Gospel Emboldened

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Date: 21 January 2024

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[0:00] I really have enjoyed being with you. The Lord took Jacob on a long trip to get to a place called Bethel.

And he had heart dealings with him and he saw angels ascending and descending. And the Lord brought me on a long trip halfway across the country to Parker. And I will just say, to me, this is a house of God.
God. He's wonderfully in this place. And if you have been plagued with the monotony of the regular, just, I want to stir you up.
This is a special place that you have here. Thank you for your ministry. All of you in my own soul. I came to Denver for the first time ever in 1974.
I was a Roman Catholic. And my righteousness was my own. Jehovah said, can you? The Lord our righteousness. It meant nothing to me. In fact, I came with my brother, two of my best friends, and a Roman Catholic priest.
[1:06] And we headed about 11 o'clock p.m. toward Denver. Where is it? Where is it? Where is it? And went over the ridge of the mountain and looked down. Denver! Sparkling, enormous city.

But Jehovah said, can you? It meant nothing to me. It was all Mark's righteousness. But then, in 1976, I went to a fellowship of Christian athletes camp at Central Michigan University.
Preaching of the word of God came to my heart. Exposed my sin. And Jehovah said, can you? The Lord our righteousness meant all things to me.
And so now I come back to this big city of Denver, and I have a message that's significant. In fact, the message is, take your Bibles with me and turn to Romans 1, 16.
We'll just primarily focus on one verse here. Romans 1, 16. Look what it says there. For I am not ashamed of the gospel. Paul was approaching a big city as well, of Rome.
[2:13] I'm not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. Let's pray together. Our Heavenly Father, we have prepared all the kindling, and we ask that you would bring the fire.

Come, Holy Spirit, we pray. May we leave this place and say like those on the road to Emmaus, did not our hearts burn within us as the scriptures were opened?
We pray in Jesus' name. Amen. Constantine became the emperor of Rome in 311 A.D., and he provided Christianity with Caesar's protection, bringing over two centuries of persecution to an end.
But then, 25 years later, after Constantine died, one Julian, the emperor, nicknamed Julian the Apostate, the new Caesar, he became the emperor.
And for Julian, hating Christianity, he didn't return to the policy of persecution with sword and fire and lions for fear that martyrdom would energize Christianity instead of crushing it.
[3:27] Instead, Julian cunningly fought the church by writing treatises against Christianity and by removing Christians from positions of influence and by forbidding education of Christian youth and by robbing Christians of their possessions.

But during a night battle in 363, Caesar Julian was struck by an arrow at a venture. And as he was there dying, because it gave him a mortal wound, legend has it that the last words were spoken in surrender by Emperor Julian to King Jesus, against whom he had fought bitterly all his life.
And he said, Galilean, thou hast conquered. And since then, arguably, the influence of Christianity has dominated the Western world.
That was in 363. But dial back with me about three centuries earlier to 57 AD. Here, the Apostle Paul anticipated his soon arrival in, not Denver, but in a big pagan city named Rome.
That was the capital of Caesar's power. And he, Paul, was captain of just this motley and pitiable-looking army of King Jesus.

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[4:58] You see, King Jesus was a rival ruler who sought supreme allegiance in the hearts of men over the emperor Caesar, who was Nero at that time.

And we see that Paul's lone weapon as he approached this huge city of Rome was this flimsy-looking little sling of the gospel of the Lord Jesus Christ.
And surely it seemed as he approached that big city like he was on a fool's errand. So these thoughts kind of warm our minds to the first century conflict residing in Paul's words when he says there, 116, I'm not ashamed of the gospel, for it's the power of God for salvation to everyone who believes, to the Jew first, and then also to the Greek.
That's a text we want to focus in on. We want to do it under three main headings here. Three main headings. And the first is Paul's gospel confidence stated. The second is Paul's gospel confidence reasoned.
And the third is Paul's gospel confidence applied. Three main headings and we go to the table. I hope this is an appetite wedding hors d'oeuvre of the word before we dine on the table.
[6:15] So consider Paul's gospel confidence stated. Look, he says there, I'm not ashamed of the gospel. He's saying, I'm not embarrassed about it. I'm not afraid it's going to bring me ridicule.

I don't shrink back because of the gospel. He says that because he's kind of in the face of scorning here. Think of the context. Paul's writing from Corinth. And if you could look directly across the Adriatic Sea to the Italian peninsula where Rome resided, there he would be looking at the capital of world power.
It was the residence of all the great people. The who's who of the globe. That's what Rome was at this time. There in Rome was the pomp and ceremony of the Roman emperor's court.
In Rome there were senators and philosophers and orators and writers and intellectuals. Rome was a very intimidating, sparkling place.
And Paul, as he stood in his sandals though, he had a message to bring to Rome. And the message was to Rome that, listen to this now, the savior of the whole world is a Jewish carpenter from Nazareth.
[7:31] Jesus, who by the way, whose life campaign climaxed in his being crucified on a Roman cross. And believe me, those in Rome knew what a Roman cross was and the kind of humiliation it brought.

That was Paul's message to this great city of Rome. This sophisticated and learning city. How would they respond to him if you were thinking in Paul's sandals there?
Paul, as he approaches Rome, thinks, they're going to laugh me and scorn me out of town. And left to myself, they're going to say, look at this funny little man.
Look at this amusing fellow with the hooked nose, the bald head, and the bowed legs. What are you little man doing coming to Rome?
Are you auditioning to be the court jester of Caesar's palace to tell us that Jesus is the savior of the world and all of us need to knuckle under to his message?
[8:38] Remember how Paul, he had Athens in his rearview mirror. How did the sophisticated big city of Athens treat the apostle Paul? Well, in Acts 17, in verse 18, it says, after Paul preached there in the Areopagus and then there on Mars Hill, how did they respond to him?

They said, wow, that's quite a message. We need to really take that seriously. It says that the Epicurean and Stoic philosophers called him an idle babbler.
They called him basically a seed-picking hick. It says in verse 32 of Acts 17 that they sneered at him when he spoke about this idea of somebody being raised from the dead.
He's telling us fairy tales and stories. Now understand, the apostle Paul, we think, well, that didn't bother him because he was a mighty apostle. Well, no, he wasn't a man of steel.
He wasn't invulnerable to being scorned and criticized. He was really quite shaken up about it. In fact, it says in 1 Corinthians 2.1, having gone from Athens, he came then to Corinth where it says in 1 Corinthians 2.1, he says, I came to you in Corinth in weakness, in fear, and much trembling.
[9:58] Why? Because his world had been mocked. It had been rocked. They had scorned him. Yet still now, when he came to Corinth, even though he'd been criticized and scorned, his jaw was set.

For I came among you in Corinth determined to know nothing else but Jesus Christ and him crucified. You think after dealing with the philosophers of Athens, he would change his gospel message and maybe start to use some philosophy and the wisdom of the world.

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But no, he wouldn't change at all. He just came with this little sling of the gospel standing before the giant Goliath-like city of Corinth and then eventually Rome.
You see, Paul was a man of mighty intellect. And he had the cerebral muscle to be able to fence and joust with the greatest of the intellectuals of his day.
But Paul refused to change his message, to use worldly methods. Though people looked at his gospel, it's just the hokey foolishness of the gospel.
[11:06] And he was tempted, just like many in our day, to bring a more palatal, a more tasty message to the unbeliever's mind, to remove the offense of the cross and its related themes.

But instead, Paul says, I'm not ashamed of this gospel as he spoke it in the face of scorning. But we're looking at, again, that first main heading, Paul's gospel confidence stated, yeah, in the face of scorning, but also, look, with a voice of daring.
With a voice of daring. I'm not ashamed of the gospel. You see, this wasn't spoken with a Nicodemus-like sheepishness who came to Jesus at night so nobody would see him.
He wasn't cowardly and weak. Jesus may have said to Nicodemus, are you ashamed of me? Nicodemus coming at night like this? And Nicodemus may say, no, I'm not ashamed.
But he really was. No, no. Paul, on the other hand, he spoke this with a voice of daring when he says, I'm not ashamed of the gospel. It was spoken like a defiant David.
[12:15] Must be a David here. Is there a David here somewhere? All right. David was that little pitiable runt of a boy who in the valley of Elah, remember he was looking up the nostrils of Goliath as he stood toe to toe with him.

He was being taunted and mocked by Goliath. But David said there, he said, I am not ashamed of this little sling that I have. You may have that big spear, that big shield, that big helmet, but David tossing the little pedal up and down.
I'm not ashamed of this sling that I have here because David said to Goliath in 1 Samuel 17, because the battle is the Lord's and I will strike you down, David says, and I will remove your head.
And that's what Paul felt like as he was facing the giant of Rome. Like the giant of Denver, like you all are facing. He's not ashamed of this gospel.
McLaren says this in his commentary. He says, the danger of coming to Rome and all the consequences that could result. He says, the danger was an attraction to Paul's chivalrous spirit.
[13:34] Paul believed in flying at the head when you're fighting with a serpent. And he knew that influence exerted in Rome would thrill throughout the whole empire.

Paul knew, like Julian eventually found that the Galilean, that he would triumph. And so, Paul, armed with the flimsy looking sling of the gospel and the smooth stones of its key doctrines, he made his approach to Rome.
That's Paul's gospel confidence stated, our first of three main headings. So come out with me secondly to the second main heading, which is the gospel's confidence reasoned.
Paul's gospel confidence reasoned. You see, Paul gives the reason why he's not ashamed. Four. It is the power of God for salvation to everyone who believes, to the Jew first, then also to the Greek.
So he's reasoning why he's not ashamed. There are three reasons he gives here. Notice. First, because it announces salvation. I'm not ashamed of the gospel for it is the power of God for salvation.
[14:46] That word salvation is the Greek word soterion, which means it brings deliverance. It brings preservation. It brings safety from something that's dangerous and deadly.

In fact, the same word, soterion, this idea of salvation, is used in the Greek translation of the Old Testament, Exodus 14, 13, when Moses is standing by the Red Sea and all of the nation of Israel is behind him up against the Red Sea and the chariots and the horsemen of Egypt are mowing down, coming down to mow them down.
And Moses stands and says, stand by, says to Israel, and you will see the what? The salvation of the Lord. In other words, the deliverance of the Lord, the rescue of the Lord.
Pharaoh's chariots were pushing down on them. They were doomed to be massacred. They'd already endured the whip of Egypt. Now they were going to have the sword of Egypt run through them.
But Moses takes this pathetic looking wooden staff and he shows the way, the one way of salvation, the one way of deliverance that's going to be blown open by the Lord.

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[16:09] You see that picture there of that nation of people standing before this vast army that's going to mow them down and massacre them. This is kind of a depiction of the whole race of humanity standing in a doomed state.

You ever watch Lord of the Rings? Tolkien? Battle of Helm's Deep? You ever see the orcs? And then the horsemen coming down led by Gandalf? This is a picture from Revelation 19. And the Lord Jesus will return with all the hosts of heaven to mow down not the orcs but all of sinful humanity.
That's us. Do you see your face in one of those orcs? This is what is happening. We are all in a doomed state to be mowed down by the hosts of heaven. But with the gospel of the apostle Paul there is the one way of escape the one salvation.
Jesus said I am the way the truth and the life. No man comes to the Father except through me. So listen Paul is coming to Rome and the sinners of Rome were in a desperate situation.
[17:23] They too all of those inhabitants of Rome they are going to be destroyed by the righteous legions of God. They need to see the salvation of the Lord and Paul is bringing the gospel staff like Moses opening the way of deliverance and so Paul is saying why should anyone be ashamed?

Why should I blush or be embarrassed about showing these people in Rome the one way to escape in safety? They are all doomed. I am bringing good news.
I am not ashamed of the gospel because it is the power of God for salvation. I am going to keep pacing forward to what God called me to do to that leper colony in Rome that is doomed.
So Paul's gospel competence is reasoned because it announces salvation. Secondly I am not ashamed of the gospel because it contains great power. Look it says for it is the power of God for salvation.
The word power is dunamis which means strength, ability. You've heard the word dynamite. That's what it's from. Dynamite brings punch and so this staff that he has has power in it.
[18:34] You see Paul had seen the gospel take down giant Goliath sinners like himself. Acts chapter 9 he was a Goliath. He was persecuting the church and what happened to him on the Damascus road he was taken down by the gospel in Acts chapter 9 and on the island of Cyprus the pro-council on Cyprus was taken down by the gospel and in Acts 16 the Philippian jailer was taken down by the gospel and the Corinth synagogue leader in the 18th chapter was taken down by the gospel and listen to this in 1 Corinthians 6 all kinds of people murderers, adulterers, homosexuals were taken down by the gospel.

Didn't Rosaria Butterfield write about the secrets of an unexpected convert? She was taken the gospel can save it's powerful it has power to it.
John Murray says this the gospel is the omnipotence of God operative in salvation. Charles Hodd says this the gospel is that through which God exercises his power. But in what sense does the gospel have power in it?
Is it that there somehow power in the little ink and the page that is here? No, no, no, no. It's not that the page and the ink has power.
Paul writes there in 1 Thessalonians 1.5 the gospel does not come to you in word only but in power he says in the presence of the spirit.
[20:09] You see the message of the gospel declares and it unleashes power shielding anybody who believes from the wrath to come. D. Martin Lloyd-Jones ever hear of him?

This is your pastor talking about D. Martin Lloyd-Jones. Lloyd-Jones was the queen's physician. He was a doctor and he talks about how when he was a doctor he would give people a prescription scribble it down on a scrap of paper that was to be taken to the pharmacist so that the sick person would get well.
Now was there power in that little piece of paper and the ink on the scratching? No, no power at all but the reality is that when it was taken to the pharmacy and the pharmacy gave the toxic or excuse me the tonic and it was taken in, it was ingested it brought health and likewise this gospel when we believe in the realities of the gospel when we take it into our souls by believing in the Lord Jesus Christ the Holy Spirit unleashes a power that imputes a righteousness Jehovah said can you his righteousness is given to us and then the spirit of God gives not only an imputed righteousness but an imparted righteousness with a new birth that gospel is the power of God unto salvation so Paul says this I am I am not ashamed of this prescription that I carry in my pocket this gospel because I know what it can do I know what it's done for me and others and I know what it can do for that leper

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colony of Rome this great city that I'm approaching right now and though multitudes may laugh at my message and call me a stupid man with a crumpled note yet the apostle is convinced like it says in 1 Corinthians 1 for the word of the cross is to those who are perishing foolishness but to us who are being saved it is the power of God for it's written
I will destroy the wisdom of the wise and the cleverness of the clever where is the wise man where is the scribe where is the debater of this age has not God made the foolish things of the world wisdom for since the wisdom of God the world through its wisdom did not come to know God God was well pleased through the foolishness of the message preached to save those who believe so we are bringing the gospel to this area of Denver because it contains great power but also because it saves all kinds it saves all kinds look to the Jew first and then also to the Greek this is summarized to the Jew first because it would come to the Jews who they knew of a high priest and a scapegoat and a lamb and a Passover and Paul could preach about blood when it's smeared in the doorpost of your soul the wrath of God Passover and the Jew it's just it's like an olive branch put back in its original stock but there can be a foreign olive branch maybe not like a Palestinian olive branch but maybe an Italian olive branch even for Gentiles who Gentiles they don't have those categories where the gospel fits right in like the Jew who can be saved but even for the Gentile who has categories like not high priest and day of atonement they have the idea of Zeus and Poseidon and Hermes and strange pagan stories but even their souls can be engrafted into the saving stock because the gospel has the power to make them alive in Christ Jesus the gospel can save not only whitewashed tombs of Jews who were outward in their righteousness but even open cesspools of unbelievers who were homosexuals and thieves and murderers and adulterers see the gospel is the power of God for salvation first for the Jew and also for the Greek and there's nobody here who ain't a Jew who ain't a Greek one of those two you're one of those two that is Gentile it's able to save all so this is what we have in Paul's gospel confidence reason but now with the time remaining just consider
Paul's gospel confidence applied consider how we can apply this to Christian witnesses remember last words of our Savior in Acts chapter 1 you're to be my witnesses to Jerusalem Jumea Samaria all the most parts of the earth see all of us are to be witnesses we're to be preaching the gospel wherever we go Chris may be a principal he's shrewd as a serpent innocent as a dove he's preaching there and our brother Uriel may be a carpenter but he is to find a way to preach the gospel there and you think well you know how rough these carpenters are they're like Goliaths they ain't gonna pay attention to me oh man you got a sling in your hand Uriel don't be ashamed of the gospel preach the gospel of truth but you may say you know there are some people do you realize there are some people Jason who say that pastors are the ones like the apostles they were the ones who were told to be witnesses so you're the guy who's supposed and all these people can comfort themselves in saying are pastors the guy who's supposed to take the gospel besides that we're reformed don't put a guilt complex on us for not preaching the gospel because our pastor will do it or besides that
[25:48] God God elected before the foundation of the world those who would be believed and don't put it on us listen the apostle Paul is the one who in Romans chapter 9 spoke of Esau I have hated and Jacob I have loved he knew about election but he said that oh I would that I myself would be accursed if my countrymen would be saved so he brought the gospel brought the gospel listen do not take the doctrines of grace as some kind of a Novocaine that anesthetizes and numbs your shrieking conscience when you're silent didn't we say in the Sunday school class he who life and death and the power of the tongue and the best life we can bring to people is by bringing to them the gospel of the Lord Jesus Christ and don't don't think yeah but if I if I speak in my family context or in my professional context they're going to think I'm just some some hokey hilly billy with this silly idea you believe the dead are raised you've got to be kidding me you're trying to be the court jester of the Denver suburbs well the reality is we are not ashamed of the gospel it is the power of God for salvation speak that word there's an account given of a man whose name was

Howell Harris it's in Dallimore's biography of Whitefield and it was said of a very prominent man in the community back in England it was said of Howell Harris that he was a dice playing drinking gossiping love making fop of a man he was a dandy everybody thought he was all that in his culture and society but then he came into a church on a Palm Sunday and he heard the pastor say this if you're not fit to come to the Lord's table you're not fit to live and you're not fit to die and that little pebble from the sling of that pastor hit him right in the forehead and it staggered him and he went

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home and within three days he fell at the feet of the Lord Jesus Christ by the power of the gospel what I'm saying is listen you don't need to bring to someone Uriel the whole all of the systematic theology because sometimes we say
I don't have time to give the whole gospel to somebody sometimes it's just one pebble of truth that we're speaking we're always speaking seasoned with salt and everything that we say and maybe it's just a matter of you're sitting outside of a construction facility and you've got your brown bag and he's got his brown bag and you say you know why don't you come to my church on Sunday and the person says ah you know it would be so creepy for me I feel so guilty to go to church on Sunday I'm just going to stay away and he laughs laughs laughs and maybe Uriel just says this well you know if you're not fit to come to church on a Sunday you're not fit to live and you're not fit to die and that's it a little piece of the gospel and that and that gnarly faced construction worker within hours can be fallen at the foot of the Lord Jesus Christ so this is this is for Christian witnesses isn't it but also this is for Christian ministers and Jason other men who may be elders in this place don't be ashamed of the gospel
MacArthur long ago wrote a book ashamed of the gospel he talked about a generation of ministers who are cowed and intimidated by a sophisticated society but people are unwilling to give the old biblical gospel because it's unsophisticated there's even been something recently there's this winsome third way ism there are people who say don't preach the rough edges of the gospel to people because you'll offend them you'll turn them off don't talk about the absolutes of the gospel give the soft sides of the gospel get them saved and tell them the tough stuff later don't talk about one pastor would say I never preach about abortion or I don't preach about sexuality or transgenderism or homosexuality and I try not to use the H word the hell word because some people might be offended by that you realize that the gospel has certain bitter elements of it you think of even the idea of remember
COVID and think if it was true that if people had O positive blood and were diabetics that they would die for sure maybe you had a son or maybe your wife had died because she had O positive and she was a diabetic and she had COVID and she was going to die but then you you had gone to a Latvian nutritionist who had a certain formula for health and the formula was a prescription that had in it listen to this certain herbs sneeze wart toad flax and goose foot embarrassing stuff but but but your your your wife took it and she she survived she lived then let's say three weeks later you were in the mall here in Denver and you saw someone wheeling the sun you say oh he looks he looks like he's very sick yes he's oh positive diabetic and he only has maybe hours to live
[31:30] I just want him to see certain things that are pleasant and you have in your pocket the the the ingredients of of sneeze wart toad flax and goose fit but but you don't want to give it because you're so afraid some pastors are like that we need to be willing to preach the whole counsel of God may it be that that this church as it brings the gospel that it would not seek and in Holland Michigan there was Hope College was the Christian college in order to get a place at the cool table at Hope College you had to be with it and winsome in culture and society and if you gave hard things then you were one of those old Neanderthals or the Holland Sentinel I could print an article in the Holland Sentinel as long as I was nice and sweet and kind but if I ever talked about the judgment of God and the need for repentance they wouldn't print my article don't be like that here in Denver be faithful be faithful in preaching the gospel do not be ashamed of the gospel but also there's a word here not only to Christian witnesses and to

Christian ministers but there's also a word here to doubting saints to doubting saints and by that I mean sometimes this being ashamed of the gospel doesn't only undermine our own evangelism sometimes it undermines our faith in our souls being ashamed of the gospel because you know the deceiver is ever about he shoots fiery darts to set our souls ablaze and fever us so that we'll discontinue believing the gospel let me give you a little confession I was watching the History Channel a while back and it was about the Great Wall of China and all the centuries of Chinese history and China is Hindu and there's Confucianism there and there's Taoism there all kinds of religion and I admit as I watched that I thought to myself really I believe that Jesus of Nazareth must be believed by everybody in the globe if they're to be saved everybody and I began to think wow is that really true because there's this vast culture they knew nothing of
Jesus could God have ever left them in such darkness this must be really silly and in this fiery dark thought how foolish and naive you are to think that all the world has to believe in a Jewish carpenter come on Mark my mind was fevered with disbelief come on Mark born of a virgin come on Mark in a

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stable with shepherds and angels come on Mark a Galilean teacher who was barely a blip in secular history he was nailed to a Roman cross and his resurrection verified that he was the real deal but who verified it his own disciples you believe that nonsense Mark is he ablaze that was a dumpster fire of unbelief you ever have moments of unbelief like that I do but to come back and and to take this passage like this and remove the dart of this lie by this passage by the pliers pull it out and say

I am not ashamed of the gospel it's it's the power of God for salvation come on you're real where else are we going to go Christ alone has the will where else where else shall we go resist the devil he will flee from you to doubting saints the power of the gospel don't be ashamed of it and don't be ashamed lastly just to lost sinners to lost sinners you know you might be thinking this is the gospel yeah I've heard it and I know listen I believe I was saved in 1976 but you know what I need to keep believing the gospel and listen you believe the gospel right now today I don't care if it's the first time you've believed or the 10,000th and first time you believed believe the gospel right here I believe our paths have crossed for a purpose somebody here I hear even but others here need to hear the gospel there's somebody here in an unconverted state you know people have this idea of the gospel it's just all sweet

God loves you and has a wonderful plan for your life is that the gospel Paul wrote in Romans he begins not with God loves you and has a wonderful plan for your life he begins with this the wrath of God is revealed against the unrighteousness and ungodliness of men who suppress the truth and unrighteousness listen the truth the truth of the matter is you apart from the Lord Jesus Christ you are in desperate trouble you are part of a vast race of humanity you and I left to ourselves are orc like I'm telling you that the hosts of heaven are going to be led by a rider who has a sword coming out of his mouth he will slay all of his enemies they're coming they're coming for you and your never dying soul and you and I left to ourselves will be thrown into the lake of fire which is a place which is not a happy place it's a place where we will weep and wail because we cannot bear another moment of the pain and sorrow but we will gnash our teeth because we know that we must endure it for eternity and I'm just saying the Lord

[37:10] Jesus Christ is able to save all kinds anyone believe in the Lord Jesus and you will be saved you need to right now take take the the blood coming to this table this is the blood that is emblemized here you must take the blood and smear it in the door post of your soul so that when those angels come there's a passage in the prophets where it speaks of they're coming and they're seeing men who have a mark on their forehead and angels coming down to destroy and with a rope in their hand to lasso you and pull you and throw you like a fire but if you have the blood of the lamb smeared in your door post it says they will pass over you they'll look at you and say you are not a son of Satan you are a brother of Christ and a child of the king I'll see you soon in eternal glory and they'll ride on you need the blood of the Lord Jesus Christ you need the blood of the Lord Jesus Christ made on your soul believe this hour in the

Lord Jesus Christ and you will be saved may that be like that little pebble take it contemplate it consider it and fall at the feet of the Lord Jesus Christ while we're eating and drinking be praying and believing in the Lord Jesus let's close with a word of prayer our father we thank you for the gospel we thank you that it's the power of God for salvation and we ask that this would be the day of salvation for a soul here and may for the rest of us may it be spurring us on to serve you with all of our heart and strength and soul we pray in Jesus name amen goods

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