

We have been addressing the Inheritance He promised us, which is both a future reality and a present reality. This inheritance is access to the Springs of the water of life. First it will cost everything to drink from this spring, but then, in **ETERNITY THEN**, it will cost nothing. Let's pick back up where the message and the tone take a very dark turn with a very intense statement that doubles as a serious **WARNING!**

EP181 Revelation 21:8 P1

The Cowardly, Unbelieving, etc.

Revelation 21:8

But for the cowardly and unbelieving and those caused to be abominable and murderers and immoral and sorcerers and idolaters and all the liars, the part theirs in the lake that is **now** caused to be burning with fire and brimstone, which **now** is the second death."

Wow, that is a sudden left turn, and it is not a pretty one. A man once said that God only motivates by love and not by fear because He is gentle and not harsh. Well, they were flat out wrong.

Romans 11:22

You are commanded to behold then the kindness and severity of God; to those who were falling, severity, but to you, God's kindness, if you **now** may continue in His kindness; otherwise, you also in the future will be caused to be cut off.

God is both kind and severe. It is a hard truth, but truth, nonetheless. Accordingly, **Revelation 21:1-7** is absolutely intended to motivate us to give ourselves to Him because of His love. Whereas **Revelation 21:8** is intended to scare the dickens out of us for the purpose of motivating us to avoid the **Second Death**, at all costs.

The **Code** is a bit complex, but it is quite enlightening. In the string of descriptors there is one verb, 4 nouns, and 3 adjectives. These distinctions are important but there is also a lot of overlap between some of these items, especially between the verb and the adjectives. They seem to be very intimately connected and giving us another angle, or perspective, of the same reality.

The nouns: murderers, immoral, sorcerers and idolaters.

The verb: Abominable

The adjectives: cowardly, unbelieving, all liars.

The Nouns

Regarding the nouns, we are to understand that this does not address sinful behavior but rather a sinful existence. Having committed a murder or being immoral does not prevent a person from becoming

a son of God. If that were the case, we would all be doomed. This is talking about a way of life, a form of existence. In other words, sin is what defines the person. This is how they live, how they exist, and their personhood is not separated from their deeds. They are murderers. They are immoral. They are sorcerers. They are idolaters.

The word for “murder” is straight forward and it means to slay with intent. However, there is also a disturbing twist we need to consider. The **Codex** makes it clear that a person who is now caused to be harboring anger and hatred towards another, is in essence a murderer and in the future will choose to be subject to the same judgment as one who is a murderer.¹

The word translated “immoral” comes from the Greek word “ *pornos*” (which is where we get our word pornography) and is derived from the word “*pernemi*.” This rendering, however, is specifically rooted in the idea of selling or trafficking someone for sex. Thus, this is not just dealing with a general state of sexual immorality (which would be captured in the words “*porneia*” or “*porneuo*”), but specifically it refers to someone who preys on others by marketing and exploiting them for sex. This word captures the sex traffickers, the pimps, or as it used to be called, the “whoremongers,” i.e., all those involved in the procurement, trafficking, and sale of sexual slaves.

“Sorcerers” comes from the Greek word “*pharmakeus*” (which is where we get our word pharmaceuticals). It refers to a druggist, pharmacist, one who makes spells from natural or chemical enhancements. Typically, these druggists were involved in the occult and used their concoctions, or “spells” to help others breach spiritual lines gaining some level of access to the supernatural realm. In our day-and-age, this likely refers to the drug dealers and drug traffickers.

“Idolaters” addresses those who render religious homage to an image, to a god, to a spirit, or to an idea or governing principle, excepting the worship of **Yahweh**, of course. But here is the twist, according to the **Codex**, sexual immorality (“*porneia*”), moral impurity, passion, evil desire, and avarice (extreme greed laced with deceit) is idolatry.²

Again, this string of nouns communicates that God is not talking about behavior perse, but a lifestyle or existence. It speaks of those whose personhood is identified by murder, sexual trafficking, drug dealing or drug trafficking, and those whose lifestyle is defined by idolatry (which captures so many people in our day-and-age).

The Verb

There is only one verb in this list, and it is the word “*bdelusso*” translated as “abominable” in most Bibles. This word is rendered in the *perfect passive participle*. It is derived from the Greek word “*bdeo*” which means to stink or to detest. Perhaps it should be translated as “detestable” instead of abominable. These are those who in the past (the *perfect* tense) have been caused to being detestable (the *passive* voice) and they continue to be detestable or stinky (the *participle*). In the nostrils of God, they are stinking, and in all they do they are being detestable.

The use of the *passive* voice is somewhat alarming. Though an outside exertion of force, likely the efforts of the demonic, they have been caused to being detestable or stinking.

¹ **Matthew 5:21-22**

² **Colossians 3:5**

The Greek word is used only one other time in the **Codex**, in **Romans 2:22** where the Spirit is addressing the hypocrisy of those within His own household. He says:

Romans 2:22

You, **you** who are **now** saying, **are now saying**, it is wrong to **now** commit adultery, but do you **now** commit adultery? You, **you** who are now choosing, **are now choosing** to *detest* idolatry, but do you now **use** items stolen from pagan temples?

A variation of this word “*bdelusso*” is “*bdeluktos*” and it is used to address those God sees as detestable because they are hypocrites, they profess to know God, but they don’t because in their deeds they don’t live as if He is **Yahweh Adonai**, the **Alpha** and **Omega**, the **Beginning** and the **End**.

Titus 1:15-16

To the pure, all things are pure; but to those who have been caused to being defiled and unbelieving, nothing is pure, but both their mind and their conscience have been caused to being defiled. They **now** profess to know God, but by their deeds they choose to **now** deny Him, **now** being **detestable** and disobedient and worthless for any good deed.

There is one other variant of the word “*bdelusso*,” and that is the word “*bdelugma*,” and it is used, not surprisingly, in connection with the Beast and the Harlot and is translated in most instances as “*abomination*.”

Matthew 24:15-17

Therefore, when you *may* see the **ABOMINATION** OF DESOLATION which was caused to being spoken of through Daniel the prophet, standing in the holy place (the one **now** reading is commanded to **now** understand), then those who are in Judea are commanded to **now** flee to the mountains.

Mark 13:14

But when you *may* see the **ABOMINATION** OF DESOLATION standing where it **now** should not be (the one **now** reading is commanded to **now** understand), then those who are in Judea are commanded to **now** flee to the mountains.

Revelation 17:4-5

The woman was being clothed, by choice, in purple and scarlet, and caused to be adorned with gold and precious stones and pearls, **now** having in her hand a gold cup **now** being full of **abominations** and of the unclean things of her immorality, and on her forehead a name was caused to be written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE **ABOMINATIONS** OF THE EARTH."

And then it is used only one other time, circling us back around to the hypocrites who act as if they know God but do not.

Luke 16:14-15

Now the Pharisees, lovers of money, are **now** listening to all these things and were scoffing at Him. And He said to them, "You **now** are those who are **now** justifying yourselves in the sight of men, but God **now** knows your hearts; for that which is highly esteemed among men is *detestable* in the sight of God.

So, what do we conclude about those who in the past have been caused to be detestable and who continue to be detestable or stinky? It is all attached to this idea of spiritual hypocrisy, and detestable acts where a person puts forth the impression that they know God, but they do not. Their deeds do not match their words. On-the-one-hand they speak of God as if they are the authority but on-the-other-hand they deny him by their lifestyle. They do not live as little children dependent upon **Yahweh** for all things all the time. Rather, they are dependent upon their system of religion for all things all the time.

These are those who continue to be stinky or detestable, and an abomination in the sight of God.

The Adjectives

The adjectives (cowardly, unbelieving, all liars) describe those who never let Christ be their liberator, their Savior. Like those who are stinking and being detestable, this addresses those who cry out "*Lord, Lord*" yet He does not know them. This addresses the "Called" as well as the "Called and the Chosen" – those who are **NOT** now worshipping in the Sanctuary. In other words, it describes those in the household of God who never dug down deep in their soul and chose to become a little child who lives free. They never chose to become a son of God, one of the intrepid **Called and Chosen and Faithful** ones.³

As we go through these three adjectives (cowardly, unbelieving, and all liars), we will find that it does not necessarily describe three different types of people, but three different aspects or dimensions of those who are stinking and being detestable. In that regard, some of these descriptions blend so well with each other that it is hard to tell when one attribute stops and the other begins. So, let's keep that in mind as we go through this composition.

³ See **Matthew 7:21-23; 18:3; John 1:12-13**

Cowardly

The translations render the Greek word “*delios*” as “*cowardly*,” or in other translations the “*fearful*.” “*Delios*” is derived from the word “*deos*,” which means “*dread*.” So, it captures the idea of a person who lives in constant dread of what might be instead of living in a confident hope that is anchored in **Yahweh**. This verb is only used in two other places (**Matthew** and **Mark**) in telling the same story of that time the disciples were caught in a fierce storm on the Sea of Galilee while Jesus was fast asleep in the boat. Reading the story, it is somewhat of a comedic scene. Those who were experienced sailors who made their living on the sea were freaking out while Jesus was sound asleep, resting peacefully in the boat, even though the boat was being swamped with the waves.

Matthew 8:25-27

And they were coming to Him and woke Him, **now** saying, “you are commanded to save us, Lord; we are choosing to **now** perish!” He **now** says to them, “Why are you **now** *cowardly* {i.e., why do you live in dread}, you of little faith, ***you of little faith?***” Then caused to be arising, he rebuked the winds and the sea, and it became, by choice, perfectly calm. The men were amazed, **now** saying, “What kind of a man **now** is this, that even the winds and the sea **now** obey Him?”

The use of the *present* tense in this passage is like a stomach punch, or a slap in the face. Clearly the Spirit of God is talking to each of us in our now and He wants us to understand that this story is about our lives and not just a retelling of a past event. It is a strong message for all of us who live in dread of what is happening in our lives. It is a strong **WARNING** to those who are not believing in who Jesus says He is and who we are to Him.

One of the names of God is **Yahweh Shalom**, **Yahweh** who is our peace. This name was given to Gideon when he met the Angel of **Yahweh** and Gideon found himself terrified. “*When Gideon saw that he was the angel of Yahweh, he said, “Alas, O Yahweh God! For now I have seen the angel of the Yahweh face to face.” Yahweh said to him, “Peace to you, do not fear; you shall not die.” Then Gideon built an altar there to Yahweh and named it Yahweh Shalom {Yahweh Peace} ...⁴*

In **Isaiah 9:5**, the Spirit identified the coming Messiah as the one who would be called the “Prince of Peace” – in Hebrew, the “*Sar Shalom*.” Jesus is our Prince of Peace and His name is **Yahweh Shalom**.

As the disciples in the boat demonstrated, **Yahweh Shalom** is a very hard name to bet our lives upon, especially when the waves of life are pounding us, and our boat seems to be filling up with water seemingly threatening our lives. In those moments, it does not seem to matter if we have vast experience on the sea and have survived many storms, it does not matter that Jesus is with us in the boat going through the storm with us, for our fear or our *dread* of what “might be,” overwhelms us.

This becomes even more problematic when the storm and the beating waves are not just a moment in time experience, but they go on and on and on and on in seemingly endless fashion and the waves tear from our lives so many things that we thought were good and necessary. Though we may survive the storm, those are not experiences we ever want to relive. Often, we come out of the storm traumatized,

⁴ **Judges 67:22-24**

filled with this sense of dread over what may be next.

As the prophet Jeremiah put it, *"I am the man who has seen affliction because of the rod of His wrath. He has driven me and made me walk in darkness and not in light... So, I say, 'My strength has perished, and so has my hope from **Yahweh**.' Remember my affliction and my wandering, the wormwood and bitterness. Surely my soul remembers and is bowed down within me."*⁵

Or as it is rendered in another translation: *"I am the one who has seen the afflictions that come from the rod of **Yahweh's** anger. He has led me into darkness, shutting out all light... I cry out, 'My splendor is gone! Everything I had hoped for from **Yahweh** is lost!' The thought of my suffering and homelessness is bitter beyond words. I will never forget this awful time, as I grieve over my loss."*

Through Jeremiah, the Spirit contrasts hope and dread as if they are opposing forces. However, the Spirit then communicates that if our hope is firmly anchored in **Yahweh**, who He says He is and who we are to Him, then we will have the ability to push away the overwhelming sense of dread and cling to hope. It seems that hope is the pathway down which we must travel to personally know the name **Yahweh Shalom** in order that we might no longer be among those who live in dread.

Lamentations 3:21-33

This I recall to my mind; therefore, I have **hope**. **Yahweh** 's lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness. "**Yahweh** is my portion," says my soul, therefore I have hope in Him. **Yahweh** is good to those who wait for Him, to the person who seeks Him. It is good that he waits silently for the salvation of **Yahweh**. It is good for a man that he should bear the yoke in his youth. Let him sit alone and be silent since He has laid it on him. Let him put his mouth in the dust, perhaps there is hope. Let him give his cheek to the smiter, let him be filled with reproach. For **Yahweh** will not reject forever, for if He causes grief, then He will have compassion according to His abundant lovingkindness. For He does not afflict willingly or grieve the sons of men.

Despite its moments of beauty, **Lamentations 3** is very hard to read and to stomach. It is filled with so much about us and about God that we simply do not like. The narrative does not fit into the nice boxes in which modern Christianity has placed God, though it is entirely consistent with what is revealed in the New Testament of our being aliens and strangers, exiles in this world, purposed to be, for lack of better words, detached somewhat, but not entirely, from our physicality.⁶ **Lamentations 3**, like **Hebrews 11:32-38** and **Hebrews 12:4-12**; **2 Corinthians 11:23-30**, and **1 Peter 4:12-19** all boldly profess this truth. But again, this is not something that we like to hear much less claim as our personal promise from Jesus.

Lamentations 3 captures the straining and groanings of a man who is being refined, purified, transformed by God, purposed to learn to live in hope and not dread. The process he must endure, however, is nothing short of terrifying.

⁵ **Lamentations 3:1-2, 18-20**

⁶ See **1 Peter 2:11**; **Hebrews 11:13**

Why does God do this to us?

We are all so filled with darkness, evil, rebellion, and dread (all those places in us that does not want Jesus to be our **I AM**), that He must become our enemy, the enemy to our flesh. He must go to war against us in order that He may destroy such rebellion. He must be our savior who saves us from ourselves. Practically, physically, emotionally, the process can be beyond awful and filled with *affliction, wandering, wormwood and bitterness*. But for those who see the process through, the outcome is wonderful. Such a person learns to live in peace and comes to know Jesus as their own Prince of Peace.

The words of the Spirit spoken through the prophet Jeremiah are intended to be a lifeline to all of us who look at our circumstances, and dread what might be:

“This I recall to my mind; therefore, I have **hope**. **Yahweh** 's lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness. "**Yahweh** is my portion," says my soul, therefore I have hope in Him. **Yahweh** is good to those who wait for Him, to the person who seeks Him.”

It seems that **hope** is something that is produced amidst terror, concurrent with deep suffering but which stands in contrast to dread. Many, however, reject hope and cling tighter and tighter to their dread, especially if they have experienced a lot of traumas in their life and have not ever addressed their traumas with the perspective of Jesus being the **Adonai**, while at the same time being their **Yahweh Raah** who, as their good shepherd, led them down those treacherous paths. They find it extremely hard to let go of the mental, emotional, spiritual, and physical habit of living in dread. But when we remember the truth about **Yahweh** and the truth about who we are to **Yahweh**, **hope** is birthed, and dread begins to flee. “**Yahweh** is my portion, therefore I have hope in Him.”

Romans 15:13

Now may the God of hope fill you with all joy and peace in the **now** belief, so that you may **now** abound in the **hope** by the power of the Holy Spirit.

With “*belief*” being prefaced with a definite article “*the*” and rendered in the *present active infinitive*, which communicates *purpose* in our now, the Spirit wants us to understand that hope is rooted in being grounded in the belief in the now, in every moment of now. In other words, no matter what “*might be*,” which is the anxious delusion about some conclusion over which we have no control, we are to stay grounded in our now. We are to hold firmly to the truth that **Yahweh** is our portion, “*His lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning.*” Great is His faithfulness “**Yahweh** is good to those who wait for Him, to the person who seeks Him.” This is “*the hope*” we can all possess; and more than just possess, we can *abound in the hope by the power of the Holy Spirit*.

Still there is an unalterable truth: for us to know the peace of **Yahweh**, we must be *willing* to let God war against our flesh so that He may secure our role as His son, so that we might be joint heirs with Jesus and one day share in His glory. But for now, we **MUST** share in His agony and suffering. As the Spirit

through the apostle Paul penned:

Philippians 3:7-11

But whatever things were gain to me, those things I chose to have counted as loss for the sake of Christ. More than that, I choose to **now** count all things to be loss **now** in view of the **now** surpassing value of knowing Christ Jesus my Lord, for whom I have been caused to have suffered the loss of all things, and I choose to **now** count them but rubbish so that I may gain Christ, and may be caused to be found in Him, not **now** having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, caused to **now** being conformed to His death; in order that I may attain to the resurrection from the dead.

We need to accept this truth and gird ourselves with this truth so we are no longer surprised by the fiery ordeals that we must undergo. Is it possible that when we endure the transformation process that we might even rejoice and be glad about it?

1 Peter 4:1-2

Therefore, since Christ has been suffering in the flesh, you are commanded to choose to have armed yourselves also with the same purpose, because he who has been suffering in the flesh chose to have ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

The Spirit seems to indicate that our suffering is a consequence of our having chosen to cease from sin (rendered in the *perfect middle indicative*), it comes as the answer to our desperate cries to know Jesus, to be set free, to be done with our old way of living and to know His life in ours.

1 Peter 4:12-15

Beloved, **Beloved**, you are commanded to not be surprised at the fiery ordeal **now** being, by choice, among you, which comes upon you for your testing, as though some strange thing is **now** happening to you; but to the degree that you **now** share the sufferings of Christ, you are commanded to **now** rejoice, so that also at the revelation of His glory you may be caused to rejoice **now** by choice with exceeding joy. If you are **now** caused to be reviled for the name of Christ, you are blessed, because the Spirit of glory and of God chooses to **now** rest on you.

It goes without saying that rejoicing during terror and trauma is not a natural reaction, but it is something that is birthed by the Spirit of God when we stand in "*the **now** belief*" and He fills us with joy and peace. So, what are we to now believe? When God takes us through trials and tribulations, sufferings

and trauma, He is blessing us. It may not feel like it, but He is actually blessing us, for He is helping us choose to no longer live in dread but to live in hope based on who He is and who we are to Him, a dynamic that will be fully understood at the revelation of His glory. To accomplish that task, He simply must remove all opposition that comes from deep within our being.

*“Now may the God of hope fill you with all joy and peace in the **now** belief...”* This phrase is rendered in the Greek *optative* mood, which expresses a wish or a desire. As always, **the source matters, the source is everything!** God must be the one to fill us with all joy and peace, and we must hold to the now belief in who He is and who we are to Him. He is **Yahweh** and He wants us to live as His son.

Given that this is expressed as a wish or a desire that will lead to *“the **hope**,”* we should boldly come before the Father and ask Him for that joy and peace. We should ask Him to cause us to be **willing** to let Him help us stand in the now belief. We should ask Him to let us know Him and experience Him as our *Sar Shalom*, our Prince of Peace, so that we might come to know His name, **Yahweh Shalom**, and be known by Him.

If we do not come to know Him by His name, **Yahweh Shalom**, if He does not become our *Sar Shalom*, our Prince of Peace, attempting to stand in *“the **now** belief”* is way too hard, burdensome, and often quite ridiculous. The waves, at times, just keep smacking us in the face over and over-and-over-again. Even though we may dodge, duck, dip, dive, and dodge a few of the waves, when we turn around, well, they smack us again. Before long, our boat is filled with water once again threatening our lives.

It is very easy to forget the purpose of the waves: God is giving us the opportunity to let Him put something to death so that we may know life. It is far too easy to surrender to fear, allowing ourselves to become terrified, believing we have suffered more than enough in this life and that we do not want to keep going through this terrible process.

Sadly, because of the trauma people have endured, far too many run from anything that will cause them pain. They make ask to know Jesus, but they never see the process through, and they never let God cause them to conquer their dread. The path is just too hard for them to endure. Instead, they take comfort in religion, in right and wrong, good and bad. They believe that doing good for God and doing good for others is their safe harbor to shelter them from the tumultuous waves of the sea.

Yet, Jesus, *“He **now** says to them, “Why are you **now** cowardly {i.e., why do you live in dread}, you of little faith, **you of little faith?**”⁷*

Ignoring his pleas, they cannot accept the idea that “salvation” is only kind of speaking about **ETERNITY THEN**, but mostly about securing our **ETERNITY NOW** which saves us and secures our **ETERNITY THEN**.

The Professionals keep the “salvation” conversation centered around avoiding hell or the Lake of Fire. But that is so wrong and misses the point entirely. Escaping hell and the Lake of Fire is a result of being saved, for sure, but it is not the point of salvation.

Salvation is about being saved from all that is in us that lives in dread and is stinking. Jesus wants to save us from everything within us that gives up and gives in and settles for a life of good religion and law (all that the Harlot has to offer to us). Salvation is about rescuing us from everything within out being that does not want Jesus to rule as our **Adonai**, our master, our **I AM**.

⁷ **Matthew 8:26**

God promises to give life to those who are *now* thirsting for Him, but the *cowardly* become unwilling to make the great exchange, that is they are unwilling to exchange their life for His. To them, choosing to die to live, being a living sacrifice, is too big of an ask and it scares them to such an extent that they are not willing to choose to receive the love of the truth so as to be caused to be saved. *“For this reason, God will **now** send upon them a deluding influence so that they will believe what is false, in order that they all may be caused to be judged who were not believing the truth but were taking pleasure in wickedness.”*⁸

In summary, the secret to living in **hope** and escaping a life filled with dread is to ask God to fill us with joy and peace in the now belief. That is the secret to knowing Jesus as our **Sar Shalom**, our Prince of Peace, and to knowing Him by His name **Yahweh Shalom**.

In contrast, the cowardly, those who live in dread, choose to live like a slave bound to the law instead of a free from the law like a son. They are terrified by the waves, they do not want to go through any storms, they do not want to endure suffering, and quite frankly many believe they have suffered enough in this life and so they choose to hold tightly to what they believe is their safe harbor: good religion.

Let’s stop here and we will pick back up with what the Spirit has to say about the unbelieving and the liars.

I am glad you “tuned in” and have been “ready to listen.”

⁸ 2 Thessalonians 2:11-12