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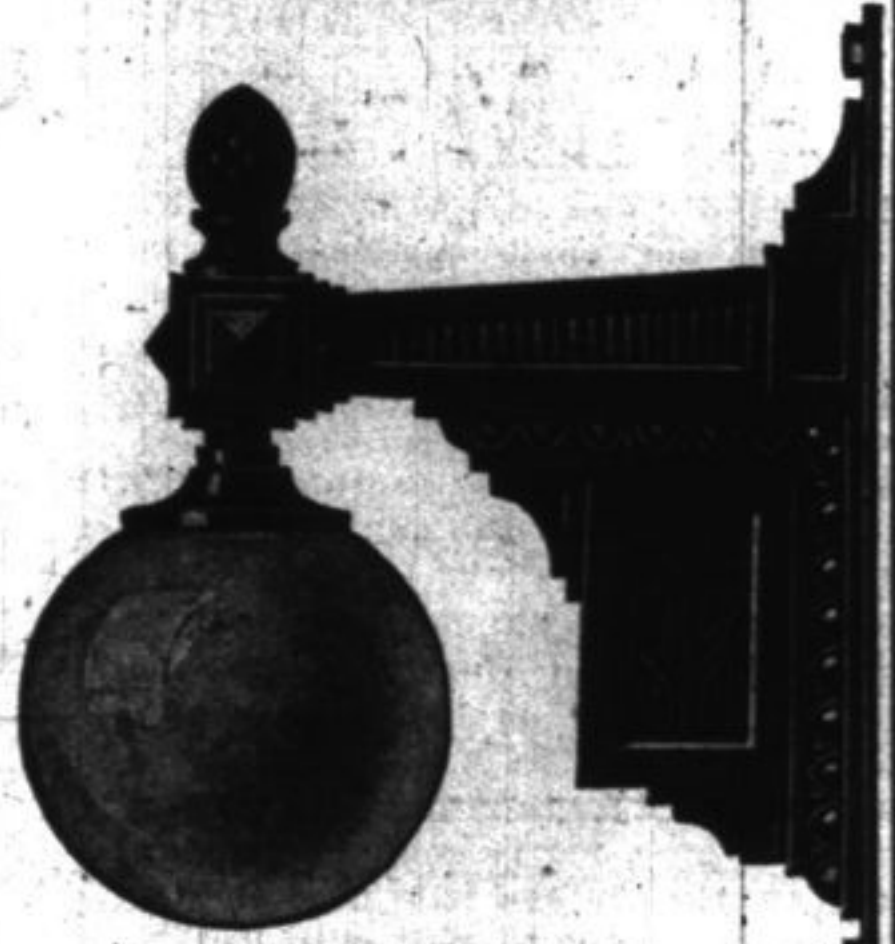
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Rev. Dobson's Sermon

(Continued from Page 1)

to be enjoyed it must be attained. Only those who live in Christ will live forever. Those who fail to accept Him, and all the unregenerate and wicked will be blotted out.

But this is held by only a few and is supported by a very free and literal interpretation of scripture. It makes the word "death" mean annihilation, and eternal life mere continuance of being.

And most of us shrink from this doctrine of the Annihilation of the souls of so many of our brethren including the millions of heathens who never had a chance to attain unto life in Christ, because they never heard of Him. And there seems to be very poor support for such a doctrine in scripture, and this belief has never been very popular, nor seemed rational to the best scholars of the Bible.

III. We now come to the third theory of Punishment or the Judgment of the Unregenerate and Wicked, which has met with more favor in Christendom than all the others combined. Not believing that the scriptures teach that all souls will eventually be saved, whether we love and obey God in this world or not, many have affirmed their belief that the Bible teaches that the believers and obedient who accept Jesus as their master and Savior, and try to obey and serve God will be saved to eternal peace and bliss and a life of fellowship with God and His saints; while those who die in their sins and unbelief and out of fellowship with God by acceptance of and communion with Christ, shall endure forever in a state of un-blessedness, continuing in their unbelief and estrangement from God throughout eternity.

Now this belief has been supported by such passages of scripture as Christ's statements in Matthew where the righteous and the wicked are separated and so remain separate forever, and the sharp division and fixity of condition pictured in Luke's account of Christ's parable of the rich man and Lazarus, and the passage from Revelation where the judgment of continuance in righteousness or wickedness as we have lived here, is pronounced before the Book of Divine Revelation is sealed and the great book closed.

And there are four passages of scripture in the New Testament which specifically state that there is such a thing as being guilty of a sin which cannot and will not be forgiven, either

Then the statement that is so frequently made that a father would not so punish a child, does not state the case at all. God is a father, but He is more than that, He is also God and Creator.

But acknowledging that eternal punishment for sin (be that what it may) is possible, can we say that such punishment is unending? Of the three theories considered this one seems to have far more support in scripture than any other. And more people believe it today than any other. And certainly there is a note of finality and a preponderance of statement concerning the sure punishment of sin and the sure judgment of God in the scriptures which no one can escape.

But when we try to say definitely when and what and where that judgment is to be we merely engage in speculation. So let us leave the whole matter where Jesus left it. He left some in "Paradise" and others in "outer darkness." Certainly we can do no more and no less, assured that the judge of all the earth will do right.

So let the Church preach Judgment as Jesus did, keeping it in the background of love and mercy, but keeping it, with the sense of right and justice, ever in mind, pleading with men and women to be reconciled to God through faith in Christ, with the query of the writer of the Epistle to the Hebrews ever ringing in our ears:

"How shall we escape if we neglect so great salvation?"

in this life or the life to come. Here are Christ's own words in Matthew 12:31-33, "Every sin and blasphemy shall be forgiven unto men but the blasphemy against the spirit shall not be forgiven. But whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."

And we must admit that there is a tone of finality about the Gospel which everyone must feel, and the Bible does not allow us to get away from the fact that it is "appointed unto men once to die and after that the judgment."

Now in regard to this theory and belief, that some may never be saved and that death fixes the state of all, we must admit that, so far as we know, such is POSSIBLE. Of course the old idea of Hell and brimstone is no longer believed by many people. The Greek word "Gehenna" translated Hell in the New Testament is the Greek representative of the Hebrew "Ge-Hinnom," or Valley of Hinnom, a deep and narrow glen to the south of Jerusalem, where the Jewish idolaters in the days of Ahaz sacrificed their children to Molech, and which in Jesus' day became the common refuse place for the city, where the bodies of criminals and carcasses of animals and refuse of the city were burned. And so "Hell" and "Hell-fire" were

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