“Yea, Amen,” is a *combination* of a Greek and of a  
Hebrew word, both expressive of the same thing.  
Similar conjunctions occur more than once in the book.  
It is *addressed to Jew and Gentile;* and is certified to  
each in their own tongues.  
  
 8. “**I** am the Alpha and the Omega, saith the Lord God, who  
is, and who was, and who is to come, the Lord of hosts.”  
  
 *It is Jesus who calls Himself by this name*, as the  
close of Revelation shows. “Behold, I come quickly,  
and my reward is with me, to give every man according  
as his work is. *I am the Alpha and Omega, First and  
Last, the Beginning and the End*” (xxii. 12, 13).  
 The title which Jesus next assumes is—“*the Lord  
God*.”1 This is that name which God receives in the  
account of the creation of man in Eden. Gen. ii., iii.  
And the book before us describes the accomplishment of  
the plans of the Most High, at the conclusion of all  
things; by the institution of a new Eden, whence man  
is never to fall. “*Lord God*” *is His name in connexion  
with the new Eden*. xxii. 5, 6. It combines two  
names of God; “Jehovah,” which was God’s title as  
the God of the Jew; and “Elohim,” which is His  
general name, designating His supremacy over all men.  
This title is very appropriate, as uniting all previous  
dispensations: the same God is the God of each.  
 The name denoting His eternity, “Who is, and was,  
and is to come,” is next added. It seems nearly  
equivalent to Jehovah. The last dignity mentioned is  
that which I translate by “the Lord of Hosts.”2  
 The *three successive views* of Jesus given in the  
three consecutive verses 6, 7, 8, belong, if I mistake  
not, to the *three great divisions of mankind*, which  
God recognizes. Ver. 6 rehearses what *Jesus has done  
for* “*us*.” Ver. 7 describes the *result of His advent*  
  
1 יהוה אלהים

2 ‘Ο Παντοκράτωρ.