

# Bristol Conference 1973-01 the Lord Jesus Christ

by Stan Ford

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*The sermon explores the multifaceted roles of Jesus Christ as our High Priest, Savior, and brother, encouraging believers to approach God with confidence.*

**Duration:** 40:46

**Scripture:** Matthew 6:33, Acts 1:1-3, Hebrews 1:1-2, Hebrews 2:7, Hebrews 2:10, Hebrews 3:3, Hebrews 4:14

**Topics:** "Jesus Christ", "Salvation Theology"

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## Description

In this sermon, the preacher emphasizes that God's ultimate subject is His Son, Jesus Christ. The sermon is based on the book of Hebrews, particularly focusing on chapter 3 and chapter 4. The preacher highlights Jesus as the vocal expression of God's force, the vested inheritor of God's universe, and the superior one who is counted worthy of more glory than Moses. The sermon also mentions Jesus as the apostle and high priest, emphasizing his role in salvation and bringing many sons to glory. The sermon concludes by referencing Acts chapter 1 and Hebrews chapter 4, emphasizing Jesus' teachings and his role in the kingdom of God.

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## Transcript

He can make a gentleman of you, and make a man of God of you. It was Alfred Mason who wrote the words that we found. You'll never guess what I'm going to read tonight.

Acts chapter 1. Acts chapter 1. A former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen. To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And then, if we may please, we'll return into the fourth chapter of the epistle to the Hebrews.

Hebrews chapter 4, if you will please. We will read the closing verses of that very wonderful chapter. Verse 14, Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not an High Priest which is not in touch with the feeling of our infirmities, but was in all points kept it like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. The Lord will add his blessing, I'm sure, upon the reading of his own precious word.

Those of you that have been with us night by night, and day by day, will remember that we have been considering together a little of the opening verse. We have realized that in this very wonderful book of the early church. But ere he records the history of the early church, he leaves on record, we saw something of the glory of his resurrection.

And you remember yesterday, we went with him, we saw him as our great High Priest. It makes the most interesting study, although tonight it is not on my heart, for I don't think I will have time so to do. It makes the most interesting study to see that everything that Jesus did amongst men on earth, he is continuing to do as our great High Priest and our Advocate in glory today.

We praise God for this. We are glad that the Savior they nailed upon a cross, the Savior they put into a tomb, the Savior they conquered, is still available. I wonder if I may remind you a little of the general background of this, as we have been thinking together of the life of the Lord and the death of the Lord.

I wonder if I may remind you that in the first chapter, chapter 3 and 4 and of course in many other chapters, we have Christ brought before us with his divine titles and his glorious office. We see him first of course as the Son of God. And this is where it is bound to start.

If in glory today there is a man and he bears the marks of Christ, he is the epistle, the only epistle, that begins with the very name of God, who in sundered times and in diverse manners, I wonder if I may just remind you of some of the things that we see in chapter 1. You will forgive me for being as simple even as this, but I think it does us good to re-echo the things that are in chapter 1. In chapter 1, we see God speaking about his Son. God, who in sundered times and in diverse manners, let's walk Thaddaeus' road together again. Let's hear those men, he speaks unto them, he was speaking about his Son.

Come with me afresh. Why are we here today? For it is one of the end words among students. We hear today about Jesus Christ.

He didn't speak to the world. We see God speaking in his Son. For God, who in sundered times and in diverse manners, spake in times past, who appears, oh, hallelujah.

Never let us forget this, brethren, sisters, that if we listen, the only message, when I look at Jesus Christ, you see God speaking in his Son. For now you see your hero in his Son. Oh, do you know sometimes what? His God.

His God. It is the great God. God begins from verse 2 right through verse 3 to tell us of his blessed, his glorious time.

You young men who seek to say a word for the Savior, you read it and read it and commit it to heart, and you'll find the greatest of all truths. I believe it was Dr. Rawls, I try not to quote someone without mentioning their name, but I believe it was Dr. Rawls who once said of this glorious seven-point sermon that God preaches on his Son, that first of all he speaks of Christ as the vocal expression of God's thoughts, as the vested inheritor of God's universe, as the veritable center of God's universe as well, as the visible presentation of God's person, as the vital expression of God's power, as the vicarious sacrifice

of God's providing, as the victorious vindicator of God's plans. Oh, if there is not enough in Christ in these verses, or these words, but praise God it shall not be.

I want to be as though I want to feast on what God feasts on. And I want to enjoy what God enjoys. I want to praise God.

But if first of all we see God speaking about his Son, and then we see God speaking in his Son, we hear God. It isn't often enough. You see there were so many.

Is he not just the name? If you ask any Jehovah's Witness who Christ was, and they will tell you he was but Michael the Archangel. And there were many folk in that day who said similar things. They dared to say that almost everything you could say about him.

But I have a God. Each of the angels said he is. But the first chapter of Hebrews is not over.

Oh how many times. Oh God. It's forever and ever.

Except for in righteousness. Oh how we see God speaking about, and in, and on, and for, and to his Son. For the whole of the first of Hebrews says, This is the one who lives in glory for you.

And let us forget if we see him in chapter one. For this I will. So glad that God became.

And we beheld his glory, the glory of the only begotten. Surely our hearts, surely our hearts are thrilled. As in almost every verse, there is something said about him, that associates him with men and women like you and I. Oh bless God he is identified.

Thank God he was a man like you. Yet perfect man. As you look at this second chapter, you will notice how he is brought before us as a messenger.

Oh what a messenger. Therefore we ought to give the more earnest heed to the things which we have heard. Lest at any time we should let them slip.

For if the words spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape? So great salvation, Harkon, which, which at the first began to be spoken by the Lord. Oh hear the messenger speaking. The man he moved amongst us, and he brought the message, and would you notice he is not only a messenger who speaks, but he is a man who conquers.

Verse nine. But we see Jesus. Oh Mr. Kell brought this before us in such a wonderful fashion just the other day.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour. But he is a man who is conquered. We see Jesus.

Oh no, it does not say we see the Son of God. It does not say that we see the Christ of God. But we see Him in the name of Jesus.

For he is not only a messenger who comes from heaven who speaks. He is not only a man who conquers. But again, verse nine, he is a Saviour who dies for the suffering of boy, the suffering of death.

We wend our way of prayer. But as much as mortal man can pray. But oh bless God a Saviour who dies.

But you will notice in this second chapter, he is not only a messenger, he is not only a man, he is not only a Saviour, but glory to his name. Verse ten. He is a captain.

He is a captain. For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation, perfect through suffering. Oh blessed be his name.

He is a captain that leads. The captain of our salvation. Never let us forget him.

Let us keep this in mind. For in a moment we are going to draw a sword. We are going to see a messenger.

We are going to see a man. We are going to see a Saviour. We are going to see the captain of our salvation.

But would you notice again, he is a brother. Who is not ashamed. Verse eleven.

Oh what a verse. What a verse. For both he that sanctifies us and they who are sanctified are all one.

For which cause he is not ashamed to call us brother. A brother. Oh please, please.

I would never call Jesus. He is my Lord. He is my Saviour.

I would take the shoes for my feet. Oh the mercy. Yea am I not ashamed.

But he is more than this. Oh Mr. Choir Master, are you noticing this? The Saviour please. The Saviour.

Verse thirteen. I am sorry. Verse twelve.

He is a singer. And he is a singer who praises God. Saying, I will declare thy name unto my brethren.

Praise unto thee. Isn't it wonderful to realize that what a force of force. Oh brethren, sisters, what a wonderful thing it is to sing the praise of the Lord.

What a glorious thing to know that he who let this be his name he has repaid. In a song. In a song.

For he is not only a messenger and a conqueror. He is not only a saviour and a captain. He is not only a brother and a singer.

Verse thirteen. Oh what words. And again I will put my trust in him.

And again behold our children. I am the children which God hath given. Oh the love.

No wonder I said. No wonder I. And he is still not finished. Verse fourteen goes on and tells us that he is a victor who leads a great host in conquest.

Oh what glorious words. Verse fourteen. For as much then as the children are partakers he also himself likewise took part of the same that through death he might destroy him that hath the power of death that is the devil and deliver them.

And deliver them who through fear of death were all their lifetime subject to bondage. Oh what a man. You see.

He is the son of God. He is the son of man in chapter two. But in chapter three.

In chapter three we have him force before us in his divine titles and surely in his divine offices. Hearken to the words of chapter three. Wherefore holy brethren.

Partakers of the heavenly calling. Consider. Earnestly gaze upon.

Consider the apostle and high priest of our profession Christ Jesus. It is not necessary for me to remind you. You teach your son this for Christ.

Isn't it wonderful that he. He is not any particular. Now Peter was the apostle for the Jews.

He is the apostle. The apostle. He is the messenger from heaven.

But he is not only an apostle. But he is the high priest of our profession. Christ.

Christ Jesus. You will notice how indeed the wondrous things are brought before him. Or brought before us.

I wonder if I may. Just for the sake of some of you young men who are seeking to say a word for the Lord Jesus. Could I suggest a little.

As long as you will use it. If ever I say anything I hope you will pass it on to someone else. I don't mind tomorrow if you stand up and preach.

And I rejoice. Here he is. The superior one.

Counted worthy of more glory than Moses. The superior one. Verse 3. Verse 9 of the second chapter.

The French one. Made a little lower than the angels. The saving one.

Chapter 2. Verse 2. So great salvation. The sustaining one. Chapter 2. Verse 10.

Bringing many sons to glory. Isn't it wonderful. Isn't it wonderful to consider someone Someone blessed be His name.

Who is superior. Who is sent. Who is saving.

And glory to His name is sustaining. He is the apostle. But He is the high priest.

The high priest. Oh glory to God for this. But we turn over into chapter 4. And we read afresh those words with which we started.

Verse 15 or verse 14. Seeing then that we have a great high priest. That is passed into the heavens.

Jesus the Son of God. Let us hold fast our profession. For we have not an high priest.

Which cannot be touched with the feeling of our infirmities. But was in all points tempted. Like as we are yet without sin.

Now I want us just to pass a comment here. It's going to be a very brief one for my time is almost gone. And I want to pass a comment here.

I have been asked on a number of occasions. Mr. Ford. Could Jesus Christ have sinned? Now I know He didn't sin.

The Bible says He didn't sin. But could He have sinned? Now if He couldn't have sinned. Then what is sin? Now let me say this very clearly.

That Jesus Christ was God the Son. He was never less than God. Philippians 2 dares to say.

If I drink that water. I can empty the glass that I drink. Jesus laid aside.

Oh you say then His temptation was not real. Not real? What do you mean? Some little while ago. While we were in Africa.

A dear brother and me. We saw it as it was played. Made into a. And then we came.

Having tossed it through one fire. And in that second fire. It went through all.

It was the same heat. So intense. So tremendous.

The heat shone upon it. And it melted and made it run. To purify it.

It went through that fire to quench it. There was something in it. But the fire was as intense.

The heat was as great. It still melted. But it didn't go.

The Holy Son of God. And all the temptation of it. Nothing in Him to answer.

To purify Him. The devil said we know who they are. Sisters here this evening.

And aged brethren. You take those brethren and sisters. With all the filthy storm.

One moment at that time. Do you think for one moment. That that sweat.

That you go to that brother and sister. To see whether the temptation has been real or not. I did.

The glory to His name. He was the sinless Father. What a high priest.

Let me say this. I should have finished four minutes ago. Let me say this.

That when I look at this verse. And I remember this place. The Son of God.

And yet the Son of Man. The only man in the bodily form in heaven today. The man that bears the marks of Calvary.

A crucified man in heaven. And when I think of Him. As I said yesterday.

After the order of Melchizedek. When I hear the statement of this fourth chapter. And I ask myself the question.

Who are the people that can come. And I hear the answer. Let us.

Let us. For we are those that can come. Dare I say the rich and the ragged.

The favored and the forgotten. The humble and the haughty. If they have been born and dead.

Are you in a fight? Would you notice who are to come? Let us come. Would you notice how? Come boldly. Oh don't let's be timid in coming to this one.

Let's remember He ever led us to make. Let us come boldly. But you say who are to come.

And I say boldly. And you say. Strong feelings.

Oh my brother. My sister. I know not what you are passing through.

I only know. And that blessed Savior says. Let us come boldly to the throne of grace.

But you say who are to come. And I say us. And you say.

How are we to come. And I say boldly. And you ever say.

When are we to come. And I say. In time of need.

But then the greatest question of all. Why are we to come. Harken.

That we might find grace. That we might find grace to help. In time.

Of need. Ah but more than that. That we might obtain mercy.

And find grace to help in time of need. You see. Can't take any time to talk about it.

But Jesus is not only. If we sin we have an advocate. He deals with our.

Sometimes Lord's day morning. He's the most eloquent of these brethren. The most well taught of these brethren.

They still need the work of the high priest. Remember this. He's there.

For us. Dare I say it again. Oh lead me.

To the man who died. To all God's nature. Sending to the.

For us.

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