

Hell of Torah Part 1 of 6: Fire of the Law (Presented around April 2015)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at:

<https://www.youtube.com/watch?v=XQdW4OdVXCI>

***Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to talk about the hell of Torah. This is a very intriguing title, but I didn't select this title for the sake of intrigue alone, but rather to convey a very important message. So for the next couple of weeks, we are going to be looking at what the hell of Torah is and what I mean by this statement.

I think for most of us when we think of the word "hell" we typically begin to draw pictures in our mind as to what hell is. We utilize imagery of a place of burning where the wicked are destroyed. This is where they suffer the fate of the judgment against them. This type of imagery is not some manmade concoction of our imagination because this imagery of fire and place of burning where the wicked are condemned is seen all throughout Scripture.

I want to start by giving you a few examples of this. In Revelation 20:15 we read—**And anyone not found written in the Book of Life was cast into the lake of fire.** There are a couple of things to note here. Obviously, we understand this term to be none other than hell. This is the term we use commonly today. It is a term we see everywhere throughout the Bible. Note here that it says—**And anyone not found written in the Book of Life**—are going to experience the lake of fire. It is only select individuals who are going to suffer the lake of fire. It is not everyone. It is only those individuals who are not listed in the Lamb's Book of Life.

Moving to the Gospel of Matthew 10:28—**And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.** There are three things I want to point out here that are critical. Number one, God is the destroyer; He is a man of war. We like to focus on the fact that our God is loving, kind, and merciful, and I do focus on that because that is where my hope lies. Apart from understanding who God is through love, we have nothing. But we cannot forget that He is a man of war; He is the destroyer. The second point I want to address here is that He is the one who can throw them both soul and body into hell. In other words, there is a select group He is going to destroy. Who are they? They are the wicked.

So we have God the destroyer who is going to destroy the wicked. How is He going to destroy the wicked? He is going to throw them into hell.

When you look at the word "hell" in the Greek, it is very interesting. Yeshua knew His audience and what He was saying. The word is not *hades* which is the Greek word that means grave. You can trace that etymology back to the Hebrew word *sheol*. The word *hades* is not used here. *Tartarohoh*

(*tartarus*), which is a place of darkness, is not used here. There is a very specific Greek word used here. That word is *gehenna*. You can trace the etymology of the word *gehenna* back to the Hebrew word *ben Hinnom* or *gay' ben Hinnom* which means the valley of the son of Hinnom.

The valley of the *Hinnom* sits on the south side of Jerusalem. This was a place of burning. This is where they threw the dead bodies of the executed criminals. This is where they put the refuse and burned the garbage. This is the term Yeshua used as He was teaching His disciples.

Peter opens up our minds a little bit regarding the parameters which the lake of fire reaches. What you're going to see is it is not a pond. It is very large. Look at what Peter says in 2 Peter 3:10—**But the day of the LORD**. I want to stop right here. Any time you see the “day of the LORD,” you need to reckon this to Judgment Day. Scripture confirms this. It is the day to be judged. You can reference that in Isaiah 13, Joel 2, and John 6 & 12.

Back to the verse in 2 Peter 3:10—**But the day of the LORD will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up**. So here we have heaven, the earth, and the works being burned up. What burns? Fire. So heaven and earth are literally going to be dissolved.

Think about that for a second. That expands your imagination a little bit in that in our minds we have created this little-secluded area that is going to be hell. It is this small place somewhere out there that we don't see. That is what we imagine. That, however, is not correct. The entire heavens and the earth are going to be burning. This universe has never experienced anything like it before. These are just a few brief examples of Scripture referencing hell or what I like to call the Hell of Torah.

Today I'm going to attempt to give you a little different perspective on what the fires of hell are. For some of you, this is going to change your perspective on hell. This is going to change your perspective on Torah, the Law of God.

Several weeks ago I was pondering on what I was going to present in this upcoming debate that I'm supposed to take part in sometime later this fall. For those who are not aware, the premise of this debate is the validity of God's Law or His Torah. The opposing side is going to suggest, or defend, that since the coming of the Mashiach, or Christ, the Law is no longer binding upon the Christian because we as Christians are under a New Covenant. This New Covenant is one which does not include the Law. I, of course, am going to stand to defend the position that the Law is applicable. It is valid now more than ever before because of the coming of Christ and the redemptive work He has done.

To make a long story short, I was pondering all the variables involved in just trying to get my mind wrapped around the whole concept of defending this position. You have to realize this subject is massive. Trying to go into a debate for a couple of hours and articulate everything that needs to be said is a massive thing. It took me over half a year to get through six chapters of Galatians. How am I supposed to condense this massive thing that I can't get my arms around in merely a couple of hours?

At that point, I start thinking, “Well, you have got to start refining the points. It comes down to the most refined point of view. Upon realizing there are only specific things I'm going to get to, what must I bring to the table? What are these things I need to bring to the table, so these people are rocked to the core?”

They need to be cut to the heart so that they go back to Scripture and start studying.”

One of the things I quickly realized that I need to bring to the table was I need to express there is going to be judgment. I need to get across that there is going to be fire. They need to understand what this fire is because that understanding is instrumental in understanding how God is going to judge. It's instrumental in understanding the validity of Torah in this age and the age to come.

I want to begin today by giving you some insight regarding what the fire of hell really is because Scripturally speaking we're going to discover aspects of this element that are quite remarkable. What I want to do is to take you back to the Torah starting in the book of Exodus because this book details Israel's redemption. The LORD delivers them out of Egypt and out of the oppressive hand of Pharaoh. The LORD then brings them to Mount Horeb, otherwise known as Mount Sinai. Why did He do that? There was a very specific purpose for bringing them to Mount Sinai. This was to enter into covenant with His children.

When we come to Exodus 19:18, we read something very interesting. The LORD makes His appearance before all of Israel, and this is what He said—**Now Mount Sinai was completely in smoke because the LORD descended upon it in the fire.** Did you get that? How did the LORD come down upon the mountain? It was in the fire. This is what they saw.

Continuing in Exodus 19:18— **Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.** It would be interesting if you were to get 20 believers from any denomination together in a room and have them sit in a circle. I would then throw out terms such as fire and the smoke of a furnace and ask them what I was describing. There is a high degree of probability that nearly all would respond, hell. I want you to analyze the terms that are being used here in this verse.

So what happened as God descends and fire and smoke are billowing off of this mountain? He speaks to His children. He gives what is called in Hebrew the *aseret had'vrat* עשרת הדברִים. This is what we call the Ten Commandments. He speaks these to them, and in Deuteronomy, Moses reflects upon this very event. Look at what Moses says to the congregation of Israel; this is interesting—**The LORD talked with you face to face on the mountain from the midst of the fire (Deuteronomy 5:4).** God talked to them from the fire. So the LORD doesn't just descend in the fire, but when He spoke, His words proceeded forth from the fire.

We drop down to Deuteronomy 5:22-24—²² **These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.** ²³ **So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.** ²⁴ **And you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man, yet he still lives.**

What a powerful event! This was a powerful experience. When they saw God descend in fire and heard Him speak out of the midst of the fire, we're told that they experienced the glory of God. Just think about that. What they experience was the glory of God. This seems to be God's modus operandi of presenting Himself because we ironically find just about 40 years earlier, at the very same spot, God

presented Himself to Moses the same way. Look at Exodus 3:1-5—¹ Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. ² And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. ³ Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." ⁴ So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." ⁵ Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."

The simple point I'm trying to make here is that God comes as fire. He speaks from the midst of the fire. His voice proceeds from the midst of the fire. It's no coincidence that we find this statement in Deuteronomy 4:24—**For the LORD your God is a consuming fire, a jealous God.**

It is interesting when you read this verse in Hebrew. The word consuming is 'êš 'ōkālāh. If you know Hebrew, even in modern day Hebrew, 'êš 'ōkālāh means to eat. It means that God is an eating fire. If you have ever seen fire work, that is exactly how people describe it, it eats. And we're told our God is an ever eating fire. He is an all-consuming fire. And throughout Scriptures we see this imagery being utilized over and over to describe our LORD. We find that God's voice or you could say His *mišwōtāw* or commandments are synonymous with fire.

A great example of seeing the voice of the LORD speaking is found in the book of Acts. It is regarding the festival of Shavuot or Pentecost. While they were all assembled at this festival, something miraculous happened. We read this in Acts 2:1-4—¹ When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. We know the Spirit of God is God. There's no question about that. So you wonder why it is tongues of fire that are coming down. Because God is speaking. When He speaks, fire proceeds.

I want to take this concept to the next level, and I want to do so by taking you to a particular passage found and what is known as the Apocrypha. For those of you who are not familiar with the Apocrypha, the Apocrypha is essentially a compilation of books that today in Protestantism are considered non-canonical; this means they're not part of the 66 books found in the Protestant Bible. However, the Apocrypha, or at least many of the books of the Apocrypha, were included in the Greek version of the Hebrew Bible which is called the Septuagint. Furthermore, we also know that some of the books of the Apocrypha were discovered with the Dead Sea Scrolls. So we know that the Apocrypha was in fact being read or utilized by both Jews and Christians. In fact, Protestantism along with Catholicism were using the Apocrypha even up to the time of the Reformation.

So the Apocrypha, you need to understand, was considered to be a very valuable resource useful for edification and even doctrine so long as it lined up with what we have in Scripture today. What I mean by that is it is utilized to affirm Scripture not create it. It is very important to make that distinction. Even Martin Luther considered the Apocrypha valuable to read.

Now given the fact that I am sensitive to the controversial nature of going to books that lie outside of what today is considered Scripture, I understand the need to approach this delicately and responsibly.



Therefore, before I take you to the Apocrypha, I need to lay down a little groundwork. Now the specific book that I'm going to be taking you to is called 2 Esdras. And there are some things that I want to mention about this book before we actually break into it. Number one, this book was in fact included in the original 1611 King James Bible. This is an actual picture of it in the original 1611 King James.

The second thing I want to mention, and more importantly, is I want to give you a simple overview of the construction of this book. I want to do so by taking you to Harpers Bible Dictionary, and it is imperative that you pay very close attention. This is what they say—[Esdras, the Second Book of a Jewish apocalypse dating from the very end of the first century A.D.](#)

Now let me give you a little additional history here. What book do we know was created near the end of the first century? Revelation. This is

very interesting because when you read 2 Esdras and the book of Revelation, it is as though they are brother and sister. Both are very apocalyptic and very intense.

Continuing—The material was written under the pseudonym of Ezra to use the conquest of Jerusalem by the Babylonians a century before Ezra as a means of reflecting upon the intense suffering occasioned by the destruction of Jerusalem by Rome in A.D. 70. This is where you need to pay very close attention. It continues—[Chaps. 1-2 and 15-16 represent Christian additions to the original Jewish apocalypse and are occasionally designated 5 and 6 Ezra, respectively \(Harper's Bible dictionary \(1st ed.\) \(279\) Achtemeier, P. J., Harper & Row, & Society of Biblical Literature. \(1985\).. San Francisco: Harper & Row\).](#) So that you know, in 2 Esdras there are 16 chapters. In other words, we have 16 chapters in 2 Esdras, but this book is a composition of three separate works. Two of them being chapters 1-2 and 15-16. These are the additions. Chapters 3-14 are the original work. Chapters 1-2 and 15-16 are not the original work. This is very critical to understand.

Let me put up a Bible scholar who comments on this topic, and then I'll make my additional commentary. For those of you who are not familiar with Daniel J. Harrington, he's a professor of New Testament at the Boston College School of Theology. This is what Daniel J. Harrington writes—[The work known as 2 Esdras is, in fact, three separate compositions. In them, Ezra functions not as the architect of Israel's return from exile but rather as a prophet and a visionary. In 2 Esdras 1-2 \(also known as 5 Ezra\) Ezra prophesies about God's rejection of Israel as God's people and its replacement by the Church.](#)

Did you catch that? What he is referring to is called replacement theology. He continues—[This is a Christian work composed in Greek in the mid-second century C.E.](#) This is why it is so critically important for you to understand before I go to this Jewish apocalyptic book that I am not going to the additions. I am going to the original work. I will not be quoting from chapters 1-2 or 15-16. I am not interested in the later additions.

Please notice here; I think it's worth pointing out that he says the first two chapters have the taste and the feel of replacement theology. I would agree as I have studied these chapters. I find this quite

interesting when you consider the date when this scholar estimates this book was actually comprised. He says the mid-second century Common Era. What do we know about the mid-second century Common Era? What was happening at that time was a movement that was exploding. It was called Marsianism.

Isn't that fascinating? This doctrine of replacement theology holds to the idea that the God of the Jews is the God of the Old Testament, and we now have a better God in the New Testament. The New Testament God is a God of love versus a God of wrath. This was Marcian's philosophy. This philosophy was exploding in the mid-second century. It's interesting that we find these two additions being called "Christian" additions. I prefer to use another term, "not" Christian.

Let's continue—[In 2 Esdras 3-14 \(also known as 4 Ezra\)](#). Notice the chronology. They're not even chronological because they're additions. In other words, when you look at the first two chapters of 2 Ezra, they are considered 5th Ezra. When you get to chapter 3, you are now reading 4th Ezra. When you get to chapters 15-16, you are reading 6th Ezra. This is how the book is laid out.

Continuing—[Ezra engages in dialogue about the meaning of Israel's sufferings and is granted visions that reveal what God is going to do in the near future on Israel's behalf. This is a Jewish work written in Hebrew around 100 C.E.](#) So this was written close to Revelation.

Continuing—[The material contained in 2 Esdras 15-16 \(also known as 6 Ezra\) consists of oracles of doom against the enemies of God's people \(the Church\) and advice on how those enduring persecution should behave. This is a Christian work composed in Greek in the third century C.E.](#)" (Invitation to the Apocrypha, p. 185 - Early Jewish Writings (.com) <http://www.earlyjewishwritings.com/2esdras.html>). So that's even a later edition than chapters 1 or 2.

Now let me take you to another scholar because he has something to say about this as well, and he confirms what we just read. His name is Michael Stone, and he's a professor and scholar of Armenian Studies. His expertise lies in Jewish and Christian literature. Look at what he says—[We can be more confident about the circumstances of the composition of 4 Ezra. The book stemmed from the last decade of the first century A.D. and was composed in reaction to the Roman destruction of Jerusalem in A.D. 70 \(Harper's Bible Commentary, pp. 776-777 http://www.earlyjewishwritings.com/2esdras.html\)](#).

I'm going to go to one more resource to give you a good feel for this book. I'm going to take you to the Jewish Encyclopedia. And under this header, 2 Esdras, this is their introduction to this book. This is what they say about it—[One of the most interesting and the profoundest of all Jewish and Christian apocalypses is known in the Latin Bible as "Esdræ Quartus" \(Jewish Encyclopedia.com http://jewishencyclopedia.com/articles/5852-esdras-books-of\)](#). The Latin word *quartus* is where we get our word "quartet." It means fourth.

So you see that it said, *quartus*. It is not talking about later additions. It is talking about the 4th book which is the very book we will be going to today. Again, 4th Ezra is described as—[the most interesting and the most profound of all Jewish and Christian apocalypses](#).

Let me tell you that as we enter this book, you are going to want to put your spiritual seat belts on because it reads like Revelation the first time. It is powerful and intense. One thing that I think you're

going to appreciate as we read this book is we will be confirming it with the infallible Word of God or what we call today the canon of Scripture.

When we're discussing the importance of a topic as we are today, we sometimes need to go to other sources. I did not want to go here because I didn't want to have to go through everything we just went through on my part other than pure laziness. But I did it because it is so important that I take you here to capitalize on our topic today. That is why we're going here.

2 Esdras 13:1-3—¹ After seven days I dreamed a dream in the night. ² And lo, a wind arose from the sea and stirred up all its waves. ³ As I kept looking the wind made something like the figure of a man come up out of the heart of the sea. And I saw that this man flew with the clouds of heaven; and wherever he turned his face to look, everything under his gaze trembled.

That is awesome. So he has a vision in the night, and he sees something like a man coming out of the heart of the sea. And what does he notice? Wherever this man looks everything trembles. Who do you suppose this man is? It is none other than the Messiah Yeshua. You are going to see this as we continue.

One quick thing I want to point out, he notices something that this man does. It is very specific. What does he do? He flew with the clouds of heaven. This man flies with the clouds of heaven.

Let me take you to Daniel 7:13—I was watching in the night visions [same time], And behold, One like the Son of Man [Noticed the title used for the Mashiach here is the very same title that Ezra used], coming with the clouds of heaven [What does he do? He came flying on the clouds of heaven]! He came to the Ancient of Days, and they brought Him near before Him.

We find the same imagery being expressed by Yeshua when He was on trial to be crucified. Look at Matthew 26:63-64—⁶⁴ But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: tell us if You are the Christ, the Son of God!" ⁶⁴ Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man [This is the same title that Ezra used] sitting at the right hand of the Power, [What is He doing?] and coming on the clouds of heaven." This is the same imagery.

Going back to 2 Esdras 13:4—and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire. ⁵ After this I looked and saw that an innumerable multitude of people were gathered together from the four winds of heaven to make war against the man who came up out of the sea. So here he sees this man coming out of the heart of the sea flying with the clouds of heaven. And then we see all these people from the four winds of heaven gathering to make war against the man who came up out of the sea. This also is exactly what the prophet Joel prophesied.

Let me take you to the book of Revelation 19:11-14—¹¹ Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³ He was clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Jumping down to 19:19—¹⁹ And I saw the beast, the kings of the earth, and their armies,

gathered together to make war against Him who sat on the horse and against His army. This is exactly what Ezra saw in his vision. It is identical to what John saw.

Going to 2 Esdras 13:6-10—⁶ And I looked and I saw that he carved out for himself a great mountain [Ezra is looking at this man who came out of the sea we know to be Yeshua. And he sees that this man carved out for himself a great mountain], and flew up on to it. ⁷ And I tried to see the region or place from which the mountain was carved, but I could not. ⁸ After this I looked and saw that all who had gathered together against him, to wage war with him, were filled with fear, and yet they dared to fight. ⁹ When he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war.

You can almost see Ezra's perplexity. It is totally bizarre that the kings of the earth are all gathering to war against Yeshua, yet Yeshua is not going for a sword; He carries no weapon. Now look at what is said in the next verse—¹⁰ but I saw only how he sent forth from his mouth something like a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

What a sight! Yeshua doesn't pick up weapons of war. Instead, He opens His mouth, and a stream of fire pours forth. 2 Esdras 13:11—¹¹ All these were mingled together, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude that was prepared to fight, and burned up all of them. What happened to these men who are gathered to war against Yeshua? This stream of fire comes out of His mouth, and they are all consumed in a fire. Continuing in 11—so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed.

Well, that is interesting. If you read Malachi 4, that is exactly what he portrays. Malachi said there would be nothing left. There will be no evidence of the wicked. All that's going to be there is the smell of smoke from that stream of fire and ash; there's no evidence. Malachi said that Yeshua will— **leave them neither root nor branch (4:1).**

Again in Psalms 37:20—**But the wicked shall perish, and the enemies of the LORD like the splendor of the meadows, shall vanish. Into smoke they shall vanish away.** There is nothing left. They are gone.

Moving on to 2 Esdras 13:12-15 as I get closer to the point I want to make—¹² After this I saw the same man come down from the mountain and call to himself another multitude that was peaceable. ¹³ Then many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings. We find the same context in the book of Hebrew. Then I woke up in great terror, and prayed to the Most High, and said, ¹⁴ From the beginning you have shown your servant these wonders, and have deemed me worthy to have my prayer heard by you; ¹⁵ now show me the interpretation of this dream also. Now Ezra is going to get an answer to his dream. He is going to get the interpretation. Jumping to 2 Esdras 13:25-31—²⁵ This is the interpretation of the vision: as for your seeing a man come up from the heart of the sea, ²⁶ this is he whom the Most High has been keeping for many ages, who will himself deliver his creation [What an awesome description of the Messiah Yeshua. One thing I know is that there is only one way we are redeemed to the Father. There is no other way. Yeshua said in John 14:6—I am the way, the truth, and the life. No one comes to the Father except through Me. He is the redeemer of creation.], and he will direct those who are left. ²⁷ And as for your seeing wind and fire and a storm coming out of his mouth, ²⁸ and as for his not holding a

spear or weapon of war, yet destroying the onrushing multitude that came to conquer him, this is the interpretation: ²⁹ The days are coming when the Most High will deliver those who are on the earth. ³⁰ And bewilderment of mind shall come over those who inhabit the earth. ³¹ They shall plan to make war against one another, city against city, place against place, people against people and kingdom against kingdom.

Ezra is shown the very last days. The LORD revealed to him what was going to happen. Does this sound vaguely familiar to you? It does to me because these are the exact words of our LORD Yeshua. Look at what Yeshua said in Matthew 24:7-8—**For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. ⁸ All these are the beginning of sorrows.** This is exactly what was shown to Ezra. It is exactly what Yeshua is teaching His disciples when His disciples came to Him asking what will be the sign of the end of the age. This is one of the things that Yeshua responded with.

Going back to 2 Esdras 13:32—³² **When these things take place and the signs occur that I showed you before, then my Son will be revealed whom you saw as a man coming up out of the sea. ³³ Then, when all the nations hear his voice, all the nations shall leave their own lands and the warfare that they have against one another; ³⁴ and an innumerable multitude shall be gathered together, as you saw, wishing to come and conquer him.** This is just fascinating because as you continue on in Matthew 24, you come to Yeshua saying the exact same thing. He tells the disciples that when these things have come to pass—**they will see the Son of Man coming on the clouds of heaven with power and great glory (Matthew 24:30).** You can also look at Revelation 1:7 —**Behold, He is coming with clouds, and every eye will see Him.** This is just mind-blowing!

Again from Esdras 13:32—³² **When these things take place and the signs occur that I showed you before, then my Son....** This is one of the most fascinating things about this prophecy. Ezra saw this man rising out of the sea. Later on, as Ezra is given the interpretation, this man is now identified as the LORD's Son. He is none other than Yeshua.

Continuing—**will be revealed whom you saw as a man coming up out of the sea. ³³ Then, when all the nations hear his voice.** You're not going to hear His voice unless He opens His mouth. **All the nations shall leave their own lands and the warfare that they have against one another; ³⁴ and an innumerable multitude shall be gathered together, as you saw, wishing to come and conquer him.** This is amazing!

Going to 2 Esdras 13:35—³⁵ **But he shall stand on the top of Mount Zion.** Make no mistake; the Mount Zion that is being described here is none other than the New Jerusalem. This is Mount Zion. ³⁶ **And Zion shall come to be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.**

This is interesting because earlier Ezra saw Him carve something out of His hands. We see this type of imagery in Scripture. For example, in Colossians 2:11 Paul is talking to the Gentiles who have been saved through faith in Messiah Yeshua—**In Him you were also circumcised with the circumcision made without hands.** In other words, this was completely supernatural. It was completely a work of God. And when God created the heavens and the earth, He didn't form it or fashion it with His hands; He spoke, and it was. Right? He opened His mouth, and it took place. His Word will not return void to Him. That isn't a possibility.

Now as we continue you're going to see why I took you to this book. What we're about to read illuminates what the fires of hell really are. We go to 2 Esdras 13:37—³⁷ Then he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm), ³⁸ and will reproach them to their face. This is interesting. If you read Deuteronomy 7:10, it says—He repays those who hate Him to their face, to destroy them. That is exactly what it says.

Continuing with 2 Esdras 13:38—and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which is symbolized by the flames) and will destroy them without effort by means of the law (which was symbolized by the fire). He's going to destroy them without effort by means of the Law.

So this stream of fire which proceeds out of Yeshua's mouth is quite literally Torah! It is the Law of God. This gives us a dramatically different view of hell and what the fires of hell really are. The fire that is going to be kindled which is going to devour the wicked from this earth is the Torah. What I call the hell of Torah.

This presents a serious problem for those who reject the Law of God and say that Christ came to do away with the Law. For those who claim it is no longer valid or applicable, know this, when Yeshua comes back He is going to open up His mouth. He will speak, and fire will come out. The fire will devour everything that has not been redeemed. It will devour everything that is wicked. It is going to devour those who rejected His Law. They will be devoured.

Now with this imagery in mind, I want to take you back to the New Testament because this very imagery we just read about in 2 Esdras can be found in Scripture. However, before we go there I just want to quickly remind you of what we read in 2 Esdras 13:9-10—⁹ When he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war; ¹⁰ but I saw only how he sent forth from his mouth something like a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

It is interesting that the same thing is essentially conveyed in Paul's second epistle to the Thessalonians. Paul is talking about the destruction of Satan, and look at how he describes the event in 2 Thessalonians 2:-8—⁸ For the mystery of lawlessness (Torahless) is already at work. It is interesting how already in the 1st century this is already at work. That's mind-blowing! Already in the first century, the spirit of removing God's Law from His people was already moving forward. We know this because as I told you going to the mid-second century, we come across Marsianism. This was a total destruction of the faith. He was a total heretic, and yet his gospel spread like fire.

Starting again in 2 Thessalonians 2:-8—⁸ For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. ⁸ And then the lawless one [Satan] will be revealed, whom the LORD will consume with the breath of His mouth [His mouth!] and destroy with the brightness of His coming.

If you go to Ezekiel 28:18, you read that Satan is going to be turned to ash. Then we have Jeremiah 23:29—“Is not My word like a fire?” says the LORD, “And like a hammer that breaks the rock in pieces?”

I am going to close with a thought. There is much truth to these statements. This is critical!

Those who embrace the Law in this age, will
escape it in the age to come.

But those who reject the Law in this age, will
receive it in the age to come.

Ponder that!

We will close here for today; however, we are not done with this topic. What was presented today is incomplete because there are many more things to bring to the table. There are many more things to talk about. One of those is Yeshua Himself and how salvation is through Him and Him alone and how the Law and Yeshua fit together.