

Several statements of the same truth

-Alpha and Omega

-Beginning and End

-First and Last

-who is and who was and who is to come, the Almighty

Creation

Colossians 1:15-17 NKJV 15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist.

2 Peter 3:3-10 NKJV knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. 8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

His Coming

He came first, to begin the saving

He will come last, to finish the saving

Revelation 1:8

Knollys:

“The beginning and the end”

Isa 46:9-10 both eternal and unchangeable

“Which is, and was, and is to come”

Heb 13:8 **Jesus Christ**, the same yesterday, and to day, and for ever.

Gill:

I am Alpha and Omega

These are **the words of Christ himself**, appearing at once, and confirming what John had said of him, concerning his person, offices, and future coming:

Bonar:

Here **the voice of the Son of God** breaks in and interrupts the utterance of the apostle. John had been speaking of Jesus; and **now Jesus speaks**. He speaks of Himself, but in new figures, and in a new style of language. We are carried back to the first chapter of the Gospel of John, and the first chapter of the first Epistle of John; yet the language is not the same. It is a peculiar declaration of the eternity and infinity of the Christ of God—a declaration specially suited to the present book, as unfolding the ages yet to come, in which this glorious One is to be all in all. It is the ascription to Christ of one of the special and incommunicable names of Godhead. In verse 4 this name is given to the Father; now it is given to the Son, or rather to Jesus Christ—'the Christ of God,' the 'Word made flesh.'

The name as given in full is, 'the Alpha and the Omega; the beginning and the ending; the first and the last; the Lord; who is, and who was, and who is to come; the Almighty.' This is the full name, when its various parts are put together. It is the unfolding of the one name, Jehovah; for as the sunbeam is composed of many parts and colors, so is this great name 'Jehovah' divisible into such parts as the above, which proclaim to us the manifold fullness of God, and reveal to us His divine character and nature as the infinite and eternal Lord.

Revelation 1:11

Knollys:

Saying, I am Alpha and Omega, the first and the last:

In this verse, we have the former description of Jesus Christ, his deity and eternity repeated, {see Re 1:8} that John might know, first, whose voice it was that spake unto him, and that he heard behind them. . .

Gill:

Saying, I am Alpha and Omega, the first and the last,....

These characters, which are repeated here; see Gill on Rev_1:8; are left out in the Alexandrian copy, the Complutensian edition, the Vulgate Latin, Syriac, and Ethiopic versions; but are very fitly retained, to point out the person that speaks; to express his dignity, deity, and eternity; to excite the attention of John, and to give weight to what he said:

Bonar:

He hears what mortal ears could not take in—'a great voice,' as of a 'trumpet'. That voice is his Lord's. It repeats the words already spoken concerning Himself, 'I am Alpha and Omega, the first and the last,' that John might be reminded of the glory of the speaker. And then it is added, 'What you see, write in a book, and send it unto the seven churches which are in Asia.'

Spurgeon:

Rev_1:8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Happy man that thus in reverent worship hears God speaking to him in answer to his voice to God.

Rev_1:10-11. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. Saying, I am Alpha and Omega, the first and the last:

What evidence we have here of the divinity of Christ, for we shall see, as we read on, that it is Christ that is speaking here; and just now it was the Father which in much the same words said, "I am Alpha and Omega." We cannot always draw the line between the voice of God and the voice of the God-man, Christ Jesus, and we need not wish to do so, for Holy Scripture does not draw us up rigid, but it would have us believe it, all the same for that. Yet it is always accurate, always true, where it has shades of definition; for, after all, Christ is so truly God that whether it speak of him absolutely as God, or of him as God and man, Mediator, it matters little to us.