

Why get so serious about what the Bible says? Aren't these just words? When the prophets of the Tanakh predicted the Exile and The Return (the death and resurrection of the Nation of Israel), were their predictions just words? When

you pick up a bottle and
the label says

"Rat Poison: lethal if
swallowed,"

are those *just* words?

Of course they

aren't just words! Take

a drink and you will

find out the hard way

that they are far more

than words. And if you

look at the very last
verse in Isaiah the
horrific warning is
there. "Neither shall
their fire be quenched
and they shall be דראון.
(pronounced
"de-rah-OHN" meaning
"object of abhorrence")
and it is one of
the most frightening

words in the Tanakh
(Hebrew Bible), made
even more horrendous
because Daniel adds
another word to it דראון
עולם ("de-rah-OHN
oh-LAHM" Daniel
12:2, "eternal
abhorrence").

Now, you ask, to what
is the text referring?

There was a valley S and SW of Jerusalem outside the holy city where evil was perpetuated and where perpetual fires were burning. This valley belonged to the sons of Hinnom. Gey is the word for "valley" in Hebrew.

The word for "hell" is Gey-Hinnom or Gehinnom. In the very last verse of Isaiah (Isaiah 66:24, see page 431 in the Orthodox Jewish Bible), the prophet Isaiah speaks of unquenchable fire. Then he uses this

word דראון and this word, meaning "abhorrence" or "object of abhorrence," describes the damned in hell. But then Daniel adds another word עולם ("eternal," see page 745 in the Orthodox Jewish Bible), inferring

everlasting
Gehinnom, inferring
that Hell and its Fire
is everlasting
punishment and the
abhorrence of those in
Gehinnom is
eternal. Not just דראון
but דראון עולם !!!!!

You say, that's a very
scary way to end

his book, a real rat
poison warning label!
Yes, but Isaiah gives
the poison antidote
if you will read his
book. In the last
chapter of Isaiah, the
prophet is speaking
about the rebels
(poshe'im). He says
their fire shall not be

quenched and they shall be an object of abhorrence (derah-OHN). But in Isaiah chapter 53 he says that all of us are rebels who have gone our own way and that the Moshiach had to become an object of abhorrence to

make the sacrifice that would redeem us. It says that he was wounded for pey-sha-ey-noo (our rebellions) and the chastisement that brought us peace was upon him. Look at page 421 in the Orthodox Jewish Bible

and read chapter
53 of the Book of
Isaiah.

This may not seem that
important to you
until you consider that
Gehinnom is
everlasting, and that is
what Moshiach
came to spare us, taking
the bitter cup of

judgment we would
have had to drink
--see Psalm 60:3; 75:8;
Isaiah 51:17-
23; Jeremiah 25:15-29;
49:12; Lam 4:21;
Zech 12:2; Lk 22:42.