

MIRACLE DELIVERANCE

WHO IS THE "DESTROYER"?

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• PART ONE



Apollyon (top) battling Christian in [John Bunyan's *The Pilgrim's Progress*](#).

<http://patholliday.com/dlguard/cart/>

Abaddon and **Apollyon** both mean "destroyer." Who is this ruling demon called the "Destroyer," who is released from the **Abyss** during God's wrath on mankind in the last days of this age? Does the Bible mention this being anywhere else?

Abaddon ([Hebrew](#): אַבְדּוֹן, 'Ābaddōn, [Greek](#): Apollyon, [Latin](#): Exterminans, [Coptic](#): Abbaton, meaning "A place of destruction", "The Destroyer", "Depths of Hell") in the [Revelation of St. John](#), is the King of tormenting locusts and the angel of the bottomless pit. (KJV, Rev. 9:1-11). The exact nature of Abaddon is debated.

Biblical mentions

Abaddon comes to mean "**place of destruction**", or **the realm of the dead**, and is associated with [Sheol](#). ([Job](#) 26:6; [Proverbs](#) 15:11)

[Revelation](#) 9:1-11 describes *Abaddon* as being the king of the **bottomless pit locusts** that resemble battle horses with crowned human faces, having womens' hair (*denoting length*), lions' teeth, locusts' wings, and the tail of a scorpion. It appears to have been St. John who first personified the term to stand for an angel.

About 95 C.E., while in exile on the isle of Patmos, the apostle John was given in vision a glimpse of the end of the age (Rev. 1:10), called the "**Day of the Lord**" in numerous Old and New Testament Scriptures. During this "**day of the**

Lord's wrath" (Zep. 1:18), God will punish humanity for their proud, sinful ways and their refusal to acknowledge Him as the true God. John recorded the visions he saw in the book of Revelation.

Revelation 9:1-12

The king and commander of this **hellish squadron** is here described, [1.] As an angel; so he was by nature, an angel, **once one of the angels of heaven**. [2.] The angel of the bottomless pit; **an angel still, but a fallen angel, fallen into the bottomless pit**, vastly large, and out of which there is no recovery. [3.] **In these infernal regions he is a sort of prince and governor, and has the powers of darkness under his rule and command**. [4.] His true name is **Abaddon, Apollyon**—a destroyer, for that is his business, his design, and employment, to which he diligently attends, in which he is very successful, and takes a horrid hellish pleasure; it is about this destroying work that he sends out his emissaries and armies to destroy the souls of men. And now here we have the end of one woe; and where one ends another begins.¹

One of those punishments, chronicled in Revelation 9:1-11, will be the release of the depraved demons and fallen angels currently locked in the **Abyss**. The Bible teaches that the Abyss is a **spirit prison** (Lk. 8:31; I Pet. 3:19; II Pet. 2:4; Jude 6). In the **Abyss**, some of the fallen angels are now bound in "*everlasting chains under darkness*" waiting "for the judgment of the great day." **For more information on these angels and the Abyss**, refer to my articles "[Fallen Angels and Demons](#)" and "[Genesis 6-Who Were 'The Sons Of God'?](#)."

In Rev. 9:11, an intriguing character is introduced: "*And they had a king over them, which is the angel of the bottomless pit, (Abyss) whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*" KJV

The true identity of the "**Destroyer**" has long been misunderstood. Piecing together all the relevant Scriptures to show who **Abaddon/Apollyon** really is and what his role will be in end-time prophecy, the Bible has much to say about this vital end-time figure, who is called by a variety of names.

¹ (from Matthew Henry's Commentary on the Whole Bible, PC Study Bible Formatted Electronic Database Copyright © 2006 by Biblesoft, Inc. All Rights reserved.)

The "Destroyer" Released

A review of the event that will allow this powerful fallen angel entrance into the world is recorded in Revelation 9:1-11. Guided by Scripture to understand who this **"king of the bottomless pit"** is, it's vital to correctly interpret what this passage is saying.



Rev 9:1-3, *“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.** 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. 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.**” KJV*

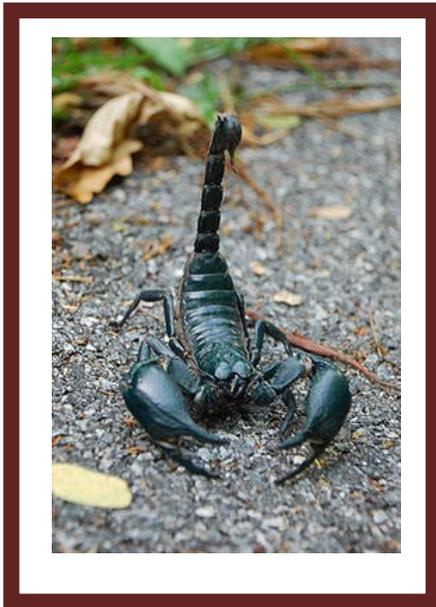
Notice that at the sounding of the **fifth trumpet, an angel ("star") descends out of heaven to the earth** that has in his possession a **key to the Abyss** that unlocks the **"bottomless pit."** This is very likely the same angel, who later comes from heaven again with the key and a great chain to imprison Satan in the Abyss for the duration of the Millennium, (Rev. 20:1-3).

Rev 9:4-10, *“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.**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. 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.” KJV*

These **"locusts"** which ascend out of the **Abyss**, are demonic wretched creatures released which fly like **locusts** (Exodus 10:12-20; Joel 1:4, 2:4-14) and sting like **scorpions** (Ezekiel 2:6, Lk 11:12). (p. 816, *Jewish New Testament Commentary*)

THE ARMY ~ SUPERNATURAL BEINGS

God grants these evil "**locusts**" from the **Abyss** the power which **scorpions** have -- **the power to inflict pain**. God tells these paroled demons not to harm the earth or those humans who have His seal on their foreheads. Yet for five months God permits them to torment the unrepentant among mankind.



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. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 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. 10 And they had tails like unto scorpions, and there were stings in their tails: and

their power was to hurt men five months. 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**.”KJV

Here we have fantastic **descriptions how these fallen angels and demons** materialize. These supernatural beings are given a five-month period of their torture of mankind and repeated in verse 10. Then in verse 11, we have our first mention of **Abaddon**. He is identified as **the angelic ruler over those who were released from the Abyss**.

Abaddon Is The "Beast" Who Ascends From The Abyss

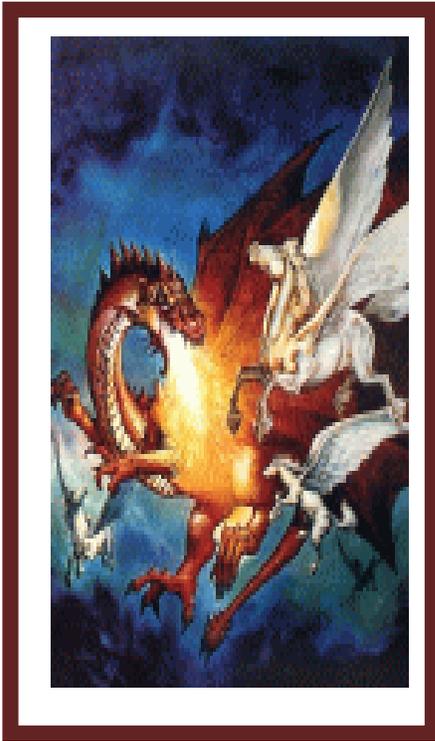
In Revelation 9:1-11, **Abaddon** is clearly identified as the **king of the evil spirits** released from the **Abyss**. This fact identifies him throughout the rest of the book of Revelation. Twice specifically, and once symbolically, **Abaddon** is referred to as the "**beast**" who is to come up out of the Abyss:

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,” KJV

Rev. 17:8, “**The beast that thou sawest was**, and is not; and **shall ascend out of the bottomless pit**, and go into perdition: and they that dwell on the earth shall

wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Rev 13:1-5 “And I stood upon the sand of the sea, **and saw a beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And **the beast** which I saw was like unto a **leopard**, and **his feet were as the feet of a bear**, and **his mouth as the mouth of a lion**: and the **dragon gave him his power, and his seat, and great authority**. 3 And I saw **one of his heads as it were wounded to death**; and his **deadly wound was healed**: and all the world wondered after the beast. 4 And **they worshipped the dragon** (Satan) which **gave power unto the beast (a demonic spirit Abaddon)**: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him? (**The Beast, Abaddon is the king of Hell**). 5 And there was given unto him a **mouth speaking great things and blasphemies**; and **power** was given unto him to continue forty and two months.”KJV



Revelation 11:7 and 17:8 are clearly referring to **Abaddon** as the "**beast**" who will ascend from the "**bottomless pit**." **This is a ruling fallen angel**. What we see described in the first part of **Revelation 13:1 is a symbolic reference to the release of Abaddon from the Abyss**. In Jewish thought, the **Abyss was often associated with the ocean depths**. Speaking of the Greek translation of the Hebrew Scriptures in use at the time of Christ, *The New Unger's Bible Dictionary* says: "The LXX renders Heb. *tehom*, 'the primeval ocean' (Gen. 1:2; Ps. 24:2; etc.) as 'abyss'." (p. 18, "Abyss"). This identification of Abaddon as the primary "beast" mentioned in the book of Revelation will help us to learn more about his activities in the end-time.

There is one other Scripture that enigmatically mentions the release of **Abaddon from the Abyss**. This obscure reference is found in II Thessalonians 2, where Paul discusses the "**man of sin**." We'll look at this passage in depth to truly grasp the significance of what Paul is saying.

2 Thess 2:1-4, “Now we beseech you, brethren, **by the coming of our Lord Jesus Christ**, and by our gathering together unto him,² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and **that man of sin be revealed**, the son of perdition;⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God,” KJV

Here, Paul is talking about the return of Christ. He tells the Thessalonian church not to be deceived if someone tells them that Christ has already returned, because some definite events have to occur before that event will happen. The first of those events is the "**falling away**" (Gr. *apostasia*) from the truth. Another event Paul says must take place is the appearance of the "**man of sin**," who will attempt to usurp the power of God.

2 Thess. 2:5-8, “**Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth {restraining} (Katechon) that he might be revealed in his time. 7 For the mystery of iniquity (lawless one) doth already work: only he who now letteth will let, until he be taken out of the way {ek mesou genetai}. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.**” KJV

Paul says that the Thessalonians know what is now "**restraining**" the "**man of sin**" (v. 6), yet he doesn't state what it is in his letter. Paul had already taught the Thessalonians these things when he had been with them earlier (v. 5). The Greek word translated "restraining" here is *katechon*. According to Friberg's *Analytical Lexicon to the Greek New Testament*, this verb means "*hold back, detain, prevent . . . figuratively restrain, check.*"

The phrase "only He who now restrains will do so until He is taken out of the way" in the latter half of verse 7 implies that the one restraining the "man of sin" is a person. However, the Greek text here literally reads "only the thing holding back now will continue until **out of the midst he comes** [Gr. *ek mesou genetai*]." With an understanding of what is taught in Revelation about the release of Abaddon, we can see what Paul is saying. The following translation of verses 6 and 7 clarifies this passage:

II THESS. 2:6 And you now know the thing [the Abyss] that is holding back [Abaddon], that he may be revealed at the proper time. 7 For the mystery of lawlessness is already at work; only the thing [the Abyss] **which now restrains** [Abaddon] will continue to do so until out of the midst [of the Abyss] he comes. (*literal translation*)

Paul goes on to say that only after his release from that which is now restraining him would the "lawless one" be revealed to mankind (v. 8). We'll look at the last half of verse 8 a little later, and show how it relates to some other

prophetic Scriptures (Dan. 7:26; 8:25; Rev. 19:20).



Symbolic Description of Abaddon and His Kingdom

Briefly describing what John saw as the first beast. It was a monster having seven heads and ten horns—each with a crown—rising from the sea (verse 1). On each of the beast's heads John saw a name that blasphemed God (verse 2). This beast derived his power and "great authority" (verse 2) from the

dragon, who is identified as the devil and Satan (12:8). In fact, the beast was "given authority over every tribe, people, language and nation"—and they worshiped him (verses 7-8).

One of the beast's heads suffered a "fatal" wound from which it was miraculously healed (verse 3). The world was so astonished at this turn of events that it followed the beast. The beast was given authority to exercise his power for 42 months, during which time he was "given power to make war with the saints and to conquer them" (verse 7).

In symbolic language, **Abaddon** and the kingdom he will rule over are described in detail in the 13th and 17th chapters of Revelation. These chapters give us a great deal of information. Let's examine them, along with several other

parallel Scriptures, to see what we can learn about this ruling fallen angel and his end-time kingdom.

Rev 13:1, “*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*” KJV

The last half of verse 1 describes **Abaddon in symbolic terms**. To determine what this description means, we'll have to look at some related passages in Revelation 17, where an explanation of these heads and horns is given.

BABYLON THE GREAT



Rev 17:1-3, “*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*” KJV

In Scripture, **Babylon represents the kingdom and glory of Satan** (Rev. 17:1-8); **Jerusalem is the city of the Living God** (Rev. 12:22). Satan is called the "**Prince of this World**" (Jn.¹ 12:31; 14:30; 16:11) over which sits Babylon, the city of Satan. What is meant by the term "world?" The word "world" is the translation of the Greek word "*kosmos*," which means an harmonious order or arrangement, and it is used in three ways in the New Testament:²

1. First, it means the **MATERIAL UNIVERSE** (Acts 17:14; Matt. 13:35; John 1:10; Mark 16:15).
2. Second, it means -
 - a. **THE INHABITANTS OF THE WORLD** as whole (John 1:10; 3:16; 12:19; 17:21);
 - b. **THE WHOLE RACE OF MAN ALIENATED FROM GOD AND HOSTILE TO THE CAUSE OF CHRIST** (Heb. 11:38; John 14:17; 14:27; 15:18); this is but an extension of (a) above and is the meaning we are most concerned with here.
3. Third, it means **the whole circle of WORLDLY goods, endowments, riches, advantages, pleasures, which though hollow and fleeting, stir our desires and seduce us from God, so that they are obstacles to the cause of Christ** (I John 3:17; Matt. 16:26; I Cor 2:12; 3:19, 7:31; Titus 2:12; II Peter 1:4; 2:20; I John 2:15-17; James 1:27). It is the world of our split level homes, two cars, good careers, good educations, bank accounts, vacations, etc. It is when these *pleasures* and even so-called *necessities* of life "possess our hearts" and crowd out our commitment to the Lord and to His people that they have in reality become part of **the *kosmos***.³

Moreover, the word *kosmos*, taken in conjunction with the three meanings described above, implies that behind all this there is a mind - **the Prince of this World** - which gives order and arrangement to it all. John says:

"The whole **KOSMOS** [as described above] **lieth in the evil one.**" (John 5:19)

² Written By S.R. Shearer <http://www.antipasministries.com/html/file0000189.htm> THE AMERICAN EMPIRE: In Search of Babylon! What Does the Bible Say? February 6, 1999.

³ ibid

He is the **KOSMOKRATER** or world-ruler - a word which, however, appears only once, and is used in the plural of his lieutenants: "the **WORLD RULERS OF THIS DARKNESS**" (Eph. 6:12).⁴

Politics, education, literature, science, art, law, commerce, music, our homes, careers, etc. - together they constitute the "**kosmos**." Subtract them, and the



world as a coherent system ceases to exist. It is the development of these things that constitutes history. The question is, which direction is history tending? What is its ultimate goal? - **BABYLON THE GREAT**, the masterpiece of Satan!! That is the direction of the world's advance - the kingdom of Antichrist, and we are only seconds away as God's prophetic clock winds down.⁵

The world [**kosmos**] is Satan's grand creation and he has directed all his strength and ingenuity into causing it to flourish. To what end? To capture man's allegiance and draw him to himself. He has one object - to establish his own dominion in human hearts worldwide! Babylon is the centerpiece, the pinnacle of his great design.⁶ As you can see by comparing Revelation 17:3 to Revelation 13:1, the "coloured (scarlet) beast" the "woman" rides looks very similar to the "beast" which arose from the sea.

Rev 17:4-7, "*And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the **woman**, and of the **beast** that carrieth her, which hath the seven heads and ten horns.*" KJV

Babalon as the Gateway to the City of Pyramids and the Beast

Billed the Wickedest Man in the World, Aleister Crowley, calling himself 666, born **Edward Alexander Crowley** (pronounced /[@krouli/](#)), (12 October 1875

⁴ ibid

⁵ ibid

⁶ ibid

– 1 December 1947), was an [English occultist](#), [writer](#), [mountaineer](#), [poet](#), and [yogi](#).^[1] He was an influential member of several occult organizations, including the [Golden Dawn](#), the [A.:A.:](#), and [Ordo Templi Orientis](#) (O.T.O.),^[2] and is best known today for [his occult writings](#), especially *The Book of the Law*, the central sacred text of [Thelema](#). He gained much notoriety during his lifetime, and was dubbed "The Wickedest Man In the World."^[3]⁷

Crowley was also a [chess](#) player, [painter](#), [astrologer](#), [hedonist](#), [bisexual](#), [drug experimenter](#), and [social critic](#)

Aleister Crowley, powerful Satanist of the century, says Babalon referred to as the Scarlet Woman, the Great Mother, and the Mother of Abominations. Her godform is that of a [sacred whore](#), and her primary symbol is the [Chalice](#) or [Grael](#). Her consort is [Chaos](#), the “Father of Life” and the male form of the Creative Principle. Babalon is often described as being girt with a sword and riding the [Beast](#), with whom [Aleister Crowley](#) personally identified. As [Aleister Crowley](#) wrote, “She rides astride the Beast; in her left hand she holds the reins, representing the passion which unites them. In her right she holds aloft the cup, the Holy Grail aflame with love and death. In this cup are mingled the elements of the sacrament of the Aeon” ([Book of Thoth](#)). In a more general sense, Babalon represents the liberated woman and the full expression of the sexual impulse.⁸

Within the mystical system of Crowley, the adept reaches a final stage where he or she must cross the [Abyss](#), that great wilderness of nothingness and dissolution. [Choronzon](#) is the dweller there, and his job is to trap the traveler in his meaningless world of illusion. However, Babalon is on just the other side, beckoning. If the adept gives himself to her—the symbol of this act is the pouring of the adept’s blood into her graal—he becomes impregnated in her, then to be reborn as a master and a saint that dwells in the [City of the Pyramids](#). This process is beautifully described in the 15th Aethyr of *The Vision and the Voice*:⁹

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine

⁷ http://en.wikipedia.org/wiki/Aleister_Crowley

⁸ ibid

⁹ 15th Aethyr of *The Vision and the Voice*

*eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.*¹⁰

The concept contained within Babalon is that of the mystical ideal, the quest to become one with all. This process necessarily requires refusing to deny anything, becoming perfectly passive to the world, allowing all experience to come forward, abandoning oneself into the deluge of sensation. Through this, the mystic comes to direct contact with life, formulating the wine of the Graal, being the distilled understanding derived from raw experience. This process clearly has its analogue in the career of the lady of the night.¹¹

Babalon is described in various places in the Thelemic texts, but her most edifying appearance is in *The Vision and the Voice*, as part of the vision which explains the function of the Chalice:

Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

*With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshipers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.*¹²

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshipers of the Highest. And

¹⁰ 15th Aethyr of *The Vision and the Voice*

¹¹ *ibid*

¹² *ibid*

*it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved).*¹³

—*The Vision and the Voice*, 12th Aethyr, Aleister Crowley.

The spelling of her Name as 'Babalon' is not revealed until the vision of the 10th Aethyr, where it is used to banish the forces of [Choronzon](#). The discovery of the spelling represents Crowley successfully crossing the [Abyss](#), and entering into the Sphere of [Binah](#), which is also attributed to Babalon.¹⁴

There are several opinions about the identity of the "**woman**" in this passage. We are told that this woman is riding (being supported by) the "**beast**" (**Abaddon** and his kingdom). Revelation 17:5 tells us that the woman is the "**mother of harlots.**" Her harlot daughters are the false religious systems of this world. The "great harlot" is the sum total of all satanically-inspired religious/societal/governmental systems in existence since the fall of man in the Garden of Eden.

Revelation 17:5 tells us that the woman is "**Babylon the Great.**" This fact is verified in Revelation 17:18. Revelation 18:24 tells us that in this woman "**was found the blood of prophets and of saints, and of all who have been slain on earth.**" This Scripture declares that this woman is responsible for the blood of everyone who has ever been slain on the earth. Obviously this cannot represent any one "human" system.

"**Babylon the Great**" is the false religious/societal/governmental system of Satan, who has been a murderer from the beginning (John 8:44). The harlot is the "mother" of all human systems that have ever existed apart from God. The end-time version of this system will be hated by the "**beast**" and the "**ten horns,**" and will eventually be destroyed by them (Rev. 17:16), in fulfillment of God's will.

Now let's examine the scarlet beast ridden by the great harlot:

Rev 17:8, "*The **beast** that thou sawest was, and is not; and shall ascend out of the bottomless pit (Abyss), and go into perdition (destruction): and they that dwell on the earth shall wonder, whose names were not written in the book of life*

¹³ ibid

¹⁴ <http://www.thelemapedia.org/index.php/Babalon>

*from the foundation of the world, when they behold the **beast** that **was**, and is **not**, and yet is (**will come**).”KJV*

What does the angel mean when he tells John that the "beast" he saw "**WAS** and **IS NOT** and **WILL COME**"? The language used definitely implies a time element. As stated earlier, John likely recorded this prophecy around the year 95 C.E. The angel clearly tells John that, at that point in time, **the beast "is not"** (present tense). Yet the angel says that the **beast "was"** (past tense), and he also says that the beast "**will come up out of the Abyss**" (future tense). What are we to make of this mysterious statement?

In fact, the description isn't that difficult to understand. **Abaddon "was"** free in the time before the Flood to interact with humanity. Yet because of the deceitful and destructive nature of his sins, God saw that it was necessary to send him to prison and thereby restrain him. So at the time John received his vision, Abaddon "**was not**" because he was locked in the **Abyss**. However, as the angel makes clear, this "**beast**" will in the future be freed from his imprisonment and "**will come up out of the Abyss.**"

On the other hand, **Abaddon** is not the only being that seemingly rises up from nowhere. The kingdom that **Abaddon** appropriates and rules over also figuratively comes up from the **bottomless pit**. This kingdom is represented as a beast with seven heads and ten horns. What does the Bible tell us about the symbolic representation of these features of the beast?

FALLEN ANGEL ABADDON POSSESSES MAN OF SIN ~ ANTICHRIST

The Roman emperors were called *divus* or *sebastos*, words that referred to a divinity they claimed or accepted for themselves. On coins minted in Nero's reign, he is called the "Savior of the world." According to the historian Suetonius, the emperor during which Revelation was most likely written, Domitian, was addressed as *Dominus et Deus noster*. It meant "Our Lord and God" (Suetonius, *Domitian* 13). Such titles were sacrilegious or blasphemous because only God is divine and only Jesus is Savior.¹⁵

Thus, the blasphemous names on the beast's head are meant to expose his attempt to claim for himself the glory and majesty that belong to God alone. The Roman Empire, as symbolized in its emperors, considered itself to be a kind of savior of the world. Meanwhile, it ruled unjustly, usurped godly prerogatives and

¹⁵ <http://www.thelemapedia.org/index.php/Babalon>

persecuted the church. In these ways, it revealed itself to be the "beast" of Revelation 13.

The cult of the emperor in the cities of the Roman province of Asia and



IRAQMUS

The man of sin

other blasphemous worship therein had real consequences for the Christians to whom the book was written. The Asian cities were among the foremost exponents of the emperor cult because they wanted to be seen as loyal supporters of Rome. They were keen to praise the Roman emperor as Lord and deity because they felt indebted to the empire for their prosperity and protection. It would have been considered unpatriotic to not participate in paying homage to Rome and the emperor, and atheistic to not pay homage to local Asian deities. This was the circumstance in which the Christians

of Asia found themselves. ¹⁶

¹⁶

ibid