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 דרומון 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
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 butiram!! 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.