

Is Hell Eternal?

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Introduction

I would like to take a moment to share my progress on this study. It began about a year ago as I sought to understand the topic of hell through scripture, history, and archaeology. I aim to allow the Comforter to help clarify whether hell is eternal or not. In my faith, I believe that hell is not eternal. I recognize that it is inappropriate to approach any biblical topic solely to prove myself right or defend my views. However, I now realize that this was the mindset I had when I started this study. Over the past two weeks of editing and researching, I have come to understand that while I can make an argument for my position, so can everyone else.

Only the Father can guide us to the truth through the Comforter. Despite my shortcomings, I appreciate the effort I have put into this study. At this stage of editing, I see that my work is still incomplete. Only the Comforter can assemble the relevant information and scriptures in a way that either supports or challenges my beliefs, ultimately creating a study that allows others to make their own judgments. Will all the saints agree? Probably not, but that is not the primary concern. Each of us will work out our faith over time, and all of us will experience growth, leading to a more profound understanding of all biblical truths. At the appendix this study, I

will include a well-written document by Brother Phil Wolf, who presents the argument that hell is eternal.

As I embark on another round of editing, I have been fortunate to discover a document online that incorporates valuable insights from history, Greek language, archaeology, and scripture. This resource aids me in reconciling the competing interpretations present in many scriptures. We will include a link to this document in the appendix. We face a choice: either we interpret the terms related to fire, destruction, death, and dying metaphorically, or we view the words eternal, forever, and everlasting in that light. But there must be an answer to these conflicting ideas between scriptures, and we will find it.

Let us begin with Paul, who explains that he teaches in a mystery, just as the other apostles did when they wrote letters that have been translated and sometimes transliterated into our current scriptures. This method mirrors the way the Messiah taught and inspired them.

Is hell eternal or not?

Paul stated that he teaches in a mystery (1 Corinthians 2:7-13). The Messiah indicated that he taught in parables, possibly so that people would not believe too easily. He also mentioned that he would reveal hidden things from the foundation of the world, as seen in Matthew 13:34-35:

Matthew 13:34: "All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them."

Matthew 13:35: "That it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things that have been kept secret from the foundation of the world."

This illustrates how scriptures were both written and taught, not only by the Messiah but also by the Apostles. From Moses to the Messiah, these secrets were communicated, yet no one could interpret them, including the prophets. No amount of linguistic knowledge could decode these mysteries. Paul teaches according to the tradition of mysteries. He, along with the other writing apostles, had to do this for the reasons outlined in John 17:20-21:

John 17:20: "Neither pray I for these alone, but for them also, who shall believe in me through their word." John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

If the Messiah taught in parables for a reason, then the Apostles did as well, since their word was His word. Their Word should also be ours.

In 1 Corinthians 2:7–13, it is stated: "But we speak the wisdom of Elohim in a mystery, even the hidden wisdom, which God has revealed to us by his Spirit; for the Spirit searches all things." We speak not in words which man's wisdom teaches, but which the Holy Spirit teaches." This raises the question: how can we learn a mystery that no man can teach? The answer lies in John 15:26.

Now, let's discuss the concepts of hell and the lake of fire.

Matthew 3:11 mentions that He will "baptize you with the Holy Spirit and with fire."

In Matthew 3:12, it continues: "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."

2 Thessalonians 1:9 states, "Who shall be punished with everlasting destruction from the presence of Yahshua and from the glory of His power."

I consider the differences between the linguistic meanings of words and their theological–biblical meanings to be significantly misleading—sometimes by mistake, and at other times intentionally. We will begin with definitions for key terms relevant to our discussion:

- **Burn:** To undergo alteration or destruction by the action of fire or heat.
- **Unquenchable:** Unable to be quenched.
- **Fire:** 1. Fuel in a state of combustion (as on a hearth); 2. A destructive burning (as of a building).

Let's define "everlasting." According to Strong's Concordance, the Hebrew word **olam** signifies long duration, antiquity, or futurity. The NAS Exhaustive Concordance translates it in various ways, such as eternal, everlasting, and forever.

The KJV translates Strong's G166 (everlasting) to mean eternal (42 times), everlasting (25 times), and other variations. The outline of biblical usage suggests it refers to something without a beginning or end, that which has always been and always will be.

Next, we look at "destruction."

- **Destruction:** The state or fact of being destroyed; ruin. Synonyms include annihilation, devastation, and obliteration.

According to Strong's G3639, the theological definition includes ruin, death, and punishment. It implies a significant form of destruction, often linked to the subduing of the flesh.

Definition of death: it is a permanent cessation of all vital functions; the end of life. Now that we have finished defining our key terms, it appears that the words "fire" and "destruction" are utilized interchangeably in Matthew 3:12 and 2 Thessalonians 1:9. Specifically, we will focus on the term "everlasting destruction" found in 2 Thessalonians. Additionally, the phrase "the presence of Yahshua" enhances our understanding as we read in the KJV Bible. The Young's Literal Translation of the Bible provides valuable insight into Paul's thoughts. In 2 Thessalonians 1:7, more so I think, than in the KJV Bible. It states: "And to you who are troubled—rest with us in the revelation of the Lord Jesus from heaven, with messengers of his power" [1:8], "in flaming fire, giving vengeance to those not knowing Elohim and to those not obeying the good news of our Lord Jesus Christ" [1:9]. These individuals will face justice—destruction during the age—stemming from the presence of Yahshua and from the glory of his strength. According to the NLT Bible, 2 Thessalonians 1:9 states, "They will be punished with eternal destruction, forever separated from the Lord and from his glorious power."

As I often do, I will begin with a question: How long is Yahshua's glory and power? Our instinctive religious response might be to think it is eternal. Paul addresses this concern in 1 Corinthians:

1 Corinthians 15:24: "Then comes the end, when He shall have delivered up the kingdom to Elohim, even the Father; when He shall have put down all rule and all authority and power."

1 Corinthians 15:25: "For He must reign until He has put all enemies under His feet."

1 Corinthians 15:26: "The last enemy that shall be destroyed is death."

1 Corinthians 15:27: "For He has put all things under His feet. But when He says all things are put under Him, it is evident that He is excepted, who did put all things under Him."

1 Corinthians 15:28: "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that Elohim may be all in all."

Paul provides an explanation from 1 Corinthians regarding 2 Thessalonians: Yahshua executes a righteous judgment, which is one of destruction by fire. The phrases "from His presence" or "from His face" indicate that Yahshua serves as Judge; His

judgment is final. After He relinquishes authority to His Father, death will no longer exist.

Our bodies are born to die; they will die and, in fact, are already dead. It is the "man" in us that shall be destroyed by death if unredeemed.

In these scriptures from Corinthians, Paul draws on a concept from Deuteronomy 21:17, where the firstborn inherits a double portion. The firstborn is the Only Begotten Son, the Spirit. We see this in Romans 8:29: "For whom He [Yahshua] did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." We must shift our carnal minds away from our identity as homo sapiens and begin to think in the spirit, as Paul writes in the Spirit for our spirit.

And again in Genesis 43:33-34, the firstborn sat next to Joseph, while the lastborn was Benjamin, to whom five portions were given. This foreshadows the idea that the last shall be first and the first shall be last, as Joseph typifies Yahshua. Thus, Yahshua, being Deity, becomes both the firstborn and the last born. He will be our eldest brother in the everlasting age we refer to as the eighth day. He has accomplished this by making Himself the last born as a servant and a sacrifice in the Divine body; He becomes the King of Kings in His Millennium, representing a fivefold portion of glory. As our elder brother, he will always be regarded as such. When all covenants are fulfilled and former things pass away, time will yield itself to that eternal day, "so that Elohim the Father may be all and in all." For the Holy Spirit to be all in all reinforces what Paul has repeatedly expressed: our spirit is transformed into the Holy Spirit's image of the Only Begotten Son. This transformation involves nothing related to our bodies or minds—nothing.

Finally, death shall be destroyed. Paul emphasizes that everlasting destruction will not surpass Yahshua's glory and power. His position of glory and power is encapsulated in the meaning of His name, I-AM (in English) or I will BE (in Hebrew) Salvation. This position does have an endpoint.

I would like to address the teachings of the early church fathers. They established their truths through self-proclamation, appointing themselves and each other as the alchemy of apostolic successors. I will challenge this foundational aspect of the Christian Church with the prayer of the Messiah. The text we will examine raises several important points regarding the concept of apostolic succession and the teachings of the early church fathers. It notes that the term "apostolic successors"

carries a self-determined meaning, suggesting that these individuals claimed to convey the thoughts of the apostles whose letters constitute the Bible. However, the text questions this notion by citing John 17:20-23: "I do not ask for these only, but also for those who will believe in me through their word [21], that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."

In this prayer, the term "apostolic successors" is not mentioned. "Their word" pertains solely to the chosen apostles selected by Yahshua. This context highlights Paul's unique position as the "twelfth apostle." "Their word" does not extend beyond the apostles and prophets who wrote the epistles that constitute the Bible.

Furthermore, the text references 1 Corinthians 1:21-23, indicating that the wisdom of God contradicts worldly wisdom. It poses a critical question about the foundations of both Catholic and Protestant churches, suggesting that their beliefs are based more on the creeds and doctrines of the early fathers rather than the epistles of the apostles.

We will now shift our discussion to the topic of death, specifically the "second death" mentioned in Revelation 20:14. I want us to contemplate the meaning of death, defining it as the end of life and questioning whether the teaching of the second death differs from that of the first death. The text emphasizes that the first death is the irreversible end of life, which is ultimately accomplished when cast into the lake of fire, leading us to the inquiry about the relationship between the two deaths.

Overall, the tone remains consistent throughout the texts, and the meaning is mostly clear. However, some ideas could benefit from further elaboration or clarification. The thoughts on the distinction between the first and second deaths could be expanded for improved understanding.

Death

Death is the end of life, the irreversible cessation of all biological functions that sustain a living organism. The remains of a former organism typically begin to decompose shortly after death.

Therefore, what is the first death? It is the end of life, and this end is cast into the lake of fire. In my simple thinking, if we define the first death, we also have a definition for the second death.

Hebrews 9:27 states, "And as it is appointed unto men once to die, but after this the judgment."

Hebrews mentions, "As it is." What does this mean? Mankind, as a species, is appointed to die; does the phrase refer to the natural body or man the spirit, the man of Genesis chapter one and two? To die means to cease to live, to undergo the complete and permanent cessation of all vital functions, and to become dead.

Therefore, what happens next? We are told that the body becomes dead after dying. What comes after that? Next comes judgment. The next step seems straightforward, so let's consider what happens at this judgment.

Revelation 2:11 says, "He that hath an ear, let him hear what the Spirit says unto the churches; He that overcomes shall not be hurt of the second death."

I consider Revelation 2:11 intriguing because it implies there is hurt in the second death. Revelation 21:8 elaborates: "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 burns with fire and brimstone: which is the second death."

The verse presents not just an illustration but a defining truth: our natural spirit will suffer hurt through burning. Consider this: fire and brimstone (sulfur) are part of nature, part of nature's order, and our spirit is also composed of elements found in nature. What are the health effects of sulfur exposure? Sulfur is a nonmetal element characterized by its bright yellow color and distinct smell, reminiscent of rotten eggs. An article on the Live Science website notes that sulfur is the 10th most abundant element in the universe. The Bible refers to this hazardous compound as brimstone in ancient times.

List of Known Side Effects:

Sulfur is notorious for its detrimental effects on the respiratory tract. Exposure to this toxic chemical may trigger severe respiratory tract irritation, coughing, and shortness of breath.

John shared with us about the lake of fire, which brings the second death. We must ask the obvious question: If there is torment and death in hell, why would this punishment be cast into a lake of fire as stated in Revelation 20:14? It seems to suggest a first punishment in the form of suffering. This suffering comes with mental anguish and spiritual repentance, as the Book of Enoch describes the angels in the

pit. We will read from Enoch chapter 6 on page 15 of this study. But staying with our thought: After hell and death are cast into the lake of sulfur and fire, the second punishment of death is imposed. In this verse, we recognize that death serves as a law for dying. This law is finalized in the lake.

We see a parallel in the scenario of Judas Iscariot's anguish: Matthew 27:3 states, "When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. 'I have sinned,' he said, 'for I have betrayed innocent blood.' 'What is that to us?' they replied; 'That's your responsibility.' So Judas threw the money into the temple and left. Then he went away and hanged himself."

Additionally, we read in Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the favorable word of Elohim, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of Elohim afresh, and put him to an open shame. It is important to remember that Esau, a fornicator or profane person, sold his birthright for a single morsel of meat. "You know how afterward, when he would have inherited the blessing, he was rejected; he found no place of repentance, though he sought it carefully with tears."

From these stories, along with Enoch 6:21, we understand that the spirits of both angels and humans will be in agony. When we examine Genesis 1:27 and 2:7, along with 1 Corinthians 15:45-49, it becomes clear that the spirit of man is made from the earth, not from heaven. Therefore, our spirit is natural, which means the human spirit cannot endure eternal burning, for that which is natural cannot be eternal.

Paul is quite literal when he states that Christ must be formed in us, as seen in Galatians 4:19. This transformation occurs through the washing of the water of the Word, referenced in Ephesians 5:26. What is Paul illustrating? If you observe the scripture, the born-again individual sees their spirit begin to transform into the spiritual [Holy Spirit]. In the first resurrection, 1 Corinthians 15:52 describes the final transformation of the spirit-man in an instant. Also in John, Yahshua said, "It is the spirit that quickens; the flesh profits nothing" (John 6:63). This concept is reiterated in 1 Corinthians 15:28.

What is my point? The spirit of man transforms from natural/earthy to spiritual/heavenly, fulfilling Paul's statement: "We shall see Him as He is, for we shall be like

Him" (1 Corinthians 15:47-48). The first man [spirit] is from the earth, earthy; the second man [Spirit] is Yahshua from heaven. To enter that heavenly sphere when called into the first resurrection, our "man" must be changed into a heavenly spirit [Holy Spirit]. At the appointed time, this transformation will usher us into that eternal day as Holy Spirit Sons. Just as Yahshua is the Only Begotten Son, we, as James said, are begotten by the Word. Thus, we are sons of the Holy Spirit, and in that eternal day, Paul teaches that Yahshua will be our Elder Brother for eternity.

The passage raises a critical question: how can our natural man be cast into an eternal day as a spirit made from nature? How can something natural not be consumed by the lake of fire? As Ezekiel stated in chapter twenty-eight, even Satan's spirit, being natural, is consumed.

Let's continue reading:

Romans 6:20: "For when you were the servants of sin, you were free from righteousness."

Romans 6:21: "What fruit had you then in those things of which you are now ashamed? For the end of those things is death."

Romans 6:22: "But now, being made free from sin and becoming servants to Elohim, you have your fruit unto holiness, and the end is everlasting life."

Romans 6:23: "For the wages of sin is death, but the gift of Elohim is eternal life through Yahshua Christ our Master."

Paul teaches that the wages of sin and the "end of sin is death." Death represents the cessation of all biological functions that sustain a living organism, leading to decomposition. We have assumed in the past that our "man" was a spirit from heaven; however, as Paul points out, and as we see in Genesis 2:7, our spirit is earthy, not heavenly. Thus, it is subject to being burned. There is more to explore.

Revelation 20:12 states, "And I saw the dead, small and great, stand before Elohim; 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." The dead are those who stand before Elohim from the first death. If their bodies have decomposed, what remains? That natural earthy spirit is standing before Elohim. Again, we just read from Paul that the wages of sin are death. In Revelation 20:12, the dead are judged; no righteous person will be judged from the book of life, but the dead in sin are judged from the other books.

Revelation 20:13 says, "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' [earthy spirit] according to their works."

Revelation 20:14 continues, "And death and hell were cast into the lake of fire. This is the second death."

Revelation 20:15 concludes, "And whosoever was not found written in the book of life was cast into the lake of fire."

So then, if you aren't found in the book of life, you are... dead. What does fire do? It destroys, causing what is burned to cease to exist.

Define fire: 1. fuel in a state of combustion (as on a hearth) 2. a destructive burning (as of a building). Would you agree that anything earthy can be burned? What remains after something burns? Maybe only the basic components that were once earthy remain. How can death, which is a state or condition, be set on fire and cause harm? And how can hell, as a place, be cast into a lake of fire? Death that is in hell represents the judged state for a "man." As for hell, it is a dimension of space.

I don't think hell physically changes into another dimension called the lake of fire. On page 15, there are a few verses from the Book of Enoch that will help us understand this place. I would further suggest that death came by a preexisting law called evil, which became operative through the sin of disobedience, with Lucifer being the first recipient. Included in that law of evil is the death clause. The next verse speaks of Satan and is known as the "one of us": Genesis 3:22 states, "And YAHWEH Elohim said, Behold, the 'man' is become as one of us, to know good and evil." Genesis 2:17 adds, "In the day you eat of it, you shall surely die." Matthew 10:28 instructs, "And fear not them which kill the body, but are unable to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Can be killed, which means destroyed by the Father's authority.

A mystery arises after this truth: how can the body be destroyed in hell? Matthew 13:34 states, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Subsequently, what is this parable? We will seek the answer out by reviewing a few more scriptures concerning man and his body and then return to this question.

Genesis 3:19 states, "In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto

dust shalt thou return." This verse should be considered alongside Adam's creation in Genesis 2:7 and 1:27. Let's examine those passages:

Genesis 2:7 states, "And YEHWEH Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Let's look back to Genesis 1:26-27:

Genesis 1:27 reads: "So Elohim created 'man' in his image; in the image of Elohim created he him..." This suggests that the spirit is made from dust.

Genesis 1:27 also notes, "... male and female created he them."

This aligns with Genesis 2:7, where Adam's spirit is created from dust. Although this is not explicitly stated, it implies that the spiritual aspect of man resides within the flesh of Homo sapiens, forming a living soul. It is important to recognize that the Homo sapiens mammal must have existed before man inhabited it, even though this fact is not directly mentioned.

Reading these verses in reverse order, the primary focus is "man," which refers to our spirit. We are always "man" first. Observe how the language in Genesis 3:19 mirrors that of Genesis 2:7. In Genesis 3:19, it states, "Till thou return unto the ground; for out of it wast thou taken: for dust thou art." This references the spirit, man. In Genesis 2:7, it mentions "formed 'man' of the dust of the ground."

Furthermore, the phrase "breathed into his nostrils the breath of life" indicates that the body existed prior to receiving the breath that animates it, bringing "man" into being as a living soul.

We can affirm that the flesh is of the earth, but what is the underlying subject in Genesis and in the argument regarding hell's punishment? The Psalms provide insight: Psalm 146:4 states, "When his breath departs, he returns to the earth; on that very day his plans perish" (ESV). The phrase "when his breath departs" refers to the body's last breath. At this moment, his body returns to the earth. "On that day, his plans perish" refers to the plans of man. Notice how in Genesis 2:7, the breath enters the body, granting life and creating a living soul. In contrast, in the Psalms, when the breath leaves the body, the spirit of man is no longer a living soul. The plans for the spirit of man have come to an end because the body provided the opportunity for life. At this point, the man has not died, but the body has. Once our body dies, the spirit's destiny is determined, awaiting what has been dictated by its actions through it.

Let us also consider Revelation 20:14, which states, "And death and hell were cast into the lake of fire." The lake of fire represents the second death. Here, death refers to man in hell, signifying the culmination of the law. Hell functions as a law of judgment operating in a realm that is both near and distant. I do not believe this verse indicates that the body, which dies and returns to dust, enters this hellish place, but rather that the spirit does. This curse of death is enacted by the law of sin. Does hell literally mean the law of destruction? No, it does not. Hell represents torment of conscience, while the lake of fire signifies death and destruction.

We will now come back to the thoughts for destruction and unquenchable fire.

Mat 3:12 states, "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."

In Revelation 20:12, John writes, "The dead [man] are judged according to their works." How are they judged? The law of sin, hell, and death leads to the lake of fire, or, as Matthew said, unquenchable fire. (Humpty Dumpty cannot be put back together again, as the nursery rhyme suggests.) Is hell truly eternal or forever without end? Revelation 20:14 states that death, along with hell, was cast into the lake of fire, or unquenchable fire. So where does the spirit man go? The state of death in hell serves as the judgment for the man-spirit, which anticipates death in the lake of fire. Unquenchable fire means not able to extinguish; does this indicate that it is eternal or that no man nor angel can stop the judgment pronounced by Yahshua? Isa 55:11 So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it.

I believe Ezekiel's prophecy and the promise of judgment against Satan offer an explanation for Paul's teaching in 2Th 1:9.

Ezk 28:13 Thou hast been in Eden, the garden of Elohim; every precious stone was thy covering: the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, and gold. The day of your creation prepared the workmanship of your tabrets and pipes.

Ezk 28:14 Thou art the anointed cherub that covers, 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.

Ezk 28:15 Thou wast perfect in thy ways from the day that thou wast created until iniquity was found in thee.

Ezk 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.

Ezk 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.

Ezk 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore, I will 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.

Ezk 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Rev 20:10 states, "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 forever and ever."

However, Ezekiel, over 2,550 years ago, indicated that Satan would be turned to ashes upon the earth by a fire from within him; furthermore, Yahshua will destroy him. Revelation 20:10 seems to echo Paul in suggesting that this torment is for the ages, as reflected in the Young's Literal Translation (YLT): "...and they shall be tormented day and night—to the ages of the ages."

It's important to note that neither Satan nor the false prophet was sent to hell; they were cast directly into the lake of fire. I would appreciate your thoughts on this matter, particularly in light of all the scriptures we have discussed. Can we use 1 Corinthians 15:24–28 as a guiding principle?

15:24: Then the end comes, when he will deliver up the Kingdom to YAHWEH, even the Father, when he will have abolished [destroyed] all rule and all authority and power.

I have another question: Does Paul's reference to the destruction of death in 15:26 of Corinthians include both the first and second deaths?

15:26 The last enemy to be destroyed is death.

Paul mentioned death specifically. Thus, it appears that an angel's spirit is akin to the spirit of man, being made from natural elements. This must be the case, as Satan is said to be burned to ashes upon the earth. Do you believe the lake of fire exists somewhere in space? Remember that the Only Begotten Son created the angels, as Paul noted that Yahshua created all things in heaven and on earth for Himself.

Everything we are taught occurs within the sphere of the earth and its heavens. No, Yahshua did not create Mars; that was His Father's doing. With that in mind, what implications arise if Earth and our solar system are not eternal?

As of September 20, 2024, I would like to add another thought to this study, as I believe hell is not eternal. While working on Zechariah 14:12, I found it relevant to the discussion about hell and the lake of fire, even though it does not directly address hell. Therefore, I will include it here as an additional consideration. The discussion could be quite extensive, spanning about four pages.

Zechariah 14:12

The verse from Zechariah 14:12 and its connection to the Lake of Fire are significant. Zec 14:12 states, "And this shall be the plague wherewith YEHWEH will smite all the people who have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

This verse relates to Revelation chapter nineteen and the seventh angel with the bowl plague. The individuals referred to make up the nations, specifically the ten horns that granted their power to the little horn for the desolation of Jerusalem, as mentioned in Zec 14:11. This verse depicts the conclusion of the war of desolation against Jerusalem during the 70th Week of Daniel, Revelation 14:19-20.

We will reflect on the phrase "fought against Jerusalem" to gain a deeper understanding of those who will face destruction. These ten horns symbolize ten kings from Europe, which together form the eighth head of Rome and represent the Roman/Catholic beast that transformed from Daniel 7:7. This ancient Roman Empire, now known as the European Union, will bear the brunt of the plague mentioned in Zec 14:12. This specific plague is the first judgment initiated from Revelation 19:15, which states, "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule [execute judgment] upon them with a rod of iron: and afterwards He treads the winepress of the fierceness and wrath of Almighty Elohim."

Yahshua's descent on a white horse to earth follows His glorious introduction with the army of saints. His appearance in the heavens above the earth for a period of time precedes His subsequent descent. His judgment begins with the consuming fire directed at the Roman Beast and could represent the initial phase of the seventh

bowl plague angel, which entails the pouring out of judgments described in Revelation 16:17.

The Zechariah 14:12 prophecy aligns with Revelation 19:20, creating a cohesive prophecy. Revelation 19:20 states, "And the beast was taken, and with him was the false prophet that wrought miracles before him, with whom he deceived those who had received the mark of the beast and those who worshipped his image." These two were cast alive into a lake of fire burning with brimstone." This event in Revelation 19:20 occurs simultaneously with the moments described in Zechariah 14:12, during a time of glorification when the world will look up in awe. In this extraordinary and terrible moment, the consumption of the ten-horned nations takes place, directly linking to Revelation 19:20. As the beast kingdoms and the little horn are cast into the lake of fire, as the King of Kings descends with judgment for the world.

The lake of brimstone and fire that consumes these ten nations is likely the result of a comet or meteorite strike in that region. This cosmic event serves as the catalyst that casts the beast into the lake of fire. Does this scene not mirror the description of Sodom and Gomorrah's destruction? Scientists have discovered evidence of a cosmic airburst event occurring around 1650 BCE that devastated the ancient city of Tall el-Hammam in the southern Jordan Valley. This event caused extreme temperatures and left behind high concentrations of salt. It may have inspired the biblical accounts of the destruction of Sodom and Jericho and could have contributed to the mass abandonment of cities in the region during the "Late Bronze Age Gap." "We observed evidence for temperatures exceeding 2,000 degrees Celsius (3,600 degrees Fahrenheit)."

For me, it is amazing how the judgments we are discussing resemble Satan's Lake of Fire, as described in Ezekiel 28:13-19: "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 have spoken extensively about the location of hell and the lake, which is governed by a law. This may sound strange, but it is basic. We just read Ezekiel, which raised this question. Now, let's consider the Book of Enoch:

Book of Enoch

6:13 At the end of the earth, I saw the firmament of heaven above, and then I proceeded to a place that burns day and night, where seven magnificent mountains

made of various stones are located. 14. Three mountains face the east, while the remaining three face the south. And as for those towards the east, one was of colored stone, one of pearl, and one of jacinth, while those towards the south were of red stone. 15 But the middle one reached to heaven like the throne of Elohim, of alabaster, and the summit of the throne was of sapphire. 16 And I saw a flaming fire. Beyond these mountains is a region at the end of the great earth: there the heavens were completed. 17 I saw a deep abyss with columns of heavenly fire, and among them, I saw columns of fire fall, which were beyond measure, both in height and depth. 18 Beyond that abyss, I saw a place with no firmament of heaven above and no firmly founded earth beneath it: there was no water upon it and no birds, but it was a wasted and horrible place. 19. I saw there seven stars like great burning mountains, and when I inquired about them, the angel said, "This place is the end of heaven and earth." It has become a prison for the stars and the host of heaven. The stars that roll over the fire are those that disobeyed the Lord's commandment at the start of their rising. 21. He was angry with them and bound them until their guilt was consummated for ten thousand years. 22 Uriel said to me, "Here shall stand the angels who have connected themselves with women, and their spirits, assuming many different forms, are defiling mankind and leading them astray into sacrificing to demons as gods."

Notice that there is a distinction between heavenly fire and natural fire; this aspect is intriguing to me. I will pose a question from Zechariah 14:12: Is the cosmic blast that incinerates the beast population being used to transport their spirits to the pit mentioned by Enoch? Does the natural fire perfectly symbolize the fate of their spirits, which is also natural? Let's compare Enoch's language regarding the prison or pit and its location with a few scriptures from Jude. These scriptures present arguments for whether hell is eternal or not.

Jude 1:6 states, "And the angels who kept not their first estate but left their habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day." Jude 1:7 continues, "Even as Sodom and Gomorrah, 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" (KJV Bible). In contrast, the YLT Bible translates this scripture as "for an example of the fire age—during justice suffering."

First, I want to emphasize that verse 1:6 serves as the basis for 1:7, just as Enoch wrote about the fall of certain angels. Enoch 1:6 describes the angels who "kept not their first estate, leaving their habitation." Verse 1:7 mentions Sodom and the

surrounding cities in a similar context. We see Jude teaching from the books of Enoch regarding angels and mankind leaving their first love, as noted in Revelation 2:4: "You have lost your first love." If you lose your first love, you face a similar fate.

Next, we should investigate the concept of hell. Has Jude, through the KJV Bible, determined that this fire is eternal and carries vengeance? Enoch indicated that their chains are everlasting until judgment, and he defined "everlasting" as ten thousand years. Is Jude 1:7 correctly translated as "vengeance of eternal fire"? Or is this translation influenced by a biased perspective associated with the seat of Satan? You may deem this claim absurd, but consider the removal of the name YAHWEH from scriptures by the Rabbis, who replaced it with many other names, contradicting Exodus 3:15.

Is Young's translation accurate? The YLT for verse 1:7 states, "of fire age-during, justice suffering." In Jude 1:21, Young translates "eternal" as "waiting for the kindness of our Lord Jesus Christ—to life age-during." Meanwhile, orthodox Christian translations render Jude 1:21 as "waiting for the mercy of our Lord Jesus Christ that leads to eternal life." I have a question regarding the ESV translation of this verse: Why would a born-again Christian be waiting for the inheritance of eternal life if they already possess it? Young's translation suggests, "Wait for the kindness of Yahshua during the ages." Where does the seat of Satan hold sway? Ah, yes, in the church; and who constitutes the church of this world? The harlot and her daughters, who uphold various Christian theologies—what doctrines do they promote?

Here's one more verse from Jude 1:25 comparing the ESV and YLT Bibles:

YLT: To the only wise God our Savior be glory and greatness, power and authority, both now and to all the ages! Amen.

ESV: To the only God, our Savior, through Jesus Christ, our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

The ESV translation states that Jesus has had majesty, dominion, and authority before all time. This interpretation seems to conflict with Proverbs 8:20–24, which describes the Only Begotten Son coming forth from the Father. We have examined this argument for Yahshua's reign lasting forever on pages 4 & 13. It seems to me that Young's translations do not challenge either Proverbs or Paul's teaching that the only begotten Son's authority is not eternal.

Let's talk about the fallen angels and the Cherub Satan for a few moments. While the roots of evil began long before Cain, the culmination of wickedness appears in the City of Enoch, where Cain resided. The Book of Enoch indicates that fallen angels began their works of cross-breeding between Homo sapiens in the city of Enoch, not only their flesh but also their spirit, the man. The result of their actions, as detailed in the books of Enoch and Genesis chapter six, produced a perverse spirit and human mind. Enoch, a godly figure, wrote about these fallen angels, noting that their guilt would be fulfilled after ten thousand years. Jude stated that their chains would remain locked until the judgment of the great day. I believe this "great day" refers to Revelation 20:10.

Revelation 20:7 states that when the thousand years are over, Satan will be released from his prison (20:10), and the Devil, who misleads them, will be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they will be tormented day and night—to the ages of the ages, according to the YLT Bible. The ESV translates this as "tormented day and night forever and ever." These two translations don't convey different meanings; rather, we are trained to think they do. For the fallen angels, there is a time for the completion of guilt, as Enoch noted, but according to the ESV and many other translations, there is further punishment without end. However, the angels referenced by Enoch chapter 6 have their guilt fulfilled after ten thousand years.

The YLT renders Revelation 20:10 as "torment to the ages of the ages," suggesting a finite period. But is this verse about the fallen angels that Enoch described? Sin does entail judgment. Did these angels die after being judged by the lake of fire for ages? I believe their fate aligns with what is recorded in Ezekiel 28:13, which we will review shortly. If every spirit is destined for the lake of fire eternally, why are they judged according to their works? Why is there a judgment based on their actions if everyone receives the same outcome? Does the Bible speak of His righteous judgments?

Here in Ezekiel, we have the spoken Word directly from Elohim through Ezekiel, who is referred to as the son of man, giving to us Satan's final judgment. Ezekiel 28:13-19 states, "I bring forth a fire from the midst of thee [Satan]; it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

Did Young's Bible interpret the passages of Jude correctly? Did Ezekiel accurately convey this message? To clarify, we will refer back to the Book of Enoch, specifically verse 6:19, which reads, "I saw there seven stars like great burning mountains, and

to me, when I inquired regarding them, the angel said: 20. And the stars that roll over the fire are those that have transgressed the commandment of the Lord." These stars, representing angels of transgression, are depicted as tormented by fire but not consumed. Enoch was told that after their torment they would be judged. The judgement is the lake of fire, as we have read in Revelation.

The nature of Adam

Moving forward, I would like to explore the nature of Adam's spirit and that of angels. Do we use the same language when discussing the creation of angels as we do for Adam? Enoch states that angels were created eternal; the term "created" means to be brought into existence. But where did they come from? Paul indicated that angels originated from the elements of the earth. Yahshua created all things on earth and in the heavens. Therefore, angels came into existence within earth's heavens, the principalities. This theory suggests that angels are formed from natural elements, similar to Adam's spirit. All spirits exist apart from the Holy Spirit, necessitating a different essence of being from Holy Spirit. This aligns with Paul's teaching in 1 Corinthians 15:47. Enoch has taught us that as "man" falls, so do the fallen angels, losing their eternal status and destined for the lake of fire. Revelation also mentions one of the principalities discussed in Enoch. In the Book of Revelation, we encounter a place called the bottomless pit. Enoch places hell, the pit, and the lake of fire within the realm of earth and its heavens. John's vision of Revelation brings in Enoch's vision.

Revelation 9:1 states, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." Revelation 9:11 continues, "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue his name is Apollyon."

Revelation 20:1 declares, "And I saw an angel come down from heaven, having the key of the bottomless pit and a massive chain in his hand." Revelation 20:3 adds, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled: and after that he must be loosed for a brief season."

Rev 20:14 states, "And death and hell were cast into the lake of fire. This is the second death." It seems John has understood correctly and aligns with Paul in the assertion that, ultimately, death and hell will cease to exist.

Here's an intriguing thought to expand our perspective: In ten billion years, our Sun will transform into a red giant star, reaching temperatures around 8,500 degrees, which will engulf Mars and Earth. (This is taken from the web page [Science Alert](#).)

I frequently hear claims that Earth is eternal, yet no scripture supports such an assertion unless one resorts to metaphorical interpretation. Some may argue that fallen humans have altered the written word; I agree. But in that, I do believe the following scripture remains untainted by human influence and was spoken by the Messiah. Why do you doubt the simplicity of His Word?

Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."

Mark 13:31: "Heaven and earth shall pass away, but my words shall not pass away."

Luke 21:33: "Heaven and earth shall pass away, but my words shall not pass away."

For those that believe the scriptures haven't been altered, here's a link discussing alterations made to Biblical scriptures, along with several books on the subject:

[History Collection](#)

One final thought:

When you read Genesis 1:27 and 2:7, alongside 1 Corinthians 15:45-49, it becomes clear that our spirit, as human beings, originates from the earth, not from heaven. Thus, our spirit is natural; it cannot burn eternally, nor will it live eternally. Paul is quite explicit when he states that Christ must be formed in you (Galatians 4:19) through the washing of the water of the Word (Ephesians 5:26).

When reading scripture in the context of the born-again believer, it's evident that this natural spirit undergoes transformation into a spiritual one. The first resurrection alters the spirit of man in an instant (1 Corinthians 15:52). As Yahshua said in John 6:63, "It is the spirit that quickens; the flesh profits nothing."

What's my point? The spirit of man is transformed from natural/earthly to spiritual/heavenly, thereby fulfilling Paul's statement: "We shall see Him as He is, for we shall be like Him" (1 Corinthians 15:47-48). The first man is of the earth, earthy; the second man is Yahshua from heaven.

To enter that heavenly eternal day with the first resurrection, our "man" must be completed—transformed into Heavenly Spirit, specifically, into a son of the Father, Holy Spirit. This change occurs in an instant during the resurrection. What begins as our earthly man, redeemed by the Word, should continuously be formed into a spiritual man by the Word leading up to that day. So I ask, how can our natural man be transitioned into the eternal day? Paul indicated that it cannot. How can anything that is natural avoid being consumed by the lake of fire or by our sun's conversion

into a supernova? When it is all said and done, the only thing not consumed by fire will be Holy Spirit and the Word; the Word is Holy Spirit, and to be a son of God is to be formed into Holy Spirit.

Brother Brian Neill

October 2024, August 2025

Appendix

This next article is a thought for why hell is eternal by brother Phil Wolf

First, where we agree.

Hell is real, and a function of God's justice. That it is the ultimate destiny of the Devil and his cohort of fallen ones. As well as all those who reject God's gift of the Gospel. That often because of the failure of language we lack the words to describe the infinite adequately. That even the concept is foreign to our finite minds. (Isa 57:15, Psalm 90:2-4)

Take for example. "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh." — Isaiah 66:24 ESV

עוֹלָם Is translated as worm yet both the Gesenius Lexicon and BDBL gloss as "devouring" as in putrefaction. So a reading of "For their devouring shall not end" is a reasonable understanding of the text. In the KJV translation of Mark 9:44, 9:46, and 9:48 Jesus quotes Isaiah exactly.

Throughout the New Testament the word αἰώνιος is translated as eternal, in all contexts. Whether it is eternal life or eternal fire the Greek text is the same. It is an exegetical fallacy to reduce the etymology to ages. It would be the same as saying that finite and infinite are the same. It is however perfectly valid to ask what is meant by eternal destruction ? Does this mean annihilation? I must offer the hermeneutic principle of "scripture interprets scripture". If ζωή αἰώνιος is eternal life. Then πῦρ αἰώνιος then eternal fire is the logical translation. And ὄλεθρος αἰώνιος is therefore eternal destruction. So where are we then? We can only resort to our understanding of the character of God.

The punishment of the wicked dead in hell is described throughout Scripture as "eternal fire" ([Matthew 25:41](#)), "unquenchable fire" ([Matthew 3:12](#)), "shame and everlasting contempt" ([Daniel 12:2](#)), a place where "the fire is not quenched" ([Mark 9:44-49](#)), a place of "torment" and "fire" ([Luke 16:23-24](#)), "everlasting destruction" ([2 Thessalonians 1:9](#)), a place where "the smoke of torment rises forever and ever" ([Revelation 14:10-11](#)), and a "lake of burning sulfur" where the wicked are "tormented day and night forever and ever" ([Revelation 20:10](#))

I am left with no options. For me the most terrible truth of the scripture is the doctrine of hell. It is awful to think that a loving and merciful God would punish for all eternity in such a horrifying manner. But that is the point. It is supposed to be the worst thing imaginable.

God is Holy, that one truth is terrifying. A perfect God who requires perfect obedience. But...God provides the solution himself in the active and passive obedience of Christ. The punishment of the wicked in hell is as never ending as the bliss of the righteous in heaven. Jesus Himself indicates that punishment in hell is just as everlasting as life in heaven ([Matthew 25:46](#)).

The wicked are forever subject to the fury and the wrath of God. Those in hell will acknowledge the perfect justice of God and the lordship of Jesus Christ, the Savior they rejected ([Psalm 76:10](#); [Philippians 2:10–11](#)). Yes, hell is real. Yes, hell is a place of torment and punishment that lasts forever and ever, with no end. Praise God that, through Jesus, we can escape this eternal fate ([John 3:16, 18, 36](#)).

Let us continue to dig deeply into the perfect Word. And to mine it for all the golden truths he offers his children.

Phil Wolf
Acts 20:26-27

Here is a link for an article that supports hell not being eternal. It has some excellent history I found interesting.

<https://hermeneutics.stackexchange.com/questions/29174/what-is-the-fiery-gehenna-to-which-jesus-referred>