

Skyland Conference 1980-04 Christian Stewardship

by Stan Ford

As stewards of the faith, we must contend for the virgin birth, virtuous life, vicarious death, victorious resurrection, visible ascension, and vindicating return of Christ.

Duration: 42:48

Scripture: Isaiah 53:9-12, Luke 23:34, Jude 1:3

Topics: "Christian Stewardship", "Christ's Resurrection"

Description

In this sermon, the preacher emphasizes the importance of education and how God has given us the power to fulfill our purpose. He highlights the significance of Jesus' resurrection and how it fulfills the purpose for which we were created. The preacher also mentions the importance of contending for the virgin birth, virtuous life, vicarious death, and visible ascension of Christ. He reminds the audience of the foes of Jesus, such as Pilate and the high priests, who falsely accused him but could not find any fault in him. The sermon concludes with the preacher expressing his admiration for Mary and how God must have thought highly of Jesus.

Transcript

Did you think that was good, Brother Jim? Yes. Yes, were you singing? No. Oh.

That's why it was good. Yes. Fine.

Are we ready? You know, when we were being told about Jim and we were reminded that, you know, he never makes a mistake, I remember that lovely story, that lovely American story, remember, about Lloyd Wright, wasn't he your great architect? And he was commanded, if such be the word, to appear in a court case. And the time came when you had to give evidence. He was a false name, Lloyd Wright.

Occupation, world's greatest architect. And the judge looked at him and said, do you not think that that's stretching a little? Well, Your Honor, he said, well, Your Honor, I did think that, but then I remembered that I was under oath. Ha, ha, there we are, Jim.

I wonder if we could read together, please. A few verses in the Epistle of Jude. The Epistle of Jude, verse 1. Jude, the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father and preserved in Jesus Christ and called, mercy unto you and peace and love in multiply.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Shall we pray? O God and Father, we bless thee for thee faith. We praise thee for all in this service this evening who have come to acknowledge the one of whom the faith speaks.

And we ask that as we consider a little more of our responsibility to contend for that faith which has been delivered unto us, we ask that thou wilt teach us that which thou wilt have us. Not only now, but share with us. For Jesus' sake.

Amen. Amen. We have, as you will remember, been considering something of Christian stewardship.

And while the last time we were speaking with you, I was reminding you of the tremendous fact that we are stewards of the flock. And we saw our responsibility in the feeding of the flock. Tonight I want to remind you that we are stewards of the faith.

And as we consider this tremendous fact, I am certain that all our hearts will be both made to rejoice, and yet at the same time made to face this tremendous truth that in the days in which we live there are those that are seeking to destroy the faith. And we are called not only to be stewards, but we are called to be soldiers. Why Jude dares to remind us that we are soldiers? For we have to go out and fight in this battle and contend for the faith.

But he does remind us that we are stewards because this faith has been delivered to us. It is the faith of another. And he brings it and delivers it to us.

I wonder if I may suggest to you a few things that you and I are called to contend for. I want to remind you that the faith indeed, that which we call the faith, is the centre and circumference of all Christian doctrine. That's the faith.

The centre and circumference of all Christian doctrine. And so we are called, as stewards, to contend for the virgin birth of Christ. We are called to contend for the virtuous life of Christ.

We are called to contend for the vicarious death of Christ. We are called to contend for the victorious resurrection of Christ. We are called to contend for the visible ascension of Christ.

And oh, hallelujah! We are called, as stewards and soldiers, to contend for the vindicating return of Christ. Now you will appreciate that I will tonight only be able just to touch on this which James calls, or Jude calls, the faith. But as the Lord may help me, I want just to remind you of the things that are surely believed amongst us.

And to see their importance as we approach them in holy rites. First of all, as stewards, we are commanded that we shall be those who ever remember that the faith starts with what we call the virgin birth of the Lord Jesus. Now let me say this to you.

That as I move from place to place, I come across many intelligent men and women who have great difficulty concerning the virgin birth of Christ. Maybe it is because I am not very well educated. Maybe it is because my background is a background not of religious training or theological background.

Maybe it is that. But I want to say this to you, that I have never had any difficulty about the virgin birth. Never had any difficulty.

To me, the greatest problem was that in the beginning, God created a man without father and without mother. If God could create a man without father and without mother, it seems to me it would be comparatively easy for Him to create a man without father. And when I faced the tremendous truth of the opening chapters of Genesis, and was prepared to bow my knee and say, God, I believe that in the beginning you created all things.

Then any problems about the virgin birth completely disappeared. But I do realize there are men and women who gaze at this story and say, however can it be. But they only gaze and talk like that when they have any difficulty about the power and the majesty of God.

When we see God, then we open His word and realize that He has left on record the fact that a virgin shall conceive and bear a son. And whether I quote the words of Isaiah 7 and 14, or whether I come to the New Testament and quote the words of Matthew 1 and 23, or whether I go back to the opening book of the Bible and ponder the truth of Genesis 3 and 15, the seed of the woman, the seed of the woman, then I must confess that I have to bow and say, Lord, if I accept the Bible, I must accept the truth of the virgin birth of Christ. You see, I cannot feel, and I believe that most of you feel the same as I, I cannot feel that God has written His word to deceive me.

He has written His word to instruct me. When I open the New Testament and I think of the words of the Lord Jesus, when I ponder what is recorded there, I am utterly amazed how the Lord always used the simplest of phrases. I cannot think of one word that Jesus used that I in my ignorance cannot understand.

I tell you this, I can think of a million words I've heard preachers use I can't understand, but not one word that Jesus used. And if this be true of the ministry of Christ, then this is also true of the words of Christ. And I open my Bible and I read it and I say, Lord, I don't think you wrote it to deceive me.

I'll believe what it says, for I believe your words. You see, I'm a little bit like the old Scotch lady. She was asked, do you believe the Bible from cover to cover? Oh, I do, she said, I do.

And I believe in the covers too, for they keep it together. And I'm just like her, I'm just like her. And so I will contend for what the word of God says when it says a virgin shall conceive and bear a son.

And I stand back and I'm amazed His name shall be Immanuel. God with us. Oh, I expect something different from God.

God. But not only the virgin birth of Christ, but the virtuous life of Christ. Now, we have been considering a little of this in the Bible readings in the afternoon.

And one of the things that struck me as we were talking a little yesterday about the virtuous life of Christ, although no one called it that, but that's what we were talking about. The thing that amazed me was this, that when God wanted to tell us about His Son, He goes first to a learned man, Paul. And Paul says, He knew no sin.

And then of course He goes to a lively man, Peter. And Peter says, He did no sin. And then He goes to a loving man, John.

And John says, In Him was found no sin. The wonder again to my heart as I turn my Bible and read its page, and I can't say I've succeeded, but I've tried to read it once a year ever since I was converted, which means I've read it almost 40 times. And as I've read it through, the thing that amazes me is just this, that

even the foes of the Lord Jesus spoke well of Him.

The friends of the Lord Jesus spoke well of Him. But are you listening? The Father of the Lord Jesus spoke well of Him. No need for me to remind you of verses, because every one of you who preach a little, you know this to be true, and you've passed it on to others.

But when we think of the foes of the Lord Jesus, how our hearts are stirred. We think of a pilot who says, I find no fault in this man. We think of a pilot's wife who says, have nothing to do with this just man.

We think indeed of those pharisees and scribes and high priests that would have the Christ nailed to a cross, and they dared to say He saved others. They dared to say He was a friend of publicans and sinners. All these are His foes.

You remember when Jesus stood in front of them? He said, which of you convinces me of sin? Now's their chance, isn't it? Now's, oh dearie me, they're going to give it to Him now. Which of you convinces me of sin? There wasn't one of them could open their mouth. Please, I want to ask you this very evening, Sir, Madam, whoever you may be, Sir, Madam, could you tell me one thing Jesus said that He shouldn't have said? Could you tell me one deed Jesus did that He shouldn't have done? No, no, no, no.

Let's go further. Can you tell me one thing that Jesus should have said that He didn't say? Could you tell me one thing for the salvation of mankind that Jesus should have done that He didn't do? Oh, to use your colloquialisms, the ball is in your end of the court. Would you sit still for a moment and think of Jesus Christ and tell me? Was not His life a virtuous life? Did He not prove the claims that He made? Does He not prove that it's true that God was with us? But not only His foes, I think of His friends.

And please, they were a motley collection one day. Oh, they were a motley collection. Do you know, I remember those words spoken of Thomas, called Didymus, the twin.

Do you know, it says, He was not there when Jesus came. Do you know, I almost feel like stopping there and preaching another sermon. I do.

Do you know, many is the assembly I go to, and I say when I arrive, where's brother so-and-so? Oh, he's not here when Jesus came. I'm not going to try tonight because I would keep you too long. I'm not going to try tonight to suggest why Thomas wasn't there.

Sufficient to throw out two or three thoughts. I'll tell you this, he didn't expect the Lord to be there, did he? Else wild horses wouldn't have kept him away. When you gather in your assembly, I say, do you gather expecting to meet the Lord there? When a Tuesday night it's prayer meeting, and a Thursday night it's Bible reading, what do you do? Do you say, I'm going to meet the Lord tonight.

If you expected to see the Lord there, you'd be there brother, wouldn't you? Sister, you'd be there. And maybe Thomas wasn't there because, you know, call us some queer folk in that early assembly, wasn't there? Wasn't there? I mean, old Peter would be there. The fellow that said, Lord, I'll never deny thee.

Jesus said, the cock won't crow until you've denied me three times. And maybe old Thomas said as he sat wondering whether to gather with the saints, maybe old Thomas would have said, I'm not going to go with him, I'm not in fellowship with him. Do you know what I heard he did? He swore.

Gee, I've heard a lot of folk talk like that, you know. I have, I've heard scores of Christians say, well, I'm not going there because brother so-and-so would be there. And do you know what he did? Well, Thomas didn't go.

Maybe he thought Peter would be there and I don't want to mix with him. Maybe he said, well, I'm not going to go because it'll be dangerous, you see. They bolted and barred the doors for fear of the Jews.

And if I go, the Jews may come and get me. I just want to ask one thing. Brother, sister, I want to point to myself as well.

I want to ask this. The next time in your assembly fellowship, when there is a gathering together of the saints, will you be there? Or like Thomas, will you say, I'm not going to go? Well, don't forget this. Thomas missed the Lord.

Christ was there. And when eventually Thomas did decide, well, I'll go along, I think I'll go along, then the Lord came to him and said, Thomas, Thomas. And that man who was a friend of the Lord, but not so great a friend because he wasn't there when Jesus came.

But when he did see the Lord, he fell down and said, My Lord and my God. Isn't that wonderful? Isn't that wonderful? That here, oh, it's true. My Lord and my God.

My Lord and my God. When I think of dear Peter, as he stands, the one that has denied the Lord, he stands on the day of Pentecost and takes his great sermon text from the epistle, or from the book of Jude. I was going to say the epistle to the Romans, but it hadn't been written.

But it's the same text anyway. And there he preached, Whosoever shall call on the name of the Lord shall be saved. In that sermon he dared to say of the Lord Jesus, That this Jesus whom you crucified, God hath made him both Lord and Christ.

Yes, I'll tell you something about his virtuous life. His foes spoke well of him. His friends spoke well of him.

But most important of all, the Father spoke well of him. And the Father acted so well of him. He not only said, This is my beloved Son in whom I find all my delight.

But he acted so well of him that he raised him from amongst the dead. Gave him a name which was above every name. And said, One day I think so much of my Son, That one day I'm going to people heaven and earth with folk just like him.

Well, he must have thought well of him, mustn't he? Must have. I'll let you into her seat. Don't tell her, will you? Don't tell her.

But I think quite a bit of my Mary, you know. But I don't think I could stick everyone like her. But one day, One day we're going to be like Jesus.

So wonderful does the Father think of his Son. Oh, what a virtuous life. Perfect in beauty.

Perfect in balance. Hallelujah. Perfect in behavior.

The meal offering. Oh, take that meal. Sip it.

See there are no lumps in it. Take the blessed Savior. Take Him.

Consider Him. And when you've done it, you'll come away and say, He's altogether lovely. This is my faith.

Contend for the faith. Brethren, sisters, let us contend for the virgin birth. Let us contend for the virtuous life of the blessed Son of God.

Let us contend, most of all, for the vicarious death of the Lord Jesus. I wonder if I could ask you to open your Bibles with me and just turn again to the lovely verses that were read to us last Lord's Day morning here in our remembrance of the Lord. In the 53rd chapter of the prophecy of Isaiah.

Now, you would not expect me to be able to say anything new about Isaiah 53, and of course I can't. But I do think it's nice to remind ourselves of those things, don't you? What are the things we must contend for? What are the things as stewards we must watch over? Oh, bless God. One of them is the vicarious death of Christ.

I want us to notice how the 53rd of Isaiah was so perfectly fulfilled in Jesus Christ on Calvary's cross. And then we will see that if we reject His vicarious death, we reject the Word of God. It all hangs together.

Will you notice please in verse 9. Here we have a definite statement, do we not? Of Christ's burial in Joseph of Arimathea's tomb. He made His grave with a wicket. And with a wrench in His death.

And how many times have all of you reminded your Sunday school classes that there on Calvary's cross Christ died. And they have made an open grave. They have darned a great pit for both Christ and those that hung on either side of Him to be cast into that pit.

But although He made His grave with a wicket. Oh, hallelujah. With a wrench in His death.

The grave was dug. But they took Him from that cross and placed Him in a tomb in which never man had lay. Would you notice please, not only the burial of Christ in Joseph of Arimathea's tomb is spoken of in the 53rd of Isaiah.

But would you notice please, the conversion of the faith on the cross is spoken of in the 53rd of Isaiah. Verse 10. He shall see His feet.

Who shall see His feet? He shall see His feet. There the very Christ of God dying on Calvary's cross. Yet He turned His head and saw a thief.

Who was to walk the streets of gold and sing the song that only the redeemed can sing. Worthy is the Lamb. Christ saw the thief on the cross.

And Christ saw His feet. Would you notice not only was there the burial of Christ in Joseph of Arimathea's tomb. Would you notice there is not only the conversion of the faith.

But again in verse 10 there is the resurrection of Christ. And what a glorious resurrection. Why? He shall see His feet.

He shall prolong His days. Oh, when they nailed Him on the cross. And when they came to break His bones.

They saw that He was dead already. And His days were finished. But they weren't.

They weren't. But bless God they took Him from that cross and placed Him in a tomb. And God raised Him from the dead.

But would you notice please not only the resurrection. But the prosperity of His church. What in the 53rd of Isaiah associated with the death of Christ.

Well what does verse 10 and 11 say? Doesn't it say this? The pleasure of the Lord shall prosper in His hand. And He shall see of the travail of His soul. And shall be satisfied.

Do you know? I believe that last Lord's day as we gathered around that table. He saw of the travail of His soul. I believe not only did we turn our eyes to heaven.

But Christ turned His eyes to earth. I believe that as we presented our appreciation of Christ to the Father. As our worship.

That He saw in some small measure. Oh He will see it completely one day. But He saw in some small measure.

The travail of His soul. Oh please God that He may have been satisfied. I have said this so many times.

And yet I want to say it tonight. Because I don't want anyone to forget it. I believe that service for the Lord is wonderful.

But never you forget service for the Lord is not the height of Christian experience. God can serve Himself. I'll give you a hundred verses if you want them.

That proves that God can serve Himself. But God can't worship Himself. To you and me has been given the privilege of worshiping Him.

Oh that He may see of the travail. Remember the Lord Jesus said to a woman by the well. Give me to drink.

Have you ever given the Lord to drink brother? Sister have you ever given the Lord to drink? Of course you have. He's seen of the travail of His soul and He's been satisfied. Satisfied.

The Father seeketh such said the Lord Jesus. In the same context. The Father seeketh such to worship Him.

Oh that we may be found as worshippers. But would you notice in the 53rd of Isaiah. There is not only the burial of Christ.

There is not only the conversion of the people. There is not only the resurrection of Christ. And the prosperity of His church.

But will you notice that we are reminded that He was accomplished. Or accompanied rather. On Calvary's cross by two thieves.

He was numbered says verse 12. He was numbered with the transgressors. Numbered with the transgressors.

Whoever reading the 53rd of Isaiah. When 600 years before the birth of Christ it was written. Whoever thought that those words could ever return to the Christ.

Hallelujah they did. Bless God they did. And would you notice please.

His prayer for guilty people. What? Hundreds of years before He ever went to Calvary. Propheted that He would pray for the guilty.

Well that's what verse 12 says doesn't it? I don't know about you but verse 12 to me says. Therefore will I divide Him a portion with the great. And He shall divide the spoil with the strong.

Because He hath poured out His soul unto death. He was numbered with the transgressors. He bare the sin of many.

And made intercession for the transgressors. Do you hear Him? Father forgive them. For they know not what they did.

Oh the wonder of it all. There He prays for guilty people. And then of course we see the very Christ exalted.

Therefore I will divide Him a portion with the great. And He shall divide the spoil with the strong. I've only taken a chapter that all of you have considered.

I have not said anything new. I've just said what every Bible class leader here. And every Sunday school teacher has shared with their class.

But I wanted to remind you of it. For that is the faith that Jude says contend earnestly for. Because it's been delivered unto you.

And delivered to you through the blessed Word of God. His vicarious death. Oh last time I was with you.

We tried to learn the words that we suggested. Might make a little chorus. But we've never really got them going.

But here they are. I want to see Him glorified. As Heaven's beloved Son.

I want to see the saints in joy. The triumph He has won. I want to spread along the way.

The victory of the cross. I want to leave the world behind. And count it all but dry.

Do you know why I want to? Because Jesus died for me. For me. But I'm going to contend not only for the virgin birth.

I'm going to contend not only for the virtuous life. I'm going to contend not only for the vicarious death. But I'm going to contend for the victorious resurrection.

Oh hallelujah. They placed Him in a tomb, you've heard me say. And rolled a stone in front of Him.

And they put a seal on it. And they stood a soldier by it. But no stone or seal or soldier could keep Him there.

For He broke the bars away. Jesus my Lord. And I thank God this evening that I have arisen Christ.

I thank God this evening that Jesus is not dead. He's alive and that forevermore. And I thank God that the Christ, oh are you listening? I thank God the Christ who gave Himself for me on Calvary's cross.

Gives Himself to me when I trust Him. Oh praise God for the salvation. That's secured by His death.

But if I am saved by His death, says the apostle as he writes to the church at Rome. If I am saved by His death, how much more? How much more am I saved by His life? Oh please, please. A living Christ.

Saved from death and its penalty. Because Christ died for me. Saved from Satan and his power.

Because Christ lives for me. Oh He lives. Christ Jesus lives today.

You ask me how I know He lives? He lives within my heart. Oh that's it. That's it.

Christ is right there. He lives within my heart. Brethren, sisters, let the soldiers contend for it.

But let us as stewards be those who dare to say we are stewards of the faith. We are going to hold the possession that Christ has given us to hold. And we are going to show by our life and tell by our lip that Jesus lives forevermore.

Of course I know Him now. But I am always telling the story. Always telling the story.

I was down at a little place called Carnal Green in the county of Cornwall. Way in the west of England. You know where we speak the spoke as it should be spoke.

And we put the tent up in this little place called Carnal Green. Now if you look at the map you won't see it. Just a wee little hamlet, a pub, a post office and about 20 houses.

But I had taken the tent down there and we had erected it and we were having services and the folk were coming in from all the villages around. And I was walking down a little Cornish lane. And as I walked down the lane I looked over the hedge and there was a fellow working in the field.

He was hoeing out mango worzel. Have you ever hoed mango worzel by? No? You don't know what they are do you? No. I am not going to tell you either.

But there they were. Cattle feed. Hoeing them out.

And as he walked down the aisle hoeing out his mango worzel I waited for him. And as he came towards the end I said to him, You will excuse me sir. But I expect you have noticed the tent up by the post office.

We are having some special services and I thought I would like to come over in the field and twist your arm and get you to come along. And he grinned a bit at me you know. And somehow or the other I got the impression this man loves the Lord.

And I looked at him and I said, Mind me asking you sir. Mind me asking you. But do you know the Lord? And he looked back.

And with a twinkle that shone across his old rugged face. He said, Know the Lord me boy. Ah, me and he be real thick.

You will want that translated won't you? My, me and he be real thick. You know I am glad I have got a saviour. Dare I say it.

Me and he be real thick. Because he lives. I am not talking about a Christ who lived 2,000 years ago.

I am talking about a saviour who provides for me day by day. Oh, the resurrection of Christ. What a wonderful thing it is.

And never let us forget this. That when we speak of his victorious resurrection. We remind our hearts of the fact that we are created when we trust the Lord Jesus.

We are created in Christ Jesus unto good works. Now would you remember that? Created in Christ Jesus unto good works. Now God never created anything.

Unless he gave with it the power to fulfill the purpose for which it was created. If God made a bird, he gave it wings to fly. He never gave me wings.

If God made a fish, he gave it. What do they call the things on fish? Ah, that's it, fins. Thank you.

Thank you very much. Do you know education is a wonderful thing? He gave it fins so it could swim. And if God created you unto good works.

He had to give you the power to fulfill the purpose for which you were created. And so hallelujah, he gave you his blessed Son. And he gave you his Holy Spirit.

And Jesus rose from the dead. That the purpose for which you and I when we trusted him would be created would be fulfilled. I say the resurrection of Christ is a real thing.

But not only will we contend for the virgin birth of Christ. And the virtuous life of Christ. And the vicarious death of Christ.

And the victorious resurrection of Christ. But we will contend for the visible ascension of Christ. I love those words, don't you? Those words in the closing verses of Luke.

He led them out as far as to Bethany. We ought to stop there, didn't we? You know, we ought to say, what did he lead them to Bethany for? Whatever did he lead them to Bethany for? I mean, why didn't he lead them to Jerusalem? That had seen the Shekinah glory. I say, why didn't he lead them to Bethlehem? That's where he was born.

Why didn't he take them to Nazareth? Why? Oh, there are so many places he could have taken them. But he took them as far as Bethany. And you won't forget, brethren, will you? You would talk when you were youngsters.

Let me remind you again, and you sisters as well. That he led them to the place of his greatest sorrow. That he led them to the place of his greatest joy.

Praise God. He led them to the place of his greatest sorrow. It's only twice recorded in the Gospels that Jesus wept.

Once he wept over one man. Once he wept over a city of men. Once he wept over dead men.

Once he wept over living men. And both times he wept, he was at Bethany. Both times.

Oh, I know, he wept on one other occasion, says the epistle to the Hebrews. With strong crying and tears, it takes us to Gethsemane. Well, you won't forget, Gethsemane was Bethany.

He led them as far as to Bethany. And he lifted up his hand. The place of his greatest sorrow.

Never forget his sorrow. He was to lead them to the place of his greatest joy. Because one day, one day, tell it not in Gath and whisper it not in the streets of, of, of... What's this place? Asheville.

I say, listen. One day he's coming back again. And when he comes back again, his feet are going to stand on the Mount of Olives.

He's coming back to the scene of his greatest sorrow. And it will be the scene of his greatest joy. As the mountain will split asunder.

And he who's right it is to reign will reign. But oh, brethren, sisters. When he led them, he lifted up his hands and he blessed them.

Isn't that lovely? Isn't that lovely? Well, say Amen. That's it. I say, he led them and he lifted up his hands and he blessed them.

Oh, I got a feeling as they looked at those hands, they saw the nail scars in the hands. That's where all blessing comes from, I think. Lifted up his hands.

Doing a patriarchal act. Doing a priestly act. Doing a kingly act.

He lifted up his hands. Oh, praise God. 48th chapter of Genesis, isn't it? Patriarchal act.

Jacob blessed the two sons. Do you remember how they came before him? Ephraim and Manasseh. And oh, I say, how his son was careful to make sure that before the right hand of Jacob would stand his eldest son.

And before his left hand would stand his youngest son. But suddenly something happened. You could almost hear Jacob shout, No, father, no! Or Joseph shout, No, father, no! Suddenly, he lifted up his hand and as he raised his right hand, he put it on the youngest son.

And he raised his left hand and he put it on the eldest son. And I don't believe in signs, I only know this, that he made the sign of a cross. And the son who had no right to the blessing got it.

And I see those nail print hands and I say, Lord Jesus, I had no right to the blessing, but you've blessed me. I say, appreciate it. The old story of Aaron, isn't it? It's the story of the ninth chapter of Leviticus.

When he went in, Aaron, the high priest, to offer the sacrifice. And all the people assembled around wondered, what's going to happen? Will God accept that which we've offered as a sacrifice? Will He? And suddenly out comes Aaron. And I suggest on the authority of the eighth chapter, that as he lifted up his hands, the blood of the sacrifice was still on them.

And he blessed the people. There was cross hands with the patriarch. There were blood covered hands with the priest.

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