“I am the Alpha and the Omega, the beginning and  
the end.”  
 This, I suppose, is designed to assure us that the  
whole scheme of things from Genesis to Revelation,  
in spite of the different phases of things, and many  
contrasts, really proceeds from one Designer. The  
Creator of the first world creates also the second.  
 The present world is the wilderness—the place of  
drought, as of old. 2 Sam. xvii. 29; Deut. viii. 7, 15;  
xi. 11. But the Christian is not to murmur, lest, like  
the disobedient Israelites, his carcase fall in the wilderness.  
He is bound to fight, he is clothed with the  
armour of God, he is called to overcome. To Israel the  
water was given before the battle. To the Christian  
the strength of the Holy Ghost and His gracious consolations are given. But he is to enjoy the victory at  
last, both in body and in soul. And then the desert  
will be ended; and blessings, both the spiritual and the  
natural, will be his for ever. The water to be given is  
future:—“I *will* give.”  
 This promise of God is addressed to men now alive, in  
order to affect their conduct. The Sitter on the throne  
adjudges the place of each who hears. Either his  
thirst is to be quenched in the fountains of waters in  
the new city; or else unquenchably to oppress him in  
the lake of fire. The thirsty is one who can be reached  
now by the Spirit’s words—“Let him that is athirst  
come.” “*Whosoever wishes, let him take the water  
of life without price*” (xxii. 17). These words do not  
belong to the millennial nations in the flesh. They  
will not be called to fight, or to come off victorious.  
They walk by sight, not by faith. They need not  
thirst.  
 “He that overcometh shall obtain these things.”  
 What is to become of the saints who reigned a thousand years with Christ, after those years are past?