

Revelation 1 Part 2

Table: Revelation 1:12-20
 Revelation 1:12-20, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
12	<i>And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;</i>	<i>I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,</i>
13	<i>And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.</i>	<i>and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.</i>
14	<i>His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;</i>	<i>His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.</i>
15	<i>And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.</i>	<i>His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.</i>
16	<i>And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.</i>	<i>In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.</i>
17	<i>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:</i>	<i>When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last.</i>
18	<i>I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.</i>	<i>I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.</i>
19	<i>Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;</i>	<i>"Write, therefore, what you have seen, what is now and what will take place later.</i>
20	<i>The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.</i>	<i>The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary *The Book Of Revelation*, Bible Baptist Bookstore, 1970, pp 24-34, 551-552 and the *Ruckman Reference Bible*, pp 1155, 1645.

Notes on Revelation 1:12-20

1. Revelation 1:12. When you hear *“the voice of the LORD”* you had better turn to see it and not run and hide like Adam and Eve did, Genesis 3:8. The voice itself may not be seen literally but its effects can be. See Psalm 29:3-5, 7-9.

“The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

“The voice of the LORD is powerful; the voice of the LORD is full of majesty.

“The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

“The voice of the LORD divideth the flames of fire.

“The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

“The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.”

The *“seven golden candlesticks”** are defined in Revelation 1:20 *“the seven candlesticks which thou sawest are the seven churches”* the seven churches having been designated in Revelation 1:11. The scripture is self-interpreting, 1 Corinthians 2:13. See *Note*.

The function of the candlesticks is to give light by means of their lamps, or candles, Exodus 35:14, Matthew 5:15, Luke 8:16, 11:33.

“The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,”

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”

“No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.”

“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”

“*God*” is repeatedly associated with *“light”* in scripture, in 28 verses, 1 John 1:5 being particularly explicit in this respect.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”

“*God*” is also repeatedly associated *directly* with *“gold”* in scripture, in 1 Chronicles 29:2, 3, 7, 2 Chronicles 5:1, 13:11, 15:18, 25:24, Ezra 1:14, 5:14, 7:15, 16, 18, 8:25, 28, 30, 33, Isaiah 60:9, Zechariah 13:9, 18 verses in all.

Candlesticks of gold therefore point strongly to the Person of God Himself.

The above strongly suggests in turn that according to *God’s* depiction of the church in Revelation 1:12 that both an individual church and the church as a whole have as their prime responsibility the steadfast proclamation that *“God is light”* i.e. the ministry of *“the words of God”* Numbers 24:4, 16, 1 Chronicles 25:5, Psalm 107:11, John 3:34, Revelation 17:17, according to Psalm 119:130.

“The entrance of thy words giveth light; it giveth understanding unto the simple.”

In sum, the church is intended to shed forth *“the light of the glorious gospel of Christ”* 2 Corinthians 4:4, not a lure for *“grievous wolves...not sparing the flock”* Acts 20:29.

See also¹ Psalm 119:105 with respect to the church’s individual and collective responsibility for the ministry of *“the words of God.”*

“Thy word is a lamp unto my feet, and a light unto my path.”

The word of God is a reading lamp, a heating lamp, a traveller’s lamp, a safety lamp, a guiding lamp and a night lamp. The ministry of **“the words of God”** by the church shows that God intends the Body of believers to be **“as unto a light that shineth in a dark place, until the day dawn”** 2 Peter 1:19. See also Matthew 5:14, Philippians 2:15, 16.

2. Revelation 1:13. The vision here is that of the risen Lord Jesus Christ glorified according to John 17:5.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

God clearly answered this aspect of the Lord’s prayer in John 17, indicating that He will answer all aspects of that prayer, including those applying directly to the Christian, e.g. John 17:11, 15, 17, 20, 21, 22, 23, 24, 26.

The identity of the Lord Jesus Christ is confirmed in Revelation 1:13 by the expression **“the Son of man”** that cross-references to John 3:13, Acts 7:56. The expression occurs 88 times in the New Testament, all but one of those times, Hebrews 2:6, referring explicitly to the Lord Jesus Christ.

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

“And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

“A garment down to the foot” is like that which the Lord wore on earth, Luke 8:44 and that described as **“a long white garment”** in Mark 16:5 that is clearly associated with the Lord’s Resurrection and the only time that the expression is used in the New Testament, which are additional pointers to the Lord’s identity as confirmed in Revelation 1:13.

Revelation 1:13 shows that the Lord is not remote from His churches but that He is **“in the midst of”** them. As they are depicted as gold, His **“golden girdle”** secured around **“the paps”** enclosing the heart indicates that the churches are on the Lord’s heart and securely so.

He is indeed **“the Shepherd and Bishop of your souls”** 1 Peter 2:25, not merely of your diocese.

3. Revelation 1:14, 15. Song of Solomon 5:10 states that **“My beloved is white and ruddy, the chiefest among ten thousand”** and introduces a description of the Lord Jesus Christ on earth, Song of Solomon 5:10-16. Isaiah 53:2 says of the Lord evidently during His earthly ministry that **“he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”** The description of the Lord in Song of Solomon 5:10:16 could therefore be that of the Lord Jesus Christ on earth at the Second Advent when the Lord is seated **“upon the throne of his glory”** Matthew 25:31 that is **“the throne of his father David”** Luke 1:30 **“in the regeneration when the Son of man shall sit in the throne of his glory”** Matthew 19:28 as King over a literal, visible, physical, earthly kingdom².

By contrast, the description of the Lord in Revelation 1:14, 15 is that of the Lord Jesus Christ in His glory, according to John 17:5, see comments on Revelation 1:13 above and as revealed according to Peter in 2 Peter 1:18 **“when we were with him in the holy mount”** where John was also a witness, according to Matthew 17:1, 2. Note again the correspondence between the Lord’s raiment in Matthew 17:2 and His garment in Revelation 1:13. See also Revelation 1:16, with respect to the Lord’s face or countenance in his glorified state, a manifestation of **“his own glory, and...his Father’s”** Luke 9:26.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

John's vision of the risen Lord is also like that of Daniel's vision of "*the ancient of days*" and "*one like the Son of man*" Daniel 7:9-10, 13, 14. Again, the Lord's glory and His Father's glory are manifest* as "*the excellent glory*" 2 Peter 1:17. Note the correspondence between the expressions "*like unto a Son of man*" in Revelation 1:13 and "*like the Son of man*" in Daniel 7:13.

*not and never as the so-called 'Shekinah glory,' which does not exist³. The term 'Shekinah' has been corrupted from the Hebrew word *shikan*, which means a habitation and has nothing to do with God's glory.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The whiteness of the Lord's countenance clearly emphasizes His sinless purity.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"And ye know that he was manifested to take away our sins; and in him is no sin" 1 John 3:5.

The Lord's eyes are "*as a flame of fire*" in that they can burn through the grossest darkness and behold the deepest recesses of the human heart.

"For the ways of man are before the eyes of the LORD, and he pondereth all his goings" Proverbs 5:21.

"The eyes of the LORD are in every place, beholding the evil and the good" Proverbs 15:3.

"The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" Jeremiah 17:9-10.

"But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man" John 2:24-25.

In the light of Revelation 1:14, therefore and "*The eyes of the Lord*" a good prayer for both self and family is Psalm 139:23-24.

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

The Lord's description in Revelation 1:14, 15 also matches the pre-incarnate Old Testament appearance of the Lord Jesus Christ in Daniel 10:6.

"His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." See Ezekiel 1:24 below.

Observe that the association between absolute purity i.e. "*fine brass*," burning "*in a furnace*" and "*his feet*" prompts further association between the everlasting purity of the Lord's words and "*the gospel of Christ*" Romans 1:16, 15:19, 29, 1 Corinthians 9:12, 18, 2 Corinthians 9:13, 10:14, Galatians 1:7, Philippians 1:27, 1 Thessalonians 3:2.

Note the association in scripture between *“the word of the Lord”* and *“the gospel of your salvation”* Acts 8:25, 15:7, Ephesians 1:13, Colossians 1:5, 1 Thessalonians 1:5, Hebrews 4:2, 1 Peter 1:25.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever” Psalm 12:6-7.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” Isaiah 52:7.

“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” Romans 10:15.

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh” Ephesians 2:16-17. See also 2 Corinthians 5:18-21.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace;” Ephesians 6:14-15.

Ephesians 6:14, 15 summarise standing fast in truth and righteousness and stepping forward with the Gospel of Christ.

The expression in Revelation 1:15 *“his voice as the sound of many waters”* is another testimony to the Lord’s Deity.

“The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters” Psalm 29:3.

“And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings” Ezekiel 1:24. See Daniel 10:6.

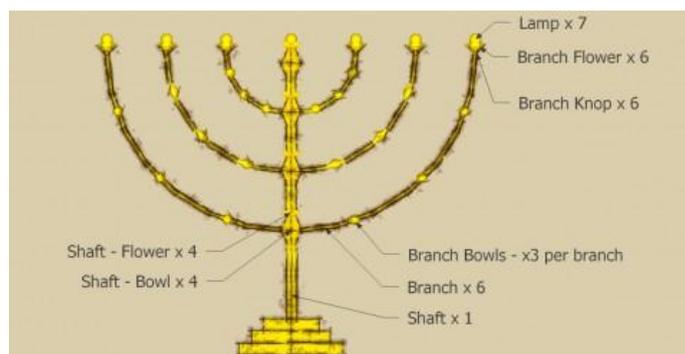
“And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory” Ezekiel 43:2.

In sum, the description in Revelation 1:13, 14, 15 of *“one like unto the Son of man”* with respect to His garment, His gold, His face, hair, eyes, feet and voice, all attributes of Him that can be preached upon, all testify to Him as *“the living God, who is the Saviour of all men, specially of those that believe”* 1 Timothy 4:10.

It is essential, as Paul says, to trust in Him to receive by faith *“the salvation of God”* Psalm 50:23, Luke 3:6, Acts 28:28.

Note: “seven golden candlesticks” Revelation 1:12 theholyyhouse.org/vessels/candlestick/

The *“seven golden candlesticks”* are **“heavenly things”** with respect to **“...the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount”** Hebrews 8:5 with Exodus 25:31-32, 40 and by inspection are *sticks* not *stands*.



4. Revelation 1:16. The “*seven stars*” are defined as “*the angels of the seven churches*” in Revelation 1:20 and these angels are *appearances* of the spiritual condition of each of the churches before the Lord in heaven, according to the expression Exodus 3:2, Judges 6:12, 13:3, Matthew 1:20 “*the angel of the LORD appeared.*” See also Luke 1:11, 22:43, Acts 7:30, 35.

Psalm 104:4 speaks of God “*Who maketh his angels spirits; his ministers a flaming fire:*” See also Acts 23:8, Hebrews 1:7.

The association between angels, appearances and spirituality is very strong and therefore the conclusion that “*the angels of the seven churches*” is the spiritual condition of a church, or churches, as the Lord perceives it, is very possible.

Observe that in spite of what follows in Revelation 2, 3 the churches are still associated with “*stars*” in Revelation 1:16, 20, indicating the Lord’s imputed righteousness with respect to saved individuals within those churches.

“*Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*” Romans 4:6. See Romans 4:8, 11, 13, 22, 23.

“*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever*” Daniel 12:3.

“*They that be wise*” are as those in a church for the right reason, having been turned “*to righteousness*” and effective church ministries are as “*they that turn many to righteousness as the stars for ever and ever.*”

It is also noteworthy that as the Lord Jesus Christ is “*on the right hand of God*” Mark 16:9, Acts 2:33, 7:55, 56, Romans 8:34, Colossians 3:1, Hebrews 10:12, 1 Peter 3:22, so the church and churches are *spiritually* in the right hand of the Lord Jesus Christ.

“*Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*” Ephesians 2:5-6.

Appreciation of Ephesians 2:5-6 is an application of 2 Corinthians 5:7.

“(For we walk by faith, not by sight☺)” i.e. “For we walk by faith, not by sight:”

In the light of Ephesians 2:5-6, Colossians 3:1-2 should be applied.

“*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.*”

Revelation 1:17 shows that the Lord, spiritually, is intimately close to each individual member of His church, “*he laid his right hand upon me.*”

Ephesians 6:17, Hebrews 4:12 define the “*sharp twoedged sword.*”

“*And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*”

“*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*”

“*The word of God*” is “*twoedged*” because it can wound and it can heal.

“*See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand*” Deuteronomy 32:39.

“*For he maketh sore, and bindeth up: he woundeth, and his hands make whole*” Job 5:18.

“*He healeth the broken in heart, and bindeth up their wounds*” Psalm 147:3.

“For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after” Jeremiah 30:17.

Note that in John 15:2-3, the purging of the branches is wounding, healing and cleansing for the follower of the Lord Jesus Christ and it is accomplished by ***“the word of God.”***

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.”

Observe, however that the ***“sharp twoedged sword”*** is also a WMD that the Lord will wield as ***“a short work”*** Romans 9:28 at the Second Advent, according to Revelation 19:15, 21.

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”

“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

The expression ***“his countenance was as the sun shineth in his strength”*** is another testimony to the Lord’s Deity, with respect to Psalm 19:4-6, cross referencing with respect to ***“he...that is to be ruler in Israel; whose goings forth have been from of old, from everlasting”*** Micah 5:2 and ***“the bridegroom”*** Matthew 9:15, 25:1, 5, 6, 10, Mark 2:19, 20, Luke 5:34, 35, John 2:9, 3:29 and Malachi 4:2, noting again the context of the Second Advent.

“...In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth* is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”

*Literally true. See *Geocentricity* by Dr Gerardus Bouw, www.geocentricity.com/.

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall” Malachi 4:2.

See also comments in point 3 above, with respect to the Lord’s transfiguration in Luke 9:26. All these references reinforce Revelation 1:16 as a testimony to the Lord’s Deity.

See Dr Ruckman’s commentary *The Book of Revelation* pp 27-28 for an explanation of the Sun as a type of the Trinity, the Gospel and the First and Second Advents.

5. **Revelation 1:17.** John is ***“the disciple whom Jesus loved”*** John 19:26, 20:2, 21:7, 20. Nevertheless, when he sees the Lord as He really is, John testifies that ***“I fell at his feet as dead.”***

John’s reaction is a further testimony to the Deity of the Lord Jesus Christ as revealed in Revelation 1:12-20. John’s reaction is the same as Ezekiel’s and Daniel’s on seeing the pre-incarnate Lord Jesus Christ and Paul’s on seeing the risen Lord Jesus Christ – proof that ***“Jesus Christ the same yesterday, and to day, and for ever”*** Hebrews 13:8.

“As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake” Ezekiel 1:28.

“Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength” Daniel 10:8.

See remarks in point 3 above on Ezekiel 1:24, Daniel 10:6.

“And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” Acts 9:3-4.

In each case the Lord responds according to Zechariah 1:13.

“And the LORD answered the angel that talked with me with good words and comfortable words.”

“And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me” Ezekiel 2:1-2.

“And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling” Daniel 10:11. See Daniel 10:9-19.

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do” Acts 9:5-6.

“And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:...After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter” Revelation 1:17, 4:1.

The Lord’s words are always uplifting, such that great encouragement may be drawn from them, according to Isaiah 41:10, which should be memorized.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

It is essential to **“Be still, and know that I am God”** Psalm 46:10 but with knowledge of God comes growing in service and the Lord’s words may also be taken an exhortation to stand up, step out, move on and do the business, according to the principle of Acts 9:6.

“And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” See also Matthew 17:5-8 with respect to Revelation 1:17.

6. **Revelation 1:18.** Revelation 1:18 cross-references to Revelation 1:8. See comments in the previous study in point 8. The expression from Revelation 1:8 showing that the Lord is He **“which is”** a priest, Hebrews 7:24-26, **“which was”** a prophet, Luke 13:33 and **“which is to come”** a king, Luke 1:31-33 clearly matches the expression in Revelation 1:18 **“I am he that liveth,”** a priest, Hebrews 7:24-26, **“and was dead;”** a prophet, Luke 13:33 **“and, behold, I am alive for evermore,”** a king, Luke 1:31-33, when He returns, according to 1 Corinthians 15:25 **“For he must reign, till he hath put all enemies under his feet.”**

See comments in point 4 on Hebrews 7:16 with respect to **“the power of an endless life.”** This is the life by which the Lord **“liveth for ever and ever”** Revelation 4:9, 10, 5:14, 10:6, 15:7. That life is on offer to **“whosoever will, let him take of the water of life freely”** Revelation 22:17.

The succinct expression **“Amen”** is God’s spoken guarantee that **“These are the true sayings of God”** Revelation 19:9.

The Lord has **“the keys of hell and of death”** because He opened **“the gates of death”** Job 38:17, Psalm 9:13, 107:18 when He was **“three days and three nights in the heart of the earth”** Matthew 12:40 after which **“When he ascended up on high, he led captivity captive”** Ephesians 4:8, having taken with Him the souls like that of Lazarus and the repentant thief who were resi-

dent in “*Abraham’s bosom*” Luke 16:22 i.e. “*in paradise*” Luke 23:43 as explained by Ephesians 4:9⁴.

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth?”

Ephesians 4:8 explains why paradise is now in the third heaven as Paul recounts in 2 Corinthians 12:2, 4 about his experience after being stoned and left for dead in Lystra.

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.”

“How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

The Lord also has the keys of “*the gates of hell*” Matthew 16:18, so that even if those who were in “*Abraham’s bosom*” had been confined there, the Lord could get them out. Note that when the Lord says “*the gates of hell shall not prevail against it*” He could be referring to Himself as “*it*” i.e. “*this rock*” 1 Corinthians 10:4. Matthew 16:18 would then indicate that “*the gates of hell*” cannot “*prevail*” against the Lord Jesus Christ because He, and only He, has the power via “*the keys*” to lock and unlock them. This is a firm testimony to “*his divine power*” 2 Peter 1:3. No-one, not even the Devil, can put anyone in hell if that individual is built into the Lord’s church that the Lord refers to in Matthew 16:18. See Ephesians 2:18-22 with respect to the Lord’s church as “*an habitation of God through the Spirit.*”

For a different but most informative study on Matthew 16:18, see Dr Ruckman’s commentary *The Book of Matthew*, pp 296ff.

The Lord can therefore keep the unrighteous dead in hell. Only one man⁵ ever prayed his way “*out of the belly of hell*” Jonah 2:2, because, providentially for him, he was a type of the Lord Jesus Christ, Matthew 12:40. *That office is no longer in operation.* See the excellent tracts *Back from the Dead?*, *Hi There!*, *The Letter* by Chick Publications.

www.chick.com/reading/tracts/0096/0096_01.asp

www.chick.com/reading/tracts/0076/0076_01.asp

www.chick.com/reading/tracts/0079/0079_01.asp

See also the excellent booklet *Where Do The Dead Go?* by Dr Peter S. Ruckman, Bible Baptist Bookstore.

Therefore, those like “*the rich man...in hell*” Luke 16:22-23 stay under lockdown like “*the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*” Jude 6 and those “*Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire*” Jude 7.

“*The judgment of the great day*” is that of the “*great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them*” Revelation 20:11. See Revelation 20:12-15 and note in particular Revelation 20:13.

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

As He that hath “*the keys of hell and of death*” says in Isaiah 46:11:

“Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”

7. Revelation 1:19, 20. John is told to write up the past from the threshold of the End Times just prior to the Second Advent, ***“the things which thou hast seen”*** Revelation 1-3, the present during the End Times ***“the things which are”*** Revelation 4-19 and the future beginning with the Lord’s actual Return, ***“the things which shall be hereafter”*** Revelation 20-22.

The threefold emphasis on ***“the things”*** enhances the import of Revelation 1:1 with respect to the ***“things which must shortly come to pass.”***

See comments under points 1, 2, 4 and Revelation 1:12, 13, 16 with respect to Revelation 1:20.

Revelation 1 effectively comes full circle in its closing verses because it needs only to be added that it is John ***“Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw”*** Revelation 1:2 and ***“This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true...Amen”*** John 21:24-25.

8. The NIV is deficient in the following verses in Revelation 1:12-20.
- 8.1. Revelation 1:12, 13, 20. Alteration of ***“candlesticks”*** to ***“lampstands”*** leads to an imprecise reading. A candlestick is easily recognizable as such and a church should be easily recognizable as such. A lampstand could be anything e.g. a table or an upturned box and is not easily visualised as a distinct shape.
 - 8.2. Revelation 1:13. Alteration of ***“in the midst of”*** to ***“among”*** leads to an imprecise reading that is less intimate. Omission of ***“seven”*** is further lack of precision, detracting again from the intimacy that the Lord exercises with respect to His individual churches. Alteration of ***“the Son”*** to ***“a son”*** weakens the cross reference to John 3:13 and is clearly a slight against the Lord’s Deity. Alteration of ***“garment”*** to ***“robe”*** is objectionable because it associates the Lord’s heavenly garments with the robes that His enemies clothed Him in, Matthew 27:28, 31, Luke 23:11, John 19:2, 5.
 - 8.3. Revelation 1:15. Omission of ***“fine”*** detracts from the Lord’s purity, Hebrews 1:13.
 - 8.4. Revelation 1:16. Alteration of ***“his strength”*** to ***“its brilliance”*** weakens the cross references to Psalm 19:4-6, Malachi 4:2. See remarks under point 4.
 - 8.5. Revelation 1:17. Omission of ***“unto me”*** weakens the personal nature of the Lord’s words to John.
 - 8.6. Revelation 1:18. Alteration of ***“he”*** to ***“the...one”*** is a move towards the New Age false doctrine of ‘the One.’ See *New Age Versions* by Gail Riplinger, Chapter 5. Omission of ***“Amen”*** weakens the testimony of Revelation 1:18 to ***“the certainty of the words of truth”*** Proverbs 22:21. Substitution of ***“Hades”*** for ***“hell”*** is unacceptable because it is merely a transliteration, not a translation and imprecise, breaking the cross reference to Luke 16:22, 23. See comments under point 6.
 - 8.7. Revelation 1:19. The NIV’s threefold omission of ***“these things”*** detracts from the import of Revelation 1:1 with respect to real events. See comments under point 7.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:”



I am he that
liveth, and was
dead; and,
behold, I am
alive for
evermore,
Amen; and
have the keys
of hell and of
death.

Revelation 1:18
magnifythelordwithme.com

References

¹ *Bible Believers' Bulletin*, June 2011, *The Word of God is a Lamp* by Dr Peter S. Ruckman

² *The Book of Matthew*, pp 384-387

³ *Ruckman Reference Bible*, pp 173, 634

⁴ *Ibid.*, p 1557

⁵ *The Book of Minor Prophets, Vol. 1, Hosea-Nahum* by Dr Peter S. Ruckman, Bible Baptist Bookstore, pp 366-369