

HELL AND THE DOCTRINE THAT GOD COMES FIRST

Christianity and Islam teach that at death, if we are estranged from God by sin, we will go to Hell to suffer forever and once we go there it is impossible for us to leave. Catholics call such sin mortal sin.

The dogma of everlasting punishment is a manifestation of the doctrine that God comes first. It is impossible to justify somebody being in Hell forever unless God matters for all eternity and is being rejected. The longer you are in jail the bigger the crime. To hate the one being that matters in all time and all eternity makes it possible that you are signing up to eternal damnation. And it is all over God's love or rather believers using that love as a justification for eternal damnation.

If God is infinitely good then everything we do should be done for him. We have to love others just for him which is not loving them at all. It is just using them. Words like love and thanks have to be struck out of our vocabulary or else we become deceivers and liars.

Moses and Jesus told us to love God with all that is in us.

The only thing I can be fully sure of is that I exist at this very moment. I am not as sure that I existed in the past or that the past was real or that other people. I am even less sure that there is a God. So, I ought to put myself first and be my own God. Anything that casts doubt on this principle is telling you that you are dirt and is slandering you for your self-indulgence. The doctrine of God, God is that which ought to be put first, is an attack on your human dignity.

The doctrine of Hell teaches that since God puts himself first and asks us to make him number one and is right to do this, then is why there is such a thing as everlasting punishing. Everlasting punishing cannot benefit the victim and the rest of us can live without it being done so God does it for himself. You cannot be sent to Hell for doing wrong against yourself but for doing it against God. Hell says that God alone is to be loved. It says that God ought to demand that the person put God first which is against human dignity.

God expects me to approve of Hell but how can I when I believe I come first and should not go there? Only a false prophet could reveal Hell.

I am more sure I exist than I am of God or anything else. Therefore, God has no right to put me in Hell for even if I deserve it I should put myself first and not him and when he puts himself first he should respect me for doing the same. I am not in Hell for my benefit for there is none but for his. He may put himself first but still he has no need to damn me. He expects me to approve of my suffering. Rome says that you can only commit a mortal sin with the full consent of the will. That is to say, when you are partly forced by nature or feelings or lack of perception your consent isn't completely free so no mortal sin is possible. How can mortal sin be serious or exist and take me to Hell if I understand that I come first? Then, the sin is not full consent to malice for it is consent to malice and also to your right to put yourself first within reason. The doctrine of mortal sin and Hell is telling me that I am not most sure I exist!

The people in Hell are ridden with hate. They blame God for what they suffer. St Thomas said the damned have no direct hatred of God. They hate how much they want him and cannot have him. They hate their perception of him or image of him not him. The idea is that God is so wonderful you cannot hate him. So it is natural to put him first. So if you are in Hell and hate God you hate a false idea of him for how you see God is not how he is. This turns Hell into error not punishment. So it is his cruel, it's God's fault for not helping them to see and the relations must be frantic in Heaven! And surely a child must have a bigger problem knowing God than an adult! It is so smug: "O I am not going to Hell for I know better than you! I know God better!" And who can say they really know God? To say the damned do have direct hatred for God demonises them totally so you cannot win!

People think or say that when others engage in public violence: "They are irrelevant. They are pathetic. They are not worthy of a second thought." That is actually a way of trying to reduce the humanity of the violent. It is dehumanising. That is what is done with the damned too. The fact remains that their actions do give them importance. The violent get more attention than the good! So not only are the critics doing what the violent are trying to do: dehumanise, but they are also lying. Love the sinner hate the sin is such rubbish.

To summarise: When I am more sure of my own existence than anything else God can't expect me to put him first and if Hell exists it expresses the idea that God alone must come first. This is the secret that refutes Hell in two seconds flat.

Catholic and Protestant leaders know fine well from their philosophy that each person is most sure of his or her existence in

the present moment and that lesser certainties should not be put above greater ones. When you are more sure that you are than that God is it is evil to expect you to make God the centre and everything in your life.

We all have some defects and God could make us retarded though otherwise normal so that we never fully consent to serious sin so that nobody goes to Hell for you can't go there, according to Catholic doctrine, unless you commit a serious or mortal sin. If this doctrine is true then God is a monster.

When God made me unable to be selfless and meant me to have self-interest in all my actions and made Hell he is evil for I cannot love anyway so what is he doing sending me to Hell for being unloving?