

No.  
19.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

EVERLASTING PUNISHMENT.

*An Address (revised) at*

Wattam's Hotel,

Aldgate.

12th January, 1912.

by

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EVERLASTING PUNISHMENT.

An Address by Mr. P. W. Heward,  
At Wattam's Hotel, Aldgate.  
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Our subject, dear friends, this evening, is a continuation of the subject of last week. The first point on the syllabus is, "Words from God's Standpoint". We cannot be too careful as to how we use words; words continually change their meaning, and also continually have different thoughts to different persons: and so is it in this matter of Eternal Punishment. The word "life" to some means existence, the word "death" to some means non-existence. But this is an utter fallacy from a Scripture standpoint. If we take the word "life" from God's standpoint it means MUCH MORE than existence. "He that hath the Son hath life". Not only is the Lord Jesus Christ called "Eternal Life", but "God has given to us eternal life"; THAT is not merely existence, for it is viewed as a present realization of those redeemed who walk with God. Concerning the word "death", it was said to Adam "In the day that thou eatest thereof thou shalt surely die", and in one sense he died that VERY day. There was within him a contrast from what he was when created, he was no longer in the image of God, he was no longer viewed in the full sense as a living soul. God had breathed in the breath

of life, and Adam was viewed as in relation to God (Luke 3.39), but he lost that conditional family-link and became a child of the Devil. We know that in THE Son of God we are blessed with a sonship we shall never lose; but Adam lost his position - lost a kind of type of sonship. And since that, all men are dead in trespasses and sins, NOT non-existents. The word "death" implies both more and less than non-existence, more in one way and less in another way; it is more terrible, even as life is more blessed than mere existence. All these words we must use from God's standpoint. Do you follow what I mean? It is this - in an earthly sense life is an existence, but before God "existence" is a poor thing. Before God the only existence which is worth anything is HARMONY WITH HIMSELF, and the word "life" is used from that standpoint. So is it with the word "death"; a man may be alive with respect to this world, alive as to earthly things, but if, from God's standpoint, he is "away", away from Him, then that man to all that is worth having is "dead". We must take each expression from God's standpoint, and from God's standpoint he is dead, not from the standpoint of existence: why should we take existence and OUR experience as the standpoint? Let us take God's view, and we shall at once see that severance from God is a more real contrast from communion with God - a more real contrast, than non-existence is from existence. It involves an absolute contrast, an entire contrast, severance from God. From God's standpoint that is death, because God

views only that which is near Him, and like Him, as worth anything at all, and counts all else nothing. Take God's standpoint, and the words are clear! It is the same with the word "destruction". Take God's standpoint again - the word is often used in Scripture. Who are the "lost sheep", or the "destroyed" sheep of the house of Israel? They were those who were away from the Lord. What is everlasting destruction? It is to be "AWAY FROM THE PRESENCE OF THE LORD", as the very verse goes on to explain. Destruction would be annihilation IF the great thing were existence, but there is something greater than existence, and THAT is communion with God, and that is really the only thing, and the possession of whatever is in harmony with God is the only precious possession. Therefore God views anything away from Himself as "destroyed". This accounts for the fact that those who are dead in sins are called destroyed now, and those who after death are punished are spoken of as destroyed as well. All is God's standpoint. We should not understand except for this; there would seem a mysterious use of words, but once we reach God's standpoint, the only real standpoint to understand Scripture, everything becomes clear. God views everything in its relationship to Himself. This was wondrously brought out in the types of the Tabernacle. You know how God began with the "ark" where He dwelt. God starts everything from His own Centre. It is so with the word "FIRE".

Q. Is there capacity for communion with God in the

natural man?

A. Surely not, when he is dead in sins.

Q. Then in what sense do you use the expression?

A. My thought was, that communion with God is the eternal well-being. When we use the word "life" in the fullest sense of the word, do we regard man as a sinner, as having life? No, we do not. He is never spoken of in the Scriptures as having life, he is spoken of as not having life. Yet from a physical standpoint he has this, therefore the language is from God's standpoint, and it can only be from God's standpoint that he has not life. Thus we learn that the Bible is written from God's standpoint. Since the Bible is thus written, man having eternal severance from God is regarded as eternally destroyed - as having the second death, because all is from God's standpoint. There is no thought of annihilation at all, but simply interpreting from God's standpoint we can understand. I do not know anywhere where the word "Death" from God's standpoint means annihilation. From a human standpoint it may sometimes. The great point is to see THE STANDPOINT OF THE LANGUAGE USED.

Q. What is there in the natural man that warrants us in assuming existence after death?

A. From mere reasoning we could not speak, but Scripture distinctly says man does exist after death, and that he does exist for ever, therefore we accept the statement without the reasoning. Is not that so? Can we reason from a man's nature that he has something in him to remain for ever?

-ever? I do not know that we can from a man's nature, all must be from REVELATION.

Q. What is there revealed in Scripture which warrants us in thinking that the man continues, and what is it that does continue?

A. Scripture reveals that a man is to be raised in body, so that body and soul will be for ever away from God: we agree on this point, do we not? So we accept this as a matter of REVELATION. The constitution of man after he sinned was such that we could not know whether God would be pleased to end his existence or not. We cannot say that annihilation is an impossibility, because it is no more an impossibility than creation. This is entirely a matter of revelation, not of science or reasoning, and if it is a matter of revelation, God distinctly declares that man will exist for ever.

Q. Take the Scripture, "Acquaint<sup>now</sup> thyself with Him and be at peace". Does not that show capacity for communion, and does not that appeal of the Gospel prove this?

A. This is one of the sayings recorded in the book of Job, is it not? - the words of one of these in conversation?

Q. Still it is true.

A. I believe it is true, but it is NOT a presentation of the gospel. Christ says, "No man can come unto Me except the Father Who hath sent Me draw him". Gospel testimony is a matter of throwing out the net, it will gather

bad and good fish. Gospel preaching does not make the fish good, but it is the Lord's work to prepare those whom He saves, and the Gospel declaration is simply the means of getting hold of them, and finding them out. This is a very important subject to be raised at another meeting - The presentation of the Gospel to the unsaved.

Q. If man is dead, life must be necessary for any capacity to receive anything?

A. Yes. "Stretch forth thine hand" - the Lord gave the power with the word. "With the word of a king there is power".

As to the term "Fire", that too we understand from God's standpoint; it is not for us to say, Is it literal or earthly fire? The first point to notice is that God calls it "fire" from His standpoint, and that God has frequently brought before us in the Scripture Fire which does not annihilate persons or things. The fire in "The Bush" did not annihilate, the fire of the chariots of fire did not annihilate, the fire in Luke 16 did not annihilate; it is fire from God's standpoint, and, as we have before noticed, if there is any Scriptural teaching on this matter, it is not that the earthly fire is the real and the other the symbol, but the earthly fire is the symbol, and this is the real; and that which is fire from God's standpoint is not less terrible, but more terrible, than that of which we have earthly manifestation. Before leaving this point, I

might just mention that there is another very important word used for "destruction"; it really means "to put out of working order". You will find the word *καταργεω* in the Greek at the end of Young's Concordance. It signifies "to put out of working order". It is a most striking word. We read about the destroying of Satan, and this is the word. Now we know Satan will exist, but put out of working order, and so will it be with the ungodly; they will be imprisoned, and put out of working order in such a way that they cannot do anything against God. Hence, so far as God is concerned, He has **BLOTTED OUT** their name: they are removed from Him, and they can do nothing against Him, hence the strong language that is used of them, which many have misunderstood to mean annihilation; it is that from God's standpoint they are "blotted out".

Now we come to the second point. The question is asked, Where is eternal punishment? At the present time when the ungodly die, we know about their bodies, but how about their souls? Have we any Scripture as to where their souls go? Again and again the word SHEOL is used in the Hebrew for the place where the souls go. Now this Sheol is spoken of as a place which is deep down, again and again in Scripture. You can turn to the word "deep" and you will find it used, "Deeper than Sheol". In accord with this, we find in Deut. 32 that the Lord says, "A fire is kindled in Mine anger, and it shall burn to the lowest Sheol", so that the unseen world is

viewed as DEEP DOWN. We recollect that when Korah, Dathan and Abiram sinned against God, the Lord said He would create a new thing. The EARTH opened and swallowed them alive, and the remarkable point is, not that they went down into the earth, but that they went "ALIVE into Sheol". As a rule people did not thus go down into Sheol alive, but their souls; but these went alive into Sheol. Sheol, therefore, is in the centre of the earth. The Greek rendering is HADES, where the rich man was in Luke 16. So the ungodly's present place of imprisonment is in the earth, and the Lord Jesus has the keys of Sheol, the keys of Hades. But there is another place of judgment mentioned in the Scripture, it is called "Gehenna". The Lord Jesus speaks of it. For example, in Matt. 5 we read that anyone who says to his brother (v. 22) "~~Μωρῶς~~"<sup>Μωρῶς</sup>, that is apparently "REBEL" - not only "Thou fool" but "REBEL", the very word Moses used when he said "You rebels" and was kept out of the land - "Whoever shall say '~~Μωρῶς~~'<sup>Μωρῶς</sup> shall be liable with a view to the GEHENNA of fire". As SHEOL is linked with the soul, GEHENNA is never only linked with the soul, it is linked with soul and body, Matt. 10.28. "Fear not them that kill the body, but are not able to kill the soul, but fear rather Him who is able to destroy both soul and body in GEHENNA". To say "Soul and body in HADES" would have been altogether contrary to Scripture; it is Soul and body in "GEHENNA". In the same way we find in Matt. 18. 8,9 these words, "If thy hand or thy foot cause thee to stumble, pluck

them out and cast them from thee; it is good for thee to have come into life halt or maimed, than having two hands or two feet to be cast into the fire that is everlasting: and if thine eye is making thee to stumble, pluck it out at once, and cast it away from thee, good is it for thee with one eye into life to have come, than having two eyes, to have been cast into GEBENNA of fire", - so the GEBENNA of "FIRE" in one verse is parallel with "everlasting fire" in the other: the two verses are together.

Q. And what is the life spoken of?

A. "Everlasting".

Q. Enter into life maimed?

A. The Lord does not say so: He said, It is better for thee to have come into life in that condition, rather than having etc. He does not give an instance. The Lord is using a very strong expression, and elsewhere uses similar words to keep us from the path which would lead to a terrible goal.

Q. A possibility?

A. Does the Scripture necessarily imply that?

Q. If it is an impossibility, there seems no force in it.

A. Why not? It is better, the Lord says, "to have come into life" in that condition: better to have lost everything as to what you would lack in earthly things, than having everything complete in physical things, and yet to have

gone into hell fire. I think this point concerns very largely the question of the resurrection of the body, which is a very important subject. The nature of the command in Matt. 18. 8 illustrates the thought as to Christ's mode of warning. IF I am WILLING to cut off a hand, it is NO LONGER a stumbling-block: therefore by the COMMAND itself He draws His people to the spirituality which preserves from the condition which would require it. "Everlasting fire" then is put parallel with the Gehenna of fire; not with Hades, but Gehenna. Gehenna is, therefore, the everlasting fire, and it certainly implies a place of punishment for body and soul, the body being included. As to Gehenna, the name refers to "the valley of Hinnom" or "the valley of the son of Hinnom", a Hebrew word. This typical valley was outside the city of Jerusalem. Refuse was cast there. The Lord took that as a parable, or a picture of something more terrible. Whereas the valley of the son of Hinnom was for earthly refuse, bodies and souls will be cast into God's Gehenna. The earthly Gehenna was outside the earthly Jerusalem. God's Gehenna is outside the heavenly Jerusalem. In regard to this we find in Rev. 22 a position outside the heavenly Jerusalem. God speaks there of entering into the city, and adds, "Without are dogs". To this place outside, the Lord refers when He says "where their worm dieth not and the fire is not quenched". Israel were accustomed to the idea of carcasses outside the city. Isaiah 66, in the very last verse of the prophecy, tells of the

carcasses as abhorring unto all flesh, a reminder of a terrible condition for ever, as man looked on these carcasses "where their worm dieth not". But the thought of a soul being in Gehenna is in the FURTHER statement of the Lord.

Q. As to Isaiah 66?

A. This passage is prophetic, but carcasses will be kept manifestly existent before men in Isaiah 66. The idea is that whenever men come up to new moons and sabbaths they will see the carcasses burning.

Q. I thought you were referring to actual carcasses of beasts.

A. No, this prophetic worshipper will come up from new moon to new moon and from sabbath to sabbath, and the carcasses will still be there: yet Israel never had the idea of "SOULS" outside the earthly city. But Matt. 10 distinctly states that soul and body will be together in Gehenna. In Rev. 20 we see that before they are cast into the Lake of Fire the body is raised.

Q. Then the unsaved have resurrection bodies?

A. Their bodies are raised. There are two resurrections, the resurrection to life and the resurrection to judgment, are there not? And those in the second resurrection are not "Blessed and Holy". THAT is said of those who have part in the first resurrection: on such the second death hath no power: but the second death, unlike the first death, is that from which there is no further

resurrection - they are for ever punished AWAY FROM GOD in the lake of fire. The lake of fire never has an unclothed soul in it. Hades is a soul-prison now, the Lake of Fire confines the soul and body afterwards. So we find in the book of Revelation that Antichrist, after he has been on this earth once, and who therefore comes up out of Hades, goes into destruction. Rev. 17.8, "The beast which thou sawest was, and is not, and is about to ascend out of the abyss and go into destruction". He comes out of the "abyss", but does not go back into the abyss: he goes into destruction, and Rev. 19 shows that is the Lake of Fire. So the Lake of Fire, Everlasting Fire, Destruction and the Gehenna of Fire are the names of the eternal places of punishment of soul and body.

Q. Isaiah 66.24. Do you understand that these carcasses will have souls there?

A. No, I think the point is there that the bodies will be manifest outside the city, and the Lord took up the expression that Israel already knew, and showed there was something more terrible of which that was only a picture - souls as well in an eternal fire.

Q. Do I understand that this will be through the Millennium?

A. Scripture gives no statement as to its stopping before. We read, "They will go up from sabbath to sabbath and from new moon to new moon" and come out and see the

carcasses, does it not?

Q. As to "spirit".

A. I was not dealing with the word "spirit", because I do not regard the ungodly man as having any spirit, in John 3. 6 sense of the word. Jude says, "These are they that separate themselves...not having spirit". "That which is born of the Spirit is spirit". The natural man has in this aspect only two parts: it is only when he is born again that there is a third part added: body, soul and spirit is only spoken of redeemed ones. You can speak of a natural man as "body and soul" OR as "flesh and spirit", that is the internal and the external, but never do we find him with three. That is NOT before us in Scripture.

Q. Will there be a special place, or state of punishment, and where?

A. "Hades", in the earth; concerning Gehenna or the final place, the Lake of Fire,- We are not told where it is, except that it will be destruction away from God's presence. We are told that death and Hades will be cast into the Lake of Fire, but "WHERE" it does not say: but there is a place. We read "Depart into everlasting fire prepared for the Devil and his angels". Thus there is a place they go "into", but "WHERE" we are not told. It is not merely a state, it is a place, because of going INTO it.

Q. Why is stress laid on its being prepared for the Devil and his angels?

A. Because it was evidently prepared for the Devil and his angels with reference to their sin before Adam sinned; and Adam chose to go the way of the Devil.

Q. This seems to cast a great deal more blame than ever upon Adam, does it not?

A. It shows the tremendous consequences of sin, still it blames every one that has chosen the way of the Devil, - a very solemn subject.

Q. The whole world lies in the wicked one?

A. Yes.

Q. The definition for "soul" and "spirit" is the same in dictionaries.

A: Very nearly, doubtless, but the words are used differently in Scripture. Sometimes they have a similar thought - the internal part; but where they are used together, they are contrasted, the soul being the natural individual, and the spirit being the new creation - "That which is born of the Spirit is spirit".

Q. As to "breath of life"?

A. The nature of man as originally constituted we must leave for a special meeting. "God breathed into man's nostrils the breath of life, and man became a living soul". He is spoken of as body and soul: plainly there was not the new creation, for if any one has that new creation, it is everlasting life, and "That which is born of the Spirit is spirit".

Q. But you think Adam had everlasting life though?

A. No, I do not.

Q. Do you not think he will have?

A. We do not KNOW: where Scripture is silent we must be. He is left out in Hebrews 11.

Q. I have always thought that the promise covered him.

A. We cannot say.

Q. But it would not be necessary to have him in Hebrews 11?

A. I do not know, but if we had been writing a book on that, and felt Adam was saved, we should not have begun "By faith Abel".

Q. But that book is a book of special characteristics of faith.

A. Quite true.

Q. But many others are not there.

A. The writer hurries on when he gets to Rahab. I do not say whether Adam is, or is not saved, but only "We do not know".

Q. That is all we can say, but I do not think Heb. 11 is against it.

A. There is a very striking omission to make people ponder.

Our third point is the question of Degrees of Punishment. You will not be surprised that the word "Gehenna"

though from the Hebrew in origin, is specially a Greek word: you do not have the same fulness of revelation presented in the earlier Scriptures, it is in the later Scriptures that we are told more of the eternal state. Now as to degrees of punishment, these are obviously implied by the statement in Rev. 22 - o/f. "Who will render to each man according to his works". It is, moreover, implied by the character of God in His perfect righteousness, and by such general principles as "That servant which knew His Lord's will, and prepared not ... shall be beaten with many stripes, but he that knew not and did commit things worthy of stripes shall be beaten with few stripes". There is, moreover, the idea of CORRESPONDING punishment in Luke 16. The rich man pampered his tongue, and his tongue was tormented, and Rev. 11. 18 says that "The time of the dead is come, that they should be judged, and to corrupt those corrupting the earth", and elsewhere we read "To render tribulation to those who tribulate you". That implies a corresponding punishment in regard to God's perfect righteousness.

Q. As to the Old Testament?

A. The Old Testament deals more with Hades than with the eternal state.

As to degrees of punishment, moreover, we read "It shall be more tolerable" (Matt. 11). That implies a WEIGHT for every one under wrath. The wrath of God "abideth", it is a weight but not an equal weight, and such passages as

those which deal with the future of the Lord's people, having different rewards, give a parallel principle.

The fourth point is the witness of the Silence of Scripture. This is often taken the other way. It is sometimes said that "Scripture does not speak about eternal punishment, and therefore it is not so". Now we deny first of all that it does not speak of it; Scripture does speak clearly. Many say, "God never said to Adam that this meant eternal punishment". But we are only told a few words that God said to Adam. They say, "Adam was told, 'Thou shalt surely die', and he would understand that of his bodily death". We would earnestly question such objections. ADAM WAS TAUGHT FROM GOD'S STANDPOINT; he was not simply trained in an annihilationist's school of materialism; he was trained in God's school, and would therefore use words from God's standpoint. Moreover, the very ones who say "Why should Adam think this meant punishment?" also tell us that the idea of these eternal things is taken from the heathen. Now these two statements more or less contradict one another. They acknowledge that the heathen - (who often preserved aspects of truth falsified) - they acknowledge that these have the idea of eternity, but if it was not implied in the primeval revelation, where did they get it from? The heathen have many points of truth CONCEALED AND MODIFIED, and this is one among them. Still, we all acknowledge that we expect a measure of silence on this point in the earlier Scriptures,

for the Holy Spirit says that "Life and incorruptibility are brought to light by the Gospel", and therefore they are contrasts. But one thing is striking - THE POSITIVE WITNESS of the silence of Scripture. GOD NEVER SHOWS ANY RELEASE FROM PUNISHMENT - never. There is no passage which suggests a deliverance from His eternal wrath. That silence of Scripture is strongly and definitely decisive, apart from these statements which show that the punishment will be continued.

Point 5 is that Man remains sinful. Matt. 22. 13 shows that when the ungodly are punished "there shall be weeping and gnashing of teeth". We are told, moreover, that in the day of Jesus Christ when they stand before God, their "consciences" will be "excusing themselves" (Romans 2). Mark 3. 29 should probably be rendered, "He that blasphemes against the Holy Spirit is guilty of an eternal sin" - not merely Eternal Judgment, but eternal sin. In like manner the rich man in Luke 16 reveals no thought of repentance, no sorrow for his SIN; the place of punishment he fears, that alone we find mentioned. No word as to his sin against Lazarus: he claims Abraham as his father, and seeks some advantage: there is no sense of sin. And Satan, after a thousand years of punishment, goes forth to deceive people as soon as he can escape. Moreover, Antichrist is to come out of the abyss, but after coming out, he is in no way improved. Evil angels we find coming out of the abyss in the book of Revelation, but THEY too are in no way improved.

Punishment does not improve the Devil, or a man, for man is a child of the Devil and like to him: if punishment improved it would imply that there is something good in man.

Q. As to Antichrist?

A. Antichrist will show his power after he has been once on earth, for Scripture says he comes out of the abyss in Rev. 17.

Q. How long is Antichrist in the abyss?

A. I do not know. He MAY have lived many hundreds of years ago, or there may be a special reference to a crisis in the middle of the seven years, and a raising AFTER THIS.

Q. One of the Caesars - Nero, perhaps?

A. It may be.

Punishment does not improve a man; if it did, this would imply that man had something good in him, consequently the ungodly continue sinning with an unchanged nature. We are not told whether the punishment will be altered in degree: I think that when the sentence is passed, it will continue the same on through eternity. The character of man is not improved by punishment.

Q. As to man sinning then?

A. He is held back from much of its display when he is in prison.

Q. As to "remorse" being the punishment?

A. Remorse is NOT the punishment. Remorse belongs to the man, punishment is a penal act of God.

Now let us approach the next point, or the next two points, which must come together - The Effect of Eternal Punishment, and Human Theories found wanting. One effect as to eternal punishment in the future will be the exaltation of God. 1 Cor. 15 shows the effect, in the present doctrine of it, is a warning. All human theories are found wanting - wanting in EXPOSITION: they do not account for the words "life" and "death", they do not account for the word "judge". They are found wanting in PRACTICE: they do not produce such godliness, we know very well, as the practical godliness of those who have believed eternal punishment. They are found wanting in their effect on the unsaved. The throwing over of the belief of eternal punishment to-day means that the unsaved are becoming more careless: they are not deterred from sin, because they are throwing off the fear of judgment. Moreover, the theories which ignore eternal punishment are found wanting as to preaching: we have nothing to preach with power, unless we realize the tremendous severity of our righteous God upon awful sin.

And this leads on to a word on the Work of Christ. "Christ died for us", says Scripture. Does that mean He took our place? Undoubtedly. What was that place? Was it only physical death? It included that, and yet not in a barely physical sense because believers still die. So it was not merely physical death, yet the word "death" is used: what was it? Christ hath taken the CURSE for us: then that means

something more than the body dying. Christ died, He has taken the curse. The word used "death" as the wages of sin, is not merely the physical dying: the work of Christ shows it to be more. That opens up a lengthy subject as to the work of Christ which I would rather take another time.

Q. Do you regard the principalities and powers in heavenly places as spirits?

A. I do certainly.

Q. Then that would contradict your other definition of spirit, would it not?

A. Why? The term "spirit" we saw was sometimes used of the ungodly, but never soul AND spirit together: they are either called "soul" or "spirit", but never soul AND spirit TOGETHER.

Q. Do you believe that the ungodly while he lives has a soul?

A. Yes, undoubtedly.

Q. Then if the spirit is mentioned as well he has spirit and soul.

A. Why cannot the Lord use two different words to describe two different aspects of the same thing?

Q. Yes. I think the word "spirit" is not confined to one meaning.

A. No, it is not: we read about the ungodly as spirits in prison.

Q. I thought perhaps you were limiting it to one

meaning.

A. No.

(May God graciously bless this solemn theme to  
cause more earnestness among all who read).

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Kindly return promptly to -

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