

Krima – Damnation

Three Destinations...

Mattanyah / Matthew 23 provides interesting insights into Yahowsha's disdain for people who claim to speak for Him. So in His commentary on religion, God unveils the fate of those who deceive in this way.

Yahowah's animosity for religion peppers His Torah, Prophets, and Psalms, and dominates books like Yirmayah / Jeremiah. But since the Christian "Jesus" is errantly portrayed as taking a softer, more accepting and tolerant approach, this discussion proves that Father and Son were of like mind.

Yahowsha' begins: **"Then Yahowsha' spoke to the large crowds and to His followers and students, saying: 'The scribes and the Pharisees have seated themselves in a position of authority (*kathizo* - appointed themselves in charge, put themselves in a high position, conferred a kingdom upon themselves) regarding the important teachings and judgmental seat (*kathedra*) of Moseh.**

So then (*oun* - therefore, however, on the contrary, now and but) all that they convey accordingly (*epo* - say in regard to the previous subject (in this case the teachings and judgments of Moseh)), should follow that authored path (*hodopoieo* - bring forth the author's cause) and observe it.

But they do not do according to their (*poieo me kata* - do not be like them, don't conform to their accord, motives, viewpoints, and terms, do not follow or emulate their individual) ideas (*ergon* - business, undertakings, enterprise, acts, mindset, and thoughts). For they say things and do not do them.

They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger. They do all their deeds to be noticed by men. For example, they broaden their phylacteries and lengthen the tassels of their garments. They love the place of honor at banquets and the chief seats in the synagogues, and respectful

greetings in the market places, and being called Rabbi by men.” (Mattanyah / Matthew 23:1-7)

Now that Yahowsha’ has made it clear that we are to follow and observe those things scribed in the Towrah by Moseh, and not those conceived by clerics, God goes on to say...

“Be not called Rabbi for only One is your Rabbi—the Ma’aseyah, and you are all brethren. And do not call men Father on earth, for only One is your Father, who is in heaven. Neither be called exalted leader, teacher or judge (*kathegetes*), for only One is your leader, teacher and judge—the Ma’aseyah.” Since a Jewish cleric is called Rabbi, and Catholic clerics are called Father, according to God, they are as misguided as those who accept grandiose political and academic titles.

“For he that is the loudest and most powerful (*megas*) among you shall be the one who executes the commands of another (*diakonos*). And whoever exalts himself (*hupsoo* – uplifts himself in opulence, prosperity, and power) shall be abased (*tapeinoo* – reduced, made small or low, assigned to a diminished or depressed state), and he who shall humble himself shall be exalted and lifted up on high.” (Mattanyah / Matthew 23:9-12)

Regarding life and death, the final line is the most illuminating. The self-reliant shall be diminished, reduced, abased, and depressed. That means be made smaller—say from three dimensions to one or two. And the currently diminished and reliant three dimensional constructs known as anointed humans shall be lifted up to heaven and its requisite four dimensions, being that eternal life is infinite in time.

“Woe to (*ouai* – how horrible and dreadful are) the Scribes (*Grammateus* – writers, clerks, public servants, government or religious officials, judges, teachers) and Pharisees (*Pharisaios* – Rabbi/Masters who created the oral tradition and esteemed its works-based religion over the relationship prescribed in the Scriptures, politically oriented, orthodox religious clerics), you hypocrites (*hypokrites* – duplicitous and insincere pretender, false, fraudulent and counterfeit person).

For you shut up (*kleio* – withhold, close and shut, obstruct the entrance to) the kingdom of heaven from men. You neither arise or enter (*eiserchomai*) yourselves nor permit them to rise and enter.

Woe, how horrible and dreadful are the Scribes and Pharisees, you hypocrites for you devour widows’ houses, and for a pretence (*prophasis* – show, cover, alleged reason, pretend cause, false vindication or excuse) make long prayers.

Therefore, because of this (*dia houtos*) **you shall receive** (*lambano* – claim, procure for one’s self, and acquire, experience) **the greater** (*perissos* – beyond measure and abundant; exceedingly supreme and uncommon; emphasized and special; vehement, persistent; forceful, impassioned, intense, and bitterly antagonistic) **damnation** (*krima* – condemnation, penal judgment, legal verdict, judicial penalty, punishment, criminal sentence).” (Mattanyah / Matthew 23:13-14)

God despises hypocritical clerics, politicians, journalists, and teachers, not because their deceptions keep them out of heaven, but because they create obstacles that preclude countless others from entering heaven. Therefore, in fairness, Yahowah has provided a condemnation for them that is both bitter and beyond measure—eternal torment. The souls of their victims will be extinguished while theirs will persist, condemned and damned.

Yahowsha’ would go on to say that the hypocritical clerics, politicians, journalists, and teachers make **“their proselytes** (*proselutos* – religious converts)...**much greater children of Gehenna** (*geenna* – a valley or gorge of separation, filth and dead animals where trash is burned) **then they are themselves.”**

Religious priests and rabbis go to the dark side of *She’owl* – furthest from Yahowah. *Gehenna* is that unsavory section. The non-demonic sector of *She’owl* receives ungodly souls for the intervening period between the first death and the second, whereas *Gehenna* accommodates “hypocritical religious clerics, politicians, journalists, and teachers” between the first death and the start of their eternal torment in the Abyss following the Great White Throne Judgment.

Gehenna’s name is borrowed from the Valley of Hinnom, just south of Yaruwshalaim, a place where infant sacrifices to the Canaanite sun god Molech were once made. Specifically, the southeast end of the valley, where the horrific rites were performed, was called Topheth—the place of fire. It was also the trash pile of Yaruwshalaim.

Prior to the celebration of FirstFruits, there is the possibility that *She’owl/Hades* had a third compartment—Abraham’s Side, also called his Lap, Midst, or Bosom. It was the place Covenant souls anointed by Yahowah’s Spirit awaited the FirstFruits harvest and their journey to Heaven. We’ll cover this Tanakh aspect of *She’owl* in a moment.

There is another aspect of *Gehenna* that is worth considering, and that is *genenna*’s remarkable similarity to the Greek word for “born,” *gennema*. Since Yahowsha’ said that the souls who inhabit *Gehenna*—the gorge of death and rubbish—are born of Satan’s demons, and thus born from below—this aspect is essential to our understanding. It would suggest that being “born of the Spirit

from above” is the means to eternal life while being “born of the spirit from below” is the means to eternal torment. The middle ground, not being born of either, the Spirit of Yahowah or the spirit of Satan, would be to no longer exist—to be stillborn.

The next “woe” identified the hypocritical clerics, politicians, journalists, and teachers as “blind guides (*typhlos hodegos*)” motivated by “gold.” *Typhlos* was equally descriptive of the “deprived of sight” as it was the “mentally blind”—“one devoid of understanding.” It was perfect in a way. *Typhloo* means “to darken the mind and cause blindness.” And *typhloomia* defines an “extremely arrogant and foolish” person. *Hodegos* means “inexperienced leader and ignorant teacher” so it is equally at home describing the self-serving and self-absorbed in religion, politics, the media and academia. This is the Greek version of *show*’.

God called the deceived deceivers “morons” next. The Greek word “*moros*” means “impious and godless” in addition to meaning “stupid.”

Defining “hypocrisy,” Yahowsha’ parallels His “whitewashed and plastered over stones” metaphor used so effectively in the Torah, Prophets, and Psalms with His next woe...

“Woe to (*ouai* – how horrible and dreadful are) the Scribes (*Grammateus* – writers, government officials, judges and teachers) and Pharisees (*Pharisaios* – politically oriented orthodox religious clerics), you hypocrites (*hypokrites* – duplicitous and insincere pretenders, false, fraudulent and counterfeit people), for you clean (*katharizo* – cleanse of physical stains and dirt on) the outside of the drinking vessel and the dish, but within (*esothen* – under the surface, inside) they are filled with extortion (*harpage* – plundering and robbery, ravaging and looting, confiscation through pillaging, seizing by fraud and force, violent greed) and self-indulgence (*akrasia* – lack of self-control and self-restraint, incontinence (failure to restrain one’s sexual appetite) and intemperance (habitual or excessive drinking of intoxicants)).”

Yahowsha’ wanted us to understand the means to political and religious madness, as well as the consequence, so as to mitigate the damage. **“You hypocritical writers, judges, teachers, politicians, and religious clerics are very similar to plastered over and whitewashed (*koniao* – covered over with plaster and painted with white lime, a term applied to a hypocrite who conceals his malice under an outward presumption of piety, profundity, principle, or patriotism; an imposter) sepulchers (*taphos* – tombs and graves, burial places), which appear beautiful on the outside but are full of dead (*nekros*) bones and all uncleanness (*akatharsia* – moral impurity, lustfulness, lacking legal or moral restraints, wild extravagance, profligate living (completely given up to disintegration due to wasteful expenditures and licentiousness).**

Even so, you also outwardly appear innocent and virtuous (*dikaios*) to men, but inwardly you are full of hypocrisy (*hupokrisis* – duplicity, deception, treachery, insincerity, mendaciousness, false appearances, fraud, counterfeiting, and condemnation) and towrahlessness (*anomia* – ignorance and hostility toward the Towrah.)” (Mattanyah / Matthew 23:25-27)

Yahowsha’ nailed it. Hypocritical clerics, politicians, journalists, and teachers pontificate their duplicitous guile for sex, power and money. Their victims are fleeced unmercifully, pillaged ruthlessly, plundered and robbed to indulge the perpetrators’ morose appetites. Religion and politics, journalism and academia, are dens of thieves. Together they weave errant and self-serving perceptions into a hideous and chaotic quilt, all aimed at distorting reality sufficiently so as to enrich and empower themselves.

Religious and political fraud isn’t a victimless crime. Wars are fought and people die as a result. Even the tombs of the victims are plastered over and whitewashed to make it appear that they sacrificed their lives for something more noble than the unrestrained libido and greed of the self-indulgent. Truth is the first casualty. Deception is the only victor. Satan wins; we lose. It is our history; it is our destiny. It is our nature apart from God.



Yahowsha’ wasn’t done describing these people and their behavior. He said the writers, politicians, teachers and religious clerics **“had adorned monuments”** to perpetrate their fraud. They had **“the blood of the prophets”** on their hands. And **“they were witnesses unto themselves.”** And that was because: **“Whoever causes one of these little ones who trust in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to Gehenna, into the fire that shall never be quenched.”** (Mark 9:42-44) Choose not to love God and your life will end. Cause someone else not to love God and you will want it to end.

Yahowsha’ explained why the pontificators and perpetrators of deception, destruction, death, and damnation would **“receive** (*lambano* –procure for themselves and experience) **the greater** (*perissos* – beyond measure and abundant; exceedingly supreme and uncommon; vehement and persistent; forceful, impassioned, intense, and bitterly antagonistic) **damnation** (*krima* –

condemnation, penal judgment, judicial penalty, punishment, criminal sentence).” They were born of the spirit from below...

“You serpents (*ophis* – snakes displaying deception and cunning), **you are born** (*gennema*) **of vipers** (*echidna* – poisonous and venomous snakes, malignant serpents). **By what means** (*pos*) **will you escape** (*pheugo* –be saved from, elude or avoid), **the damnation** (*krisis* – separation, trial, judgment and justice; condemnation and punishment) **of Gehenna** (gorge of dead animals, refuse and filth)?” (Mattanyah / Matthew 23:33)

The NIV and NASB errantly translate *gennema* “brood.” The KJV and NKJV deceive with “generation.” The Darby Bible and the American Standard are close with “offspring,” although by using it instead of “born” the connection to “born from above” in Yahowchanan 3 is lost (even if they had translated it correctly, which they didn’t). Likewise, the *Good News* and *International Version* use of “children,” which while more accurate, misses the point. Similarly, the *New Living* uses “sons.” The worst is The Message. Its translation is laughable: “Snakes! Reptilian sneaks! Do you think you can worm your way out of this? Never have to pay the piper?”

The essential distinction being made here is the writers, teachers, politicians, and religious leaders were hypocrites because they were satanic snakes. They were satanic snakes because they were “born of vipers and demons.” And because they were born of poisonous snakes they were destined to suffer a condemnation that was beyond measure, exceedingly supreme and uncommon, vehement and persistent.

Gennema, the word for “born” according to *Strong’s*, means “that which has been born or begotten.” The *Dictionary of Biblical Languages* says *gennema* is: “the product, harvest or fruit of something. In this case that “something” is Satan. Zodhiates’ *Word Study Dictionary* says *gennema* means “to give birth, to beget, that which is born of or produced by.” The *Theological Dictionary’s* definition is also accurate: “what is born.” Furthermore, each Greek dictionary correctly reveals that *gennema* is based on *gennemao*, meaning “to be born or begotten.” So why, since all of the definitions are right, are all of the translations wrong?

They are wrong because Yahowsha’ is right. The Scribes and Pharisees of our day, particularly the subset known as writers, scholars, translators, and religious clerics are hypocrites and extortionists engaged in deception for money and prestige. And this is important because the distinction is eternal life, death, or continual condemnation, everlasting joy, annihilation, or perpetual punishment. This trichotomy even defines the very nature of God.

If God’s plan were to eternally torture all who chose not to love Him, He would be unlovable. Such a Spirit would be a sadistic psychopath, unworthy of

reverence and worthy only of fear and loathing. A loving, merciful, and rational God could not say: “If you don’t choose to love Me I’m going to torment you forever.” But if there are three choices and three destinations, God is totally lovable and eminently fair. And since many passages speak of eternal life, others of death, and some of eternal condemnation, Yahowah’s Word would be inaccurate if there were not three options.

The key to this trichotomy lies in understanding that at the first separation, the souls of those born from above are separated from those who have not been anointed in Yahowah’s Spirit. At the second separation those souls without a spirit are separated from those who possess Satan’s spirit. Yahowah’s Spirit leads to eternal life, no spirit leads to death and destruction, and Satan’s spirit leads to the greater and perpetual condemnation. We are either born into the light, stillborn, or conceived in darkness and deceit.

This also explains why Scripture doesn’t explicitly speak of the fate of children who die prior to the age of accountability. From Yahowah’s spiritual perspective, they were never born, so they will simply cease to exist. You are not going to see Muslim babies and aborted fetuses in Paradise. That said, in the Towrah, Prophets, and Psalms, Yahowah suggests that young children of Covenant parents enjoy the Covenant’s blessings.

Understanding the nature of the Spirit, soul, and body helps define the relationship between the Fatherly aspect of Yahowah, the Motherly nature of His Set-Apart Spirit, and the representative concept of the Son manifest in the Ma’aseyah. It explains how the immortal God could arrive in Bethlehem and leave the living on Mowryah and remain eternal.

Yahowah created us in His image, male and female He created us, for the purpose of relationship. It is why the fundamental unit of human relationship is man/husband/father, woman/wife/mother, child/son/daughter. It is why virtually every Scriptural metaphor, parable, and example of *beryth* relates to the concepts of family relationships, marriage, and child rearing. God revealed Himself to us in this way so that we would come to know Him, understand the means to and nature of the relationship He desired, and, most importantly, appreciate the benefits of being born from above in Spirit.

If you choose this option, the first separation is from judgment and death and to life with Him in heaven. If you don’t choose to love Yahowah and rely upon His Covenant in this way, but aren’t actively deceiving or defrauding others, rather than going to heaven, your soul will be extinguished. It is as if you were a miscarriage or stillborn. There is no eternal life with God as you did not know Him and He did not know you. As such, you would be like every other animal on earth. You live and you die—that’s it. Nothing more: there is no eternal torment.

But, if you fit the portrait Howsha' / Hosea has painted of *show'*, or that of hypocrisy, presented here in Mattanyah / Matthew 23, and are engaged in deception, defrauding others of eternal life by way of your false assumptions and pontifications, then you will be judged to have been born from below, to have served the Adversary. For that your soul will receive Satan's sentence. And because Satan and his demons are immortal, the punishment for depriving others of eternal life will be everlasting.

In the next chapter we will cover two things that will help clarify this distinction. The first is the difference between a soul and the Spirit. Second, we will put this distinction into the context of the missing link—Howsha's answer to the question Nicodemus asked the Ma'aseyah. We will dissect the most important conversation in human history, that between Yahowsha' and Nicodemus as it is presented in Yahowchanan 3. It is the corollary to this lecture in Mattanyah 23.

But for now, know and understand that the opening line of the Nicodemus discourse is: **“Yahowsha' answered and said ‘Truly, truly, I say, one cannot (*ou dunamai* – is unable, lacks the power, ability, and resources to) see (*horao* – behold, perceive, know, become acquainted with by experience, appear in, or witness) the kingdom (*basileia* – reign, dominion, royal power, and authority) of God unless he is born (*gennao*) anew from above (*anohen*).”** Yahowsha' did not say “born again” as that wouldn't distinguish between His Spirit and Satan's.



While we are on the subject of *She'owl/Hades* and *Gehenna/Abyss*, life, death, and torment, I want to turn your attention to the related passages found in Mattanyah 25 and Dany'el 12. Both speak of judgments coterminous with the Tribulation attacks on Yisra'el.

“At the time (*eth* – season or occasion) of *Myka'el* (who-is-surely-from-God, the chief messenger, Michael) the great and distinguished (*gadowl*) captain (*sar* – prince, governor, leader, commander, and general) will stand and endure (*amad*) with (*al* – over, by, for, throughout, and beside, protecting) the sons of the people (*am* – nation, relatives, and community), there shall arise a time of tribulation (*tsarah* – distress, affliction, anguish, and adversity) such as never existed before.

After (*min*) the time of the Gentiles (*Goy*) occurs (*hayah* – shall come to pass), in the end (*ad*), and at this same (*hy*) time, in relation to all of this (*hy*), your people (*am* – nation, relatives, and community) shall be delivered and

saved (*malat*), **every one who shall be found securely** (*matsa*) **written** (*kathab* - engraved) **in the book** (*cipher*).” (Dany’el / Daniel 12:1)

While it is interesting and reassuring that the timing of Yisra’el’s reconciliation and salvation is reconfirmed in this revelation from Dany’el, it is the next verse that makes this discussion relevant to the discussion on life, death, and torment.

“Many (*rab* – an abundant number, a multitude) **of them who sleep** (*yashen* – pertaining to being in an altered state of awareness so as not being able to make choices or act) **in the dust** (*‘aphar*) **of the ground** (*‘adamah*) **shall awake** (*qus* – be aroused from sleep), **some to everlasting** (*‘owlam*) **life** (*chayay* – revival, restoration, and preservation), **and others to shame** (*cherpah* – reproach, rebuke, disgrace; dishonor and low status) **and everlasting** (*‘owlam*) **abhorrence** (*dara’own* – contempt, repulsion and aversion).” (Dany’el / Daniel 12:2)

To abhor is to “not agree or to be opposed.” When it is directed at Yahowah the consequence is “repulsion and aversion”—to be separated into the place of the averse.” Aversion is “the act of turning away.” It reflects a “desire to avoid.” Repulsion is the “force that separates bodies.” Contempt is “a lack of respect or reverence.” It is “willful disobedience and open disregard.” These words define the cause and effect of judgment and separation. They explain what it means to be forsaken and damned as well as what causes desolation to occur.

Yahowah selects His words with precision: “Many who sleep in the dust of the ground shall awaken.” That means that many will not awaken. Most souls will go from death to extinction with only a brief examination along the way. Some will awaken to everlasting life. Others will awaken to “everlasting abhorrence, contempt, repulsion, and aversion.” You notice, God didn’t say “torment, torture, or burning.” He was only speaking of eternal separation. Further, Yahowah is as nondescript in His portrait of separation as He is His picture of paradise. It is sufficient that we know that one is with Him and the other is not with Him.

While the point is made, I like the third verse: **“Those with insight and understanding** (*sakal* – those with instruction, who consider, and are prudent; the circumspect who comprehend) **shall shine** (*zahar* – send out light) **as the brightness of the expanse** (*raqi’a* – the spreading out or stretching of space and heaven).” (Dany’el / Daniel 12:3)

To the modern mind, the heavens are perceived as a void of empty space occasionally punctuated by the light of stars. But the focus here is on the foundation of the vastness, energy, and light of the heavens—Yahowah. We will shine like Him because with the Garment of Light, the anointing of His Set-Apart Spirit, we become like Him. That is what it means to be “born from above.”

Zahar infers more than shine. It reflects the process of sending out light: “teaching, admonishing, and warning.” It means that those who disseminate Yahowah’s light share His Word. That is why...

“Those who are cleansed, justified, made to appear righteous, vindicated and saved (*tsadaq* – acquitted and declared not guilty, re-consecrated) shall lead many to cleansing, justification, and vindication (*tsadaq*), like the light of stars and heavenly powers (*kowkab* – like the Ma’aseyah) forever and into eternity.” (Dany’el / Daniel 12:3)

Next, let’s examine the matching passage in Mattanyah. The timing is the same. Those who have lived through the Tribulation are being judged. This is the parable of the goats and the sheep. Yahowsha’ begins:

“When the Son of man shall come (*erchomai* – arrive and make an appearance, become established and known) in His radiance (*doxa* – thoughts, opinions, light and brilliance) and all the set-apart (*hagios* –sanctified, consecrated, and devoted; upright, pure and blameless) messengers (*aggelos* – envoys who bring tidings) accompanying Him, then, at that time, He shall abide upon (*kathizo* – confer and bestow a kingdom from a position of superiority, power, authority, and reputation upon) the throne of His Light (*doxa* – thoughts, opinions, radiance and brilliance).” (Mattanyah / Matthew 25:31)

During His most recent visit, Yahowsha’ was born from above in Yahowah’s Spirit as an example for us to follow and emulate. Yet in human form, for Him to be an example, and for there to be a choice, His radiance, light and brilliance had to be ratcheted down. But in His seventh advent, the example will have been set and the choices will have been made, so He will return to bestow His kingdom in full radiance. Also interesting, His appearance and His throne will be comprised of the same stuff—His brilliant thoughts and opinions which shall be manifest as light. Today, His Word and Spirit comprise His thoughts and opinions. His Word and Spirit are therefore our light. And it is His Word and His Spirit that shall confer the gift of His kingdom—eternal life.

But before paradise can be reestablished, evil must be separated out and destroyed. **“Before Him shall be gathered and assembled all people (*ethnos* – races and nations). And He shall separate (*aphorize* – divide; appoint and exclude) them one from another, as a shepherd divides (*aphorize* – separates) his sheep from the goats.”** (Mattanyah / Matthew 25:32)

Sheep is the Covenant metaphor for those who know, who follow, listen to, rely upon, and are fed by, protected by, saved by, and comforted by the Shepherd—Yahowah/Yahowsha’. Therefore, this distinction between sheep and goats implies that the goats do not know and are not reliant upon the Savior. The Greek word is *eriphos*. It appears to be based upon, or at least share a lot in

common with, *eris*, meaning “strife, dissention, conflict, and quarrel.” To be *eris* is to: “speak discord and argue for another.” That would make *eris/eriphos* similar to the hypocrites Yahowsha’ had just told us were born of demons. These goats were therefore most likely serving the Adversary.

Another Greek word, also based upon the same root, is equally insightful. *Eritheia* means “selfish ambition, a rivalry based upon greed that brings hostility and strife.”

In context, this particular separation of sheep and goats is taking place immediately following the final Satanic assault on the Yahuwdym and Yisra’el just outside Yaruwshalaim / Jerusalem. Only those Gentiles who survived the Tribulation and Armageddon are part of this judgment. And they are being divided based upon whether they cared for Yahowsha’s brethren, better known as Jews, or not. The Taruw’ah Harvest is long since history, and many if not most of those born from above during the Tribulation have been beheaded for their choice to embrace the Covenant.

Confirming this same Covenant He had made with Abraham, and speaking of blessing those who feed the hungry, quenched thirsts, accommodated strangers, clothed the naked, and visited the sick and imprisoned, Yahowsha’ said **“to the extent it was done unto My brethren (*adelphos*) it was done unto Me.”** *Aldelphos* is “a male sibling, someone who shares ancestry, a member of the same family, tribe or race.” Yahowsha’ is speaking of Jews. And He is honoring the agreement He made with Abraham 4,000 years earlier: “I will bless those who bless you and curse those who curse you.”

What comes next is not only important and often missed, it reveals why we are examining this parable at this time. The leftist goats who bring dissention and conflict, who speak discord and argue for another, whose selfish ambition, greed, and rivalry cause hostility, and strife, are serving the Adversary.

“Then, at that time, He shall also say unto (*lego* – affirm, maintain, teach, exhort, communicate, and advise) them on the left [the goats], ‘Go and depart (*poreuomai* – pursue and continue the journey on which you have begun; depart from life and) from Me.”

The leftists were afforded the opportunity to continue down their chosen path. They had elected to separate themselves from God, denying Him with their socialistic secular humanism, and as a result they had separated themselves from the source of life. This is divine justice.

“You are imprecated in evil (*kataraomai* – cursed, doomed, and accused) into everlasting (*aionios* – without beginning or end; that which always has been and always will be) fire (*pyr*) arranged and prepared (*hetoimazo* – made ready

and provided for) **for the Devil** (calumniator, the one who maliciously utters false statements to injure a reputation, false accuser, and slanderer) **and his messengers** (*aggelos* – envoys).” (Mattanyah / Matthew 25:41)

Yes, Satan exists to falsely and maliciously malign Yahowah’s reputation so as to doom men to his fate. And yes, Satan’s demons are fallen angels/messengers.

“Imprecate” is based upon the Latin word for “prayer.” It means “to invoke evil and to curse others with it.” It is the act of “petitioning evil for support, appealing to evil, and citing its authority.” It is “soliciting evil and calling it forth by way of incantation or prayer, and actively bringing about, causing or effecting evil on others.” The “left” had done all of these things. That is why they hated and hunted Yahuwdaym / Jews. It is why they had leagued with Satan and were doomed to his eternal fate. The leftists are perpetrators and pontificators, not innocent victims.

“And these [leftist goats] shall go away into (*aperchomai* – depart to, follow their leader and party to, shall withdraw and cease to exist in) **everlasting** (*aiionios*) **punishment** (*kolasis* – correction and penalty). **But the upright, innocent, and guiltless** (*dikaiois* – righteous in accordance with God’s plan and standard, those put right pertaining to the relationship with God, the justified) **into eternal life.**” (Mattanyah / Matthew 25:46)

In this passage, Yahowsha’ told us that the “everlasting fire” was made for Satan and his fallen messengers and not for men. While the souls of men can go there, it is only when they are united in spirit with the Devil and his demons. The fact is that Yahowah never intended for *men* to go there at all (no matter what the Calvinists say). Hell was created strictly for the spiritual messengers (errantly known as angels) who followed Satan in his rebellion, as we saw in the separation of the sheep and the goats parable.

Speaking of the imprisonment of fallen envoys, Shim’own / Peter tells us: **“God did not spare the messengers who sinned, but cast them down to Tartaros] and delivered them into chains of darkness, to be reserved for judgment.”** (II Shim’own / He Listens / Peter 2:4) *Tartaros* is defined in Strong’s as the “deepest abyss of *Hades*.” While I cannot be sure, and don’t care to know, *Gehenna* and *Tartaros* are probably synonymous.

The word “hell” isn’t scriptural. It was derived from the Scandinavian, Norse tribes of northwestern Europe. They had a death goddess whose name was Hel (Hellia in German). So when Christian missionaries brought their Latin translations north, the word *infernus*—which had been used to translate the Greek Hades into Latin—was rendered Hel, or Hell. We got our generic English word

for deity the same way: the Germanic *gott*, filtered through the Anglo-Saxon tongue, became “god.” The same is true with church and gospel.

Speaking to towns in Yisra’el / Israel that heard His message and rejected Him, Yahowsha’ said, **“Know this, that the kingdom of God has come near you. But I say to you that it will be more tolerable in that day [judgment day] for Sodom than for that city.”**

Then He gives some examples: **“Woe to you, Chorazin. Woe to you, Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have changed their attitude, direction, and thinking long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you.”** (Luke 10:11-15) There is a lesson here. Those who have been blessed with much light will be held to a higher standard.

Yahowah **“is not willing that any should perish, but that all should come to change their thinking, attitude, and direction.”** (II Shim’own / He Listens / Peter 3:9) So, God doesn’t want anyone to die, much less be tormented eternally. But Satan craves both of these things. While the Devil cannot cast a soul into *She’owl*, his association with a person has that very effect. And Satan can motivate his patrons to kill. **“I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should revere: Respect Him who, after He has killed, has power to cast into Gehenna; yes, I say to you, respect Him!”** (Luke 12:4-5)

The express ticket to eternal anguish is: **“He who blasphemes against the Set-Apart Spirit never has forgiveness, but is subject to eternal condemnation.”** (Mark 3:29)

For souls anointed in Yahowah’s Spirit who have embraced the Covenant, eternal life begins in Heaven. There is a hearsay passage, however, in Luke, which suggests that no knowledge of the Covenant’s terms and conditions are required enter heaven. In it, a criminal hanging beside Yahowsha’ is alleged to have made a “profession of faith.”

“And he said to Yahowsha’, ‘Upright One, remember (*mimneskomai* – recall and respond to) me when (*hotan* – as soon as) You arise and appear (*erchomai* – move up to and become) elevated within (*en* – come to rest inside) Your Kingdom (*basileia*).’ Yahowsha’ said, ‘Indeed, this is a statement of truth (*amen*), this very day (*semeron* – and forever) you shall be (*eimi* – to have existence) together with (*meta* – have companionship and fellowship with) Me resting in (*en*) Paradise (*paradeisos* – an enclosed garden or preserved park).” (Luke 23:42-43)

Yahowsha' would never have referred to a place known as "Paradise," because this too was a pagan derivative. Moreover, it would be impossible for this criminal to be in Yahowsha's presence on this very day because Yahowsha's soul was headed to She'owl. He, Himself, would not arrive in Heaven for another two days. Therefore, we have stumbled upon the problem of relying upon hearsay.

Speaking to the Master/Rabbis, Yahowsha' reinforced the fact that we come to Heaven by observing Yahowah's Towrah Teaching – which is where we find the terms and conditions of His Covenant.

“You diligently study the Scriptures, for in them you think you have eternal life. These are they which testify of Me. Yet you refuse to come to Me to have life.” (Yahowchanan / John 5:39) This is to say that Yahowah's Scriptures point the way to both eternal life and to Yahowsha' because they are one in the same.

☩☩☩☩☩

As we have already discovered in Howsha', upon death, the initial destination of good and bad souls alike was *She'owl*. It is a name, not a word, so it, like *Gehenna*, should be transliterated, not translated. *She'owl* is used 65 times in the Scriptures, yet true to form it is rendered in the KJV as “hell” in 31 instances, as “the grave” 31 times, and as “the pit” on 3 occasions. The hypocritical religious clerics who served king Jimmy, didn't get one right.

While *show'* has been mankind's constant companion, we stumbled onto the concept of *She'owl*—the consequence of *show'*—in our study of Howsha'. Fortunately, Yahowah provided an alternative: salvation leading to eternal life. He said: **“Shall I ransom (*padah* – redeem, rescue, and deliver) them from the power of *She'owl* (*she'owl* – the grave, the underworld, the abode of the dead, place of no return, place where God is not praised, place of the wicked, place of abandonment and exile, and the place of questioning)?”**

The dark side of *She'owl* is the place of *show'*—abandonment and separation, therefore desolation: “to be devoid of life, debilitated, joyless, miserable, sorrowful, and unsatisfied.” It is the one place “where God is not praised.” 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'. Since Strong's tells us that *she'owl* is from *sha'al*, meaning “to ask or enquire, to desire or demand, to be granted a request,” it suggests that the people who are abandoned, chose to be.

As you will recall, Yahowah explained *She'owl's* most debilitating attribute in the next verse: **“Shall I redeem (*ga'al* – ransom or purchase) them from death (*maweth* – the capital offense, penalty of judgment, the disease which causes one to die)?”** (Hosea 13:14) Salvation is being redeemed from death. **“O Death, where are your pestilence (*deber* – pandemic or plague)? O *She'owl*, where is your sting (*qeteb* – cutting off, destruction, and fatality)?”** (Howsha' / He Saves / Hosea 13:14)

This quick review completed, let's examine the most complete rendering of *She'owl*. It's found on Yahowsha's lips. The story begins with “moreover,” because this parable follows one which concluded: “No servant can serve two leaders. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.” And that's because those who covet money above all else, serve Satan, directly or indirectly. That is why this begins: **“Moreover (*de*), there was a certain abundantly rich man who clothed himself in purple (*porphura*) and fine linen, delighting in things (*euphraino* – making merry) and living ostentatiously (*lampros*) every day.”** (Luke 16:19)

“Certain” was added because Yahowsha' did not want to infer that all rich people are hell bound. This particular man was in trouble because, rather than relying upon Yahowah's Garment of Light, he “clothed himself in purple.” *Porphura* is related to: *porrho*, meaning “distant and far away,” and *pornos*, meaning “fornicator, whoremonger, and male prostitute.” The man was not only distant from Yahowah, he was willing to sell his soul for money. Further, the purplish-blue color the dye shellfish created mimicked the color of heaven. Royals wore it because they wanted to be seen as gods.

Beggars are not necessarily good and heaven bound, but this one was: **“But there was a certain beggar (*ptochos* – powerless and afflicted person reduced to poverty) named Lazarus, covered with ulcers and boils, who was thrown down at his entryway, longing to eat the crumbs which fell from the rich man's table. Yet even the dogs came and licked his sores. So it was that the poor man died (*apothnesko* – experienced physical death) and was carried away (*apophero* – from *apo*, meaning separation from or out of and *phero*, meaning to bear, bring forth, carry, uphold, and endure) by the envoys (*aggelos* – messengers) to Abraham's (*Abraam*) side, lap and midst (*kolpos* – lap and chest, indicative of the area which embraces another lovingly; from the Hebrew *cheq* of identical meaning).”** (Luke 16:20-22)

Prior to Yahowah's celebration of FirstFruits, should Luke's translation of Yahowsha's testimony be accurate, envoys separated the souls of the saved at physical death and carried them in an enduring fashion to Abraham's Lap or Midst. This, the enlightened side of *She'owl*, was appropriately named because

entrance was predicated upon Yahowah's *Beryth*/Covenant with Abraham—a relationship based upon a loving embrace and walking by His side. This Garden at Abraham's side is now called Paradise and it was moved to Heaven following the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*.

What follows is radically different than what you will find presented in your Bible. But since everyone is creating a translation of a translation, and from a highly unreliable text, differences are inevitable. **“The rich man [who had clothed himself in purple] also died** (*apothnesko* – experienced physical death), **and was buried. And being in** (*huparcho* – belonging to, being made ready for, and existing in) **blackness, testing, and death** (*basanos*) **within** (*en*) *Hades* (the abode of the dead), **he raised his eyes and saw** (*horaō* – to see with the eyes or in the mind, to behold or perceive) **Abraham from a far distance** (*makrothen* – a place remote, far off, and enduring in time) **of separation** (*apo*) **and Lazarus at his side.”** (Luke 16:22-23)

In Greek, there is no “h” in “*Hades*.” The Greek is “*ades*.” The “*a*” functions “as a negative particle” and the “*des*” is from *eido*, meaning “to know, perceive, notice, discover, and behold.” Thus *Hades* is the place of the “unknown” to God, of those who “failed to notice God” and were therefore “unable to behold God.”

Basanos is key to understanding this passage. It does not mean torment or pain. *Basanos* is “a black siliceous touchstone used to test the purity of gold or silver based upon the color of the mark produced by rubbing it with either metal.” Eternal life is symbolized by a “crown of gold.” *Hades* is the place of judgment and judgment is testing. Satan, epitomized by blackness, leaves his mark on everything he touches. Therefore, using “touchstone” is ideal. It is defined as “a test or criterion for determining the quality or genuineness of a thing—its fundamental or quintessential nature.”

Basanos is siliceous and siliceous is limestone—the rock most noted for being born in water—symbolic of not being born from above in the Spirit. Limestone is comprised chiefly of an accumulation of organic remains. In other words—it manifests itself through death, just like Satan. Limestone consists mainly of calcium carbonate, the stuff from which our bones are comprised. It is all that endures of us in the grave. And interestingly, limestone yields lime when burned. Lime was the primary ingredient in the plaster and the whitewash paint used by the “hypocritical writers, politicians, teachers, and clerics” to “plaster over and whitewash” Yahowah's prescriptions. It is what earned them the “greater condemnation.”

Naturally, *basanos* is black. Gehenna is the dark and lightless side of She'owl/Hades. It is the place of separation—the place where Yahowah cannot and will not go. And interestingly, *basanos* is very similar to flint, the stone which

fragments and separates so easily, it was used for millennia as the primary implement for killing.

And as with good and bad, light and darkness, there is a white variety of limestone. Every building in Yaruwshalaim is faced with it.

Yahowsha' did not use pain or torture in describing the dark side of *She'owl/Hades*. And that is significant. Pain is *ponos* in Greek, a word that is only found in Revelation. The Greek word for torture cannot be found anywhere in the eyewitness accounts. The closest thing to it is *tumapanizo* which means "to stretch and beat like a drum." Neither *ponos* or *tumapanizo* are found in descriptions of *She'owl/Hades*—nor are their Hebrew equivalents.

While the Towrah and Prophets say nothing about *She'owl* torments, but in the Greek writings we find *basanizo* used a half dozen times in reference to the abode of the dead. But *basanizo* is derived directly from *basanos*. So we still have "blackness, testing, and death." The only added attribute of *basanizo* is derived from the testing aspect of the *basanos* touchstone. It suggests stretching an individual during questioning for the purpose of determining the genuineness of his or her testimony.

Apo is the next most revealing term. *Apo* means "separation." Hades is thus the "place of separation." *Strong's* defines *apo* as: "separation, departing, fleeing, and division; separation in space and time; temporal, relating to time as opposed to eternity; a kind of separation of a part from the whole where the part is taken away from the union or fellowship and is destroyed at a distance." This separation relates to "the source or origin whence something has been caused, comes, befalls, or is taken"—thus dark, demonic spirits in this case. It is related to, and combined here with, *arti*, meaning, "suspension; now and henceforth relating to time." Time is the fourth dimension and thus the essence of eternal life.

Suspension is defined as: "temporary removal from office or from privileges, the temporary withholding of a decision, and the temporary abrogation of a law or rule." The dark section of Hades is a place where souls are removed and suspended in time awaiting the final application of judgment in accordance with the Towrah. To be suspended in time is the opposite of Yahowah and eternal life.

But there is more. In this verse we found confirmation that *She'owl/Hades* was divided—separated between those in *beryth*/relationship with Yahowah based upon His covenant with Abraham and those clothed in the purple whore-mongering, infidelity, and prostitution of *pornos*, who relied on their things and made themselves out to be gods. Moreover, within these two divisions there was consciousness after death. Remember, this parable was shared prior to the FirstFruits offering that followed Yahowsha's crucifixion, so *She'owl/Hades* was then divided between paradise and testing.

“Then he spoke out in a loud voice and said, ‘Father Abraham, have mercy on (*eleeo* – show compassion to) me, and send (*pempo* – dispatch) Lazarus in order that (*hina*) he may immerse (*bapto* – dip) the tip (*akron* – the farthest bounds and uttermost parts, the end, highest and extreme) of his finger in water and refresh (*katapsucho* – from *kata*, meaning down from or from above; and *psucho*, meaning to breathe, to refresh by blowing on) my tongue (*glossa* – speech and language); for I am in anguish (*odunao* – distressed and tormented, pained; from *odune*, meaning grieving in sorrow) in this flame (*phlox*).” (Luke 16:24)

While both *bapto* and *baptizo* are translated “immerse,” there is a context in which the *bapto* immersion is deemed to be temporary and the *baptizo* produces a permanent change. *Baptizo* is “immersion, submersion, and washing.” It is symbolic of being born from above in Yahowah’s Spirit. We are immersed in the Set-Apart Spirit’s Garment of Light, cleansing and purifying us forever—and covering us, making us appear perfect and righteous in God’s eyes. It is by this Spiritual *baptisma* that we are reconciled and redeemed, delivered from judgment and preserved to eternal life.

Religious baptism, however, is a complete waste of time and water. Of it, Christian publications initially correctly claim: “*baptisma* is the act of immersion, submersion, and washing.” But once they transition from fact to belief, the go wrong by suggesting “*baptisma* is the purification rite by which men on confessing their sins were bound to Spiritual reformation, obtain the pardon of their sins, and became qualified for the benefits of Christ’s kingdom.” And it is interesting to note that Yahowsha’s Disciples were never baptized in water, either before or after the pouring out of Yahowah’s Spirit during Seven Sabbaths.”

Since Yahowsha’ selected a very powerful and important term to describe the condemned man’s request, let’s complete our review of the words based upon *bapto*. A *baptistes* is “a baptizer—one who immerses.” Yahowchanan was one of these while announcing the Ma’aseyah’s presence among men. *Baptismos* means “to wash in the sense of purification prescribed by the Towrah.”

Understanding *bapto* is essential to understanding the longing of a soul whose associations, words, and deeds had separated him from God. It was his only hope. It is our only hope. Since death is the separation of the body from the soul, and since our bodies remain in the grave, it is safe to assume the rich man wasn’t concerned with a drop of water being placed on his tongue as he didn’t have one. Nor did he have the Spirit. And that is what he craved.

Odunao has nothing to do with physical pain or physical torment. Zip, nada, zilch. *Odunao* is based upon *odune*, meaning “grieving in sorrow.” This is spiritual, emotional, and mental “distress, torment, and pain.” For the source of

this spiritual anguish, we must turn to the source of *odune* which is *duno*, meaning “to go under, to be plunged into, to sink in, which is used in relation to the setting of the sun”—the fall of Satan. The greater condemnation is eternal anguish, not eternal torture. Yahowah is just, not sadistic.

In Yahowsha’s parable, the forsaken soul needed to be “immersed/*bapto* from the highest and uttermost/*akron*” so as to be “refreshed/*katapsucho*, receiving from above/*kata* the *psucho*/breath” or Spirit of God. This is the power of salvation and the means to relationship. It is life.

We have already been told that the rich man’s soul “belonged to and existed in (*huparcho*) blackness (*basanos*) so we know that there could have been no physical flame as such would omit light. When we open the Greek dictionary to *phlox*, the word for “flame,” we discover that the three words which follow it, *phluareo*, *phluaros*, and *phoberos*, mean “to utter nonsense, to bring false accusations, and to say malicious words,” “to be a vain, babbling fool,” and “to inspire fear and trebling, to be affected with fear so as to be formidable and terrible.” These concepts are all satanic. As is *phlogizo*, the word which proceeds *phlox*. It means “to ignite a fire which burns up and operates destructively, to have a most pernicious power, and to kindle destructive influences.”

Pernicious tells the story: “implies irreparable harm done through evil or insidious corrupting or undermining; implies injury through poisoning; it destroys creativity.” It is “offensive and injurious to the health of body and mind; noxious.” Pernicious is “deleterious, applying to that which has an unsuspected harmful effect.”

“But Abraham said, ‘Child, remember (*mimnesko* – be mindful, recall) that within (*en*) your life you received (*apolambano* - took from others by way of retribution, obtained and sourced) your benefit (*agathos* – that which is salutary, distinguished, pleasant and agreeable), and likewise Lazarus the difficult and harsh (*kakos* – that which produces an ill effect, bad and harmful). But now, at this present time (*nyn*) he is invited (*parakaleo* – called to one’s side, summoned, addressed, exhorted, instructed, and encouraged) in this place (*hode*) and you are anguished (*odunao* – grieving in sorrow).” (Luke 16:25)

The contrast is between “invited to [God’s] side,” the very definition of *beryth*, or to “grieve in sorrow” for having been dismissed, separated, and forsaken. We are not told that Paradise is hedonistically luxurious or that Hell is physically painful. But we are told that the rich man confiscated his wealth from others, making Lazarus’ life difficult and harsh. He deserved his fate.

“And with regard to all of this (*en pas houtos*), between us and you there is a great (*me gas* – enormous, spacious, severe, large, mighty, and important) chasm (*chasma* – gulf, gaping divide, ravine which cannot be traversed, a wide

space) **fixed** (*sterizo* – determined and established; made stable, strong, and firm; decided upon, confirmed, and rendered constant), **so that those who wish to** (*thelo* – desire to, have the will to, are resolved and determined to, propose to) **come over** (*diabaino* – pass through, cross over) **from here in this place** (*enthade*) **to** (*pros* – toward) **you will not be able** (*me dunamai* – lack the power, ability, resources, and permission). **And none** (*medeis* –no one and nothing) **may cross over** (*diaperao* – pass over) **from there, in that place, to us.”** (Luke 16:26)

Interestingly, *chasma* is based upon “yawn.” It may be suggesting that the large divide originates as sleepy, life deprived words. And if you are caught on the wrong side of this chasm, you have missed the significance of *diaperao*/Passover and the divide of Unleavened Bread. There is no blood; there is no bridge over the divide; there is no salvation.

Without hope...“**He [the rich man] replied, ‘Then I beseech** (*erotao* – question, ask, request of, and beg of) **you, father, that you send him [Lazarus] to my father’s house—for I have five brothers—in order that he may testify to** (*diamarturomai* – witness to, attest to, emphatically state and solemnly warn, admonish) **them, so as a result** (*hina*) **they will not also come to** (*erchomai* – arrive at, appear in, fall into, be brought to, and enter) **this marked off and inhabited place** (*topos* – space, position, passage and portion; local and region) **of blackness, testing, and death** (*basanos*).” (Luke 16:27-28)

Yahowsha’s answer on behalf of Abraham tells us all we need to know: Scripture is sufficient. Yahowah’s Word is the source of life. Understand it, act upon it, and live. Ignore it and die. Challenge or corrupt it and spend eternity in anguish in the realm of blackness, testing, and death. In essence, Yahowsha’ quoted His own words in Howsha’: “**But Abraham said** (*lego* – affirmed, maintained, taught, advised, and directed), **‘They have** (*echo* – possess and hold within their hands) **Moseh and the Prophets. Let them hear** (*akouo* – be endowed with the faculty of hearing, attend to and consider, understand and comprehend, receive the news from and pay attention to) **them.”** (Luke 16:29) God said, “Mankind was given what you need to know.” The rest is up to us.

“**But he said, ‘That’s not enough** (*ouchi*) **father Abraham, but on the contrary** (*alla*) **if** (*ean* – a supposition or uncertain wish with a diminished probability) **someone goes to them from the dead** (*nekros*), **they will change their attitude, thinking, and direction** (*metanoeo* – they will reverse their mindset and understanding; from *meta*, meaning revised and *noeo*, meaning perceptions, understanding, considerations, and thinking)!’ **But he said to him, ‘If they do not listen to and understand** (*akouo*) **Moseh and the Prophets, they will not be persuaded** (*peitho* – induced to believe, have confidence in,

trust, or rely) **even if someone rises** (*anistemi* – is resurrected and stands up) **from the dead** (*nekros*).” (Luke 16:30-31)

Metanoeo confirms that it’s not our behavior that kills us; it is our attitude and understanding. The one telling the parable walked out of the pages of the Towrah and still the Yisra’elites did not trust Him.

אָפּוואַקן

So what of the examples Yahowsha’ gives of gnashing of teeth in Mattanyah? Surely, they denote pain. In Matthew 8:12 Yahowsha’ says that He has found no one in Yisra’el with the proper mindset so people from the east and west were given an opportunity. **“The subjects of the kingdom [Yishra’el] will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”** She’owl is the place of darkness where the mental and emotional realization of eternal separation will bring great sorrow and anguish—plenty sufficient to cause one to gnash one’s teeth.

In the thirteenth chapter of Mattanyah, the stakes are raised. This time attitude is not the issue, deception is. Yahowsha’ describes the fate of those who are born of Satan’s spirit. **“The weeds are the sons of the evil one, and the enemy who sows them is the Devil. The harvest is the end of the age and the harvesters are the messengers. As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out His spiritual envoys, and they will weed out His kingdom everything that causes sin and all who do evil. And they will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.”** (Mattanyah / Yahowah’s Gift / Matthew 13:38-42) The fiery furnace is the lake of fire, the Abyss, the eternal abode of Satan and those born of his spirit.

The “furnace” is *kaminos*. Its primary use was for smelting—a chemical change which reduces and separates metals. Weeping is *klauthmos*. It just means crying. Gnashing is *brugmos*. It is used to “denote extreme anguish and utter despair.” When someone is burnt alive, their mouths open, screaming and gasping for air. We gnash our teeth when the pain is emotional, not physical.

Yahowsha’ explained the separations that will take place and the difference between being born in His magnificent light, being dead, and being the diseased offspring of evil powers. **“Once again, the kingdom of heaven is like a net that was let down into the lake and collected families (*genos* – offspring and descendants; designates birth and origin) of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the**

magnificent and beautiful (*kalos* – genuine and approved, suitable, commendable, and admirable) **fish in baskets, but threw the worthless** (*sapros* – rotten and putrefied, perished and decomposed, unfit) **away. This is how it will be at the end of the age. The spiritual envoys will come and separate the wicked** (*poneros* – perilous, causing pain and trouble, diseased, malignant, seriously faulty, evil, morally corrupt, vicious, deriving wickedness from supernatural evil powers) **from the righteous** (*dikaios* – upright; innocent and guiltless pertaining to being in the right relationship with God) **and throw them into the fiery furnace where there will be weeping and gnashing of teeth. Have you understood these things?”** (Mattanyah / Matthew 13:47-51)

We have three groups of people. They are being separated based upon their birth. Some fish are anointed in Yahowah’s Garment of Light. They are “magnificent and beautiful, genuine and approved.” They are placed into Yahowah’s basket—Paradise. Worthless fish are thrown away because they are “unfit; having perished, they have putrefied and decomposed.” This is the first *thanatos*/separation.

Then at the end of the age, the “wicked, perilous, and troublesome” will be separated from the “righteous, upright and innocent.” The “seriously evil and morally corrupt” are “vicious, causing pain and trouble” because they are “diseased” with Satan’s “malignant supernatural power.” In that their *genos* is demonic, they will join the father of lies in the Abyss.

In Yahowchanan 3:16 the distinction is between eternal life and death, not life and eternal sorrow: “**For God so loved the world that He gave** (*didomi* – delivered, bestowed as a gift, put Himself in our place) **His one and only Son** (*huios* – term of relationship and association), **that whoever relies upon** (*pisteuo* – trusts and believes in) **Him shall not perish** (*apollumi* – be destroyed, be lost, abolished, put to an end, and become dead) **but have eternal life** (*aionios zoe*).” So long as there are three destinations, eternal life, perishing annihilation, and perpetual anguish, Yahowah is free to distinguish between any two of the three and still be completely accurate. But if there are only two fates, the fact He has described three, would make His Word unreliable.

This life versus destruction aspect of the eternal equation is quantified by Yahowsha’. “**Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.**” (Mattanyah / Matthew 7:13-14) I do not know what percentage of souls by way of their association with Satan will find the third door—the portal to everlasting anguish. But I suspect that it is more than a few.

Moseh spoke of destruction too: **“He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him.”** (Deuteronomy 7:10) Yahowsha’ agrees, saying that there will be souls who will be destroyed rather than tortured: **“For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?”** (Luke 9:25)

The distinction between eternal life and death is reconfirmed: **“We know that we have passed from death to life because we love the brethren. He who does not love his brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.”** (I Yahowchanan 3:14-15) And...**“I tell you the truth, whoever hears My Word and relies upon Him who sent Me has eternal life and will not be condemned. He has passed over from death to life.”** (Yahowchanan 5:24) Moreover: **“Most assuredly, I say to you, if anyone observes My word he shall never see death.”** (Yahowchanan / Yahowah is Merciful / John 8:51)

Simply stated: **“This is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life. He who does not have the Son of God does not have life. These things I have written to you who trust and rely in the name of the Son of God, that you may know that you have eternal life, and that you may continue to trust and rely in the name of the Son of God.”** (I Yahowchanan / John 5:11-13)

The three choices are as important to understand as are the three destinations. We can choose Yahowah, Satan, or neither. Choose Yahowah and enjoy eternal life with Him in Paradise and the New Yaruwshalaim. Choose Satan and suffer eternally in Gehenna and the Abyss. Don’t choose either and you will cease to exist. It is fair. It is perfect. It is the truth.

LE: 03-02-13