

## Everlasting Punishment in Hell - Christianity even tries to make out its an honour!

The Christian Church teaches that if you die without having a relationship with God, you will pay for your sins for all eternity in the punishment of Hell. Today, the Church says that those who are in Hell might not want to be there but they choose to be.

Funny the Catholic Church rejects John Calvin's doctrine that God will refuse to let some sinners come to him and thereby has predestined them to eternal punishment as inhuman. He predestines those who die in mortal sin to eternal torment and the Church hypocritically has no problem with that.

The Roman Catholic Church has found through its infallibility that anyone who dies in serious sin will suffer in Hell forever and there will be no escape. His suffering is infinite for he intended an infinite insult against God. To accuse a man of murder you need a great deal of proof. To accuse a man of infinite sin that deserves an everlasting Hell demands even more evidence. The Church cannot provide it so its doctrine is just hatred in disguise. Belief in God says that sin is infinitely bad and deserves the everlasting torment of Hell. It says this is true even if God has made no Hell. To say God exists is to put saying this before human dignity and that is abominable.

The people who are in Hell do not want to be in Hell but they will to be. There is a difference between want and will. It is said that all who go to Hell are evil and deserve to be punished there. Jesus claimed that even the "smallest" evil is extremely evil to God. The Sermon on the Mount makes hate is equal to murder. It makes lust equal to adultery. The reason is that God supposedly looks at a person's heart not their actions. In reality the "smallest" evil or hate nursed in the heart is a huge evil to God.

St Augustine gave an interesting reason for teaching that Satan and all who go to Hell do not repent (page 48, Witchcraft, Sorcery and Magic). He said that it is because they sin despite their great superiority of being. Their dignity is based on their ability to be holy - dedicated to God - beyond belief. Dignity because of virtue is what he has in mind. Dignity just for the sake of dignity can't be relevant. It wouldn't even be a honour. God only chooses people to reign in Heaven based on what they deserve. So the thought in Augustine's mind is that they turned their back on their holiness and had no excuse at all for it. Their sin is so inexcusable that they can't repent.

Against this nonsense, you can imagine a near perfect person committing some grave evil and repenting it. The goodness perhaps holiness the person had before he sinned should attract him back if goodness or holiness is supposed to be as fantastic as Augustine would think. The better you are before you commit a grave evil, the more likely you are to renounce that evil and be even more dedicated in goodness than a good person who never committed that evil. Augustine was stupidly saying that the holier you are before you sin the harder it will be to repent the sin. He was insulting and discouraging holiness and goodness in the name of defending his evil gospel that taught that unrepentant sinners deserve the unending despair of Hell and will face this fate when they die. That was dedication to lofty ideals!

If you are so good, then if you do what is really bad you can repent it fast. It would seem that you know exactly what you are doing for you have been so good and are turning your back on it. Nobody can say that there was a certain amount of ignorance there. There is no mistake made in it. It is just badness. So if you go to Hell, it is not because you won't repent. It must be pure vindictive justice by God.

What if a person who was far from perfect does something exceptionally bad? It might be thought that as he does not experience the beauty of goodness in its fullness he does not fully see what he is throwing away. It would be part evil and part mistake. God sending her to Hell would be far more vindictive than sending a person who tastes goodness fully and then turns away from it.

If they do not go to Hell, then it follows that only really good people who sin seriously go to Hell. One must ask what relevance nonsense like that has if you want people deterred from grave evil by religion.

Jesus said there was a Hell and Augustine is just like the Christian Churches who want to agree with Jesus despite the harm agreeing with him does.

Augustine's thinking today is behind the bizarre Christian preaching that people go to Hell BECAUSE God loves them not because he does not. The Churches just assert this and never develop it or give it any depth. It is purely spin. And how can anybody take it seriously?

If you believe something, you are treating it as real. You are trying to use your perception to make it real for you even if it isn't. Therefore to believe in Hell, those who die estranged from God suffer forever in Hell according to the Church, is to try and make it exist. Whoever does this and feels no shame or revulsion is an abnormal person. It is a way of deliberately trying to hurt some others as seriously as possible.

The doctrine of everlasting punishment forces believers to say that evil is not just a problem but a mystery. It is a mystery to them how God can allow it especially to an immeasurable degree. If this everlasting punishment of Hell is needed and there is a mystery involved then perhaps the mystery is that it seems needed though it is not? What gives us the right to claim to be kind and to say that it is a mystery why God ordains everlasting punishment for anybody?

The doctrine that Hell is respecting our dignity is not in the Bible. The images of dump or Gehenna and worms clearly say it is not.