

Punishment

Introduction

I was talking to my neighbour this week and the conversation got round to the idea of punishment in schools and homes. I explained that I had suffered physical punishment in both; sometimes justifiably sometimes unjustly; but I affirmed that I was still in favour of it as a last resort. This shocked my neighbour who thought that any form of corporeal punishment of children was anathema.

It is interesting that, A) this person sees that there are real problems enforcing order and discipline in school but has no answer as how to do it. B) They have a teenage son that has been through repeated periods when he was out of control, swearing profusely and breaking things. This was treated as an illness and he was never disciplined even when verbally attacking his parents with vile language. Though bright, this 19-year old is now living an aimless life. Not long ago he flooded their house through selfish stupidity but was never punished.

The problem is that most people cannot connect physical punishment with loving care. Though my Mom caned me when I misbehaved once or twice, I know my Mom loves me and I love her. I never resented the punishment but I learned my lesson. Today people connect discipline of children with abuse.

This is a deliberate and planned response to the conditioning that people have had in education for the last few decades. The establishment has brainwashed people to think that corporeal punishment of children is wicked; indeed it goes along with the removal of corporeal punishment from the justice system and the eradication of the death penalty. Is society any better for the removal of these; I think not. In fact I have never known a time in my life when so many children were murdered and tortured by their own parents. Banning physical discipline did nothing to stop child abuse.

There is a reason why the Elite have altered the mores about punishment, which I will explain. I will also explain what punishment is and why it is necessary; indeed, this highlights the greatness of our redemption in Christ, which is based upon substitutionary atonement – the punishment of an innocent righteous person for our guilt.

Why the Elite got rid of physical punishment

As I have explained in multiple papers, the global Elite hate the true God and worship Lucifer.¹ As willing servants of God's enemy, they are seeking to overthrow Christian principles in society and destroy Christianity by stages.

As part of this strategy they are reversing godly principles in Britain's social mores, the judicial system, education, the media, entertainment, politics and Common Law.

¹ Luciferians deny that their God is the devil and portray Lucifer as 'the light bringer', the source of wisdom; however, their policies are the opposite of God's commands.

A key part of this reversal of God's law in society is the eradication of the principle of just punishment. The reason for this is that, under Satan, they cannot cope with the idea that they will stand before God as Judge and face condemnation, wrath and eternal punishment for their rebellion. The very idea of being punished gives them the shakes. So, the notion of punishment throughout society has to be removed as they seek to mould the world according to their satanic image.

Another aspect is the question of guilt. Guilt involves admission of sin, being guilt-worthy. If there is punishment, then there must be guilt that requires punishment. The Elite refuse to consider that they are guilty of anything; indeed they think that they are above the concept of universal law and thus can never be guilty of anything, even when they initiate a world war that kills millions of people.

Behind this lack of guilt is, of course, the fact that the Elite are servants of the devil and the devil himself refuses to consider his own guilt but continues in his long war of rebellion against God. So guilt cannot be accepted and thus punishment can't either.

Thus we have the outlawing of corporeal punishment by parents; the eradication of physical punishment of schoolkids in the education system; the focus on rehabilitation of prisoners convicted of crimes rather than on punishment and deterrence; the downplaying of guilt for certain criminal acts which is replaced by diminished responsibility or imaginary illnesses; and so on.

It is also why there has been a long battle regarding the doctrine of hell in the church. The Elite do not just work in secular society, they are behind many of the apostate moves in the church over the last hundred years. Remember that the ultimate purpose is the destruction of Christianity so they are hard at work trying to destroy key doctrines in the church.

The doctrine the world considers most foul is the idea of hell as eternal punishment. The principle that multiple offences against an eternal God by a being that has an immortal soul requires everlasting punishment is absolutely anathema to the Elite and all atheists.

Of course behind this is the truth that there is an eternal God that can be offended by unrighteousness and lawlessness. By getting rid of the notion of hell and punishment they think they can get rid of the idea of a sovereign God who is Judge of all. So as well as hating the idea of punishment, they equally hate the ideas of God's sovereignty, the need of righteous behaviour, the principle of God's law and the concept of just retribution. Notice how all these doctrines are under attack in the evangelical church today.

Everything the Elite promote is the opposite of God's law: selfishness, greed, avarice, idolatry, cruelty, callousness, globalism, corporatism, occultism, elitism, authoritarianism, despotism, etc. Notice how all these things are problems in the modern churches.²

So the Elite promote the idea that sinners can get away with whatever they do. In fact the establishment repeatedly allows wicked people to get away with heinous acts. For example:

- Note the number of establishment people (politicians, lords, judges, police chiefs etc.) that have been alleged to have committed sexual abuse of children by multiple witnesses, only for the case to be dropped for lack of evidence or the sickness of the perpetrator.³

² I will not prove that here having exposed this in multiple papers. For example: 'A Summary of Occult Inroads into the Charismatic Movement'.

³ This very day, as I write, another such case was in the BBC news, despite allegations going back to the 1950s with multiple witnesses of rape, sodomy and abuse by (then) girls and boys at a school. Yesterday there was

- Note the fact that the Elite bankers that nearly destroyed the world's economy in 2008 all escaped any kind of punishment, despite multiple cases of fraud and corruption. Not one went to jail (except in Iceland where the Elite had less influence; Iceland also had a subsequent better economic recovery than Europe).
- Note that when Blair and Bush went to war with Iraq on the basis of known lies⁴ and killed over a million innocent people, causing the chaos of the Middle East today, they continued in office. With the foulest irony Blair went on to be the UN Middle East peace envoy and made millions of pounds.

Without a doubt, the Elite hate the idea of punishment and believe that they are the masters of their fate, accountable to no one but themselves, able to profit and tread upon anyone and anything with no consequence.

So, today we have a system where the idea of punishment and personal accountability is not only downplayed but also frequently turned upside down.

What is punishment?

The meaning of the word

The Oxford dictionary definition of punishment is: the infliction or imposition of a penalty as retribution for an offence or the penalty inflicted. The origin of the word is late Middle English: from Old French *punissement*, from the verb *punir*.

Surprisingly there are only 46 occasions where the word occurs in the NKJV Bible. The words involved are:

Hebrew

- *Avon*: perversity, depravity, iniquity, guilt or punishment of iniquity. This is the most common word used.
- *Onesh*: fine, penalty, indemnity.
- *Paqad*: to attend to, muster, number, reckon, visit, punish, appoint.
- *Chet*: sin, guilt for sin, punishment for sin.
- *Chatta'ah*: sin, sinful, guilt of sin, punishment for sin.

Very often the OT uses different words instead of punishment, such as 'visitation upon', 'reward', 'to bring upon' etc.

Greek

- *Kolasis*: torment, correction, punishment, penalty.
- *Kolazo*: to lop or prune, to curb, check, restrain, to chastise, correct, punishment.
- *Epitimia*: punishment.
- *Timoria*: a rendering help, assistance, vengeance, punishment, penalty.
- *Ekdikesis*: a revenging, vengeance, punishment.

another example where an abuse victim was seeking an appeal for a paedophile case that was dropped against a prominent person.

⁴ Some of us wrote papers before the war explaining the lies.

Each of these words only occurs once. Very often the NT writers use figurative words for the concept of punishment such as: burning, fire, distress, unquenchable fire, worm dieth not, etc.

Conclusion

Punishment is the retribution for iniquity. It is the infliction of a penalty for an offence against God's law. The basis of punishment has no other purpose than retribution for an offence. It is the satisfaction of God's honour, as perfectly righteous, against the lawlessness of a sinner that has brought evil into God's creation by disobedience.

Thus punishment has nothing to do with the sinner primarily; it is not about a deterrent or reformation; it is punishment for the dishonour of, and disobedience to, God.

The purpose of punishment

The New Testament lays down the general principles of good government, but contains no code of laws for the punishment of offenders. Punishment proceeds on the principle that there is an eternal distinction between right and wrong, and that this distinction must be maintained for its own sake. It is not primarily intended for the reformation of criminals, nor for the purpose of deterring others from sin. These results may be gained, but crime in itself demands punishment.⁵

Thus in the world there is an overarching principle at work: disobedience to God requires punishment.

This works out through God's delegated authorities.

For example: parents are delegated authorities under God to discipline children. This requires punishment of offences to establish the principle of justice in their minds. When this is not done the morals of the child are perverted and twisted.

Another example is national government. This is a delegated authority under God for the governing of a society. Thus it is required to punish evildoers to establish justice and righteousness. When it fails to do this it dishonours God, disobeys his laws and perverts the notion of justice in society.

Conclusion

Punishment is always required in order to honour God and his laws. It can never be ignored but God allows each society to work out its own retribution for wrongdoing.

Who is punished?

God is the Judge of all men and angels and his perfection requires the full and complete retribution for sin. No sin can go unpunished or God ceases to be God. There is an eternal balance: disobedience to God requires the equivalent retribution of justice.

This is true of both angels and men. The angels sinned before man was created, thus the devil was able to tempt Adam after his creation. Though restricted in movement to the atmosphere around the earth,⁶ their full punishment is at the Final Judgment when they

⁵ Easton's Bible Dictionary.

⁶ Eph 2:2; 2 Pt 2:4, 'hell' is a wrong translation. The word refers to Tartarus, the Greek place of the dead. It refers to the restriction of the devil and his demons to earth having been cast down from heaven (Rev 12:10) Paul tells us in Ephesians that this is the aerial region around earth.

will be cast into the Lake of Fire (Hell).⁷ The punishment of angels is for their initial rebellion, followed by their continual warfare against God's purposes on earth.

Man sinned after the world was created and Adam's fall meant that all men were born in sin. Man's punishment is for the sin's committed during his lifetime. All sin must receive its due punishment.

Conclusion

All sentient beings (men and angels) are punished for disobedience to God.

What is the punishment for sin?

Overall the punishment for sin is death (Isa 3:11; Ezek 18:4; Rm 6:23). However, we must not think that mere mortal death is the recompense for sins; that would be unjust – great sinners would receive the same punishment of minor sinners and that would be an offence to God's justice.

We need to take into account several things.

The first is that death of the body is not death of the soul / spirit. When a person dies that is not the end, either of sinners or Christians. God raises all men up at the last day to obtain an immortal body to house the soul/ spirit. Christians are made to be like Christ to obtain glory; sinners have a body that can withstand the fires of hell for an eternity.

There is more than one death. Jesus talks about 'the second death' (Rev 2:11, 20:6). This is the death which follows mortal death and this death is a state of death that is everlasting. It is the state of the sinner in hell. The second death is a place of hurt (Rev 2:11). It is another name for hell (Rev 20:14, 21:8).

Christians cannot be hurt by the second death because they have eternal life (Rev 20:6). These are the people that are part of the first resurrection; that is they have been regenerated in Christ and have received new life. You only escape the second death if you are part of the first resurrection. The second resurrection is of the body, when Christians meet Christ in the air (1 Cor 15:52; 1 Thess 4:17; 1 Jn 3:2).

So the concept of annihilationism ('Conditional Immortality') is false. People do not vaporise when they die; they live on, either for good or for evil.

The second death is an eternal death; it is everlasting punishment. There are also degrees of punishment according to the sins committed in this life so that God is perfectly just.

Endless punishment

These will go away into everlasting punishment, but the righteous into eternal life. Matt 25:46
[Note that 'everlasting' and 'eternal' are the same Greek word.]

To be cast into hell fire – where, 'Their worm does not die, and the fire is not quenched.' Mk 9:47-48

The smoke of their torment ascends forever and ever; and they have no rest day or night. Rev 14:11

⁷ Rev 20:10, 15.

Degrees of punishment

Some deny that there are degrees of punishment but that is just ignorance of Scripture, which is very plain on this matter. All offences are equally sins, but not all are equal sins. The torment experienced in hell is proportionate to the sins committed in life.

The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom. Lam 4:6

I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city! Matt 10:15

But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you. Matt 11:24

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city! Mk 6:11

I say to you that it will be more tolerable in that Day for Sodom than for that city. Lk 10:12

That servant who knew his master's will, and did not prepare *himself* to do according to his will, shall be beaten with many *stripes*. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. Lk 12:47-48

The one who delivered Me to you has the greater sin. Jn 19:11

For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. Rm 2:12-16

Let not many of you become teachers, knowing that we shall receive a stricter judgment. Jm 3:1

Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? Heb 10:29

While some of these texts may refer to Christians, the point is made that there are differences on the Day of Judgment between people that sin. Christians are judged according to their works to determine positions of responsibility in heaven. Sinners are judged at that time to determine their positions in hell and the severity of torment.

Conclusion

The punishment for sin is death, but this is not annihilationism it is an eternal torment. The two characteristics of eternal punishment are: 1) it is everlasting torment commensurate with the sin committed; 2) there are degrees of punishment according to the sins committed by differing people.

The rejection of the doctrine of punishment

The rejection

Historically, Adventists (along with other sects) denied eternal punishment, advocating annihilationism. Liberal theologians simply averred that the idea of hell was figurative only and referred to a subjective condition of people on earth. In recent decades there has also been a resurgence of the doctrine of Conditional Immortality, even by certain famous evangelicals such as John Stott. This teaches that salvation is conditional (conveyed upon elect believers) and those failing to gain salvation, the wicked, are annihilated.

These all deny that hell is a place; a definite locality. However, Scripture constantly defines hell as a local place, as we have shown. It is a place of fire, a place of burning and is just as real as the place where Christians go after death. Local expressions are also used in connection with the word 'hell'. Those excluded from salvation are 'outside' and are 'cast into hell'.

An affront to God

Essentially, the rejection of the idea of punishment is a rejection of God. If God does not punish sinners, then he is not a righteous Judge. If God does not manifest justice in the universe, then God ceases to be God.

Theologian WGT Shedd says that the rejection of this doctrine

Cuts the ground from under the gospel ... blots out the attribute of retributive justice; transmutes sin into misfortune instead of guilt; turns all suffering into chastisement; converts the peculiar work of Christ into moral influence...The attempt to retain the evangelical theology in connection with it is futile.⁸

If there is no punishment for disobedience to divine law then the whole system of human life on earth collapses; everything that God orders is ruined. Without punishment there is no justice. Without punishment there is no deterrent for wickedness. Without punishment there is no purpose in righteous behaviour. Without punishment there is no hell, therefore there is neither any heaven because sinners and the righteous would be equal. Without punishment there is no purpose in the Gospel because there is nothing to be saved from as sinful actions attract no retribution. Without punishment there is no accountability for human actions and thus no hope for those who suffer from sinners.

A lack of fear of God

The lack of punishment results in no fear of God. Why should God be feared by sinners if he does not punish anyone for sin?

This is one of the curses of the modern age that has been engineered by the Elite under Satan. The destruction of the notion of punishment and the establishment of the legality of sins against divine law (such as homosexuality or abortion) has meant that modern people have no fear of God at all (that is, under normal circumstances).⁹

The world is godless, or more godless than it has ever been; men do not fear God and thus feel free to please themselves in whatever way they like. The Elite-driven state then legalises or ratifies many of these godless choices, which makes the state culpable before God for punishment also.¹⁰ For example, today I learned that the first school in Britain has

⁸ Quoted in Easton's Dictionary; probably from his Dogmatic Theology.

⁹ All men begin to fear God in a severe crisis. It was said in WWI that there were no atheists in the trenches.

¹⁰ The divine punishment of politicians that legalise sin will be more severe than those who commit the sin.

legislated for boys to wear female skirts as part of the LGBT choices available in modern society. This is the ratification by the state of sin.¹¹

Until modern times after the Enlightenment, with the proliferation of atheism, scientism and secularism, men feared God; even if they were not particularly godly. Hell was preached by Protestants and Roman Catholics while painters portrayed their imaginary scenes of what hell was like (such as Bosch),¹² or writers wrote whole books on the matter (such as Dante's *Inferno*).¹³ Men feared hell and this fear even led kings and emperors to submit to the Pope, who claimed the sovereignty of admitting salvation through the Roman Church.

While there was much confused fear and superstition about hell, and while the Roman use of this fear was full of errors, the point is that society in general feared God and genuinely desired salvation from this fear of hell being a place of eternal damnation. Modern man has lost this fear. Following the loss of belief in hell, modern society has also lost its fear of God.

I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! Lk 12:5

What the Bible says about hell

Since the Bible is very clear about the doctrine of hell as eternal punishment, there is no excuse for rejecting the idea of punishment.

For a fire is kindled by my anger, and shall burn to the lowest hell. Deut 32:22

The wicked shall be turned into hell, *and* all the nations that forget God. Ps 9:17

Let death seize them; let them go down alive into hell, for wickedness *is* in their dwellings *and* among them. Ps 55:15

But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Matt 5:22

The sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth. Matt 8:12

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. Matt 10:28

The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Matt 13:41-42

Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth'. Matt 22:13

Serpents, brood of vipers! How can you escape the condemnation of hell? Matt 23:33

¹¹ Deut 22:5, 'A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God'.

¹² Bosch, Hieronymus (c.1450–1516), Dutch painter. Bosch's highly detailed works are typically crowded with half-human, half-animal creatures and grotesque demons in settings symbolic of sin and folly. His individual style prefigures that of the surrealists. [Oxford Encyclopaedia.]

¹³ Dante (1265–1321), Italian poet; full name Dante Alighieri. His reputation rests chiefly on The Divine Comedy (c.1309–20), an epic poem describing his spiritual journey through Hell and Purgatory and finally to Paradise. His love for Beatrice Portinari is described in Vita nuova (c.1290–4). [Oxford Encyclopaedia.]

Cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth. Matt 25:30

These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. 2 Thess 1:9

Note: there are differences between Hades (the place of departed spirits, the grave) and hell (the place of future eternal punishment). These are represented by different words in the OT (Sheol = the grave; Gehenna = hell¹⁴) and the NT (Hades = the grave, the equivalent of Sheol; geenna¹⁵ = hell).¹⁶

The characteristics of hell

Since figurative language is used to describe the torments of hell (e.g. ‘worm dieth not’) it is difficult to describe with certainty what these torments are – but they are real. In as simple a fashion as possible, we can say that hell is:

- Complete exclusion from God’s presence, and thus from favour, blessing, peace and joy.
- A place where the wrath of God is felt.
- A place of endless suffering.
- A place of darkness and eternal death.
- Actual pain suffered in recompense for sin; this will affect the body (now resurrected) and soul. Thus there will be physical, emotional, and mental suffering.
- The pain will involve pangs of an awakened conscience; anguish because the truth of sin is understood; despair because the truth of the everlasting sentence is known.
- There will be weeping and gnashing of teeth (Matt 13:32).

No hell; no justice

Those supposed Christians today that seek to eradicate the doctrine of everlasting punishment in hell show disrespect to God and come close to blasphemy. It means that there is no justice after death; no accountability for sin and no recompense for denying God.

The idea that people can commit all sorts of horrors in this world and then escape punishment by being annihilated is not only unbiblical, it is appalling. Millions of people have suffered injustice in this world, trusting in the promises of the weighing of everybody and balancing of the books after mortal death. If there is no final justice then these people have no hope.

Conclusion

The final arbiter is God’s word and this demonstrates with great clarity that there is a hell; it is real; it is eternal and there are degrees of punishment for sinners.

The punishment that Christians deserve

Punishment goes to the heart of the Gospel. Without punishment there is no good news. The whole point of redemption in Christian doctrine is that the punishment for sin has

¹⁴Hell is the place of the future punishment called Gehenna or ‘Gehenna of fire’. This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a symbol of the wicked and their future destruction.

¹⁵ ‘Geenna’ is of Hebrew origin.

¹⁶ For more on this see my paper, ‘Dead Certainties’.

already fallen on Christ - in the case of elect sinner. This is utterly amazing. Oh the wonder of the plan of God in salvation!

I say again; if there is no punishment then there is no salvation. Sin must be accounted for and punished; that is a divine rule of justice. If our sins are not punished in Christ then we are not saved.

If you reject punishment you not only reject God but you also reject the doctrine of salvation.

This is why Christ had to die; the punishment of sin is death. In order to die for a multitude of people, whose sins demanded an eternity of death, the sacrificial victim had to be an infinite person. The only way that the sins of the elect could be punished according to divine law was for an infinite sin offering to be their substitute (something prefigured throughout the Old Covenant sacrificial system in multitudes of offerings). Such an infinite person had to be God, there is no other. Jesus, who is God and man at the same time, was the only person whose death (as a divine person) was valued as infinite, while his nature that was sacrificed was human (allowing him to be a satisfactory substitute for men).

No angel or human could effect this salvation; only Christ.

The wonder of salvation is indeed immense and ought to be considered in such forensic terms more widely.

Conclusion

The doctrine of punishment is very important. It is not something that can be shifted to the sidelines and ignored; it must be accepted full on. Without punishment there is no justice, no recompense to God's slighted honour and, most importantly for us, there would be no salvation because our sins could not be purged.

Punishment is real; those that deny it today will experience it tomorrow.

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