

OT-OV

Lesson 12

1. Last week we continued our analysis of the reason for the Flood. I finished the exegesis of Gen 6:1-10 and taught the Doctrine of the Will of God.

2. Now let's continue our study of the Biblical account of the Flood. I will review some of that learned and then we will pick up on page three.

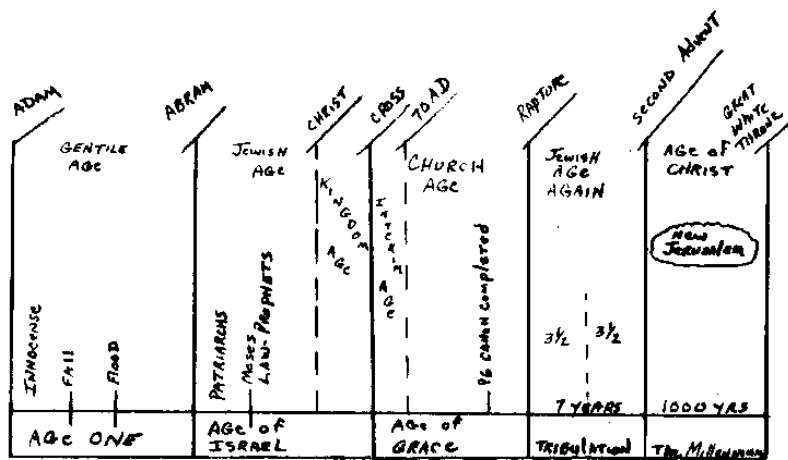
3. The scenario of Gen 6:1-6 tells of fallen angels taking on the form of man in order to seduce and impregnate the women of planet earth.

3.1 This all occurred some 120 years before the flood and God saw that the resolution of the angelic conflict was about to be foiled.

4. I believe that the sons of God mentioned in Gen 6:2 were angelic beings, followers of Satan, who kept not their first estate but left their own habitation, and who have been placed in chains awaiting judgment. This explanation explains the reason for the flood.

4.1 The Lord was grieved because of the evil of man and the resultant proliferation of wickedness as planet earth became a playground for beings of great renown.

4.2 God is often said to change; having seen man's choices, God adjusted His plan to accommodate all things. This aspect of God is best seen when you consider God is both sovereign and omniscient. What will not change is what we see on our time line or as I like to call it "Our Regular Dispensation Chart."



5. Now back to our scenario:

5.1 Gen 6:9 when properly taught, as I hope I did last week, makes clear that there were only eight pure humans left on planet earth at the time of the flood _.

Gen 6:9 These are the generations (noun plural from the verb Yalad) of Noah: Noah was a just (Tsedeq) man and perfect (Tamam) in his generations, and Noah walked with God.

5.1.1 Yalad is the very common verb for giving birth; Tsedeq expresses in the Hebrew both positional and temporal righteousness.

5.1.2 Tamam according to Strong means complete and entire. As Laird in his *Theological Wordbook of The Old Testament* writes of Tamam "With the verb's fundamental idea of completeness, Samuel inquired of Jesse, "are here all thy children?"

5.1.3 Noah was both complete and righteous.

5.1.4 Gen 6:9 could read "Noah and his family were uncontaminated, his genetic makeup having not been altered by angelic intervention; Noah also was a believer even a mature one who walked with God."

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

5.1.5 To some verse ten seems to be extraneous to the context, an eclectic insertion, but such is not the case. God is showing us Noah and his sons were uncontaminated. Verse eleven resumes the description of what was occurring on antediluvian earth.

Gen 6:11 The earth also was corrupt (Shachat - is used of extreme evil) before God, and the earth was filled with violence.

5.1.6 Shachat, according to *Laird's Workbook*, means "deep down or even a poetic description of Sheol."

5.2 If Satan's plan had been permitted to continue then salvation of man would not have been possible and the angelic conflict would not have been resolved.

5.3 The situation demanded action: (a) the destruction of this hybrid "creation," (b) a divine fiat restricting such future angelic actions and (c) the removal of the offending angels from the planet.

5.3.1 Those of the fallen angels who had left their original estate in order to cohabit with humanity were placed in Tartaros, a special place reserved for these especially evil fallen angels.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to "hell" (Tartaroo-verb form of Tartaros), and delivered them into chains of darkness, to be reserved unto judgment;

5.3.2 We must go to Greek mythology to find the meaning of this word. Peter (certainly in his later life) knew a lot about a lot of things. He was well read and had many interest.

5.3.3 Here we see him reach back and select a word from Greek mythology. Tartaros was a place where unusually evil spirits were confined and thus under the leadership of the Holy Spirit, Peter chose Tartaros to describe the place where these angels are confined.

5.4 Since these angels could not see the strategic victory of Christ on the cross it was necessary for our Lord to go to Tartaros and show the "Genesis Six Gang" that Jesus had been victorious.

5.5 The identification of this bunch would seem to be established in 1Pe 3:20 and 2Pe 2:4-5

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved from the water.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

5.6 Jude 6 would seem to teach that these angels will be retained in Tartaros until the Great White Throne where they too will be judged by Jesus the Christ.

Jud 6 "And the angels who 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."

Now for new material and point six:

6. There is a possibility that the "Genesis Six Gang" may be temporarily released to serve in the forces of Satan during the tribulation.

7. Let's look at Rev 9:2-11 where some have concluded these special fallen angels serve Satan during the Tribulation.

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.

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.

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.

7.1 Introduction: The purpose of this doctrine is to attempt identification of the creatures of Revelation chapters 9 who ascend out of the pit.

7.1.1 Their purpose would seem to be to punish the earth. I have attempted to shed some light on their identification.

7.1.2 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."

7.1.3 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."

7.1.4 It would seem the locust here represent a divine judgment upon a wicked world. They torment men in a way comparable to the torment of a scorpion. All except the sealed of God are subject to their torment. It is unthinkable that any believer in that day will be subject to the torment of the locust; the torment is rather a judgment upon those who reject Christ. Believers recall neither worship the beast nor do they take the mark of the beast.

7.1.5 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.

7.1.6 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."

7.1.7 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.

7.2 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.

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

7.2.2 Apart from the exact identification of Babylon in chapters 17 and 18, the meaning of the two judgments in this chapter presents the most difficult problem found in the Book of the Revelation.

7.2.3 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. This is pretty much a given and most grace scholars would provide little argument otherwise. The abyss is a place no doubt but what place is the question.

7.2.4 Could this be Tartaros, the place of confinement of the angels who sinned just before the flood or is it just a special abyss where reserve forces of Satan are made to reside until needed in God's timing?

7.2.5 Let's continue by looking at a description in summary fashion of what they do.

7.3 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.

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7.3.1 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).

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

End Lesson Taught 10-26-2003