

- **Rev. 3:14**—“And to the angel of the assembly in Laodicea write: ***These things says the Amen***, the faithful and true witness, **the beginning** of the creation of God.”

**See Rev. 1:13-18 with 2:8 and 22:6-7,12-13,16,20 below, along with scripture references and comments there, on the eternal Godhead glory of the Lord Jesus, Jehovah-Jesus, as the Alpha and the Omega, the First and the Last, the Beginning and the End.**

“No one but God can be, ‘*the First*’ or ‘*the Beginning*,’ but being a Person in the unity of the Godhead, Jesus is God.” (F.B. Hole)

“Such terms alone become One who is divine. He who is first [*or the Beginning*] is necessarily God.” (William Kelly [WK])

Having no beginning (*‘having neither beginning of days,’* Heb. 7:3), He *is* the Beginning . . . the Eternal, Timeless and Self-Existent One causing the beginning of all created things. As such, He is the Beginning of the creation of God—the *Uncause First Cause, the Origin, the Beginning, the Source* from which all things begin and derive their existence—whether the past creation of the first heavens and the first earth, whether the future creation of the new heavens and the new earth, or whether the present heavenly, new creation on resurrection ground in Him risen from the dead and glorified (Col. 1:18; 2 Cor. 5:17).

“In the cross of Christ the first man [Adam, the responsible man,] came to his end before God, he was for ever judged and set aside, and has been once and for all superseded by the Second Man, the Lord from heaven. As soon as Christ came into the world He was the second Man; but He did not take the place until He was risen from the dead, the Head now of a new race, as well as the Head of His body the church. It is Christ, therefore, *as risen and glorified*, who is the beginning of the creation of God, and it is to Him in this condition that the church, the church which is His body, is united by the Holy Ghost sent down from heaven; and hence it is that the church ‘ought to have displayed the power of the new creation by the Holy Ghost; as if any man is in Christ it is a new creation, where all things are of God.’ Instead of that, as Laodicea testifies, she has become the expression of her own importance, covetousness, and earthly-mindedness. What an immense consolation then it is, in such a state of things, to look upward and to find that, while everything has slipped from our grasp, to our own shame and confusion of face, God finds the perfect answer to all His own thoughts of grace, and has secured all for His own beloved people, in Christ.” (E.Dennett [ED])

Thus, far from suggesting the blasphemous notion that our precious Saviour was the first created being, our Lord Jesus Christ is declared to be ***the Alpha, the First, the Beginning*** in the sense that He is ***the very Creator Himself, Jehovah, the I AM, the Self-Existent One, the Uncause First Cause, the Origin, the Beginning, the Source from which all creation, including time itself, begins and derives its existence.*** Precisely as is true and declared of Jehovah elsewhere in both the OT and NT:

“**And he that sat on the throne said, Behold, I make all things new.** And he says to me, Write, for these words are true and faithful. And he said to me, It is done. **I am the Alpha and the Omega, the Beginning and the End.** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him God,** and he shall be to me son.” (Rev. 21:5-7)

**“I am the Alpha and the Omega, saith the Lord [Jehovah] God, he who is, and who was, and who is to come, the Almighty.”** (Rev. 1:8)

“Who hath wrought and done it, calling the generations from the beginning? **I, Jehovah, the First; and with the last, I am HE.**” (Isa. 41:4)

**“Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last, and beside me there is no God.”** (Isa. 44:6)

“Hearken unto me, Jacob, and thou Israel, my called. **I am HE [Jehovah]; I, the First, and I, the Last.** Yea, **my hand hath laid the foundation of the earth, and my right hand hath spread abroad the heavens: I call unto them, they stand up together.**” (Isa. 48:12-13)

**Now also compare the following relevant passages:**

"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: **I am Jehovah, the maker of all things; who ALONE stretched out the heavens, who did spread forth the earth BY MYSELF.**" (Isa. 44:24)

"The God **who has made the world and all things which are in it**, he, being Lord of heaven and earth, does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah**, let us shout for joy to **the rock of our salvation**; Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, and his hands formed the dry land. Come, let us worship and bow down; let us kneel before Jehovah our Maker.**" (Ps. 95:1-6)

"Ye are blessed of **Jehovah, who made the heavens and the earth.**" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, who made the heavens and the earth, the sea and all that is therein;** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land.**" (Jonah 1:9)

"Dost thou not know, hast thou not heard, that **the everlasting God, Jehovah, the Creator of the ends of the earth,** fainteth not nor tireth? There is no searching of his understanding." (Isa. 40:28)

"Alas, Lord Jehovah! Behold, **thou hast made the heavens and the earth by thy great power and stretched-out arm;** there is nothing too hard for thee . . . thou, the great, **the mighty God,—Jehovah of hosts is his name.**" (Jer. 32:17-18)

"Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

"For thus saith Jehovah **who created the heavens, God himself who formed the earth and made it,** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else.**" (Isa. 45:18)

"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . **It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded.**" (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. **I am HE [Jehovah]; I, the First, and I, the Last.** Yea, **my hand hath laid the foundation of the earth, and my right hand hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy [Jehovah's] heavens, the work of thy fingers,** the moon and the stars which thou hast established." (Ps. 8:3)

"**The heavens declare the glory of God; and the expanse sheweth the work of his hands.**" (Ps. 19:1)

"The portion of Jacob is not like them; **for it is he that hath formed all things:** and [Israel] is the rod of his inheritance: **Jehovah of hosts is his name.**" (Jer. 51:19)

"**In the beginning God created the heavens and the earth.**" (Gen. 1:1)

"**In the beginning was the Word [not 'came into being' in the beginning, but ever 'was' in the beginning, and thus had no beginning], and the Word was with God [not 'came to be' with God,**

but ever ‘was’ with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], **and the Word was God** [not ‘became,’ but ever ‘was’ **God**, that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God** [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever ‘was’ in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. **All things** [not merely some things, most things, or all things except one, but ‘all things,’ all creation] came into being through him, and [to be even more emphatic and absolute] **without him not one thing** [no exceptions: not a single thing!] **came into being which has come into being** [that is, not one created thing exists apart from the eternal Word bringing it into existence!].” (John 1:1-3)

“For every house is built by someone; but **he** [Christ, the Son] **who has built all things** **is God** [as demonstrated in Heb. 1].” (Heb. 3:4)

“By faith we apprehend that **the worlds** [Gr. aiones, lit. “ages,” meaning ‘the whole created universe of time and space’] **were framed by the word of God**, so that that which is seen did not take its origin from things which appear.” (Heb. 11:3)

“**God** [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son** [the Son become flesh, the Son in manhood], whom he [the personal God as such] has established heir of all things, **by whom** [by the Creator-Son] **also he made the worlds** [Gr. aiones, lit. “ages,” meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; **who being** [inherently being in His Divine Person in manhood; the God-Man being] **the effulgence of his glory** [the radiance of God’s intrinsic splendor and perfections, the outshining of Divine excellence in display] **and the expression of his substance** [the exact expression and representation of the essential nature or being of God], and **upholding all things by the word of his power** [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.” (Heb. 1:1-3)

“But as to **the Son** [the Father says in Ps. 45:6], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [as to **the Son**, the Father says in Ps. 102:25-27], **Thou in the beginning, Lord** [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin], hast founded the earth, and works of **thy hands** are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail.” (Heb. 1:8, 10-12)

“**Thou art the Same, thou alone**, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee.” (Neh. 9:6)

“**Because by him** [‘by,’ Gr. en, by the Son] **were created all things** [“En. Lit. ‘in him,’ in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}” (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things have been created through him** [‘through,’ Gr. dia, through the Son] **and for him** [‘for,’ Gr. eis, for the Son, for His glory as the ultimate end]. **And** [to be even more unmistakably clear and absolute] **he is before all, and all things subsist together by him.**” (Col. 1:16-17)

“Yet to us there is **one God, the Father**, of whom **all things** [not merely some things but ‘ALL things,’ all creation without exception], and we for him; and **one Lord, Jesus Christ**, by whom are **all things** [the very same ‘all things,’ not merely some things, or all things except one, but ‘ALL things,’ all creation], and we by him.” (1 Cor. 8:6)

[Note: 1 Cor. 8:6 no more implies that the Father alone is **God**, to the exclusion of absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme **Lord**, to the exclusion of Divine Lordship from the Father and the Holy Spirit!]

"For it became him [**God**], for whom ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end] are all things, and through whom* ['through,' Gr. *dia*, (genitive case), *through Him*] are all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him [the eternal Word, God the Son]**, and the world knew him not." (John 1:11)

"**Fear God and give him glory . . . worship him who has made the heaven and the earth and the sea and fountains of waters.**" (Rev. 14:7)

"**Thou art worthy, O our Lord and God, to receive glory and honour and power; for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)

"**And every creature [not every 'other' creature, but EVERY creature, no exceptions . . . every created being]** which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [*that is, ALL creation*], **heard I saying, To him that sits upon the throne, and to the Lamb** [equally, and as *EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] blessing, and honour, and glory, and might, forever and ever.* And [additionally] the four living creatures said, Amen; and the elders [*who are representative of the glorified Church in heaven, separately] fell down and worshipped [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].*" (Rev. 5:13-14)

Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things directly, solely, entirely Himself. Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). As the NT scriptures everywhere ascribe all creation to the Son, the Son must Himself be Jehovah God—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that **Jehovah the Creator** in Ps. 102:25-27 is none other than **Jehovah the Son**. Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.

- 
- **Rev. 1:13-18**—“And in the midst of the seven lamps one like **the Son of man**, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow; and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; **and his voice as the voice of many waters;** and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; **and his countenance as the sun shines in its power.** And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; I am the First and the Last, and the Living One:** and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades.”
  - **Rev. 2:8**—“And to the angel of the assembly in Smyrna write: **These things says the First and the Last, who became dead, and lived.**”
  - **Rev. 22:6-7, 12-13, 16, 20**—“And he said to me, These words are faithful and true; and **the Lord God** of the spirits of the prophets has **sent his angel** to shew to **his bondmen** the things which must soon come to pass. And **behold, I come quickly.** Blessed is he who keeps the words of the prophecy of this book. . . . **Behold, I come quickly, and my reward with me,** to render to every one as his work shall be. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End.** . . .

**I Jesus have sent mine angel** to testify these things to you in the assemblies. **I am the root** and off-spring of David, the bright and morning star. . . . He that testifies these things says, **Yea, I come quickly. Amen; come, Lord Jesus.**"

That is:

And in the midst of the seven lamps one like **the Son of man . . . and his countenance as the sun shines in its power.** And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; I am the First and the Last** [thereby explicitly applying to Himself Isa. 41:4, 44:6, and 48:12-13 and the Divine titles thereof which refer exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the Eternal God!], **and the Living One:** and I became dead, and behold, I am living to the ages of ages [forever and ever], and have the keys of death and of hades.

And to the angel of the assembly in Smyrna write: **These things says the First and the Last** [our Lord again clearly applies to Himself Isa. 41:4, 44:6, and 48:12-13 which were spoken by Jehovah exclusively as to Himself and His eternal Godhead glory!], **who became dead, and lived.**

And he said to me, These words are faithful and true; and **the Lord God** ['Jehovah God'] of the spirits of the prophets has **sent his angel** to shew to **his bondmen** the things which must soon come to pass. And **behold, I come quickly** [**I, Jehovah God, in the Person of Jesus, Jehovah-Jesus!**]. Blessed is he who keeps the words of the prophecy of this book. . .

**Behold, I come quickly, and my reward with me** [the Lord Jesus plainly appropriates the language of Isa. 40:10 which refers to none else than Jehovah!], to render to every one as his work shall be. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End** [all absolute and exclusive Godhead titles of Jehovah God—as seen in Rev. 1:8 and 21:5-7, besides Isa. 41:4, 44:6 and 48:12-13—which the Lord Jesus here unambiguously applies to Himself, Jehovah-Jesus: the Self-Existent, Uncreated, Ever Existing, Eternal One, Who caused the beginning of all things to begin and Whose glory is the ultimate end, reason, goal of all things]. . .

**I Jesus have sent mine angel** to testify these things to you in the assemblies. **I am the Root** [Source] and off-spring of David, the bright and morning star. . .

He that testifies these things says, **Yea, I come quickly. Amen; come, Lord Jesus.**

Compare:

"**And he that sat on the throne** [God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead] **said, Behold, I make all things new.** And he says to me, Write, for these words are true and faithful. And he said to me, It is done. **I am the Alpha and the Omega, the Beginning and the End.** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him God, and he shall be to me son.**" (Rev. 21:5-7)

**"Behold, he comes with the clouds** [as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22], **and every eye shall see him, and they which** ['which are such as,' i.e., the Jews, which are especially so characterized as they which] **have pierced him** [as set forth in the prophecy of Zech. 12:10], **and all the** [Israelite] **tribes of the earth shall wail because of him** [some in despair and others (as in Zech. 12:10) in repentance]. Yea. Amen. **I am the Alpha and the Omega, saith the Lord God** [saith 'Jehovah God'; the 'application {of this verse} to Christ may be questioned {by some}, although I have no doubt of it'(JND), based on the immediate and crystal-clear context; here 'we have God as such, though as always not to the exclusion of Christ, uttering the titles of His various but divine glory' (WK); but even supposing this verse to be referring solely to the Father here, it would only demonstrate all the more the absolute oneness of nature and equality of the Father and the Son in the Godhead when compared to what is self-affirmed unmistakably and identically of the Son soon thereafter in Rev 1:17 as well as in 2:8 and 22:12-13!!], **he who is, and who was, and who is to come** ['He speaks as Jehovah. It is a translation, if one may so say, of the Hebrew 'Jehovah' into the New Testament language'(WK), and as such refers to Him as the Self-Existent, Unchangeable, Ever Existing, Eternal One], **the Almighty.**" (Rev. 1:7-8)

"Who hath wrought and done it, calling the generations from the beginning? **I, Jehovah, the First; and with the last, I am HE.**" (Isa. 41:4)

**"Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last, and beside me there is no God."** (Isa. 44:6)

"Hearken unto me, Jacob, and thou Israel, my called. **I am HE [Jehovah]; I, the First, and I, the Last.** Yea, **my hand hath laid the foundation of the earth, and my right hand hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

**"Behold, the Lord Jehovah will come** with might, and his arm shall rule for him; **behold, his reward is with him,** and his recompence before him." (Isa. 40:10)

**On Rev. 1:17-18:**

"The judicial glory of the Lord had been conveyed in the vision; now we have His glory declared in His own words, and that in a threefold way. First, **the glory of Deity.** He is '*the First and the Last, and the Living One.*' Compare this with verse 8, where the Lord God, the Almighty, proclaims Himself the '*Alpha and Omega, the Beginning and the Ending.*' **No one but God can be, 'the First' or 'the Beginning,' but being a Person in the unity of the Godhead, Jesus is God.**" (FBH)

"At once the Lord tells us why the believer need have no fear in the presence of the Judge. The glory of His Person and the greatness of His work remove our fear. *In His Person He is 'the first and the last, the living One.'* **He is the eternally existing One.** Nevertheless He became flesh and died, and is risen to live for evermore." (Hamilton Smith [HS])

"The final characteristic [*of the nine-fold description of His glory in Rev. 1:13-16*] is **the most absolute testimony to His deity.** His countenance shines as the sun at the peak of its radiance. The full glory of God shines in His face so brilliantly that no human eye can endure looking directly at it [*see 1 Tim. 6:16—under 1 Tim. 1:12-17—and comments there!*]. Little wonder that John falls at His feet as though dead (v. 17). It is a vision utterly subduing even to one who had reclined on His breast sixty years earlier (John 13:23). Such prostration of the creature is due only to God, his Creator. The Lord does not refuse it, as does a mere angel (Rev. 22:8-9). Yet with tender compassion the Lord lays His right hand of power on John, bidding him not to fear. Still **He affirms the greatness of His divine glory.** *He is the first and the last* (cf. vv. 8, 11) and the living One. In Him life is seen in its perfection and fulness: He is the very source of life." (L.M. Grant [LMG])

"Such terms alone become One who is divine. **He who is first is necessarily God; and He who is first, being God, must certainly be last.** Jesus declares Himself to be all this; yea, more than this, '*the living one, and I became dead.*' He deigned not only to become man, but as willingly to die, cost what it might, as His death did everything to blot out the evil and prepare for all blessing. *The phrase is the strongest way of putting the matter.* It is not merely that He died: this is not quite what He says here, though it is said elsewhere, and very truly. He says that He '*became*' dead. This forcibly implies His own willingness to die, as *indeed He became what did not belong to Him personally*, and what seemed extraordinarily incongruous with the glorious person as already described [*cp. John 19:30 (with John 10:17-18) and comments there!*]. Is it not conveyed in the peculiarity of the phrase? So careful is the Holy Ghost to watch over the dignity of Christ even in that which told out the depths of His humiliation. 'And, behold, I am living unto the ages of the ages.' He is the vanquisher of death, and of him who had its power." (WK)

" '*Fear not; I am the first and the last, and the living One; and I became dead, and, behold, I am alive unto the ages of ages.*' . . . **He is Jehovah yet man;** but if He had not died, we should not have known Him in the blessed character and energy of life that He has proved now — life more abundantly. *Who then could say, 'Fear not' as He?* Christianity presents Christ as having passed through death, and as risen in triumph for God and His people. John is going to hear about judgments, and the wiles, power, and wrath of Satan beyond the previous experience of men; but the knowledge that the right hand of Him who was alive for evermore had been upon him, and the words of His mouth, would give him strength and courage for everything to come. And as this is the spirit in which the book was written, so it should be read. 'Behold, I am alive unto the ages of ages, and have the keys of death and of hades.' . . . **When the Lord says that He has the keys of death and of hades, He intimates that He is the absolute master of all that might threaten man whether for the body or the soul.** Satan's power in this respect is annulled; Christ has it all." (WK)

**On Rev. 2:8:**

**"His title, first of all, is that of a divine Person . . . The Spirit claims for Jesus here, what Isaiah had before challenged for Jehovah. (Isaiah 41:4.) And what was there that could not be claimed for Him? He 'which was dead and is alive.' What a comfort for those who were in trial! Who is that speaks to them in their tribulation? The One who had been in the deepest of sorrow and had gone through death itself He who was *the First and the Last, and who had formed all* — He was the One that had died and was alive again. And this is the very One that I have to flee to in my trial. You will see thereby what a connection there is between the quickening of the dead and the comfort of those who are in trial. (Compare 2 Cor. 1-5) **Jesus was God, but He was man also.** He was the suffering man, and He was the triumphant man; and as such He was able to comfort them in their tribulation. What had He not gone through Himself?" (WK)**

**On 22:12-13:**

"At the close of the book (Rev. 22:13) the Lord [Jesus] takes similar titles [*as those in the beginning of the book (Rev. 1:8) with respect to God as such*]; for if He were the exalted man and is to come and to judge as such, He was much more, and **no designation of the Eternal God could exceed the dignity of His person.**" (WK)

"It would seem as if, having uttered what is recorded in verse 11, the angel disappears, and the voice of Christ, the coming One, is heard alone. **He is the Alpha and the Omega, the beginning and the end, the first and the last. There could hardly be a stronger affirmation of His essential Deity than this.** Obviously no created being, however exalted, could speak thus. It guarantees the rectitude of all His judgments, and that every reward He bestows will be in exact keeping with deserts." (FBH)

**"Revelation 22:12-13, 16 . . . adds its absolute seal to the truth of the great Godhead glory of the Lord Jesus."** "Again in verse 13 the Lord affirms the truth as to His person. **He is Alpha and Omega, the beginning and the end. He had no beginning: He is the beginning. He has no end: He is the end.** If anyone objects by claiming that the same expression in Revelation 1:8 refers only to God Almighty and not to Christ, this objection is fully dismissed in the same chapter (vv. 10-13) when the One who speaks thus is 'One like unto the Son of Man.' Here also in Revelation 22:13 it is plainly the Lord Jesus (who is coming quickly) who speaks of Himself. **He is the Almighty!**" (LMG)

**"We find, within the compass of a few verses, that the Lord announces His speedy coming three times,** as if in this last letter it should be the last thought He would impress upon our minds. He also reminds us of **His eternal Godhead** — '*I am Alpha and Omega, the beginning and the end, the first and the last.*' (Ver. 13.) **It need scarcely be said, that no one could lay claim to such titles but He who is God, that blessed One who left the world to go to the Father, who has sent down the Holy Ghost, and is gone to prepare a place for us.** It is He who here says, '*Behold, I come quickly.*' (Ver. 7.) '*Behold, I come quickly.*' (Ver. 12.) '*Surely, I come quickly.*' (Ver. 20.) These things are testified in the Churches, to whom the Lord's last presentation of Himself is '*the Root and Offspring of David, and THE BRIGHT AND MORNING STAR*' (Ver. 16 ) **As David's Creator and David's Offspring, the Godhead and manhood of Him who sent these things to the Churches are plainly set forth,** and shows us that all the promises of royalty, and everything connected with the future kingdom of Israel, are secured in Him. The final sentences of this blessed book make us feel deeply that 'the night is far spent,' and we are encouraged, during the closing moments of the dark night, to look out for the Morning Star. It is the harbinger of the day. Those only who are watching see it. To such it is a glorious sight. Those who are slumbering on their beds see it not. It is a blessed prospect for us, because it is the Lord who here subscribes Himself — '*I, Jesus . . . I am the bright and Morning Star.*' We know it will be followed by '*the Sun of righteousness*' arising upon this desolate earth with healing in His wings, when He will make up His jewels of the elect people of Israel, and tread down the wicked as ashes under His feet. But there is no allusion, in this presentation of the Lord as the Morning Star, to any judgment upon the ungodly, which characterizes the testimony of prophets, because here it is simply the announcement of Him who is coming to meet us in the air, and receive us unto Himself. Our joy will be full then; for we shall see Him as He is, before Israel and the earth are delivered from their oppression. In a moment, in the twinkling of an eye, we shall be changed and caught up to meet the Lord in the air. Therefore we wait for God's Son from heaven, the bright and Morning Star, to take us out of this scene, and to be for ever with Him and like Him." (H.H. Snell)

"Not only the 'time' is at hand, but the Lord, Himself, is at hand, for His words are, '*Behold, I come quickly.*' Already, in these closing verses, the Lord's coming has been brought before us to encourage us to cherish the words of this prophecy. Now His coming is presented to encourage us to continue in His blessed service in the midst of the increasing difficulties of the last days. Thus we hear the Lord

say, ‘Behold, I come quickly; and my reward is with me.’ It is possible to make a great religious profession with the object of gaining the applause of men. Of such the Lord can say, ‘They have their reward’ (Matt. 6:2, 5, 16); but it is not Christ’s reward, and it is a reward without Christ, for, says the Lord, ‘My reward is with Me.’ To enjoy Christ’s reward we must wait Christ’s return. What an encouragement to quietly continue in the Lord’s service, in obscurity, it may be, and unknown by men, and possibly little appreciated by the people of God. Nevertheless, all is under the eye of the Lord. He knows, He will not forget, and when He comes every little act for Him, every little sacrifice for Him, every cup of cold water given for His Name’s sake, will have its bright reward; but it will be ‘with Him.’ As ever, in Scripture, the reward is set before us, not as an *object*, but as *encouragement* to endure in the midst of suffering and opposition. When the Lord was here there were those who followed Him for the loaves and fishes; but in the same chapter we read, they ‘went back and walked no more with Him’ (John 6:26, 66). ***It is Christ alone that can hold our affections and become the object of all true service. As one has said, ‘Rewards will follow by and by, but saints follow not the rewards but the Lord.’*** Further, we are reminded of the glories of the One who is coming, and that we seek to follow and serve. He is One who can say, ‘I am Alpha and Omega, the beginning and the end, the first and the last.’ ***As the Alpha and Omega [which are the first and last letters of the Greek alphabet] He is the Word [the Divine Person of the Eternal Word]—the One who is the full revelation of God.*** As ‘***the beginning and the end,***’ He is the Creator by whom ‘all things were made,’ who can dissolve the things that He has made, and bring in the ‘new heavens and a new earth.’ As ‘***the first and the last***’ He is the eternal God before all created things. So the Lord can say through Isaiah, ‘***I am the first and I am the last, and beside me there is no God***’ (*Isa. 44:6*).” (HS)

**Additional Note on Rev. 1:8:**

“ ‘Him that is, and that was, and that is to come.’ It is generally what answers in the New Testament to Jehovah in the Old. There is this peculiarity, that He is here revealed as first He that is in His absolute ever-present being, then He that was, and He that is to come. The ‘I am’ takes precedence, but He was before, and is the coming One. God of old revealed Himself to Israel as the unchangeable One, ‘the same yesterday, today, and for ever.’ But now He speaks in the language of the Gentiles, and by these words — ‘**Him that is, and that was, and that is to come,**’ translates as it were that name of Jehovah, never before so communicated to them.” (WK)