

Bristol Conference 1973-07 the Lord Jesus Christ

by Stan Ford

The sermon calls believers to actively share the Gospel and make disciples empowered by the Holy Spirit.

Duration: 39:24

Scripture: Matthew 28:19

Topics: "Great Commission", "Holy Spirit"

Description

In this sermon, Dr. Luke emphasizes the importance of preaching the gospel to all people. He highlights that the message of salvation is not just for the preacher, but for everyone to share with others. He shares examples from the Bible, such as the apostle Paul, who was called by God to preach to all nations. Dr. Luke also emphasizes the power of the Holy Spirit in enabling believers to fulfill the Great Commission and make disciples of all nations.

Transcript

This week when I'm lecturing to you, I'll be giving you a much important prayer concerning the scripture that we should turn to. I've got a very special scripture for you this morning. Acts chapter one.

Acts chapter one. It's wonderful to be able to smile as men, to be able to enjoy Christian fellowship. It's also wonderful for real art.

The things of which we have been speaking contain indeed the opening verses of this very wonderful book that is going to bring before us the foundation of the Christian church. It's important for us to remember this when we realize that each one of us will be leaving this place before long. We will be going back into the sphere of service that God has called us to.

The desire of us building something for God. Let's make sure that what we build is built on the foundation of Jesus Christ and his work. So we're going to look again at these lovely verses.

The former treaty for thy maid, 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 commandment unto the apostles whom he had chosen. I wonder if we could turn then please to the closing verses of the Gospel of Matthew. The closing verses of the Gospel of Matthew.

After that he, through the Ghost, Holy Ghost, had given commandment unto the apostles he had chosen. Let's look at those commandments for a moment. Verse 16, Then the eleven disciples went away into Galilee, into a land that where Jesus had appointed them.

And when they saw him, they worshiped him, but some doubted. And Jesus came and said unto them, saying, All power is given unto thee in heaven and earth. Come, therefore, and eat all nations.

That might intend in the name of the Father, and of the Son, and of the Holy Ghost, which intend to observe all things whatsoever I have commanded you, knowing that you all will, even unto the end of the world. Amen. It is certainly necessary for me to remind you that in each of the Gospels, Jesus Christ is taught before us in a different way.

One of the first things I am sure he was taught is that in the Gospel of Matthew, Christ is taught before us as the King. It opens with majestic words, where it even is born, King of the Jews. It finishes with majestic words, All power is given unto thee in heaven and earth.

The Gospel of Christ is the King. Do you know the Gospel of Mark? It's the Gospel of Christ as a firmament. It's the only Gospel that tells us nothing of his ancestry, of his genealogy.

But hope insists that his was a firmament. If you inform someone, you don't say, Who was your great, great, great, great, great, great, great, great, great granddad? You take the near word. Christ is introduced in the Gospel of Mark as a firmament.

It comes to the ground. Christ's working rhythm, the risen Christ, Christ's working rhythm, and confirming the word, his poem follows. When we come, of course, to the Gospel of Luke, as you know, he is taught before us here as the Savior.

It opens by reminding our hearts that Antioch is born in the city of David, a Savior, and then finishes with a glorious statement that to him is preached the forgiveness of sins. When we come to the Gospel of John, he's taught before us as none other than God over all, blessed forever. For all want to know this.

In the beginning was the Word, and the Word was with God, and the Word was God. And what it shows us, how the Paul before him says, My Lord and my God. And the more we ponder the Christ, Paul before him in the Gospel, the more we begin to see the tremendous significance of the Word that we have read, as we remind our hearts that this is a Christ who has given commandment to his apostles, those that he has chosen.

And it is interesting to note, when we come to the close of each of the Gospels, how it means each writer emphasizes something different, or they all speak of the same truth before us, but they emphasize something different concerning the message. For instance, when we think together of the Gospel of Luke, then Dr. Luke emphasizes the preaching of the Gospel. And this is what he dares to say in the closing chapter of this wonderful book, in the whole place of supper, and to rise the third day, that repentance and remission of sins should be fresh in his head.

And so Dr. Luke emphasizes, when Jesus gives the commandment to the apostles, Dr. Luke emphasizes this, that Christ commands them to go and preach. And he that did this, the very theme of all preaching, is to hold Christ to supper, and to rise from the dead the third day. We have been thinking in past days of the wonder of this.

We pondered something of this past. We thought something of now. That place of surrender, that place of decision, yet that place of decision, where many were brought to face the fact that Jesus Christ makes a claim on their life through his passion.

We thought something of his resurrection. Dare I say it again, that no stone, or steel, or soldier, could keep them hovering within that seat. A prophet, a hero, with a mighty triumph for his own.

Brethren and sisters, I believe it is important that we shall keep the hope and hope of God. And I am not unmindful that the very source of all blessing comes to the preaching of he who died for our sins. He was buried, and the first day rose again.

Little man, that's what I was thinking here, to share with men and women the truth of the gospel. But would you notice something more? Dr. Luke emphasizes the preacher. But when we come, of course, to Mark, I was going to call him Dr. Mark, but when we come to Mark, the emphasis here, as he brings before us, the wonder of this message, is not the preaching, but the people.

For in the words of Mark 16 and 15, God speaks to all the world, and speaks the gospel to every creature, to every creature. He emphasizes the people. This message is a message for men and women.

It is not just a message for you and I to rejoice in, but it is a message that we shall share with others, that we shall pass on, that we shall report to God and preach the gospel to every creature. I look around this little country today, and who knows? Maybe someone here, a young man, young woman with God, is beginning to place his hands upon me. Maybe in the days that yet come, if the Lord is kind enough for me, you might still dare to fly across the ocean, and go to some other land, where men and women have been.

Oh, brethren and sisters, it has a lot of meaning today in this room. Door lights open. Men and women who go forth just to preach are hardly wanted in many of the lands today, but there are some of you young men and young women here who have a village.

In school and in college, you have come from such places of learning with the knowledge. I know not whether you are an engineer. I know not whether you've gone to Pitman.

I know not whether it's your kid. I know not what it has turned to. But dare I say the door of the world is open for men and women who are prepared to take their knowledge, and with their knowledge take Christ.

Tell men and women of the church, I dare happily obey, daringly obey, as I travel from country to country, and it's been my joy in some foreign country to have shared Jesus Christ with men and women. As I travel from place to place, I get a man, and I see his opportunity. And so do you, brethren.

I was sharing with two or three of you just the other day, but I do it here publicly. And a little while ago, I received a letter from a lady. She told, having crossed the Ponder River into an area which for many years, since 1961, has been held by terrorists, and where no one really knew exactly how her family life was continuing.

For even the Portuguese soldier had not been able to go. Now, suddenly, things have quietened, and the doors are opening again. And that came apart from the Bible schools we had there in Colombo.

That came apart a crowd of men and women who crossed the river and walked 120 miles to be there. They told wondrous stories of what God was doing. Then I received a letter from Ben Seaty, a lone girl in

an area bigger than England and Wales.

And I can't tell you how big that is in your land, but in an area bigger than my whole country and the whole country of Wales, and one girl, one white girl, one, she goes across the river, goes out to visit some of the little meetings there and gather the women around. I never once saw her step out of line, never once. She went out there to gather the women around, and in her letter to me, she said this, that we have received applications from 40 groups of Christians.

The Portuguese government says that no one should baptize, no one should gather in church capacity unless they are affiliated to a mission. Their idea of God is to try and eat hands upon terrors. No one should gather in church capacity unless they are affiliated to a mission.

And they have had 40 groups of Christians. New Christians have risen up. Why? Would they please, would they please take them under their wing and let it be? He said, Stan, I've warned them all to visit them once a year if we do that, and I can't do it.

We've got too much to do. I've forbidden them even once a year. There are 40 groups of Christians who can't gather in church capacity because they're not a man.

So I say, God, I'll be your man. I'll be your man. The message comes, the message comes, preach the gospel to all, to all.

If you don't have the preaching, it's not for you to baptize it. It's for people. As Marcus quoted, no wonder Mark when he's quoted the servant before.

You would expect him to emphasize the people, wouldn't you? But then of course we come into the end. And we find here it is not the preaching, it is not the people, but it's the power that emphasizes. And in the words of verse 8 of chapter 1, this is that which we read, but ye shall receive power.

After that the Holy Ghost is come upon you, and ye shall be witnesses. Witnesses. Isn't it glorious that God has not given us to ourselves? Isn't it not wonderful that he has not given us to our own intellect or to our own academic knowledge of the word of God? Isn't it glorious that there is available for every one of us, he who is none other than the Spirit of God.

Ye shall receive power. And it is utterly ridiculous for any Christian to go from this place and say, but you know I can't do it. We may not be able to preach great sermons.

We may not have been given the gift that has been given to others. But for every one of us, the Spirit of God is well with those that know Christ. For he is not the spirit of God or spirit of Christ.

He is another being. And that power is available for our witness, that we might go forth and witness in our work, in our home, in our school, that we might witness for Jesus Christ. But if Dr. Luke emphasizes the preaching, Christ who survived in Britain, and Mark emphasizes the people, preach the gospel to every creature, and if Luke again as he writes the end, brings before the great emphasis of the power, John of Cork emphasizes the principle that lies behind all our preaching and all our power and all our desire to reach every creature.

Will you remember the glorious words of John 20 and 21? As, as my Father hath sent me, even so send I you. No man more of the Lord hath been in no charge of them doth have. Thank God I can present the

account to a Christ who always meets that bill.

I am not sent forth, and you are not sent forth on our own charge. And I thank God there is a God in heaven. I thank God there is a risen Christ.

I thank God there is a Holy Spirit. And that God is our God. We at one and one and three have promised to meet my every need.

As the Father hath sent me, even so send I you. These words are implausible. They should, they don't, but they should callous my heart every day.

I should start every day by saying, sent of the blessed Son, as the Son was sent of the blessed Father. But when we come to Matthew, and it is here we are going to stay for a while, when we come to Matthew, the emphasis is not upon the preaching, and it is not upon the people, and it is not upon the power, and it is not upon the principle, but the whole emphasis is upon the purpose. The purpose.

For what purpose did Jesus Christ send forth his apostles? For what purpose does he send forth you and me? Harken again to those lovely words. Make disciples. Christians.

Disciples of all nations. At once examine the name, the name, Matthew, not the names, the name of the Father, Son, and Holy Spirit. Teaching them to observe all things whatsoever I have commanded you to do.

I would like to draw your attention, as I am sure your attention has been drawn on many previous occasions, to the very simple thing. First of all, you will notice that the emphasis of the purpose of our being sent forth is personally to make disciples of all nations. To make Christians of the human mind.

Of all nations. And that is it. I praise God that there is in Jesus Christ all that is necessary.

There is in the word of God all I need to pass on to make men and women disciples of all nations. We are all aware of the fact, again I do it each day I know, that I must apologize for the fact that I have taken you back from your Sunday school classes. But we are all aware of the fact that the early church did exactly what I told them to do.

Make disciples of all nations. We are aware that the nations of the world have sprung from the three stones of Noah. You know I often get asked by folks, do you really believe the story of Adam and Eve? Do you really believe there was one man and one woman and Congo, all nations of the river? I say oh yes I do and I'll tell you something more.

I believe God ran a lot of them by the start of the decade. And I believe that the nations of the world have originated from the three sons of Noah Ham, Ham and Japheth. Ham the father of the colored nations.

Ham the father of the Jewish nations. Japheth the father of the Gentile nations. Make disciples of all nations.

Come with me into the eighth chapter of the Acts. Is it not the story of the son of Ham, the Ethiopian human? Did he not become a child of God? If so, believe us. Hard to believe.

What's the story of the Acts of Acts? It's not the son of Ham, the son of Sheol. It's the story of a man called Saul's father. A man who went out bitterly opposed to the Christ.

Make disciples of all nations. Did he become a child of God? Hallelujah. They sent a man to him, saying, Brother Paul.

I say the tenth chapter of Acts. It's Ham, Sam, Japheth, isn't it? It's the story of a poor medium. It's the story of a Roman centurion.

I say, did he not become a child of God? Or did not Peter dare say, who has deceived the Holy Ghost such as we? Hear, make disciples of all nations. Come with me. The early church went out to rescue the Ethiopian human.

To stamp on the eternal burnings of Saul's heart. To create him a blessing of God for 40 years. I'm not going to spend time to remind you of their different characteristics.

How almost every class of person is found in these three men. I only know that they did it, make disciples of all nations. And they did it in the power of the Spirit.

And when it comes to Saul's purpose, it seems, when he first reads the story, that they did it without any human power. Can you remember it, Stephen? The Saul that has stood? You know, I hope you didn't think, oh, I mustn't get off on the right track. But you know, it's a tremendous act.

It's the duty of brethren and sisters to say, but I can't preach, I couldn't do that. But I say you could do what Stephen did, couldn't you? Isn't it remarkable that the whole book of Saul is saturated in prayer, isn't it? The first time Saul is mentioned in the Bible, he's in a prayer meeting. The first time he's mentioned in the Bible, he's in a prayer meeting.

Now it's a peculiar prayer meeting. If you prefer to preach, don't do that. But as Saul stands in the garments of those that are earning the stones that he preached, when the man falls to the ground and he hears his prayer, they notice him for their charge.

Stephen mocked him. The moment he saw light, he said, who am I, Lord? He knew God was near. But the first time he's mentioned in a prayer meeting, the second time he's mentioned he's in a prayer meeting, and he's praying, who are you, Lord? And the third time he's mentioned, he's in a prayer meeting.

Brian and I are going to him, and God says, behold, he's praying. Then you notice how he starts every missionary journey with a prayer meeting. How do the people gathered in Giza, he was sent forth, with their convention and their prayers.

How he called a mission, come over to Macedonia and help us. How he arrives in Philippi and there's a prayer meeting where women by the riverside are asked to pray. Oh, thank God we can make disciples without praying as well as our preaching.

I believe Stephen prayed. Some of the results were seen in the conversion of Saul's house. Oh, brethren and ministers, can't we go out, whether it be, whether it be the son of Ab, or the son of Shad, or the son of James.

We can tell them of Jesus. So the first thing we are exhorted to do is to make disciples. The second thing we are exhorted to do is not make disciples, but mark disciples.

Baptizing them in the name of the Father, Son, and Holy Spirit. Just an emphasis, please, again, the simple truth. Not three days, but one day.

One day. Some few years ago, three or four years ago, it will be now, maybe four years ago, I was in Australia and I was speaking away there in the University of Adelaide. They'd all talk on the subject of Christianity relevant or ridiculous.

And, of course, I took a lovely text from the text, you know. I mean, the proper one for a university is this. Great text, that one.

It's always nice to let them sit up and hear the text. We spoke a little of the fact that Christian faith is relevant. And when it was finished, it was open to questions, as always.

And I can see him now, a young fellow at the back of the large auditorium. He rose to his feet with his hand up. He said, I have a question.

What does 1 plus 1 make 3? It is intellectually deformed to believe that God can be 3 and 1, or anything from the 3 and 1. He said, that wasn't what he said, it was the way he said it, you see. I mean, everyone has the right to say that. That makes sense, that question.

But it was the way he said it. And I speculate in taking that sort of fellow down for a long while. And I put my glasses on the end of my nose, and I looked at him.

And I said, young man, are you an undergraduate here? Well, yes. However did you pass your examination to get here? It isn't that you got your son wrong. You got your son right.

1 plus 1 plus 1 makes 3. But that's not the problem, it's never been the problem. You're looking at the wrong page. The problem is this.

1 multiplied by 1 multiplied by 1. And what does that make? For it is not the father and the son. It is God's work. It is Christ Jesus reconciling the world unto himself.

And Christ was filled with the Holy Spirit. The Bible never looks upon Trinity as 1 plus 1 plus 1. It looks upon Trinity as 1 multiplied by 1 multiplied by 1. And hallelujah, that's still 1. Then I looked at him and I said, but I dare you. If you dare to accuse me of intellectual dishonesty, and I won't allow any one of you to accuse me of that.

Being in a large auditorium where they lectured, there was a blackboard on the wall. And I just had a piece of chalk, and I drew out the old triangle. Because usually offenders will find this.

And I looked in the middle, H₂O. And I said to him, tell me, I wonder whether your chemist has accepted your arithmetic. What's that? The answer is feeling a bit embarrassed now.

Why, that's water. He said, I thought it was ice. Oh, I know H₂O is water.

An H₂O is also ice. An H₂O is also steam. Don't you tell me.

I believe that we can be one and one free for the whole case of the plant. Oh, and I don't want to go any further. I just want to say this to your brethren and sisters.

That it's compound unity. Compound. And here, in the name of, not in the name of, I have no difficulty.

It passes by full comprehension, but I have no difficulty. Because all around me there is abundant evidence that this is the very act of nature. And my God makes that which is like unto itself.

He makes the man, spirit, soul, body. He makes the world in three kingdoms. Oh, and I say, what a God we have.

What a God we have. And we think of Him, and we realize that we are in the mark, these disciples. We mark them by baptizing them in the day.

Isn't that wonderful? Isn't it glorious to know the blessed truth of baptism? Of course, again, isn't it? You go back to 8-9-10. You expected me to go back there, didn't you? I'm going to go back to 8-9-10. Make disciples of all nations.

I say, the Ethiopian eunuch will say what he, if thou believest, I believe. I say, before the chapter's over, he's baptized, isn't he? That's an art, it's all a purpose. But of course, I say, before the chapter's over, he's baptized.

Chapter 10. Oh, and you hear, it's made of the Bible, isn't it? He receives the Holy Ghost such as we. And before the chapter's over, let's watch the baptize.

Who could think that these shall be baptized such as we? Oh, brethren, today, as at all the early church was, who obeyed the statement, the command of the Lord, make disciples all baptized in that. You know, when one thinks of baptism, one remembers the mandate of it. It's the command of a king, a commandate.

All power is given unto me. Go ye, make disciples, baptize them. It is not the command which comes from the meek and lowly Jesus.

It's the command that comes from the conquering risen Christ. It's a mandate. You notice not only the mandate of baptism, but of course you notice the manner of baptism.

Where they chapter a man, the passage of passage, when they go down, boom, fill up handling unit, boom, into the water. Just as one man put him under, so one man brought him up. Oh, I'm glad of that.

I'm glad that I died with Christ. Hallelujah. I'm glad that he rose from the dead and he lifted me up.

Oh, brethren, you baptize someone. Don't leave them there. Oh, God.

Look at that. It's in the strength of another's arm that you get caught up. Hallelujah.

It's in the strength of the arm of Christ that I know something of a risen life, but only on the strength of his arm. If you notice, indeed, the manner of baptism and the manner of baptism, it's important to remember the message of baptism. Romans 6. Listen, brethren.

You won't like me saying this, will you? You won't like me saying this. I'm not really interested in you coming to me and telling me when you were baptized. I am interested, of course I am, because Christ told me to baptize.

But that's not the thing I'm most interested in. Do you know what I'm interested in? Not that you can tell me that on such and such a date you were baptized. The thing I'm interested in is that you're living a baptized life now.

That's the thing I'm interested in. That was the beginning, and you're living a baptized life now. You know, I heard a story some time ago.

I was disgusted. I hope only you preachers tell it, because if you do, I'll be disgusted with you. But I heard a story some time ago of a good brother, you know, who was baptized, and when they came to clean the baptistry out, they found his baptist house in the bottom of the baptistry.

Dirty fellow. Thought you were leaving someone else to clear your mess up. You ought to have been finished with that before you went under the water.

Baptized life that counts. We shall see ourselves identified with the death and resurrection of Jesus Christ. I know those things aren't easily talked about.

They're not so easily looked at. The Spirit of God is there to save you. But would you notice me? Not only are you to make disciples, but not only are you to mark disciples.

I've got one minute left. Ah, but your watch was wrong, wasn't it? What time is it? Three minutes. Oh, bless you.

Well, let's get on then. Listen. Not only are we told to make disciples and mark disciples, but we are told to mould disciples.

Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always and until the end of the age. To mould.

Passion of men and women as God would have them be passion. Teaching them to observe all things whatsoever I have commanded you. Is it not wonderful that he and I was given the privilege, Lord's Day morning, to gather around some emblems and to hear him say to us through a profession, this too in remembrance of me.

Is it glorious that we are moulded, that he hath for us in his blessed word all that is necessary. Do you know how glad I gather with a company of Christians I do gather? I couldn't gather with any other. Christmas I love all the time.

I can't. But ah, how glad I am to find the power of having spent a large amount of my time with some of the so-called greatest theologians. And my perseverance of two hundred twenty houses and a mile to Iraq.

At the end of the Lord's Day there'll be twenty holes. Small gatherings. I was brought into a company of Christians where we were taught that you were a holy priest before the breaking of bread and loyal priests afterwards.

We have some wonderful elders they can tell you after the lesson. I did not see this today. Well as I read my Bible I would not make that great line of demarcation.

You know it's less embarrassing. And I did count on the fingers of my hand to offer spiritual sacrifices to God. To God.

I'm not there to give the saints anything. I'm there to offer spiritual sacrifices to God. But this Lord's Day morning straight in the facing I asked for an end of this mood.

Before the breaking of bread. A thing I've never done. Hardly ever done.

I felt moved to share with the saints a little of the word of God. I wrote one of the pieces I opened to the 19th of John and I read as you have read many a time. Seven mentions of his.

His promise. His love. His hand.

His promise. You know the seven mentions of his. And I sought to share with the saints a little of the wonder of Christ on Calvary and I sat down.

And when I sat down he had done a rose to his feet. You'd never invite him to preach and no one would in our country either. As broad a Napoleon as a man could be.

You know drop his entries here and put them on there. He rose and in a dialect that you would need an interpreter for he said I wonder if we could turn together too. He read the epistle to the Ephesians.

It will. His promise. His love.

And I sat there and I'm not ashamed. A lot of pain in my chest. The rapture didn't go down my face.

I felt my weakness. As I listened to a man share with us what Jesus meant to him. I came away from that little tavern and I slipped my arm in the arm of a wife and I said Mary.

Hasn't God been good to allow us to be with a company of Christians where that brother could share what Christ meant to him with us. Most likely he could never have done it. I thank God we had a little company of Christians.

With those that know the Savior and share their experience with us. I don't want to be anywhere. For we all hope.

We're not alone. We're not all burning priests. We're not all just big priests.

But hallelujah we're all holy priests. We've got big priests to offer of our sacrifice. We've got our friends to sacrifice a friend.

We've got our friends to communicate and do good, forget not. But with such sacrifice God is well seen. And hallelujah we've got our friends to get you all going to live in sacrifice.

And as holy priests we certainly do offer the gospel. As holy priests as royal priests. That's where the mix is up.

That's royal law I said. As holy priests we offer a sacrifice into God as royal priests. We go out to the world to represent him who has poured a kind of nature's darkness into his glorious light.

Thank God he wants to mold us. May he mold us as holy and royal priests. That we may go forth.

To do what he has commanded us to do. May I? Could I read it? Just a minute. Just in case I forget.

The former preaching of an age-old theophilus. Of all that Jesus began. What to do and preach.

Until the day in which he was taken up. After that he through the Holy Ghost. Had given commandments unto the apostles whom he'd chosen.

To whom also he showed himself alive. After his passion. By many and terrible truths.

Being seen of them forty days and speaking of the things pertaining to the kingdom of God. As we have talked together of the things pertaining to the kingdom of God. God grant we may go forth in faith.

May he command us. Mold us for his glory.

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