

*She'owl* – Questioning Separation

Where Are You Going...

As we move into the 13<sup>th</sup> chapter of Howsha', the tension between Yahowah and Israel remains extreme. **“When Ephraim spoke, there was trembling and terror** (*rathet* – that which causes fright and fear). **He exalted himself in Israel, but through the Lord Ba'al he did wrong** (*'asham* – was declared guilty, offensive and faulty; suffered the penalty of becoming desolate, separated, abandoned, forsaken, damned, and destroyed) **and died** (*muwth* – experienced physical death, the separation of the soul from the body prematurely).” (Howsha' / He Saves / Hosea 13:1) This is blunt and black. It is what happens when people rebel against Yahowah in association with Satan.

The Lord Ba'al is Scripture's most common designation of Halal ben Shachar, a.k.a., Satan. Today, he is best known as Allah, but his interests are advanced in every religion—especially the religion of man, secular humanism. That is what “exalted himself” means.

But there is more to this passage. *Rathet*—terror—is the result of man elevating himself to positions of supreme power and/or associating with Satan. As proof, consider the two sources of terror on earth today—Communist and Islamic regimes. Collectively they are responsible for 100,000,000 deaths since the dawn of the 20<sup>th</sup> century. Ninety-nine percent of the wars and terrorist activities unleashed on the world during the past 100 years are directly attributable to Socialism and Islam. If you see terror, one of Satan's religions is there, inspiring it, leading it, or lurking behind the scenes. The Qur'an confirms what every socialist knows: “He who fears will mind.” Fear is the mechanism of control in Communism and Islam. Fear is Satan's signature; terror is his calling card. It is why the world's most notorious Muslim said: “The interests of Muslims and the interests of the Socialists coincide in the war against the crusaders.” (Osama Bin Laden, February 14, 2003)

The ultimate consequence of self-reliance is equivalent to leaguings with Lord/*Ba'al*/Halal/Satan/Allah—but the latter will get you there sooner. The only

remedy for sin is to rely on Yahowsha's atoning sacrifice. Without Him, all human souls are *asham*—"declared guilty, offensive and faulty." And they will "suffer the penalty of becoming desolate [being without Yahowah], separation [from Yahowah], and abandonment [by Yahowah]." They will be forsaken, damned, and destroyed—going to the place of eternal separation from Yahowah known as death. And those who move from self-reliance to a relationship with Satan, as these Jews had done, are *muwth*—put to death prematurely. They have committed spiritual suicide. It is one thing to be indifferent to Yahowah, but it's quite another to be overtly antagonistic toward Him.

**“Now, as a result, they sin at an increasing rate, and make for themselves molten images of pagan gods (*masekah*), idols (*‘asab* – objects believed to represent a deity, an object of worship and reverence) skillfully (*tabuwn* – with discretion, insight, and knowledge; acting as a teacher who personifies) made from their silver and wealth. They labor as craftsmen, commanding men, ‘Offer a sacrifice, kill and kiss the bulls!’” (Howsha' / He Saves / Hosea 13:2)**

*Masekah* has several meanings, only one of which was conveyed in the translation. First, a *masekah* is a libation or drink offering to a false deity—insinuating that the victim becomes intoxicated with his/its spirit. Second, a *masekah* is a covering or veil—the trademark of both Satan and Islam. And third, a *masekah* is a political association or alliance—the trademark of Socialism, comrade.

Likewise *‘asab* has two meanings. The untranslated one is “to be a worker or laborer who toils in the employment of another”—in this case, Satan. Moreover, *‘asab* means more than just an “idol” formed in the image of a false god. Any object of reverence is an *‘asab*. A cross can be an *‘asab*, and so can a flag.

These Jews, eleven of the twelve tribes, *tabuwn*—“with discretion, insight, and knowledge acted as a teacher who personified” their associate—Lord/*Ba'al*. They treasured him and in so doing they became the Devil's craftsmen, his carpenters.

**“Their command (*‘amar* – answer and promise, their arrogant boast, their vow) was for men (*‘adam* – fallen man and hypocrite) to slaughter (*zabach* – make a sacrifice and kill) as armed men kissing (*nashaq* – an army affectionately in touch with, repeatedly providing lip service for, in an intense relationship with, ruled by and in submission to) the Bull.”**

Let's not forget, *nashaq* reflects the central aspect of Islam. It means “Submission,” and thus indirectly “to obey a directive, to be armed, and to exist in a state of military readiness armed with weapons.” *Nashaq* is a comprehensive and accurate of definition of Muslim, and is in complete accord with Qur'anic teaching.

The “bulls” are Satan’s symbol. The Hebrew word *‘egel*, “bull calf,” is based upon *‘agol*—“to revolve, circular, and round.” These concepts ooze deception. Circles and circular reasoning represent Satan’s favorite symbols, the sun and moon, and his favorite strategy. Those whose lives revolve around that which is round, are *nashaq*. They are “an army affectionately in touch with, repeatedly providing lip service for, in an intense relationship with, ruled by and in submission to” *Halal bin Shachar*—Satan.

**“Therefore, they will be like the morning (*boqer* – the break of day, the coming of the sunrise) cloud (*‘anan*), and like dew (*tal* – the night’s mist) which soon (*shakam* – rises up and) disappears (*halak* – comes and goes, walks away, lives and dies, is led away), like chaff which is blown away in a tempestuous whirlwind (*ca’ar* – a troubling tempest, a raging storm) from the threshing floor, and like smoke from a chimney.”** (Howsha’ / He Saves / Hosea 13:3)

As we have come to suspect, *boqer* isn’t a simple or innocent word. In addition to being associated with Satan/*Shachar*, by way of the Morning Star, *boqer* means: “making a sacrifice for omens to a deity in order to gain information normally kept secret.” It is based on *baqar*, a word which is translated both “seek” and “bull.” And that would make the *boqer* “cloud,” from *‘anan*, Satanic deception. For *‘anan* also means: “soothsayer, sorceress, enchanter, the practice of conjuring, spiritism, magic, augury, divining and witchcraft.” Keep in mind, *Ba’al*ism and its sun worship derivatives were the dominant religions of the day. Yahowah was calling them Satanic.

*Shakem* is not only descriptive of *Shachar*, and based upon its root, it is the name of the Jordanian town where Ya’aqob buried the sun and moon god idols. To be *shakal* is “to be bereaved at the loss of a child, to suffer and to be unproductive.”

Satan reappears in the visual picture Howsha’ paints of Jews relinquishing their saintly status and becoming useless: **“You will be like...chaff which is blown away in a tempestuous whirlwind (*ca’ar* – a troubling, raging storm) from the threshing floor.”** Yahowah’s prophets often use “tempestuous whirlwinds” to describe Halal’s dependence on circular reasoning, the willingness of people to be carried away by it, and its stormy and thus destructive nature. Moreover, these raging storms all came from the desert—the lifeless place of separation.

The final phrase **“and like smoke from a chimney,”** is also revealing. *‘Ashan*, the word translated “smoke,” means “metaphor or simile.” *‘Arubah*, translated “chimney,” is most often rendered “window.” It tells us that this story detailing the plight of the Jews is a metaphor, an example, a window into cause and effect.

The solution is to be grounded, to *yada* Yahowah. **“And (*wa*) I Am (*‘anky*) Yahowah (*kzk|*), your God (*‘elohym*), who brought you out of and separated you from (*yasa’ min* – who led you away from) the realm (*‘erets*) of the crucible of oppression (*mitsraym* – serving as a metaphor for human political and religious malfeasance and divine judgment and as the moniker for Egypt).**

**So (*wa*) you are to know and acknowledge (*yada’* – you are to respect and consider) no other (*lo’*) God (*‘elohym*) besides Me (*zuwlah* – exclusively and without exception). There is no (*wa ‘ayn*) Savior (*yasa’*) except Me (*bilthy* – or in addition to Me).”** (Howsha’ / He Saves / Hosea 13:4)

Despite what every English translation reads, God did not say “I am the LORD.” He is not *Ba’al*. And that’s important because Yahowah alone is our Savior. In this context *‘ayin* means that “humankind is fatherless and incurable without” Yahowah. All other remedies are “nothing, naught, and lacking.” Its root, *‘ayom*, means that without Yahowah’s *yasha’* there are only “idols” and “terrible dread, fear, horror, and the cessation of existence.” With Yahowah there is life; without Yahowah there is death. That makes Yahowah the solitary Savior. The only path to Him is by Him and through Him.

*Yasha’* means “savior, saved, and salvation.” It is the person, the means, and the result. To *yasha’* is to “deliver, preserve, defend, rescue, make safe, provide victory, and liberate.” It defines Yahowah’s mission, God’s solitary act of salvation, which is why He called Himself “Yahowsha’.” Yahowsha’ is Yahowah Saving us. There is but One God and One Savior, and He is One.

While men insist that there are many paths to God, and that we are to be tolerant and accepting of the various and conflicting routes, truths, and deities, Yahowah says *‘ayin* and *bilty*—words which confirm that He alone, at the exclusion of all others, can save. If Yahowah is God, men are wrong. If there is no God, men are wrong. And that means men are most always wrong because there are no other credible scriptures which have any rational probability of being inspired. Either Yahowah is God and the path to eternal life is to know and trust Him, or there is no God and death is the end of us. And that my friends is the nugget of truth that permeates these Scriptures. If you *yada’* Yahowah, life is eternal. If you don’t *yada’* Yahowah death is certain. *Beryth*/relationship is the benefit of *yada’* Yahowah. *Azab*/separation is the consequence of not *yada’* Yahowah. *Beryth* is life. *Azab* is death.

**“Yahowsha’ said, ‘I Am the way, the truth and the life. No one comes to the Father but by Me.’”** (Yahowchanan 14:6) **“I and the Father are One.”** (Yahowchanan 10:30) **“Yahowsha’ said to them, ‘Before Abraham was born, I Am.’”** (Yahowchanan 8:58)

Consistent with Yahowah's revelation through His prophet Howsha', Yahowchanan confirms that we must know and trust Yahowah to be saved: **“For God so loved the world that He gave His unique and only Son, that whoever relies upon Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world but so the world should be saved through Him. He who trusts Him is not judged.”** (Yahowchanan / Yah is Merciful / John 3:16-18)

The choice for most is between eternal life and death—not between life and eternal suffering. Those who rely on Yahowah's redemptive provision are not judged. By being born from above in His Set Apart Spirit, they are covered in His Garment of Light, becoming innocent and guiltless—perfect in God's eyes by way of His work on *Pesach* and *Matsah*. Those who are born from above on *Bikuwrym* become God's children; their soul and His Spirit are forever joined. (This is the subject of the Song of Songs.) As such, we live forever in His home. This is eternal life.

Those who do not know or rely upon Yahowah/Yahowsha' have no Savior and no Spirit. Their fate is to be destroyed. At the Great White Throne Judgment their souls will be gathered from *She'owl/Hades*, judged, and then terminated. Their souls will simply cease to exist. It is as if they were never born—which in the spiritual realm is absolutely true. The only eternal torment is for Satan, his demons, and those souls possessed by their spirit or acting as their allies leading other astray. They go to the Abyss—a lightless eternity of separation.

Yahowah will return to this subject in a moment, and so shall we. But for now, let's return to Howsha' as it was revealed: **“I knew (*yada'*) you in the wilderness (*midbar* – desert or wilderness of words), in the land of drought (*tal'ubowt* – bareness and discomfort).**

**In association with (*ka*) My pasture and shepherding (*mar'ith* – My care, nourishment, and provision), they became satisfied, and being satisfied (*wa saba' saba'*), their heart (*leb* – inner nature, inclination, and attitude) became proud (*ruwm* – set on high, raised, uplifted, haughty, and exalted). Therefore (*ken*), they forgot Me (*shakach* – ignored, and cease to care about Me).”** (Howsha' / He Saves / Hosea 13:5-6)

*Shakach* also defines the result of forgetting or ignoring Yahowah. It means “to become lame and crippled, to wither and to be forgotten.” Yahowah wants us to rely upon Him, not ourselves. This is yet another glimpse of His path to paradise, of His story of salvation.

Self-reliance is spiritual suicide. Self-exultation is the murder weapon. **“You have destroyed yourself, O Israel, in that you are against Me, against the one who helps.”** (Howsha' / He Saves / Hosea 13:9)

Destroyed is *shachath*, so it means that these Jews “corrupted, wasted, spoiled, battered, marred, injured, and ruined” themselves. The one who helps is ‘ezer, meaning “one who assists another with what is needed.” ‘Ezer is defined as the “power and strength needed to achieve salvation.” The One who provides salvation is by definition, the Savior.

‘Ezer cannot be found in civilization, armies, law, politics, or religion. For six thousand years men have tried and failed, littering the landscape of history with battered bodies and spoiled souls. **“Where now is your king that he may save and preserve (*yasha*) you in all your guarded cities, and your judges of whom you requested, saying, ‘Give me a ruler and captains?’”** (Howsha’ / He Saves / Hosea 13:10)

**“The iniquity (*‘aown* – faults, sin, perversity, depravity, unfaithfulness, and the consequence of the guilt) of Ephraim is his adversary, vexing (*tsarar* – distressing and binding, afflicting and besieging) him. His sin (*chatta’ah* – punishment) is stored up (*tsaphan*). The pains of childbirth come upon him. He is not a wise son.** (Howsha’ / He Saves / Hosea 13:12-13)

Once again, Ephraim was his own worst enemy. He brought his anguish—2,700 years of oppression and suffering—on himself. And just as a woman knows that childbirth is near when the pains of labor begin, so it was with Israel. The time of torment was nigh.

But Yahowah would not have said that the punishment for iniquity was stored up, if the approaching Assyrian and Babylonian onslaughts were all there was to this warning. Ephraim was born only of the water (the first birth), and not of the Spirit (the second birth), so God was telling them that they will suffer the anguish of a mother during the delivery of His divine punishment. Without the Spirit, one sin is deadly. It is recorded for the final judgment. Mankind’s ‘*avon*, bad behavior and unfaithfulness, will become his adversary, vexing him in this life and ultimately leading to the extermination of his soul.

*Tsaphan* suggests that the Northern Kingdom’s sin was both “secret” and “esteemed.” It was “a hidden treasure” that was “lurking in ambush” for them. That is the nature of both politics and religion. One has its closed-door meetings hidden from public view and the other its mystical mysteries in which only the initiated get to partake. The chosen few treasure them, reveling in their illegitimate access to power and authority. Yet such things are nothing more than a concealed trap, a manmade ambush ready to waylay the unsuspecting.

Yahowah said: **“Shall I ransom** (*padah* – I will redeem, rescue, and deliver) **them from the power of** (*yad* – hand of, place of, portion of, and share of) **She’owl** (*she’owl* – questioning separation in association with the grave, the pit, and the abode of the dead, the place of questioning, abandonment, and exile)?”

We are many hundreds of pages into our review of prophetic Scripture and yet this is the first mention of *She’owl*—the closest term to “hell” found in the Torah, Prophets, and Psalms. To say that Yahowah isn’t as fixated on the place as preachers and priests would have us believe, is an understatement.

*She’owl* is the place of *show’*—“abandonment, separation, and therefore desolation: “to be devoid of life, debilitated, joyless, miserable, sorrowful, and unsatisfied.” It is the one place “where God is not.” It is “the realm of the dead.” There is no mention of torture or fire. The sorrow and misery are the byproduct of being separated from the source of life—the Savior Yahowah/Yahowsha’.

Strong’s tell us that *she’owl* is from *sha’al*, meaning “to ask or enquire, to question, to desire or demand, to be granted a request.” This suggests that the people who are abandoned, chose to be.

*She’owl* shares the first three of four letters with the Hebrew word for “destructive wind storm”—a term often used in reference to Satan and his followers. The same is true for the Hebrew word, *sha’own*, meaning: “waste, desolation, destruction, corruption, and ruin.” When combined with *bowr*, *sha’own* means: slime pit, muck hole, muddy depression and a hole in the ground that traps objects entering it.” A *sha’own* is a “confused state, social chaos, rebellion, and tumult.” It is the place of “politics and pomp.” And that’s interesting because pomp and tumult define politics and religion. Webster offers these “pomp and tumult” synonyms: “solemnity, spectacle, ceremony, showiness, splendor, and pageantry, furor, uproar, commotion, clamor, hubbub, and turmoil.”

With regard to the question of separation and lifeless conveyed by *She’owl*, Yahowah was kind enough to emphasize its most debilitating attribute in this poetic couplet. **“Shall I redeem** (*ga’al* – ransom or purchase) **them from death** (*maweth* – separation from life via the separation of the soul from the body, the consequence of judgment in a capital offense, the result of disease which causes one to die)?” (Howsha’ / He Saves / Hosea 13:14)

Salvation is being redeemed from death. Since the result of redemption is eternal life, we are again reminded that the choice for most is between eternal life and death—not between perpetual anguish and life. To die without knowing and relying upon Yahowah is to be guilty of a capital offense, to be infected with a terminal disease. Separated and sentenced souls will have thousands of years to stew, however, because the final judgment isn’t until the end of the Millennium.

Their anguish will be in knowing the fate that awaits them and what they could have chosen instead.

**“O Death, where is your pestilence (*deber* – pandemic or plague, thorn)? O She’owl, where is your sting (*qeteb* – cutting off, destruction, or fatality)? Compassion (*nocham* – pity and mercy) will be hidden from My sight.”** (Howsha’ / He Saves / Hosea 13:14) *Deber* is from *dabar*, meaning “spoken or written word, promises, and pronouncements.” So a *deber* could be rendered “plagued words, pandemic writings, pestilence filled promises, or thorny pronouncements.” Such things “cut us off” from God, the only source of healing and eternal life. Being hidden from Yahowah’s mercy is to be hidden from His presence, which is to be dead.

Since Howsha’ has brought *She’owl* and Salvation to our attention, this would be a good time to examine what Yahowah had to say about *She’owl* and *Gehenna*, and what Yahowsha’ was translated as saying about Hades and the Abyss – especially as they are seen as distinct from eternal life in God’s Home. Sadly, the popular perceptions about these places in religious, political, and scholastic circles are more myth than reality. There are three distinctly different destinations and three entirely different paths that lead to them. The choice is between being born from above in Yahowah’s *Qodesh* / Set-Apart Spirit of Light and enjoying eternal life with Him, not being born of spirit and dying, and being born of Satan’s dark spirit from below and experiencing eternal anguish. The stakes couldn’t be any higher.

Let’s begin our review with Heaven. It is the abode of God. Solomon, speaking with Yahowah from atop Mount Moriah, beside the Ark of the Covenant, raises his hands to heaven and declared:

**“Hear the plea for mercy (*techinah* – petition for favor) from Your servant and your people (*‘am* – family, kin, relatives, nation, followers, and congregation) Yisra’el (*Yisra’el* – from *‘iysh sarah* and *el*: individual who engages and endures with God) while we contemplate and communicate (*palal* – think about future contingencies and await a future event, stand up and come to an agreement regarding judgment and arbitrate) upon (*‘el*) this standing place and abode (*maqom*)...”** (I Kings 8:30)

Then after telling us that this would be a good time and place to consider our eternal destiny, Solomon says: **“...Hear (*shama’*) in Heaven (*shamaym* – the realm where God abides), Your dwelling (*yashab* – living and abiding place, established abode and habitation, place of relationships and marriages) and standing place (*maqom*). Hear (*shama’* – listen and proclaim the news) and forgive (*salah* – remove guilt and issue a pardon).”** (I Kings 8:30)



Heaven has been defined as the abode of God where Yahowah stands up for us, removes our guilt, and issues us a pardon so that we can form a relationship akin to marriage. It is interesting too, that the “standing place (*maqom*)” was Mount Moriah where God, Himself, stood up for all mankind, creating the means to forgiveness, relationship, and marriage. It is telling that the words for *salah*/forgiveness, *shama*’/listening-proclaiming the news, and *shamaym*/heaven are similar in their root and message. The good news is that there is a place of pardon where guilt is removed.

Here is another glimpse at heaven through the lens of Scripture. It begins:

**“Yahowah (kzk| ) is my refuge, protection and hope (*chacah* – [the One] to confide in and trust). My soul (*nepesh*) expresses satisfaction (‘*eyk*), saying, answering, and promising (‘*amar*), ‘Fly (*nud* – flee with remorse and sympathy) like a bird to Your mountain [Mowryah].... Yahowah (kzk| ) exists in His Qodesh / Set Apart Home. Yahowah’s (kzk| ) Throne (*kicce* – authority and power) exists in Heaven (*shamaym*).”** (*Mizmowr* / Song / Psalm 11:1-4)

You’ll notice a couple of interesting things: “protection and hope” are directly tied to “confiding in and trusting” the who and what of Mount *Mowryah*—the Savior and Salvation. Ma’aseyah Yahowsha’ became Yahowah’s Temple by way of the Qodesh / Set-Apart Spirit. That is why Yahowsha’ said, “Destroy this temple and in three days I will raise it up.” And lastly, heaven is where God resides, not the souls of men or women—at least not at the time this was inspired. The big surprise for many is that in Scripture, heaven is *never* spoken of as a place where people go after they die. Instead, it is Yahowah’s “*beyth* – home.”

Prior to the event that took place on Mount *Mowryah*, there is some indication that all souls went to *She’owl*—of which there were at least two, and perhaps three, divisions. Further, in the Greek texts, “heaven” is never explicitly spoken of as a place to which the called-out go after death. That too, may come as a shock. Notwithstanding passages that speak of great rewards in “heaven” (e.g. Matthew 5:12), treasures being laid up there (e.g. Matthew 6:20, Mark 10:21) or the hope of **“an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven,”** (I Shim’own / He Listens / Peter 1:4) the only time that our inheritance is specifically spoken of as being “in heaven” is during the Tribulation.

In that the 20<sup>th</sup> and 21<sup>st</sup> chapters of Revelation provide a variety of insights into heaven, the saved, Hades, the fate of demons, the abyss, unsaved souls, and the final judgment, let’s turn to it now. Yahowchanan wraps up the last prophecy with this revelation.

By way of context, these events unfold immediately after the battle of Armageddon. **“And I saw a messenger (*aggelos*) coming down from heaven**

(*ouranos* – the abode of God), **having the key to** (*kleis* – the power to open and to shut) **the Abyss** (*Abussos* – bottomless pit, boundless in time, the abode of demons) **and a great chain in his hand. And he laid hold of** (*krateo* – had power over) **the dragon** (*drakon* – serpentine beast), **the serpent** (*ophis* – snake) **of old, who is the Devil** (*diabolos* – false accuser, one who misrepresents and slanders) **and Satan** (*satanas* – the adversary). **He bound** (*deo* – imprisoned) **him for a thousand years** [the duration of the Millennium], **and cast him into the Abyss, and shutting and sealing it securely over him, so that he should not deceive** (*planao* – lead astray and delude) **the people** (*ethnos* – races and nations) **any longer, until the thousand years were completed and fulfilled.”** (Revelation 20:1-3)

To the degree that the translated testimony of Yahowsha’ from Hebrew to Greek is accurate, and to the degree that anything after the 18<sup>th</sup> chapter of Revelation is reliable (since there is no pre-Constantine witness to the text), then the verse affirms the Towrah by revealing that the dragon, snake, serpent, and devil are synonyms for Satan, and that the Hebrew *ha satan* means the Adversary. While Greek, the term “*diabolos* – devil” further defines Satan as one who “misrepresents.” The passage tells us that Yahowah’s messengers have power over the deceiver and that Satan will spend the entire Millennium in the Abyss. That means that the earth’s final Sabbath will be lived without guile and deception.

But Satan will have to be let out momentarily so that those who are born during the Millennium are given the opportunity to choose their destiny. **“After these things he must be released for a short time.”**

Following this reappearance, final judgment will commence. Interestingly, the judges are those the followers of Satan and his demons assassinated and abused. **“And I saw thrones, and they sat upon them. The authorization to judge was given to the souls** (*psuche* – breath of life; the vital force which animates the body; the seat of emotions, desires, and thinking) **of those who had been beheaded** (*pelekizo*) **because of the witness** (*marturia*) **of Yahowsha’, because of the Word** (*logos*) **of God, and because they had not worshiped** (*proskuneo* – prostrated themselves by falling upon their knees and touching the ground with their forehead as an expression of submission, kissed the hand of) **the beast** (*therion* – the wild animal, the brutal, bestial, and ferocious savage) **or his image** (*eikon* – statue or likeness), **and had not received** (*lambano* – taken in hand, carried, or placed upon one’s self) **the mark** (*charagma* – stamp, imprinted designation, brand, or idolatrous image) **upon their forehead and upon their hand. They came to life and reigned as kings with the Ma’aseyah for a thousand years. The rest of the dead** (*nekros* – deceased, one who has breathed his/her last, departed, one whose soul is in Hades; destitute of life, lifeless,

inanimate, spiritually dead) **did not come to life until the thousand years were completed.**” (Revelation 20:3-5)

The last line clarifies and differentiates the status of those who are set apart and restored from that of the Spiritless dead. The souls of those who had died without benefit of being born from above remain in *She’owl/Hades* until the Great White Throne Judgment at the end of the Millennium.

The “beast/*therion* was not listed among the four descriptive words, titles, and names for *Halal ben Shachar* so it can be concluded that he isn’t Satan but rather one of the Devil’s most senior demons. In the context of “his image and mark,” this bad fellow is probably the demonic spirit who possesses the Anti-Ma’aseyah at the midpoint in the Tribulation.

The saved souls alluded to here are from one of seven harvests of Yahowah’s family. One of these harvests seems to have occurred on FirstFruits in 33 CE. Souls born from above who died prior to Yahowsha’s fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* may have been brought from Abraham’s portion of *She’owl* to heaven. Mattanyah / Matthew records the event:

**“When Yahowsha’ cried out again in a loud voice, He gave up His Spirit. At that moment the curtain of the Temple was torn in two from top to bottom...and the tombs (*mnemeion* – burial sepulchers) were opened (*anoigo* – were provided with access) and many (*polus* – a large number, a great quantity of) corpses (*soma*) of those who had been revered, cleansed, and set-apart (*hagios*), those who had fallen asleep (*koimao*) were aroused (*egeiro* – were awakened, transformed from death to life). And coming out of (*exerchomai* – coming forth on their own accord as an assembly arisen and reborn from) their tombs (*mnemeion* – sepulchers) in association with (*meta*) His restoration (*egersis*), they entered and appeared in the revered and set-apart (*hagios*) city and they manifested themselves as light to (*emphanizo* – disclosed themselves as light, declaring and providing proof to) many.” (Mattanyah / Yah Gives / Matthew 27:52-53)**

Members of Yahowah’s family became like Yahowsha’, collectively fulfilling the prophetic foreshadowing of the third *Miqra*’. As was the case with Yahowsha’ on *Bikuwrym*, these Children of the Covenant were seen as a manifestation of light energy.

Dissecting this important fulfillment of the Festival of FirstFruits, we learn that *egeiro*, or “were aroused,” is from *agora*, which shades its meaning considerably. The *hagios* (those who had been revered, cleansed, and set-apart) were not only “*egeiro* – awakened and then transformed from death to life, stirred and then enabled to appear,” they were “*agora* – an assembly of people brought forth for the purpose of public debate, for election and thus to facilitate choice.”

They were evidence of “a favorable judgment in the marketplace of ideas.” They were “the beneficiaries of a business transaction” known as *ga'al*/redemption.

Yahowsha’ came to stir public discussion on the subject of who Yahowah is, what He is like, what He recommends and desires, and what provision He has provided. He did this so that we could judge the evidence and then make an informed and wise choice, one by which we can elect to know Him and trust Him, becoming part of His assembly—*Yahuwdym*. This is the business of God.

*Emphanizo* is an equally revealing term. It defines Yahowsha’s relationship with Yahowah as well as the purpose of His visit. An *emphanizo* is a “manifestation.” Webster defines “manifestation” as: “the act or process of revealing a form of an individual in a public demonstration for the purpose of presenting their power in a way in which is readily perceived by the senses, especially by sight.” An *emphanizo*/manifestation is “easily understood and recognized by the mind; it makes someone or something evident by demonstrably displaying it or them.” As such, *emphanizo* is designed “to exhibit and disclose [Yahowah’s] nature and power.” To *emphanizo* is “to make Him known by providing proof and then declaring that proof publicly.”

To further appreciate this term, *emphanizo* is a compound of *em*, a variation of *en* meaning “by and with” and *phaino*, which conveys “to shine light, to bring forth into the light, to cause light to shine, and to shed light.” *Phaino* also means: “to become evident, clear and manifest.” *Phaino* is from the base of *phos* which is “light.” This should not be surprising since God is light—even the Father of Light. Light is Yahowah’s most oft-repeated metaphor to describe Himself because it is the most revealing and accurate.

By analyzing the root of *emphanizo*, we discover that the process of change that makes our restored and reconciled nature different than our current mortal existence, is directly related to light. This means we will become more like Yahowah in yet another way. Light is energy and yet it has a particle nature, much like the post *Bikuwrym* Yahowsha’. And light exists in the eternal now where past, present and future are one. This makes light eternal. In the context of the FirstFruits Harvest, it reveals a great deal about the purpose of this day. These were not physical bodies which were seen, but instead manifestations of Yahowah’s light in harmony with the souls of the Called-Out.

Analyzing this amazing statement further, we discover that the revered, cleansed, and set-apart souls who comprised the FirstFruits Harvest were “awakened from their sleep.” This may mean that those whose mortal lives ended before Yahowsha’s fulfillment of Passover and Unleavened Bread, the transition from temporal consciousness, to death, and then to rebirth might have included a

period of prolonged sleep where their souls were unaware of their surroundings and circumstances, even of time.

I wrote “may” and “might” because Mattanyah isn’t inspired Scripture, and as with everything recorded by the eyewitnesses Mattanyah and Yahowchanan, Christian clerics have been busy editing their testimony to their liking. But that doesn’t mean that we can’t learn from it so long as we are careful. For example, in this passage, the tearing of the curtain in the Temple appears to have a dual application. Yahowsha’s Spirit was separated from His Soul so that one could return to Yahowah while the other went to *She’owl*, and simultaneously, the separation between God’s presence and His people was removed in that the “*Qodesh Qodesh* – Most Set-Apart,” known as the “Holy of Holies,” was now exposed.

The next, and most important, harvest will occur on Taruw’ah – Trumpets prior to the seven year Tribulation. Then there will be another gleaning of souls specifically called out in the Revelation 20 passage we are reviewing. Subsequently, there will be an event known as the separation of sheep and goats during the first forty-five days of the Millennium—a passage we’ll review in a moment. The seventh and final harvest occurs after Satan is released and just prior to the formation of the New Jerusalem at the end of the Millennial Shabat.

Speaking of the souls who were gathered onto Yahowah prior to the final millennium of man, the thousand year Sabbath, Yahowchanan reveals: “**That means these (*houtos*) are the primary (*protos* – foremost, chief or principal; first in honor, influence, and rank; superior, most prominent and important; beginning in space-time) restoration (*anastasis* – raising up from the dead, restoration to life).**” (Revelation 20: 5)

Consistent with all we have read about salvation being based upon Yahowah standing up for us so that we could stand with Him, *anastasis* means “standing up.” *Prototokia* and *protokathedria*, words based upon *protos*, help explain what follows—especially when examined in the light of being born anew from above. *Prototokia* means “birthright, the inheritance rights of the first born.” And *protokathedria* is the “seat of honor which shows high status.”

“**Blessed (*makarios* – happy or fortunate) and set-apart (*hagios* – pure, consecrated and dedicated) is the one who receives and experiences (*echo*) as a constituent (*meros* – as one assigned to and among the certain group of people included in) the primary (*protos* – foremost or principal; first in honor, influence, and rank) restoration (*anastasis* – raising up from the dead, restoration to life).**” (Revelation 20:6)

According to Yahowah’s Revelation there are two deaths or separations, not one. The first occurs at the time of our temporal death when our soul is separated

from our body. The second is only applicable to those who are not saved, raised, and restored.

**“Upon (*epi*) these [the raised and restored] the second (*deuteros* – secondary) separation and death (*thanatos* – the separation of the soul and the body by which the temporal life is ended; to be spiritually dead and separated from God) holds (*echo* – possesses) no authority (*exousia* – jurisdiction, control, or power). They [the raised and restored] will be consecrated and set-apart to (*hierous* – becoming priests of) God and the Ma’aseyah, reigning as kings (*basileuo*) with Him for a thousand years.”** (Revelation 20:6)

So at this point we know that there are souls who have been restored to life and souls awaiting a second separation and death. (Well, sort of, anyway. No pre-Constantine manuscripts of Revelation past the 18<sup>th</sup> chapter have been found. So, we have to be cognizant of the fact that much of this may have been added, or at the very least, changed.)

During the Millennium the earth will become like the Garden of Eden. So the people living therein will need to be given the opportunity to choose whether they want to spend eternity with God or be separated from Him—just as Adam and Chawah were given a choice. And providing a viable, albeit undesirable, option will be none other than the serpent.

**“And when the thousand years are completed and fulfilled, the Adversary (*Satanas* – Satan) will be released (*luo*) from his prison (*phulake* – night, haunt and lair), and will come forth to deceive (*planao* – seduce, lead astray) the people who are in the four corners of the earth....”** (Revelation 20:7-8)

Fire is used symbolically throughout Scripture as a metaphor for judgment. It is fitting because fire provides light, it separates, and it consumes. Satan is a spiritual being and thus he cannot be tormented by a physical thing. Moreover, the Abyss is a lightless place and thus it cannot contain something that emits illumination. As evidence that fire is a metaphor for the execution of eternal judgment, consider:

**“Sodom and Gomorrah...are set forth as an example, suffering the vengeance of eternal fire.”** (Jude 7) The judgmental fires rained down upon Sodom and Gomorrah have long since gone out, but the consequence reigns eternal.

**“And the Devil (*diabolos*) who deceived them (*planao* – seduced and led them astray) was cast into the lake of fire and brimstone, where the beast (*therion* – venomous and brutal savage) and the false prophet (*pseudoprophetes* – one who utters falsehoods on behalf of the deceiver) are also. And they will be tested (*basanizo* – from *basanos*, a black siliceous touchstone signifying**

blackness, testing, and death) **day and night forever and ever.**" (Revelation 20:10)

Brimstone is actually *theion*, a Greek word meaning "divine." So the Adversary and his pals are being cast into a place of divine judgment. If you recall, Yahowah used brimstone when He judged Sodom and Gomorrah.

There are two places of anguish and testing, the dark side of *Hades/She'owl* called *Gehenna* and the Abyss. *Gehenna* was designed for mortal, unsaved souls. The anguish and testing is limited to the duration of time which exists between the person's first or temporal separation and death and the Great White Throne Judgment at the end of the Millennium. At that time these souls will experience the second separation and death. The Abyss was created for Satan and his fallen angels—all of whom are immortal. Therefore their testing and anguish is eternal.

Three individuals are specifically named on this inmates list: the Devil, the Beast, and the False Prophet. The Devil is Satan—*Halal ben Shachar*. The Beast is Satan's lead demon who possesses the Anti-Ma'aseyah at the midpoint of the Tribulation. So this mortal man by virtue of becoming possessed by a fallen spirit earns eternal testing and anguish. The False Prophet is a Jew who works on behalf of the Anti-Ma'aseyah during the Tribulation. In that he speaks by way of Satanic inspiration, and in that he deceives in league with Satan through religion and politics, he too will experience everlasting testing and sorrow. This is shared with us as a warning. Any false prophet who preaches deception is judged to be aligned with the Adversary—their spirits and fates are joined.

Next John reveals: **"I saw a Great White (*leukos* – light, bright, brilliant, radiant, and gleaming) Throne. And sitting upon it (*kathemai* – occupying and dwelling upon it) was the presence (*prosopon* – countenance [of God]) from which the earth [mankind] and heaven [the fallen angels] had fled away (*pheugo* – sought to escape, shun or avoid). And no place or space (*topos*) was found for them."** (Revelation 20:11) Even those who seek to flee God will have to face Him. This is the final judgment.

**"I saw the dead (*nekros*), the great and the small, standing before the Throne, and scrolls (*biblion*) were opened. And another book was opened, which is life. The dead were evaluated, separated, and condemned (*krino* – picked out and put asunder, summoned, examined and judged guilty) from the things which were written in the scrolls, according to (*kata* – individually pertaining to their private circumstances) their deeds (*ergon* – actions, works, business, that which occupied their time, and that which they undertook to do)."** (Revelation 20:12)

You can be separated and condemned, picked out, judged and put asunder by your works, but you cannot be not saved by them. According to Yahowah it is

better to have your name recorded in the scroll of life than it is to have your deeds detailed in the *biblion* of the *nekros*.

There is a subtlety here that is extremely important. The “dead were evaluated and separated according to their deeds.” These unsaved souls had already been separated from the living and Yahowah so this separation must be between death and eternal testing. Some will be evaluated to have leagued with Satan, as verse 10 suggests. They will receive the greater condemnation—eternal anguish. Others will be seen as spiritless and more mercifully be allowed to die.

The following verse may be saying that the spiritless dead, those who chose neither Yahowah nor Satan, will remain that way—going from death to death without ever awakening. Although, when we include the later chapters of Revelation into the mix, they seem to suggest that all who are not part of Yahowah’s family will be tried. If we can trust the later chapters of Revelation, souls who did not lead others away from God by advancing false and lifeless doctrines will have their souls destroyed in the “lake of fire,” while those in league with Satan will pass through the fire into the Abyss, where they shall be incarcerated forever.

**“And the sea [often used metaphorically of the Gentile nations] gave up and deposited the dead (*nekros* – the lifeless, useless, futile, and vain, ineffective, powerless, unable to respond, deceased, departed, destitute of life, spiritually dead souls) which were in it, and the deceased and separated (*thanatos* – those who had died and were spiritually dead, thus separated from God) and Hades (*hades* – the abode of the dead, the grave, Greek equivalent of *She’owl*) gave up and deposited the dead (*nekros*) which were in them. They were evaluated, separated, and condemned (*krino* – picked out and put asunder, summoned, examined and judged guilty), every one according to their deeds (*ergon*).”** (Revelation 20:13) At the very most, spiritless souls will transfer from physical death to the annihilation of their souls quickly, and probably, painlessly.

*Hades* is the Greek word for the place where destitute and lifeless souls await judgment. And while all who are evaluated will be condemned, this is not a mock or frivolous trial. What’s being determined is annihilation by way of death and destruction of the soul, or eternal anguish. The stakes are very high. Yahowsha’ devotes an entire chapter to the criterion used to determine the greater condemnation in His rebuke of the hypocritical writers, teachers, politicians, and religious clerics in Mattanyah / Matthew 23. We will review His lecture later in the “*Krima*-Damnation” chapter to better appreciate what it means to be “born of demons,” and how that applies to the Great White Throne Judgment.

In the Septuagint, the first Greek translation of the Tanakh, *thanatos* / separation denotes a “sense of destruction by way of being excluded from the



presence and mercy of God. **“And the separated and spiritually dead (*thanatos*) and Hades [the abode of the dead] were cast into the lake of fire. This is the second separation and death (*thanatos*), the lake of fire. And if anyone’s name was not found written in the scroll of life, he was thrown into the lake of fire.”** (Revelation 20:14)

This seems to be saying that the lake of fire is where the final separation takes place. Those souls who are not born of demons will simply be destroyed in it. While those souls who have become immortal for having yoked themselves to Satan, will be cast into the abyss at the other side of the lake of fire.

For most, therefore, the choice is between life and death. Separation from Yahowah is death. Being united with Him is life. If you choose to be born from above in His Spirit, in accordance with Howsha’ 14 and John 3, Yahowah will come to know you and your name just as you will come to know Him and His name. And since you are now related, He writes your name in His scroll of life.

Throughout this description of final judgment, and elsewhere in Scripture, we find confirmations that there are two categories of dead—those without a spirit and those with one from below. For example, in the preceding passage, we see *thanatos* and *hades*. While both sets of souls are cast into the lake of fire, souls who are judged to have formed a union with Satan and his fallen angels to advance their financial, political, or religious agenda will not be afforded the luxury of annihilation—the second death. They have become immortal and will suffer for all eternity. All others will be destroyed and cease to exist.

Satan, of course, knew this which is why he was actually telling a half truth when he beguiled Chawah in the Garden: **“Now the serpent was more subtle and shrewd (*‘aruwm* – sly and sensible, prudent, showing a capacity for understanding, clever and cunning) than any living thing (*chayah* – that which restores and preserves life) of the field which Yahowah (𐤆𐤃𐤅𐤇), God had created.”** Now there is a warning few have heeded. Satan is sensible, more prudent than man. The Devil is a pragmatist.

**“And he said to the woman and wife (*‘ishshah*), ‘Indeed, it is doubtless (*‘ap ky*) God said, “Do not eat from every (*lo ‘akal min kol*) tree in the enclosed garden (*gan*).””**

**And the woman and wife said to the serpent, ‘Eat from (*‘akal min*) the fruit (*pary* – fruitful boughs, reward and firstfruits) trees of the enclosed garden but eating from the tree which is in the middle of the enclosed garden, God has said, “You shall not eat of it, neither shall you approach or touch (*naga’*) it, lest you die (*muwth* – receive the death penalty and perish; the absence of life).”**

**And the serpent said to the woman and wife, ‘You shall not die (*muwth*). For God knows (*yada*) that the day you eat from it, you eyes (*‘ayin* – sight and presence, conceit and thinking, pleasing desires, spiritual facilities) shall be opened (*paqach* – perceptive and responsive, heard and understood). You shall exist (*hayah*) as gods, knowing (*yada*) good (*towb* – pleasures, wealth, merriment, and prosperity) and evil (*ra*’ – that which is disagreeable, malignant, unpleasant, displeasing, wicked and injurious).’” (Bare’syth / In the Beginning / Genesis 3:1-5) The choices are thus: trust God and live with Him, trust Satan and die, or worse “not die” in association with him.**

*Hayah* is the root of Yahowah’s name, meaning to exist, therefore to be immortal. By accommodating Satan in this way and working with him to beguile her husband, Chawah became immortal, knowing the full meaning of “disagreeable, malignant, unpleasant, displeasing, wicked and injurious.” She became Satan’s stooge.

But you will notice, to confuse and then beguile Chawah, causing her to believe that Satan was telling the truth, our Adversary took Yahowah’s statements out of context and then misquoted God, thereby giving the resulting lie credibility. This is the very essence of religion, especially Judaism, Christianity, and Islam. Yahowah’s testimony was removed from its context in the Towrah, misquoted, and then misapplied to enable the likes of Akiba, Paul, and Muhammad to fool the ignorant and irrational. It is how and why English bible translations mislead believers.

Also relevant, if a person works with Satan and serves his interests at the expense of other souls, they endure his fate. Death is no longer an option. Torment becomes eternal. This is the *qalal*/trivialize versus *show*’/desolate discussion God shared with us earlier. If someone is ignorant of Yahowah, indifferent to Yahowah, or even consciously rejects Yahowah’s gift of salvation, their soul is simply annihilated. It is as if they were never born. They live as an animal and die as an animal. However, if someone willfully and consciously aligns himself with Satan, or if he actively serve Satan’s interests and deceive others in religious, journalistic, academic, or political forums in opposition to Yahowah’s instructions, they will merit and receive eternal anguish.

But there is a far better place. Since we began this review in search of a better definition of “Heaven,” what comes next answers that question: **“Then I beheld and became acquainted with (*horao*) a new (*kainos* – recently created, unused and unworn, unprecedented, and previously unknown) heaven (*ouranos*) and a new (*kainos* – recently created, unused and unworn, unprecedented, and previously unknown) earth (*ge* – land, world, and standing place). And the first (*protos* – initial in space-time) heaven and earth passed away (*aperchomai* –**

departed and ceased to exist). **A different state has begun and exists without (*eti ou*) seas (*thalassa*).**” (Revelation 21:1)

While amazing and exciting, this is all pretty clear up to the point of “no seas.” I’m just speculating, but consistent with the 22<sup>nd</sup> chapter, that could mean that heaven will be devoid of “alien people”—those who do not belong to Yahowah. Land is used to mean *Yahuwdah* and sea refers to *Gowym*, idolatrous aliens born only of water, thus lacking Yahowah’s Spirit.

**“I, John, beheld and experienced a *Hagios/Set-Apart* city, a New (*kainos*) Jerusalem (*Hierousalem/Yarushalaim* – place of restoration and peace) coming down (*katabaino*) from (*apo* – proceeding forth from) God and out of (*ek*) Heaven (*ouranos*), prepared and made ready as a bride adorned for her husband.”** (Revelation 21:2)

As we discovered in Howsha’, Yahowah is our Husband as well as our Father and God. Yisra’el and the *ekklesia*/calling-out, those set apart and born from above, are Yahowsha’s “bride.” The New “Place of Restoration” is adorned and made ready for us—all of us. We will be family. If you want to learn more about this place, turn to Revelation 21, starting with the 6<sup>th</sup> verse and continue through to the end of the book.

**“I heard and understood a mighty voice out of (*ek*) heaven saying (*lego* – declaring, affirming, teaching, advising and exhorting) ‘Behold, the Tabernacle (*skene* – tent and habitation, the dwelling place) of God is with (*meta* – in the company of, in association and combined with, is experienced in the company of and together with) men (*anthropos* – human individuals), God Himself dwelling (*skenoō* – setting up His tabernacle) among (*meta*) people (*laos*) as their God.”** (Revelation 21:3) The prophetic magnificence of the Invitation to Meet of Tabernacles and of God becoming flesh and tabernacling amongst us, reverberates in Yahowah’s ultimate declaration.

The idea of being immersed in Yahowah’s Spiritual Light is further illuminated: **“I saw no Temple in it [the New Jerusalem], for Yahowah God the Almighty and the Lamb [Yahowsha’] are its Temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The people will walk by its light.”** (Revelation 21:22-24)

**“He will anoint and wash, covering and wiping away (*exaleipho* – eliminating, canceling, erasing, and blotting out) every tear from their eyes (*ophthalmos* – sight, capacity to see, understanding and perceptions). There will no longer be separation (*thanatos* – death). There will no longer be grief or sadness (*penthos* – mourning, sorrow, or needs), verbal brawling (*krauge* – clamoring or outcries, shouting or crying), toil, poverty or pain (*ponos* – labor,**

work, concerns, trouble, agony or torment). **The former things have passed away. He who sits on the throne said, ‘Behold, I Am making all things new.’** (Revelation 21:4)

While we have to exercise considerable discursion when dissecting the Greek text, it may be useful to know that *exaleipho* is a combination of *ex*, meaning “from, denoting the origin or cause” and *aleipho*, meaning “anointing.” And since all who are in Yah’s Home are adorned in the Spirit, there will be no sorrow, poverty, pain, or disagreements.

After describing the New Yaruwshalaim / Jerusalem, Yahowchanan / John reveals what Yahowsha’ had to say about the eternal choice we must all make. On the positive side: **“He said, ‘Write** (*grapho* – commit this to a written record), **for these words** (*legos* – sayings and ideas, moral precepts, declarations, and maxims; discourse, discussion, and conversation; instruction, teaching, narration, and account) **are trustworthy** (*pistos* – faithful and believable, they may be relied upon and are), **true, and genuine** (*alethinos* - in every respect corresponding to the real nature, name, and account which is genuine; opposite to what is fictitious, counterfeit, imaginary, simulated or pretended).” And I am confident that Yahowsha’s testimony to Yahowchanan in Hebrew was trustworthy. But we have every reason to suspect, that without an early witness to this text, it has been altered by translation and time.

For example, Yahowsha’ actually said: **“I am the Aleph** (א / d – the first and foremost, the strength and the authority, the power of the Lamb) **and the Tav** (ת / w – the doorway, the sign, and the signature).” But all of that is lost in its translation into Greek...

**“And He said to me, ‘It has come to be** (*ginomai* – come to exist, appeared in history). **I am the Alpha and the Omega, the beginning** (*arche* – origin, creator, leader, and active cause) **and the end** (*telos* – final point in time, the result and the purpose, the completion and the entirety). **I will give to** (*didomi* – grant and bestow a gift; supply and furnish necessary things; deliver) **the one who thirsts** (*dipsao* - longs for what refreshes the soul) **from the spring of the water of life as a gift** (*dorea* – freely, without cost).’ **He who overcomes** (*nikao* - prevails) **shall inherit** (*kleronomeo* – become an heir to) **these things, and I will be his God and he will be My son.**” (Revelation 21:5-7) Heaven is being reborn from above as Yahowah’s son or daughter and inheriting His blessings. That’s an apt summary of the Covenant.

The Abyss, however, is for the disenfranchised, disloyal, detestable, deceptive and demonic souls: **“But for the fearful and afraid** (*deilos* – from *deos*, meaning dread) **and unfaithful** (*apistos* – disloyal, not to be trusted, unbelievable and unbelieving) **and abominable** (*bdelusso* – abhorrent, foul, detestable, vile) **and**

**murderers** (*phoneus*) **and sexually immoral** ( *pornos* – fornicators, whoremongers, prostitutes) **and sorcerers** (*pharmakos* – distributor of black magic potions, drugs, poisons, and charms) **and idolaters** (*eidololatres* – worshiper of false gods and idols, or a covetous person who worships wealth and possessions) **and all liars** (*pseudēs* – deceivers) **their portion and due** (*meros* – assigned lot and destiny, division and association) **is in the lake that is lit** (*kaio* – burns, light, and consumes) **with fire and brimstone [divine justice], which is the second separation and death** (*thanatos*).” (Revelation 21:8) Since separated souls who align themselves with Satan and those who do not, are cast into the lake of fire, one alive and the other dead, this list includes the indifferent and demonic.

*Deilos* is the only adjective in this debilitating inventory that isn’t overtly damning. Unfortunately, for our study, *deilos* is only used two other times in the Greek texts, both in reference to being debilitated by fear brought on by a lack of understanding which leads to trust. Other *deos* derivatives related to *deilos* include “fearmongering” which could lie at the heart of the problem. *Deinos* means “vehemently terrible and severely grievous, fierce.” *Deisidaimonesteros* means “superstitious and religious, fearful of God.” Under those circumstances, *deilos* moves from *qalal*/trivialize to *shav*/desolate on the basis of whether the soul is a perpetrator of fearmongering or just a victim of it.

Since two distinctly different Greek words are being used for death, it is important for us to differentiate between them so as to understand how *nekros* differs from *thanatos*—the first separation from the second. *Nekros* provides a rather apt description of physical death: “lifeless, deceased, departed, and inanimate.” A person who is *nekros* is: “destitute, abandoned, deprived, useless, futile, vain, ineffective, powerless and unable to respond.”

*Thanatos* is more indicative of the division between those souls who are destroyed and annihilated and those souls destined for eternal punishment. As evidence, the definition of *thanatos* begins with “separation.” A review of the various meanings of *thanatos* reveal a focus on what could potentially “happen to the soul when life is ended, the power of death, the future misery of separation, the abode of the dead, and the darkness associated with ignorance and sin leading to *She’owl*.”

Based upon this and other passages we have or will review on this subject, Yahowah is telling us that the souls of all who die (*nekros*) without the being born anew in Yahowah’s Spirit from above go to *She’owl/Hades*. There they suffer the anguish of knowing that they will be eternally separated from Yahowah. The length of time these disenfranchised and disembodied souls remain in *She’owl* depends upon when they died since judgment doesn’t commence until the end of the Millennium. The longest sentence will be Cain’s at 7,000 years while the shortest stay will be the False Prophet’s at ten centuries. Satan and his fallen

angels have already been convicted, and being immortal, their anguish shall be eternal.

So at the Great White Throne Judgment, the *She'owl* – Question of Separation associated with the second death determines who will be terminated and who will be tormented.

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