

My Response to a Naysayer – pertaining to Revelation 17 And the abyss of 9, 11, 17, & 20

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In response to my question about the identification of the “abyss;” Gerald provided three interesting suggestions, "the abyss is Hell, Rome, or Palestine" none of which actually have a biblical precedent. While Gerald often denigrates my reliance on the Bible, I much prefer to allow the bible to answer my questions whenever I can **and in this case the Bible has a very convincing answer** as to the identification of the abyss.

The word "abyss" (Greek abussos) appears in the NT 9 times. The first of these times is Luke 8: 31, there it is simply translated "deep" in the AV and is simply transliterated as "abyss" in many translations in reference to what appears to be the "lake". This is not a good candidate for the "abyss" of Revelation 9, 11, 17, & 20.

The next place it is found is in Romans 10:7. Again in the AV it is translated "deep" but in most translations it is simply transliterated as "abyss". For Rom 10:7 Paul ostensibly looked into the Psalms to find a suitable metaphor for his statement:

"But the righteousness which is of faith speaks on this wise, Say not in your heart, who shall ascend into heaven? (That is, to bring Christ down *from above*) Or, who shall descend into the deep (abyss)? (That is, to bring up Christ again from the dead.) (Romans 10:6-7)"

"*You*, which have shown me great and sore troubles, shall quicken me again, and shall bring me up again from the depths (abyss) of the earth. (Psalms 71:20 AV)"

Thus, Paul used "abyss" as "a metaphor for the grave." This can be known for certain because Paul knew, as we should know, that the body of Jesus was not to see decay (corruption, Psa. 16:10 cf. Acts 2:22-32). Death, the grave, and decay back to “the dust” of the earth are the products of God's judgment upon all men as a result of Adam's sin in the garden [Genesis 3:19].

As did Paul, so John ostensibly went to the Psalms for his metaphor in Rev 9, 11, 17, 20. Naturally the Psalm that he chose was Psalms 36:6:

"(O YHWH) Your righteousness *is* like the great mountains; Your judgments¹ are an abyss: O YHWH, You preserve man and beast. (Psalms 36:6)"

In this Psalm of David to the chief musician, David sets forth the vices of the wicked and extols the virtues of YHWH. In verse 6 David compares the righteousness and judgments of YHWH using two metaphors: YHWH's **righteousness** is like a great **mountain** (Cf. Isa 2:1 & Micah 4:2) i.e. expansive and wondrous) and His **judgments** are **an abyss** (awesome and terrible in scope).

Thus, as Paul took his metaphor for the grave in Romans 10:7 from the Psalms; John, in a similar manner, took **his metaphor for the judgment of God** in Revelation 9, 11, 17, and 20 from the Psalms.

The next usage of "abyss" is found in Revelation 9 and then in Revelation 11, 17 & 20. Each of these passages is clearly **dealing with the judgments of God on the apostate Jews of Jerusalem/Judea**. Therefore, within the texts of Revelation, God's judgment is presented in the metaphor of the "abyss"!

This concept is well illustrated in Revelation 9:

"The fifth messenger blew his trumpet, and I saw a star which had fallen² from heaven to earth. The key to the shaft of the abyss was given to him. He opened the shaft of the abyss, and smoke came up out of the shaft like smoke from a great furnace so that the sun and the air were darkened by the smoke from the shaft. Then out of the smoke locusts came to the land and power (authority) was given to them like the power (authority) as have the scorpions of the land. And **it was said to them** (the locusts), in order that they shall not harm the grass of the earth, or any green stuff, or any tree, but *harm* only people who do not have God's seal on their foreheads. They were not permitted to kill them, in order that they may be tormented for five months; their torment is as the torment of a scorpion when it stings a man. In those days people *of*

¹ The judgment of YHWH: 1Ch 16:12; 1Ch 16:14; Ps 9:7; Ps 9:16; Ps 97:2-3; Ps 105:5; Ps 147:20; Ps 149:9; Pr 16:10; Isa 3:14 ; Isa 9:7; Jer 51:9; Dan 4:37; Dan 7:26; Micah 7:9; Mal 3:5

² The fall of this great "star" from the Roman Empire is recorded in Rev. 8:10-11

the land will seek death and will not find it; they will long to die, but death will flee from them.” (Re 9:1-6)

In Revelation 9 John used the lexeme “abussos” 3 times, once each in verses 1, 2 and 11. Chapter 8 there is a rendition of a portion of the “trumpet” **judgments on the land of Judaea, homeland of the Jews (Judahites)**. In verse 7 John wrote, “The first angel sounded [the first trumpet], and there followed hail and fire mingled with blood, and they were cast upon the land [of Judaea]: and the third part of trees was burned up, and all green grass was burned up.” The second trumpet sounds in verse 8. In verse 10 John transcribed: and the third messenger blew his trumpet and a great star blazing like a torch descending out from heaven and descending onto the third of the rivers and onto the fountains of the waters... The fourth trumpet sounds in verse 12. Then in verse 13 John wrote, “And beholding, and hearing a messenger flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the land [of Judaea] because of the other voices of the trumpets of the three messengers, which are yet to sound!

Continuing with these trumpet judgments upon the land of Judaea, John wrote, “And the fifth messenger sounded and seeing a star which had descended out from heaven unto the land [of Judaea]: and to him (the star) is given the key of the shaft of the abyss and he opens the shaft to the abyss...”(Rev.9:1-2a) This “star which had descended out from heaven to the land” of Judaea and the presentation of “the key” to this “star” are of very special importance for the people of the land as well as for John’s primary audience of readers in the seven churches of Asia.

John marks this special occasion by switching his terminology from “land” to “the shaft of the abyss” right in the middle of verse one (1). It should be apparent to most readers that *the lexeme “land” in verse 1a parallels the term “shaft of the abyss” in 1b.*

Our best authority for the judgment (abyss) about to befall Judaea is none other than Jesus Christ:

And when He was come near, he beheld the city (Jerusalem in the land of Judaea), and wept over it, 4 Saying, If thou had known, even thou, at least in this thy day, the things *which belong* unto thy peace! But now they are hid from thine eyes. 43 For the days (of justice) shall come

upon thee, that thine enemies (the Roman soldiers) shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee flat with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knew not the time of thy visitation (the day of wrath). (Luke 19:41, comments and emphasis added)

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, [thou] that kills the prophets, and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under [her] wings, and ye would not! 38 Behold, your house (the house of Judah) is left unto you desolate. (Matthew 23:35)

In the passages quoted above and many others, Jesus clearly stated that the just wrath (judgment/justice) of Yahweh (/Yahshua, Fourth Gospel 5:22, 27, 8:16 et al.) would be poured out upon the apostate house of Judah in that first century generation. And surely it was when the Roman army "stoned" and "burned" its capital city Jerusalem in the land of Judaea in the 3 1/2 year period between the spring of 67 and the fall of 70 AD.

The apostle Paul concurs with this understanding as he wrote to the first century Christians:

19 Dearly beloved, avenge not yourselves (upon the synagogue of the adversary, Rev.2:9; 3:9), but *rather* give place unto wrath (Yahshua's, Jn.5:22, 27 et al.): for it is written, Vengeance *is* mine; I will repay, said the Lord. 13:3 For (Roman) rulers are not a terror to good works, but to the evil (crucifixion of Christ, rejection of His message and persecution of His followers)...: 4 For he (the Roman king, general) is the minister of God... But if thou do that which is evil, be afraid; for he does not bear the sword (of wrath/justice) in vain: for he is the minister of God, a revenger to execute (Yahshua's) wrath upon him that doeth evil. 5 Wherefore ye must need be subject, not only for wrath, but also for conscience sake. (Rom. 11:19, & 13:3-5, comments and emphasis added)

As did the apostle Peter:

1...there shall be false teachers among you, who secretly shall bring in damnable heresies, even **denying the Lord that bought them, and bring upon themselves swift destruction.** 2 And many shall follow their pernicious ways...3...whose judgment, which has been slumbering for a long time lingers no more and their damnation sleeps no more. 9 The Lord knows how...to reserve the unjust unto **the Day of Judgment to be punished:** 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. 11 Whereas messengers, which are greater in power and might, bring not railing accusation against them before the Lord. 12 But these, as natural brute beasts, made to be taken and **destroyed**, speak evil of the things that they understand not; and **shall utterly perish in their own corruption;** (2Peter 2:1-3, & 9-12, emphasis added)

It is now apparent that John uses the lexemes “shaft of the abyss” and “the abyss” as apocalyptic symbols for the judgment and destruction of Galilee, Jerusalem, and Judaea of the apostate house of Judah.

Now that I have established my understanding of the "abyss" let's see how it plays out in salient portions of Revelation 17:8-18:

"The beast that you saw was, and is not; and is about to ascend out of the abyss, and go into destruction: ...the beast that was, and is not, and yet is. And there are seven kings: five are fallen, and one is, the other is not yet come; and when he comes, he must continue a short space. And the beast that was, and is not, even he is an eighth, and is of the seven, and goes into destruction. And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. ...And the ten horns which thou saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **For God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast,** until the words of God shall be fulfilled. And the woman which thou saw is that great city, which reigns over the kings of the earth. (Revelation 17:8-18)"

You have already agreed that Vespasian is "the one about to come out of the abyss" so here is how we should now understand this passage:

"The beast that you saw is Vespasian, he was, in the judgment, and is now not in the judgment because he has put the war of judgment into abeyance; and Vespasian is about to ascend out of the judgment war, and go unto the destruction of the whore: ...Vespasian that was, and is not, and yet is. And there are seven kings: five fell, (Julius, Augustus, Tiberius, Caligula, Claudius) and one *now* is (Nero), the other (Galba) is not yet come; and when he comes, he must continue a short space. And Vespasian that was, and is not, even he has now ascended out of the judgment war and become an eighth king of the Roman Empire, and is of the seven as Nero first sent him into the judgment war, and Vespasian goes unto the destruction of the whore *by sending Titus to finish the war of judgment.* And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with Vespasian. These have one mind, and shall give their power and strength unto Vespasian because God **has put in their hearts to fulfill his will, and to agree, and give their kingdom unto Vespasian,** until the words of God shall be fulfilled. These shall make war for the Lamb, because the Lamb has overcome because it has been put in their hearts to fulfill His will: for He is Lord

of lords, and King of kings: and Vespasian and the ten kings that are with him *are* called, and chosen, and faithful. ...And the ten horns which you saw upon Vespasian, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **For God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto Vespasian**, until the words of God shall be fulfilled. And the woman which thou saw is that great city Jerusalem, which holds over the kings of the earth. (My understanding of Revelation 17:8-18)""

History has recorded that this is exactly the way that Jerusalem was destroyed in AD 70.

In Revelation 20 we find the following:

“And I see a messenger coming down from heaven, having the key of the abyss and a great chain in his hand. And he takes hold of the dragon, that old serpent, which is the slanderer, and the adversary and binds him a thousands years, And casts him into the abyss, and shuts him up, and sets a seal above him, that he deceives the nations no more, until the thousands years should be fulfilled: and after that it is necessary that he be released a smaller time.”

(Revelation 20:1-3)

In the above passage, John records that he sees a messenger come from Rome having the key to the abyss and a great chain in his hand.

Remember that in chapter 9 John sees a star that had fallen to the land, as recorded in chapter 8, and he was given the key to the shaft of the abyss; however, here this messenger already has the key to the abyss, not to the shaft of the abyss, in his hand. Thus, we are no longer concerned with the shaft to the abyss, just with the abyss its self.

The language here, pertaining to the key, shows a progression of events rather than a recapitulation of previous events. The battle described in chapter 9 has progressed from the shaft of the abyss to the abyss itself. Contextually, the key is used to open the abyss in order that the seized and bound adversary may be cast into the abyss and a seal placed over him in order that he may not deceive the Nations any more until the thousands

years have elapsed then this adversary must be released for a smaller time than the thousands years to once again deceive the Nations. Historically this portion of Revelation was fulfilled when Titus captured the city of Jerusalem and took captive most of the survivors and deported them to Rome and other nations.

In reference to the harlot city, Jerusalem, it is recorded in Revelation 18:23c that:

...your merchants were the great men of the land; in your sorceries you were deceiving all the nations.” (Re 18:23)

It is clear from the passage above that the harlot city; Jerusalem is identified as the entity which was deceiving the Nations in the first century. Thus, the harlot city, Jerusalem in her sorceries will be deceiving the Nations again after the thousand years have expired.

At this point in our discussion it behooves us to ask the question: In what manner was Jerusalem deceiving the Nations in the first century?

In order to answer that question we need to turn to Ezekiel. There we find the great deception of the apostates of the house of Judah. Read very carefully the claim made by these apostates after the house of Israel was divorced by God, put out of the Covenant marriage relationship, and put out of the land into the Assyrian captivity/exile/Diaspora. **God told Ezekiel that the apostate Jews of Jerusalem had a very special sin; strictly unique to them:**

"...Yahweh said unto me; Son of man (Ezekiel), your brethren, even your brethren (of the house of Israel), **your fellow exiles, all of the whole house of Israel**, are those of whom the inhabitants of Jerusalem (hard hearted apostate Jews) have said, 'They (the whole house of Israel) have gone far from YHWH; *thus to us* (the apostate Jews) *this land* (the land promised to Israel) is

given for our (the apostate Jews) possession. (Ezekiel 11:15, comments and emphasis added)"

Then, after the city of Jerusalem fell to the Babylonian's, God told Ezekiel:

"Son of man (Ezekiel), they (the apostates of the house of Judah) who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we are many; **the land has been given to us as a possession.**" (Ezekiel 33:24)

Thus, **we now see that the very special sin of the apostate Jews was the claim that they were the rightful heirs and sole possessors of the land given to all twelve tribes through Abraham/Isaac/Jacob/Israel.** Thus, as a result of the "binding in judgment" in AD 70 described above, these evil apostates of the house of Judah were no longer able to make that false claim and deceive the nations with it. At least not until 1948; when the apostates of the house of Judah were allowed to return to and claim the land that they had been denied access to ever since Titus deported their antecedents from Jerusalem, as captives, in the first century.

What claims do we hear the apostates of the house of Judah making today? Are they claiming to be God's "chosen people?" Are they claiming to be "the rightful heirs" of the land? And are they claiming that they should be the sole possessors of the land?

It certainly seems that they are making these claims again. And even worse than that, a vast majority of 'churches' in America have accepted and are supporting this vast Zionist deception. As a result of this Zionist deception even the term "Christian" has been modified into the relatively new term "Judeo-Christian³" thus supporting the Zionist's false claims.

Lloyd

³ For more extensive documentation of this see the article of that name on my website: www.lloyddale.com