

Jesus

His Word, His Work, His Person

“I am Alpha and Omega, The Beginning and The End, The First and The Last.” (Rev. 22:13)

In Revelation 22:13 we find a cluster of precious thoughts about the Lord Jesus. When we consider the term “**Alpha and Omega**”, we have our attention drawn to **His word**, or **what He has said**. When we consider the term “**Beginning and End**”, we have our attention drawn to **His work**, or **what He has done**. When we consider the term “**First and Last**”, we have our attention drawn to **His person**, or **who He is**.

If we were to write a book, we would have a title for our book and in this case it is, “Jesus, His word, His work and His person”. This is based on the verse in Revelation 22:13. The subject of the person of our blessed Savior has become very dear and precious to us and we would like to find a way to draw the attention of our readers to focus on what is written about Him. There is a word in the Bible that is intended to do just that. The word is “Behold”. It is inserted where special attention is desired, we find that it is often used to draw special attention to our dear Lord Jesus, what He said, what He has done and who He is.

The index of a book shows us the names of the chapters, sometimes a sub title and often a little something about each chapter. Our title for chapter one is “Alpha and Omega”, with a sub title of “Behold the word of the Lord”¹ Now for chapter two, our title is “The beginning and the end” with a subtitle of “Behold the works of the Lord”² Going on then to the title of chapter 3, “The first and the last”, and our sub title is “Behold the Lamb of God”³

We have three very important subjects to consider in our chapters and they each are so valuable we would not want to diminish any of them in the minds of our readers, but we desire to magnify the person of the Lord Jesus, so we will consider one verse in reference to His word, and two verses in reference to His work and four verses in reference to His person.

Our index then would look something like this:

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But made Himself of no reputation, and took upon Him the form of a servant. – Philippians 2:7

- Behold the man - John 19:5

And was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. – Philippians 2:7-8

- Behold your King - John 19:14

Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. – Philippians 2:9-11

- His person - Who He is.

Chapter 1

Alpha and Omega—Or—Behold the Word of the Lord

There are many verses that we could consider, but let us look at one verse that brings before us His word or what He has said.

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18. Whoever wrote this Psalm must have had a real love for the word of God. In its 176 verses he refers to the word, in different ways, over 176 times.

The written word is so very valuable. It is God's word to man and it gives us divine instructions for every turn in our pathway down here. It guides us, It instructs us, It refreshes us, It nourishes us, It builds us up, It warns us, It corrects us, It tells us the truth about the past, It tells us how to live a healthy life that also brings pleasure to God in the present. It tells us the future, both for the saved and unsaved, the future for the Jew, the gentile and the church of God. It tells us of the beauties and glories of that precious one that died for us. It tells us the words that the Lord Jesus spoke, at times instructing, at times convicting, at times comforting, at times beseeching, "Come unto me, all ye that labor and are heavy laden, and I will give you rest".⁴ It gives us the answers for all of life's problems, It is the basis of our faith, and it tells us many other valuable and helpful things.

When we speak of the written word of God, we can describe it very simply as a true history of two men, the first man and the Second man.

When we consider that which the Lord has spoken, it has been said that the Lord had the first word when He spoke this world into existence and He will have the last word. What will the last word be for us, "Come up hither"⁵ or "Depart from me"⁶?

His word, what He said—Behold the word of the Lord—The Alpha and Omega. Chapter 2

The Beginning and The End—Or—Behold the Works of the Lord (Psalm 46:8)

There are many verses that could be considered here as well, but let us look at two verses that bring before us His work or what He has done. “Behold my hands and my feet”. Luke 24:39

The piercing of His hands and feet tells us of some of the awful suffering that the Lord Jesus had to go through at the hands of sinful men. The very ones that He came to bless turned against Him. How heart breaking those words must have been when our dear Lord heard them say,

“Away with Him, Crucify Him... We have no king but Caesar”.⁷ “Away with this man, and release unto us Barabbas”.⁸ Then they took Him and nailed Him to that cruel cross. He could have come down, He could have called 12 legions of angels to come to His aid, but He would not. He knew that He had to die or we could not be saved, His love for us was so great that He had to complete the work that He came to do, so in that sense we could also say He could not come down.

In some smaller measure many of the Lords people can relate to some of the things that our blessed Lord suffered at the hands of men. Hurtful words and acts are felt keenly when they take place. But, those words and acts should help us have a greater appreciation of what our dear Lord suffered, they should help us draw from our hearts a greater response to His love and cause us to bow in humble adoration and worship when we consider His greater suffering at the hands of men.

“Behold the Lamb of God **which taketh away the sin of the world.**”. John 1:29

When Jesus suffered at the hands of sinful men, it did not take away the sin of the world; it only made the sin worse. It was when He suffered during those three hours of darkness that He took away the sin of the world. Those three hours of darkness when the sun did not shine.

What was it when He took upon Himself our punishment, what was the awfulness of that punishment that He was willing to go through? Maybe we think we have some little understanding of the words that describe that suffering, but we really cannot enter into what it was, and thank God we will never have to suffer in that way. Those words, “My God my God why hast thou forsaken me”?⁹ Often ring in our ears. We may have experienced being forsaken by our fellow man, but we will never experience being forsaken by God, for we are told, “I will never leave thee nor forsake thee”.¹⁰ In Isaiah 53 we read, He was brought as a lamb to the slaughter v7 - He was taken from prison and from judgment v8 - He was cut off out of the land of the living v8 – for the transgression of my people was He stricken v8 - He hath poured out His soul unto death v12 - He bare the sin of many, and made intercession for the transgressors v12.

His work, what He has done.—Behold my hands and my feet—Behold the Lamb of God which
taketh away the sin of the world— The beginning and the end

Chapter 3

The First and the Last—Or—Behold the Lamb of God

John 1:36

When we considered the expression, “Behold the Lamb of God which taketh away the sin of the world”. We were considering the Work of the Lord Jesus. I like to think that the second time that John sees the Lord and simply says, “Behold the Lamb of God”. He has shown a little spiritual growth and though His work is important, he now is occupied with His person.

There is a very nice article in The Concise Bible Dictionary I will include it here.

“Jesus, The Lord”

Jesus is the pre-announced name of the Son of God as man. It signifies ‘Jehovah the Saviour.’
Matt. 1: 21. What is revealed of Him historically may be thus divided:

1. His birth and early years until He was about thirty years old.

2. His baptism by John; His being anointed with the Holy Ghost, and consequently John’s testimony that He was the Lamb of God, the Baptiser with the Holy Ghost, and the Son of God. This testimony attracted, as to a new centre, some of John’s disciples. Subsequently, and before entering upon His public ministry, He was led of the Spirit into the wilderness to be tempted of the devil.

3. His public ministry, extending over the period of three-and-a-half years.

4. His sufferings and death upon the cross.

5. His resurrection and subsequent exaltation to glory.

And commenting on these items it states:

1. Begotten by the power of the Holy Ghost, He was born of the Virgin Mary, as predicted in Isa. 7: 14. The details of this wonderful event are given in the gospels of Matthew and Luke. The former gospel records the accomplishment of the prophetic word that God would be present with His people, signified by the name Immanuel, ‘God with us.’ The latter, that the babe born of Mary was ‘that Holy thing,’ called “the Son of God.” For thirty years He led a life of lowly retirement, but the references of scripture to this period show that He grew up under the eye of God in the perfection of manhood, and yet in conscious Sonship to the Father, the vessel of the grace and wisdom of God.

2. At thirty years of age He took His place in Jordan with the repentant remnant of Israel, entering in by the door according to divine appointment, and He fulfilled righteousness in being baptised of John. He was at once owned of God by being sealed with the Holy Ghost, as distinct from all the others baptised, a voice from heaven declaring “Thou art my beloved Son; in thee I am well pleased.” The gospel of John, at this moment, shows the momentous issues which hung upon the truth of His person. The taking away of the sin of the world by the Lamb of God, the baptising with the Holy Ghost, and Himself as the powerful attraction and commanding object for repentant sinners. The gospels of Matthew and Luke here record His being led of the Spirit into the wilderness to be tempted of the devil. It was necessary that the tempter of man should be overcome by man, and Jesus overcame all the wiles of Satan by the spiritual power of the word of God. Thus vanquished, the devil left Him for a season.

3. In the power of the Spirit (John the Baptist’s preparatory ministry having closed through his imprisonment by Herod) He now commenced the marvellous ministry of divine words and works of grace and power which is presented to us in the four gospels.

In *Matthew* we see Him as the Seed of promise, the Son of Abraham, and as the Son of David, the Heir of the throne of the Lord in Israel; He is also Emmanuel, the Jehovah of Israel.

In *Mark* He is viewed as the Son and Servant of God, acting and speaking for God in the midst of the circumstances of sin and sorrow into which He had entered.

In *Luke* He is Son of man, yet altogether of a new order of manhood, the vessel of grace for man in the like circumstances of sin and sorrow.

In *John* He is the Word, the Light and Revelation of God, but He became flesh and tabernacled here, full of grace and truth; and, as the only begotten Son who is in the bosom of the Father, He fully declared God, whom no man had seen at any time. It is said of Him, that He “went about doing good and healing all that were oppressed of the devil.” He relieved man of every pressure which sin had brought upon him. He preached glad tidings to the poor, and brought to man the light of another sphere — the kingdom of God. It is also said of Him, that “God was in Christ reconciling the world unto himself, not imputing their trespasses.” He refused to judge, for He came to save. He perfectly set forth God to men, and in Him as Man God found His delight. His words were the words of God (John 3: 34), and the Father who dwelt in Him did the works. John 14: 10. His presence among men exposed men and revealed the thoughts of many hearts, and divine wisdom in Him detected the hollow religiousness, the infidelity, and the worldliness of the heart of man. As sent to do the will of God, He received all that came to Him, drawn by the grace of the Father. He led them and went before them as the Good Shepherd, held them in His hand, securing them thus for eternal life, and finally laid down His life for the sheep. In death He wrought redemption and by that work gave effect to His ministry.

4. From the first He was refused by the leaders of Israel, and ‘the world knew him not.’ From the mount of transfiguration, where God gave Him honour and glory, He descended to suffer at the hands of men, though His death was according to “the determinate counsel and foreknowledge of God.” Because of this enmity of man, He retired beyond Jordan till the time came for the counsels of God to be accomplished in His death. During that period He visited Bethany to raise Lazarus, but again retired into the wilderness till six days before the Passover. He then presented Himself to Zion as her king, cleansed the temple of God, and judged with divine wisdom all the questions by which they sought to entrap Him. Then approached the ‘hour’ of man and of ‘the power of darkness.’ Jesus, knowing that this hour was at hand, ate the last Passover with His disciples, and instituted the Lord’s supper. He then crossed the Kidron valley into the garden of Gethsemane. There His soul was ‘exceeding sorrowful even unto death’ in the anticipation of the cup which He had to drink, but, in the submission which flowed from His perfect accord with the Father’s will, He received the cup from the Father’s hands, and went forth to drink it. On the cross the judgement of God as to sin was fully executed; God was glorified as to it, and redemption was accomplished, hence a dying malefactor who turned to Jesus could that day be with Him in Paradise. He gave up His life, and the blood and water which flowed from His dead side witnessed that expiation and cleansing for man are alone found in His death. His death also laid the righteous ground for God to effectuate His counsels with regard to man, and to fulfil His promises.

5. Though rejected here by men, He was “raised up from the dead by the glory of the Father,” and “God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” As Lord, He administers everything for God according to the redemption He has accomplished, and the place He has taken in resurrection life and glory. He is there as the last Adam and the Second man, the Head and pattern of a new race of men. He is also the Advocate, Intercessor, and High Priest on behalf of those who believe on Him, who are still in weakness on earth and need His support and aid.

He is sitting at the right hand of God until His enemies are made His footstool. It is revealed

that He will descend from heaven into the clouds to receive His own to Himself: the living changed and the dead raised in glory will be caught up to meet Him in the air. He will come with all His saints to reign where once He was rejected. He will purge out of His kingdom all evil and reign in righteousness, King of Righteousness and King of Peace. He will finally, having put down all enemies, deliver up the kingdom to God, even the Father; and, as the Son who has assumed manhood, take the place of subjection to Him who put all things under Him, that God may be all in all — supreme in a vast universe of bliss, the Son being the Head and Pattern of the whole redeemed and blessed race of man.

He is Judge of living and dead, and all that have done evil He will exclude from the presence of God, in the hopeless and helpless misery prepared for the devil and his angels. He will thus have brought to an issue the whole question of good and evil. Good will be for ever secured, and evil be in its own place of powerless misery.

In Philippians 2 the order is:

- God v.6
- Servant v.7
- Man v.8.
- Then His exaltation, King v.10.

Let us look a little closer at the person of the Lord Jesus as brought before us under these four titles.

Chapter 3—Part 1

Behold...this is my beloved Son. Matthew 17:5

Being in the form of God He thought it not robbery to be equal with God. Philippians 2:6

This can be used for a title over John's gospel. Mr. J. N. Darby brings these thoughts out far better than I. In his introduction to the gospel of John, in the synopsis, he writes:

“The Gospel of John has a peculiar character, as every Christian perceives. It does not present the birth of Christ in this world, looked at as the Son of David. It does not trace His genealogy back to Adam, in order to bring out His title of Son of man. It does not exhibit the Prophet who, by His testimony, accomplished the service of His Father in this respect here below. It is neither His birth, nor the commencement of His gospel, but His existence before the beginning of everything that had a beginning. “In the beginning was the Word.” In short, it is the glory of the Person of Jesus, the Son of God, above all dispensation — a glory developed in many ways in grace, but which is always itself. It is that which He is; but making us share in all the blessings that flow from it, when He is so manifested as to impart them.

“The first chapter asserts what He was before all things, and the different characters in which He is a blessing to man, being made flesh. He is, and He is the expression of, the whole mind that subsists in God, the Logos. In the beginning He was. If we go back as far as is possible to the mind of men, how far soever beyond all that has had a beginning, He is. This is the most perfect idea we can form historically, if I may use such an expression, of the existence of God or of eternity. “In the beginning was the Word.” Was there nothing beside Him? Impossible! Of what would He have been the Word? “The Word was with God.” That is to say, a personal existence is ascribed to Him. But, lest it may be thought that He was something which eternity implies but which the Holy Ghost comes to reveal, it is said that He “was God.” In His existence eternal — in His nature divine — in His Person distinct, He might have been spoken of as an emanation in time, as though His personality were of time, although eternal in His nature: the Spirit therefore adds, “In the beginning he was with God.” It is the revelation of the eternal Logos before all creation. This Gospel therefore really begins before Genesis. The Book of Genesis gives us the history of the world in time: John gives us

that of the Word, who existed in eternity before the world was; who — when man can speak of beginning — was; and, consequently, did not begin to exist. The language of the Gospel is as plain as possible, and, like the sword of paradise, turns every way, in opposition to the thoughts and reasonings of man, to defend the divinity and personality of the Son of God.”

Chapter 3 – Part 2

Behold...this is my beloved Son

Behold my servant. Isaiah 52:13

But made Himself of no reputation, and took upon Him the form of a servant. Philippians 2:7

This can be used for a title over Marks gospel. Mark is the most strictly chronological. In his introduction to the gospel of Mark, in the synopsis, Mr. Darby writes:

“The Gospel according to Mark has a character that differs in certain respects from all the others. Each Gospel, as we have seen, has its own character; each is occupied with the Person of the Lord in a different point of view: as a divine Person, the Son of God; as the Son of man; as the Son of David, the Messiah presented to the Jews, Emmanuel. But Mark is occupied with none of these titles. It is the Servant we find here — and, in particular, His service as bearing the word — the active service of Christ in the gospel. The glory of His divine Person shews itself, it is true, in a remarkable manner through His service, and, as it were, in spite of Himself, so that He avoids its consequences. But still service is the subject of the book. Doubtless, we shall find the character of His teaching developing itself (and truth consequently shaking off the Jewish forms under which it had been held), as well as the account of His death, on which all depended for the establishment of faith. But that which distinguishes this Gospel is the character of service and of Servant that is attached to the life of Jesus — the work that He came to accomplish personally as living on the earth. On this account, the history of His birth is not found in Mark. It opens with the announcement of the beginning of the gospel. John the Baptist is the herald, the forerunner, of Him who brought this good news to man.”

Chapter 3 – Part 3

Behold my servant. Isaiah 42:1—Behold the man. John 19:5

He was made in the likeness of men: and being found in fashion as a man He humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:7-8

This can be used for a title over Luke’s gospel. Mark is the most strictly chronological.¹³ Luke follows him closest where he is so; but the middle of the gospel is a collection of instructions not chronological but morally connected. In his introduction to the gospel of Luke, in the synopsis, Mr. Darby writes:

“The Gospel of Luke sets the Lord before us in the character of Son of man, revealing God in delivering grace among men. Hence, the present operation of grace and its effect are more referred to, and even the present time prophetically, not the substitution of other dispensations as in Matthew, but of saving heavenly grace. At first, no doubt (and just because He is to be revealed as man, and in grace to men), we find Him, in a prefatory part in which we have the most exquisite picture of the godly remnant, presented to Israel, to whom He had been promised, and in relationship with whom He came into this world; but, afterwards, this Gospel presents moral principles which apply to man,

whosoever he may be, whilst yet manifesting Christ for the moment in the midst of that people. This power of God in grace is displayed in various ways in its application to the wants of men. After the transfiguration, which is recounted earlier in the narration by Luke¹⁵ than in the other Gospels, we find the judgment of those who rejected the Lord, and the heavenly character of the grace which, because it is grace, addresses itself to the nations, to sinners, without any particular reference to the Jews, overturning the legal principles according to which the latter pretended to be, and as to their external standing were originally called at Sinai to be, in connection with God. Unconditional promises to Abraham, etc., and prophetic confirmation of them, are another thing. They will be accomplished in grace, and were to be laid hold of by faith. After this, we find that which should happen to the Jews according to the righteous government of God; and, at the end, the account of the death and resurrection of the Lord, accomplishing the work of redemption. We must observe that Luke (who morally sets aside the Jewish system, and who introduces the Son of man as the man before God, presenting Him as the One who is filled with all the fulness of God dwelling in Him bodily, as the man before God, according to His own heart, and, thus, as Mediator between God and man, and centre of a moral system much more vast than that of Messiah among the Jews) — we must observe, I repeat, that Luke, who is occupied with these new relations (ancient, in fact, as to the counsels of God), gives us the facts belonging to the Lord's connection with the Jews, owned in the pious remnant of that people, with much more development than the other evangelists, as well as the proofs of His mission to that people, in coming into the world — proofs which ought to have gained their attention, and fixed it upon the child who was born to them.

In Luke, I add, that which especially characterises the narrative and gives its peculiar interest to this Gospel is, that it sets before us that which Christ is Himself. It is not His official glory, a relative position that He assumed; neither is it the revelation of His divine nature, in itself; nor His mission as the great Prophet. It is Himself, as He was, a man on the earth — the Person whom I should have met every day had I lived at that time in Judea, or in Galilee.”

Chapter 3 – Part 4

Behold the man—Behold your King. John 19

Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11

This can be used for a title over Matthews's gospe. In his introduction to the gospel of Matthew, in the synopsis, Mr. Darby writes:

“Let us now consider the Gospel by Matthew. This Gospel sets Christ before us in the character of the Son of David and of Abraham, that is to say, in connection with the promises made to Israel, but presents Him withal as Emmanuel, Jehovah the Saviour, for such the Christ was. It is He who, being received, should have accomplished the promises (and hereafter He will do so) in favour of this beloved people. This Gospel is, in fact, the history of His rejection by the people, and, consequently, that of the condemnation of the people themselves, so far as their responsibility was concerned (for the counsels of God cannot fail), and the substitution of that which God was going to bring in according to His purpose.

“In proportion as the character of the King and of the kingdom develops itself, and arouses the attention of the leaders of the people, they oppose it, and deprive themselves, as well as the people

who follow them, of all the blessings connected with the presence of the Messiah. The Lord declares to them the consequences of this, and shews His disciples the position of the kingdom which should be set up on the earth after His rejection, and also the glories which should result from it to Himself and to His people with Him. And in His Person, and as regards His work, the foundation of the assembly also is revealed — the church as built by Himself. In a word, consequent on His rejection by Israel, first, the kingdom as it exists now is revealed (Chapter 13), then the church (Chapter 16), and then, the kingdom in the glory (Chapter 17).”

Pilate wrote a title that said that Jesus was king of the Jews. The chief priests did not like it and tried to get it changed, but Pilate would not change it, or maybe it is more accurate to say that he could not change it.

There was an incident in England a number of years ago, when prince Edward gave up his opportunity to be King of England. Then came the time that he was going to speak to the people about his decision. If he had been the king, he would have many honors and titles that none other would have. If you look at the front of many bibles it states some of the titles that King James had. King of Great Britain, France, and Ireland, Defender of the faith, &c. All of these titles and more could have been given to Edward, but they were taken away from him, all but one. When the speaker turned to introduce Edward to the people, he said Prince Edward. This title could not be taken from him, he was born a prince. They could take all the others from him, but not this one.

Our dear Lord Jesus was born a King.¹⁶ They might try to take from him every honor and dignity, but no matter how hard they tried they could not take this title away from Him.

THE ACCUSATION

The king of the Jews.	Mark
This is ... the king of the Jews.	Luke
This is Jesus ... the king of the Jews.	Matthew
Jesus of Nazareth .. the king of the Jews.	John

Behold your King—His person, who He is
Behold...this is my beloved Son

Behold my servant

Behold the man

Behold your King

The first and the last

I am Alpha and Omega, The Beginning and The End, The First and The Last. **Rev. 22:13**

D. L., 2006