

Skyland Conference 1980-10 Christian Stewardship

by Stan Ford

Christian stewardship is about managing our finances in a way that honors God and serves others, and involves giving cheerfully, prayerfully, and habitually to the church.

Duration: 32:25

Scripture: 1 Corinthians 16:2, 1 Corinthians 16:14, Hebrews 6:10, Hebrews 8:12, Hebrews 10:29, Hebrews 13:15-16

Topics: "Christian Stewardship", "Financial Giving"

Description

In this sermon, the speaker discusses the topic of Christian stewardship, specifically focusing on the stewardship of finances. The speaker acknowledges that it is a difficult subject to talk about, as it implies that the person speaking has fully given everything to the Lord. However, the speaker emphasizes the importance of not turning away from this topic, as it is part of our stewardship according to the word of God. The speaker references Hebrews 13:5 and Corinthians 6:19-20 to highlight the idea that as holy priests, we should not only offer sacrifices of praise to God but also communicate and do good as part of our worship. The speaker challenges the audience to reflect on their own worship and giving, emphasizing the responsibility to minister to the things of the Lord as stewards of what He has given us.

Transcript

We're continuing our studies, if such be the word, on Christian stewardship. And this morning I have on my heart that I would like to speak with you for a few moments, and I will not forget that there's a raft trip, that I'll try and remember to... I'll try and keep to time, that's the best way I can put it. It's a job to put it.

But I want to talk with you this morning about the stewardship of our finance. A very difficult subject, I think all of us will agree, for anyone to talk about. For it presupposes that the person that's talking to you about it is a person who can look into the face of the Lord and say, Lord, everything that is your right, I've given you.

And I don't think there's one person who could ever righteously make that statement. But nevertheless, we dare not turn away from it, for it is the Word of God, and it is part of our stewardship. And so, if we may, the 13th chapter of the Epistle to the Hebrews.

Hebrews chapter 13, for just a verse or two, and then Corinthians 6. Hebrews chapter 13, if we may, please. Verse 15.

By Him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to His name. But to do good and communicate, forget not.

For with such sacrifice, God is well pleased. 1 Corinthians chapter 16. Now, I want to make, if I may, a very simple statement about the church at Corinth.

Over the course of years, one has fellowshiped with many hundreds of God's companies of people. I want to say that nowhere in the world, in the many countries it's been my joy to have visited, nowhere in the world have I come across a church as wicked as the church at Corinth. Now, could I repeat that? Even today, with all the declension and sometimes the lack of spirituality, nowhere in the world have I come across a church as wicked as the church at Corinth.

Someone has rightly said, I know not who said it, I am borrowing it. If I knew who said it, I would acknowledge it. But someone said, there's nothing more wonderful than a ship in the sea.

There's nothing more horrible than the sea in a ship. There is nothing more wonderful than a church in Corinth. There's nothing more horrible than Corinth in the church.

And that's why the letter was written, because Corinth was in the church. But, please, but, but, when we come to the 16th chapter, if that is all that was written, you'd say, what a wonderful church. That this church, that had sent so low in some things, were so exalted.

And so, if we may, please, the 16th chapter, now concerning the collection for the saints, none of the saints, now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, then will I send to bring your liberality unto Jerusalem.

May the Lord just bless the reading of his word. Just a word of prayer. Dear Lord, bless, we pray thee, thy word to our hearts.

By thy spirit be our teacher. Grant that we may see the wonder of being stewards of that which thy word even refers to as filthy lucre. Oh, help us and speak to us for Jesus' sake.

Amen. If there is one thing that always strikes me when I read and think of that which is our financial responsibility in the work of the Lord, it is the complete opposite words that are used for finance. In prayer, I reminded you of the tremendous statement that Peter uses, the statement that Paul uses when he writes both to Timothy and to Titus, and it is referred to as filthy lucre.

Ugly words, horrible words, words that none of us would like to use. And yet that which in the epistle to the Corinthians is used, and the word that's spoken of there, you will remember, he will bring your liberality to those saints in Jerusalem. Oh, how opposite to the thought that comes when we use the expression filthy lucre.

So I think all of us will see, without having to make our minds overwork, that it is our attitude to finance that makes it either our liberality or our filthy lucre. It is our attitude. It is not money someone has well said.

It is the love of money that makes it awful. But as we look indeed at this tremendous stewardship this morning, I feel that first of all I need to remind you of something. The epistle of the Hebrews places it in a wonderful way.

You have all noticed and rejoiced in the fact that there are two things, of course there are a thousand and two, but there are two things that the writer, whoever he was, of the epistle to the Hebrews tells us of. He tells us first of all that there is something that God will never remember. And then he tells us there is something that God will never forget.

And if there is something God will never remember, and something God will never forget, I want to know what those things are. And then I turn with joy into the tenth chapter of Hebrews, where our dear brother Mr. Taylor has taken us. And I see that it is recorded that God will remember no more my sin and my iniquity.

My sins and my iniquities will I remember no more. And then I open again into the sixth chapter of Hebrews, and I see there is something God will never forget. And the thing that God will never forget is this, He will not.

He is not unrighteous. To forget your labor of love, do you know, you would almost think we were back in the Bible reading in the afternoon, reading the first chapter of Thessalonians. But He will not forget the fact that you have ministered unto the saints, and you do minister.

God said, I will never forget that. Let's think for a moment, because you see, it is in the light of God not remembering, that we can rejoice in the things He does remember. Let's think for a moment of what He does not remember.

He says, thy sins and thine iniquities will I remember no more. All the wonder of it all, our sister sang, all the wonder of it all, that God's love is so great and so rich, it is not pleased that God forgets. When we talk of forgiveness, we say, well, it may be easy to forgive, but it's not easy to forget, and that is true.

But, it isn't that God forgets. He doesn't forget our sin, He doesn't forget our iniquities. Oh, no, no, no, hallelujah, He doesn't.

You see, there are lots of things I forget. Your name, for instance, for a moment, but then it comes back. There are lots of things in my own life, oh, praise God, I forget them, until one day, I walk down the road and I see one of my old fighting chums, and it all comes back again.

What I thought I'd forgotten, what I thought was behind me, it all comes back by looking at one face. I'm glad God doesn't forget. I'm glad that He wills to remember no more.

Oh, that's the act of His Godhead. He wills to remember no more thy sins and thine iniquities. Do you know one of the finest definitions, if we want a definition, but one of the finest definitions of sin and iniquity is given us in the 10th chapter of Hebrews.

May I just point it out to you? I suggest to you, I suggest to you that Hebrews 10 and 17, that tremendous verse, maybe I ought to just look it up and make sure I quote it right at night. Oh dear. There we are.

Apologies again, you Bible can't find the way about in it too quick, but there we are. What did I say? Did I say Hebrews 17? Oh, 10 and, ah, that's better. Thank you.

Hebrews 10 and 17, thy sins and thine iniquities will I remember no more. Oh, isn't it wonderful when we think of that tremendous statement and then we look at verse 29 and we get one of the finest definitions of sin that's found in the Bible. I suggest this to you, that sin is to scorn the Savior.

We've trodden underfoot the Son of God. I'm glad God's will to remember that no more as far as I'm concerned. When I look back at my early days and if ever I scorned the Son of God and trod Him underfoot, if anyone did, I did it.

And yet He's willed to remember it no more. So sin is the scorning of the Savior. But not only is sin, says this verse, to scorn the Savior, but to belittle His sacrifice, counted the blood of the covenant unholy.

When you meet these so-called modernist preachers who with almost laughter upon their lips talk about the atonement of the slaughterhouse, and this is the talk of modern preachers, let's remember this, that that's sin and it's ugliest. And that's what the Bible speaks about, people who indeed have trodden underfoot the Son of God and people who have counted the blood of the covenant unholy. But please, sin is not only to scorn the Savior, it is not only to belittle the sacrifice, but sin is to insult the Spirit.

For that verse tells us, having despised the Spirit of grace, yet I... would you mind me stopping and shouting hallelujah? Thy sin and mine iniquity will I remember no more. There is something God forgets. There is something God says He'll never forget.

And we turn to the sixth chapter of Hebrews, and we're amazed, are we not, as we think indeed of the wonder of verse 10, as there He dares to tell us, For God is not unrighteous to forget your work and labor of love, which ye have shown towards His name, in that ye have ministered to the saints and do minister. When we think indeed of the comprehensiveness of His forgiveness, thy sins. I like that, don't you? I like that.

Brethren, sisters, thank God there's nothing, if we trust Jesus Christ, that does not come under the blood. Nothing. The blood of Jesus Christ, His Son, cleanseth us from all sin, and that's why I have a joy and a peace in my heart.

If there was anything, anything that did not come under the blood, I would be tormented forever. All the comprehensiveness of His forgiveness, all the compassion of His forgiveness. May I quote it again? If you're black, or if you're white, or if you're Farrelly, God loves you.

Or the one it starts with, it continues with. It is forever settled in the love of God. And whatsoever God doeth, He doeth forever.

Nothing shall be added to it, and nothing taken away from it, for whatsoever God doeth. Oh, I say, I think of the comprehensiveness of His love. I think of the compassion of His love.

I think of the completeness of His love. Thy sins and thine iniquities shall I remember no more. Dare I tell you that story again? English story? Just before the 4th of July? English story? You all know it.

The Rolls-Royce Motor Company have been boasting it all their life. Many of you know Lindsay Clegg, or know him by name. He had a Rolls-Royce, and he was going for a holiday in Switzerland.

He drove down to Dover, crossed over the Calais, was making his way to Paris, when suddenly, all such a noise. Back axle gone. Phoned up the agents in Paris.

They sent out a breakdown van, took it in. He said, how long will it be? Well, we haven't got one. We'll have to get one from Rugby in England.

Phone through. The Rolls-Royce Motor Company chartered the plane and flew the back axle to Paris. It was assembled, and in a matter almost of hours, it seemed, he was on his way.

Return. One month passed. Two months passed.

No account. Wondered whatever he could do. So he dictated his letter to the Rolls-Royce Motor Company, saying that on such and such a day, they chartered a plane, flew this back axle for car number so-and-so, registration number so-and-so, and whatever you have to do when you do things like that.

We have not yet received the account. Would you please render the say? And he received a letter back. Dear sir, we have searched our accounts, our records, and we can find no mention of the back axle of a Rolls-Royce Motor Company car ever having broken.

We wish to tell you there's no account to render. Oh, hallelujah. Now, would you notice, please, what they didn't say? They didn't say the back axle of a Rolls-Royce Motor car had never broken.

But they thought so much of them, and at the price they ought to. But they thought so much of them that they weren't prepared to confess to anyone that one had ever broken. Listen, my friend.

Come with me just for a moment of glory. Ask the Lord to open the book. Do you know something? You'll never find in heaven the mention of the sin of a man who's trusted Jesus.

God doesn't say he hasn't sinned. He says the opposite. And what he does say is, Thy sins and thine iniquities shall be remembered no more.

Oh, the completeness of that, Selvich. But let's get in the light of that, please. Oh, please.

In the light of that, let's get to it. Let us remember, because he remembers no more, and because he remembers, you and I are called to act as stewards on his behalf and minister to the needs of those around us. When we think of this sixth chapter of Hebrews, that he is not unrighteous to forget our work, our labor of love.

So let's realize this, that ministering to God's people is a work. It is not something that's easy. It's something that will take from us.

A person has labored and labored hard, and yet he looks around and sees those in need. Now, please, when we think, as we will in a moment of the 16th chapter of Corinthians, it is not ministering to brethren who are ministering the spiritual things of life to others. It is ministering there to Christians that are in need.

We must never forget this. We must never forget that there are those who love the Lord Jesus who are in need. And I do not believe that we sit down and sort of say, oh, they're in need, but it's your own fault, you know, they won't work.

They're in need. And God ministers according to our need. Our need.

And here, God has promised that He will never forget that which is done to Him. It's a labor of love. It's our work, and it's shown towards His name.

His name. Brethren, sisters, how important it is to remember that our giving is on the plane of our priesthood. That's why I read those verses in the 13th of Hebrews.

I am thrilled of a Lord's Day morning when I gather here with you. And do you know one of the things that thrill me? The first thing that thrills me is that I can gather to remember the Lord with you. The second thing that thrills me is that you're here, and we have a chance of sitting back and listening to brethren lead us in worship.

Oh, what a thrill that is. What a thrill that is. But the third thing that I always enjoy about Skyland, and did at Bristol, about Skyland and Bristol breaking of bread, is the moment we partake of the bread and the cup, Brother Dick comes forward, and have you noticed what he said? Have you noticed what he said? We'll continue our worship in the offering.

It's part of our worship. It's all part of our worship to communicate and do good, forget not. For with such sacrifice, God is well pleased.

Oh, we all love the previous verse. We all love the fact that as holy priests, we can offer our sacrifice of praise to God continually. Isn't that wonderful? As a holy priest, I offer my sacrifice of praise to God continually.

But never let us forget, it is not only the sacrifice of praise that's my priesthood. It is the communicating and doing good. That's part of my priesthood.

And so, brother, I want to ask myself a question. It is a very serious question. It's meant to be a very serious question.

And this is the question I asked myself this morning as I was preparing the notes for this morning's talk. This is the question I asked myself this morning. Ford, how much did you worship the Lord Sunday morning? No, no, no, no, no, no, please.

I'm not talking about my prayer. I'm talking about communicating and doing good. It's part of our worship.

I am confident today, and if my good friend Bass Manik were up here, I am certain he would say the same thing. Maybe not in the same way, but he'd say the same thing. That if we lifted our giving onto the plane of our priesthood, there never would be any need in the mission field or in the local service of God.

How much do we worship Him? And God will not forget it because it's done toward His name. His name. Now, let's see if we can find some principles.

Please, please, I am not suggesting that these are unbreakable principles. But let's see if we can see in the 16th chapter of Corinthians some principles. Principles of our giving.

I am going to suggest to you that on the first day of the week, and if that suggests anything to me, and I think it does to you, it shows that our giving should be a regular thing on the first day of the week. A regular thing. Now, please, I am not suggesting that there are not other times when we give.

Of course there are. But the need of man is not just seen on the Lord's day, is it? Oh, dear me, if I see a person move around and they're in need, I would seek to minister to them. But there is for the church, for the church.

When they had gathered, and they had gathered the first day of the week. And by the way, let me say it again. Isn't it interesting it was the first day of the week? I mean, that is the day when we do in a very special way collectively worship.

On the first day of the week when the disciples are gathered to break bread, is when we collectively worship. And isn't it good to be able to do that? Isn't it good to be able to do that? I have a habit, you know, of turning folk towards the second chapter of Matthew. Matthew 2 and 2. You remember the words of the wise man, Where is he that is born King of the Jews? For we've seen his star in the east, and we've come to worship.

I have a habit of sort of saying, here, oh, here are people, we have seen his star. And when we've seen his star, we make up that people, don't we? When he's revealed himself to us, he is a people. We've seen his star in the east, and we've come.

So there's not only a people, I have a habit of saying there's a place. We've come. You know, I meet these sort of folk to you.

They say, I can worship the Lord anywhere. I can worship the Lord on the golf course, you know. I can worship the Lord down on the beach.

Isn't it wonderful? They always say that. I never know them to do it. Do you? I've never walked across a golf course and seen a crowd of believers gathered around worshipping the Lord.

Never known of them. I suppose they do. They say they could.

Seems to me they're a bit like the drunkard. They can say, I can take it or leave it, but they always take it. I only know this, that nevertheless, please, there's a place.

We. They could have stayed in the country from which they came, but they didn't. We saw his star.

We come. There's a person. There's a place.

There's a people. I say, there's a purpose. We've come to worship.

Hallelujah. There's a person. We've come to worship him.

And in that light, on the first day of the week, when the disciples gathered to remember him and the breaking of bread, there was this, the collection for the saint. It was a regular thing, the first day. It seems to me an individual thing, for it says, let every one of you.

An individual thing. You have no right to tell me how much I must worship the Lord. I have no right to know.

But God knows. Not only a regular and individually, but proportionately, as God has prospered him. As God has prospered him.

It's the story, is it not, of the widow and her. Two mites. Please, not one mite.

She had two mites and she put them both in. It's the story, indeed, of those that had so much and threw it in so everyone could see. But God sees and he sees the proportion and hallelujah.

He always, in the Old Testament in worship, made provision for those that were poor and he does the same. And not only is it regularly and individually and proportionately, but it seems to me that as I look at this, the first day of the week, the day of remembrance is a day of habitual, prayerful, cheerful, for God love of the cheerful giver. Hear me.

And you and I today are stewards. We are stewards of our finances. I believe every man should provide for his wife and family.

Are you young people here listening? I want to talk to you like an old uncle for one minute. My Bible tells me, young man, if you're thinking of asking a girl to join you in life, my Bible tells me that if you provide not for your own, you're worse than an infidel. Don't you forget that.

You have a right before God to provide for your family. It isn't the government's right. It isn't the state's right.

It's your right to provide for your family. He'll help me do it. But let's start off with a right idea.

But let's remember this, that while I believe you have a right to provide for your family and a right to minister to their needs, each one of us have a responsibility to minister to the things of the Lord. We are stewards of what He has given us, because if we've got anything, it came from Him.

Audio: <https://sermonindex1.b-cdn.net/10/SID10428.mp3>

Source: <https://sermonindex.net/speakers/stan-ford/skyland-conference-1980-10-christian-stewardship/>

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