

The Awakening

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Our Father's Word is one massive treasure box, Hebrew and Greek words being the gems. The exploration for these gems begins once the box is opened. Many jewels are hidden or undiscovered because the Hebrew and Greek words are difficult to translate into an equivelant English word. The Greek word we will be discussing is 'egeiro' (*eg-i'-ro*).¹ This word is an emerald because it is connected to our future hope; the hope of our resurrection from among the dead; our hope of awakening from our sleep. The deceiver has deceived many in the Church into believing that you go immediately to heaven, hell, paradise, limbo or purgatory when you die. This is not the case. The majority of Bible translations have been manipulated to conform to this doctrine, thereby distorting the truth by using words that cause ambiguity. The truth about death and life is written in Daniel 12:2; "and, many of the sleepers in the dusty ground, shall 'awake,'—these, *shall be* to age—abiding life, but, those, to reproach, and age—abiding abhorrence." Egeiro, when correctly understood, will seal Yahweh's truth about dying, sleeping and being awakened.

"In linguistics, **meaning** is what is expressed by the writer or speaker, and what is conveyed to the reader or listener. Meaning is inferred from objects or concepts expressed by words, phrases or sentences in semantics. Meaning is inferred from the current context as intended by the writer or speaker in pragmatics. Ambiguity² in meaning may cause confusion in what is conveyed, and lead to different interpretations of the current context." Ambiguity of meaning has occurred when Bible translators have translated, 'egeiro,' when in the context of death, as "raised from the dead," when they should have said, "awakened from the dead."

Homer³ used 'egeiro' as 'to awaken' from sleep.⁴ The writers of the Septuagint (The Old Testament, which was translated around 200 B.C. from Hebrew to Greek) used the Greek words, 'egeiro,' and 'ex-egeiro'⁵ to translate the Hebrew words, 'yaqats'⁶ and 'quwts'.⁷ "And

¹ 1453 εγειρω egeiro *eg-i'-ro*: Septuagint: Gen 41:4, 7; 49:9; Jda. 2:16, 18; 3:9, 15; 7:19; Judg 2:16, 18; 3:9, 15; 7:19; 1 Sam 2:8; 5:3; 2 Sam 12:17; 1 Kgs 11:14; 2 Kgs 4:31; 1 Chr 10:12; 22:19; 2 Chr 21:9; 22:10; 1 Esd 1:23; 2:1, 5f; 3:9; 5:43; 8:78; Jdt 10:23; 14:3, 13; Tob 6:18; Tbs. 8:4; 1 Macc 3:49; Ps 112:7; 126:2; Odes 3:8; 5:19; 9:69; Prov 6:9, 22; 10:12; 11:16; 15:1, 18; 17:11; 21:14; 28:2; Eccl 4:10; Song 2:7; 3:5; 8:4; Sir 10:4; 36:6, 14; 48:5; 49:13; Mic 3:5; Isa 5:11; 14:9; 26:19; 41:25; 45:13; Jer 1:12; 27:9; 28:11f, 39; 51:27; Lam 4:14; Ezek 21:33; 38:14; Dan 8:18; 9:2; 10:10; 11:25; Dat. 10:10; New Testament: Matt 1:24; 2:13f, 20f; 3:9; 8:15, 25f; 9:5ff, 19, 25; 10:8; 11:5, 11; 12:11, 42; 14:2; 16:21; 17:7, 9, 23; 20:19; 24:7, 11, 24; 25:7; 26:32, 46; 27:52, 63f; 28:6f; Mark 1:31; 2:9, 11f; 3:3; 4:27, 38; 5:41; 6:14, 16; 9:27; 10:49; 12:26; 13:8, 22; 14:28, 42; 16:6, 14; Luke 1:69; 3:8; 5:23f; 6:8; 7:14, 16, 22; 8:54; 9:7, 22; 11:8, 31; 13:25; 20:37; 21:10; 24:6, 34; John 2:19f, 22; 5:8, 21; 7:52; 11:29; 12:1, 9, 17; 13:4; 14:31; 21:14; Acts 3:6f, 15; 4:10; 5:30; 9:8; 10:26, 40; 12:7; 13:22, 30, 37; 26:8; Rom 4:24f; 6:4, 9; 7:4; 8:11, 34; 10:9; 13:11; 1 Cor 6:14; 15:4, 12ff, 20, 29, 32, 35, 42ff, 52; 2 Cor 1:9; 4:14; 5:15; Gal 1:1; Eph 1:20; 5:14; Phil 1:17; Col 2:12; 1 Thess 1:10; 2 Tim 2:8; Heb 11:19; Jas 5:15; 1 Pet 1:21; Rev 11:1

² 1. doubt about meaning: a situation in which something can be understood in more than one way and it is not clear which meaning is intended

³ Homer was a Greek poet who lived around 800 B.C.

⁴ Theological Dictionary of the New Testament Vol. II, pg. 333

⁵ 'egeiro' with the prefix 'ek.' 1825 εξεγειρω exegeiro *ex-eg-i'-ro*

Jacob awoke [yaqats]⁸ from his sleep, and said, Surely, Yahweh was in this place, And, I, knew it not" (Gen. 28:16); "...So Pharaoh awoke [yaqats],⁹ and lo! it was a dream" (Gen. 41:7); " So David took the spear, and the cruse of water, from near the head of Saul, and they went their way,—and no man saw, and no man knew, and no man awoke [quwts],¹⁰ for all of them were sleeping..." (1 Sa. 26:12)); "Then awoke [yaqats],¹¹ as one that had slept, Adonay, As a warrior exulting with wine" (Ps. 78:65)! The Theological Wordbook of the Old Testament gave us a definition of 'egeiro' by saying, "But it is Daniel {#Da 12:2} who gives the clearest expression of the eschatological hope of resurrection: 'And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.' The NT follows LXX [Septuagint] by using *egeiro* and *ex-egeiro* for the literal and figurative concepts of *yaqas* and *qîs*. P.R.G."¹²

In the New Testament, 'egeiro,' is translated 'awoke' in the following scriptures:

"...he [Yahoshua], was sleeping. And, coming near, they aroused [egeiro] him, saying, Master! save, we perish" (Mt. 8:24-25)!

"...that it is an hour already for you out of sleep to be wakened [egeiro]; for, now, is our salvation nearer than when we believed" (Rm. 13:11):

"...Awake [egeiro], you who sleep, Arise [anistemi]¹³ from the dead, And Christ will give you light" (Eph. 5:14 NKJV).

Egeiro means to 'awaken' from sleep. To awaken from sleep implies 'rising,' which is why translators have translated egeiro 'rise' or 'raised.' The Greeks have a word for rising, which is, 'anistemi,' as seen above but anistemi does not have the association with sleep as does egeiro. Anistemi comes from the root word, 'histemi' to stand. In our English translations we can not differentiate between the usage of 'egeiro' (awakening and rising) and 'anistemi' (rising) when they both have been translated 'raised:'

Ac 13:30 But, Yahweh, raised [egeiro] him from among the dead:

Ac 13:33 That Yahweh hath fulfilled, the same, for our children, by raising [anistemi] up Yahoshua: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee.

⁶ 03364 יָקַץ yaqats yaw-kats' 1) (Qal) to awake, awaken, become active: Gen 9:24; 28:16; 41:4, 7, 21; Judg 16:14, 20; 1 Kgs 3:15; 18:27; Ps 78:65; Jer 51:39, 57; Hab 2:7

⁷ 06974 קוּטַס quwts koots 1) to awake, wake up: 1 Sam 26:12; 2 Kgs 4:31; Job 14:12; Ps 3:5; 17:15; 35:23; 44:23; 59:5; 73:20; 139:18; Prov 6:22; 23:35; Isa 26:19; 29:8; Jer 31:26; Ezek 7:6; Dan 12:2; Joel 1:5; Hab 2:19

⁸ In Septuagint 'exegeiro.' 1825 ἐξεγειρω exegeiro *ex-eg-i'-ro*

⁹ In Septuagint 'egeiro.'

¹⁰ In Septuagint 'exegeiro.'

¹¹ In Septuagint 'exegeiro.'

¹² 904.0 יָקַץ (*yaqas*) awake. (RSV, ASV similar.) (904a) קָץ (*qîs*) awake. Hiphil only.

¹³ 450 ἀνίστημι anistemi *an-is'-tay-mee* 1) to cause to rise up, raise up

Egeiro, when used in association with death, should be translated, 'awakened' with the thought of the awakened party arising after being awakened, rather than 'raised.' Death is called sleep and in sleep there will be an awakening, resulting in rising and becoming active. Acts 13:30 should read, "But Yahweh, egeiro [awoke] him from among the dead." Why? Because all who have died (sleep) will be awakened to be judged in the resurrection. Death means a permanent end of all activity, while sleep means a pause in activity; activity resuming upon an awakening from sleep. Awakening from sleep (death) is our hope.

1 Corinthians chapter fifteen describes death as sleep and from our sleep we will be awakened to become active again, as was our Lord. Egeiro (awaken) is used twenty-three times and koimao¹⁴ (sleep) is used four times in this chapter. These two words are used together in the following verses:

" and, the tombs, were opened and, many bodies of the holy ones who had fallen asleep [koimao], awoke [egeiro]" (Mt. 27:52
"But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep [koimao]" (1 Cor. 15:20);

The Greek word anistemi, meaning 'arise, rise or raise up,' from the word, 'histemi' to stand, is not used in this chapter but we have the English words raised, risen, rise and rose used twenty-three times; awakened is never used! I will now translate egeiro, 'awakened,' which is its meaning, in 1 Corinthians chapter fifteen:

- (vs. 4) And that he was buried, and that he hath been awakened [egeiro], on the third day, according to the Scriptures,—
- (vs. 12) Now, if, Christ is proclaimed, that, from among the dead, he hath been awakened [egeiro], how say some, among you—resurrection of the dead, there is none?
- (vs. 13) But, if, resurrection of the dead, there is none, not even Christ, hath been awakened [egeiro];
- (vs. 14) And, if Christ, hath not been awakened [egeiro], void, after all, is our proclamation, void also, our faith,—
- (vs. 15) And we are found, even false—witnesses of God, because we have witnessed respecting God, that he awoke [egeiro] the Christ,—whom he did not awakened [egeiro], if, indeed, after all, the dead are not awakened [egeiro]!
- (vs. 16) For, if the dead are not awakened [egeiro], not even Christ, hath been awakened [egeiro];
- (vs. 17) And, if Christ hath not been awakened [egeiro], to no purpose, is your faith, yet, are ye in your sins!
- (vs. 20) But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep;

¹⁴ 2837 κοιμαω koimao *koy-mah'-o*; verses 6, 18, 20 and 51

(vs. 29) Else, what will they do, who are being immersed in behalf of the dead? If, not at all, are the dead to be awakened [egeiro], why are they even being immersed in their behalf?

(vs. 32) If, after the manner of men, I have fought with wild-beasts at Ephesus, what, to me, the profit? If the dead are not awakened [egeiro], Let us eat and drink, for, tomorrow, we die.

(vs. 35) But some one will say—How, are the dead awakened [egeiro]? and, with what kind of body, do they come?

(vs. 42) Thus, also the resurrection of the dead: it is sown in corruption, it is awakened [egeiro] in incorruption,

(vs. 43) It is sown in dishonour, it is awakened [egeiro] in glory, it is sown in weakness, it is awakened [egeiro] in power,

(vs. 44) It is sown a body of the soul, it is awakened [egeiro] a body of the spirit; if there is a body of the soul, there is also of the spirit:—

(vs. 52) In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and, the dead, shall be awakened [egeiro], incorruptible, and, we, shall be changed.

Sleep (death) and awakening from sleep (resurrection) is the very foundation of the Word of Yahweh. Yahoshua, upon Lazarus's death, spoke of him as sleeping; "...whom he had awakened [egeiro] from among the dead" (Jn. 12:1,9,17).¹⁵ Paul stated that Yahweh, awoke [egeiro] Yahoshua from among the dead (Acts 13:30) and "that Yahweh hath fulfilled, the same, for our children, by raising [anistemi] up Yahoshua: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee. And, in that he raised [anistemi] him from among the dead, no more destined to return unto corruption, on this wise hath he spoken—I will give unto you the faithful lovingkindnesses of David. Wherefore also, in a different *place*, he saith—Thou wilt not give thy man of lovingkindness to see corruption. For, David, indeed, unto his own generation having done service, by the counsel of Yahweh, fell asleep, and was added unto fathers, and saw corruption; But, he whom Yahweh hath awakened [egeiro], did not see corruption" (Acts 13:33-37). 1 Thessalonians 4:13, 15 states, "But we do not wish you to be ignorant, brethren, concerning them who are falling asleep...For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep." The first human to be awakened from the sleep of death, never to die again, was Yahweh's Son.¹⁶ All who have died are asleep, awaiting their awakening. The false teaching that humans are presently in heaven etc. contradicts the Word of Yahweh. Those that are sleeping, will be awakened from their sleep to stand up and be judged by Yahoshua.¹⁷ As Daniel 12:2 states, "and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence."

¹⁵ Jn. 11:11

¹⁶ "Be it known unto you all, and unto all the people of Israel: that, in the name of Yahoshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, awoke [egeiro] from among the dead..." (Acts 4:10).

¹⁷ Joh 5:22 For neither doth, the Father, judge anyone,—but, all the judging, hath given unto the Son: