

WILL THEY BURN

FOREVER?

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1. Introduction

As we begin this latest update of my article “Will They Burn Forever”, please note that wherever necessary, this update shall present Hebrew words and names. See my newest article, “Understanding The Biblical Presentations Of GOD and LORD”, for a detailed understanding of our need to apply the original context of the Word of “GOD” (ELOHIM), i.e., the WOE.

So, what is the reward of the wicked? Throughout ELOHIM’s word there is ample evidence that the wicked shall be punished for their deeds. Take the following scripture for example:

- Eze 18:4: “Behold, all **souls** are mine; as the **soul** of the father, so also the **soul** of the son is mine: the soul that sinneth, it shall die.”

And just so we are clear about what shall die, let’s allow the WOE to define what a soul is.

- Gen 2:7 And the LORD God (YAHWEH ELOHIM) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

So, the sum total of what constitutes a man, the body and the breath of life, is a soul. Some would take issue with this because of what has been defined to them as the spirit. And while this is a story for another time, please meditate on the following scripture.

- Ecc 9:5 For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

One form of spirit is our minds. Another is our breath (Job 27:3). When man dies the first death, his thoughts die with him. The breath of life returns to ELOHIM who gave it. There is a form of death (the first death) that shall befall all mankind.

- Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

As the scripture teaches, this death awaits all of us, whether we have sinned or not. Keep in mind that after this first death is the judgement for all, which shall be for or against. Adam was told the following words that provide the background for this.

- Gen 3:19 In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; for out of it wast thou taken: **for dust thou art, and unto dust shalt thou return.**

With this background, what then is the death that awaits a sinner. It must be important because the prophet Ezekiel was commissioned by YAHWEH ELOHIM to repeat and write more on this.

- Ezekiel 18:20: “**The soul that sinneth, it shall die.** The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

It appears that ELOHIM wanted to drive home this point about the soul that commits sin. As we all know, there are a lot of “New Testament” Christians out there. Although this study is not necessarily meant for them, in case one fitting that description might be reading this study, there is the following testimony:

- Rom 6:23: “**For the wages of sin is death; but the gift of ELOHIM is eternal life through YAHSHUA Christ our Lord.**”

So, we see that in both the old as well as the new, sin appears to bring about an obvious outcome, death. And notice how that the Apostle Paul provides clarity to what the Prophet Ezekiel was commissioned to write. He contrasts this death caused by sin to the gift of “eternal life”. So, this is not the physical death that all mankind shall partake in. In fact, this lines up perfectly with what the Prophet Ezekiel also wrote.

His writings present critical knowledge about righteousness and iniquity that we all must grasp.

- Eze 18:24 But **when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.**

In summary, YAHWEH ELOHIM, through the Prophet Ezekiel, says that when man turns from living in righteousness (obedience to ELOHIM's commandments – see Psalms 119:172), he shall die. But, which death? Let's read further.

- Eze 18:25 Yet ye say, The way of ADDONAY is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

The Children of Yisrael (COY) were no different from mankind in modernity. They don't seek the proper understandings of the WOE, and as such consider it to be unfair or non-applicable, and thus are disagreeable. This allows YAHWEH ELOHIM to teach a concept that the Apostle Paul was also led to write about. Note how YAHWEH ELOHIM explains HIS own words about "the soul that sinneth".

- Eze 18:26 **When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.**

YAHWEH ELOHOM now presents three elements that must precede the death of the soul that sins. These are 1) turning away from righteousness, 2) committing iniquity, and 3) dies in those iniquities. So, because a righteous man turns from his righteousness, and begins to commit iniquity, and then dies in his iniquity, for the iniquity he has done, he shall die.

Are we seeing this. This verse presents two deaths. First there is the death which the righteous dies in while still in his iniquity. This is the same death that we all are destined for. However, if we are righteous and turn from our righteousness and commit iniquity, and then die in our iniquity, there is another death awaiting us. This is the eternal death that is expounded all through the New Covenant. The Apostle Paul refers to this as sinning willfully (Hebrews 10:26).

In saying these words, we are presented with YAHWEH ELOHIM's merciful nature. Let's read the Apostle's full words about sinning willfully.

- Heb 10:26 For **if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,**

Having the knowledge of the truth is what leads us towards righteousness. We can only receive this knowledge as we begin to be obedient to the commandments of ELOHIM, as YAHSHUA made plain to those who see.

- Joh 14:15 **If ye love me, keep my commandments.** Joh 14:16 And **I will pray the Father, and he shall give you another Comforter,** that he may abide with you forever; Joh 14:17 *Even* **the Spirit of truth;** whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Through our obedience to ELOHIM (righteousness), we are given “the Spirit of Truth”. Once we are living in righteousness (also the knowledge of the truth) and turn from it, it is considered a willful act (“blasphemy of the Holy Spirit”). And yet, in HIS mercy, as testified by HIS words to HIS Prophet Ezekiel, YAHWEH ELOHIM has allowed for even a willful sinner to repent before the first death. If we die in our willful sin under these specific circumstances, there exists no hope. We shall then die the eternal death, which the WOE describes as the lake of fire in Revelations 20:14, to be discussed later.

Now, the issue at hand is not whether or not the sinner shall die, but the manner in which that soul that sins shall die, or put another way, how shall the wicked be “eternally” punished? I.e., shall this “lake of fire” burn forever, while the sinner is alive in it in an eternal state of burning, and as some teach, eternally being eaten on by worms?

Over the years, I have been in the presence of some who have shown that they have a great deal of knowledge and zeal for the word of the ELOHIM of Yisrael, who firmly believe that the wicked shall continually be punished forever in the “lake of fire”, being eaten on by those worms forever and ever.

There have been others who teach that there will be worms in the place where the wicked shall be burnt up, that shall not die as worms, but as another form through the evolution process.

If the first thought is true, those who “inherit eternal life”, or as those who follow this train of thought might put it, inherit “the good side of the Kingdom”, will watch loved ones who missed the mark suffer endlessly, “in the bad side of the Kingdom”. Yes, this is serious stuff.

This study is designed to take a look, from a variety of angles, and prayerfully rightly divide the word of truth. I believe that if we open our minds and our hearts to diligently walk through all the applicable, and yet relevant scriptures and testimony, an obvious conclusion should be reached and agreed upon that will either agree with one of these schools of thought, or on the other hand, present an alternate and prayerfully more Biblically provable conclusion on this subject.

With that in mind, let me say right up front that this study shall directly contradict the teaching of the two groups within the “Spiritual Yisraelite” family that have influenced my spiritual growth. Ofttimes when one challenges the teaching of a religious group, even one whose leadership and most members have been called to the knowledge of the Kingdom of ELOHIM, it is considered an attack. To me, this is a part of the weakness of our flesh. We must allow for the fact that the very least of those who have been called by the FATHER to HIS SON is capable of being opened to a light on a particular subject, based on individual study, that another may not have been; even one in leadership.

When this occurs and the matter is presented and studied, there should be joy within Spiritual Yisrael, which is the Body of Christ, the Household of Faith (HOF).

A fellow “spiritual Yisraelite”, once chided me to always “stick to the trunk, CHRIST, and you’ll never go wrong”. “Spiritual Yisraelites” is defined as those who have been called to the knowledge that the MESSIAH, Jesus (YAHSHUA) CHRIST, is the ELOHIM of Yisrael, and of the Old Testament (Covenant). These have also been called to the knowledge that the MOST HIGH’s seventh day Sabbath begins at sunset of the Roman day known as Friday and ends at sunset on the next Roman calendar day known as Saturday.

These also have been called to an understanding that the MOST HIGH's seven annual Holy Days, beginning with the Passover and ending with the Eighth Day which immediately follows the seven-day Feast of Tabernacles, present the MOST HIGH's spiritual plan for all mankind. With this calling these reject the man-made holidays that exist, with a knowledge that the entity being worshipped by these holidays is none other than Satan.

I believe the MOST HIGH's word, if all things are considered, reaches its own conclusion that can be seen by any "spiritual Yisraelite", who approaches it with a humble mindset. With this background in mind, I pray that this study is received in the spirit in which it is given. It is not to attack, but to share what may be a different observation based upon what is presented in the MOST HIGH's word.

One problem that hinders our potential agreement on subjects such as these is our acceptance or lack of acceptance of a common base. For example, some of us believe that the King James Version (KJV) of the Bible (also the WOE) is all that is needed to discover the truth on Biblical issues. There are many church groups that have this belief.

I for one have absolutely no problem with the KJV. However, I have come to recognize that all of the leading versions, including the KJV, have translational flaws somewhere. Regardless of our desire for this or that version of ELOHIM's word, one thing that we most agree on is that the signs of the times indicate that we are in the last days. If this is true then we must also believe in the ELOHIM of Yisrael's words to the prophet Daniel.

- Dan 12:4 But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end**: many shall run to and fro, and **knowledge shall be increased**.

We truly have greater knowledge today than ever before about ELOHIM's word. We know that the "law" (from Genesis to Malachi), was primarily written in Hebrew language, and the "testimony" (Matthew to Revelation) written primarily in Greek; and a little Aramaic sprinkled in. This we know. Some might say that no one today truly knows Hebrew, and this is a valid point. However, we need to remember what we do know.

The various versions were translated from the 15th century until now, which began only about 500 years ago. Materials and writings used from that date have been rather well preserved. The transcripts used by the translators of KJV are still with us today and we have been provided vast amounts of information with which to study and “rightly divide the truth”.

However, we must also not be so naïve of the fact that the KJV and other versions were translated based on a European perspective, rather than Hebraic.

An obvious example is KJV’s use of the word Easter in Acts 4. Easter had supplanted the Passover of YAHWEH in Europe during those days. Careful study will show that the word translated Easter is the Greek word, “Pascha”, which means Passover, which is consistent with other instances of the word Passover throughout the New Covenant. I believe KJV to be a good version, but not infallible. To not understand this closes our minds to the knowledge that the words of the ELOHIM of Yisrael promises will be available in the last days. The key is to prayerfully use wisdom in our seeking the truth of these matters.

With that being said, let us begin our journey. Any study in this subject must involve a look at several key words and/or phrases that significantly impact the thoughts of those seriously discussing this subject. These words include the following: 1) hell, 2) everlasting, 3) eternal, 4) worm, 5) death, 6) unquenchable, 7) the Kingdom (of ELOHIM, or Heaven), and 8) celestial & terrestrial. Likewise, there are key verses that are typically considered in a discussion on this topic. During this study we will look at most of, if not all of, these words and verses to rightfully divide the WOE.

It is my hope to present every angle possible that applies to this subject. As we venture down this path, we will look at Biblical evidence contained in certain phrases used on both sides of this discussion. In the end, we will focus on those phrases that appear to lean in one direction or another, prayerfully seeking the truth of the ELOHIM of Yisrael.

As we begin, we must also acknowledge that both sides of this discussion make valid points that should never be taken lightly. However, **we must also acknowledge that both sides of this debate cannot be Biblically correct.**

2. The Dreaded Worm

There is so much to cover on this subject that I found it difficult to know where to begin. So, I thought, why not just dive right in. There are several key verses that come to mind that spur this controversy. Several of them involve the use of the word “worm”. Note the following:

- Isa 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for **their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**
- Mar 9:44 Where **their worm dieth not,** and **the fire is not quenched.**
- Mar 9:46 Where **their worm dieth not,** and **the fire is not quenched.**
- Mar 9:48 Where **their worm dieth not,** and **the fire is not quenched.**

Each of these four verses also underscore the consistent fact that whatever this worm is, it shall not die, along with the fact that there is a fire that will not be quenched. I will discuss this fire in more detail later. But first, let’s deal with the dreaded worm. Isaiah 66:24 talks about men that have transgressed against YAHWEH ELOHIM. Again, whatever these men’s worm is, **it shall not die.**

One thought that must be raised here concerns immortality. Throughout the Bible, it appears apparent that of all ELOHIM’s earthly creations, only man has the potential for eternal life. In all that we read about the millennial reign of the MESSIAH (Revelations 20) and what shall occur after it (Revelations 21-22), the plan of ELOHIM is for ELOHIM (both YAHWEH and YAHSHUA) to one day live with those of mankind, who shall be changed from their mortal bodies into immortality (1 Corinthians 15:53).

Question! Shall there be worms feasting on the wicked that shall live forever, whatever it or they are? Now, these verses say that the worm either shall not die or “dieth not”. Notice also that each worm appears to be possessive to a particular individual. By that I mean that each of the men in Isaiah 66:24, as well as those referred to in Mark, seem to have their very own personal worm; not a group of worms, but “their worm”. The worm is always singular and possessive, never plural. This should raise a question in the mind of the serious WOE student.

Since being drawn into a form of spiritual Yisraelism, in hearing the two major schools of thought regarding this subject presenting opposing schools of thought, I have come to believe that there are serious flaws in both theories.

The first teaches that the wicked shall die the second death and be burned up. At which time their carcasses, as they lay in the grave, shall be eaten on by worms. However, they (the wicked) will be physically dead. According to this theory, the worm that “dieth not” are grave-dwelling worms that feed on dead flesh but eventually changes into another form of life. Job speaks to this issue.

- Job 21:23 **One dieth** in his full strength, being wholly at ease and quiet. Job 21:24 His breasts are full of milk, and his bones are moistened with marrow. Job 21:25 And **another dieth** in the bitterness of his soul, and never eateth with pleasure. Job 21:26 **They shall lie down alike in the dust, and the worms shall cover them.**

These verses appear to picture worms covering the bodies of both the good and the wicked, in the grave. Let us not forget however that this is the “first” death that all men must face, and not the lake of fire. Remember, we read earlier in Hebrews 9:27 how that “it is appointed unto men once to die”.

We know that a caterpillar is a worm that turns into a butterfly. Thus, according to this theory, the worm does not die, but evolves into another form of life.

First, according to the Word of the ELOHIM of Yisrael, the worm of Isaiah’s and Mark’s prophecies either “shall not die” or “dieth not”. A worm that changes into another form of life no longer exists. The new form of life now exists. At some point, that new form of life shall physically die. As a result, the worm that has evolved dies in the form of the newly evolved body and therefore, cannot meet the criteria as stated, a worm that either “shall not die” or “dieth not”.

In other words, a person dies the first death and is buried in Hades (hell, or the grave). The decaying body is eaten on by worms. Usually there will be many worms involved, not just one worm. These worms might later evolve into another species. Eventually this new species will die. Remember, to meet the Biblical definition the worm must be singular, and cannot die!

Another flaw in this theory is that if the wicked are “burned up”, there is no flesh left for the worms to eat. Thus, we must conclude that the WOE does not support this particular theory about the worm.

Now, let’s look at the second theory. It teaches that the wicked shall be changed into a form of spirit being, capable of being burned forever and eaten by worms for an eternity. This is the second death according to this theory. First, let’s rule out the thought that someone burning forever will be eaten by **worms**. Remember again, “their worm shall not die”. The scripture does not state that their **worms** shall not die. In recent years, those that support this theory began to teach that there shall be special types of worms capable of performing this, along with a special type of body that shall allow this. This is not written. If we are to “rightly divide the word of truth”, we must accept only what the WOE says.

In recapping, we have learned that ELOHIM’s word only says that one’s worm does not die, not one’s worms. ELOHIM’s word also says that worms do cover the bodies of buried flesh, in the grave. So, what then is the meaning of the sayings that their worm either “shall not die” or “dieth not”? Perhaps the answer may lie in the use of the word worm.

The word worm or worms is found in 18 different verses throughout the WOE. We earlier read four verses (Isa 66:24, Mar 9:44, Mar 9:46 and Mar 9:48) that include a fire that shall not be quenched. These verses speak to the fact that either “their worm shall not die” or “their worm dieth not”, and form a basis for the premise for the concept of burning forever in the lake of fire. The following five verses refer to a worm or worms that are, or give the appearance of, feeding on flesh.

- Job 7:5 **My flesh is clothed with worms** and clods of dust; my skin is broken, and become loathsome.
- Job 24:20 The womb shall forget him; **the worm shall feed sweetly on him**; he shall be no more remembered; and wickedness shall be broken as a tree.
- Isa 14:11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and **the worms cover thee**.

- Isa 51:8 For the moth shall eat them up like a garment, and **the worm shall eat them like wool**: but my righteousness shall be forever, and my salvation from generation to generation.
- Act 12:23 And immediately the angel of YAHWEH smote him, because he gave not ELOHIM the glory: and **he was eaten of worms**, and gave up the ghost.

Each instance appears to be referring to the first death and not the lake of fire. Job 7:1-10 speaks of man's appointment with the grave. If one reads Job 24:1-20, especially verse 19, it is obviously referring to the grave, the first death (more on this later). If one reads Isaiah 14:1-11 you see that this refers to the punishment of the King of Babylon in the first death. Isaiah 51:6-8 also describes the first death, as well as the first resurrection. Acts 12:23 describes the death of Herod, not the lake of fire. Again, this also is the first death.

Three verses speak of the worm in the form of a cankerworm or palmerworm.

- Joe 1:4 That which the palmerworm hath left hath the locust eaten; and **that which the locust hath left hath the cankerworm eaten**; and that which the cankerworm hath left hath the caterpillar eaten.
- Joe 2:25 And I will restore to you the years **that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm**, my great army which I sent among you.
- Nah 3:15 There shall the fire devour thee; the sword shall cut thee off, **it shall eat thee up like the cankerworm**: make thyself many as the cankerworm, make thyself many as the locusts.

These verses also do not appear to picture the lake of fire. That is 12 of the 18 verses. So far, only the four verses referring to the worm that either "shall not die" or "that dieth not" include a form of fire that shall not be quenched.

So, we have only four of the 12 verses thus far that could be referring to the lake of fire, only because the second part of each of these verses refer to the fire not being quenched. We will learn more on this later.

Let's continue with the remaining verses. Look at this verse in Jonah.

- Jon 4:7 But **ELOHIM prepared a worm when the morning rose the next day, and it smote the gourd that it withered.**

The gourd is a plant. Obviously, this is not referring to the lake of fire. Next Micah speaks to the following:

- Mic 7:17 They shall lick the dust like a serpent, **they shall move out of their holes like worms of the earth:** they shall be afraid of YAHWEH our ELOHIM, and shall fear because of thee.

The use of the word worms here is a metaphor for Yisrael and its enemies, and not the lake of fire.

Notice what Job says.

- Job 17:14 “I have said to corruption, Thou *art* my father: **to the worm,** *Thou art* **my mother, and my sister.**”

A careful study of the entire 17th chapter of Job shows that this verse is a part of a thought pattern referring to the first death and not the lake of fire.

The last 3 verses (Job 25:6, Psa 22:6 and Isa 41:14) appear to speak of a man as if the man is a worm.

- Job 25:6 **How much less man, that is a worm? and the son of man, which is a worm?**
- Psa 22:6 **But I am a worm, and no man; a reproach of men, and despised of the people.**
- Isa 41:14 **Fear not, thou worm Jacob, and ye men of Israel;** I will help thee, saith YAHWEH, and thy redeemer, the Holy One of Israel.

There is no reference to the lake of fire.

And so, of the 18 verses that contain the words “worm” and “worms”, only the four verses that state either “their worm shall not die” or “their worm dieth not” may possibly refer to the lake of fire. Most of us probably would agree on this. Yet remember, the word worm is singular in each of those four verses that may refer to the lake of fire.

Again, in order to rightly divide the word of truth we need to explore all avenues. There is one verse amongst the five that refer to a worm or worms that are, or give the appearance of, feeding on flesh, that could possibly have an implication of a singular “worm”, and not “worms” that continually feed.

- Job 24:20 The womb shall forget him; **the worm shall feed sweetly on him; he shall be no more remembered**; and wickedness shall be broken as a tree.

However, when one reads this verse in its context, the entire chapter describes evil doers who prey on the weak. In the preceding verse, we read:

- Job 24:19 “Drought and heat consume the snow waters: **so doth the grave those which have sinned.**”

Here we read that the wicked shall be consumed by the grave and in verse 20, the worm shall feed sweetly on him, in the grave. While there appears to be clear evidence that this verse is not speaking about the lake of fire, it does establish a precedent, that in the grave there does exist a concept of a singular worm feeding on a corpse as well as in other instances, “worms” feeding on corpses. However, if in fact this worm is feeding on a corpse in the grave as is the implication, I submit to you that this worm not only shall surely die, whether in the form of a worm or in the form of whatever its metamorphosis changes it to, this verse also is not referring to the lake of fire.

This leaves us with two sets of uses of the word worm (s) that need to be explored. Because it has been previously established that the four verses that describe the worm that either “shall not die” or “that dieth not” are open to debate, we shall first discuss the verses that appear to describe man as a “worm”.

Interesting enough, in each instance noted in these verses, the term “worm” is singular, never plural.

The first verse, Job 25:6, reads as follows: “How much less man, *that is* a worm? and the son of man, *which is* a worm?” Here, Bildad the Shuhite answered Job’s discussion noted in chapter 24 and above, basically describing the elements in and around the earth, the stars, the moon and unclean man, and being born of a woman, that all pale in comparison to ELOHIM. It is in this context that man and the son of man are described as a worm, which basically is his character.

In the second verse, Psalms 22:6, we read: “But I *am* a worm, and no man; a reproach of men, and despised of the people.” As we read the 22nd chapter of David’s Psalm, we note that in verse 16 the writer’s hands and feet are pierced and HIS garments are cast for lots in verse 18. The conclusion of the reading of this entire chapter must be that the person speaking prophetically through the voice of David is the MESSIAH HIMSELF, who in HIS despair over HIS persecution and crucifixion felt alone and despised, less than a man, a worm.

The third and final verse describing a man as a “worm” is Isaiah 41:14, which read: “Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith YAHWEH, and thy redeemer, the Holy One of Israel.” When I first read this verse, I truly thought that Jacob (Yacob) was being described as a worm. As I continued my study, I noted that in this chapter, the Holy One of Yisrael is asserting HIS power and authority while informing Yacob of HIS ultimate protection for Yacob/Yisrael. At times the Bible translators’ insertion of punctuations can insert a meaning other than what the writer originally intended. By inserting a coma after “Fear not”, the translator opens the thought pattern that perhaps Yacob is being referred to as a “worm”. However, when taken in the context that Yacob is simply admonished to have no fear in this instance, it certainly seems that he is not to fear his worm. Let’s read the verse with revised punctuation, which we all know was not in the original manuscripts, but added by the translators.

“Fear not thou worm Yacob, and ye men of Israel. I will help thee, saith YAHWEH, and thy redeemer, the Holy One of Israel.” In this rendering, Yacob and the men of Yisrael are told to fear not their “worm”. How then could this be possible? Why should Yacob be afraid of their “worm”? And, just what was their “worm”?

In the 3 preceding verses (Isaiah 41:11, 12 and 13), we read the following: “Behold, **all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing;** and **they that strive with thee shall perish.**”

(Verse 12) **Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught.** (Verse 13) **“For I YAHWEH thy ELOHIM will hold thy right hand, saying unto thee, Fear not; I will help thee.”** It is against this background that Yacob is told by the “Holy One of Israel” to fear not his “worm”.

Who or what then would Yacob be fearing here? Based on a reading of verses 11 and 12, it appears that those that sought to strive and war against Yisrael are pictured as a worm. This begs for the obvious question, why would these be pictured as a “worm”. Could it be that in striving and warring against Yisrael, they are also pictured as striving and warring against the “Holy One of Israel”? And as such, they are also being pictured as a “worm” that Yacob is told not to fear?

So, we see that it is possible that man in his wickedness, as well as his fleshly body, when compared to the greatness and power of ELOHIM and HIS righteousness, can be and is pictured as a worm.


I would dare say that thus far the evidence is inconclusive in that none of these 14 verses that speak of a worm, or worms, conclusively explain Isaiah 66:24 and Mark 9:44, 46 & 48. With that in mind let’s explore what we can about each of these.

Based on all we know from examining other scriptures, Isaiah 66:23 pictures the 1,000-year millennium period when the MESSIAH and HIS saints shall rule the earth. These saints shall have changed from corruptible to incorruptible bodies (1st Corinthians 15:52). Those who survived the destruction caused by the battle of Armageddon (Zechariah 14:1-16), as well as those who shall be born to their offspring throughout this 1,000-year period, shall be flesh and blood. Verse 23, as well as Zechariah 14:16, also describes how all flesh shall come and bow before YAHWEH on certain Holy Days in Jerusalem (Yerushalaim). Apparently, while attending these Holy Days, flesh and blood shall go forth and look upon the carcasses of men who transgressed against YAHWEH, during the millennium.

According to Revelations 19:20, only the beast and false prophet are tossed alive into a lake of fire just prior to the millennial rule of the MESSIAH. Then, Satan shall first be cast into a lake of fire (Revelations 20:10), and others whose names shall not be written in the Book of Life at that time after the “great white throne” judgement (Revelations 20:15), after the millennium.

As such, Isaiah 66:24 (which occurs during the millennial reign) may only be referring to the “carcasses” of the beast and the false prophet. Also, in looking at this verse, there are a few other things to consider. What exactly is a carcass? Does it refer a living body or a dead body.

The web based Free Dictionary by Farlex provides the following about carcass:

car·cass  (kär'kəs) *n.*

1. The dead body of an animal, especially one slaughtered for food.
2. The body of a human.
3. Remains from which the substance or character is gone: *the carcass of a once glorious empire.*
4. A framework or basic structure: *the carcass of a burned-out building.*

Merriam-Webster, by Encyclopedia Britannica defines carcass as follows:

Definition of CARCASS

- 1: a dead body : corpse; *especially* : the dressed body of a meat animal
- 2: the living, material, or physical body
- 3: the decaying or worthless remains of a structure <the *carcass* of an abandoned automobile>
- 4: the underlying structure or frame of something (as of a piece of furniture)

Examples of CARCASS

1. the rusting *carcass* of an old truck
2. <the *carcass* of a squirrel that had been run over>

Origin of CARCASS

Middle English *carcays*, from Anglo-French *carcas*, *carkeis*

First Known Use: 14th century

Related to CARCASS

Synonyms: bones, cadaver, corpse, corpus, corse [*archaic*], relics, remains, stiff

Related Words: mummy; carnage, carrion; ashes; deceased, decedent

According to Strong's Concordance the Hebrew word used here is *peger* (*peh'-gher*) (**H6297** – פגַר From H6296; a *carcase* (as *limp*), whether of man or beast; figuratively an idolatrous *image*: - carcase, corpse, dead body.

Based on most of the available information provided to us, the word used in Isaiah 66:24 literally describes a dead body or the remains of a dead body. I find it interesting that one of the definitions given is “the living material or physical body”, which means that the door remains open on both sides of the discussion, even though there is a stronger implication of a dead body. Generally, the 1st definition provided is the most widely accepted and the most fundamental usage of a word.

So, I thought why not look at least one more source. From Wikipedia we find the following:

carcass (*plural* **carcasses**)

1. The body of a dead animal
2. The body of a dead human
3. The framework of a structure, especially one not normally seen
4. (*nautical*) an early incendiary ship-to-ship projectile consisting of an iron shell filled with saltpetre, sulphur, resin, turpentine, antimony and tallow with vents for flame

I believe this appears to be leaning in the direction of a dead corpse. You be the judge. Now, if the scripture indeed is referring to a dead corpse, which by the way could also be ashes or a pillar of salt, why would their worm not die? I thought of the ashes because cremation has become so popular. This sort of got me thinking on a few things. Notice the following scripture:

- Mal 4:3 And **ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts.**

Whenever this takes place, the wicked shall be ashes under the soles of the righteous' feet. So, there is some precedent for the wicked turning into ashes. Also consider this verse.

- Jud 1:7 **Even as Sodom and Gomorrha**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example, suffering the vengeance of eternal fire.**

This is a verse I will use probably more than once in this article. So, as we consider the concept of a carcass, let's take a look back at something that occurred with Lot, during the destruction of Sodom and Gomorrha, which "are set forth as an example of the eternal fire".

- Gen 19:15 And when the morning arose, then **the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.** Gen 19:16 And while he lingered, **the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters;** YAHWEH being merciful unto him: and they brought him forth, and set him without the city. Gen 19:17 And it came to pass, when they had brought them forth abroad, that he said, **Escape for thy life; look not behind thee,** neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

First, note that the angel gave Lot three conditions to ensure that he and his family would not be consumed. These were: 1) "look not behind thee"; "neither stay thou in the plain"; and 3) "escape to the mountain". We don't know for sure, but 2 & 3 could very well be the same. Note this carefully. The penalty for breach of any of these was to be consumed, probably by a fire, that according to Jude 1:7, was "set forth as for an example, suffering the vengeance of eternal fire". Now notice what happened next.

- Gen 19:24 Then **YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHWEH out of heaven;** Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Gen 19:26 **But his wife looked back from behind him, and she became a pillar of salt.**

Here Lot was commanded that neither he nor his family were to look back. His wife did and was turned into a pillar of salt. And so, her carcass became a pillar of salt.

As I consider the carcasses of those who transgressed against YAHWEH in Isaiah 66:24, I can also picture the corpses of those men in the place known as Gehenna, outside Yerushalaim, which is where the “lake of fire” shall exist. Could these also have been consumed and turned into pillars of salt, or ashes, that all can see? Now consider that it is in this context that “their worm shall not die” or “dieth not”.

For a brief moment, let’s explore another thought. When man is referred to as a worm in Job 25:6, Psalms 22:6 and Isaiah 41:14, they metaphorically are pictured as either something less than a man, shameful, or something wicked. It was their character. The worm pictured in Isaiah 66:24 and Mark 9:44, 46 and 48 also can be metaphorically equated with a form of wickedness or a form of destruction for a wicked character that simply refused to change. I.e., their character “dieth not”. They have committed a form of “willful sin”, and did not repent before they died the first death.

There are scriptures that picture the ELOHIM of Yisrael pleading with HIS people to turn from their wicked ways. If one chooses to continue to live with a mindset of disobedience, after one has been enlightened to what constitutes sin, as well as the consequences thereof, one is now on a pathway to a form of sin that has become “unpardonable”. At that point, the unpardonable sinful nature cannot be quenched.

In Isaiah 41:14 the use of the word worm is metaphorically referring to those “that were incensed against” Yisrael (Isaiah 41:11). YAHWEH tells Yacob and the men of Yisrael to fear not these men, “thou worm”. Again, this is a Biblical metaphor. In Isaiah 66:24, Mark 9:44, 46 and 48, we also see Biblical metaphors. It may be that their evil characters shall not die, Or, “dieth not”.

Now, the worm that shall not die could also be pictured as the instrument used by ELOHIM to punish the wicked. Consider how ELOHIM used nations like Babylon and Assyria to punish Yisrael. Couldn’t these nations also be pictured as Yisrael’s worm? Could worm simply be a metaphor for the punishment which, like the lake of fire, shall not be quenched?

Now ask yourself a question. Was the fire that consumed Sodom and Gomorrah quenched? In considering this, remember that this event is given as an example of the suffering of “eternal fire”. Another question to be asked is this.

Is the phrase “suffering the example of the eternal fire” referring to the lake of fire, and in essence the same as the lake of fire, or the unquenchable fire? While pondering this question, remember that the eternal fire that consumed Sodom and Gomorrah served its purpose and no longer burns, or so we think.

Note this. Deuteronomy 4:24, 9:3, and Hebrews 12:29 all describe YAHWEH ELOHIM as a “consuming fire”. Deuteronomy 9:3 states that “as a consuming fire HE SHALL DESTROY” the nations that Yisrael was to face after they crossed the river Jordan. We know that YAHWEH is from everlasting to everlasting. Note this:

- Deu 33:27 **The eternal ELOHIM** *is thy* refuge, and underneath *are* the everlasting arms: and **he shall thrust out the enemy from before thee; and shall say, Destroy them.**

So, we see that HE is the eternal ELOHIM, i.e., an eternal “consuming fire”. As we look back to the saying, “their worm shall not die”, it is obvious that this worm has an element of fear, for its purpose cannot be quenched by those guilty of sin that “leadeth to death”. We will explore this further when we look at the latter part of the phrase, the “fire is not quenched”, later in this article.

3. Celestial Versus Terrestrial Bodies

Now, let's take a look at what type of change is promised to all, the wicked, and the righteous.

In discussing this thought with some knowledgeable persons that believe in the "burning forever" concept, I came to understand that some believe that at some point, all human flesh, the righteous and the wicked, shall all be changed into spiritual bodies. The wicked somehow will receive some form of new flesh, or spiritual body, that not only will burn forever, but also will allow some form of worms to eat on them forever. In hearing this teaching over the years, it has as a foundation the following verse from the Apostle Paul's letter to the Corinthians.

- 1Co 15:51 Behold, I show you a mystery; **we shall not all sleep, but we shall all be changed.**

Following the reading of this verse, teachers of this belief typically immediately state that "everyone shall be changed". Now, if read out of context, this verse could imply that all humans, the righteous and the wicked, will be changed. However, we must view this verse in its proper context, according to the WOE and not man.

First, we must understand that the Apostle is writing a letter to the Corinthians. Now I recognize that Paul's writings include instructions for all of us, not just the Corinthians. However, secondly, we must ask ourselves whether or not he is addressing all Corinthians. If he is not addressing all Corinthians, you would agree that his statement could not be inclusive of all human flesh, right?

Notice that he also said "we shall not all sleep". Who then is it that shall not sleep and what is their fate? Note what Paul said to the Thessalonians.

- 1Th 4:16 For **YAHWEH himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of ELOHIM: and the dead in Christ shall rise first:** 1Th 4:17 **Then we which are alive and remain shall be caught up together with them in the clouds, to meet YAHWEH in the air: and so shall we ever be with YAHWEH.**

Paul states plainly that "the dead in Christ shall rise" and "we which are alive and remain" shall "meet YAHWEH in the air". As such, isn't it implicit that it shall be those who are "alive in CHRIST" who shall not sleep?

Here again is Paul's use of the word "we". Yet, he identifies the "we" as those saints who will rise at the 1st resurrection. Let's take this one step further.

- Zec 14:3 **Then shall YAHWEH go forth**, and **fight against those nations**, as when he fought in the day of battle. Zec 14:4 And **his feet shall stand in that day upon the mount of Olives**, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zec 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and **YAHWEH my ELOHIM shall come**, and **all the saints with thee**.

These verses describe the return of the MESSIAH to claim HIS throne, on earth. Notice in verse 5 it states "YAHWEH my ELOHIM shall come, and all the saints with thee". All the saints here refer to the dead, and, those who were still alive with CHRIST at HIS appearing. The old is confirming the new and the new shall confirm the old, identifying who the "we" are.

I think that most of those that seek to "rightly divide the truth" recognize the necessity to study the context in which ELOHIM's word is presented. For instance, there are scriptures that are only attributable to Yisrael, such as the following.

- Eze 33:10 Therefore, O thou son of man, **speak unto the house of Israel**; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Eze 33:11 Say unto them, As I live, saith YAHWEH ELOHIM, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for **why will ye die, O house of Israel?**

There are other times when scripture only applies to either the 9-tribe nation of Yisrael or the 3-tribe nation of Judah (Yehudah), which were split after Solomon's son's actions caused the tribes to be split into the northern kingdom and the southern kingdom.

Notice the words written by the Prophet Hosea.

- Hos 4:1 **Hear the word of YAHWEH, ye children of Israel: for YAHWEH hath a controversy with the inhabitants of the land**, because *there is* no truth, nor mercy, nor knowledge of ELOHIM in the land. Hos 4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Hos 4:3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Hos 4:4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest. Hos 4:5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. Hos 4:6 **My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy ELOHIM, I will also forget thy children.**

The verses in Ezekiel 33 and Hosea 4 say a lot about the nation of Yisrael and the northern tribes, the House of Yisrael. There are other scriptures that are specific to certain nations and their fate. Yet the messages here are not our current discussion.

So, was the Apostle Paul speaking of “everyone” as he wrote the words in 1 Corinthians 15:51? One of the first things that I learned about Paul’s letters was that he is consistent to whom he is addressing in all of his books. Starting with the Book of Romans, let’s take a little walk with the Apostle Paul.

Notice the following verses:

- Rom 1:7: “To all that be in Rome, beloved of ELOHIM, **called to be saints**: Grace to you and peace from ELOHIM our Father, and the Lord YAHSHUA Christ.”

This is addressed to all those in Rome called saints. We know that all in Rome were not “beloved of ELOHIM”, correct?

- 1Co 1:2: “**Unto the church of ELOHIM which is at Corinth, to them that are sanctified in Christ YAHSHUA, called to be saints**, with all that in every place call upon the name of YAHSHUA Christ our Lord, both theirs and ours.”

- 2Co 1:1: “Paul, an apostle of YAHSHUA Christ by the will of ELOHIM, and Timothy *our* brother, **unto the church of ELOHIM which is at Corinth,** with all the saints which are in all Achaia.”
- Gal 1:2: “And all the brethren which are with me, **unto the churches of Galatia.**”

The above verses describe how Paul’s letters to those at Corinth and Galatia are only “unto the church” or “church of ELOHIM which is at Corinth” or “the churches of Galatia”. Now ask yourself a question, were all Corinthians or Galatians members of the church of ELOHIM? No! Note especially in the 1st letter to the Corinthians he states “**to them that are sanctified in Christ YAHSHUA, called saints**”. The consistency we are seeing appears to be overwhelming. Let’s continue.

- Eph 1:1: “Paul, an apostle of YAHSHUA Christ by the will of ELOHIM, **to the saints which are at Ephesus, and to the faithful in Christ YAHSHUA.**”
- Phi 1:1: “Paul and Timothy, the servants of YAHSHUA Christ, **to all the saints in Christ YAHSHUA which are at Philippi,** with the bishops and deacons.”
- Col 1:2: “**To the saints and faithful brethren in Christ which are at Colosse.**”
- 1Th 1:1: “Paul, and Silvanus, and Timothy, **unto the church of the Thessalonians which is in ELOHIM the Father and in YAHWEH YAHSHUA Christ:**”

What do these verses show? It should be obvious to all that the Apostle Paul only wrote to individuals that were “saints”, “sanctified in Christ”, and/or members of the “church”. Two points to note are that “sanctified” means to be set apart, while “church” means “called out ones” (eklesia). I believe that we can now agree that Paul only wrote to those who were called, meaning “saints”, “sanctified in CHRIST”, or members of the “church of ELOHIM”.

So, when Paul says “we shall not all sleep, but we shall all be changed”, he is not addressing everyone, and most certainly not the wicked. He is addressing a very specific group within the Corinthian community, the saints of YAHSHUA. Let’s read this in its context.

- 1Co 15:51 Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed**, 1Co 15:52 **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.** 1Co 15:53 For **this corruptible must put on incorruption, and this mortal must put on immortality.** 1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, **then shall be brought to pass the saying that is written, Death is swallowed up in victory.**

Paul’s words here are consistent with his letter to the Thessalonians, where he states the dead in CHRIST shall be raised first, and those who are alive will rise with them to meet YAHWEH in the air.

Now ask yourselves the question. Is the “we” identified in verse 51 different than the “we” identified in verse 52. I believe the answer is rather obvious. So, **Paul states that it is at the last trump that “we shall all be changed”**. Who then is it that is raised at the last trump? Who then is this dead that shall be raised incorruptible? Who then is it that shall be changed? The answer to all of this is obviously referring to the first resurrection, the resurrection of the saints, to whom Paul writes all his letters.

So, when Paul discusses the corruptible putting on incorruptible in verses 52 to 54, he is referring **ONLY** to those who will be raised **at the last trump**. I believe we can all agree at this point Paul is not saying that “everyone”, both the saints and the wicked, shall be changed.

Now, let’s take a closer look at this notion of corruptible versus incorruptible. First, what is meant by the phrase “this corruptible”? The word corruptible is translated from the Greek word *phthartos*, which has the following meaning:

G5349, φθαρτός, *fthar-tos*, From G5351; *decayed*, that is, (by implication) *perishable*: - corruptible.

In essence, if it is corruptible, it is something that won't last, it will perish. It is flesh. Let's allow the Apostle Paul to explain his words.

- 1Co 15:35 But some *man* will say, How are the dead raised up? and with what body do they come? 1Co 15:36 *Thou* fool, that which thou sowest is not quickened, except it die: 1Co 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: 1Co 15:38 But EL giveth it a body as it hath pleased him, and to every seed his own body. 1Co 15:39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds. 1Co 15:40 **There are also celestial bodies, and bodies terrestrial:** but **the glory of the celestial is one, and the glory of the terrestrial is another.** 1Co 15:41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. 1Co 15:42 **So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:** 1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 1Co 15:44 **It is sown a natural body; it is raised a spiritual body.** There is a natural body, and there is a spiritual body. 1Co 15:45 And so it is written, **The first man Adam was made a living soul; the last Adam was made a quickening spirit.** 1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1Co 15:47 **The first man is of the earth, earthy: the second man is YAHWEH from heaven.** 1Co 15:48 **As is the earthy, such are they also that are earthy:** and as *is* the heavenly, such *are* they also that are heavenly. 1Co 15:49 And **as we have borne the image of the earthy, we shall also bear the image of the heavenly.** 1Co 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of ELOHIM; neither doth corruption inherit incorruption.**

The Apostle walks through a myriad of opposite effects; 1) the flesh of men, beasts and fish; 2) celestial versus terrestrial; 3) the sun, the moon and the stars; and finally, 4) the natural and spiritual bodies. The natural body is flesh and blood, which cannot inherit the Kingdom of ELOHIM. But that does not answer the question of whether those who are not saints (“called out ones”), i. e., willful sinners, will somehow be raised to inherit some lower side of the Kingdom.

Yet, Paul says in verse 43 the “body is sown in dishonor”, and “it is raised in glory”. Does this appear to apply also to the wicked? You be the judge. We notice that Paul concludes this reasoning by stating that “flesh and blood cannot inherit the Kingdom of ELOHIM”. But Paul puts another spin on this in the following verses:

- 1Co 6:9 **Know ye not that the unrighteous shall not inherit the kingdom of ELOHIM?** Be not deceived: **neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of ELOHIM.**

Can Paul’s words be any plainer? “The unrighteous shall not inherit the Kingdom of ELOHIM”.

- Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that **they which do such things shall not inherit the kingdom of ELOHIM.**

Now note that Paul no where hints that there is some lower part of the Kingdom prepared for these. He says matter of factly these “shall not inherit the Kingdom of ELOHIM”. In short, sinners shall not inherit the Kingdom of ELOHIM. Those who have studied these things should be aware that by sinners, I refer to those who are “willful” and unrepentant sinners. Notice these words by the MESSIAH HIMSELF.

- Joh 3:3 **YAHSHUA answered and said unto him,** Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of ELOHIM.**
- Joh 3:5 **YAHSHUA answered,** Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, **he cannot enter into the kingdom of ELOHIM.**

Will the wicked ever be “born again” and “born of water and spirit” unless they repent? A student of ELOHIM’s word knows that the water is ELOHIM’s word, and the spirit represents a physical change from flesh and blood to a spirit being. Only those changed to celestial bodies can inherit the Kingdom of ELOHIM.

- Pro 18:4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.
- Job 14:14 If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come.
- Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Unless a man or woman becomes both “born again” and “born of the water and spirit”, they shall not enter the Kingdom of ELOHIM, nor shall they ever see it.

We read Ezekiel 18:4, 18, 24 and 26 earlier which spoke to the fact that “the soul that sinneth, it shall die”. We also read Romans 6:23 where the Apostle Paul spoke and said “For the wages of sin *is* death; but the gift of ELOHIM *is* eternal life through YAHSHUA Christ our Lord”.

Now if the wages of sin is death, and the gift of ELOHIM is eternal life, does this imply that the wages of sin is death through eternal life in a fire that shall burn eternally, while being eaten by worms eternally? The WOE here simply does not support that claim. Terrestrial bodies are born to die.

Again, the question is whether or not Biblical evidence exists that strongly infers this possibility. Up until this point, I believe we must acknowledge that based on what we have read, it does not exist.

- Mat 24:13 But **he that shall endure unto the end, the same shall be saved**. Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The change of bodies from the terrestrial to the celestial is all about being “saved”. This is spiritual salvation. Only the bodies of those who do what the MESSIAH warned them to do shall have their bodies of flesh and blood changed into the new spiritual bodies, in order for them to inherent and enter into the Kingdom of Heaven, when HE shall call them out from their graves at the last trump, the first resurrection.

4. The Fire and Brimstone

A key element of this discussion also centers on whether or not there will be an eternal fire that will continually burn forever. And if so, who if anyone will be in the midst of this fire, continually burning? I believe that the best approach is to look at all the applicable verses that deal with a subject and see where that takes us. It may take a while, but it is the more conclusive manner of presentation.

First, let's consider the relevant words that appear to be applicable. To my mind, I believe fire and brimstone are obvious. Yet, fire here is only relevant when used in connection with brimstone and the lake of fire. With that in mind let's look at verses that include brimstone as well as those that include the phrase, the lake of fire.

As such, brimstone appears in 14 verses in the WOE. Looking at these, it will become evident that there are four primary occasions in which YAHWEH uses fire and brimstone to destroy mankind. These are the destruction of Sodom and Gomorrah, the "Day of YAHWEH" at the beginning of the millennium, the gathering of Gog and Magog at the end of the millennium, and the lake of fire.

Note how the first instance of brimstone sets a tone, occurring with fire.

- Gen 19:24 Then **YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHWEH out of heaven;**

This familiar verse pictures the destruction of Sodom and Gomorrah, which will be spoke of often in relation to other verses we shall study, such as the next instance.

- Deu 29:23 *And that* **the whole land thereof is brimstone, and salt, and burning,** *that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which YAHWEH overthrew in his anger, and in his wrath:*

Deuteronomy 29:23 pictures a curse that shall come upon those of the COY as a punishment for following after other gods, after a covenant with YAHWEH had been renewed in the land of Moab. The cursed land is metaphorically pictured as having the same appearance that Sodom and Gomorrah had after its destruction.

Important to this article is the context within which the next instance was written.

- Job 18:15 It shall dwell in his tabernacle, because *it is* none of his: **brimstone shall be scattered upon his habitation.**

Here in the 18th chapter, Bildad the Shuhite describes the fate of the wicked (verses 5 & 21) that shall be brought before the MESSIAH (verse 14). Note the context.

- Job 18:5 Yea, **the light of the wicked shall be put out**, and the spark of his fire shall not shine. Job 18:16 **His roots shall be dried up beneath, and above shall his branch be cut off.** Job 18:17 **His remembrance shall perish from the earth**, and he shall have no name in the street. Job 18:18 **He shall be driven from light into darkness, and chased out of the world.** Job 18:19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings. Job 18:20 They that come after *him* shall be astonished at his day, as they that went before were affrighted. Job 18:21 **Surely such are the dwellings of the wicked**, and this *is* the place of *him that* knoweth not EL.

The issue to be considered here is whether or not this context pictures the first or second death. Whichever death, it is obviously not continual. The next instance bears a similar resemblance.

- Psa 11:4 YAHWEH *is* in his holy temple, YAHWEH's throne *is* in heaven: his eyes behold, his eyelids try, the children of men. Psa 11:5 YAHWEH trieth the righteous: but **the wicked and him that loveth violence his soul hateth.** Psa 11:6 **Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.**

This verse contrasts the reward of the wicked to that of the righteous (verse 7). Now this verse probably is referring to the Day of YAHWEH, as noted in Isaiah the 30th thru 34th chapters, and yet, in duality it may also be referring to the lake of fire. Yet it offers nothing in supporting our discussion on the nature of the eternal punishment of the wicked.

- Isa 30:33 **For Tophet is ordained of old**; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; **the breath of YAHWEH, like a stream of brimstone, doth kindle it.**

Here, the breath of YAHWEH is like a stream of brimstone. This verse also deserves a little more discussion on its context.

Verses 1-11 of chapter 30 describe Yisrael's rejection of the WOE. Yet in HIS mercy YAHWEH will break the vessel of their iniquity (verses 12-17). Therefore, YAHWEH will wait on those who cast aside idols and begin to walk in a strait path (verses 18-21). Then the blessings of YAHWEH shall be poured out (verses 23-29). Yet on Assyria HE shall rain fire and hailstones, which shall be kindled by HIS breath, which is pictured as brimstone.

Verse 33 refers to **Tophet, which is in the Valley of Hinnom**, where pagan sacrifices were held, where the fires burned consistently for evil purposes. This is the same place that the MESSIAH speaks of in the New Covenant with HIS use of the word Gehenna, the Valley of Hinnom, which the KJV and other translations translate as the word "hell". We shall read more on this later in this article.

The 30th chapter leads right into several other chapters that describe the Day of YAHWEH's vengeance, of HIS recompense, i.e., the "Day of YAHWEH". However, like the lake of fire, Isaiah 30:33 is a powerful metaphor and truth of YAHWEH's breath, pictured as brimstone. Remember that the fire and brimstone come from YAHWEH in heaven. Remember also, YAHWEH HIMSELF is "a consuming fire".

The next instance of brimstone, Isa 34:9, follows this same concept of the "Day of YAHWEH". And yet, a true understanding only comes with allowing the preceding chapter 33 to lead into it.

- Isa 33:10 **Now will I rise, saith YAHWEH; now will I be exalted; now will I lift up myself.**

The "Day of YAHWEH" represents a time when YAHWEH shall rise. From what we are reading, it shall immediately precede the first resurrection.

- Isa 33:11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. Isa 33:12 And **the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.**

- Isa 33:13 Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might. Isa 33:14 **The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Notice that it shall be the sinners in Zion that shall be fearful when YAHWEH rises. Then the question is asked as to who “shall dwell with the devouring fire”, also described as “everlasting burnings. The NASB asks who “shall live with the devouring fire”, also described as “everlasting burnings”. Shall these “everlasting burnings” burn forever? Is this describing the “lake of fire”, or some other fire?

Whatever it shall be, it is the precursor description of the brimstone we shall read about in chapter 34. Then we get the answer to the question as to who shall either dwell with or live with the fire and burnings.

- Isa 33:15 **He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;** Isa 33:16 **He shall dwell on high: his place of defence shall be** the munitions of rocks: bread shall be given him; his waters *shall be* sure. Isa 33:17 **Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.**

Based on this answer, it would appear that “shall live with” would be a better translation than “dwell with”. The righteous shall live without fear while the fire burns. They shall see the King and behold the land, Zion. They shall dwell on high. This references the return of the COY during the 1,000-year reign of YAHWEH on the earth. This fire that burns is not for them, but for them that shall be devoured (verse 11).

As we now prepare to read Isaiah 34:9, we are seeing a glimpse of what shall be described in further detail in chapter 34. Let’s take a closer look at Isaiah 34:9 in its context with the “Day of YAHWEH”.

- Isa 34:1 **Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.**

- Isa 34:2 For **the indignation of YAHWEH is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.**

First, we read that this is a message from YAHWEH about HIS indignation which shall be upon all the nations of the world whom HE shall destroy.

- Isa 34:3 **Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.**
Isa 34:4 And **all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.**

This same vision was given and described to John (Yochanan) by YAHSHUA.

- Rev 6:13 And **the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs,** when she is shaken of a mighty wind. Rev 6:14 And **the heaven departed as a scroll when it is rolled together;** and every mountain and island were moved out of their places.

We see the consistency of the Old and New Covenants about this future time. The Prophet Isaiah in fact spoke often about this.

- Isa 2:12 For **the day of YAHWEH of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up;** and he shall be brought low:
- Isa 2:19 And **they shall go into the holes of the rocks, and into the caves of the earth, for fear of YAHWEH,** and for the glory of his majesty, when he ariseth to shake terribly the earth. Isa 2:20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; Isa 2:21 **To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of YAHWEH,** and for the glory of his majesty, when he ariseth to shake terribly the earth.

When the Day of YAHWEH comes, the proud and lofty “shall go into the holes of the rocks, and into the caves of the earth, for fear of YAHWEH”, which is exactly what Yochanan wrote.

- Rev 6:15 And **the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;** Rev 6:16 **And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;** Rev 6:17 **For the great day of his wrath is come; and who shall be able to stand?**

Perhaps reading this opens our minds to understand that when we read of YAHWEH in the Old Covenant, we are also reading of YAHSUA of the New Covenant. For they are one and the same. YAHWEH became the LAMB, having come in HIS FATHER’s name of YAHSUA.

However, what is important to this article is that we understand that we are not reading about the lake of fire, but the Day of YAHWEH’s wrath. Continuing with Isaiah 34.

- Isa 34:5 For **my sword shall be bathed in heaven:** behold, **it shall come down upon Idumea, and upon the people of my curse, to judgment.** Isa 34:6 **The sword of YAHWEH is filled with blood,** it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for **YAHWEH hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.** Isa 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

Most have never heard of Idumea, which is where the descendants of Esau (Edom) later dwelt, who seemingly disappeared around 70 AD. History books confirm that they replaced the COY in Judea (Yehudea) who were either killed by the Romans, or escaped the Romans about that time. There shall be a reconning for Idumea during the wrath of the LAMB, YAHWEH/YAHSUA. The Prophet Amos prophesied how the COY shall possess Edom when they return to the land shortly after these events (Amos 9:11 – 12).

- Isa 34:8 **For it is the day of YAHWEH'S vengeance, and the year of recompences for the controversy of Zion.** Isa 34:9 And **the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.** Isa 34:10 **It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.**

The entire 34th chapter of Isaiah describes the “Day of YAHWEH's Vengeance” (verse 8), when HE shall return to the earth with vengeance. Notice in verse 10 that the brimstone and burning noted in verse 9 shall not be quenched day or night, and the smoke that goes up forever, and the land that shall lay waste forever. The question is, does the burning and brimstone last for an eternity, or does the statement that it “shall not be quenched” mean something else. Notice also that “it shall lie waste”. We shall return to this a little later.

Yet in verse 12, we see that no one survives. These chapters culminate with YAHWEH providing a way of escape for those who wait upon HIM in the wilderness (chapter 35).

- Isa 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. Isa 35:9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: Isa 35:10 And **the ransomed of YAHWEH shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**

The Day of YAHWEH's Vengeance ends with HIS return to Zion where there shall be joy and gladness. At this point, it appears that the fire and brimstone has ceased, or perhaps paused until the lake of fire at the very end after the second resurrection. The ransomed of YAHWEH shall return to Zion. This is the return of the COY to their land. Please read my article “In That Day, The Return of Yisrael” for a detailed study on the ransomed return.

The seventh instance of brimstone was written of by the Prophet Ezekiel.

- Eze 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, **and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.**

The entire 38th chapter describes the gathering of Gog and Magog to come against Yisrael in the latter days.

This continues into the 39th chapter. Verse 22 describes the method of punishment YAHWEH will use against Gog, Magog, and the other nations who are with them. Revelations 20:8 describes this as occurring at the end of the one-thousand-year rule of CHRIST when Satan is released to deceive the nations to come up against the camp of the saints at Yerushalaim. Verses 2 to 18 fully describe this time period. Notice what the following scriptures say of this occasion.

- Eze 38:11 **And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,**
- Eze 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith ADONNAY YAHWEH; **In that day when my people of Israel dwelleth safely,** shalt thou not know *it*? Eze 38:15 And **thou shalt come from thy place out of the north parts,** thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: Eze 38:16 And **thou shalt come up against my people of Israel, as a cloud to cover the land;** it shall be in the latter days, and **I will bring thee against my land,** that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Eze 38:17 Thus saith YAHWEH ELOHIM; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? Eze 38:18 And **it shall come to pass at the same time when Gog shall come against the land of Israel, saith YAHWEH ELOHIM, that my fury shall come up in my face.**

It shall be during the 1,000-year rule of YAHWEH/YAHSHUA and HIS saints, that the COY shall dwell in their land in safety. This is not “the Day of YAHWEH’s Vengeance”. It shall occur just prior to Satan’s final destruction.

With Ezekiel 38th chapter, we see the last of the Old Covenant on fire and brimstone. We probably can agree that these scriptures all primarily picture the destruction of Sodom and Gomorrah, the Day of YAHWEH (prior to the millennial reign of the MESSIAH), and the final battle before Satan is destroyed in the lake of fire (at the end of the millennial reign of the MESSIAH). The most intriguing of these scriptures to our discussion has to be the 34th chapter of Isaiah which describes the Day of YAHWEH. It also describes how this fire, brimstone and smoke shall not be quenched, and shall last forever.

Yet we have seen where the wicked are destroyed during this period and shall be ashes under the feet of the righteous (Mal. 4:3). While we do not see a direct reference to the lake of fire, there is an important connection that will be considered later as we look at the relevant verses of the “Testimony”. With this, let’s now turn our attention to the testimony and discern if it differs from “the law”.

- Luk 17:29 But the same day that Lot went out of Sodom **it rained fire and brimstone from heaven, and destroyed them all.**

This is the 8th instance of brimstone in the WOE and obviously testifies of the destruction of Sodom and Gomorrah. However, the next two instances provide an interesting and different view of brimstone.

- Rev 9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and **out of their mouths issued fire and smoke and brimstone.** Rev 9:18 **By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.**

Verses 17 thru 18 basically describe the same time as the 30th through the 34th chapters of Isaiah, providing an ultimate result of the destruction YAHWEH will bring during the Day of YAHWEH’s Vengeance. Notice verses 15 and 16.

- Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for **to slay the third part of men.** Rev 9:16 **And the number of the army of the horsemen were two hundred thousand thousand:** and I heard the number of them.

Now these verses show another view of this same event and provide a different source of the fire and brimstone that occurs on the Day of YAHWEH. These verses describe what is generally accepted as the armies of the east (Russia, China, and their allies) that YAHWEH gathers against the armies of the west (Western Europe and others). War is metaphorically pictured by Yochanan as fire and brimstone destroying one third of mankind coming from the mouths of this army. And notice how this chapter ends.

- Rev 9:20 And **the rest of the men which were not killed by these plagues yet repented not of the works of their hands**, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Rev 9:21 **Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.**

Those men who shall survive “the Day of YAHWEH’s Vengeance” shall not repent. This teaches us that this certainly is not the “lake of fire”.

The next occurrence is Revelations 14:10, which adds another view to the same event. However, we need to look at this verse in its entire context, for it is also describing the Day of YAHWEH, the same time as that described in Isaiah 30 thru 34 as well as the 9th chapter of Revelations.

- Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Rev 14:7 Saying with a loud voice, Fear YAHWEH, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Now, the European translators wrote “Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters”. The context of this verse tells us that Yochanan is writing about YAHWEH, or YAHSHUA (which is the FATHER’s name in which YAHWEH came). Why, because we know that it was YAHWEH “that made heaven, and earth, and the sea, and the fountains of waters”. And it says “for the hour of his judgment is come”, referring to “the Day of YAHWEH’s Vengeance”.

- Rev 14:8 And there followed another angel, saying, **Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.** Rev 14:9 And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,** Rev 14:10 **The same shall drink of the wine of the wrath of YAHWEH, which is poured out without mixture into the cup of his indignation;** and **he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:**

These verses describe a final warning to those on the earth who have the mark of the beast when YAHWEH returns.

- Rev 14:11 And **the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.**

Didn't we read the same result in Isaiah 34:9 and 10 where it read "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever". This is the Day of YAHWEH's Vengeance being written of now by the Apostle Yochanan. As we continue it shall become clear that this is not the lake of fire.

- Rev 14:12 **Here is the patience of the saints: here are they that keep the commandments of ELOHIM, and the faith of YAHSHUA.** Rev 14:13 And I heard a voice from heaven saying unto me, Write, **Blessed are the dead which die in YAHSHUA from henceforth:** Yea, saith the Spirit, **that they may rest from their labours; and their works do follow them.**

Notice that those on the earth who die in YAHSHUA at this time are blessed, those that have kept the commandments of ELOHIM and the faith of YAHSHUA. These are saints who no doubt **shall be raised at the last trump,** the first resurrection.

Verses 14 thru 20 metaphorically describe the Day of YAHWEH's Vengeance as a time when YAHSHUA is returning to this earth in a cloud, just as the angels said HE would when HE rose from Mount Olivet (of Olives) (Acts 1:9-11) in a cloud.

They speak of the reaping of the earth by the sickle in the hand of the “Son of Man” (YAHSHUA) (verses 15-19), which gathered the clusters of the wine of the earth (verse 19). The end result was as follows:

- Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of ELOHIM. Rev 14:20 And the winepress was trodden without the city, and **blood came out of the winepress, even unto the horse bridles**, by the space of a thousand *and* six hundred furlongs.

Notice how in verse 20 the blood shall be as high as a horse’s bridle. Contrast this with what we read in Isaiah 34:3, where the mountains shall be melted with the blood of the slain during this time.

But this must be emphasized once again about the Day of YAHWEH’s Vengeance. The events described in this 14th chapter shall occur just prior to, or perhaps at the very beginning of the thousand-year rule of the MESSIAH and the 1st resurrection. And, if in fact this fire and brimstone is the same as that we read about in Isaiah, the 34th chapter of Isaiah describes this as a fire and brimstone “that shall not be quenched” and “the smoke thereof shall go up forever”.

Notice that in verses 10 and 11, those who receive the mark shall be tormented with fire and brimstone day and night, the smoke of their torment ascended up day and night for ever and ever, and they have no rest day or night. The importance of this will become even clearer when we see the fate of Satan later.

The question yet to be answered is whether the fire and brimstone that burned during the Day of YAHWEH’s Vengeance continually burns after it has accomplished the task for which YAHWEH intended it. This question exists in spite of the conventional wisdom picturing the source of the fire and brimstone originating from man’s weapons of war in Revelations 9:16 and 17.

As we continue, recognizing that after the Day of YAHWEH’s Vengeance occurs, we read in the 19th chapter of Revelations of other important events that obviously shall occur just prior to the 1st resurrection. Verses 7 thru 9 speak of the marriage of the LAMB, whose wife shall “be arrayed in fine linen, clean and white: for the white linen is the righteousness of the saints” (verse 8).

Verses 11 thru 16 describe heaven opening and YAHSHUA's return on a white horse with the heavenly armies. Verses 17 thru 19 describe "the supper of the great ELOHIM". Note how the fowls flying in the heaven were invited to eat the flesh of men. We read earlier in Yeremiyah 7:33 the following "And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth".

The Prophet Ezekiel wrote the following:

- Eze 39:17 And, thou son of man, thus saith ADON YAHWEH; **Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.**

This was the Day of YAHWEH's Vengeance. Are we reading of the same event?

Consider this. If the fire and brimstone created by the Day of YAHWEH "shall not be quenched", does it continue through the days of the following event noted in the next occurrence of brimstone?

- Rev 19:20 And **the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.**

This is the first Biblical instance of the phrase "lake of fire". It shall burn with brimstone. And then the following shall occur.

- Rev 19:21 And **the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.**

Who is this remnant? Remember how that in Revelations 9:20 and 21 "the rest" of men who did not repent. This obviously is the conclusion of the events of the Day of YAHWEH's Vengeance, which shall occur at what appears to be the beginning of, or just prior to the beginning of the millennium reign of YAHSHUA.

Because of this timing, a question must arise as to whether this lake of fire in which the beast and false prophet are tossed, is also the same fire and brimstone that YAHWEH used to destroy the wicked during the Day of YAHWEH.

There does appear to be a direct connection with those whose carcasses are looked upon in Isaiah 66:24. However, there can be no certainty that it is two carcasses or a host of carcasses that are looked upon. Isaiah does not specify the number of the men whose carcasses are seen. Nor does the number really matter.

Let me ask a question. Will the wicked, who obviously die during the Day of YAHWEH (at least a third of mankind), along with the beast and the false prophet, be raised in the second resurrection? We must always keep the protocols of ELOHIM's word before us as we study these subjects. One such protocol we read earlier in Hebrews 9:27 where "it is appointed unto men once to die, but after this the judgment".

So, all men must die once. The judgment obviously refers to the resurrection of the dead, whether it is the first or second resurrection. So, consider this, those that died in the Day of YAHWEH must still face the judgment. Now if those whose carcasses seen in Isaiah 66:24 continued to live, i.e., be continually burning, and are continually being bitten by worms, their judgment has occurred and it is strongly implied that there is no need of a judgment or resurrection for them. Is this consistent with the prophetic word that consistently pictures all mankind being a part of one of the two resurrections to come? Remember the MESSIAH's words on this.

- Joh 5:28 Marvel not at this: for the hour is coming, in the which **all that are in the graves shall hear his voice**, Joh 5:29 **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

The MESSIAH says to us that "**all in the graves shall hear His voice**". A study of the Greek word translated damnation (krisis) here will show that it means a judgment for or against. So, we need to be clear about the fate of those we read about during the Day of YAHWEH, especially in light of the next instance of fire and brimstone.

- Rev 20:10 And **the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.**

Now we finally get to one of the Biblical verses that those who debate that the wicked shall burn forever use to confirm their view. However, there are a few points that need to be highlighted. First, the word “are” after “false prophet” is italicized, which most Biblical students recognize that the translators inserted into the script. So, we don’t know if the verse truly suggests that the beast and the false prophet remain in the lake of fire, or that they once were in the lake of fire. Keep in mind also that this fire may be the same fire that the wicked were destroyed in the Day of YAHWEH or Armageddon. If so, do the wicked that died in the Day of YAHWEH and/or Armageddon remain in the lake of fire burning forever?

What this verse does specifically state is that the devil “shall be tormented day and night forever and ever”. Now, Revelations 14:10 states that those that have the mark of the beast who drink the wine of the wrath of ELOHIM shall be tormented. It is implicit in verse 14:11 that this is also forever. Perhaps a brief study of the word forever may shed some light to our discussion.

The primary word used in the translated word forever is aion, which simply means age or age lasting. In Revelations 14:11 the word used is simply forever or aion, or simply age lasting. In Revelations 20:10 the phrase used is forever and forever, or aion aion, which means to the age of the age. The implicit usages show that the effect of the fire and brimstone on mankind is that it accomplishes its purpose until the second death. However, for the devil, its effect is longer. How long we do not know.

However here is some food for thought. It is also commonly portrayed that both Isaiah 14:12 to 14:20 and Ezekiel 28:12 to 28:19 describe Satan’s past, his desires, and his fate. If this is true note these verses.

- Isa 14:15 **Yet you shall be brought down to hell, to the sides of the Pit.** Isa 14:16 Those who see you shall stare and closely watch you, *saying*, Is this the man who made the earth to tremble; who shook kingdoms; Isa 14:17 *who* made the world as a wilderness, and destroyed its cities; *who* did not open the house for his prisoners?

- Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and **I will bring thee to ashes upon the earth in the sight of all them that behold thee.**

We shall revisit Ezekiel 28:18 in its context when we get to the Summary. Both of these instances describe the fact that whoever is being spoken of shall die like a man. If this is referring to Satan, his fate is to die and become ashes for all to see. This is what these verses describe.

As we continue, we read Revelations 20:14 earlier that described the lake of fire as the second death. Let's continue reading about this.

- Rev 20:15 And **whosoever was not found written in the book of life was cast into the lake of fire.**

These verses describe the fact that all the dead of the second resurrection not written in the Book of Life shall be judged worthy of the lake of fire. Conversely, there shall be those in the second resurrection who are written in the Book of Life that shall not be cast into the lake of fire. The 14th verse actually represents a metaphor showing death and the grave joining or becoming a part of the lake of fire.

- Rev 21:8 But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:** which is the second death.

Finally, the last instance of brimstone is the lake of fire which is the second death. Shall it be quenched?

This is the burning question that lingers with our thoughts on the fire and brimstone. We have seen the words “not be quenched” and “everlasting burnings”. Could the “lake of fire” where the beast and false prophet were tossed have accomplished their first death, went dormant, and was kindled again for the destruction of Satan and eventually those who shall suffer the second death in the same lake of fire?

5. Can The Unquenchable Fire and Brimstone Be Quenched?

What makes anything “unquenchable”? Is it that there is nothing or no one that can or shall quench it, or could it be a metaphor for something else? In considering this thought we must also understand another aspect of the fire in question. Is it eternal?

Let’s look further into this quenching. There are many Biblical verses that seem to suggest that the fire will not be quenched. But first let’s understand the meaning of the word quench. A common phrase many have heard is “quench not the spirit” (1 Thessalonians 5:19). Notice the Greek word used here.

“sbennumi; fut. *sbésō*. To quench, extinguish. Trans.: (I) Of light or fire with the acc. (Mat 12:20; Eph 6:16; Heb 11:34). Pass., to be quenched, go out (Mat 25:8; Mar 9:44, Mar 9:46, Mar 9:48; Sept.: Lev 6:12-13; Job 21:17; Isa 42:3). (II) Figuratively to dampen, hinder, repress, as in preventing the Holy Spirit from exerting His full influence, with the acc. (1Th 5:19; Sept.: Son 8:7).”

We see that the word can mean to extinguish, dampen, or to hinder. Is this alone what is meant by quench when considering the fire and brimstone? Let’s continue with an example.

- Eze 20:47 And **say to the forest of the south, Hear the word of YAHWEH; Thus saith YAHWEH ELOHIM; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.** Eze 20:48 And **all flesh shall see that I YAHWEH have kindled it: it shall not be quenched.**

Here we are told that YAHWEH will kindle a fire in the forest of the south that “shall not be quenched”, the Hebrew word “kabah”. A verb meaning to quench, to put out. It is used of a fire being extinguished). If it shall not be quenched, does this truly mean that this fire will continue to burn forever? Or, does it mean that the destruction of this forest is a certainty that cannot be stopped, particularly by man?

Verse 47 says that this fire “shall not be quenched” and shall devour every green tree and dry tree. The essence is that YAHWEH has said it. It shall happen just as HE said. It cannot be stopped or put out by anyone but YAHWEH.

Let’s read a few other examples.

- 2Ki 22:17 **Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.**
- 2Ch 34:25 **Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.**
- Jer 7:20 Therefore **thus saith YAHWEH ELOHIM; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.**

All three verses picture the same events. Here YAHWEH talks about HIS wrath that shall be kindled against the Nation of Yehudah that “shall not be quenched”. Does this mean that HIS wrath never ended? In 2 Chronicles 34:24-28 Yosiah is told through Hilkiah the Priest that YAHWEH’s wrath against Yehudah shall not be quenched. Yet, it will not occur against the faithful Yosiah. It will occur after his reign. However, it most certainly shall occur. ELOHIM’s wrath towards Yehudah for its bowing to other gods is certain. We know that Yehudah suffered captivity by the hands of Nebuchadnezzar of Babylon. This fate could not be quenched, even by faithful Yosiah. It did occur; and then it ended.

Let us consider the Biblical use of the words quench, quenched and unquenchable. These are prophesies of events to occur. Perhaps what the Almighty is simply saying is that the prophesied events shall occur without fail. At that point there is nothing that can be done to stop or put off the event. It shall occur and accomplish its intended purpose. However, most importantly, it does not necessarily mean that the event will last forever.

- Jer 17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; **then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**

The Nation of Yehudah, as we previously noted, burned the fires in the valley of Hinnom. Here Yehudah was warned of what would happen for sinning against the MOST HIGH's Sabbath. This verse further establishes the prophecies that result in Babylon's overtaking Yehudah and Yerushalaim. They sinned, and these promises of a fire that shall not be quenched was in fact not quenched. Yet, they did not last forever.

The following series of scriptures show that the destruction promised by YAHWEH could not be quenched by man, and was not quenched. It happened. Notice what the Prophet Ezekiel prophesied about this.

- Eze 21:1 And **the word of YAHWEH came unto me, saying,** Eze 21:2 **Son of man, set thy face toward Jerusalem,** and drop *thy word* toward the holy places, and prophesy against the land of Israel, Eze 21:3 And **say to the land of Israel, Thus saith YAHWEH;** Behold, **I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.** Eze 21:4 Seeing then that **I will cut off from thee the righteous and the wicked,** therefore shall my sword go forth out of his sheath against all flesh from the south to the north:
- Eze 21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver. Eze 21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort. Eze 21:23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. Eze 21:24 Therefore thus saith YAHWEH ELOHIM; Because **ye have made your iniquity to be remembered,** in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say,* that ye are come to remembrance, ye shall be taken with the hand. Eze 21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Eze 21:26 Thus saith YAHWEH ELOHIM; **Remove the diadem, and take off the crown;** this *shall not be* the same: exalt *him that is* low, and abase *him that is* high. Eze 21:27 **I will overturn, overturn, overturn, it:** and **it shall be no more, until he come whose right it is;** and **I will give it him.**

Here YAHWEH establishes that the destruction that shall not be quenched, shall occur in three phases. Yerushalaim shall be overturned, overturned, and overturned by Babylon. It is to be overturned until HE comes. Who then is HE? In other studies, we know that these prophecy of the coming of the true King, the MESSIAH known as YAHSHUA Christ. Notice how it happened.

- Dan 1:1 **In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.** Dan 1:2 And **YAHWEH gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of ELOHIM: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.**

This is the first siege of Yerushalaim by the King of Babylon.

- 2Ki 24:8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. 2Ki 24:9 And **he did that which was evil in the sight of YAHWEH,** according to all that his father had done. 2Ki 24:10 **At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.** 2Ki 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 2Ki 24:12 ... and **the king of Babylon took him in the eighth year of his reign.**
- 2Ki 24:14 And he carried away all Jerusalem, ..., save the poorest sort of the people of the land.

This is the second siege of Yerushalaim by the King of Babylon.

- Jer 52:1 **Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem.** And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. Jer 52:2 And **he did that which was evil in the eyes of YAHWEH,** according to all that Jehoiakim had done. Jer 52:3 For **through the anger of YAHWEH it came to pass in Jerusalem and Judah, till he had cast them out from his presence,** that **Zedekiah rebelled against the king of Babylon.**

- Jer 52:4 And it came to pass **in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem**, and pitched against it, and built forts against it round about. Jer 52:5 So **the city was besieged unto the eleventh year of king Zedekiah**. Jer 52:6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. Jer 52:7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain. Jer 52:8 But **the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho**; and all his army was scattered from him.

This is the third and final siege of Babylon on Yerushalaim. History details how Nebuchadnezzar, King of Babylon destroys the city and burned the temple. The point to be made here is that the prophecies spoken of in 2Kings 22:17, 2Chronicles 34:25 and Jeremiah 7:20, which “shall not be quenched”, did in fact occur during Jehoiakim’s, Jehoiachin’s and Zedekiah’s reigns by the hands of Babylon. They were not quenched; i.e., they could not be stopped at that point. However, neither did they continue forever as we picture forever. They lasted for an age and accomplished their purpose. However, food for thought, these events, when viewed in relation to Jeremiah 7:31, may be a type of the future Day of YAHWEH.

What about the testimony? Does it present a different version?

- Mar 9:43 And **if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:**

Remember, the word hell used here is translated from the word Gehenna, the Valley of Hinnom. Remember that the Nation of Yehudah sinned against the MOST HIGH by offering the fires to Molech there, while sacrificing its sons and daughters in this place. Let’s learn a little more about this place.

YAHSHUA is telling us all that the final version of Gehenna shall surely occur. Notice what the Prophet Jeremiah has to say about this Tophet and Gehenna.

- Jer 7:31 And they have built **the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not,** neither came it into my heart. Jer 7:32 Therefore, behold, **the days come, saith YAHWEH,** that **it shall no more be called Tophet, nor the valley of the son of Hinnom,** but **the valley of slaughter: for they shall bury in Tophet, till there be no place.** Jer 7:33 **And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.** Jer 7:34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. Jer 32:35 And **they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.**

It was a place that burned sacrifices of sons and daughters to Baal and Molech. It is fitting that the MOST HIGH chooses this place for the ultimate punishment of sinners that cannot be quenched. HE has called the end from the beginning.

- Mat 12:20 A bruised reed shall he not break, and **smoking flax shall he not quench, till he send forth judgment unto victory.**

I include this verse only because it may sum up the process of the use of unquenchable anything in the WOE. We are seeing a pattern of things, fire and brimstone included, that are unquenchable, that is, until the MOST HIGH quenches it by sending “forth judgment unto victory”. Man cannot quench it.

All these verses, and a few others (Mark 9:45, Yeremiyah 4:4, Yeremiyah 21:12, and Amos 5:6), refer to the fact that there will be a fire that will not or shall not be quenched, that is unquenchable. Yet, we must balance our thoughts based on the entire picture. Notice the following example of ELOHIM’s fire.

- Num 11:1 And *when* **the people complained, it displeased YAHWEH:** and YAHWEH heard *it*; and **his anger was kindled;** and **the fire of YAHWEH burnt among them, and consumed them that were in the uttermost parts of the camp.**

- Num 11:2 And the people cried unto Moses; and **when Moses prayed unto YAHWEH, the fire was quenched**. Num 11:3 And he called the name of the place Taberah: because the fire of YAHWEH burnt among them.

Here we see YAHWEH's anger which resulted in HIS fire consuming the complainers. We also see that when Moses, the intercessor, prayed to YAHWEH, YAHWEH quenched this fire.

Yet, we must consider whether the unquenchable fire is an indication that no one, including YAHWEH ELOHIM, will in fact quench the fire "that never shall be quenched". Maybe YAHWEH HIMSELF can shed some light on this. The term unquenchable occurs only twice in the WOE, and both instances are of the same occasion presented by two different views.

- Mat 3:12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; **but he will burn up the chaff with unquenchable fire**.

Notice in this parable, HE will "burn up the chaff with unquenchable fire". I ask a question. Is there a need for the fire to continue burning chaff forever, if the chaff is burnt up? Luke's version of this statement agrees with Matthew's version. Note the following:

- Luk 3:17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; **but the chaff he will burn with fire unquenchable**.

Let's consider a relevant fact about these two views. Mathew was an apostle and quite possibly an eye witness of these words. His version states that "He will burn up the chaff". Luke was not an Apostle and probably not an eye witness. He recorded eye witness accounts of others.

Another fascinating fact here is that both accounts use the same Greek word for "burn up" and "burn", "katakaio", which is defined by most exhaustive concordances as follows:

katakaíō; fut. *katakaúsō*, 2d aor. *katekáēn*, fut. pass. *katakauthēsomai* (Rev 18:8) and later *katakaēsomai* (1Co 3:15; 2Pe 3:10), from *katá* (G2596), an intens., and *kaíō* (G2545), to burn. **To burn, burn up, consume with fire** (Mat 3:12; Mat 13:30, Mat 13:40; Luk 3:17; Act 19:19; 1Co 3:15; Heb 13:11; 2Pe 3:10; Rev 8:7; Rev 17:16; Rev 18:8; Sept.: Exo 32:20; Lev 6:30).

The gist of the word “katakaio” is to burn up or to consume something with fire. So, even though the translators did not include the word “up” in Luke’s account, the word used implies the same message as Matthew’s account does. The chaff shall be burned up.

Could it be that the “unquenchable” nature of the fire applies only to man, and not to the MOST HIGH? Could it be that **only** YAHWEH can quench this particular fire? Yet, Mark 9:43 says the fire “will never be quenched”.

Again, will this particular fire never be put out, or is it that only YAHWEH can quench it?

We earlier read in Genesis 19:24 that “YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHWEH out of heaven”. Let’s understand this clearly.

The fire and brimstone that destroyed Sodom and Gomorrah came from heaven. What happened next? It burnt up Sodom and Gomorrah and the surrounding cities. What happened after that the scriptures do not say. However, based on existing evidence, the area where Sodom and Gomorrah existed no longer burns. Yet, the Book of Jude informed us, i.e., provides a testimony to us, that Sodom and Gomorrah “are set forth as an example, suffering the vengeance of eternal fire” (Jude 1:7).

If the fire is “eternal”, shouldn’t it still be burning, according to some beliefs? Again, what is the example here? Is the fact that Sodom and Gomorrah suffered from eternal fire any different than those that will suffer as a result of the fire that shall not be quenched?

What made the fire eternal in the first place?

We previously learned that the eternal fire lasts for an “age”. We should also be wise enough to recognize that it is the MOST HIGH who determines the length of time any “age” shall last.

Consider this. It was the MOST HIGH who established the “age” for a day, sunset to sunset, 24 hours. It was the MOST HIGH who established the “age” of the month, from one new moon to another. It was the MOST HIGH who established the “age” of the seasons (including “appointed times”, or “holy days”), a Sabbath, a jubilee, a prophetic year, etc., etc., etc.

Perhaps another protocol of the WOE can help our understanding here. Note the following:

- Ecc 12:7 **Then shall the dust return to the earth as it was: and the spirit shall return unto ELOHIM who gave it.**

We know that ELOHIM’s word explains that this form of spirit is simply the breath of life given to both man and beast by ELOHIM. We read Genesis 2:7 earlier how that “**YAHWEH ELOHIM formed man of the dust of the ground, and breathed into his nostrils the breath of life;** and man became a living soul”.

At man’s death, this breath, this “spirit”, returns to YAHWEH ELOHIM, who gave it in the first place. Isn’t it possible that this same principle may be in operation with the “eternal fire”? Remember that we discussed earlier that the word translated eternal simply means age-lasting, a time period defined only by ELOHIM.

We know that the eternal fire came from heaven from ELOHIM and burned up Sodom and Gomorrah. We know that it no longer burns in the place where those cities existed. It served its purpose, and from all appearances, returned to YAHWEH ELOHIM, who sent it in the first place. I.e., the fire was never quenched. It had to happen. It lasted throughout that “age” or time period as was intended by the MOST HIGH. Yet, it returned to HE who sent it in the first place.

We must forever remember this. The source of each Biblical instance of fire and brimstone was and will be the MOST HIGH ELOHIM of Yisrael.

This is true whether or not it directly came from heaven or the 200 million soldiers who shall be directed by the MOST HIGH to do HIS will. The Prophet Joel wrote of YAHWEH's army.

- Joe 2:11 And **YAHWEH shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of YAHWEH is great and very terrible; and who can abide it?**

We read of the number of this army in Revelations 9:16. This is the army that shall kill one third of mankind on the Day of YAHWEH's Vengeance.

It is the MOST HIGH who determines who suffers and for how long. Notice this example of the MOST HIGH's destructive power.

- 1Ch 21:10 **Go and tell David,** saying, **Thus saith YAHWEH, I offer thee three things: choose thee one of them, that I may do it unto thee.** 1Ch 21:11 So Gad came to David, and said unto him, Thus saith YAHWEH, Choose thee 1Ch 21:12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of YAHWEH, even the pestilence, in the land, and the angel of YAHWEH destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. 1Ch 21:13 And David said unto Gad, I am in a great strait: **let me fall now into the hand of YAHWEH; for very great are his mercies:** but let me not fall into the hand of man. 1Ch 21:14 So **YAHWEH sent pestilence upon Israel: and there fell of Israel seventy thousand men.** 1Ch 21:15 And **ELOHIM sent an angel unto Jerusalem to destroy it: and as he was destroying, YAHWEH beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of YAHWEH stood by the threshing floor of Ornan the Jebusite.** 1Ch 21:16 And **David lifted up his eyes, and saw the angel of YAHWEH stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.**

Then David and the elders clothed in sackcloth fell upon their faces. These verses show the MOST HIGH's punishment on Yisrael for David's sin. It also shows that the MOST HIGH is in total control of the length of time involved.

Now some might say that this punishment was not meant to last forever and does not fit in the category of “shall not be quenched”. However, what we do know is that the only example of the actual punishment of the vengeance of “eternal fire” pictures an actual event in the history of mankind. In this event, the wicked were “burnt up”. The fire no longer burns on those wicked men and women. So, what about the Kingdom of ELOHIM?

Does this only Biblical example picture Sodom and Gomorrah and other sinners in some dark corner of the Kingdom, while the righteous occupy another corner? The Biblical evidence of the unquenchable nature of the eternal fire that “shall not be quenched”, when studied in context, establishes that once the MOST HIGH’s words have established that an event shall occur, man cannot stop it nor quench it. It is in fact “unquenchable”. You can count on it.

Here again we must look at all things in their context. While I believe this study has shown conclusively that the wicked shall never burn forever and ever, we need to clear up one last detail, the Kingdom of ELOHIM.

6. The Kingdom of Heaven (ELOHIM)

Is there a good side versus a bad side to the Kingdom of ELOHIM, or of Heaven? If the wicked were to be burnt forever, will this possibly be in the bad side of the Kingdom? Is there such a thing? Well, I have read all the WOE verses that contain the phrase “Kingdom of ELOHIM” or “Kingdom of Heaven”. In each instance there is a concept that involves only the righteous obtaining or entering it. There is not one Biblical verse that implies that the wicked inherit some part of the Kingdom.

However, again, to fully grasp this concept, we need to explore all aspects of the subject. So, let’s look at the more potentially controversial verses first. There are two verses that speak about “the least in the Kingdom”. They are Mathew 5:19 and Luke 7:28. Note the following:

- Mat 5:19 **Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

This verse establishes that there shall be those both “least” and “great” “in the kingdom”. Of all the Biblical verses on this subject, this verse is the only one that could seem to imply that a bad side of the Kingdom does exist. However, we must understand the context and line it up with other Biblical verses. First, this dialogue is only between the MESSIAH and HIS disciples. Second, in verses 17 and 18 the MESSIAH asserts that the law cannot and will not pass until heaven and earth pass. Then, in verse 19 HE admonishes the disciples that if one breaks a least commandment and teaches others the same, one can enter the Kingdom. Yet that one will be at a lower status. Notice the very next verse.

- Mat 5:20 For I say unto you, That **except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

Here we note that if one’s righteousness does not exceed that of the scribes and the Pharisees, that one shall not enter into the Kingdom. Shall we interpret this to imply that they shall enter into the bad side of the Kingdom, while those whose righteousness exceeds the scribes and Pharisees shall enter into the good side of the Kingdom?

The MOST HIGH's Word does not say this. It is clear, "except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, **ye shall in no case enter into the kingdom of heaven**". So, even within the context in which one reads verse 19, we are taught that **there shall be some that shall not enter into the Kingdom of Heaven**, that is, according to YAHSHUA HAMASHIAC, the MESSIAH HIMSELF.

If one reads the entire 5th chapter of Mathew, one can see that the picture that HE is establishing with HIS disciples describes the spiritual nature that a true servant or priest of ELOHIM should strive for. Remember that the Nation of Yisrael was to be a priest nation. Yet it never did truly grasp the spiritual nature of the MOST HIGH's commandments and HIS appointed times (holy days). Here the MESSIAH is establishing "Spiritual Israel". In doing so HE is also establishing the fact that there will be some form of hierarchy in the Kingdom of Heaven.

Another important lesson of this text is meant for the true believer. While in this flesh, we are exposed in many ways. There may be "minor" commandments the true believer sometimes takes for granted. At times commandments such as those concerning the types of material to be worn in clothing as well as not touching the carcass of unclean animals, etc., are sometimes taken for granted and justified. As true believers we must constantly be on guard against disobeying these "least" of commandments, but also teaching others to do so.

Read carefully how HE continually says "Ye have heard that", and establishes what appears to be a more rigid course for the "Spiritual Yisraelite". Yet in fact HE is taking HIS followers into an understanding that it is in the heart and the mind that we become perfect. This growth will eventually establish the believer's place in the Kingdom. When the MESSIAH says "whosoever", it appears that HE is talking only of the called-out ones, who shall establish HIS church of the "New Covenant", "Spiritual Israel".

Now let's look at Luke's writing.

- Luk 7:28 For I say unto you, **Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of ELOHIM is greater than he.**

If the phrase “least” in the Kingdom referred to the lake of fire, can we say that someone that is “least” in the Kingdom, i.e., the lake of fire, is greater than Yochanan the Baptist? This would appear to be a little farfetched, don’t you think? What does the MESSIAH mean by “he that is the least in the Kingdom is greater than John the Baptist”? Perhaps the next two verses shed some light on this subject.

- Luk 7:29 And all the people that heard *him*, and the publicans, justified ELOHIM, being baptized with the baptism of John. Luk 7:30 But the Pharisees and lawyers rejected the counsel of ELOHIM against themselves, being not baptized of him.

Let me ask a silly question. Which is the greater baptism, that of Yochanan or that in the name of the MESSIAH? A rather obvious answer, I believe.

It appears that what the MESSIAH is simply saying is that those that are least in the Kingdom who have entered through HIM (i.e., those that were baptized and endured until the end “in HIS name”) are greater than those “baptized with the baptism of Yochanan”. That is not to say that both Yochanan and his followers shall not enter. Remember that Yochanan himself stated that “**HE that cometh after me is mightier than I**, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire*” (Mathew 3:11).

We know that HE, the MESSIAH, was and is much greater than Yochanan. There is probably another step in the process of salvation that Yochanan’s followers, and perhaps even Yochanan himself, must partake, that those baptized in the name of the MESSIAH may have already qualified for.

Remember also that each of the disciples are to rule over one of the 12 tribes of Yisrael. There is no indication or knowledge provided on Yochanan the Baptist’s role or reward in the Kingdom. As such, the disciples’ roles may be the greater due partly to a matter of timing and the MOST HIGH’s purpose. We all serve a purpose, some greater, some not so great.

Now let’s notice a few other verses that describe who shall enter into the Kingdom.

- Mat 6:33 But **seek ye first the kingdom of ELOHIM, and his righteousness; and all these things shall be added unto you.**

Who is it that is being told to seek the Kingdom first? Is it both the seeker of righteousness as well as the willful sinner? Remember what ELOHIM's word says of this willful sinner. We read in Hebrews 10:26 how that there remains no more sacrifice for sins for those who sin willfully after having received the knowledge of the truth. Note the follow-up verses.

- Heb 10:27 **But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.** Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of ELOHIM, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

These and other verses state that the “willful sinner” shall be devoured.

- Mat 19:24 And again I say unto you, **It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of ELOHIM.**

Initially I thought to myself “No comment appears needed here”. However, I ran into the following verses:

- Mar 10:23 And YAHSHUA looked round about, and saith unto his disciples, **How hardly shall they that have riches enter into the kingdom of ELOHIM!** Mar 10:24 And the disciples were astonished at his words. But YAHSHUA answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of ELOHIM!

The MESSIAH shows the difficulty of those with riches to enter into the Kingdom. Why? Because the greater the riches, the greater the worldly cares. We become more exposed to the world, which could cloud our judgment. We could begin to take chances, believing that tomorrow is another day of opportunity. Don't more riches present the appearance of more opportunities? If one is not extremely careful, the riches could become the essence of one's belief, and not the MOST HIGH.

Yet the subtle message is clear. There will be some that are rich that shall not enter into the Kingdom.

- Mar 4:11 And he said unto them, **Unto you it is given to know the mystery of the kingdom of ELOHIM**: but unto them that are without, all *these* things are done in parables:

Here the MESSIAH is discussing the favor that HE has bestowed on His disciples. Is it any different with the “called out ones”? I think not.

- Mar 10:15 Verily I say unto you, **Whosoever shall not receive the kingdom of ELOHIM as a little child, he shall not enter therein.**

Let me ask a simple question. Based on the MESSIAH’s statement here, what happens to that person who does not receive the Kingdom of ELOHIM as a little child? Isn’t it clear that this person shall not enter therein? Therein where? Into the Kingdom of ELOHIM. Is there a down side that suggests that if you shall not enter therein, you shall enter into another realm of the Kingdom? This, it does not say.

- Luk 8:1 And it came to pass afterward, that he went throughout every city and village, **preaching and shewing the glad tidings of the kingdom of ELOHIM**: and the twelve *were* with him,

The phrase “glad tidings of the Kingdom” speaks for itself, don’t you think? There is no sad side of the Kingdom, only happiness.

- Luk 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of ELOHIM. Luk 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. Luk 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening. Luk 9:30 And, behold, there talked with him two men, which were Moses and Elias: Luk 9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

In seeing the MESSIAH transfigured and speaking with Moses and Abraham, shining like the sun, they metaphorically saw the glory of the Kingdom of ELOHIM right before their eyes. And so shall it be in the Kingdom. Let's remember another important scripture.

- Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. Dan 12:3 And **they that be wise shall shine as the brightness of the firmament;** and they that turn many to righteousness as the stars for ever and ever.

So, we see that those in the Kingdom shall shine like the stars. There are many other scriptures that describe the change to be given to the righteous. I challenge anyone to show a verse in scripture that suggests such a change for the wicked.

- Luk 13:28 **There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Yacob, and all the prophets, in the kingdom of ELOHIM, and you yourselves thrust out.**

Ask yourselves a question. If Abraham, Isaac, Yacob and all the prophets shall be in the Kingdom of ELOHIM and another is thrust out, where is he? Those thrust out are not in the Kingdom. This could only happen at the time of the great white throne judgement after or at the end of YAHWEH's 1,000-year reign as those in the second resurrection stand before the judgment, where there shall be weeping and gnashing of teeth while they await their fate.

- Luk 16:16 **The law and the prophets were until John: since that time the kingdom of ELOHIM is preached,** and every man presseth into it.

Just what is it about the Kingdom of ELOHIM that separates it from the law and the prophets in the first place? Simply this, the MESSIAH. Notice how the MESSIAH responds to the inquiries about the Kingdom from the Pharisees.

- Luk 17:20 And when he was demanded of the Pharisees, when the kingdom of ELOHIM should come, he answered them and said, The kingdom of ELOHIM cometh not with observation: Luk 17:21 **Neither shall they say, Lo here! or, lo there!** for, behold, **the kingdom of ELOHIM is within you.**

For those who haven't researched it, the word "within" here is a mistranslation. The Greek word here is "entos", which can mean within, in your midst, or amongst. Certainly, the MESSIAH could not be telling the Pharisees that the Kingdom is within them; you know, those of whom we are told that to enter the Kingdom, our righteousness must exceed in order for us to enter into the Kingdom (Mathew 5:20). HE is emphatically saying to them that the Kingdom of ELOHIM is in their midst; HE is the Kingdom of ELOHIM on the earth. In fact, the very next verse provides the proof.

- Luk 17:22 And he said unto the disciples, **The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.**

Yes, HE, who shall reign over the Kingdom of Heaven, was at that time in their midst.

As we continue, we now see another characteristic of the Kingdom of ELOHIM.

- Joh 3:3 YAHSHUA answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of ELOHIM.**
- Joh 3:5 YAHSHUA answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of ELOHIM.**

The context of these two verses suggests that to be born again, one must be born of the water and of the spirit. **Without this, one cannot see or enter the Kingdom of ELOHIM.** Now consider this. If a sinner, being in the lake of fire, is considered to be also in the "bad side of the Kingdom", this would also make the sinner "born again" and, "born of water and the Spirit". Can this be true?

- Rom 14:17 For **the kingdom of ELOHIM is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**
- 1Co 4:20 For **the kingdom of ELOHIM is not in word, but in power.**

These two verses continue what we have previously read about the Kingdom of ELOHIM. It is righteousness. It is peace. It is joy. It is power. The one thing that it is not is iniquity and suffering. Notice the following verse.

- 1Co 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of ELOHIM; neither doth corruption inherit incorruption.**

Corruption (wickedness) does not inherit incorruption (the reward of the righteous). Other verses assert that only those that qualify will be in the Kingdom. So even being the least in the Kingdom is based on qualifying and being written in the Book of Life. However, as we note in the parable of the talents, some will be greater than others. We also noted that only the called-out ones will change from corruptible to incorruptible.

Now we come to the ultimate conclusion of the matter as only the MESSIAH can put it.

- Mat 7:21 **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.** Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Mat 7:23 And **then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

These verses establish both a precedent and a conclusion to the subject of the Kingdom of ELOHIM and its potential residents. Is this not conclusive enough for those who teach that the wicked shall inherit a bad side of the Kingdom, suffering in fire and eaten by worms? **Not everyone shall enter into the Kingdom. Only those that do the will of the FATHER in heaven shall enter into the Kingdom.** The MESSIAH establishes that there is only one way to get into the Kingdom. Notice what the reward is for those who do iniquity and that HE never knew.

- Jas 3:6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that **it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.**

This word hell is translated from both the Greek and Hebrew word Gehenna, the physical location for the lake of fire. It is not in the Kingdom. Those who enter this place cannot and shall not enter into the Kingdom. They shall die the second death.

And the only Biblical example of the second death is for the wicked to burn up and turn to ashes as the result of the ultimate fire and brimstone yet to come. Their reward shall not be the Kingdom of ELOHIM.

7. Summary

As we look back on this subject, one thing must be clearly communicated. The MOST HIGH's word, the WOE (the Bible), teaches two, and only two, conclusions for mankind. These are the Kingdom of ELOHIM or the Kingdom of Heaven, and, the lake of fire. This is consistently shown in many ways throughout the MOST HIGH's word. Remember the following verse in the Book of Revelations, which could easily have been called the Book of Conclusions.

- Rev 20:15 And **whosoever was not found written in the book of life was cast into the lake of fire.**

Notice the two choices. Either one shall be written in the Book of Life or one shall be cast into the lake of fire. Notice also that there is no hint that the two are somehow connected.

The purpose of this study was to gain a better understanding of the two choices. The first choice, the Book of Life, is synonymous with the Kingdom of ELOHIM. It is written in the WOE eight times. Notice the other seven verses.

- Php 4:3 And I intreat thee also, true yokefellow, help **those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.**

Notice the quality of those in the book of life.

- Rev 3:5 **He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life,** but **I will confess his name before my Father, and before his angels.**

Isn't it true that those that overcome and endure until the end shall enter into the Kingdom? Notice the following follow-up verses.

- Rev 3:12 Him that overcometh will **I make a pillar in the temple of my ELOHIM, and he shall go no more out:** and **I will write upon him the name of my EL,** and the name of the city of my EL, *which is* new Jerusalem, which cometh down out of heaven from my EL: and *I will write upon him* my new name.

- Rev 21:7 **He that overcometh shall inherit all things**; and I will be his EL, and he shall be my son.

Now continuing with the Book of Life.

- Rev 13:8 And **all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.** Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and **they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,** when they behold the beast that was, and is not, and yet is.

Notice the consistent contrasts in the MOST HIGH's word in these two verses.

- Rev 20:12 And I saw the dead, small and great, stand before EL; and the books were opened: and another book was opened, **which is the book of life**: and the dead were judged out of those things which were written in the books, according to their works.
- Rev 21:27 And **there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.**
- Rev 22:19 And **if any man shall take away from the words of the book of this prophecy, ELOHIM shall take away his part out of the book of life,** and out of the holy city, and *from* the things which are written in this book.

This is the New Yerushalaim, when the Kingdom shall be under the FATHER's reign. The contrast continues.

The reader will find the implications consistent with each verse. Just as we noted consistent language about entering into the Kingdom, we also see consistent language about the Book of Life and entering into the New Yerushalaim. The second choice, the lake of fire, is exactly the opposite.

One of the questions that has been raised is whether the two choices are continuously concurrent. Will the lake of fire exist for the entirety of the existence of both Kingdoms?

One of the keys to answering this question lies directly in the path to answering another question. What does it mean, “the worm that dieth not”?

The two most prevalent views that I have read on the worm both interpret this as meaning worms. One refers to the “worm” as grave dwelling worms that through metamorphosis change into another life form, such as the caterpillar and the butterfly. As such, the worms do not die. The other describes the “worm” also as worms.

However, this time the worms shall feed on the sinner in the lake of fire forever and ever. As we have noted, both theories incorrectly interpret the word worm to mean worms.

There are only three verses with the phrase “their worm that dieth not” and another verse with the phrase “their worm shall not die”. I believe we can agree that all four verses refer to the same circumstance. Consistent with each verse is the fact that the “worm” is presented possessive to whoever makes up “their”. The consistency of the use of the worm as both singular and possessive leads me to believe that the MOST HIGH’s meaning is clear.

It is singular and it is possessive to the individual sinner. This is what the MOST HIGH intended to say. There is no 2nd witness to either of the two theories in the MOST HIGH’s word.

In order to make either theory correct, thoughts must be added that simply are not articulated in the Bible.

Throughout our study of the celestial versus the terrestrial we noted the presentation of the contrast between the physical and the spiritual. The willful sinner is now spiritually dead and shall receive just wages, physical death for an eternity. For those who have eyes to see, we established that when the Apostle Paul stated “we shall all be changed”, he was not referring to all mankind, but only to those “called out” as saints.

The MOST HIGH's word is consistent in this. So, when the Bible speaks about being raised incorruptible, it is also talking only about the called-out ones, those whose names are written in the Book of Life. Besides, I would think we could agree that one cannot be incorruptible and also be in the lake of fire.

The Apostle Paul's concept and use of the word "we" should not be looked upon as any different than the Apostle Yochanan's use of the same word in 1John 3:2.

- 1Jn 3:2 Beloved, **now are we the sons of ELOHIM, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

Paul says we shall all be changed. The Apostle here speaks of those who shall be deemed "the sons of ELOHIM", who shall be like YAHSHUA when they shall see HIM as HE is, at the time of the first resurrection. He is not speaking of the condemned wicked, whose names shall not be written in the Book of Life.

In my study of the MOST HIGH's word, I have only seen the righteous speak of this change. This is plain talk. Job did it (Job 14:14). David did it (Psalms 17:15). Never have I seen such a change associated with the wicked sinner. Paul says it much stronger in Philippians 3:21.

- Php 3:21 **Who shall change our vile body, that it may be fashioned like unto his glorious body,** according to the working whereby he is able even to subdue all things unto himself.

Those to be changed here are the same ones that "shall be changed" in 1 Corinthians 15:51. Again, the only Biblical evidence of a change for the living in the Kingdom is to look like and be like CHRIST. Of this change, the wicked have no part.

There simply is no verse that shows the wicked sinner being changed into anything in the "eternal" punishment, the lake of fire, other than ashes. Thus, we conclude that the corruptible will not inherit eternal life, and cannot enter into the Kingdom.

As we continued, we looked a little closer into the details of all instances in which fire and brimstone are mentioned, which includes events that either have occurred, and are prophesied to occur. These are 1) Sodom and Gomorrah, 2) the Day of YAHWEH, 3) Gog and Magog, and 4) the lake of fire. The “eternal fire” of Sodom and Gomorrah burns no more. There is no evidence suggesting that the fires of the Day of YAHWEH and that of Gog and Magog, will burn for an eternity. On the contrary, these fires will accomplish their purpose. They will utterly destroy the wicked.

When we read the MOST HIGH’s word, are we to ignore that the MOST HIGH provides us with an example of the lake of fire. **The only example that exists shows a civilization that was destroyed with fire and brimstone from heaven.** This fire is represented as the example of “eternal fire”. Yet, the fire no longer burns before our eyes or in that region of the earth. We have seen countless times where the result of this fire is to destroy.

Let’s go back to the beginning for a moment. We read in Romans 6:23 **“For the wages of sin is death; but the gift of ELOHIM is eternal life through YAHSHUA Christ our Lord.”**

In the introduction we spoke on the first part of the verse, “the wages of sin *is* death”. However, let’s now concentrate on the second part of the verse, “the gift of ELOHIM *is* eternal life through YAHSHUA Christ our Lord”. **This gift of eternal life reflects the reward to be given to the MESSIAH’s saints upon HIS return to reign on this earth for 1,000 years. This is the Kingdom of ELOHIM.** This verse, as so many others do, presents an uncompromising stark contrast between the concept of death and eternal life, as well as the reward for sin versus the reward for the obedience.

The WOE does present another concept of death, the spiritually dead. However, this concept generally pictures the present tense and is not contrasted with eternal life or the Kingdom of ELOHIM. When the MESSIAH told HIS disciple in Matthew 8:22 to “let the dead bury the dead”, these were spiritually dead, and yet hope remained for repentance. The concept presented in Romans 6:23 in regards to death pictures hope lost. The wages apply to “willful sinners” who have rejected the truth. For those, their reward is the ultimate physical death in the lake of fire.

Our study considered the nature of the fire and brimstone that “shall not be quenched”. We saw how in reviewing this subject, our understanding is increased when we study the context of each occurrence. Thus it is, with the Day of YAHWEH spoken of in Isaiah 34th chapter and the 14th chapter of Revelations. Isaiah prophesies of this event and Yochanan provides additional details in Revelations.

We showed how the MOST HIGH provided us with examples of HIS unquenchable fires that no longer burn. These fires accomplished their purpose. They are unquenchable because they cannot be repented of by mankind. They will happen. They will burn that for which they are intended. The event cannot be “put out”.

As we reflect back on the Kingdom of ELOHIM, there simply is no verse that explicitly states that those in the lake of fire are a part of the Kingdom, nor do I see a verse that implies it. We have reviewed the two verses that refer to the “least in the Kingdom” and shown that this is not reflective of the lake of fire. Throughout the MOST HIGH’s word, the Kingdom is always shown in a positive sense. There simply is no evidence to support the wicked obtaining to the Kingdom.

In looking back on the concepts discussed in this study, I believe there exists a common denominator as pictured by Romans 6:23 that is consistent with each chapter of the study. “The wages of sin is death.” “The gift of ELOHIM *is* eternal life through YAHSHUA Christ our Lord”. There is no suggestion that the wages of sin is both death and eternal life.

The question each of us must ask ourselves is this. Is this death that is the wages of sin, physical or spiritual? Or perhaps it could be both physical and spiritual. Our conclusion must be that if the death is only spiritual, the sinner still exists in the flesh. If the death is only physical, the sinner is dead in the flesh, and as the MOST HIGH’s word says, “the dead know nothing”.

If the death is both physical and spiritual, “the dead knows nothing”. Both the physically dead, and the physically and spiritually dead sinner, await a fiery judgment.

Knowing that the Bible is consistent regarding the fate of sinners, let's look at a Biblical discussion found in Luke that certainly generates much discussion, that some may find relevant to the context of this article. And as we read this, understand that this entire dialogue is written as a metaphoric prophecy of things to come. This we know because this is just one of at least 15 parables written from chapters 12 thru 20 of the Book of Luke. Parables are prophecies written in metaphoric language, spoken by CHRIST directly to HIS 12 disciples. So, note the following:

- Luk 16:19 **There was a certain rich man**, which was clothed in purple and fine linen, and fared sumptuously every day: Luk 16:20 **And there was a certain beggar named Lazarus**, which was laid at his gate, full of sores, Luk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Verses 19-21 describe the destitute state of Lazarus and the vain state of the rich man.

- Luk 16:22 And it came to pass, that **the beggar died, and was carried by the angels into Abraham's bosom**: the **rich man also died, and was buried**;

Both the rich man and the beggar died in what we all should agree was the first death appointed to all men. The beggar was carried by angels into Abraham's bosom (not to heaven, as others may teach). What is Abraham's bosom? Lazarus, by being taken into Abraham's bosom by the angels, symbolizes his qualification as a saint, who endured until the end (Mathew 10:22). Note the definition of bosom.

1. a. The chest of a human: *He held the sleepy child to his bosom.* **b.** A woman's breast or breasts. **2.** The part of a garment covering the chest or breasts. **3.** The security and closeness likened to being held in a warm familial embrace: *We welcomed the stranger into the bosom of our family.* **4.** The chest considered as the source of emotion.

The 3rd definition appears to be the applicable fit here, which is why when the rich man "lift his eyes", literally opened his eyes, he prophetically saw both Abraham and Lazarus. He did not understand that they had both been risen for 1,000 years and had been "reigning" with the MESSIAH during that period.

The Apostle Paul confirms this metaphor.

- Gal 3:29 And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

So, the implication here is that Lazarus was CHRIST's (i.e., he had endured until the end and he died as a saint) and thus is Abraham's seed (in his bosom) and heir to the Kingdom of Heaven (i.e., according to the promise). This qualified him to be raised in the 1st resurrection.

- Rev 20:6 **Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of EL and of Christ, and shall reign with him a thousand years.**

This is the promise to all who die in Abraham's bosom. When they are resurrected, they shall reign with CHRIST for one thousand years. This is the Kingdom of ELOHIM/Heaven, which we read and understand that only those with celestial bodies may see and enter into.

The rich man was not taken into Abraham's bosom. The MESSIAH has taught us how difficult it is for a rich man to enter the Kingdom of Heaven.

- Mat 19:23 Then said YAHSHUA unto his disciples, Verily I say unto you, That **a rich man shall hardly enter into the kingdom of heaven.** Mat 19:24 And again I say unto you, **It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of ELOHIM.**

This rich man did not qualify to enter into the Kingdom of Heaven. So, he remained in his grave during the time of the Kingdom of Heaven. And remember how we read Ecclesiastes 9:5 that the dead know nothing; that is, until their resurrection. And when was the rich man's resurrection?

- Rev 20:5 But **the rest of the dead lived not again until the thousand years were finished.** This *is* the first resurrection.

As we can see, the WOE provides all necessary answers. Anyone who does not die in Abraham's bosom shall rise when the thousand years are finished.

This was the rich man's fate.

- Luk 16:23 **And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.**

Verse 22 says the rich man was buried, and then verse 23 says “in hell he lift up his eyes, being in torments”. Note that there is a continuity of thought between the latter part of verse 22 and the beginning of verse 23, because it states that the rich man died and was buried, and in hell he lifts his eyes. The word hell here is translated from the Greek word hades, which means grave. A correct understanding here is the rich man was buried and in the grave or the abode of the dead, lifts up his eyes in torment.

The rich man lifts up his eyes in torment when his grave (hell) was opened, 1,000 years after both Lazarus and Abraham had been resurrected to the Kingdom of Heaven to their celestial bodies. Does this say that he was burning in the lake of fire at that time? No, it simply states that he was in torment. So, what does this mean? And remember, this is a metaphor.

Now according to the online Free Dictionary by Farlex, torment carries the following definitions:

Noun - **1.** Great physical pain or mental anguish. **2.** A source of harassment, annoyance, or pain. **3.** The torture inflicted on prisoners under interrogation.

Verb - **1.** to afflict with great pain, suffering, or anguish; torture **2.** to tease or pester in an annoying way *stop tormenting the dog*

For sure the rich man could be in torment due to burning. However, he could also be in torture due to the mental anguish and impending threat of a certain burning or grotesque death to occur as a result of the life he now recognizes he led.

However, what we must also understand is that the WOE explicitly teaches that there shall be a process that all those who shall rise in the second resurrection must go through before any of them shall actually be put into the lake of fire.

This process is represented by a series of events that shall occur leading up to the time of another great event which most students of the WOE describe as the great white throne judgment. Note the following:

- Rev 20:11 And I saw a **great white throne**, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. Rev 20:12 And **I saw the dead, small and great, stand before YAHWEH; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**

Those of the second resurrection shall all rise and stand before YAHWEH's great white throne in terrestrial bodies (flesh and blood). As we consider this, we must also recognize that we only have what we have been given. It is implicit here that as those of the second resurrection stand before YAHWEH, the books shall be opened. A careful study shows that these are the Books written in the WOE (Isaiah 34:16, Daniel 9:2 and Yochanan 21:25), that shall now be opened to them, meaning that their eyes and ears shall be opened to finally comprehend the Books.

The Prophet Isaiah was commissioned to teach us the following:

- Isa 29:10 For **YAHWEH hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.** Isa 29:11 And **the vision of all is become unto you as the words of a book that is sealed**, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: Isa 29:12 And **the book is delivered to him that is not learned**, saying, Read this, I pray thee: and he saith, I am not learned.
- Isa 44:18 **They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.**

These verses describe the veil that YAHWEH has placed over the eyes and understanding of the nations, which includes HIS own people, the COY. As I am updating this article, practically the whole Christian world of modernity is in a state of euphoria because of the celebrations of christmas and the Roman calendar's new year.

A veil exists over their eyes to see and understand the basic, and simple to find out truth, about the history of these celebrations; none of which have anything to do with obedience to YAHWEH/YAHSHUA.

And yet, as we are studying the events of Lazarus and the rich man, we are also learning of the mercy of YAHWEH which shall occur once those veiled shall be raised from their graves. Notice what the prophet also wrote.

- Isa 25:7 **And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.** Isa 25:8 **He will swallow up death in victory; and ADONNAY YAHWEH will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for YAHWEH hath spoken it.**

Here is the mercy and hope to come for those who sinned not willfully, but in ignorance because of the veil that covered their eyes based on the falsehoods taught to them by their pastors and false prophets that spoke not according to the WOE.

Once the Books shall be opened, based on the same process all are subject to, these of that second resurrection must repent. They shall be judged by their works, based on those things which were written in the Books. At that time, “another book was opened, which is of life”. We shall soon see why.

- Rev 20:13 **And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.** Rev 20:14 **And death and hell were cast into the lake of fire.** This is the second death. Rev 20:15 **And whosoever was not found written in the book of life was cast into the lake of fire.**

Notice in verse 13 that “death and hell” gave up the dead. Here we should understand that this phrase is simply a metaphor for all those that were dead and buried, for the word for hell here is also hades, the grave, which pictures “death”. Shouldn’t it be clear that verses 14 and 15 metaphorically signals an end to death? How and why else would death and the grave (hell) be cast into the lake of fire?

Then, “whosoever was not found written in the book of life was cast into the lake of fire”. This is why the Book of Life was opened to receive these new names after the 2nd resurrection and the great white throne judgement. And just so we understand this process fully. Let’s repeat what the MESSIAH had to say about this second resurrection, and this process.

- Joh 5:28 Marvel not at this: for the hour is coming, in the which **all that are in the graves shall hear his voice**, Joh 5:29 **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

The MESSIAH taught of the first and second resurrection; one “of life” and one “of damnation”. We now know that these resurrections shall be 1,000 years apart. Now, if we simply accepted the Euro-translated word “damnation”, it could easily be accepted that all in this second resurrection will be doomed. And yet, the Greek word translated “damnation” is “krisis”, which is a judgement for or against. I.e., spiritually it shall be a process to determine whether those who shall hear the MESSIAH’s voice have repented, once “the Books” shall be opened to them, and shall have their names entered into that other book that shall be opened, “the Book of Life”. Those that shall remain unrepentant shall not be entered into the Book of Life, and thus shall be tossed into the lake of fire.

It is during this process that we read the following metaphoric conversation between the rich man and Abraham. And as we read, note there is no statement that states that the rich man is actually in the lake of fire. Let’s continue.

- Luk 16:24 And he cried and said, **Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.**

Many teach that the statement “for I am tormented in this flame” confirms that the rich man at that point is in the lake of fire. However, this is why I discussed the process that shall occur. No one shall awaken to physically be in the lake of fire. The process must occur. It is unquenchable. So, what are we reading in the parable?

The word “in” of the phrase “in this flame” is translated from the Greek preposition “en”, which could mean in, at, on, by etc.

The European translators chose the word “in”, probably due to their belief at that time (as well as it remains in modernity) in the ever-burning hell. They were all followers of the European-Christian teachings. Those teachings include purgatory, dying and going straight to heaven or hell, etc., etc. These are not found in the WOE. Let’s get some understanding here.

Here, the rich man asks for Lazarus to “**dip the tip of his finger in water**” to cool his tongue. Note that he did not ask that the flame be put out. So, does seeking a little water to cool the tip of one’s tongue describe someone who is burning and on fire? No! And why not? If one is being burnt in the lake of fire, even if his request could be granted, could “a little water” even reach “his tongue”, before drying up by the intense heat? As such, based on this, and what we know about the “process”, it appears that the word “by” is the correct translation. Thus, the rich man was tormented “by this flame” that he is witnessing as he awakes in the second resurrection from the grave, which would occur before his final judgement.

Consider what happens when someone is threatened by anything that could potentially be life threatening. One’s throat goes dry. The rich man knows at this point that the life he lived may be about to reap what he sowed.

- Luk 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Luk 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Remember, flesh and blood cannot inherit the Kingdom of Heaven, nor can they see it. This is why we know that this parable is metaphoric. It is a metaphoric warning of the potential thoughts that shall occur at that time.

- Luk 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: Luk 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Luk 16:29 **Abraham saith unto him, They have Moses and the prophets; let them hear them.**

Notice how that Abraham states “they have Moses and the prophets”.

Who is it that had Moses and the prophets? As I now look back on this parable, I now realize that it is a strong warning to the COY. Remember, YAHSHUA came unto HIS own, the COY, and not to the nations (Yochanan 1:11). Even when YAHSHUA walked amongst “HIS own”, the COY did not receive HIM and constantly attacked HIM using Moses and the prophets as their excuse. But YAHSHUA told them the following:

- Joh 5:46 For **had ye believed Moses, ye would have believed me: for he wrote of me.** Joh 5:47 **But if ye believe not his writings, how shall ye believe my words?**

We see the consistency of the WOE, here a little, there a little. The parable echoes YAHSHUA’s words.

- Luk 16:30 And he said, Nay, **father Abraham:** but **if one went unto them from the dead, they will repent.** Luk 16:31 And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

The rich man then requests that someone from the dead be sent to his relatives to warn them. Metaphorically, Abraham now addresses the rich man’s request. Abraham then says that “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead”. This is the same thing YAHSHUA warned the Yehudans (Jews) of.

We know that “Moses and the prophets” were sent only to the COY. So, first and far most, this parable, like others, was and is a spiritual warning to the COY. Secondly, it is a warning to others who have and shall become members of the HOF to “endure until the end” in their faith in the WOE, which now includes both the apostles of CHRIST, and, Moses and the prophets, with YAHSHUA being the chief corner (Ephesians 2:20).

Luke 16:31 ends the parable. However, it is YAHSHUA’s follow-up that provides the understanding we need in considering the purpose of this parable.

- Luk 17:1 Then said he unto the disciples, **It is impossible but that offences will come: but woe unto him, through whom they come!**

- Luk 17:2 **It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**

The little ones are metaphoric of Lazarus and other “called-out ones who have and shall endure unto the end, and have or shall die in “Abraham’s bosom”. The rich man represents those who have or shall offend them. Woe unto them. And yet, it is not the end for the offenders. YAHSHUA then warns the little ones as well.

- Luk 17:3 **Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.** Luk 17:4 **And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**

We are then warned that even when we are trespassed upon, as the rich man had trespassed against Lazarus, if the rich man repents, Lazarus must forgive him. This is what the parable of Lazarus and the rich man teaches us. Notice the disciples’ response to this parable.

- Luk 17:5 **And the apostles said unto the Lord, Increase our faith.** Luk 17:6 **And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.**

How often do we read or repeat these words by the disciples of YAHSHUA and never realize that they were spoken in the relationship to the understanding and lesson they were given by YAHSHUA about this parable of Lazarus and the rich man? YAHSHUA then tells them how powerful true faith is.

One last thing we need to recognize about this parable. It NEVER says Lazarus was actually put in the fire that was burning. And, we must remember the process.

Now, as we conclude, what about this fire? And will death and hell burn forever? We all know that the lake of fire is the true “hell fire”. In the New Covenant, there are several words, all translated as hell, that all have different meanings. Let’s take a look at every instance of the word hell in the New Covenant.

There is one instance of the word hell in 2Pe 2:4, which is translated from the word Greek word “tartaroo” (a place of temporary restraint for fallen angels). It is not important to our study. The other two words for hell are germane and must be understood in their context.

First, as we have noted in others, the word hell in the following verses is translated from the Greek word “hades”, which simply means the grave: Mat 16:18, Mat 11:23, Luk 10:15, Luk 16:23, Act 2:27, Act 2:31, Rev 1:18, Rev 6:8, Rev 20:13, and Rev 20:14.

The Greeks themselves at times saw this as the abode of the dead, just like the ancient Egyptians, in a manner that is inconsistent with its usage in the WOE. A brief look and study of each of these will show the context to be the grave. For instance, look at Acts 2:27 and 2:31. These we know describe the death and burial of the MESSIAH, whom we know was not put in the lake of fire.

Finally, in the following verses the word hell is translated from the Greek word “Gehenna”: Mat 5:22, Mat 5:29, Mat 5:30, Mat 10:28, Mat 18:9, Mat 23:15, Mat 23:33, Mar 9:43, Mar 9:45, Mar 9:47, Luk 12:5, and Jas 3:6. Each of these instances show their context as occurring with fire. We read in 4th and 5th chapters of this article what the prophets wrote about Gehenna, the Valley of Hinnom.

While we have learned throughout this article that Gehenna literally means the Valley of Hinnom, which lies to the south of Yerushalaim, we need to understand more of what we are learning here. Check out those maps in the back of your Bibles and then note what the Free Online Dictionary says about Gehenna:

Gehenna [gɪ'hɛnə]

n

1. (Christian Religious Writings / Bible) *Old Testament* the valley below Jerusalem, **where children were sacrificed and where idolatry was practised (II Kings 23:10; Jeremiah 19:6)** and where later offal and refuse were slowly burned
2. (Christian Religious Writings / Bible) *New Testament Judaism* a place where the wicked are punished after death
3. a place or state of pain and torment

The flame that he appears to be tormented by in Luke 16:26 must be the same “Gehenna” that YAHSUA spoke about. The very first New Covenant instance of the word hell and Gehenna was spoken by YAHSUA.

- Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: Mat 5:22 But I say unto you, That **whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

HE is speaking of Gehenna, which represents the lake of fire, the ultimate punishment of the unrepentant wicked. So, we should now see clearly that the rich man is a part of that group in Rev 20:13, which hell, the grave, gave up and was judged according to his works, with the impending possible punishment of Gehenna all about him.

Remember in Jude how we note that the eternal fire comes down from heaven. Thus, it would appear that this fire comes down while the resurrection is taking place; for while the rich man is still in his newly opened grave and awakens, opening his eyes, he obviously sees the Gehenna fire all about him, and is tormented knowing that it more than likely is meant for those like himself.

Verse 26 described a gulf that exists between those in the 1st resurrection and those judged worthy of the lake of fire. It is obvious that the rich man is not one of those in the 2nd resurrection whose name was not previously written in the Book of Life (Rev. 20:15). His request (verses 27 and 28) indicates he does not know that his family has been dead for at least 1,000 years. He seems to believe they still live, and thus, can be warned against his ultimate fate. In verse 30 he speaks about one from the dead being sent to his family. This shows that he simply does not comprehend the times.

So, we see that while there is an appearance of someone consciously living while on fire continually, the facts show otherwise. Also, we can never forget other WOE texts that are much more conclusive, such as Jude 1:7, and, such as all that the prophets have taught us about Gehenna.

What does this all mean? First, there is no Biblical evidence that the sinner undergoes any bodily change after the 2nd resurrection. The only Biblical evidence of a bodily change for the wicked is ashes and perhaps salt. The only Biblical evidence of a physical change to a spirit being is for those called to the MESSIAH by the Father, who endure until the end.

Job and David knew of their eventual change from physical to spirit. The MESSIAH spoke to Nicodemus about this change. Paul vividly taught of the change to the terrestrial, the spiritual, and the incorruptible, for “the called-out ones”.

There simply exists no Biblical evidence for a spiritual change for the wicked, only certain implications that are explainable if we look line upon line. What we do see is the following teachings.

We read Malachi 4:3 earlier where the righteous **“shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts”**.

- 2Pe 2:6 And **turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;**

Both the Apostle Peter here and Jude 1:7 state and teach us that the fall of Sodom and Gomorrah is an example of the “eternal fire”, the fate of those that chose to live outside of the commandments of ELOHIM, which is what “ungodly” implies.

And, while this is not the purpose of this study, here is food for thought on a verse we read earlier, Ezekiel 28:18. Let’s read it in context.

- Eze 28:12 ...Thus saith YAHWEH ELOHIM; Thou sealest up the sum, full of wisdom, and perfect in beauty. Eze 28:13 Thou hast been in Eden the garden of ELOHIM; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

- Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of ELOHIM; thou hast walked up and down in the midst of the stones of fire. Eze 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of ELOHIM: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: **I will cast thee to the ground, I will lay thee before kings, that they may behold thee.** Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and **I will bring thee to ashes upon the earth in the sight of all them that behold thee.**

Most students of the WOE recognize and accept that these scriptures speak of Satan, the serpent, the devil. He was the “anointed cherub” who was in the Garden of Eden (verse 13). He was created “full of wisdom” and “beauty” (verse 12). Eventually, iniquity was found in him (verse 15). For all his iniquity, YAHWEH ELOHIM has judged and sentenced him to be “cast to the ground”, “lay before kings”, and a fire to be brought forth that shall devour him, and finally bring him “to ashes upon the earth”.

Yes, Satan shall die and be turned into ashes. If anyone should burn forever, shouldn't it be Satan. And yet, the WOE explicitly teaches by the writings of the Prophet of YAHWEH ELOHIM that he shall be devoured and turned into ashes. And we find the answer to our question of whether the lake of fire shall continue throughout the Kingdom of ELOHIM. We learned the following earlier about Satan.

We read in Revelations 20:10 in Chapter 4 how that “the devil ...was cast into the lake of fire and brimstone, where the beast and the false prophet”. The Prophet of YAHWEH teaches us that it shall be after the 1,000-year reign of YAHWEH, that YAHWEH shall “bring forth a fire from the midst of thee, it shall devour thee”. By linking what we are taught in Ezekiel 28:18 and Revelations 20:10, these are the same event, the lake of fire.

The fact that this fire shall be brought “from the midst” at the time of Revelations 20:10 suggest that once the beast and false prophet were tossed in that version of the lake of fire, it no longer burned, just as the fires of the Day of YAHWEH no longer burned. Once Satan is finally punished, those same fires once again are enacted by YAHWEH for a final purpose, to punish Satan and the rest of the unrepentant wicked.

And who else was turned into ashes? Each of the preceding 3 verses state clearly, not imply, but state, that the wicked shall become ashes. It was the result of an event described in detail by perhaps the greatest Prophet of YAHWEH, Moses, and, testified by an Apostle of YAHSHUA and another writer of the New Covenant; the destruction of Sodom and Gomorrah.

We have studied the inherent Biblical meanings behind “unquenchable”, or what it means if something shall not be quenched. It shall happen. And yet, there is and shall be an end.

- Mat 3:12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire.**

Get this please. Yochanan the Baptist states explicitly that there is someone that should come after him that “will thoroughly purge his floor, and gather his wheat into the garner”, and, “**burn up the chaff with unquenchable fire**”. It is just that simple. What does “burn up” mean?

We read the scriptures written by the Apostle Paul to allow his own words to interpret who shall be changed “at the last trump”. We know that this group ONLY represents the saints of YAHSHUA the MESSIAH, not the wicked.

Finally, this study presents positive evidence that those who shall obtain to the lake of fire are both physically and spiritually dead forever and ever.

You conclude, based on the evidence presented in the MOST HIGH’s word. In doing so remember the following:

- Isa 28:9 **Whom shall he teach knowledge? and whom shall he make to understand doctrine?** *them that are weaned from the milk, and drawn from the breasts.*

The Apostle Paul said that we should be eating “strong meat” (Hebrews 5:14). This is how we understand.

- Isa 28:10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: Isa 28:13 But **the word of YAHWEH was unto them precept upon precept,** precept upon precept; **line upon line,** line upon line; **here a little, and there a little; that they might go, and fall backward,** and **be broken,** and **snared, and taken.**

This is the protocol given to the Prophet Isaiah by YAHWEH ELOHIM HIMSELF. YAHWEH ELOHIM came in the flesh in the name of the FATHER as YAHSHUA HAMSHIAC, and continued to amplify HIS own words in the same manner in which HE spoke to the Prophet. I have attempted to present HIS word about the subject of burning forever, unquenchable, etc., etc., “**precept upon precept,** precept upon precept; **line upon line,** line upon line; **here a little, and there a little**”, hoping and praying that we shall all “**might go, and fall backward,** and **be broken,** and **snared, and taken**”, in accordance with the WOE.

I pray that you have now read this updated article have received a blessing of understanding more about this subject in the precious name of YAHSHUA HAMASHIAC.

Praise the MOST HIGH ELOHIM of Yisrael for HIS Word that endures forever.

SHALOM!