

Paul H. Dixon
Does the Bible Teach There Is a Hell?
circa 1977

Unedited Transcript

Paul H. Dixon:

Suddenly occurs to me that songs like that must be the songs we'll sing in heaven. Perhaps some song could have been written by mere mortals, but songs that will honor our savior as trophies of God's grace, that we'll sing around the throne and Christ is all in all. Then perhaps maybe an angel will speak up and say, "I've got a song that maybe you'd also like." And we'll be able to sing a song that an angel wrote about Christ, but the only difference will be that the angel doesn't know anything about the grace of God, because that angel was never lost. And whoever wrote that song was the trophy of God's grace, who once was lost in sin and on their way to hell and sat down maybe in just a few moments time and wrote it, "Christ is all in all." May that be true tonight.

Paul H. Dixon:

Let's pray, shall we? Our father we certainly praise you for Christ, we know that this is what it's all about. Forgive us Lord for building our lives around personalities so many times and thank you Lord for people who minister to us and who mean much to us, but thank you most of all for Christ. And our father as we pray tonight, we're rejoicing in this crowd and that there are many here tonight who've come to listen about the matter of judgment. And I trust that these who will see themselves very close to eternal judgment and even under condemnation tonight, that they would see that you have a solution and come to your son. And then our father I just would pray with all my heart that you would take this message and do something with us as believers far beyond that we can imagine not something that would just be superficial or emotional, but that would have a lasting impact upon our lives and homes and this church and this community. Stir us to eternal things tonight we pray in Christ name Amen.

Paul H. Dixon:

Take your Bibles please and turn to the gospel of Luke chapter 16. Tonight I'm speaking on the subject, does the Bible teach that there's a hell? And I want to read a portion in the Bible and what Jesus Christ had to say about hell. It's difficult to read anything in the New Testament about hell that Jesus didn't say. I remember one time a lady came to me after a service, it was a young lady and she said, "Paul I just can't believe in hell" I said, "let's go back and sit in the pastor study." So we went back there and sat down and we discussed it for a matter of period of time. And finally everything I would say she'd say, "that's your interpretation." I said, "I'll tell you what I'll do, I'll give you a verse and allow you the privilege of interpreting it." I said, "do I understand you to say that you just believe God is a God of love." She said, "that's right."

Paul H. Dixon:

I said, "would you please read John 3:36." She opened up her Bible and read it. It says, "He that believeth on the son hath life, he that believeth not the son shall not see life, but the wrath of God abideth on him." I said, "please interpret that for me, you say God is just a God of love, please tell me what that verse means then." And she just kept staring at that Bible, she was a very intelligent young lady, a straight a student and all of a sudden the tears started coursing down her cheeks. She just slammed the Bible, stood up and said, "if that's what the Bible says about God, then I'm not going to believe the Bible" and walked out. Well, at least she was honest because friend if you're going to believe the Bible, you've got to believe that God is not only a God of love, but a God of wrath, that there's not only a heaven, but there's also a hell.

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Paul H. Dixon:

Had another lady come to me one night I was preaching, gave the invitation. She came right up to the platform I leaned down and I said, "what can I help you with?" She didn't want to talk with the pastor. She said, "I did not come forward to make a decision, I came forward to tell you, I violently disagree with the message." I said, "what did I say that you disagree with?" She said, "you said there's a hell and I can't buy that" I said, "let's talk about it after the service." Pastor took her back in his study and after I'd talked with some other folks I entered in and she was really going hot and heavy with the pastor. And I listened for a while and he finally said, "do you have anything to say Paul?" I said, "I want to show you some verses." She said, "the only thing I believe in the Bible is that that's in red letters."

Paul H. Dixon:

How many of you have a red letter edition of the Bible? Can I see your hands, especially children and teens, many times and many adults have red letter editions of the Bible, but maybe my children and pals and teens don't know what a red letter edition of the Bible is. If it's in red letters, that means that Jesus said it. Now the entire Bible is God's word, but when they print a red letter edition of the Bible Jesus literally said those things while he was upon the face of the earth. Well, did I ever have a time? I said, "I'll be glad to use the red letters to talk to you about hell." Because in the New Testament there are three words used for hell, Hades, Gehenna and Tartarus. One of them is used once by James. That's the latter in the book of James chapter three, I believe it's verse six.

Paul H. Dixon:

The other Gehenna is used 12 times, 11 times by Jesus. I made a mistake the other time Gehenna is used is in James 3:6, Tartarus is used by Peter in second Peter chapter two, verse four. Hades is used completely by the Lord Jesus Christ 11 times. In other words, out of 24 times references to hell in the New Testament, Jesus Christ talked about it, 22 times out of the 24 James once, Peter once, Paul didn't use it at all. You say why, "didn't Paul believe in hell" sure he did. But you'll notice that the apostle Paul is the one who used the word grace. Grace is found approximately 127 times in the New Testament, the apostle Paul used the word grace almost a 100 times in the New Testament. I believe what he's telling us is I'm bringing the message of grace, the Lord Jesus hit the nail on the head when it came to this matter of judgment and hell. And the portion I'm going to read to you tonight came right from the lips of Jesus.

Paul H. Dixon:

I want you to notice as he begins in verse 19, "there was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day." Luke 16:19 now verse 20, "there was a certain beggar named Lazarus, which was laid at his gate full of sores and desiring to be fed with the crumbs, which fell from the rich man's table. Moreover, the dogs came and licked his sores." Some people would have us to believe this was a parable, I personally don't believe that though if it were a parable, it would in no way take away from the truth.

Paul H. Dixon:

A parable did not undermine truth, it taught truth. I believe that these two men literally lived. Jesus said, "there was a certain rich man and there was a certain beggar." Now he said, "the Beggar's name was Lazarus." Sometimes you'll hear this rich man referred to as dives. That's not his name, dives is the Latin equivalent of the Greek rich man. So it's not really a personal name, but here was an unnamed rich man

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and a named beggar. My sheep hear my voice and I know them and they follow me, Jesus knew the name and called the name of his sheep. But this rich man is an interesting individual, the Bible says he was so rich, he was clothed in purple and fine linen. You could look at that man as he walked down the street and say \$500 suit, there was just something about the cut of the cloth and you knew that he didn't get it at Robert halls. You knew that this wasn't a Sears and Roebuck or a JC Penney as brother Dan likes to say French special.

Paul H. Dixon:

This was really a fine piece of cloth the finest you could buy, there was no doubt about it and if you missed it by the cloth, you got it by the color. Now I look out tonight and there's a purple dress and there's a purple shirt and there is purple all over this auditorium. Here's one of my pals with purple and purple and if some of these boys would stand up I'll guarantee, there has to be one teenage fellow with a pair of purple pants on in this congregation. Now I can't believe some of the pants these guys are wearing these days all colors and stripes and polka dots. Did you see those pants Herbert Boyd had on the other night, man that fellow has gotten so mad I can't believe it with that mustache, he's cool. There's one thing about that Herbert that's the coolest treasure I've ever run across to Herbert Boyd. I got to treat him right, I got to check coming from him after a while so I'll be good to him. But you know back in that day you didn't wear purple clothes, unless you rich.

Paul H. Dixon:

We go into a store and we pay the same thing for a red garment or a white garment or a purple garment but not in that day. If you notice in Acts 16 when Lydia got saved the spirit of God emphasized that she was a seller of purple. That means she was a very well to do business woman because purple was very difficult to come by. It was extracted from a snail deal that was in the sea, it was difficult to find the snails and even more difficult to get the dye out of it and so you had to be able to be rich to afford it. And when that fellow walked down the street with his purple robes even if you didn't know that he lived in a mansion and drove the finest chariot you would say, there is a rich man, but he not only had fine clothing. It says he fared sumptuously every day, you know what that means? That means he didn't need hamburger and he didn't eat tubes steaks. This was a fella who could eat right at the top all the time.

Paul H. Dixon:

How many of you people have ever had squab can I see your hands? You've had squab well, I am glad to see that there are some other hillbillies just like me. I was in Sumter South Carolina for meetings. There are some people here who know what squab is, but the majority of this congregation has never had squab, I hadn't either. I was in a meeting one night and the people were so excited they said, "do you who's here." And there was a fellow there about 75, 80 years old a Jew. They were so thrilled because this dear Jewish man had come to the service. After the service was over he came down to see me he listened every word he said, "I want you to come and see me tomorrow, I want to take you through my place of business." I said, "what is your business?" He said, "I own the world's largest pigeon farm."

Paul H. Dixon:

And I went over to his place the next day. And I had an opportunity for about an hour and a half to talk to him about the Lord. And he took me and he had 30,000 pigeons there. I never saw so many pigeons and baby pigeons are squab and they take those pigeons and they kill them as babies about 10, 11

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ounces. After they're dressed out, they send them all over the country and around the world and you will pay somewhere around \$250, \$3 a piece for one of those 10 ounce squabs. Just a little low like a robin just a baby chicken or something. It'd take three or four of them on a fellah up but it's a delicacy one of these squabs.

Paul H. Dixon:

I was talking in one church up East and one of the guys said, he said, "you must not be a Polack. I said, "no I'm not a Polack' I don't find too many people with all the Polack jokes going around to admit to being a Polack. I said, "I'm not." Well, he said, "when I was a kid" he said, "we were so poor." He said, "my daddy would go out and kill pigeons." And he said, "we had squab every night to eat." This man could have squab for midnight snack, he had the finest of foods and he lived right at the top in this life there was nothing he wanted he couldn't have people would look at him and envy him for his wealth, for his bank account, for his financial security.

Paul H. Dixon:

And in contrast there was a poor beggar who every day was carried to this man's gate. And he just desired to have the crumbs that would fall from the man's garbage can. He had sores all over his body he couldn't afford medicine to go to a doctor and the dogs would come and lick his sores. You might think that's cruel, but some people tell us that there's medicinal value in the lick of a dog up on a sore. At least we know that it kept the flies off of the sore and maybe it gave him some relief from the itching and he didn't have to scratch all the time himself. And the dogs had more pity upon this man than the rich man, he never sent him out a steak or a piece of bread. He let him sit there and beg for the chromes that he didn't want to have anything to do with.

Paul H. Dixon:

Along behold it came to pass that this poor old beggar died. One day rich man looked out of his window and he saw that beggar and he was all slumped over in front of his gate. And he called the garbage truck and they picked his body up. He probably shook his head and said, "well, that's the way of all men." It came to pass the beggar died. Did you know one of these days it's going to come to pass, you'll die, I'll die, I don't know when, I don't know how, but it's appoint unto men once to die and after that the judgment. And your name is going to be in that obituary column, it may be tomorrow, it may be the next day, I don't know when, but it came to pass, that's an interesting phrase, take it through your Bible someday. It came to pass, what came to pass? God's word always has, always does, always will, God's word always comes to pass you say, I don't believe the word of God it's still going to come to pass whether you believe it or not.

Paul H. Dixon:

And that beggar died, would you believe it? The rich man also died, he was able to go to the doctors and he could buy him one of those bicycles to ride, to stay in shape and he could afford to go to weight Watchers and he was able to look after himself. The other fellow, he didn't have all these means to help him stay in shape, but this guy had the money and he had the means and he had the time and he probably worked in staying in good health. And then one day heart attack got him or stroke or a cancer or he stepped out in the street in front of a horse. I don't know whether it was Cribbing I don't know. I don't know when it was or how it happened it might have been the same day the beggar died, it might

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have been the next day, it might have been a year later. Jesus doesn't tell us he just says very simply the rich man also died and was buried.

Paul H. Dixon:

You noticed just said the beggar died. The rich man died and was buried. What they did with beggar in that day, when I said they called the garbage truck, they picked that poor old beggar's body up took it out to the dump, threw it out there on the trash sheep. And while the flames were consuming the garbage they cremated his body. They didn't have a debtor's grave or a boot hill. They just threw a beggar's body out there on the trash dump no burial at all. When the rich man died, if it would be an hour or day, what a burial they would have.

Paul H. Dixon:

I had a friend who was in Atlanta Georgia. He's a pastor in Ohio and he was invited to preach the funeral of a man he led to Christ a very successful business man. The man's body was there in this very plush expensive funeral home in Atlanta. He said he walked down one of the corridors, a lot of people were laid out and he looked into a room and there was a bed and the whole room was laid out like a bedroom. And he said, "there was a lady in that bed" and he said, "it stunned me because I thought oh man, they've made a mistake there's somebody sleeping in there and they forgot to close the door on that poor lady and people walking by here and she's sleeping in there." And then it dawned on him he said, "it could be." But he went back and went in and sure enough, that lady was dead.

Paul H. Dixon:

They had her laid out in a bed and her family could come in and sit down in chairs around that bed and talk to her and make believe that she's alive and act like she's just sleeping. We'll do anything we can to deny the reality of death. And this fellow would be laid out in a \$2,000 bronze casket flowers all over the funeral home. A nice little sermonette would be given, people would crowd in and they would say, doesn't he look good? Looks like he's just sleeping, looks like he always did in his life, looks like he ought to get out of there any minute and they'd wheel the casket out, put it in the back of the Cadillac cars, take him out to the cemetery, out there is one of the most beautiful plots of ground shade, trees, flowers blooming. They let that body down in that hole and people go away and say, 'finally he's at rest' and he is not even in that casket, he's not even in that ground, it's all just a game.

Paul H. Dixon:

"That man is in hell." Jesus says in the next verse, in hell verse 23, he lift up his eyes listen, Jesus preached on the certainty of hell. As soon as that man died, he went to hell you say, Paul don't you know that word for hell here is Hades, yes I know that. I am aware that Hades is the equivalent of Sheol in the Old Testament. I know that when people die now, who are not saved their spirit, their soul goes to Hades. Those who die, who are saved they go to heaven to be with the Lord. I know that there's coming a time and I'll show you some verses a little bit later when Hades will yield up its dead and they will be transferred into another place, that's the final place of judgment that's called Gehenna.

Paul H. Dixon:

But let me ask you something. If Hades is all Jesus says it is in Luke 16, what in the world is Gehenna going to be like Jack Van Impe compares Hades and Gehenna like a man who's going to be tried, he's been arrested and they put him in a jail. He's there in that jail, he's a prisoner until he stands before the

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final judgment and after they find that he is guilty, they then send him to prison. And all Hades is a place where people who are lost who've died in their sin, who've never been saved are waiting in torment, in suffering, until they stand before that final judgment will never open their mouth. We'll hear the final judgment pronounced of Gehenna hell fire and then will go into that final prison for all eternity.

Paul H. Dixon:

And I trust that I've said enough about that I won't have to say more about it as we continue in this message. Friend whether you want to call it Hades, whether you want to call it Gehenna, whether you want to call it Sheol, whether you want to call it hell when you die without Jesus Christ is your savior, you go to a place of suffering, a place, torment you know what hell's like?. Let's just look at these verses to see what it's like notice if you will in verse 23, he lift up his eyes being in torments. Circle that word torments in your Bible listen, I really like these teens, man we've had about 25 kids down here every night, Bibles open, marking their Bibles, taking notes, tremendous, keep with it.

Paul H. Dixon:

He lift up his eyes, being in torments, he se Abraham afar off Lazarus was in his bosom and he cried and said, "Father Abraham have mercy on me, send Lazarus that he may dip the tip of his finger and water and cool my tongue from tormented in this flame" and circle it again tormented. But Abraham said, "son remember that thou in thy in the lifetime receivedst thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented." Circle it again tormented. And beside all this between us and you there's a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.

Paul H. Dixon:

Then he said, "I pray thee therefore father, that would send him to my father's house for I have five brethren that he may testify unto them lest they also come into this place of torment." And four times hell is described as torment, this is the character of hell. Jesus not only tells us of the certainty of hell, he tells us of the character of hell. I want you to take your Bibles and turn back to the book of Revelation please chapter 14, Keep your finger on Luke 16, it'll be easier for you to come back to it. Revelation chapter 14 and look at verse 10. I want you to see what hell's going to be like and who's going to be there.

Paul H. Dixon:

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb. Some people say, is there going to be fire in hell, is there going to be brimstone in hell? that's exactly what this verse says. And if you look at the context, you'll find out that these are people during the tribulation time who've refused to receive Christ as their savior and they're going to be in this place of fire and brimstone. You say Paul, "that doesn't talk about me." All right, turn over to the 19th chapter verse 20 Revelation,

Paul H. Dixon:

And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them, that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. Not only are these people in Revelation

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14, going to be there, but also the false prophet and the beast or the antichrist are going to be turned into the lake of fire, it burns with brimstone. You say that still doesn't say anything about me.

Paul H. Dixon:

If you will look at revelation chapter 20, verse 10. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night forever and ever. Look up from your Bibles for just a minute, have you had some people to come to your house and tell you that when you die, there's a total annihilation, there's a judgment, but it's just for a short period and then it's all over. That's not what this says, if you'll notice in Revelation 19 verse 20, when the false prophet and the beast were placed in the lake of fire in chapter 20, verse 10, when Satan's put in there they're still there and it's a thousand years later,

Paul H. Dixon:

A thousand years later and they're still there and they're still being tormented. They were not consumed you say, but that still doesn't talk about me. That talks about tribulation folks who reject Christ, that talks about the antichrist and the false prophet and the devil. I would hope it didn't say you because I wouldn't want to be there with that crowd, I wouldn't want to be there with them at all, but I'll let you know it does include you friend.

Paul H. Dixon:

Look at revelation, chapter 21, verse eight. But the fearful and the unbelieving and the abominable and the murders and whoremongers and sorcerer and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. Again, the lake of fire who's going to be there, whoremongers, sorcerer incidentally the word that's used here for sorcerer comes from the Greek word that has to do with pharmacy, drugs and evidently these are going to be drug pushers. And idolaters and all liar and these murders, but I left out the first two. Did you know the murders do not tap the list Or the whoremongers or the drug pushers, but the fearful and the unbelieving.

Paul H. Dixon:

You say. Paul, I'm not unbeliever tonight I believe in God. And the Bible when it talks about unbelief, it does not talk about atheism generally. It talks about believing, receiving Jesus Christ as your personal savior. You may believe in God, you may believe in Christ, but if you've never received Christ trusted him, believed on him to be your savior, you're unbeliever and you're at the top of the list. Did you know that's the worst sin in the book? There is no greater sin than the sin of unbelief to reject the love of God in God's way of salvation and his son Jesus Christ. Did you notice what was ahead of unbelief, fearful the word for coward, you know why a lot of teens don't get saved? Because they're just cowards. They're afraid of what their buddies would think, they're afraid about the problems they have at school.

Paul H. Dixon:

The reason a lot of men don't get saved and I've talked to them and you've talked to them. Well, I'd like to be saved, but I'm afraid I can't live it, I'm afraid I can't live the Christian life, I'm afraid what the men will do at work. The pressure of family, the pressure of friends, the fear, the fearful and the unbelieving will be in hell. The fear of man bring us a snare, but who so put at this trust in the Lord shall be saved. I encourage your friend, don't let any fear in your harder mind keep you from Jesus Christ tonight Because you're in danger of hell fire. I trust you see it tonight in other words the same place the devil's

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going to be and all these others you are going to be there, it's a place of fire. In hell he lift up his eyes being in torment. Take Your Bibles and look back to why you're in Revelation chapter 14, verse 11. There was something about hell I never thought about for a long time that you might be interested in

Paul H. Dixon:

That makes it a place of torment. When it says in verse 11, the smoke of their torment ascended up forever and ever and they have no rest day nor night. Now, if you look up from your Bibles for a minute, if you got a good night's sleep last night or maybe a nap this afternoon, you're probably still feeling pretty good. If you haven't been able to sleep well, possibly emotionally you're down, physically maybe you're even hurting, most of us take sleep, while the meager common mercies of God so for granted, until we miss a few nights or get insomnia.

Paul H. Dixon:

I remember I was with one man in New York and it was so interesting. First day he said, 'now Paul, my wife teaches school' And he said, 'I'll have to cook the lunches.' So I went over my first day for lunch with this pastor in New York and he served me a TV dinner, one of my favorites. After the TV dinner was over, he looked across the table and he said, 'now it's time for our snappy nappy.' I said, 'would you run that back again?' He said, 'it's time for our snappy nappy.' I said, 'what is that?' He said, 'well, every day I get a nap right after lunch and then I go out and visit.' I said, 'fine.' I said, 'how snappy is it?' He said 'ten minutes' I said, 'you're pulling my leg.' He said, 'no every day' he said, 'I get a 10 minute nap.'

Paul H. Dixon:

And he walked over to the oven and he set the timer on that oven for 10 minutes. He ran in and fell down on the couch. I ran and I passed him on the couch, he made me sleep upstairs. I lost five minutes getting up the steps, every day I passed him on those steps and he was out just he hit that couch and he was gone. I never saw anything like it, I'd go up there and I'd try counting sheep and dogs and lions and everything. I couldn't go to sleep and all of a sudden I hear that timer going off. He'd say, 'okay Paul, let's go get them' we'd go out and we'd visit snappy nappy every day.

Paul H. Dixon:

That verse says, there'll be no rest day nor night. Do you catch the significance? There are some of our fellows getting home being set free tonight. They're over there in those prison camps, what 140 some fellows maybe coming home tonight, starting home, maybe some of them have been in camps for five years, six years, seven years separated from their wives and their children and their loved ones. Eating a diet that's foreign to them, maybe having to do hard labor, maybe having some physical difficulties. They have to face the reality of their suffering and their imprisonment all day long. Every night, they get away from it, they go to sleep, but in hell you never brought it out.

Paul H. Dixon:

You have to face the reality of it, you have to deal with the suffering of it, you have to face it emotionally every possible way, you have all the memories of the opportunities you had to receive god's love and God's mercy. All the invitations that were extended all the times you heard the gospel, maybe if you reject Christ tonight and you go to hell, you will memorize this sermon in hell. There's no rest, there's no escape day nor night. This man as he's in hell and Jesus gives us the character of it. He said, 'there's a

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great gulf fixed" and there was separation in Hades and their separation in heaven and hell. And when I think about that separation friend, the worst separation of all is that this man was separated from God.

Paul H. Dixon:

Now, maybe that doesn't move you, but as you think about it I trust it will you say I'm living without God, I'm not a Christian tonight. You are not living without God, who gives you the fresh air, who keeps your heart beating, Matthew 5: 45 says the father make it this sun to rise on the evil and the good and sendeth the rain on the just and the unjust. We all saved and unsaved alike, enjoy the sunshine, the rain, the fresh air, these mercies of God.

Paul H. Dixon:

This man's in hell and he's begging for one drop of water, all that money he had in his bank account, all those possessions he had. And now he's begging for one drop of water God is stripped him of all of his possession, he's out there in hell. We drink a glass of water and pour half of it down the sink, stand in the shower and let gallons go up on us and down the drain, fill the bathtub to the brim and soak in it, put water upon our grass to make it green and upon our cars to make them clean and this rich man in hell is so poor, he's begging for one drop. I don't think that rich man was an immoral fellow, I doubt that he was the biggest sinner in town, I imagine he was the philanthropist, I imagine he helped other people with the exception of the beggar. But the biggest sin in that man's life was he was satisfied without God.

Paul H. Dixon:

And I'm preaching to many of you tonight and that's the thing in your life. You are satisfied without God and when you get to hell, you'll be eternally separated from the God you think you can get along without. Second Thessalonians, one seven through nine "to you who are troubled rest with us. When the Lord Jesus shall be revealed from heaven with this mighty angels, inflaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord. Jesus Christ." Noticed that his judgment, his vengeance is poured out on those who have refused to receive the gospel.

Paul H. Dixon:

This is the gospel Christ died to save You, receive Christ as your savior, trust him tonight, go to heaven instead of going to hell, you refuse the gospel and you'll be separated from the glory of his power and from the glory of his presence, total separation from the presence of God and the power of God. There won't be any trees in hell, there won't be any sunshine in hell, there won't be any rain in hell you say preacher, that's why I can't buy it. It's just too terrible of a place and I just can't see it, you know why you want me to tell you why all of us have a difficult time accepting that hell is as Jesus described it, two reasons. Number one, we don't understand God. Number two, we don't understand ourselves.

Paul H. Dixon:

We're not doing God any favor. When we make him out as a Cupid, some God of love and that's all there is to him. He's not a God of all, if he's just a God of love. If you understand the biblical God, this God is a holy God and thank God out of his holiness he's willing to love us, but he also has to be just if he's going to be holy and his wrath is going to be extended and sin is going to be dealt with I guarantee. You must understand this God, we live in an age of grace and there is an opportunity for salvation but this age of grace will soon come to a close. And if you're going to be saved, you better get saved before you die and you better get saved before the Lord Jesus comes again. And that could be tonight.

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Paul H. Dixon:

But when I said we don't understand ourselves, see the real problem is we don't think we're very bad. Hell is for bad people and we're not too bad preachers pals. If I got in my car drove through Chattanooga Tennessee, I ran through every red light. They arrested me, took me down to the jail, threw me in jail. I tried to set bail, they wouldn't let me, I go before a judge the next day he has a jury trial. And it comes out in the paper that they're going to hang me at six o'clock tomorrow night, what would happen? That'd be the news story of the day, it'd be on all the radios, people would be storming the jail. They'd say, "look, he only ran through red lights, he ought to be fined a great deal and maybe put in jail for a while, but he shouldn't lose his life, the penalty doesn't fit the crime."

Paul H. Dixon:

See what I mean, we want to deny the penalty because we don't think we've really committed a crime against God. We'll admit that all of sin had come shore the glory of God after all everybody's a sinner, but will we admit that we are exceedingly sinful, that our sin is so bad that God has placed a penalty of hell upon it. And the only way our sin could be paid for was for God's son Jesus Christ to die across and shed his blood and literally become our sin and take that hell. One of the saddest things about hell friend is you never get out. Don't believe this bit about purgatory limbo, those who believe in limbo say that's where babies go when they die. Listen, I believe when babies die they go to heaven. I believe when David's boy died, he said, "son you cannot come to me, but I am going to come to you." And he had absolute assurance of seeing his son in paradise. He had absolute assurance that he was going to spend eternity with his son.

Paul H. Dixon:

I'll give you something else to study, when you have time study those who entered into the promised land. Notice the ages and the differentiations that God placed upon those who were allowed to enter into the promised land in the Old Testament and those who weren't. And I believe again you'll see some application to the mercy of God extended toward children. Now there's no purgatory, there's no limbo, there's heaven and hell and when you die and if you're not saved, you go to hell, there's no second chance, nobody can light candles to get you out. You can't pay somebody money to pray you out, you're there and you're there for all eternity.

Paul H. Dixon:

Do you all remember how many of you remember the story of the little boy, six years old lost in the Great Smokey Mountain some years ago, his name was Dennis. Do you remember that, some of y'all remember that? Sure, for those of you who don't this little boy went out hiking with his daddy. I believe he was a lawyer in Knoxville and his granddaddy and a big brother and little Dennis was six. They were celebrating the little guy's birthday. Daddy took him for a hike, they're out there in the woods, daddy and granddad are up ahead, and big brother said to Dennis, "Hey, let's scare daddy and granddaddy." He said, "that's a good idea." He said, "you run that way through the woods and I'll run this way and we'll jump up in front of them and we'll have a big time." He said, "okay." Big brother took off through the woods, Dennis took off through the woods,

Paul H. Dixon:

Poor long big brother jumped up in front of daddy and granddaddy and scared him. And they laughed and they waited for Dennis, but he didn't come. And finally, they started calling for him, but he didn't

Paul H. Dixon
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answer and then they started looking for him and they couldn't find him. And they called in the park ranger and they looked all over for him. And the next day they brought in the national guard and then they brought in the green beret on their helicopters and they combed the smokey. And I can remember turning on the radio and every once in a while, we'd receive a bulletin about whether they'd found or hadn't found little Dennis and that went on for days. As far as I know there was never a trace of that little boy, they never found him.

Paul H. Dixon:

Can you imagine what that first night was like, for a little six year old boys, it's dark and maybe he's hurt and he's hungry and he's thirsty and maybe in a state of shock or how dark the woods can get and the animal noise it must have been a terrifying experience and I don't know how long it went on, but Dennis finally got out of the woods. You say Paul, how'd he do that, he died. And when he died, he got out friend savior who tells us of the torments of hell, says it's eternal and you never get out. The only way you're going to get out of hell and you're under the condemnation of hell right now is to receive the gift of God. The eternal life in Jesus Christ God's son, the same Christ who tells us of the certainty of hell. And the character of hell went to a cross to die. He endured our hell that we wouldn't have to go there.

Paul H. Dixon:

As I preach this message tonight, many of you, men, women, young people, pals, if you died tonight, you would not go to heaven, you'd go right straight to hell. And I preach this with a tear in my heart but friend, I assure you will perish the son who came to seek and to save that which was lost. That's the same word that used for John three 16 perish you are Perishing tonight. You're under the wrath of God tonight, but you can be saved right now. If you will buy faith, receive God's son Jesus Christ is your savior.

Paul H. Dixon:

I'm going to give you that opportunity to do it. I will invite you young people and adults who will receive Christ as your savior tonight, you'll take God up on his offer of mercy. Just get right up out of your seat and come down here and by your coming say, I want to be saved tonight, let us take a Bible and lead you to Christ and let's just get it settled very simply once and fall come as the sinner, just like you are saying, I deserve to go to hell, I want to be saved tonight. Wait a minute. If I were to ask you to raise hands tonight, how many of you're saved? 90% of this congregation would raise them high And yet a large percentage of you who would raise those hands high are fooling around in your Christian life

Paul H. Dixon:

And your life. And your lips are not devoted and dedicated to warning the masses around you, that you work with, that you live with, that you rub shoulders with that they're on their way to hell. And I believe as I study my Bible and the evangelism in the early church and this burning desire and the way they served the Lord. One of the things that must have gripped them was when they saw all these pagans, all these heathen, and then they knew they were going to hell. They just had to go house to house, they just had to go around the world, they just had to take the message. Perhaps God would even use this message to call some of you young fellows into the ministry. You'd say, oh God, I want to preach the word of God, I want to preach your word, tell others about Christ and the light and the reality of hell.