

# Confessing Christ

by John Ridley

---

*The sermon emphasizes the importance of open confession of Christ and the consequences of denying Him, highlighting the need for courage and the role of the Father in our confession.*

**Duration:** 1:00:08

**Scripture:** Matthew 6:33, Matthew 9:22, Matthew 10:32, Luke 8:43-48, John 14:27, Romans 10:9-10, Philippians 2:10-11

**Topics:** "Faith Confession", "Divine Intervention"

---

## Description

In this sermon, the preacher emphasizes the importance of God's involvement in the lives of people. He highlights the need for God to fight for and guide individuals, as well as the role of the Messiah in bringing salvation. The preacher also discusses the significance of God's intervention in helping people enter the promised land. He emphasizes the need for a confession of faith and the power and grace of God in enabling believers to make this confession. The sermon references various biblical passages, including John 14, to support these teachings.

---

## Transcript

I would direct you please in our closing message to a defense from the Scripture for evangelism as we know it today. That is the type of evangelism that Jimmy Graham practices, which Moody practices, Polly, Chapman, and to some smaller, very much smaller ways, I have practiced myself. That is to speak for the world and ask for a victorious confession on the behalf of... Now some people don't like that, they say well it's emotionalism.

People go forward, move by the impulse of the moment and then they go back afterwards. It's just a passing day and it's a disappointment to them. Well I know that even in the days of our Lord some went back and walked no more rigid.

I know that in the days of Paul he lamented that all them of Asia have turned against me. Though that that is always true, I'm scared that the Scripture is true. Christ does not give countenance to the open confession of Christ.

You may have your feelings about it and opinions and you may be right to them. It's all right of mine because I've proved the value of the open confession of Christ not only in my ministry but in my own personal experience of conversion. But after all, doesn't matter much what I say or what you say, it matters especially what the Lord Jesus has to say about open confession of himself.

Listen to two verses from the Gospel, Matthew 10, 32-33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

And our Lord Jesus Christ never leaves us in doubt when dealing with God's eternal truth. I'm quite prepared to say he leaves us in doubt concerning some minor matters in the Christian world and works, but never in a major matter. Quite clearly and strictly he speaks about my Father in heaven.

And then just as clearly he speaks about our attitude to him and consequently to his Father. He takes up a wonderful word, I spoke about it last Sunday night, Whosoever makes you anointed and then hath pleasure his Father, for it is. Because you see, he was never obliged of pleasure or criticism or condemnation.

He came to give his Father's message to the world. Shall confess me before men, him, that very confessor will I confess also before my Father which is in heaven. That's an old order, my friends.

That's the order of sowing and then reaping the harvest. It's the order of investing and then drawing the dividends. I would say to you, sow and keep on sowing confessions of Christ before men, and you'll reap the great confession by Christ the Father and the Holy Angel.

I would say invest confessions to Christ to the uttermost, and you'll be reaping in, gathering in the dividends, all down the corridor of the determined. Then our Lord turned to the negative side because he was always fully balanced, not lost either, perfectly balanced. He turned to the negative side, Whosoever the praise of his gracious word, like me, me, like me, you, personally.

It certainly means everyone here and everywhere else, right? Whosoever shall deny me before men, him, that very denier, will I also deny before my Father which is in heaven. So, any poor, puny, passing popularity, who I may see today by denying Christ, may it be perhaps a blasphemous denial, a blasphemous denial, a silent denial, a violent denial. It might even be a religious denial of Christ.

Before men will be more than outweighed when Christ denies you or me before the Father in heaven. The Father, the Lord Jesus Christ promises, and his promises are all powerful. He will confess every humble confession of sin on earth before men, at last before the Father and the angels in heaven.

And the Lord Jesus Christ warns, is warning the waiting, that he will deny every denier of him before me in the presence of the Father and of the holy angels. Am I right in saying that the real evangelist, the true evangelist, has his utmost, or should do his utmost, and given him a name which is above every name, that at the name of Jesus every knee shall bow and every tongue shall confess. Now great consequences, dear friends, hinge in hand on the great confession.

You might say, well, preacher, what do you mean by confession of Christ? Thank you for that question. That's what I wanted. Truth is, truth is, I mean confession of Christ is the completion of the soul's conversion to God.

And our Lord once said, except ye be converted and become as little children, you shall not enter into the kingdom of heaven. You may enter many other places, but except ye be coned together, coned together with Christ to God, you shall not enter heaven. Or faithfully as they tell me, how am I converted? You are converted by two spiritual forces working on your souls.

The word God is truth, not the opinions of men, not my ideas. The word of God sits terrible, sharper than any two-edged sword. It's truth and hope.

Hope cometh by hearing, and hearing by the word of God. And as the word of God speaks into the heart, with the heart, man believeth unto righteousness. That's what we read in Romans 10.

Note, man does not build himself into righteousness, with one good work upon another good work, one merit upon another, until he gets right up at last to a righteousness. He doesn't build himself to righteousness. However kind he is to his neighbor, and thoughtful of others, note that man, that's a very good thing if you do give a large donation to your church, and another donation to the salvation of heaven, or to righteousness.

Thy money perish with thee, saith Simon Peter, because thou hast sought the gift of God to be prosperous with money. You don't buy yourself to righteousness. Nor can you beautify yourself to righteousness with all the spiritual cosmetics in the world.

You can put on a papal countenance, you can put on a pious garb, you can put on all that's possible in the way of a kind of ritual, and beautify your life with every effort of piety possible, that does not bring righteousness. Because the word of God says, man with the heart, feel not unto righteousness. Abraham believed God, and it was counted that way for righteousness.

I put my trust in Peter, I believe the word of Jesus, I receive the faith, it's counted to me to righteousness. Then I say, Peter, I'm all right, I've got a nice, quiet heart, believing Jesus Christ, but I don't believe in all this putting up your hand, and standing to your feet, and going to the cross anymore. After all, you see, I've got the quiet heart to me, and that's the thing that counts.

But you're cutting on my trust. Wait till I finish my text, it's in Romans 10. With the heart, man believeth unto righteousness, and, and I went to school there, I went to St. Johnston, drawing two sentences together, and I think it's still there, drawing two sentences together, and, with the mouth, confession is made, unto salvation, and what God hath drawn together, let not man pull asunder.

And that's what thousands of people who profess to be Christians try to do, they pull asunder. The heart believes from the mouth, confession. Now, whatever a man believes to be with his heart, he's glad enough to confess with his mouth, or, in some other way, that will permit it to be known.

I understand, I don't generally attend pictures, I haven't for many, many years, but I understand there's a picture that has been displayed lately on Ross Bridge, in Missouri, Ross. I studied that in the days of my preparation for the army, I know that it was at Ross Bridge, and I'm not saying it isn't, but when Lord Chelmsford marched to the relief of Ross Bridge, because he knew that Ross Bridge was surrounded by thousands of murderous humans and being held by a little group of talented soldiers, when he marched to their relief, early in the morning, they could see in the distance the blazing fire of the hospital that had brought fire from the house, and he feared that he was fired to death there, and the staff officers took their binoculars to Ross Bridge, and suddenly one of the officers called out, My Lord, the British flag! Now, he knew well enough that if the Zulus had captured Ross Bridge, the first thing that had been torn down would have been the flag. The flag contested the identity of the house, the building, or the battleship, or the house that Ross Bridge was.

When I walked out of Union Station, Washington, D.C., for the first time, I stood still for a moment to his flag, flag poles, to the lovely stars and striped flag flying in the sky. They were confessing that Washington, D.C. belonged to the United States in the violent riots. And the flag contested the identity of the place, the house, or perhaps the producer or the battleship that we defended.

Once it's captured, the flag goes down. God has given us a banner that it might be displayed because of the truth. It might be unfurled because of the truth.

I want to tell you this, that the flag confesses the association. Now my father used to wear the old-fashioned kind of waistcoat with the old-fashioned rock-coat, a drafty waistcoat. And hanging from the waistcoat there was a little bag with a square and a compass.

And as a little boy I used to wonder what it was. Later on I came to recognize it was the bag from the Masonic Separatists. And my father wasn't ashamed to have it dangling from his waistcoat.

In the days of the Second World War a number of women could be seen with a little silver brooch and a red cross right in the center of it. They were members of the Red Cross Society and a splendid society it is. And numbers of men can be found in the streets of your great city and elsewhere just wearing one of those bags that are termed Servicemen's Bag.

Soldiers, sailors, or airmen are out of hell bags. I out of hell just as a matter of course because it's nice to meet an ex-serviceman. I remember once when my wife and I were playing the whole of the local air music away out in the wild west at a little western township.

And a couple of fellows came down the street. We're across this business all right they said. We're being dignified.

My wife trying a little all of them. Myself standing there the only member of the party. And as they came down to his friends they said get in, get in he's a giver.

He's quite glad to have a bag. There's something for the... The ex-serviceman considers this a holiday. When I was a young man somewhere for about 30 or 40 miles along the oil that they had in those days was blasting waste water every two yards.

Everybody dosed on them for Kobe's own. Everybody dosed on them for Kobe's own for about 30 miles. He's been prattling and he's got an old tin rug on and this old winter weather and he's got a bit of soot in his eyes because he looked out of the window once and it's the old days when those trains are made back.

They are in the teens of this century and he's quite happy to see the stuff in his eyes and Martin and the tears falling down and the next he's actually when he's done and the great dawn of life comes the day's right as it's flashing on the train past Pembroke up. Everybody dosed on them for Kobe's own. Everybody dosed on them every moment and he hurries in and has a walk and sits down for breakfast and he puts down before him a cup of tea and he looks at the place and the tea and he says well haven't you got anything else for breakfast? And he said no.

What do you want? Well I thought you might have some Uncle Kobe's oats or something I don't feel for breakfast whenever I have a cake over. That's how he might have had such a good occasion to have breakfast. And he says for breakfast whenever I have a cake over.

such a good occasion to have And he says well I don't feel for breakfast whenever I have That's how he might such a good breakfast. And he says well I don't feel for breakfast whenever I have a cake over. And he goes and puts a cup of tea well I don't feel for breakfast whenever I have Uncle Kobe's or something That's how such a good feel but to hide behind any excuse rather than give Christ the glory.

When silent Peter joined up his heart and his head and said, Thou art the Christ, the Son of the Living God, Jesus said, Merciful are Thou, Simon, son of Jonah. Blessed, blessed will be it for you, but you are merciful, my Father hath shown you. Now I want the blessing of God.

I want it more than any gift anyone can give me. I want the blessing of God. I know how to get it.

You honour the Son. You honour the Son of God. You pay tribute to God manifest in the flesh.

You give humble, open confession to Jesus Christ and one day you'll hear, Simon, ye messenger of my Father, Simon. It's from brilliant conversion. And then the second point is that it's the challenge of Jesus Christ himself.

Three mass remarks, Luke and John, with your eye open for the challenge. River, Jesus is speaking. What speak ye of Christ? Whom shall we see? A baby.

Dost thou believe on the Son of God? To it is all that I might believe on him. Thou hast both seen him and heard him. Is it he that speakest to me? Lord, it is he.

And he worships him. Again. Loveth thou me more than thee.

Yea, Lord. Thou knowest the day that's due. For us, I'm confident, Lord.

Be mighty. Feed my land. Feed my people.

Again. Whom do men say that I am? For us, I said, well, one said that you're Eliza. Why did another one say that he was John the Baptist? Well, that's funny.

He's the one who's a disciple. I heard another say he was Jeremiah. Well, I heard someone say, well, Lord, come.

Come back again. It's in the future. Isn't that true today? You pick up a magazine and you read an article.

Here, Professor Dole told me that Jesus Christ was a philosopher. And none of the people seldom follow his philosophy to this day. Why, he's just a philosopher.

The professor told me that. Then, maybe, your boy at high school comes in and says, the teacher gave us a course about comparative religion today. And he said, of course, we have to recognize that Jesus Christ was just the leader of Christianity at the time of Mohammedan.

Mohammed was the leader of the Mohammedans. And Confucius. Ah, the Confucius people.

Yes, he was one of the leaders of religion. Ah, see, Jesus Christ was just the leader of religion. That's all.

That's all. There's a boy back at the teacher at school, and that's all. Ah, well, that teacher has an opinion.

And we must respect opinions, that's all fine. And I know something of this, because I mingle with men, I've been in talks with men, I've heard men talk. Listen.

Jesus Christ, they say, in an article. After all, he's only a socialist. So I'm going to know he's a communist.

The only communists we ever really had. Oh, Jesus Christ of Communism. Anti-Christ Communism.

Being attributed to the Christ of God. He's a Christ of socialism. Being attributed as a socialism.

As a leader of religion. As a philosopher. Listen, says Jesus, whom do you say that I am? Now leave the other people alone.

Whom do you say I am? My friend in this building tonight, it doesn't matter much what the philosopher or rather the professor says. It doesn't matter much what the man at the street corner has said. Or what the teacher has said.

Whom do you say that Christ is? Thou art the Christ, says Jesus. Thou art the Messiah. Thou art the God anointed one.

Left the dark past. I am. God so loved.

Now if you've got to give that confession. You've got to have the courage to give it. You've got to have the grace of God to give it.

The Father must reveal it to you through his word. Look at that crowd of people going up in the gates of our Lord's ministry. Do you see them gathered round him? Do you see his kindly way? Do you notice how he touches one and he's healed with delight? Do you notice how he comforts another? And his gladness comes to the face? Do you notice how some of those who are on cricket move in? And take some notes of what he's saying and thrust it back to him.

But look at that poor woman. She's sweeping round and trying to push it and they're pushing her back. And she's coming round him.

They're pushing her back again. Poor woman. Well dear, the sufferer.

All our money spent on the position. Still that awful grain of your blood. Oh, if I could only wish him.

If I could only touch him. A few of the garments have grown out. The least of garments.

And he took her hand too. And touched it, the fringe of his garment. She doesn't.

Oh, she's cured. The blood is strong. She's ripped back.

That's all she wanted. Right back into the crowd. Who touched me? Oh.

All I am. And then suddenly Peter said. Well, they're all pressing you.

The multitude is pressing you. And you tell me who touched you. Someone has touched me.

I can see the blood. It's gone out of me. Who touched me? Oh, my friend.

I'd like to read it to you from the word of God. I wonder if you'd accept it any better if I read it to you than repeated it. I'm so apt just to speak right off this word at the moment.

But listen. And Jesus said, somebody has touched me. But I should see the blood too.

It's gone out of me. And when the woman saw that she was not healed. She came trembling and falling down before him.

She declared unto him before all the people. For what cause she had touched him. And how she was healed immediately.

And he said unto her. Daughter, be of good comfort. Thy faith hath made thee whole.

Go in peace. Oh, I'm listening. Go in peace.

What did you do that for, Lord Jesus? Why did you embarrass her like that? She didn't want to come out in front of all the people. She didn't want to be so embarrassed and upset as to move right to the front and crawl at your feet like that. That's emotionalism.

That's emotionalism. And the prayer. It's a law for what reason she's touched him.

And what blessing she's received. Daughter, be of good comfort. Go in peace.

Is that all you wanted? She got all she wanted. She got a cure. She didn't want to say any more.

She wanted to go and get the concession. Jesus wouldn't let her. If you get the cure, then confess me.

If you get the concession, then confess me. Give me the honor to, under thy name, to die for thee. I will wash thy cure at a place called Calvary.

I will cure thy regression in the drops of my secret sludge. Art thou estranged with me? Wilt thou not thank me before the fire? And honor me before the world? I don't mind when you're forsaken, Christian, or a non-Christian. I want to tell you, my brother, my sister, wherever you go, you'll meet the challenge of Jesus Christ.

The confession or the knowledge. One or the other. My doctor friend who treated me in my first breakdown told me this.

He said, John, at the close of the cricket season, we had a cricket banter. And after we had a wonderful spread, the congregation came over about to sing. And I listened.

It was a parody. I'm nearer, my God, to thee. I rose from my chair.

I walked straight to the door. I got outside the door and the chairman was on my heels. Doctor, he said, you're not leaving us like this, are you? Well, he said, I'm not going to decline and hear my Savior insulted in that manner.

Yes, but only if you'll permit me to carry me where I rest the time. Oh, my God, I've got time to finish a cricket banter. All right, I am going.

Good night, Mr. Chairman. That's grand loyalty to Christ. That's what that noble man in old England, who when he was converted, truly converted to Christ, said, well, I'm not going to cut out all the pleasures of life.

And being so fond of dancing, I shall certainly take Christ to the dance hall. And almost immediately after he'd been broken, he went to one of the great halls of those days, took his half-knot, walked round a few times, and then said to her, have you ever come to Christ as your personal Savior? She brushed away. This is not the time.

You're pressed to talk that kind of thing, she said. He led her to the side, placed her down at her feet and said, well, I don't think this is the place for me. And he left the ballroom forever.

And a certain man wrote this little verse on him. He died a shameful death on Calvary, that I, a drinking sinner, might go free. And yet you silence me and blushing face.

This is not the time nor place to talk that way. Again, sure, it's not the place for me. And I tell you, you want me to go to a place where you can't confess Christ if you're a little thirsty.

But if you confess your Savior mentally, if you confess your Savior heroically, you might be used greatly in most difficult places. When I go to a reunion of my old battalion, my old comrades will bear me witness that my pockets are generally full of my tracks, and that I'm asked to give a toast to the fallen comrades. I must forget that my comrades need Christ, the survivors of my battalion.

It's my opportunity because I love those men. I've fought with them in the hardest places of the field, and I'd give anything to see them saved by Christ. I was one of the fools of my life when an officer came up only a couple of years ago who had ordered me out of the line when I had sprained feet and dead drunk.

I've come to accept your cue after all these years. My wife and I have been foolish and broke. And we can see things now as you told us years ago in the old days.

Who can tell what a faithful confessing will do? I want to say that the challenge of the New Testament, the challenge of the Gospels especially, and specifically of Christ, is to open confession. And I was wonderfully helped by a brother Christian sleeping on a floor like this in a hut at Liverpool at the beginning of my soldier experience in the first area. When he said, John, did you ever read the last few verses of John 14? I said, read them to me, boss.

And he read them to me, and he came to the word, the peace of this world cometh and hath nothing in me but that the world that I love the Father. And as the Father gave me commandment, even so I... Bob turned to me and he said, John, don't you think it's Jesus? For the world should know that He loves the Father, that as a ministering world should know that we love Him. That was a good word, my friend.

I never forgot it. That was a blushing of foolishness in my mind. All whosoever should be ashamed of me that hath mine words in this adulterous and of him also that hath the Son of man, be ashamed, for he cometh in the glory of his Father with the Holy Angel.

No wonder the great Lutheran commentator, Bengel, said, all should be put to shame before God. Angels and the spirits of the dust may burn. That'll be saying all right.

I want to gather up my message by saying, what are the consequences of great possessions or great denial? Bear me a few minutes, please. Whosoever confesses, I will confess. Unconditionally, no.

Whosoever denies, I will deny. On day night and as far as I can read the New Testament, it's eternal. How strong that is.

And I thank God for that hymn we sang that night when I had kept my feet because I thought I was a good enough Christian, because I was a light bearer of a Sunday school and was linked up more or less with the church of God, when that preacher said, hand your frequent and fast quotes as a personal favor. Rise up now. And I put my head down and the old enemy said, keep your feet.

Well, all right. You don't need to stand. You don't need to do it.

All that I want to know, I want you to keep your feet. And then by God's divine direction, he said, we'll sing the last move. 612.

And I was standing up and I was singing my condemnation. Jesus. And John of Abbotsworth.

A mortal man who breathed by the breath of his mouth. Ashamed to breathe. Ashamed to be humane to stone.

Who slowly shrunk to endless death. God's shadow has pierced my heart. I was on my feet the next day and by God.

And stood before Christ before the last one. I want to say to you there are people ashamed of Jesus, but they're not ashamed of lesser people. Oh, they're shut up.

The bonny baby there who's six months, but he's a lovely boy with bright cheeks, lovely smile. And then meet an old friend who hasn't seen the baby. Nice man.

Oh, good man. An old man, friendly man. And he comes across and he says, is this your new baby? Yes, he says, let me see it.

Ready to steady the most lovely baby I've seen. Don't feed, don't feed, don't feed the sheep. You must feed him well.

Oh, he said the same old thing, you know. But then you listen to this. You notice, I think he's the nicest baby I've seen for months and years.

Now I say to her, Mrs, who do you mean that? She says, women, that's who. Oh, I say, well I believe it too. That's lovely.

Now God bless her. And all he does is whine. And she goes on about his baby.

Oh, she knew all the time. She had the best baby in the world. And now that's coming to be the text of it.

Mother, you're just as proud of those guys of Bethlehem. Born to raise the sons of God. Born to give them second birth.

You're just as proud, aren't you? Father's the nicest. Why, it's a great day for him. He can hardly do any work.

Their only boy, their only child, Tom, had got right through with his medical course when he was a doctor. And the father's so happy. He goes from one thing to another in the office.

And then suddenly a friend goes to see him. Oh, that's a new man too. Oh, a very high man in the city.

He says, you excuse me for asking you, but I've just heard the news. And I want to congratulate you on Tom's success. You must be proud of that boy.

Well, a mighty recognition from England. A doctor Tom. Let's thank him.

His father's waiting for the telephone. Rings through to his wife. Tells her about that meeting with the good friend.

And his man knows what he said of Tom. And together they console each other. He's our son, mate.

Father, mother, are you just as proud of the son of God who came? The one who was still a child? Have you ever said anything? Hallelujah! What a jolly joy! Oh, I am proud of Jesus. My mother told me once that there's a certain lady that used to do the washing for her. She was a poor woman, lived in a poor part of the city.

The mother said she had one great outstanding, she was a personal friend, to Victor Trumper, when he was the champion batsman of Australia, not of the world at that time. And mother told me that when she got to the wash plant on the Monday and was washing the bikes, everything was in, and mother was bringing some washed clothes in, she said, oh, Mrs. Ridley, oh, a personal friend of ours, a personal friend, yes, lovely friend of ours, wearing a jacket, and she said she saw Victor Trumper on the wash plant, and she knew him so well, she thought, oh, hang on, Jesus Christ, that's not so. Acutely, the conscience of Jesus Christ, or Wesley, said, I condemn my faithlessness, do it then, and see that you're proud, you're brave enough to do it, you're down.

And on the Lord's side, without doubt, you're a soldier of the cross, and you're going to get a confession, a confession, a confess of cruelty, of eternity, and the glad one of heaven walking through your body. Oh, yes, you will. I will confess it before my father and before the angels.

Isn't that wonderful? Who so ever denies, I will confess it before my father and the holy angels. Oh, Lord, you know this, we're in the cross, you know this, we'll head right to you along the way, and then you'll write to us, you know we've done so much for you, and it's worked hard, Lord, Lord, have every one of us said Lord, Lord, to them for the kingdom, and prayed after us the will of my father, which is in heaven. I will, your confession of me is passed from me.

I never knew that the truth of the world, that the cold of the blue day to the death of the sun, that the darkest paradise and fever denied by Jesus Christ and my dearly apostle Paul long years after Jesus had passed up into the clouds of glory, that if we denied him, he will deny us. I've got an idea of the fact that Lord, my dear friend, may I pray to you as I pray to a fellow tonight, if there's anything that counts in heaven, it's a humble, honest confession of the Lord Jesus, who once hung on that cross in agony and pain and shame for you, once was made a spectacle to men and angels, the off-powering of all things, beneath the cross that was symbolized in the crown of thorns, but it was for your sake and mine, he suffered the just for the unjust that he might bring us to God, and it's our opportunity now to stand for him, and if we do stand for him on that great day, he may stand for us. I mentioned Gettysburg last week when I came to propose a commission.

I do the same this week. A year after Gettysburg, President Lincoln was dedicating the field at a national memorial to the United States. At the close of that busy day, he took the arm of the governor of Pennsylvania and commenced the walk into the little church.

I've seen it and went right down the pathway. And behind Lincoln, there was an old soldier of the Union Army who had fought a whole day at Gettysburg and he followed the mission ground like a little dog that follows master all the day. And as I started to enter the church, one or two of the attendants pulled him right out of the line and said, Get back there.

Look at these faithful devils who come. You get out of the way. No, he said, I'm after old Lincoln's men.

You get out of the way. And they said, and Lincoln's born. One of the loftiest characters God ever gave that great country.

And Lincoln said, Well, no. Oh, that's my man. He fought a whole day at Gettysburg.

He deserves to be honored by all of us here. You let him follow me. I acknowledge him.

He's my man. And the attendants fell back and lied aside. The old soldier stepped in behind this big man.

Lincoln with a stooped shoulder and he bowed to the attendants either side and walked in behind the president because the president was the first man in the land and the president had been honored. I acknowledge him. When the priest, the king of the earth said, I will respect you with all my heart.

All the powers of heaven, all the fears of earth, all the truth that is undefined will never, never because the priest of the kings of the earth, the priest of glory had said, I acknowledge him because he confessed me before me. Great confession. Great confession.

This the world has had to see. Great confession. Great confession.

Jesus, I will stand for thee on the cross thou didst confess me. I will never forget thy love. Great confession that I did do.

Here I am and then above. Of course, you want to confess him, don't you? Now, some of you would like the parents to do it. Some of you know it's conversion if you do it.

Some of you know it's full dedication or consecration if you'll come up to it only because you'll find it there more than anywhere else in the realm of the Christian demise. Some of you would like to be prayed for tonight. I'd love to do it if you'll humble your hearts and just lift your hands wherever I need prayer that I might confess thy.

God knows whether it is for your salvation or whether it is for your restoration from the far country or whether it's for your consecration to the great cause of the gospel. He's going to bless you if you're humble enough to say that I might be a hero of heaven. I might be a true confessor of my fear that we must start in the grace to do that.

Let us bow together in prayer for a few moments. Now I beg you, bow up there in the light in the gallery down below here anywhere where you feel you want prayer. Just lift a hand up that I might pray for you and God will bless you.

Someone else up there will you just say yes Mr. Whitley, pray for me. This has been a challenge in my heart and I want to confess right tonight and I want to give it God's good Lord and I want to have it. Someone else, let's give a nice prayer.

Thank you, God bless you. Thank you. Someone else, thank you.

Let us bow together. Thank you. Someone else in the body of the cross would you put your hand up here.

Thank you brother down here. God bless your name. Thank you.

And I would ask you to just raise your hand. God bless you. In the quietness.

Thank you Mr. Mill pointing out another one up there. Is there someone else? Put your hand up clearly dear sister. Good friend.

If you'll let me just praise you. I thank you sister. I thank you.

And God bless your heart as he will. Others might be pleased to raise their hand while I'm praying. Just lower it.

God speed the lifted hand. Our greatest God and Father give to these friends who have made this request tonight that wonderful quickening of thy Holy Spirit whatever the cost or perhaps to renew their confession may they realize what thou hast made stand for time and eternity then thus honor me I will ask they that describe me shall be rightly esteemed grant confessing grace tonight for the name and grace of our Lord Jesus Christ. Amen.

Thank you. We'll turn now to that great hymn number eight. Stand up.

Stand up. Could Jesus be told to speak please to the part. Yes.

Three or four of us have done or did a testimony. Was I to sing this hymn he said you know and so you who have come out to the inquiry room before tonight get on your feet. Now I get to ask will some of those who have raised their hands would you raise your feet and confess for faith or would you make that great confession just quietly raise your feet.

You won't be asked to join in this particular church or you won't return from your own church. It may be the first time but the moment we start to sing come to your feet. There are a number of you here on your feet now sitting down really on your feet for faith as we sing the hymn.

Perhaps we'll regain attention perhaps open the blessings of God. Remember whosoever confesses our guilt and pain God bless you. This is the time to believe this hymn.

It will be glad to make this pandemonium this way so that you can come to your feet while they're singing. Thank you. Can't amount to denial.

Don't deny Christ. Never deny Christ. Whatever it costs you make the great confession.

And you who've had blessing in the mission renew your vows if God has spoken to you so will you regain attention confession. While we're singing this hymn we're so glad to sing God's word over us. While we're singing this hymn let us sing this hymn.

---

Audio: <https://sermonindex1.b-cdn.net/13/SID13975.mp3>  
Source: <https://sermonindex.net/speakers/john-ridley/confessing-christ/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**