

# Week of Meetings 1986-02

by Stan Ford

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*The sermon explores the significance of the cross and the response of the crowd to Jesus' crucifixion, highlighting the themes of redemption, salvation, love, and mercy.*

**Duration:** 59:01

**Scripture:** Genesis 3:15, Psalm 22:18, Proverbs 8:30, Matthew 6:33, Matthew 27:1-2, Matthew 27:35

**Topics:** "The Cross", "Salvation"

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## Description

In this sermon, the preacher reflects on the scene of the crucifixion of Jesus on Calvary Hill. He highlights the presence of a curious crowd that had gathered to witness this event. The preacher emphasizes the profound significance of a crucified Christ, comparing it to a father sitting as a judge in a trial against his own son. He draws attention to the fact that Jesus, who was once seen performing miracles and walking on water, is now on the cross. The preacher concludes by urging the audience to reflect on what they see when they look at Jesus on the cross and invites them to invite Jesus into their hearts.

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## Transcript

Oh, I have found a lovely star that shines on high, Jesus' bright and morning star to me. In the night of sorrow he is ever nigh, He drives the dark and shadows nigh, Jesus, God of ages, Jesus, Rose of Sharon, Great thou art to me, Lily of Zerith, Of ten thousand to mine. Thank you very much.

I say, I can see we're quality tonight and not quantity. Thank you for coming anyway. I was given to understand after the morning service that it's your custom of a Lords' Day evening to have a ministry meeting, not a gospel service.

Well, you're going to have a change tonight. Ever since the morning gathering, a little phrase has been running through my mind, a phrase that was used this morning. And sitting down, they watched in there.

It's some 42 years since first I stepped out to serve the Lord. You can see I'm no longer a boy. And over the course of those years, I expect I've considered this text with men and women in many, many different lands.

And yet I haven't been able to get away from it today. And I've had to turn back to it. And I'd like to read, if I may please, those lovely verses in Matthew 27.

Matthew 27, if we may please. What a story it is. It's the center of the Christian faith.

And as we think of it, oh, may the Lord speak to every one of our hearts. And if by chance there's someone here tonight and you've never trusted the Lord, tonight's the night of your opportunity. And if you have trusted Him, brethren, isn't it good to get back to square one and see where it all began.

Matthew chapter 27, if we may please. And we will commence reading in the first verse. Matthew chapter 27 and verse 1. You know, it's jumped out of my Bible.

It never happens like that with you, does it? Ah, there we are. Matthew 27 and verse 1. When the morning was come, and the chief priests and elders of the people took counsel against Jesus to put Him to death, and when they had bound Him, they led Him away and delivered Him to Pontius Pilate. Further down in that same chapter, please.

Verse 22, And Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person.

See ye to it. Then answered all the people and said, His blood be on us and on our children. Then released Heber Abbas unto them, and when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers of the governor took Jesus into the common hall and gathered unto Him the whole band of soldiers. And they stripped Him and put on Him a scarlet robe. And when they had planted the crown of thorns, they put it upon His head and a reed in His right hand.

And they bowed the knee before Him and mocked Him, saying, Hail, King of the Jews! And they spit upon Him and took the reed and smote Him on the head. And after that they had mocked Him, they took the robe off from Him and put His own raiment on Him and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name.

Him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say a place of a skull, they gave Him vinegar to drink mingled with gall. And when He had tasted thereof, He would not drink.

And they crucified Him and parted His garments, casting lots, that it might be fulfilled which was spoken by the prophet. They parted My garments among them and upon My vesture did they cast lots. And sitting down, they watched Him there and set up over His head His acquisition written, This is Jesus, the King of the Jews.

Then were there two thieves crucified with Him, one on the right hand and the other on the left. May the Lord add His blessing to this majestic, solemn yet majestic portion of His own precious Word. And now it's your turn to iron books and I'm going to ask you to sing my favorite hymn.

You know, I can only have this hymn sung when I come to America. Or maybe when I go to Australia they sing it there as well. But in my own country, strange as it may seem, I don't know a book that sings.

I've almost pleaded with some publishers to put it in, but it's never gone in. Of course, my voice never did count for much. But there it is.

Number 66. Number 66. Will that be all right, Miss? Number 66? Yes, it will be fine.

You'll do very well. Well, you'll do very well. Oh, lead me to the man who died.

You know, I don't think there's a place I visit or have visited over the years I've been coming to see you where before long I've not asked, Now, what's the difference between services in England and in America? Well, there isn't any. And the most marked difference of all is that you never stand to sing. And we never think of sitting and singing.

So you're going to England without a passport. You'll stand and sing. Thank you.

You'll stand and sing. Thank you. Oh, lead me to the man who died.

For the nation is ready to speak their truth. Amen. Thank you.

You know, I'm always reminding folk and I know I've said it in time but this hymn, as you know, was written by Alfred Mace. You know, it crosses my mind there may be some folk here tonight who once heard Alfred Mace preach. Is there any of them? None of you? All of you have been converted during the last few years, eh? Well, therefore, do you know Alfred Mace was a great man, a man of God.

Alfred Mace was the son of Jeremy and Jeremy was the heavyweight champion of the world in the days of bare-knuckle fighting. He was the last heavyweight champion of the world who fought with bare knuckles. He won the championship after fighting 85 rounds.

Jeremy was a gypsy boy. And I remember a few years ago taking a whole crowd of young people to a place called Cromer on the east coast of England for a fortnight holiday. I beg your pardon, two weeks.

A fortnight. I marvelled at what you folks have done with my language. But there we are.

Do you know, on the Saturday they were returning home. So on the Friday they went down to the city of Norwich to do a little shopping, you know. And afterwards I said to the bus drivers I want you to follow me.

And we went down to a little cottage about four or five miles outside of Norwich. Just a little thatched cottage. And all this crowded young folk filed ahead of the buses.

And I said I want you to read something. And I pointed to a little brass plaque about the size of one of those building blocks. And on it he said in this cottage was born in the year 1800 and whatever it was Jem Mace.

Heavyweight champion of the world. And as far as I know and I know a little about these things, but as far as I know that is the only memorial anywhere in the world to the greatest fighter the world's ever seen. When he was fourteen years of age Jem Mace boy was taken to some tent services and heard the gospel and trusted Jesus Christ and eventually became one of the greatest preachers that we ever had amongst us.

And Alfred Mace wrote that in. And all over the world this morning I have a feeling there have been thousands of people as they gathered around the table saying oh lead me to the man who died to all God's nature glorified descending to the depths of woe and for us vanquished every first. I don't know about you but as far as I'm concerned when I think of the two a father and a son I would much rather at the end of my days they didn't leave a brass plaque on a wall that I left God's people to sing about Jesus.

Or isn't friend? Pray that tonight the Lord will lead us to him sir. I'm no singer as you know I just happen to go sometimes. But I stood by the side of Alfred Mace's grave away in Victoria in Vancouver and I didn't care who else was in the cemetery I just stood there and sang that hymn for I wanted hope to realize there's only one man to whom we can die.

Tonight I've chosen as you know as my text the glorious words of Matthew 27. But before we consider it may we ask God's blessing. Oh God and Father what more can we say than that which we have said in song that which we have re-echoed again and again in thy mercy lead us to that man who has glorified thee and is waiting to save sinners.

For we ask it in his name. Amen. Amen.

And sitting down they watched him there. Oh what a tremendous verse it is. What a tremendous verse.

Do you know it seems to have jumped out of my Bible again? Ah there it is. And sitting down they watched him there. It's necessary for me tonight to remind you of the divisions of this simple text.

They stand out as the simplest can understand and the most learned can pry. For I want you with me this evening to think just a little, first of all, of a curious crowd or how curious they were. They had gathered from all around.

I have little doubt there were some from over the borders of the land but they had gathered to a scene on Calvary's hill and sitting down they watched him. What was it that drew them to that scene? How curious they were. But as I look at the text I see not only a curious crowd, they watched him.

But when I gaze at the text I see a crucified Christ. Sitting down they watched him. They watched him.

Oh the wonder of it all. There are many people they could have looked at. The high priest was there with his ceremonial robes.

The soldiers were there that represented the power of Rome and what people don't admire soldiers as they march by. There were folk from all walks and all kinds of life. Yet there was one person who claimed their attention.

They watched him. But if in this text I find a curious crowd and if I find a crucified Christ in this text I see a cursed cross. A cursed cross.

Sitting down they watched him. There. There.

Was it that the apostle who in later years could borrow a verse from the Old Testament and when he wrote to the church at Galatia said Cursed is everyone that hangeth on a tree. A curious crowd sitting down they watched him. I've already suggested that there were people from all walks of life there.

Let's think for a moment of what the scripture says. We are told that there were soldiers there. Verse 27 leaves us in no doubt of that fact that there were soldiers there and they were associated with that cross.

All around us in the day in which we are living we are hearing of the might and power of armies. Some soldiers were guerrilla fighters. Some soldiers were marching in recognized and trained armies.

But we are living in a world where the might of man is being expressed in its armies. And here we see associated with the cross those who represent the might of the world and they gaze at hell. But when I read this chapter I see that not only are there soldiers there, but there are chief priests there.

For verse 41 tells us he was mocked by the elders and by the scribes. Whoever would associate the death of Jesus Christ with the religious leaders of its day? Still in the schools of my country religious instruction is a compulsory subject. Under law it must be taught in the school.

But in 1946 they brought out a new act which said that while it must be taught they couldn't compare a teacher and a teacher. In other words if a person said I don't believe it, they couldn't compare him to teaching. But it had to be taught.

So it has opened up a way for almost a new company of educationalists, religious Christian educationalists to come in. And there are many schools where one person does all, right through the school, does all the religious instruction. But when I was a boy at school, and you will appreciate that it was many years ago.

When I was a boy at school I remember sitting in the class I often hear teachers complain to death. Between you and me, don't tell them, will you? They don't know they're alone. When I was a lad there were 50 lads in the class.

You imagine 50 like me to teach. But nevertheless I can see this man who was our teacher. First time we moved up into this new class.

First religious instruction. He said, boys I want you to understand that I've got to teach this religious education. I want you to know I don't believe it.

Do you know of all the years at school he's the only man I ever remember. And one thing I remember him above all else for. He took to us and said You've got to learn the words of the poet.

Can't he remember who the poet was? But there was a lot of parrots we had to learn by heart. Lastly, against the evening sky three crosses drove down Calvary two to rebels and then to death one for a peasant on Nazareth. And the men who condemned him to suffer thus were men who believed in God like us.

Oh my friend I thought the devil was having a good time at least he thought he was. But even today I remember what that master taught us about the thing he didn't believe. And the tragedy is what he taught us was true.

The men who condemned him to suffer thus were men who believed in God like us. What an awful thing. But there at the front of the cross were the high priests the scribes the rulers of the people.

Just because a person says Lord, Lord Jesus said it's not everyone who says Lord, Lord who will enter the kingdom. But will you notice there were not only soldiers there and there were not only religious leaders there but will you notice that there were thieves there. Verse 44 speaking of those thieves says they cast the same into his teeth.

Oh you look at me and say just a moment Mr. Preacher that's a little bit insulting isn't it? To invite me to come to a service and then look at me and say that you are represented by those thieves. Well maybe it

sounds so it's not meant so but could I ask you something? Would you mind? Friends whose hands are these? Whose arms are these? Whose lips are these? Whose feet are these? Whose ears are these? Whose mouth is this? I tell you who they belong to. They belong to God by the right of creation.

He made them and by the right of creation they're His. Have I ever used these hands to do things God wouldn't have me do? Oh God you know I have. Have I used these lips to say things God wouldn't have me say? Oh God you know I have.

These feet to take me to places God wouldn't have me go? Oh God you know I have. This heart to love things God wouldn't have me love? These ears to listen to things God wouldn't have me listen to? Oh God you know I have. And could I suggest that we are thieves alongside the Lord? We've taken the thing that belongs to Him and we've used it for ourselves.

Thieves. So maybe we are represented by those thieves. Soldiers Religious leaders Thieves Women Oh they were there.

Verse 55 tells us that were women at that cross. I wonder why they were there. All you say but things were a little cruder in those days.

That's no answer. I often wonder why those women were there. We never had any sisters in my family.

And my mother used to teach us when we were little boys, if there's anything you do you respect a girl. I trust that still has remained with me after all these years and after mother's letters for a long while. And when I think of these women gathering to a place where they can gaze upon one spike to a cross, hanging naked for all eyes to see him, with a crown of thorns on a brow that covers a face that couldn't be recognized as the face of a man.

I wonder why they were there. Yes sisters, madam, you will permit me to say it isn't every girl, it's not every woman who walks righteously in this scene is it? Is it not true of us all whether we be men or women? We've all sinned and come short of the glory of God. And the greatest tragedy of this sort is maybe tucked away in the gospel of Luke, where we're told there were children there.

As Jesus on his way to be nailed to the cross said to the women, weep not for me, but for yourselves and your children. Fancy taking children to a scene like that. And yet, and yet, I don't know what it's like in your country really.

And the only schools they've permitted me to speak at have been Christian schools. And I know this, there's hardly a week passes by in my own country when I'm not speaking in a school. And sometimes as I walk across the yard to a crowd of boys and girls, I hear the most appalling language.

I wonder why it is we have forgotten even in evangelical service, I wonder why it is we've forgotten to teach the ten commands. One of them says thou shalt not take the name of the Lord thy God in vain. And yet, and yet, these soldiers, these religious leaders, I say these thieves, these women, these children were so curious that there they were at the cross.

What a curious crowd. But our text tells us not only of a curious crowd, it tells us of a crucified Christ. Sitting down they watched Him.

Him? Who is this person who is referred to as Him? Who is He? Sitting down they watched Him. Does the context of the story tell us who He was? It leaves us in no doubt, does it? Verse 37 says it was Jesus. It was Jesus.

And then as we go down that chapter and we come to the words of verse 43, we find He's the Son of God. You are studying, I believe, of the Lord's Day evening. You are studying the epistles of the Hebrews.

And while I believe from what we've gathered this morning, you're in chapter 8. May I take you back to chapter 4 for a moment? You remember what chapter 4 does? It brings before us the One who's our face. The One that we are bidden to come to with boldness. Do you remember what it said of Him? It said He was Jesus, the Son of God.

Jesus, the Son of God. That's His name! It tells us about His nature. He did no sin.

But hallelujah, it tells us of His nearness. That we can draw nigh unto Him. And as you look at Him, all the wonder of it all.

Jesus. They shall call His name Jesus, for He shall save His people from their sin. The Saviour.

The name angelic beings chanted. The name that came from glory itself. Hallelujah.

The Son of God. We are back where we were this morning, aren't we? As our dear brother read to us the 8th chapter of Proverbs. And we pay these appreciation to the face of the One who was brought up with Him and was daily His delight.

All the wonder of it. The Son of God. I thank God that God's Son came into the sea.

Down from His glory. Ever-living story. My Lord and Saviour came and Jesus was His name.

We gazed at Him. That's who He is, Jesus. The Son of God.

They watched Him. But if there's a curious crowd, and if indeed there's a crucified Christ, there's a cursed cross, sitting down they watched Him there. There.

Oh, how many times have you done what I have done? You've sat down and maybe opened your Bible and you've taken your notebook and you've scribbled down as you have pondered and read the many places in which Jesus was found. I say, if He's the Son of God, if He's the Saviour, where do you expect to see Saviours? Where do you expect to see them? You expect to see Saviours where people are in danger. Was Jesus ever there? Well, come with me for a moment to the... Come with me for a moment to that scene when stepping from the boat, Peter began to walk upon the water and beginning to sing.

Beginning to sing he cried, Lord save me! Lord save me! Was He there? Oh, hallelujah, He was there. As He stretched forth His hand and He saved Him. He saved Him.

Oh, they'd seen Him walking on the water to rescue a Peter but they'd never seen Him there before. He's not now walking on the water but all the waves and bellows of God's wrath are passing over Him. He's under the water now.

Jesus, the Son of God. I say, they gazed and as they gazed at that cross they saw written in letters of Greek and Latin and Hebrew. In the letters of control Roman, Latin.

In the letters of the covenant in Hebrew. In the letters of culture in Greek. They saw the words, Jesus the Son of God.

No! Jesus, the King of the Jews. Where do you expect to see kings? I know in your country you don't have a king but I know where you would expect to see a king. You would expect to see a king sitting on a throne.

Was Jesus ever on a throne? If He's the king, was there a time when He was ever on the throne? Come with me back into the sixth chapter of Isaiah and please remember this. Please remember this. The twelfth chapter of John tells us that the one that was on that throne was none other than Jesus, the Son of God.

For in the year that King Josiah died, says the sixth chapter of Isaiah I saw also the Lord sitting upon a throne hollowness it up. And on the throne were the very seraphims chanted, Holy, Holy, Holy is the Lord of hosts. Thank God He was on a throne.

But He's not on a throne now. He's on a cross. They watched Him not on a throne although He bears a crown.

It's a crown of thorns. Sitting down they watched Him there, there. I said He was Jesus.

I said He was the King of the Jews. I said He was the Son of God. Tell me, where do you expect to see a son? Where do you expect to see a son? Oh, I say the greatest joy that can come to a father is to have his boy by his side.

Was Jesus ever by the side of the father? Well, let me do it again to re-emphasize it. Quote to you the words of the 8th of Proverbs that our brother read to us this morning. He was as one brought up with Him and He was daily His delight.

But He's not now on the cross. Well, He's not now on the throne. He's not now walking the water.

He's not now indeed where they had seen Him. He's on the cross. Sitting down they watched Him there.

A curious crowd. A crucified Christ. A cursed cross.

But as they sat down and watched Him there, what did they see? Now this is the whole crucial point of what I want to share with you tonight. For I want to ask you a question. And the question is simply this.

What did you see when you opened your Bible and read the story of Calvary? What did you see? Sitting down they watched Him there. I'll tell you what they saw. As sitting down they watched Him there, they gazed into His face.

They saw the Scripture fulfilled. As they sat and watched Him they saw the Saviour forsaken. But oh, hallelujah.

They saw the sinner forgiven. They saw the Scripture fulfilled. Oh, the wonder of it all.

Verse 35 says, that it might be fulfilled which was spoken by the prophet. They parted my garments among them and for my vesture they cast lots. Isn't it tremendous? The world they led Him away and crucified Him.

They were but fulfilling the Scripture. Have you ever, oh of course you have. Of course you have.

You've pondered with me so many a time. The first promise God ever gave to man. He said there'll come a day when the seed of the woman will bruise the serpent's head.

But the serpent will bruise His head. Now please, that statement, that promise was given before anyone had ever died. Cain had never murdered his brother.

David had never left this dark ugly mark on this seed. But God said the seed of the woman would bruise the serpent's head. The death blow.

But in bruising the serpent's head He would bruise his heel. And I wonder why I should question. Can you think of any other way that a person could be put to death when it would be absolutely essential that his heel would be bruised apart from crucifixion? Storm a man to death.

You won't necessarily bruise his heel. Draw a spear into him. You won't bruise his heel.

Club him. You won't bruise his heel. Make it modern.

Durst him. Electrocute him. Claim him.

You won't bruise his heel. But if you take a man and crucify him you can't crucify him without bruising his heel. Do you hear the dull blow of the hammer swung low? Then may my Lord have absolute impossibility to grind there also a man's feet without bruising his heel.

God said bruise his heel. And we read that the Scripture might be fulfilled. If you care when you get home, if you care to take your Bible and read the 27th chapter of Matthew you will find that there are eight fulfillments eight in one chapter of the 22nd Psalm.

You'll find it all written in the 22nd Psalm and you'll see its fulfillment in the 27th. They saw the Scripture fulfilled. Listen my friends.

When Jesus Christ died He did not die the death of the martyr. He gave his life for a ransom for many. But they saw not only the Scripture fulfilled but they saw the Savior forsaken.

Oh, here's a depth that passes human comprehension. They saw the Savior forsaken. Harken to the cry of our blessed Lord.

My God! My God! Why hast Thou forsaken me? But please remember there was no cry of complaint. No cry of will you please finish the Scripture? The Scripture does not finish where our New Testament finishes. The Scripture says My God! My God! Why hast Thou forsaken me? But Thou art holy O Thou who inhabitest the places of Israel.

Oh, no cry of complaint forsaken of God please! Please! You may think it is but a narrow point but it's not. He was never forsaken of his heart. Father and Son went together as was forsaken of God.

Oh, one God. Never illustrated in the simplest way. Imagine with me for a moment, you will need an imagination, but imagine with me for a moment that a young man is arrested for murder.

A dark, tragic murder. And it's noise abroad that that young man is a judge of the High Court. I don't know what would happen in your country, of course in my country it would not be allowed, but in some countries it's allowed.

But that young man stands on trial for his life and sitting there on the bench as judge is his own father. And his father listens to everything that can be said against him and everything that can be said for him. And twelve men, good and true, find him guilty.

That father places upon his head a blank skull cap and looking down at him says in the awful words you will be taken to a place of execution and hung by your neck until your death. May I ask you something? Can't you see the tears running down father's head? Can't you hear the father his voice? Listen. Father looks into the face of his son.

Never will father and son be closer! Never could a judge and a prisoner be further away. The father went with the son and father and son went together. But as judge, righteous, holy judge, God just seen.

And he cries, my God, why hast thou forsaken me? To you, hallelujah, for me, for me. They saw the scripture fulfilled. They saw the Saviour forsaken.

But, oh, hallelujah, they saw the sinner forgiven. It's the Gospel of Luke that tells the wondrous story. Tells of one who turned his aching head and cried, Lord, remember me when thou comest into thine? And Jesus said, Today thou shalt be with me in paradise forgiven.

Oh, mercies flowing like a river. Millions there have been supplied. Spirit flows as fresh as ever from the Saviour's ribbons lined.

There's grace bottomless as the sea. Grace flowing from heaven. Grace enough for eternity.

Grace enough for me. Oh, there's mercy within the Lord that he might be healed. They saw the sinner forgiven.

How come? How was it that this sinner was forgiven? Well, he took his place as a sinner, did he not? He said in words to the other thief dying with him, Do we not receive the due reward of our deeds? My Bible tells me if we confess our sin, he's faithful and just to forgive us our sin and cleanse us from all unrighteousness. Friend, if you're not saved, the only possible way for you to be saved is first to acknowledge you need to be saved. That you're a sinner.

And after acknowledging his sin, he acknowledged the sinlessness of Christ. But this man has done nothing amiss. Oh, what truth is open before us! That if there's one dying on a cross who's never sinned, who's done nothing amiss, then we've got to ask why is he dying? For the wages of sin is death! And if he never sinned, why is he dying? I know why he died.

For as I gazed at that cross, I realized there's no sin in him, but there's mountains of sin upon him. Peter says he took my sin in his own body to betray. He acknowledged his sin.

He acknowledged the sinlessness of the Christ. And in doing so acknowledged that he was Lord! Lord! Lord! And he did what the Bible tells us right from the beginning. He called on the name of the Lord.

I love that sermon of Peter, don't you? On the day of Pentecost? What a sermon! I say, what a difference, isn't it? When Moses gave the law, the Scripture says that 3,000 people were slain. That's what happened when God gave the law! When God gave His Spirit, there were 3,000 people saved. Oh, what a difference! What a difference! And my friend, the difference is that the one who hung on Calvary's cross made it possible that those who have not kept the law might be justified.

Might be forgiven. Might be justified. Lord, they made their cry.

And on the day of Pentecost, will you please remember Peter's great text? His text is contained in the Apostle Romans. And it simply says, Whosoever shall call on the name of the Lord, shall be saved. That was his text on the day of Pentecost.

The thief on the cross. Whosoever shall call on the name, Lord! Remember me. My Bible says that no man calleth Jesus Lord, but by the Spirit.

Lord! Remember me when thou comest into my kingdom. And what an answer. Today.

Hello. I'm always telling folks, you know, that I believe in instantaneous conversion. Can I repeat that? I believe in instantaneous conversion.

I believe in the conversion of little Zacchaeus, don't you? Jesus looked at him and said, This day his salvation comes at his house. Not next week, this day. You know, I like to tell the story of the Salvation Army man that stood at the street corner with a band of the Salvation Army beating his drum.

And the officer said, Stan, will you give a word of testimony? And he leaned on his drum and said, Last night I was beating my wife. Tonight I am beating the drum. That's the sort of salvation I believe in.

I believe in a salvation that will make a cursed husband into a loving husband, and not take a month to do it. I believe in a conversion that will make a dishonest man honest, and not take a month to do it. I believe in a conversion that will flame up fire instantaneously.

Today thou shalt be with me. In paradox he ascended. He ascended.

They saw the sinner forgiven. For the wonder of it is this, that I believe in the forgiveness of sins. I believe that through this man is preached unto you the forgiveness of sins.

Sitting down, that curious crowd watched that crucified Christ there on that cursed cross. They saw the Scripture fulfilled. They saw the Saviour forsaken.

They saw the sinner forgiven. And that forgiveness can be ours. And brethren, sisters, you who know that forgiveness, why is it we get so unexcited about it? Why is it that we sit back and we say we enjoy it, and act as though it was a weight on our shoulders? Oh, that you and I might be up and doing something for Jesus Christ.

If by chance there's someone here and you've never trusted that same man, won't you trust him tonight? Won't you gaze upon him tonight? Oh, please God, if you will, I'll sit him down. We watch him there. Before the service, I asked, I would be in it, but it would be alright if you sang it in it.

And I'd forgotten what the number was. What was the song? Let Jesus come into your heart. You know, when you're as old as me, you'll forget my name.

Now, please, someone will help us. You're tired of your sin? Let Jesus come into your heart. Three hundred and fifty-three.

You know, I'm glad you're here. That's why I am. Three hundred and fifty- three.

If you're tired of the load of your sin, let Jesus come into your heart. If you desire a new life to begin, let Jesus come into your heart. Just now your dancing is devoid.

Just now, reject him no more. Just now, swing open the door. Let Jesus come in to your heart.

Three hundred and fifty-three. If you are tired of the load of your sin, let Jesus come into your heart. If you desire a new life

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