

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; AND THE EARTH DID QUAKE, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Matt. 27:50-53.)

The significance of the veil being rent in twain was that sinners were now able to draw nigh to God. Truly amazing and astonishing things were coming to pass on the day they crucified our Lord Jesus Christ. *“Now when the centurion (i.e., the captain over 100 Roman troops), and they that were with him, watching Jesus, SAW THE EARTHQUAKE, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” (Matt. 27:54.)* Gill says – and I certainly agree – that this was no *“true godly fear, but the fear of punishment; lest divine vengeance should light on them, for their involvement in this matter.”* This guy and his 100 troops were the hotshots that mocked our Lord Jesus in Pilate’s judgment hall, and were assigned especially to crucify Him and to watch Him die – and to break His blessed legs and thereby hasten His death, as they did the two thieves beside Him, if necessary, and who unnecessarily thrust a spear into His precious side when they found Him already dead; to wit:

“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.” (Jn. 19:34-35)

The Holy Spirit is speaking through John in this matter, who later added at Rev. 1:7 – *“Behold, he cometh with clouds; and every eye shall see him, AND THEY ALSO WHICH PIERCED HIM: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Rev. 1:7.)* Remember, also, Beloved, that this commanding Centurion was responsible and accountable for the conduct of those soldiers who stripped our Lord Jesus Christ of his humble clothing, and even cast lots for that garment which had no seam so that they could not tear it in pieces; to wit: *“Then the soldiers, when they had crucified Jesus, took his garments, and made four parts”* – (apparently only four of the 100 soldiers actually did the grisly work of driving the nails into His dear hands and feet – crucifying) – *“and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. THESE THINGS THEREFORE THE SOLDIERS DID.” (Jn. 19:23-24.)*

Remember also that although Pontius Pilate was in charge, it was the soldiers who did the actual scourging of His precious body with whips, the actual plating of the crown of thorns for pressing down upon His precious head, and the actual smiting of His dear face with their rough hands; to wit: *“Then Pilate therefore took Jesus, and scourged him (i.e., gave the orders to and through the Centurion and his 100 troops). And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said Hail, King of the Jews! and they smote him with their hands.” (Jn. 19:1-3.)* And as our Lord Jesus hung in thirst and agony upon that rugged, Roman cross, it was the soldiers – the filthy, fag-ass Roman soldiers – who continued to mock, and taunt, and offer vinegar to His parched lips and thirst, and to blaspheme the Holy Son of God; to wit: *“And the people stood beholding. And the RULERS also with them derided him, saying,*

He saved others; let him save himself, if he be Christ, the chosen of God. AND THE SOLDIERS also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself." (Lk. 23:35-37.) And so, you see, these were not sincere comments coming out of the mouths of this Centurion and his godless troops.

Read the verse again. *"Now when the centurion, and they that were with him, watching Jesus SAW THE EARTHQUAKE, and those things that were done, THEY FEARED GREATLY, saying, Truly this was the Son of God."* (Matt. 27:54.) This is the cry of terror: We are toast! We have been messing with the Great God Almighty! All fags mess with the Great God Almighty! So this is NOT God Almighty dying on the cross? Well, let Arianna Huffington explain who this is! She said, *"I don't believe in Jesus as a deity. But I do believe in him as a historical figure who preached love, acceptance and forgiveness."* If Jesus Christ is NOT the Great God Almighty, then he is the biggest fraud that ever lived, because he said he was God Almighty. He also claimed to believe and preach all that he did believe and preach because he was the Son of God. Huffington says *"I also believe in the laws of physics and nature and that in the case of [Hurricane Sandy and the earthquake in China, etc] that bad things happen to good and innocent people simply because, geology and weather respect the laws of physics."* This Christ-rejecting Jew, preaching to us about how these dots ought to be connected; and calling our blessed Lord Jesus Christ, who has all power in heaven and earth, an impotent God, that cannot do what he wants to do. Remember, Ariana Huffington, God has given your publishing enterprise to Westboro Baptist Church to spread HIS Gospel! There is abundant evidence that this Roman Centurion and his 100 troops were fags, because it is a well-known historical fact that Romans did not consider homosexuality harmful or sinful in any way – more of an innocent form of pleasant recreation. This is true of all the so-called Levant countries (those bordering the Mediterranean).

Psalm 22 is a Messianic Psalm, the first verse of which is a heart-cry of the Lord Jesus from the Cross; to wit: *"My God, my God, why hast thou forsaken me?"* (Psa. 22:1.) Is another cry of the Lord Jesus from the Cross, wherein He complains that fags ("dogs") have compassed Him about and crucified Him; to wit: *"For dogs have compassed me: the assembly of the wicked have inclosed me: THEY PIERCED MY HANDS AND MY FEET."* (Psa. 22:16.) Verse 20 is another prayer of our suffering Savior, asking His Father to deliver Him from the political power of homosexuals ("dogs"); to wit: *"Deliver my soul from the sword; my darling from the POWER OF THE DOG."* (Psa. 22:20.) *"Dogs,"* because of their sodomite impudence, filthiness, and libidinous nature are often put as symbols of homosexuals (fags or sodomites) in Scripture. E.g., *"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God...for even both these are abomination unto the Lord thy God."* (Deut. 23:17, 18.) *"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."* (Matt. 7:6.) *"Beware of dogs, beware of evil workers, beware of the concision."* (Phil. 3:2.) *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. FOR WITHOUT ARE DOGS..."* (Rev. 22:14, 15.) From this passage it appears that no fags are in Heaven – and that fags can never, ever be – in heaven. These beasts, simply, cannot repent.

I love you. Amen.

Westboro Baptist Church members believe and preach, exhaustively and continually, the Doctrines of Grace, sometimes called "The Five Points of Calvinism." They are: Total Depravity of all mankind; Unconditional Election of the redeemed; Limited Design in the Atonement of Christ; Irresistible Grace; and the Perseverance or Preservation of the Saints to eternal life. Today we will preach particular Atonement or the Limited Design in the Atonement. This means that Christ died for the sins of a certain, fixed number of persons known in Scripture as "his elect," "his own," "his people," "his sheep."

If you believe that Jesus Christ died for everybody, you have been misinformed. This view of the atonement opposes the error of the so-called General or Universal Atonement, which teaches that Christ died for the sins of each and every individual of mankind. Today, nearly everyone believes in a General Atonement. The time has come, foretold in **2 Timothy 4:3**, when men will not endure sound doctrine, but after their own strong desires they heap to themselves teachers having itching ears, and having turned away their ears from the truth have been turned unto fables. The primary idolatrous fable of this day is that God loves everybody and that Jesus Christ died for everybody.

It is very probable that most, if not all of my hearers this morning, outside of this church building, believe God loves everybody and that Christ died for the sins of every individual of mankind. It is probable that you have never heard this idea even disputed. The preachers all preach it and the people all believe it; and, thus the blind lead the blind. It should be said here, that any preacher anywhere who preaches a General Atonement, and advises people of the abominable lie that God loves everybody and that Jesus Christ died for everybody, is what the Bible calls a heretic. This means, that if you hear any man say that Christ died for the sins of every individual that man is a false prophet, understanding nothing at all about the doctrines of Grace.

Mr. Charles Spurgeon, a great Baptist preacher of London, who in the nineteenth century often was attended by Queen Victoria, once put it like this: *"I would that free grace were more preached because it gives men something to believe with confidence. The great mass of professing Christians know nothing of doctrine; their religion consists in going a certain number of times to a place of worship, but they have no care for truth one way or another. I speak without any prejudice in this matter; but I have talked with a large number of persons in the course of my very extensive pastorate, who have been for years members of churches, and when I have asked them a few questions upon doctrinal matters it did not seem to me that they were in conscious error; they were perfectly willing to believe almost anything that any earnest man might teach them, but they did not know anything, they had no minds of their own, and no definite opinions. Why, our children, who have attended Old School or Primitive Baptist meetings and who have learned the fundamentals of the doctrines of grace, know more about those doctrines and the doctrine of the Bible itself than hundreds, thousands of grown-up people who attend a ministry which very eloquently teaches nothing."*

These heretic preachers say that Christ did something when he died that enables God to be just and the justifier of the ungodly, but what that something is they do not tell us. They believe in an atonement made for everybody, but then their atonement is just this: they believe that Judas was atoned for just as much as Peter. They believe that the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in heaven. And, though they do not say it in proper words yet they must mean it, for it is a fair inference that in the case of multitudes Christ died in vain. For he died for them all, they say. And, yet, so ineffectual was that dying, that though he died for them they are now damned afterward.

Now, I say to you, such an atonement I despise, I reject it. I had rather believe a Limited Atonement that is efficacious for all those for whom it was intended than a Universal Atonement that is not efficacious for anybody except the will of man be joined to it. This is no strange doctrine. The ablest and most pious men of bygone years, such as Jonathan Edwards, Martin Luther, John Bunyan, John Newton, Isaac Watts, George Whitfield, William Cowper, Augustus Toplady, and a great host of others that I could name, believed this doctrine and loved it. Christ, my friends, died for his own. **"The good Shepherd,"** we read, **"gave his life for the sheep."** (**John 10:11**). Our Lord Jesus Christ died only for his sheep. He never died for a single goat; he never died for a single dog; he never died for a single hog. And, all for whom Christ died will certainly and invincibly and inevitably be saved. This is a question, you see, of exactly what was done at the cross.

We say, we Old Baptists say, that the number of God's elect, and also the number of the reprobate, is so fixed and determinate that neither can be augmented or diminished by so much as one. It is written of God himself that ***"He telleth the number of the stars; he calleth them all by their names."*** Psalm 147:4. And, in a more near and special sense, we read ***"The Lord knoweth them that are his."*** 2 Timothy 2:19. He knows them that are his, and he consequently knows them that are not his. That is, exactly whom and exactly how many, he has left in the corrupt mass of mankind to be justly punished for their sins. And, for none of them did the Lord Jesus die. And, that God does indeed precisely know, to the man, who are and who are not the objects of his electing favor is evident from such Scriptures as these: To Moses: ***"Thou hast found grace in my sight, and I know thee by name."*** Exodus 33:17. ***"Before I formed thee in the belly I knew thee."*** Jeremiah 1:5. ***"Your names are written in heaven."*** Luke 10:20. ***"The very hairs of your head are all numbered."*** Luke 12:7. ***"I know whom I have chosen."*** John 13:18. ***"I know my sheep, and am known of mine."*** John 10:14. ***"He calleth his own sheep [each] by name."*** John 10:3.

And, the decrees of election and reprobation are immutable (which means unchangeable) and irreversible. Thus, we read, ***"I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."*** Isaiah 46:9-10. Nor would God be unchangeable if they who were once the people of his love could become the objects of his hatred; or, if the vessels of his wrath could be saved along with the vessels of grace. Hence that word of the old preacher Augustine, bishop of Hippo: *"Brethren,"* says he, *"let us not imagine that God puts down any man in His book and then erases him, for if Pilate could say, 'What I have written, I have written,' how can it be thought that the great God himself would write a person's name in the book of life and then blot it out again? And may we not, with equal reason, ask, on the other hand, 'How can it be thought that any of the reprobate should be written in that book of life, which contains the names of God's elect only, or that any should be inscribed there who were not written among the living from eternity?'"* *'This, says Martin Luther, 'is the very thing that razes the doctrine of free-will from its foundations, to wit, that God's eternal love of some men and hatred of others is immutable and cannot be reversed.' Both one and the other will have its full accomplishment."*

The oldest Baptist association in America is the Philadelphia Association. It was formed in 1707. Its greatest contribution to Baptist progress was the adoption in 1742 of the "Philadelphia Confession of Faith." This was essentially the same statement of faith as "The London Confession" of 1689. Every sound Baptist through these intervening centuries has accepted and endorsed this grand confession of faith. The Philadelphia Confession has it, on the subject of the Atonement, as follows: *"By the decree of God, for the manifestation of his glory, some men and angels are predestinated to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice. (1 Tim. 5:21; Matt. 25:34; Eph. 1:5, 6; Rom. 9:22, 23; Jude 4). These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished by so much as one. (2 Tim. 2:19; John 13:18). Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto. (Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; 1 Thess. 5:9; Rom. 9:13, 16; Eph. 2:5, 12). As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, and they are justified, adopted, sanctified, and saved, but the elect only. (1 Pet. 1:2; 2 Thess. 2:13; 1 Thess. 5:9, 10; Rom. 8:30; John 10:26, 17:8). Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners. (Heb. 10:14; 1 Pet. 1:18, 19; Isa. 53:5, 6; Rom. 8:32; 2 Cor. 5:21; Rom. 3:26; Eph. 1:6, 7, 2:7). God did from all eternity decree to*

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justify all the elect, and Christ did in the fullness of time die for their sins, and rise again for their justification; nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them. (Gal. 3:8; 1 Pet. 1:2; 1 Tim. 2:6; Rom. 4:25; Col. 1:21, 22; Tit. 3:4-7)."

John Owen, Chaplain to Oliver Cromwell, and Chancellor of Oxford University, put it this way: "*Christ died either for all the sins of all men, in which case all will be saved; for some of the sins of all men, in which case no one will be saved; or, for all of the sins of some men, which is the Gospel truth, and in which case those men, the elect, will certainly be saved.*" Such logic is as irresistible as it is Scriptural. Consider those words again. "*Christ died either for all the sins of all men, in which case all will be saved; for some of the sins of all men, in which case no one will be saved; or, for all of the sins of some men, which is the Gospel truth, and in which case those men, the elect, will certainly be saved.*"

Think of it: if Christ died for all of the sins of every individual of mankind, then every individual of mankind will certainly be saved. "*Payment God cannot twice demand, for this poor soul of mine: once at my bleeding surety's hand and then again at mine.*" But Scripture and experience alike tell us that every individual of mankind will not be saved. Christ said, in answer to the question, "*are many saved?*" strait is the gate, and narrow the way that leads to eternal life, and few there be that find it. Because wide is the gate, and broad is the way, that leads to destruction and hell, and many—the overwhelming mass of mankind – there be who go in thereat. (**Matthew 7:13-14**).

If Christ died for all the sins of every individual of mankind, why are not all saved then? The Arminian heretic answers, "Because of unbelief." But, I respond: "Is not unbelief a sin?" Christ said unbelief is a sin. In **John 16:9**: "*Of sin, because they believe not on me.*" The truth is that faith itself is the gift of God. **Ephesians 2:8-9**: "*For by grace are ye saved through faith; and that*" – (that is the faith itself) – "*not of yourselves: it is the gift of God.*" "*But all men have not faith.*" **2 Thessalonians 3:2**. "*All men have not faith.*" Why? The answer is very simple. It has not pleased a sovereign God to bestow the gift of faith on every individual of mankind, but only upon his elect. And, "*without faith, it is impossible to please [God].*" **Hebrews 11:6**. In **John 10**, this matter is made very clear. Christ said:

"I am the good shepherd. The good shepherd giveth his life for the sheep. I am the good shepherd and I know my sheep, and I am known of my sheep. And I lay down my life for my sheep. I told you and you believed not, but ye believed not because ye are not of my sheep as I said unto you. My sheep hear my voice and I know them and they follow me. And I give unto them eternal life and they shall never perish. Neither shall any pluck them out of my hand. And, my Father which gave them to me is greater than all and none is able to pluck them out of my Father's hand. And, the sheep hear my voice and I call my own sheep by name. And my sheep follow me for they know my voice and a stranger will they not follow, for they know not the voice of strangers." (**John 10**)

"The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (**Galatians 2:20**)

The Arminian heretic will say, "But men are lost because they will not repent." I answer, "Is not repentance also the gift of God?" Most certainly. "*If God peradventure will give them repentance to the acknowledging of the truth.*" **2 Timothy 2:25**. Just as faith is a sovereign gift of a sovereign God, even so is repentance. And, if God does not bestow saving faith upon you, you have none. If he does, it is irresistible and you have it. If God does not bestow repentance upon you, you will never have it. You will never savingly repent of your sins. You will be impenitent. You will go to hell impenitent. Repentance is a sovereign gift of a sovereign God. And all such gifts as accompany salvation are reserved by that same sovereign God for his sheep, his elect. In Owens' words, Christ died for all the sins of only some men. And, those persons, and those persons alone, will believe, will repent, will be saved. The atonement of Jesus Christ was intended and will reach only to those favored persons, his sheep, his elect.

My friend, if your name was not written in heaven in the Lamb's book of life, before the foundation of the world, Christ did not die for you and 10,000 lying preachers telling you that God loves you and Jesus died for you will not change that immutable fact. These blessed doctrines of grace, like the Limited Design in the atonement, draw the lines in the wars of the Lord and the quarrel of the covenant; and how you line up with regard to them testifies dispositively to the state of your eternal soul. I love you. Amen.