

When Skeletons Come Out of Closets

by John R. Rice

The sermon emphasizes that judgment is coming and sin will find you out, but God offers salvation through Jesus Christ.

Duration: 56:59

Scripture: Galatians 6:7-8, Hebrews 9:27

Topics: "Sin And Judgment", "Eternal Consequences"

Description

In this sermon, the preacher emphasizes the theme of sin and judgment. He quotes Galatians 6:7-8, warning that sin must be punished and that it does not pay off. He also mentions the theme of judgment, stating that Jesus has been given the authority to judge. The preacher refers to Acts 17 and his recent visit to Mars Hill, where Paul stood, to support his point about judgment. He then discusses the judgment described in Revelation 20, focusing on those who were beheaded for their faith in Jesus. The sermon concludes with a prayer for God's guidance and the desire to lead souls to Him.

Transcript

Chapter 20, here are 15 verses. We'll read 12 of them, and I'm going to preach on the last judgment of the unsaved dead. I want to preach about when skeletons come out of their closets and when chickens come home to roost at this judgment, when sinners receive their wages, when people get what's coming to them.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection. Blessed is the holiest he that hath part from the first resurrection, on such the second that hath no part, but they should be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.

Then comes the last rebellion, after the thousand years are over. Now skip to verse 11, And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life.

And the dead were judged out of those things which are written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every one according to their works. And death and hell were cast into the lake of fire.

This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Now there are two themes that run throughout the Bible, and they are akin.

They belong together. One theme is that your sin will find you out. In the Garden of Eden, God said to Adam and Eve, In the day you eat thereof of the forbidden fruit, in the day thou eatest thereof, thou shalt surely die.

And again, in Ezekiel, the Lord says, The soul that sinneth, it shall die. In Numbers 32, 23, Moses said to the half-tribe of Manasseh, the two tribes and the half-tribe, He said, If you will come and help your brothers to take this land, well and good. If you don't do that, if you don't come and help them at all, you have sinned against God.

Listen now. Then he said, But if ye will not do so, ye have sinned against the Lord, and be sure your sin will find you out. Your sin will find you out.

When you come into the New Testament, it's the same way. In Romans 6, 23, the wages of sin is death. In Galatians 6, 7, and 8, the Lord put it in these words, Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.

I say one clear theme through the Bible, sin must be punished. It doesn't pay the sin. You can't get by with sin.

The way of transgressions is hard. It's coming. And then another theme akin to it is judgment.

Judgment is coming. Judgment is coming. Jesus said, God hath delivered all judgment to the Son.

In Acts chapter 17, Paul stood on Mars Hill in Athens. I stood there two weeks ago yesterday. Yes, two weeks ago, three weeks ago yesterday, I stood on Mars Hill where Paul stood and preached.

There's a plaque and there is the language of Paul's discussion on Mars Hill and on great brass bronze plate. I said, Paul stood there and he said, At the times of this sequence, God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day into which he was judged the world by that man whom he hath ordained, whereupon he hath given assurance to all men in that he hath raised him from the dead. Judgment time coming, God said.

And that's the way it is again. In Romans chapter 14, the Lord brings up this subject again and gives plain word. For it is written, As I live, saith the Lord, Every knee shall bow to me, and every tongue shall confess to God, so that every one of us shall give an account of himself before God.

And verse 10, For we shall all stand before the judgment seat of Christ. Judgment is coming. Actually, that theme runs through the Bible.

In Hebrews 9, 27, the scripture has it this way, And as it is appointed unto man once to die, and after this the judgment, death and then judgment. In Philippians chapter 1, verse 9 to 11, about Jesus, it is said, Wherefore God also hath highly exalted him, and given him a name that is above every name, That is the name of Jesus. Everything should bow, both things in heaven and things in earth and things under the earth.

And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. I say, I thank God that one of these days every step knee is going to bend. Oh, you may be too proud to pray now, you won't bend.

Or you may be now one of these infidels that doesn't believe Jesus is God. You say he was a good man. You say the Spirit was on him.

You say that in some special way he revealed God. No, Jesus is the mighty God. The everlasting Father, the Prince of Peace.

I say, Jesus is one with the Father. I am my Father one. He is as much God as the Father.

He is the Creator. All things were made by him. Without him was not anything made that was made.

And I thank God the time is coming. You are going to bend that step knee and bow that stubborn neck before God and confess that Christ is Lord to the glory of God the Father. He said, hear everything in heaven.

Well, the angels do not mind how proud they are to tell it. The angel that came to tell Mary, you are going to have a son and he will be the son of the highest. And the Lord God will give him the throne of his father David.

The angel was glad to tell Joseph, troubled in a dream about Mary, how she is pregnant and I did not know how and I thought she was poor. And the angel said, that which was conceived in her is of the Holy Ghost. The angel was glad to tell those shepherds, watching their flocks by night on the hills.

I looked out over those fields where the shepherds were the other day in Bethlehem. I do not know whether that that they parted out were the ones, but it was one of those fields around Bethlehem and I saw them all. And so the angel was glad to tell it.

You need not tell me the angels are mind-boggling me. Oh, I think when Jesus was born and that angel said, unto you this day is born in the city of David a Savior who is Christ the Lord. Then the Bible says there was suddenly with the angel a multitude of the heavenly host.

You know why? Well, I think every angel was saying, Lord, let me tell it. I want to go too. Let me tell it.

I want in. And so the Lord said, okay, just leave the gates open and everybody go on and leave heaven. Go on down there and tell it.

And the multitude of the heavenly host said, Glory to God in the highest. Peace on earth. Angels were mind-boggling me that Jesus, everything in heaven.

Saints walked up in heaven and everything on earth. I'll be glad when principalities and powers and kings bow before Jesus. Boy, they'd better.

Thrones are going to be falling down. All the university buildings will be razed. The capital of Washington will fall to pieces.

I saw the other day the Tower of London and Buckingham Palace and the changing of the Queen's Guard. That'll all be gone. A great stone cut out of a mount without hands will come down and smite them.

It's a world empire. It's the governments of this world. And they'll be ground apart and the wind will blow them away.

And the kingdom of our Lord and his Christ will become the kingdoms of this world. The scripture makes it clear that one of these days the Lord Jesus, every knee in the air, and then in hell, down in hell. God lift the lid of hell and every sinner in hell will bow their knee before Jesus Christ.

Well, you know, Jesus said to the Pharisees, they said, Are you the Son of God? When he was on trial. And he said, You've said it. We'll show you by the whole time.

We'll put you on the roof. Do you say you're the Son of God? He said, Thou said it. And you shall see the Son of Man coming in the clouds of heaven with power and glory.

Who are these same wicked Pharisees? Yes, they're going to see him. And don't you remember in Revelation the scripture says, Behold, he cometh with clouds and every eye shall see him. Heaven and earth and hell, every eye.

And all the nations of the earth shall wail because of him. Now let me tell you, they shall look on him whom they pierced. And everybody in hell.

Wicked Nell's Parade that said that Jesus may have been the bastard son of a blond German soldier in the Roman army. And Mary was kind of a camp follower hanging around the soldiers and got pregnant. And Jesus may have been that illegitimate son.

And God, one day that dirty blasphemer will bow the knee. He'll be in hell unless he repents. But he's going to bow the knee.

And that pink bishop in Oxnard with bishop robes that said that God in Old Testament had demanded judgment and demanded atonement as a dirty bully. I'm going to see him. Oh yes, I know you good Methodists.

The principal bishop, presiding bishop. And in Washington and just retired the other day. But he's going to bow the knee to Jesus.

He's going to weep and cry for rocks and mountains to fall on him unless he repents of his sins. Let me tell you now, the blasphemers and those who want to steal the crown of deity of Jesus and spit in his face and trample on the feet of the blood. Every day he's going to bow.

I'm saying this one theme blessed are through the Bible. Judgment day is coming. I'm glad it is.

I'm glad it is forever Christ rejecter and forever blaspheming tongue and forever unbelieving heart. All right. Every day he shall bow, the scripture says.

All right. So now we're talking tonight about sin coming to judgment. Now there are three simple things I'll be saying tonight.

Let's get the outline. First of all, which of several Bible judgments is the one I read about in Revelation 20? Which of several Bible judgments? The second part we'll talk about is who will be judged in that judgment. And the last part, on what basis will it be judged? How will people be judged at this judgment? Oh, God, I need you tonight.

I wouldn't ever want to go anywhere without thee. Lord, I can't preach acceptably and with blessing unless thou dost breathe upon me. Never mind about pleasing anybody, Lord, but thee.

But, oh, help me be true and let the words be thine and the power thine and the results thine and suitable thy power and mercy. And give us souls now. Lord, tonight give us souls.

Amen. Well, first of all, then, which of several Bible judgments is this judgment in Revelation 20? Listen to me. There was one judgment when Jesus hung on the cross.

Did you know that was a great judgment, the greatest of all? When Jesus was on the cross, that's when I was judged. All my sins, all the sins of everyone who puts his trust in Jesus were that they put on Jesus. And he who knew no sin was made sin for us, that we might become the righteousness of God in him.

Christ died for our sins, according to the Scriptures. The Bible says, with his stripes we are healed. That God has laid on him the iniquity of us all.

Ah, Brother Deacon, back when Jesus hung on that cross, that was a great judgment. God turned his face away. God said, all right, let him die, because he's become officially the greatest sinner in the world.

All the sins of John Rice and Bud Lyles and Dr. Kittler and all, every preacher, every deacon, every drunkard, every harlot, every infidel. All the sins was all laid on Jesus, and Jesus died. Jesus was properly being judged.

Let's put it this way. I was judged that day. My sins came to judgment, and the punishment was death.

All right, he ought to die. And I died. Well, you say, no, you didn't die.

It was Jesus. But he was dying in my place. He took my place.

My sins were judged that day. Oh, I thank God. Judgment's already passed, as far as I'm concerned.

That's why in John 5, verse 24, the Bible says, Verily, verily, I say unto you, I like that, verily. I like that truly, truly. When God's going to say something real big, sometimes, you know, a big train goes through the mountains, sometimes it'll call a double-header engine.

And God says, boy, I've got a big train coming now. I'm going to hook two engines on to it. Verily, verily, he said.

Truly, truly, he said. I say unto you, that's when he said to John, the naked name was verily, verily, I say to you, you must be born again. Well, now, here he said it.

Verily, verily, I say unto you, He that heareth my words, and believeth on them that said unto me, hath everlasting life, not going to have as it now, and shall not come into condemnation, but is passed from death to life. Not come into condemnation? No, condemnation's already fallen. The debt's already paid.

Punishment's already meted out. The sentence has already been served. The death penalty's already executed.

The blood's already poured out. The sinner's done bad, pure sins. I thank God, that's paid.

That's all settled. Jesus was judged for my sins and paid my debt. That's wonderful.

In the American Standard Version, that translation is a little better. Verily, verily, I say unto you, He that heareth my words, John 5, verse 34, and believeth on them that said unto me, hath everlasting life, and cometh not to judgment, but is passed out of death into life. You know, a fellow who comes to a jeopardy and get tried again for the same thing he's done, been tried before and punished for it, you know.

If a fellow, if he tried me and said, I'm fined a hundred dollars, I'm paid the fine, they don't go arrest me and say, Come and try you for this, it's fine. Done been arrested, done been proved guilty, done been paid the fine. Well, Jesus has paid the fine, and it's all done.

That's one judgment. That's not the judgment here. This is a judgment for those that wouldn't accept that judgment and let Jesus take our place.

Well, let's see. There's another judgment the Bible tells about, and that's a judgment of, at the judgment seat of Christ, in 1 Corinthians, chapter 3. The Bible says there, Paul says, a wise master builder. I came to Corinth to have revival.

I got two people saved. He said, I laid the foundation. He said, Christ is the foundation, or the foundation to no man lay.

I got you saved. Now I said, now take heed how you build on that foundation. For he said, there's coming a great time of testing, whenever man's work shall be tried by fire.

He said, take heed how you build. Those terrible precious stones, the three kinds, won't burn. Oh, wood and stubble, those three kinds will burn.

For he said, the day shall declare for it will be manifested by fire. All right. But he said, if a man's work be burned off, he'll receive reward.

He'll be saved if sort of a fire, he'll not receive reward. But if a man's work survived, he'll receive reward. Now then, that's a judgment of Christians, up in heaven, already in heaven, in glorified bodies, a judgment for rewards of Christians.

Who's going to reign over ten cities? Who's going to reign over five? Who's going to be a street sweeper? Who's going to be a garbage collector? You've got to be somebody else besides rainers up there, and that'll be a judgment of Christ. That's not the same as this one. No, no.

There's another judgment mentioned in the Bible. It is often confused with this last judgment of them saved, the white throne judgment. It ought not to be.

That's discussed in Matthew, chapter 25. Note the words carefully. When the Son of Man shall come in his glory, so this is at the second coming, when he comes back to reign.

When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. That's the throne of his father, David, at Jerusalem. That's Mount Zion, where he climbed so many steps to get up to the top of it the other day, in Jerusalem.

And Jesus is going to set up his throne and reign in Jerusalem. When the Son of Man shall come in his glory and all his holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations. The word for nations in the Greek is the same as the word for Gentiles, and evidently what it means is all the Gentile people but the Jews.

There will have been a great persecution in the tribulation time, and those that were for God will side in with the Jews and help protect them. Those that were for the Antichrist will help kill out the Jews. And then there will be joy, and before him shall be gathered.

And those on the left hand, he'll say, depart from me into everlasting fire prepared for the devil and his angels. Those on the right hand, he'll say, come ye blessed of my Father, in the head of the kingdom prepared for you, and Christ will reign with them on the earth. Now notice, that's a judgment of people alive.

That's a judgment of Gentile people alive on the earth after tribulation. It'll be at Jerusalem, and those who are lost will be sent on to hell, and those who are saved come in to live on this kingdom on earth with Jesus during the millennial reign. That's not the same as this judgment.

Now here's another judgment. I saw a great white throne and Him that sat upon it from whose face earth and heaven fled away. That's all fear out in space.

The one we talked about, Matthew 25, is that Jerusalem, this is out in space. The one in Matthew is when He comes at the beginning of His reign. This judgment's when the thousand years are expired, and later, out in space, a great judgment.

And will you notice, all right, then this is the judgment of the unsaved dead at the end of the millennial reign of Christ on earth. Now let's see. I've said who's to be judged, but let's prove it now.

Who's this to be judged in this judgment? Who's this to be judged? Not Christians, but lost people. Now how do you know? Well, because it says, I saw the dead fall in great sin before God. Now if you can find who's alive and who's dead, you'll know who's going to be judged.

All right, come back to the first of the chapter, and the scripture says, I saw an angel come down from heaven having a great key at the bottom of his fist, a great chain in his hand, and he'd hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and so on. Now verse 4, And I saw thorns, and they sat upon them, and judgment was given them. And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which did not worship the beast, neither ascended, neither received his mark in the forehead, nor in the hand.

Now notice, I saw those of them that were beheaded for the witness of Jesus. Now let's see what happens. Girls, what happens when a fellow gets his head cut off? Does he go downtown and go to work then? Huh? Huh? What does he do? He's dead, isn't he? All right.

So he said, I saw those who were beheaded for the witness of Jesus, so they died. Is that right? Now listen. And they lived and reigned with Christ a thousand years.

He was beheaded, so he died, and I lived. So what's that? A resurrection, isn't it? That's a resurrection. All right.

But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Now notice here, two resurrections.

And the next verse said, Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power. Now some people, they were beheaded, they suffered, now they're raised from the dead, and they reigned with Christ a thousand years.

They were raised. The first resurrection then takes place when? At the beginning of the thousand years, so he can get up and reign with Jesus a thousand years, all of us Christians. Is that right? But the rest of the dead lived not again till the thousand years were finished.

This is the first resurrection. All right. Now when is the second resurrection then? Not until the thousand years are finished.

You see that? All right. And blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And now then, a thousand years go by. When the thousand years are finished, I saw a great white throne in the southern end, and the earth, and the heaven, and the death, and hell delivered the dead in them, and they were churned. The dead stand before God.

Now who is this that has been dead all the thousand years? And now they're brought to judgment, the unsaved. All the Christians have already been raised up at the beginning of the thousand years. Now there are two resurrections.

The first resurrection, the Christians, and the second resurrection, lost people. The first resurrection, now don't think it's all in one little spot. Jesus is the first fruits of them that rose from the dead, isn't he? All right.

So Jesus was a part of the first resurrection, and then there come of this rapture when he says, Trumpets on, not be right now. I don't care, fellas. Let's just take the roof off if a ghost Jesus comes tonight because we won't need this.

You people are not saved. We'll need it. Well, so then that's a part of the first resurrection, isn't it? That the rapture of the Christian dead will be raised, they'll be changed, and we'll be raised.

And then when Jesus comes back to reign, and these were beheaded during the tribulation time, and they live and reign, that's all part of the first resurrection. That's Christians, and all that's before the thousand years. Is that right? And who is the second resurrection? Lost people.

All right, so here in Revelation 20, I saw the dead fall in great stand before God. They're lost people, and they come out of hell. Death and hell delivered up the dead that were in them, and the sea gave up the dead that were in it.

Ah, then many a graveyard will be opened. Suddenly dirt will fly. There'll come out that old body, and then the soul dragged out of hell to bring it up and stand before Jesus.

I don't wonder that the Bible says that he will cry for the rocks and mountains to fall on and hide them from him that sits on the throne. I don't wonder that the Bible says that they'll hide themselves in dens and caves of the earth. Jesus is going to call people out to judge them, the unsaved dead, out of hell, their bodies, their souls, out of the graves, their bodies, and sunken in the sea, torpedoed in war and drowned in fishing schooners and so on.

And God will bring together the scattered bits of ashes and make again the bodies and they'll come out and souls come out of hell and these will come to judgment, the last judgment of the unsaved dead. Who's in this judgment then? Unsaved people. Well, where will we be? Well, we'll be there.

You know, I'm going to be at that judgment, but I'm not going to be judged. I'm going to be there as a witness. And two or three scriptures that make that clear.

One thing is the Bible says, Jesus said, the man of Nineveh shall rise up in the judgment and condemn this generation for they repented of the preaching of Jonah. Well, the men of Jonah repented, the men of Nineveh, so they're saved and they're going to rise up as witnesses, so I'll be there too. And God will say, John, why did you preach on, let's see, March 11th, was it? March 11th in the Woodcroft High School auditorium, did you preach? And I'll say, yes, Lord.

And he'll say, was this man there? And I'll have perfect memory then, and I'll say, yes, Lord, he was there. And the best I knew, and with great burden, and even with tears, I pleaded for people to be saved. I'll be a witness.

That's right. And the mother who couldn't want her boy, she'll say, yes, Lord, that's right. Yes, he ought to go to hell because he's had every chance.

I grieve about it. Jesus does too. But the mother will say, Jesus, I'm on your side.

He ought to go to hell if he won't repent. And the last witnesses were going to be there. Christians would be there to witness, but not to be judged.

Somebody said to them, aren't you scared about that judgment? No. No, you know, right next to the sword of the Lord office in Wheaton for many years, then next to the police department. See, the police department.

They moved, now I've got another building but it's in the same block. But I'm not scared. I'm not on trial.

I'm behaving for myself. They haven't got any case against me. And so, the Lord hasn't any case against me but it's He that condemned us.

It's Christ, that God, yea, rather, that is risen again. And He's paid for my sins and they are paid for. And all right, this is the judgment of the unsaved dead.

Another thing, the Bible says that comfort people with these words. It says, that in Christ shall rise first, we that are alive and remain shall be brought together with them to meet the Lord in the air. And listen now, so shall we ever be with the Lord.

Oh, hallelujah. I've been away from Him for all of that. I want to see Him.

I'm tired of this business. I'm amongst strangers. I'm a stranger here.

I can tear it. I can tear it. But tonight, oh, I'm not at home in this world.

I want to see Jesus and be with Him. But He's promised that where I'm there you should be also. So if Jesus is going to be at that judgment, I'm going to be there too.

I'll say, Jesus, can I bring you a glass of water? He'll say, well John, hand me that record book right there or something. I'm going to be there where Jesus is. We Christians are going to be.

We'll be there but not to be judged. We'll be there to see judgment done and to bear witness against those who go to hell. All right, this is judgment.

Now, how will it be judged? First we've said this is the last judgment of the unsaved dead. And now then, it is the unsaved judged. Now how, on what basis will it be judged? Well, the Scripture says, I saw the dead small and great stand before God and the books were open.

And they were judged out of those things written in the books. God has record books. I'm glad He has.

I don't remember very well. A lot of things I don't remember. I go back and I see in the Sword of the Lord 15, 18, 20 years ago something I told there.

And I'm glad I have it written down because I've forgotten how it happened since then. And I don't remember well. God has the record put down in the book.

You know how we are when we feel bad about our sins? Oh, first we feel bad about them. That's why we feel relieved we got out of it. And that's why it seems funny.

And that's why you get to bragging about it, your sins. Then I heard a preacher say the other day, well, when I was on the devil's side I made a good hand. I was trying to make a hand for the Lord like that.

I felt like telling him, well, don't brag about your low down sorry cuss and spit on Jesus. Don't brag about it. Nobody's ever a better preacher because he's a sinner.

Nobody's ever, no woman's ever a better wife because she was a harlot. Do you know that? No man's ever more pure and holy because he's whoremonger and infidel and drunkard. Do you know that? No.

Don't brag about your sin. They're all in the record book. I'm just saying.

And God, they look still pretty black. They're just as black as they ever were. Yes.

God has a record there. Books, record books of sins. Record books of sins.

All right. According to their words, how are you going to be judged? Brother, you're going to get exactly what you deserve. Somebody said, by the way, I don't know what's coming to me.

Brother, you'll get it then. Line upon line, stripe for stripe, burning for burning, and eye for an eye and a tooth for a tooth. You'll get it then, exactly what you've got coming to you.

That's right. Let me tell you, everybody goes to hell. They get what they deserve.

That's right. Those who go to heaven don't. I was in Bombay, India, I believe it was, and a Hindu man came to me and I had great joy in seeing how the power of God in the scriptures.

I preached at a certain Anglican church in Bombay. They had five services a day in different languages. One of them at the Canary's language service.

They had me preach and they had an interpreter to tell what meant and we had four people, say four men and a woman were saved. The first one to hold his hand for prayer was an elder in the church who helped leading the worship service. They had, on the credit program of that formal service, they had 18 items before they got to my sermon.

Oh yes, but they were nice and pious as you people here. They could put on the dome too. Yes, sir.

Well, I've got to start to say, one of the elders who was in the Canary's language and I couldn't understand it. One of the elders who led the principal part in leading in that service was the first man to hold his hand and wanted to be saved. And so, all right, he went back yonder and then some others and a woman, the mother of the assistant pastor got saved and the organist had the organ back in the balcony and the choir in the balcony and their formal service and bless their hearts, they tried to follow through.

Even after we had an old-fashioned dynamite earthquake, it was kind of a soul-winning service but they wanted to end it properly. So they had a song a certain hymn at the close. They were in trouble.

They tried to sing it but the organist, he's a gray-headed man, scholar, college man, he was down here back there getting saved. He let this organ come on down here and getting saved. Well, I'll start to say, that elder went back yonder and I went back after a little bit to inquire and see how it was getting along.

And he said, he said, Dr. Rice, he said, why my Hindu friends, why would they be lost because they're Hindus? He said, some of them as good men as I am. I said, they're not lost because they're Hindus and you're not saved because you're a church member. You're lost because you're a dirty sinner and they're lost because they're sinners.

That's all. And I said, if you don't get born again you go to the same hell they would if they don't get born again. Well, he looked shocked at that and remember now, he had just been taking the leading part in that formal responses, reading back and forth in this formal Anglican service.

And I, and so what of that? He was greatly puzzled at that. And so I turned to Romans 6.23 where the wages of sin is death but the gift of God's eternal life. And I read in the fifth chapter of Romans, so then death passed upon all men for that all sinned by one man's sin entered the world and all have sinned.

And so he went into that and I said, everybody that goes to hell gets exactly what he's deserving. He walks up to the tickle funda and pays his own fare to hell in wages. Wages, you're in those, don't you? But I said, everybody goes to hell but he rides on a free pass.

He rides on a free pass. And I told the man, he rides on a pass and the good native worker sitting by says, free pass, free pass. Oh, that's what.

And this cultured man in an Anglican church, a leader, educated man, he said to me, when I'm not blessed, let's see, then I believe, I believe you mean, he said, that everybody goes to hell gets justice and everybody gets to heaven goes by mercy. I said, yes, that's right. Well, he said to him, I want mercy.

Somebody here put your hands in the cash drawer, the register, you took money that didn't belong to you, you're a dirty thief, you're a dirty, crooked thief, people don't know it. Maybe it was you bought some tools back from the, back here from the caterpillar plant, maybe that is it, or some material, but God knows you're crooked, and it's going to come out, secret things coming out, the things nobody knows, the skeletons of memory will come rattling out of the closets, and your sins will come to face you, unsaved men, at that judgment time. Wait a minute.

Not only the sins that are secret, but the sins that never happen except in the heart. The sins you would have done if you could, but you couldn't, sins of the heart. Don't you remember the Lord Jesus said, he that lusts upon the looks of a woman, to lust after her, hath committed adultery with her in his heart.

Don't you remember the scripture says that he that hated his brother is a murderer? I didn't kill anybody. I did carry a gun for one fellow one time, cutting a wire on a ranch, and I was left in great drowse, and my father had to go to the mountains, Rocky Mountains, for three months, and my older brother had the farm, and all I had was those horses and that ranch, and a fifteen year old boy, and a neighbor ranchman cutting the wires to try to get in, and we were just about to have to haul water for a whole village, and I got the big twelve gauge shotgun, and I loaded her up good, and rode by and rode that fence. I didn't shoot anybody.

Nobody showed up, just he's convened it, so it sure would have been, if anybody had gone home, they'd gone home with pants full of lead, I'm telling you. No, I didn't kill anybody. I'm meaner than some people, they kill people though.

Yes. And if it were not for the mercy of God, I'd have been in hell a long time ago. You know that? Yeah.

I'm sure glad I've got somebody to accept judgment for me. The sins that you didn't commit! I know some of you good women, you didn't like what I said about the movies last night, did you? Some of you. Well, if you enjoyed it, let's see, what was it? Wreck of the Bounty? What are some South Seattle picture? And who was it? Clark Gable? Robert Taylor? Oh, this new one, Houston, who was it? Some of these guys? Ah, boy, wasn't he handsome? Two-thirds naked.

And boy, didn't you like it if you could just bend that heroin in the sarong, a rag around the middle, that is, not very high at the top, not very low at the bottom, and so on. And all those warm embraces, and you just dreamed, wouldn't I like that? Yeah. And God woke you down as the harlot you are inside.

Outside you're a respectable wife and mother, inside you're as dirty as any prostitute. You want what they want. You see, God knows the heart, man does not.

Yeah. Coming to judgment for the sins didn't happen, but what would have happened if you could have had your way? Your heart's desire. Unsafe person, your heart's going to bring you terrible shock at the judgment time.

Come and sin the judgment, and it's your bad. Well, somebody said, Brother Rice, you folks are smart, what about you? And suppose they say here, Brother Kittful, and Brother, some of these other people, and they say, listen, let's get a committee, and let's send it there and see, and get up Brother Rice's record. So you come, you apply for it, and there's Angel Gable, and you knock on the door, and say, Angel, Gable, can I see the record? We got a man down here in Peoria, and he's talking sharp play and making some people mad.

He says that sinners that don't repent, they're coming to judgment, all their deeds coming out, and so on. And he's talking so big, want to see the record of John Rice. Well, Angel Gable said, this is a little unusual, you know.

Well, but I know we want to see it. So Angel Gable brings out a record, and you say, is this John Rice's record? Yes, that's right. Only record we have of him.

You mean all this goodness and purity and holiness, this is? This is the only record we have of John Rice now. And you're a little smarter than these preachers, so you say, you mean you used to have another record? Yeah, yeah I did, but it's all finished up now. What do you mean? Well, the account's closed, and it's marked paid in full.

Marked in blood. But you want to see it? And there's the man I used to be, and the sinner I was, and the record's in it, and it's parked in the blood of Jesus, paid in full. And it is Christ that died.

Well, is he the condemned? It's Christ that died, that's risen again, and is ever living. And you start interacting about it up there, and the Lord Jesus comes along and gets you to my business right now. He ever lived at the intercede for us.

Let me tell you, I'm sure that I'm not getting what I deserve. I preached on the Last Judgment at a town down in Illinois, I can't think of the name. It was right, what's that town down there? Little Danville.

At their revival meeting, Joy down there stayed, and we got in the car and driving home. She was just a little bit of a thing. We're driving home, and Joy stood in the car beside me, and I let her hand around my neck, and play in the ear, and then she'd pat me, and she'd say, My sweet daddy, my sweet daddy.

I didn't mind that, I take that pretty good. And so we drove along, mile after mile. I'll tell you the truth, some night in a lonely hotel, I did not sleep so good.

After I preached on the Judgment, I preached on hell. And I drove mile after mile, and didn't say a thing. Nobody talked.

It was a serious and awful time. We had a good many saves that night, but some weren't saved, and my heart was burdened about the torment. Cast into hell, a lake of fire.

Drove along mile after mile. And after I saw her, I said, Daddy? I said, Yes, dear. She said, I'm sure that I'm not.

I said, I'm saved, aren't you? I said, I sure am glad I'm saved. Yes, sir. Let me tell you, you don't have to come for that Judgment.

What's going to happen there? Well, now I'm going to go higher. What's that for? That's God's going to prove you could have been saved. God's not to blame.

God's going to prove it's all fortuitous. You wouldn't take it. The book of life.

I can see what people see. Some man says, Let me see it. Let me see it.

You're not a... They don't want to see it. And he looks and says, Oh, not there. My name's not there.

And now everyone whose name's not in the book of life is cast into the lake of fire. Lake of fire. That's bad.

But now this is good news. Thank God nobody has to come to that Judgment. I'm not going, for I'm already judged.

The God of death and the death page. I'm not coming to Judgment. You don't have to come to that Judgment.

You can come to Jesus now and say, Jesus, if you'll take care of that for me. You see, you died for me, and it's paid if I'll take it. So I'll take it.

You can have it, Lord Jesus. Turn your case over to Jesus, and you won't come to that Judgment. All right? Do you want to be saved? How many say, Brother, I want to be saved.

Thank God I'm already saved. I'm glad to say it. I'm already saved.

Let's see your hands. You know you're saved. Hold your hand high.

That's wonderful. Now, just a minute. How many of you say, I earned it.

I deserved it. Did you deserve it? No. No.

You got what you deserved. You didn't go to hell. You got it by the grace of God who loves sinners.

We ordained a young preacher, Joe Wilson. He came out of modernistic denomination, came to Calvert Baptist Church in Wheaton, and we ordained him. And so somebody, an old preacher on the council, they're making it pretty tough, this young preacher, they thought.

They tried to. And so somebody said, Now, tell us how I'm being saved. And Joe Miller said, Saved by grace through faith.

And the man, old preacher, said, What do you mean saved by grace? And Joe Miller said, That means God loves the unlovable. And God takes people to heaven who ought to be in hell. That's pretty good, isn't it? That's your right.

And now you can be saved that way tonight. Tonight. How do you do it? You turn to Jesus and trust Him.

Listen to it now. Him that cometh unto me, I will in no wise cast out. He said, Lord, I stand at the door and knock.

If any man hear my voice and open the door, I'll come in and sup with him and he with me. Behold, I'm at the door. I'm knocking.

Jesus said, Open the door and let him in. Will you do that? Will you do that? Let us pray. Heads bowed for a moment.

I wonder, with our heads bowed, how much they say, Brother, I have loved a friend who is here tonight. I'm afraid, unsaved, but in this building tonight. Would you lift your hand? Hold your hand just a moment.

Lord, some loved him. Yes, I see. And somebody else.

Who said, I've loved a friend in this building. I think they're not saved. Lift your hand for your friend just a moment.

Yes, I see there and there. All right. Who else? Who else? A friend who loved him here, unsaved.

Yes, I see. Thank you. All right.

Now listen. We'll ask God to save them. Dear Lord, give us Christians courage to do right and save some soul tonight.

Lord, save some soul tonight. Wait, with our heads bowed. I'm going to say, Brother, I'm not saved.

I'm a lost sinner. I'm going to say, pray for me. Are you concerned enough about your soul to say, I want Jesus to forgive me? Brother, ask Jesus to save me.

I will. And he'll do it if you want it. Would you lift your hand if you say, I'm not saved, but I want to be.

Lift your hand. Lift your hand. Do you want to be saved? Lord, help me.

Do you want to be saved? Do you want to be saved, son, tonight? That boy? Do you? Do you? Don't hold your hand unless you want to be saved. One here. God bless you.

Thank you. Here's another who wants to be saved. Lift your hand.

Do you want to be saved? Now, wait a moment. You say, I want to be a Christian. Ask God to forgive me.

Ask the Lord to help me trust him tonight. Anybody else? Lift your hand. Do you want that? Do you want that? Now, wait a minute.

Christians, tonight I've been preaching to lost people. I've been saying they'll come to that judgment. I'm saying no Christians will come to that judgment.

But we will. But we'll come to a judgment. We're coming to a judgment, all right.

It'll be up and heading. It won't be about the doom of our souls and going to hell. That's already settled for a Christian.

But we're still coming to judgment to receive the things done in the body, whether it be good or evil. All right. How many Christians say, I'm saved, but I've been living a shabby life, a kind of worldly life, not powerful, not clean.

A young woman came today and said, me and my girlfriend have been at grudges. And every way we could, they say something mean about the other, hurt the other one. And we came forward last night, and she did too.

And they were there loving each other today in sweet and fellowship. Oh, tonight, get the thing out of the way and turn your back on sin and come and get cleaned up. Anybody? How many Christians say, brother, I'm saved, but I haven't met a very good Christian.

There's one. Who else? Lift your hand. God bless the girl.

There's another one. There's a man. God bless you.

Who else say, I'm saved, but not a very good Christian. I want God to clean me up and give me back the joy. God bless you.

Amen. Lift your hand. There's one.

I see a lady. There's another. Lift your hand and say, pray for me.

A backslidden Christian, a cold-hearted, rather worldly, fell in sin, forgot to pray. You want to lift your hand? Anybody else? Say, I wish God... Yes, I see the girl. One younger.

Yes, God bless you. There's another. You want God to clean you up? All right.

Now, dear Jesus, oh, help us tonight. Lord, we are helpless. And you're saved by grace, and Lord, we're preached by grace too.

And you have to do the work and get the credit. Come in power and save. Bless Christians.

Lord, carry on this moral revolution and clean up the churches and Christians and make it so Christians can pray and can bring lost people out and give us a great breaking out revival. Lord, get these Christians out of the way of the revival. Help us to clean up and do right for Jesus' sake.

Amen. In a moment we're going to sing. When there's time to sing, I want again, let's have these pastors down here.

At the end of the aisle. And I want them, some of you workers, be ready now. I want to go and say, I'm coming to confess my backsliding.

I want to go and have a prayer and confess to Jesus I've been cold and worldly. Ask Him to clean me up, fill me with the Spirit, help me to be a soul runner, live right. And He will.

If we confess our sins, He's faithful and just to forgive us our sins. And while they come, anybody say, I want to be saved. Jesus is ready.

He loves you. Will you come to trust Him? Will you ask Him to be your Savior and come? I want to sing that. Everybody stand just as I am.

Will you come then? Will you come? You have to settle to God to clean up the Christians. I'm so sick. I'm so sick of churches with no power and churches that are disgraced in the community.

I want somebody to have the power of God to win souls. I'm sick of preaching to an audience. I don't need it for a lot of you cold-hearted Christians.

If you had the right kind of power, you'd bring a lot of lost people in here. You know that? All right. Let's get right then.

Let's get right tonight. Anybody here say, I'm sick and tired, bent and whirled and half-hearted. I want God to forgive me and clean me up.

I'm going to have a good prayer confession. Ask God to clean me up and fill me with the Spirit and help me to be a good soul runner. Come on.

Anybody want to come be saved? You come. Tell us when you come. Come on quickly.

Come tell the preachers. Right in here to that inquiry room. All right, we'll sing again.

We want to wear the sin. You ought to get cleaned up. You ought to go home happy.

You ought to go home and say, thank God there's nothing between me and Jesus all fixed up. You want to thank the armed services last night after they came back to thank me and said, oh, thank you, thank you. Things are all right.

I'm happy, sad. You ought to have this settled. Will you do it?

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