with the beginning, the first angel possesses all the prophetic waymarks of the third angel's message. In doing so, the definition of the three Hebrew letters become symbols of not only the third angel's message, but also symbols of the first angel's message.

John in the Revelation was told to write the things which then were, and in so doing he would simultaneously be writing the things that would be in the future. He recorded the beginning to illustrate the end. In no uncertain terms, Seventh-day Adventists have been informed to study and proclaim the message of the Millerites, which is the message of the first angel. In studying and proclaiming those truths and that history we shall be proclaiming the third angel's message and repeating the history of the first angel.

"God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." Review and Herald, January 19, 1905.

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches." Manuscript Releases, volume 21, 437.

"The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed." Manuscript Releases, volume 15, 371.

"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It

has been guiding me ever since it was given.” Review and Herald, April 14, 1903.

The message of the first angel and the history where that message was presented parallels and illustrates our current history—with some prophetic caveats. Both those histories are also represented by the three letters employed by the Divine linguist to form the word “truth.” And that word “truth” represents the everlasting gospel.

The history of the Millerites at the beginning of Adventism, represents the first angel and the history at the end of Adventism that is represented by the third angel are parallel histories, but they contain some differences.

The first angel announces the opening of the judgment and the third angel announces the close of the judgment. The prophetic structure upon which the history of Adventism unfolded is identical both in its beginning history and in its ending. Either end can be shown to follow the three steps of the three angels as they arrive in history. And those three angels are also those three letters. Therefore, the prophetic sequence of events at both ends of Adventism are based upon the three steps of the three angels, which are waymarks that are also represented by those three Hebrew letters that create the word “truth.”

Alpha is the beginning of Adventism, Omega the end of Adventism and the letter in the middle, being the thirteenth letter, thus identifies the rebellion of Adventism from its beginning unto its end.

We are instructed about where God’s way is:

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

In the sanctuary we find that God’s way is the same three steps as the three angels’ messages. In the courtyard the fear of God leads one to make an offering and secure justification. In the holy place sanctification is represented by the prayer life represented by the altar of incense, the study life represented by the table of showbread and life of service represented by the candlesticks. The Most Holy Place represents judgment. When we possess the fear of God as represented in the first angel’s message, we seek justification at the foot of the cross, in the courtyard. When we are justified (made righteous) we walk in the newness of the sanctified life (growth in holiness) as represented by the holy place. The holy place represents the work of a Christian as accomplished by the Millerites during the second angel’s message accompanied by the Midnight Cry. Justified and sanctified we are prepared for the judgment represented by the Most Holy Place. Three sanctuary steps, representing among other things three theological terms—justification, sanctification and glorification and also representing the three angels’ messages, and of course also representing the first angel’s message and of course also representing the three letters that are employed to create the word “truth.”

In the courtyard of the sanctuary, we find all three steps as well. The first step into the sanctuary must illustrate the last step of the sanctuary, just as the first angel parallels the third angel. The first step in the courtyard is the slaying of the offering, representing justification. The second step is the laver where the fat (sin) is removed and the offering cleansed before the final steps. The water of

the laver is a characteristic of the second step. The third step is the actual burnt offering, which typified Christ on the cross where judgment was accomplished. The same three steps are in the first step of the sanctuary, just as the same three steps are in the first angel's message. The principle of alpha and omega is within the sanctuary, as it is in the three angels' messages, as it is in the letters forming the word "truth."

The 2300-year prophecy possesses the identical structure. The prophecy began with three decrees and ended at the arrival of the third angel's message on October 22, 1844. The prophecy sets forth five prophetic lines and the history at the beginning of the 2300-year prophecy represents the ending history of each of those five prophecies. The beginning and ending of the complete 2300-year prophecy has three decrees, and it ends with three messages.

The beginning of the prophecy in 457 BC took place in troublous times and provided for the Jews to return and rebuild the temple and city. In agreement with the prediction, 49 years later after the work that was started in 457 BC, it was finished in troublous times. The beginning of the 49 years illustrates the end of the 49 years.

457 BC marks the beginning of the prophecy that identifies the anointing of Christ at His baptism. His anointing marked the beginning of His work in gathering together a people to be citizens of New, not Old Jerusalem, just as ancient Israel was gathered to re-build literal Jerusalem in 457 BC.

457 BC also marks the beginning of the prophecy identifying when Christ would be crucified. Sister White lines the history of the cross up with the Great Disappointment of October 22, 1844, and she also aligns the history of the Red Sea crossing up with the Great Disappointment. In 457 BC there was a disappointment which typified the disappointment of the Hebrews at the Red Sea, the Great disappointment for Adventists, the disappointment of disciples at the cross and of Ezra in 457 BC.

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith." Prophets and Kings, 612.

457 BC also marks the beginning of the prophecy identifying when ancient Israel would be divorced of God and the gospel would be taken to the Gentiles, marking the end of a special probationary time of 490 years especially for ancient Israel. 457 BC therefore marks the beginning of their probationary time and 34 AD marks the end of their probationary time, typifying that Adventism's probationary time began in 1844 and ends at the Sunday law.

There are a few other internal time prophecies in the 2300-years prophecy, but they all possess the signature of Alpha and Omega. Their beginnings illustrate their endings.

It is important to note that ancient Israel was made the depositaries of the law of God and that modern Israel was made not only the depositaries of His law, but also the depositaries of His prophecies. When the Lord entered into covenant with ancient Israel, He made them the

depositories of the Ten Commandments as written on two tables of stone. When He entered into covenant with modern Israel in the Millerite history, He made them the depositories of His prophetic word as represented upon the two tables of Habakkuk represented by the 1843 and 1850 pioneer charts. The beginning of ancient Israel illustrates the beginning of modern Israel.

“The Lord called out His people Israel, and separated them from the world, that He might commit to them a sacred trust. He made them the depositories of His law; and He designed through them to preserve among men the knowledge of Himself. Through them the light of heaven was to shine out to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God.

“Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and He would have exalted them above all other nations. His might and truth would have been revealed through them, and they would have stood forth under His wise and holy rule as an example of the superiority of His government over every form of idolatry. But they did not keep their covenant with God. They followed after the idolatrous practises of other nations; and instead of making their Creator’s name a praise in the earth, they brought it into contempt.

“Yet the purpose of God must be accomplished. The knowledge of His will must be given to the world. God brought the hand of oppression upon His people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Thus scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God.

“In this day, God has called His church, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth,—the messages of the first, second, and third angels,—He has separated a people from the churches and from the world, to bring them into a sacred nearness to Himself. He has made them the depositories of His law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.

“Prophecy declares that the first angel would make his announcement to ‘every nation, and kindred, and tongue, and people.’ The warning of the third angel, which forms a part of the same threefold message, and is the message for this time, will be no less widespread. The banner on which is inscribed, ‘The commandments of God and the faith of Jesus,’ is to be raised aloft. The power of the first and second messages is to be intensified in the third. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven, and it will command the attention of the world.

“The most fearful threatening ever addressed to mortals is contained in the third angel’s message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. But men are not left in darkness concerning this important matter; the warning against the worship of the beast and his image is to be given to the world before the visitation of God’s judgments, that all may know why the judgments are inflicted, and may have opportunity to escape.” Signs of the Times, January 25, 1910.

The production of the two tables in fulfillment of Habakkuk chapter two was a fulfillment of several prophecies.

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.  
Habakkuk 2:1-4.

The production of both the 1843 pioneer chart and the 1850 pioneer chart was a fulfillment of prophecy. The study of Habakkuk's Tables provides ample evidence of this. But the passage in Habakkuk makes an important contribution to this point in our discussion.

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." Early Writings, 74, 75.

After 1843 the Lord directed to make another chart, but that the first (1843) chart should not be altered, except by inspiration.

"I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." Spalding and Magan, 2.

While living with Brother Nichols (who produced the 1850 chart), during the time he made the chart, Sister White said she saw the 1850 chart in the Bible.

"I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." Manuscript Releases, volume 13, 359.

Habakkuk had commanded "Write the vision, and make it plain upon tables." The two tables of Habakkuk were the symbol of the covenant God made with Adventism when He made them depositaries of His prophecies, just as He did when he entered into covenant with ancient Israel and gave the two tables of the law and the responsibility to be the depositaries of the law. But Habakkuk identifies two classes of worshippers in relation to the tables that were to make the vision plain. One class whose "soul which is lifted up" and "is not upright," and another class that are identified as "the just" who "shall live by his faith."

The context of Habakkuk identifies that those who are justified are living by a faith that is based upon the prophetic Word, as represented by the two tables, and therefore those who are not justified have rejected the beginnings of Adventism. The point I wish to make is based upon a passage we considered some time back. It reads:

“But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” Early Writings, 63.

We have just reviewed all four of these truths; the sanctuary, the 2300 days, the commandments of God and the faith of Jesus. We placed all four of these truths into the framework of truth that has been “perfectly calculated to explain the past Advent movement and show what our present position is.” That framework is “the rule of first mention,” it is the signature of Alpha and Omega, and it is the framework of truth, for the word “truth” contains the very same signature as all four of the truths that are identified as “present truth” which was designed to explain the beginning of Adventism.

If nothing else, this means that the word translated as “truth” which we are considering is the framework of the everlasting gospel, and it is the framework for the final warning message, and it is the framework of the third angel’s message, and it is a large part of the Revelation of Jesus Christ.

The final warning message represented as the Revelation of Jesus Christ in the first three verses of Revelation chapter one is testified to a second time at the end of Revelation. The end of Revelation testifies of the first verses of the Old Testament and also the last verses of the Old Testament. With those four references it can be deduced by employing the divine rule of placing prophetic line upon prophetic line that the final warning message has to do with the Creator’s relationship to His created beings. It has to do with His creative power. It has to do with how His creative power is communicated to His church. It has to do with the attribute of Divinity that identifies the end with the beginning. It is a message that arrives just before the close of probation and more. When considered together it is about God’s creative power! And the first mention of His creative power is in the beginning of Genesis one from the first verse through to the second chapter verse three.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the

firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 1:1–2:3.

The previous verses represent the entire testimony of creation, emphasizing that God's word possesses creative power.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. Psalms 33:8, 9.

The same creative power that made the world is employed by Christ to transform men.

“The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

“The life thus imparted is in like manner sustained. ‘By every word that proceedeth out of the mouth of God’ (Matthew 4:4) shall man live.” Education, 126.

The Revelation of Jesus Christ emphasizes how the Word of God is conveyed to men. It comes from the Father, to the Son, to an angel, to a prophet who writes it down and sends it to the churches. The communication process set forth at the beginning and ending of the book of Revelation is also illustrated with Jacob's ladder with angels ascending and descending the ladder. It is illustrated with Zechariah's two golden pipes that bring the oil into the sanctuary. The communication process between God and man is a subject of Bible prophecy and the message that is sent forth contains the creative power that made the universe. In the communication process in chapter one of Revelation, it is to be understood that the message handed down to the churches contains the power to transform a Laodicean unto a Philadelphian.

Whether we consider the beginning or ending of the Old or the New Testament it is the same message. God is conveying the final warning message and it contains the creative power of God if it is heard and kept by those that hear. The message that accomplishes this is set within the divine framework of the Alpha and Omega. The beginning, middle and ending. The three Hebrew letters that go together to create the word “truth” are the everlasting gospel, and the letters and their meanings, and the word they produce when combined with one another symbolize the principle and also the One who is Alpha and Omega. It emphasizes His creative power. The last three words of the creation story, each begin with the three letters, in the order that make up the word “truth.”

The three words that are the ending of the creation story begin with the three letters which together create the word “truth.” The last three words of the verse begin with the letters א (Aleph), מ (Mem), and ט (Tav) in order. Those three words are translated as “God,” “created” and “made.” These three words each start with the letters א (Aleph), מ (Mem), and ט (Tav) in that order, further emphasize the completeness and orderliness of the creation narrative. This pattern has been noted by Jewish commentators as an interesting linguistic feature of the Hebrew text.

The creation story begins with the words “in the beginning” and it ends with three words that represent the Alpha and Omega, the beginning and ending, the first and the last. The creative power illustrated in the Genesis testimony begins and ends with the signature of the wonderful linguist.

The first of a thing illustrating the last of a thing is what the prophet John emphasized when by writing what then was, he was then simultaneously writing what would be.

The final warning message of Elijah represented at the end of the Old Testament identifies the same prophetic principle, within the context of the Sunday law crisis and the approaching seven last plagues.

The “rule of first mention” and all that it represents is the “framework” that “present truth” is to be placed within. That framework is “the rule of first mention” that is also one of the attributes of God.

In the book of Daniel representing the beginning of Adventism and the book of Revelation representing the end of Adventism, we find amazing parallels when we look at it with the principle of the first illustrating the last. The book of Daniel sets forth an attribute of Jesus when it uses the name Palmoni, meaning the wonderful numberer of secrets. Daniel also introduces Jesus as Michael the archangel. John is employed to do the same as Daniel, and he identifies not the master of math, or the leader of the angels, but the master of language. When we consider Jesus as the master of the alphabet, we should consider Psalms 119, the longest chapter in the Bible.

Psalms 119 is an alphabetic acrostic, meaning that the first letters of each set of eight verses starts with the same letter. There are twenty-two letters in the Hebrew alphabet, so there twenty-two sections of eight verses. Each section begins with the letter of the alphabet in the order of the alphabet, and thereafter each of the eight verses assigned to that letter begin with that letter. There are eight verses for each letter, thus eight verses times the twenty-two letters of the Hebrew alphabet equal one hundred and seventy-six lines. The Psalm emphasizes obedience to a God who is a God of order (hence the acrostic structure), not of chaos.

Another prominent theme in Psalms 119 is the profound truth that the Word of God is all-sufficient. There are eight different terms referring to the Word of God throughout the Psalm: law, testimonies, precepts, statutes, commandments, judgments, word, and ordinances. In almost every verse, the Word of God is mentioned. Psalms 119 affirms not only the character of the Scriptures, but it affirms that God’s Word reflects the very character of God Himself. Notice these attributes of God set forth in Psalms 119:

1. 1. Righteousness (verses 7, 62, 75, 106, 123, 138, 144, 160, 164, 172)
2. 2. Trustworthiness (verse 42)
3. 3. Truthfulness (verses 43, 142, 151, 160)
4. 4. Faithfulness (verse 86)
5. 5. Unchangeableness (verse 89)
6. 6. Eternality (verses 90, 152)
7. 7. Light (verse 105)
8. 8. Purity (verse 140)

The Psalm opens with two beatitudes. “Blessed” are those whose ways are blameless, who live according to God’s law, who keep His statutes and seek Him with all their heart. These are the lessons for us in this great Psalm. The Word of God is sufficient to make us wise, train us in righteousness, and equip us for every good work (2 Timothy 3:15–17).

Of course, Psalms 119 is part of a subject that is pretty much unresolved in the religious world. It has to do with which verse is the middle verse of the Bible and which chapter is the middle chapter of the Bible. If you search the internet, you will find the various arguments centered around which Bible you use and so on and so forth. The problem with every position in the argument is that the definition of the middle of the Bible, whether a verse or a chapter should be defined by the author of the Bible, not the human student or critic of the Bible.

The Bible teaches that there is a beginning and end to everything. To everything there is a season.

To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.

Ecclesiastes 3:1, 2.

There is a time to be born and a time to die, yet there is also the life that takes place in the middle of the beginning and ending of our lives. The birth is a brief moment in time, as is death. The life is the middle and has generally much more history connected with it than the time when we are born and time when we die.

The middle in the “rule of first mention” generally has much more testimony than the first and last. To seek a single verse or chapter in the Bible and define it as the middle is to disregard the biblical evidence even if the beginning and ending are essentially points in time; the middle is generally a period of time. Of course, the beginning, ending and middle will agree with one another, though often the identical waymark at the end is the opposite of the beginning.

Jesus identified John the Baptist as Elijah, and they both illustrate the same prophetic sequence of events, but Elijah was persecuted by a wicked woman (Jezebel) who sought to imprison and kill Elijah, but she never did. John who was a symbol of Elijah was sought by an evil woman (Herodias) to imprison and kill him, and she did. Elijah and John are interchangeable symbols but they have some prophetic characteristics that are opposite characteristics, but still parallel each other. Elijah never died, John did. Understanding that prophetic waymarks that align with each other are often opposites allows those who wish to see that the middle of the Bible is Psalms 118.

When we use the principle of rule of first mention as we have been defining it, we find that the beginning of the middle of the Bible is Psalms 117, the shortest chapter in the Bible, consisting of two verses. It is followed by chapter 118, which is the middle of the Bible, and chapter 118 is followed by 119 which is the longest chapter in the Bible and the ending of the middle of the Bible. The wonderful linguist marks the beginning with the shortest chapter, then marks the ending with the longest chapter. They are two opposite chapters. The beginning is the seed, and the ending is where the fully mature plant is developed where all the testimonies located within the middle are tied together. Notice Psalms 117.

O Praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord. Psalms 117:1, 2.

The word we are considering that is made up of three letters is translated as “truth” in verse two, and represents the beginning of the middle of the Bible, (the middle of the Bible being Psalms 117–119). The end of the middle is Psalms 119. Psalms 118 is the middle of the middle. Psalms 118 is sandwiched between the shortest and longest chapters in the Bible, and the shortest which is the beginning sets forth the word “truth” which is created by three letters that represent the three-steps of the everlasting gospel, and are the framework of understanding the truth. The framework being the principle representing Christ’s character as the Alpha and Omega.

The ending of the middle, being chapter 119 is an alphabetic acrostic placed in the middle of the Bible emphasizing the wonderful linguist. Four times in chapter 119 the same word is translated as truth.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. Verse 43.

Thy righteousness is an everlasting righteousness, and thy law is the truth. Verse 142.

Thou art near, O Lord; and all thy commandments are truth. Verse 151.

Thy word is true from the beginning: and every one of thy righteous judgments endureth forever. Verse 160.

Truth in these verses is a rule of Bible prophecy identifying the end from the beginning, and the truth in the verses is that the Alpha and Omega has placed His signature upon the middle of the Bible, as He has done for the beginning and the end. The signature of the first and last is the “framework” for presenting the final warning message of the third angel. The last of the middle includes four verses which use the word translated as “truth,” though the fourth reference is translated simply as “true.” The last final of those four verses identifies that “from the beginning,” the word is “true.”

In the beginning in the creation story of Genesis one and two, The word “truth” though not directly written is represented in the final three words of the creation story, for each word begins with the letters, in order, that create the word “truth.” In the beginning was the word, and by Him were all things created, and the testimony of the creation in Genesis begins with the words, “In the beginning” and ends with three words representing the truths associated with an attribute of Christ that in Isaiah is defined as the proof that He is the one and only God.

The middle of the Bible (Psalms 117–119) begins in chapter 117 by referencing the truth that the beginning represents the end through its use of the word “truth.” The word is created by three letters which represent the everlasting gospel and the three angels’ messages, and identify the ending of the creation story. The end of the middle of the Bible is a presentation of the alphabet that the wonderful linguist produced to establish the understanding that what is now being revealed concerning His character is in agreement with the definition of the word revelation, for the

Revelation of Jesus Christ is a message that is designed to present an aspect of Christ character that here-to-fore has not been fully recognized, if at all. The revelation is consistent with the lines of covenant history, for covenant history includes evidence of God's effort to reveal Himself through names as His-story unfolded.

“The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them is building upon Christ, the Rock of Ages. In receiving the word, we receive Christ. And only those who thus receive His words are building upon Him. ‘Other foundation can no man lay than that is laid, which is Jesus Christ.’ 1 Corinthians 3:11. ‘There is none other name under heaven, given among men, whereby we must be saved.’ Acts 4:12. Christ, the Word, the revelation of God,—the manifestation of His character, His law, His love, His life,—is the only foundation upon which we can build a character that will endure.” Mount of Blessings, 148.

There is of course much more to address concerning this truth, but we will leave off here.