

OT-OV

Lesson 13

1. Last week we continued our analysis of the reason for the Flood.
2. When time expired we were looking at the possibility that the "Genesis Six Gang," earlier placed in Tartaros, may be temporarily released to serve in the forces of Satan during the tribulation.
3. Let's resume our review of Rev 9:2-11. Several reputable theologians have concluded the demon creatures described are none other than the "Genesis Six Gang."
4. I will review some of that learned and then we will pick up with new material on page three.
5. Introduction:
 - 5.1 The purpose of this doctrine is to attempt an identification of the creatures of Revelation chapter 9 who ascend out of the pit.
 - 5.1.1 Their purpose, it would seem would to be to punish unbelievers. I will attempt to shed some light on their identification.
 - 5.1.2 As John writes about this judgment the locusts are a visual presentation of a panoply of demons running amok on planet earth. It has been written "they are uncanny denizens of the abyss, locust of a hellish species, animated by devilish instincts and equipped with infernal powers."
 - 5.1.3 Another has written "... the locust army is a symbolical representation of judgment of a superhuman kind ..." The locust are commanded, probably by God not to hurt the grass of the earth or any green thing, or any tree, but only men who do not have the seal of God on their foreheads."
 - 5.1.4 They torment men in a way comparable to the torment of a scorpion. All except the sealed of God are subject to their torment.
 - 5.1.5 The graphic description of the torment is compared to that of a scorpion's sting. Scorpions in some places grow so large that their venom has been known to not only be painful but even dangerous to infants, the aged and the infirm.
 - 5.1.6 The torment is said to last 5 months and best interpretation would seem to teach a literal five months, although the five may be symbolic of "a short time."

5.1.7 This is a horrible picture of a demonic world gone mad; even to such an extent that men are dominated and rendered helpless because of their agony. The natural plagues of the first four trumpets are now joined by a torment of demons.

5.2 Rev 9:1-2 - Scripture and comment:

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

5.2.1 John devotes more space to this "woe" than to all the preceding judgments combined.

5.2.2 The star falling from heaven, to whom was given the key of the pit of the abyss, is "an evil angel, the instrument of carrying out God's purpose with reference to the ungodly world." Most agree the "evil angel" who opens the pit is Satan himself. The abyss is a place no doubt but what place is the question. Could this be Tartaros, the place of confinement of the angels who sinned just before the flood?

5.2.3 Let's continue by looking at a description in summary fashion of what the demons do.

5.3 Rev 9:3-10 - Scripture and comment:

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

5.3.1 From the abyss come creatures described as locusts (v. 3) having great power, who are allowed to torment men (though not to kill them) for a period of five months (v. 5).

5.3.2 So intense will be the suffering that men will seek death (v. 6).

5.3.3 Locusts are used in the famous prophecy of the book of Joel as symbols of invading armies.

5.3.4 Men are likened to locusts in the books of history (Deu 28:38-41 and Jdg 6:5-11).

The Result of Reversionism

Deu 28:38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Deu 28:39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Deu 28:40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Deu 28:41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

A Prophecy of Deliverance From The Midianites

Jdg 6:5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

Jdg 6:6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

Jdg 6:7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

Jdg 6:8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

Jdg 6:9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

Jdg 6:10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

Jdg 6:11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

5.3.5 It can also be found in the prophetic Scriptures where they are symbols of divine judgment (Jer 46:20-24; Nah 3:15-17; Amos 7:1-9).

A Prophecy Against Egypt

Jer 46:20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

Jer 46:21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

Jer 46:22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

Jer 46:23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

Jer 46:24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

A Prophecy Against Nineveh

Nah 3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

Nah 3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

Nah 3:17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

A Prophecy Against The Northern Kingdom

Amo 7:1 Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

Amo 7:2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

Amo 7:3 The LORD repented for this: It shall not be, saith the LORD.

Amo 7:4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

Amo 7:5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.

Amo 7:6 The LORD repented for this: This also shall not be, saith the Lord GOD.

Amo 7:7 Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

Amo 7:8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

Amo 7:9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

5.3.6 Wycliffe writes: "I personally have not felt I could be more specific than was Milligan, who said - and surely all would agree with this - that the judgment refers to "a great outburst of spiritual evil which shall aggravate the sorrows of the world, make it learn how bitter is the bondage of Satan ..."

5.4 Rev 9:11 - Scripture and comment:

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

5.4.1 Etymology may help us identify the one who falls and those who are released to do the will of God.

5.4.2 We need to see what we have for Abyss, Abaddon and Apollyon. Abyss is Abussos in the Greek and can be found 9 times whereas we have Abaddon and Apollyon as hapax legomena, i.e., they only appear once in the New Testament.

5.5 Etymology:

5.5.1 The Greek Abussos is a word for without depth, or (infernal) "abyss." It comes from the Greek Buthos or Bathos meaning depth or sea. I want to review a few other uses of Abussos.

Luk 8:30 And Jesus asked him, saying, "What is thy name?" And he said, "Legion: because many devils were entered into him."

Luk 8:31 And they besought him that he would not command them to go out into the "deep."

Note: - Maybe the legion of demons did not want to join the likes of the Genesis Six Gang confined in Tartaros?

Rom 10:7 Or, Who shall descend into the "deep"? (that is, to bring up Christ again from the dead.)

Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the "bottomless pit" shall make war against them, and shall overcome them, and kill them.

Rev 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Rev 20:1 And I saw an angel come down from heaven, having the key of the "bottomless pit" and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the "bottomless pit," and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

5.5.2 The Greek Abaddon is of Hebrew origin meaning a destroying angel.

5.5.3 The Greek Apollyon means a destroyer and it comes from the Greek verb apollumi meaning to destroy fully. Used reflexively it means to perish, or to lose ...

5.6 We are told that over these creatures is the angel of the abyss, called in Hebrew, Abaddon, and in the Greek, Apollyon, the latter meaning "destroyer."

5.6.1 In the Septuagint the word "Abaddon" is translated in the Greek with apoleia and it carries this idea of destruction. For a New Testament use see Mat 7:13.

Mat 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to "destruction," and many there be who take the way of destruction:

5.7 As you can see the etymology gives little help in our attempt to identify more specifically the abyss and/or the demons.

5.8 Now let's see what Walvoord has to say in his book entitled "*The Revelation of Jesus Christ*."

5.8.1 "The star here mentioned ... seems to refer to a person ... The word fall in the perfect tense signifies completed action ... the occasion may be the aftermath of warfare in heaven mentioned in Rev 12:7-9 ...

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"It would seem the person referred to in this fall is none other than Satan ... the pit of the abyss is none other than the place of detention of wicked angels. It is here that Satan himself is confined for 1000 years during the reign of Christ on earth Rev 20:1-3 ..."

5.8.2 Walvoord seems to leave open the possibility that the pit could be Tartaros, however, he does not so state. He even implies it is not that place.

5.8.3 Walvoord does go on to write when speaking of the abyss as the abode of demons when he says: "Rom 10:7 implies hypothetically that Christ descended into the spirit world between His death and resurrection ..."

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

5.8.4 Walvoord's statement that "It is here that Satan himself is confined for a 1000 years during the reign of Christ on earth Rev 20:1-3 ..."

5.9 To what conclusion or lack of conclusion do we come?

5.9.1 There is the possibility Satan does go to Tartaros and releases these willful and especially evil angels who once cohabited with the women of the world. Dr. Henry M. Morris of the Institute for Creation Studies is in support of this view.

5.10 Dr. Morris in his Defender's Study Bible has the following footnote:

"This pit is ... the lowest compartment of Hades ... It probably refers to the lowest hell where "the angels that sinned" (2Pe 2:4) are confined in "chains of darkness " awaiting their final judgment. It is probably these that will temporarily be released by Abaddon from the bottomless pit. There is the possibility Satan goes to a place where there are special angels confined by God as Satan's reserves.

"This would indicate they were placed there specifically for this purpose and such thought is not out of keeping with that which we know concerning Satan and his having a table of organization. Such thought is also in keeping with the premise that even Satan and his demon minions do God's bidding - under His permissive will. It is also possible from the etymology that the abyss is merely the ultimate place of punishment of the lake of fire and not Tartaros given the fact the New Testament uses abyss in this way. (Rev.17:8; 20:1 and 3) One last thought concerning Tartaros being the abyss: These angels were punished because they stepped out of line and left their first estate therefore "would they be permitted to leave and work again or is there finality in their judgment since they left their first estate?"

5.11 In researching this question I also consulted one whom I consider the master of eschatology Dr. Dwight Pentecost. Dr. Pentecost does not in his book entitled *Things to Come* provide an answer concerning the identification of either the abyss or the "demons."

5.12 There would seem to be no definite answer as to our original question. We are left with our own conclusion based on the limited information provided.

6. What we do know is: the Flood occurred because of some number of angels who left their original "habitation" and became men.

7. The demons impregnated over a 120 year period the women of planet earth.

8. As a result, all but eight persons were contaminated, i.e., there were only eight pure humans remaining on the earth.

9. This made the destruction of planet earth necessary.

10. Now let's return to the story of the Great Flood.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.
Gen 6:12 And God (Elohim) looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Gen 6:13 So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

Gen 6:14 So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out.

Gen 6:15 This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.

Gen 6:16 Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.

11. The Ark - A symbol of protection and salvation.

11.1 Noah's ark was a colossal barge which God commanded Noah to build for the purpose of keeping alive members of his family and two of every kind of land animal. Seven (extra) clean animals were provided for sacrifice purposes.

Gen 6:17 I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.

Gen 6:18 But I will establish my covenant with you, and you will enter the ark-- you and your sons and your wife and your sons' wives with you.

Gen 6:19 You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.

Gen 6:20 Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.

Gen 6:21 You are to take every kind of food that is to be eaten and store it away as food for you and for them."

Gen 6:22 Noah did everything just as God commanded him.

11.2 The Ark was to keep them alive through a universal flood which would come upon the earth. The ark (a translation from the Hebrew Teba, meaning "chest" or "box," or "coffin,")

11.2.1 The word is also used in Exo 2:3 and 5 where it describes not a ship but a barge like repository intended only to float and to withstand the impact of waves.

Exo 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

Exo 2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

11.2.2 The Ark as designed would have a carrying capacity one-third greater than a ship of similar length and width, and it would have been almost impossible to capsize.

11.2.3 The ark was constructed of gopher wood (cypress?) and was protected by an inner and outer coating of pitch or bitumen (Hebrew Koper).

11.2.4 The three decks were divided into rooms (Hebrew qinnim, "nests"). Around the entire vessel just below the roof was an opening for light; and in one side was a door. (Gen 6:14-16)

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits (438'), the breadth of it fifty cubits (73'), and the height of it thirty cubits (44').

Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

11.2.5 The ark was 300 cubits long, 50 wide, and 30 high (Gen 6:15). Assuming that the basic Hebrew cubit was 17.5 inches, the ark was 437.5 feet long, 72.92 feet wide, and 43.75 feet high.

11.2.6 Since it had three decks, its total deck area was about 95,000 square feet. The total volume of the ark would have been 1,396,000 cubic feet, giving it a gross tonnage of about 13,960 tons, which is well within the category of large metal ocean-going vessels today.

11.2.7 As early as 1609-21, Peter Janson in Holland built a large model of the ark and demonstrated the efficiency of its design and proportions. Not until the last half of the 19th century was a ship built with dimensions exceeding that of the ark.

11.2.8 Noah and his sons probably hired many men to assist them in the construction of the ark. Many no doubt ridiculed God's man, nevertheless when the time came Noah and his family entered the Ark. Let's look at these Scriptures with brief comment:

Gen 7:1 The LORD (Yehovah) then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation.

Comment: Critics have argued because a different name for God is used here therefore some mysterious editor took two different accounts and pasted parts together to form the present story. This because in chapter six God is called Elohim and here in chapter seven he is called Jehovah. God (Elohim) is the plural creative and complete name of the Godhead; Jehovah is His redemptive name. These verses speak of redemption whereas the prior verses spoke of the problem and God's displeasure. Jehovah now acts in utter grace, eight pure souls will be delivered.

In the KJV Gen 7:1b has been translated: "For thee have I seen righteous before me." Noah, in addition to being uncontaminated was also said to be positionally and temporally righteous and yet not long after the Flood we will find him engrossed in sin. Barnhouse in his book *Genesis* has written:

"What is beauty? Ask the critics, and after much discussion they will tell you that it depends on the person who does the looking. What is admired by one person is despised by another. This leads us to conclude that beauty is in the eye of the beholder. In ourselves there is no loveliness, but God has deigned to look upon us through the Lord Jesus Christ. As a child may find a deformed toy lovely and precious because of something in the heart of the child, so the Lord found us righteous before Him because of something in His heart. And that something is what He has seen in Christ who is made unto us righteousness."

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phi 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Both my daughter and granddaughter like most little girls, had dolls, Thumbalina and Tiny Baby respectively, neither of the dolls had any redeeming aesthetic qualities and yet in the heart of these two little girls came a love for the unlovely. God's love, similarly, comes from whom and what He is and not whom and what we are.

End Lesson