

Bristol Conference 1973-06 the Lord Jesus Christ

by Stan Ford

The sermon emphasizes the superiority of Christ over the Old Testament priests and the importance of holding fast to the faith, highlighting his roles as the Son of God, the Son of Man, the Apostle, and the High Priest.

Duration: 38:44

Scripture: Acts 1:1-3, Hebrews 1:1-2, Hebrews 2:2, Hebrews 2:7, Hebrews 2:10, Hebrews 3:3, Hebrews 4:14

Topics: "Christology", "Redemption"

Description

In this sermon, the preacher reflects on the nature of Jesus Christ as both the Son of God and the Son of Man. He emphasizes that anyone can come to Jesus, regardless of their social status or background, as long as they have faith in the blood of the lamb. The preacher quotes Dr. Vole, who describes Jesus as the vocal expression of God's hope, the inheritor of God's universe, and the center of God's plan. The sermon also highlights Jesus as a messenger, a conqueror, a savior, a captain, and a parent, showing his love and compassion for those he has redeemed. Additionally, the preacher references Hebrews 2:1-3 and 2:9-14 to support his points about Jesus' role and significance.

Transcript

The former treaties 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 truths, being seen of them for today, and speaking of the things pertaining to the kingdom of God. Then, if we may please, we'll return into the fourth chapter of the epistle to the Hebrews. Hebrews chapter four, if you will please, we will read the closing verses of that very wonderful chapter.

Verse fourteen, 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 infirmity, but was in all points tested 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 have his blessing, I'm sure, upon the reading of his own precious words.

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 verses of the Acts of the Apostles. We have realized that in this

very wonderful book, Dr. Luke, as a profound historian, is going to bring before us the history of the early church. But ere he records the history of the early church, he leaves on record something of the great principles of the Christian faith.

We saw something of the holiness of the Lord. We saw something of the wonder of his cross. We considered together something of the glory of his resurrection.

Do you remember yesterday, we went with him into Dwarf to have a look into glory, and we saw this one who moved amongst men. 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're glad that the Savior they knelt upon at cross, the Savior they put into a tomb, the Savior of the conqueror of sin and death, is still available for every one of us today. He's still waiting and longing for blessing.

I wonder if I may remind you a little of the general background of this very bundle of wonderful epistles of the Hebrews. 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 of the epistles of the Hebrews, we have brought before us Christ as the Son of God. In the second chapter, we have Christ brought before us as the Son of Man.

And in chapter three and four, and of course in many other chapters, we have Christ brought before us with his divine titles and his glorious offices. We see him first, of course, as the Son of God. And this is where it bounds us on.

If in glory today there's a man and he bears the marks of Calvary and God has given his approval to him, we want to know who this man is. Praise God, the first chapter of the epistles of the Hebrews tells us. It is the epistle, the only epistle, that begins with the very name of God.

God, who in sundry times and in diverse manners. I wonder if I may remind you of some of the things that you learned in your Sunday school class. 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 surely believed amongst us. You would hope you will remember that in the first two verses of Hebrews chapter one, we see God speaking about his Son. God, who in sundry times and in diverse manners, takes in Christ's path unto the fathers by the prophets.

But what was it that God spoke unto the fathers by the prophets? What was it he told them? Of whom did he speak? If you come with me a portion to the New Testament, you are left in no doubt, are you? Let's walk by the Mayer Grove together again. Let's hear those men who dare to say, we poured into one another. And let's hear the blessed Christ as beginning at Moses and the prophet, he spake unto them the things concerning himself.

So when God spoke unto the fathers by the prophets, he was speaking about Christ. He was speaking about his Son. Some would be afraid that the blessed gospel message is handed out for the first time to a Gentile.

God had to send the special visitors of Peter before he would even cross the threshold of the home of Cornelius. Looking into the face of Cornelius, the blessed King Peter told him. Why are we here today?

For it's one of the N-words among students.

We're here today about communication. And they dare to tell us we must only speak in the words that the other folks will understand fully. Well, Peter didn't do that, did he? He looked into the face of a Gentile, and he dared to say this to him, Jesus Christ, bear all the prophets witness.

He didn't speak to the Roman about Roman culture. He didn't talk to the Roman about Roman philosophy and Roman religion. He came to the very point and pinnacle of the Christian faith, and he said to him, bear all the prophets witness.

Do you see in the opening verses of the book of Matthew, we see God speaking about his son? And then, of course, we come to verse 2, and we see not God speaking about his son, we see God speaking in his son. For God, who in sunlit times and in diverse manners, making times past unto the fathers, hath in these last days spoken unto us through his son. Oh, hallelujah.

Never let us forget this, brethren and sisters, that if we listen not to Jesus Christ, God is silent to us. The only message that heaven brings to earth is the message that comes to the lips of the one who puts the living Word of God. No need for me to remind my young friends that a word is but an expression of a thought.

When I look at Jesus Christ, I know the Father's walk towards the sons of men. When I listen to Christ speak, I remember he could say, He that hath seen me hath seen the Father. And so you see first God speaking about his son, and then you see God speaking in his son.

Are you listening now? But now you say you hear God speaking of his son. Oh, wonder of it all. You know, sometimes I go to certain areas, and they announce that I am going to speak on a certain subject.

Well, hearken, God is going to speak on a subject, and I'll tell you his subject, his son. It is the greatest heaven-bought sermon on Jesus Christ that ever has been preached. No one has ever preached a better one.

When God begins from verse 2 right through verse 3 to tell us of his blessed, his glorious plan, and all that affirms it, you young men who seek to say a word for the Savior, you read it and read it and commit it to heart, you'll find the greatest of all truth. I believe it was Dr. Rowles, I try not to quote someone without mentioning their name, but I believe it was Dr. Rowles who once said of this glorious heaven-point sermon that God preaches on his son, that first of all he speaks of Christ as the vocal expression of God's hope, 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 plan. Oh, if there is enough, enough in Christ in these verses, or these words, to satisfy our hearts, then I know not what will satisfy our hearts, but praise God it satisfied the heart of heaven.

And I want to be, I want to be as those long ago. I want to preach on what God preached on, and I want to enjoy what God enjoys. I want to praise God for his son.

But if first of all we think God's speaking about his son, and then we think God's speaking in his son, and then we think God's speaking, or hear God's speaking on his son, then we hear God's speaking for his son. It isn't often in Holy Week that God the Father speaks for the Son. Praise God he does it here.

You see, there were so many folks who stood back and said, but just a moment, almost every thing you have said about Jesus Christ, you have said about angels. Is he not just an angel? I need not say very much about that tonight, need I? You ask any Jehovah's Witness who Christ was, and they will tell you he was like Michael the Archangel. And there were many folks in that day who said similar things.

They dared to say that almost everything you could say about Christ you could say about angels. By the way, the Bible has a lot to say about angels. Do you know there are 286 mentions in the Bible of angels? Now, if you don't believe that, you go and do what I did and you cancel.

There are 286 mentions of angels in the Bible. But I have a God who will not allow his Son to be associated in this way with angels. But this is what he says as he speaks for his Son.

God come to which of the angels had he at any time? Thou art my Son, this day have I forgotten thee. But the first chapter of Hebrews is not over. For having spoken about his Son, and having spoken in his Son, and having spoken on his Son, and having spoken for his Son, then we are committed to listen.

But then which we listen to so infrequently in holiness. Oh, how many times would I have longed that God would have pulled aside the veil, permitted me to have listened a little more. Now seek God, seek him, to his Son.

Verse 8, And unto the Son he said, Thy Son, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom. Thou hast love, righteousness, and hate, and iniquity.

Therefore, thy God hath anointed thee with the oil of gladness, which is above thine hand. Oh, is there someone here that needs me? Do you have any doubt as to whether Jesus Christ your God reads and ponders Hebrews 1 and 8? Verse 9, And unto the Son he said, Thy Son, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom.

Oh, how we see right through this verse after Hebrews, how we see God speaking about, and on, and forth, and to his Son. The whole of the first of Hebrews says, This is the one who lives in glory for you, the blessed Son of God. But never let us forget, if we see him in chapter 1 as the Son of God, we see him in chapter 2 as the Son of Man.

And for this I will be eternally thankful. So glad that God became man, and dwelt amongst us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and of truth. And as you and I ponder the wonder of Hebrews chapter 2, 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 has identified with us. Thank God he wants a man like unto us. Perfect God, yet perfect man.

Mystery of mystery. But hallelujah, true, true. As you look at this second chapter, you will notice how from verse 1 to 3, he is brought before us as a messenger who speaks.

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 said thus, and every transgression and disobedience received a just recompense of reward, how shall we escape? For great salvation hath come which, which at the first began to be spoken by the Lord.

Oh, hear, hear the messenger speak. A man he moved amongst us, and he brought the message of heaven, the message of God. But would you notice he is not only a messenger who speaks, but he is a man who conquers.

Verse 9, 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 offering of death, crowned with glory and honor.

He's a man who conquers. We see Jesus. Oh, no, it does not say we see the Son of God.

It does not say even we see the Christ of God. But we see him in the name that he has associated with his manhood, the Savior. We see Jesus.

Oh, brethren, sisters, how essential this is going to be when you and I look into heaven, and we see who's there. For he is not only a messenger who comes from heaven, who speaks for God. He is not only a man who conquers, but again, verse 9, he is a Savior who dies.

For the suffering of joy, the suffering of death. We wend our way afresh in days, and as much as mortal man can see, of the majesty, or yet mercy, of the greatness and yet grace of our God. And as we look at the cross, we remember that here he suffered the just for the unjust, that he might bring us to God.

And oh, how he suffered. And oh, what he suffered. A man, a man, but oh, bless God, a Savior, 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 Savior, but glory to his name, verse 10, 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 to suffer.

Oh, blessed be his name, he is a captain that leads, a captain of our salvation. Never let us forget this, let us keep this in mind, for in a moment we're going to draw and tie with cap the veil and look in the glory. We're going to see a messenger, we're going to see a man, we're going to see a Savior, we're going to see the captain of our salvation.

Would you notice again, he is a brother, who is not ashamed. Verse 11, oh, whatever, whatever, for both he that sanctifyeth and they who are sanctified are all one, for which calls he is not ashamed to call us brother. A brother, oh please, please, I would never call Jesus my brother.

He's my Lord, he's my Savior, I would take the shoes from off my feet, he's my God. Would he be ashamed to call us brother? Oh, the mercy of such a one is this. Yea, am I, and yea, am I brother.

So he is a brother, not ashamed. But he's more than this. Oh, Mr. Choir Master, are you noticing this? The Savior, please, the Savior.

Verse 13, I'm sorry, verse 12, he's a singer, and he's a singer who praises God, saying, I will declare thy name unto my brethren in the midst of the church, will I sing praise? Will I sing praise unto thee? Is it wonderful to realize that we have a Savior who sings? Well, of course, of course, we would expect to find this, wouldn't we? Remember the closing verse of the Night of Prophets? Went away there, the great prophet Zephaniah dares to remind us that he will sing over his people with rejoicing, sing over his people with rejoicing. Oh, I'm glad that he leads the song of the redeemed. 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 wept alone in death's enemy's arms doesn't sing alone. But blessed be his name, he has redeemed to himself. And we will use again the words of the six-day night song.

I will praise the Lord in a song, in a song. But we haven't finished with the second chapter, have we? For he is not only a messenger and a conqueror, he is not only a Savior and a captain, he is not only a brother and a singer, but he's likened to a parent. Verse 13, oh what words! And again I will put my trust in him, and again behold I and the children, I and the children which God hath given me.

All the love and tender compassion of a parent for a child is seen in Christ for those he has redeemed. No wonder I said the first chapter brings before us Christ as the Son of God. No wonder I said in the second chapter Christ is brought before us as the Son of Man.

And he's still not finished. Verse 14 goes on and tells us that he is a victor who leads a great host in conquest. Oh, what glorious words! Verse 14, for as much then as the children are partakers of flesh and blood, 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 through true fear of death for all their lifetime subject to bondage. Oh, what a man! You see? He's the Son of God in chapter 1. He's the Son of Man in chapter 2. But in chapter 3? In chapter 3 we have him brought before us in his divine title, and surely in his divine office. Hearken to the words of chapter 3. Therefore, holy brethren, partakers of the heavenly calling, consider, earnestly gaze upon, consider the Apostle and High Priest of our profession, Christ Jesus.

It's not necessary for me to remind you, is it, of the difference between an Apostle and a High Priest? You teach your Sunday School class that an Apostle is someone who comes from God with a message, that a High Priest is someone who goes to God with a message. Isn't it wonderful that Jesus came from God with a message of hell, when he goes back to God with a message of earth? Would you notice he is not? Oh, hearken. Hearken, please.

He is not any particular kind of an Apostle. Now, Peter was the Apostle to the Jews, and Paul was the Apostle to the Gentiles, but Jesus, hearken, 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 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 outline for you, as long as you'll use it.

If ever I say anything, I hope you'll pass it on to someone else. I don't mind tomorrow if you stand up and preach, and I've heard my sermons preached all over the world, and I rejoice, because they never preached them the same as I did. But listen, could I suggest just a little outline for you, that might be a help to your own soul, and a blessing to someone else.

Hebrews 3, here he is, the superior one. 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, oh great salvation. The sustaining one, chapter 2, verse 10, bringing many sons to glory. Isn't it wonderful to consider a person like him? 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 possessions. For we have not a high priest which cannot be touched with the feeling of our infirmity, but draws in all points, tempted, like as we are, yet without sin. Now I want to suggest a part, a comment here.

It's going to be a very brief one, for my time's almost gone. But I want to start with a comment here. I have been asked on a number of occasions of late, chapter 4, 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 temptation really? 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 that he humbled himself in a measure he emptied himself.

He laid aside, but you cannot empty yourself of yourself. I have a glass of water that was kindly placed there for me. If I drink that water, I can empty the glass, but I can't empty the glass of being the glass.

It's still a glass. Jesus laid aside, but he was still the Son of God and never less than the Son of God. Would you say then his temptation was not real? Not real? What do you mean? Some little while ago, while we were in Africa, we were shown around a gold mine.

A dear brother in the assembly had some petition in the gold pool, and so we were given a sort of PP treatment. My wife and myself were taken down into the bowels of the earth, and we saw these here Africans as they cut out the gold-bearing rocks. We saw it as it was placed under the great crushers, laid into a white-like pouch.

And then we went over to the refining area, and we saw how this great amount of gold-bearing dust now was placed in amicus, and how bit by bit, vat by vat, it would cleanse and cure us. And then we came to what was surely to us the most interesting thing, for what we had seen thus far was just great vats filled with a milky-like substance. Now we saw what was taken out of those vats, and there were great furnaces, and they took what was remaining after going through that terrible process, and they put them in the fire, and under intense heat, they melted it, till the dirt and rocks sinking to the bottom and the gold rising to the top, they were able to take away that gold.

Having passed it through one fire, they passed it through the second fire, the same heat. In that second fire, it was completely and absolutely purified. It came out pure gold.

It would have passed any chemical test. There were chemists there to test it. It went through all the pores of a chemical test.

It was pure gold. They took that gold, and they put it through the furnace, the burn fire. It was the same heat.

So intense! So tremendous! The huge cloud of time had enveloped it and made it run like water. But it didn't go through that fire, but purified it. It went through that fire, the furnace.

There was nothing in it. But the fire was as intense. The heat was as great.

It still melted. But it didn't go through the fire to purify it. It went through the fire to cool it.

Jesus Christ passed in this thing. The Holy Son of God. Oh, the temptation of evil came upon him.

There was nothing in him to ask for but hallelujah. It was a fire that didn't purify him, for he was as pure as ever he could be. But hallelujah proved him.

It proved him that man were made for the work of the Holy of Holies. That even devils can be known who the Lord, the Holy One of God. And glory to his name, the Father could have claimed.

My beloved Son in whom I am well pleased. Temptation not real? When we don't value it? When there's no answer in our heart? Listen, there are aged sisters here this evening, and aged brethren here this evening, who've walked with God for years. You take those brethren and sisters and you place them in some of the factories in your country or my country, with all the filthy stories that are told, with all the cursing, with all the denying of God.

Do you think for one moment that that cursing will be a temptation to them to curse? Do you think for one moment that that swearing those filthy stories will be a temptation for them to tell filthy stories? If you go to that brethren and sister and see whether it hurts them. See whether the temptations be real or not. And though there's been nothing in them, the child has heard of what's been said.

Oh, I suggest that for them the pain is greater. Don't tell me Jesus didn't suffer temptation. Oh, he did.

Glory to his name. He was the sinless, spotless one, God. What a high priest.

But let me say this, I should have finished four minutes ago. Let me say this. When I look at this verse and I remember this blessed savior he brought, the son of God and yet the son of man, the only man in the godly form in heaven today, the man that dares to march to hell, the uncrucified man in heaven.

When I think of him, I said yesterday after the order of Melchizedek, which praised God after the pattern of Aaron, I hear the statement of this poor shepherd. And I ask myself the question, who are the people that can come to him? And I hear the answer, a lepers. Lepers.

For we are those that can come. Yet I say the rich and the ragged, the pavered and the forgotten, the humble and the haughty, if they've been born and came and washed in the blood of the Lamb, they can come. Who are to come, Leper? Are you in a fight? I am, praise God, I am.

Would you notice who are to come, Leper? Come. Would you notice how we're to come? Let us come boldly. Oh, don't let this timid in coming to this one.

Let's remember he ever lived us to make him perfection for us. Let's remember the man that walked those streets, the man that wended his way down to those ebbly peaches, is the man in glory, who having done good here, does good there. Remember, Harper? What Jesus most began to do.

Hallelujah. He's still doing it. Still.

Oh, let us come. Let us come boldly. If you say, who are to come? And I say, us.

And you say, how are we to come? And I say, boldly. And you say, oh, but when are we to come? Oh, how come? In time of need. I've got a strong feeling.

I've got a strong feeling that every one of us would be in agreement that we're in time of need every moment of the day. And isn't it lovely we can all return then? Isn't it grand to say this? Isn't it glorious that it was the head of the very flesh then drew near unto him? And we can still draw near to him. In time of need.

Oh, my brother, my sister, I know not what you're passing through. I only know that there's a God in heaven who knows what you're passing through. 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? Hearken, 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 think about it.

But Jesus is not only our high priest, he's our advocate. Now, as our advocate, we deal with the sin of the believer. If we sin, we have an advocate for the Father.

Jesus Christ the Raiser. But as our high priest, he doesn't deal with our sin. He deals with our iniquity.

Our iniquity. And I'm glad to death that in glory I have an advocate. If you're a young man, sometimes, Lord, day morning, you feel idle.

And I don't quite know how to express myself. You know something? The most eloquent of these brethren. The most well thought of these brethren.

They still need the work of the high priest to present their worship to the Father. Remember this. It is there, he said, that all that you and I might find ourselves ever approaching a Christ.

It is there for us. Dare I say it again. All beaming.

The man who died to all God's nature and glory. Descending to the depths of water. For us.

Thank you. Amen.

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