

File under: ἄβυσσος or abussos

English: "abyss"

There is no reason for using any other translation for this word. Comprehending the meaning of this noun is rather difficult. The 1982 revised KJ has corrected both the Luke and Romans passages to read "abyss", but no change was made to correct the Revelation passages. A student should note that Rev. 9:1,2 have

"...the pit of the abyss", while the other Rev. passages simply have "the abyss". The ASV 1901 has corrected all these passages. (see φρέαρ - phrear, "pit.")

KING JAMES

- Lu. 8:31. command them to go out into the deep.
- Ro. 10: 7. Who shall descend into the deep?
- Rev. 9: 1. the key of the bottomless pit.
  - 2. And he opened the bottomless pit;
  - 11. the angel of the bottomless pit,
  - 11: 7. that ascendeth out of the bottomless pit
  - 17: 8. shall ascend out of the bottomless pit,
  - 20: 1. having the key of the bottomless pit
  - 3. cast him into the bottomless pit,

LUKE 8 CT

30 But the Jesus questioned him, saying, What to-you is a name? But the-one said, Legion, because many little-demons had-gone-in into him.

31 And he-was-entreating him in-order-that he-might not enjoin for-them to-go-away into the abyss.

32 But a herd of-considerable-number of-swine was there feeding-for-themselves in the mountain, and they-were-entreating him in-order-that he-might-permit for-them to-go-in into those; and he-permitted them.

ROMANS 10 CT

5 For Moses is-writing the righteousness the one out-of the law, that the MAN having-done them will-himself-live in them.

6 But the righteousness out-of trust is-saying thus: Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead ones.

8 BUT what is-it-saying? The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;

9 That if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead ones, you-will-be-saved;

Abyss occurs quite often in the LXX. Commentary on the OT. ↓ Keil-Delitzsch V, 290.

PSALM LXXI

20 Who hast caused us to see distresses many and sore,  
 Thou wilt quicken us again,  
 And out of the abysses of the earth  
 Thou wilt bring us up again;

REVELATION 9 CT

1 And the fifth angel sounded-a-trumpet; and I-saw a star having-been-and-still-fallen out-of the heaven into the earth, and the key of-the pit of-the abyss was-given to-him.

2 And he-opened the pit of-the abyss; and smoke ascended out-of the pit as smoke of-a-great furnace, and the sun was-made-dark and the air out-of the smoke of-the pit.

3 And out-of the smoke locusts went-out into the earth, and authority was-given to-them as scorpions of-the earth are-having authority.

11 And they-are-having over them a king the angel of-the abyss, name to-him in-Hebrew Abaddon, and in the Greek he-is-having a name Apollyon.

The "abyss" would seem to be a place where some souls abide after death. From Luke 8:31 the demons knew of some such abode. The plural "abysses" would indicate more than one. (Ps. 71:20)

ἄβυσσος-p.2

REVELATION 11 CT

7 And at-the-time-that they-might-finish their witness, the beast namely-the one ascending out-of the abyss will-make war with them and he-will-have-victory-over them and he-will-kill them.

REVELATION 17 CT

7 And the angel said to-me: Because-of what did-you-marvel? I myself-will-say to-you the mystery of-the woman and of-the beast namely-the one bearing her namely-the one having the seven heads and the ten horns.

8 The beast which you-saw was and it-is not, and it-is-about to-be-ascending out-of the abyss and it-is-withdrawing into destruction; and the ones residing on the earth will marvel, of-whom the name has not been-nor-is-written on the little-book of-the life from casting-down of-a-world, looking-to the beast that it-was and it-is not and it-will-be-alongside.

9 Here is the mind namely-the one having wisdom. The seven heads are seven mountains where-in-which the woman is-sitting over them, and they-are seven kings;

REVELATION 20 CT

1 And I-saw an angel descending out-of the heaven, having the key-of-the abyss and a great chain on his hand.

2 And he-retained the dragon, namely-the serpent, namely-the ancient, who is a slanderer and the adversary, and he-bound him a thousand years.

3 And he-cast him into the abyss,\* and he-shut and he-sealed above-upon him, in-order-that he-might not still lead-astray the Gentiles, until the thousand years might-be-finished; after these-things it-is-essential he be-loosed a little time.

The passages 1 Pet. 4:6 and 1 Pet. 3:19 are among those used to support the doctrine that Jesus while in the tomb, descended into "hell." (See Apologetics 3, and Chronology II p. 47) "Satan's prison" is the abyss,\* not "hell." (Rev. 20:3 above.) Why is 1 Pet. 3 not the same?

"Abyss" in the Revelation passages I take as literal when the rest of the passage is literal, as Rev. 20:3 where Satan is a real being. Rev. 9:11, "the angel of-the abyss" has the name Apollyon. (see Apologetics 17, p21 Apollo) On the other hand a 7-headed beast is part of a mystery, Rev. 17:7. In such uses a symbolic passage seems to use "abyss" symbolically. (See Babylon, R.H. Mount)

Rom. 10:7 p.1 would seem to confirm "abyss" as a place of the abode of some souls. "The righteousness out-of trust", accepts that the Messiah has already come down from heaven, and he has already been raised from the dead (ones).

Consider the following:

I PETER 4 ASV

6 For unto this end 'was' the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

I PETER 3 ASV

18 Because 'Christ also' <sup>10</sup> suffered for sins 'once, the righteous for the unrighteous, that he might 'bring us to God; being put to death 'in the flesh, but made alive 'in the spirit; <sup>19</sup> in which also he went and 'preached unto the spirits in prison. \*

REVELATION 20 ASV

7 And when the thousand years are finished, Satan shall be 'loosed out of his prison. \*