

## **The Great Warning of the Next Age – Isa 66:24**

At the end of the seventh day, the devil will join the beast and the false prophet in the eternal Lake of Fire, where they were cast one thousand years before (Rev 20:10; 19:20). Rev 19:20 is referring to Isa 66:24 – *Then they (all mankind) shall go forth and look on the corpses of the men who have transgressed against Me. For their worm shall not die, and their fire shall not be quenched; and they shall be an abhorrence to all mankind.*

Rev 19:20-21 – As Isa 66:24 says, the people who rebel against His messengers in the last days (Rev 14:10-11) taking the mark of the beast, will be a constant reminder of the wages of rebellion to the people who live during the millennial period (Zech 14:16). It will serve as a continual warning to them of the day when Satan will be released (Rev 20:3,8). Rev 19:20 – The men whom the beast and the false prophet deceived (Rev 14:10-11), even after the warning of the Rev 14:6-9, which illuminated the whole earth (Rev 18:1-2), were deceived because they did not receive the love of the truth (2 Ths 2:9-12). The Christians who would not be warned (Rev 19:2-3) will be in that everlasting torment as well.

### **The Warning to the Coming Generations**

So, the spectacle of Isa 66:24 will be for public viewing. Maybe the parents of the first generation – that is, the parents who escaped as Zech 14:16 says – will take their children up to see the pit God allows to be seen, so that when Rev 20:3,8 comes to pass at the end of this 1,000 year age of peace, they will be not be deceived. The parents will show their children so that they will not be used by Satan to lead the rebellion (Rev 20:7-10). The children saw their bodies in torment as Rev 19:20 (and Rev 14:10-11, Rev 19:2-3), but Isa 66:24 says they will be *alive*. The children will see their *living* bodies – bodies with the life of the individuals still in them. They will see a preview of Rev 21:8 and Mt 25:41.

The purpose of this opening in the earth in Isa 66:24 is to cause the coming generations to abhor, to hate what God abhors and hates, and to love what He loves. It is to cause them to hate sin and its consequences. When the natural men and their children can actually see into the

eternal Lake of Fire it should be a great warning to them, yet Rev 20:7-9 says a number of them as many as the sands of the sea will still rebel at the end of the seventh day. They will not walk in the way of Yahweh (Gen 18:19).

They can actually look into their place and see how horrible the punishment is going to be for them if they do the same and are deceived when Satan is released after 1,000 years of rest from his temptations (1 Jn 5:19). This is an act of love on God's part to warn even our children of the coming judgment of the rebellious (Jn 5:28-29). So, when the parents take their children up to Zion in the next age, they will go up to see Yahshua (Zech 14:16). If they don't go up, verse 17 says they will have drought upon their field alone, and they will be cut off and even die at the age of 100 (Isa 65:20). But the good abbas in those days will want to take their children to the openings which they will be permitted to look into. They will be permitted this in order to look at the punishment of the rebels – as a perpetual warning against sin (Jms 4:17) and the consequences of not honoring their parents.

Isa 66:24 – The bodies of men are in eternal punishment as Rev 19:20 and 20:10 say (Rev 14:10-11) Mt 25:41 – The Lake of Fire has been prepared for Satan and his angels. In the Lake of Fire are the never-to-be-destroyed bodies of men. They are literal, eternal bodies so that they can be punished forever and ever for hurting others and affecting them, corrupting others, making them stumble (Mt 18:6<sup>1</sup>). The eternal punishment is for deeds done in their body in this present life. These men in Isa 66:24 are not dead bodies, but bodies without the life of God in them (Eph 2:1-2). They are alive with their own life (Rev 14:10-11). Mk 9:48 – The worm is their own natural body. In Mk 9:44,46,48, our Master repeats these words three times to make a special emphasis in reference to Isa 66:24.

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<sup>1</sup> It would have been better to be cast overboard to the first death than to instead live to merit the second death by causing a little one to stumble. Drowning is not the punishment for causing someone to stumble, the unending second death is.

## Eternal or Temporary Punishment

Is it eternal punishment and torment, or temporary, which evildoers will suffer? These verses indicate both kinds:

- a) Mt 25:41-46
- b) Rev 20:11-15
- c) Mt 8:12; 13:42,50; 22:13; 24:51; 25:30
- d) 2 Ths 1:7-9
- e) 2 Pet 3:7
- f) 1 Ths 5:3
- g) Rev 20:10
- h) Lk 16:23

These temporary and eternal punishments are meant to appall us and fill us with horror, so that we will be concerned about others and ourselves as well. These are issues of eternity that must be realistically faced. The consequence of God's displeasure (Heb 10:29), His righteous condemnation for *defying Him* and clinging to one's own sins (Rom 2:6,8,9; Jude 1:13), is unending torment forever and ever (Rev 19:3).

There is no second chance in the second death. Those who go there will realize that they have sentenced themselves to be there because they have loved darkness rather than light. They will know they are there because they refused to hate what God hates and love what He loves (Ps 1:5-6). They preferred self-indulgence (2 Ths 2:9-11). This was their human choice. Those who go to this second death will know they deserve eternal punishment not only for their evil doings, but that they in their hearts chose it.

The purpose for our Master teaching about death, hell, and eternal (or temporary) punishment is to make us turn with gratitude to His love for us that saves us from His righteous displeasure with sin (Mt 5:29-30; 13:48,50). For this reason God's warning is merciful, since He

has no pleasure in the death of the wicked, but that the wicked would turn from his way and live (Eze 33:11).