

# Bristol Conference 1977-08 Similies Christ Gospels

by Stan Ford

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*Stan Ford's sermon explores the profound impact of Jesus as the new messenger, His transformative message, and His ministry to the marginalized and brokenhearted.*

**Duration:** 43:48

**Scripture:** Isaiah 61:1, Matthew 6:33, Luke 4:16

**Topics:** "Gospel Ministry", "Jesus Christ"

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## Description

In this sermon, the preacher discusses the ministry of a new messenger who has been anointed to preach the gospel to the poor. The preacher emphasizes that this new messenger is unlike any other in history, as he is the son of God. The sermon highlights the importance of the message of the gospel, which brings good news and healing to the broken-hearted and deliverance to the captives. The preacher challenges the listeners to reflect on their reaction to this ministry and encourages them to embrace the message and ministry of God.

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## Transcript

I could manage to grasp them, but I noticed it was not just the young fellows that came for them. So what has happened this year has been this, that someone has kindly taken them, and has duplicated some copies, and if you want a copy of them, there they are. Now who was the brother that said he was going to do that? Put your hand right up, there we are, that good man there, you see him, don't come to me.

I finish when I finish preaching. That's his job. Harold, Brother Harold, thank you, thank you.

The fourth chapter, please, of the Gospel of Luke. The fourth chapter of the Gospel of Luke. I have on my heart that today we might look a little at the wonder of the Lord Jesus.

And having this before us in the coming days, we'll consider a little of the similes of the saints. And then on the last talk I give, we'll turn to the 110th Psalm and consider the Christ again. So if we may please, the fourth chapter of the Gospel of Luke.

Verse 16, And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The

Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.

He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And as he closed the book, he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ear. Shall we just ask God's blessing? O God and Father, thou hast been so wonderfully kind to us. Thou hast for our salvation given us thy Son.

Thou hast for our knowledge day by day, and for our health and strength, given to us the Holy Spirit. We have in our very hands our Father's Word in our mother tongue, and for this we bless thee. But we ask that as we consider it, that it may not just be the words of a book, but it may be the living message of a living God to men and women.

Speak then to our hearts, for Jesus' sake. Amen. I believe every one of you would agree that Palestine is no longer a common land.

For all men and for all times, that land has become a holy land. Politicians in their parliaments may argue. Princes on their battlefields may fight.

But for those of us who love the Word of God and have come to love the Christ of God, that land of Palestine is indeed a holy land. For the footprints of the incarnate God have been left in its soil. The blood of Emmanuel has mingled in its soil.

Of all the places in that land of Palestine, there are three that we all remember. I believe that you will grant me that Bethlehem is a place that all of us ponder and think of. Nazareth casts its shadow, and a long shadow it is, right across its history.

Jerusalem that had known the Shekinah glory and yet had known the sacrifice of Christ. Would I be right in saying something like this? That when you and I think of Bethlehem, we remember that this was the place where He was brought forth. At this place, the very Son of God in the form of a babe, laid in the very manger of a barn.

But if Bethlehem was the place where He was brought forth, Nazareth was the place where He was brought up. Nazareth was the place that saw Him as a boy. In its streets as a lad He had run, and indeed its workshop as a young man He had labored.

But if Bethlehem was the place where He was brought forth, and Nazareth was the place where He was brought up, Calvary, Jerusalem, was the place where He was brought down. For both prophetically and actually the Word of God informs us, Thou hast brought me into the very dust of death. And there at that place that we know as Jerusalem, the God of glory was brought down, for they crucified the Lord, the Lord of glory.

We are wending our way in imagination this morning to that place called Nazareth. The Lord Jesus was a man of fixed habits. Is not that true? Is it not important that we shall watch our habits? How often have you parents taken your children on your knee, or maybe speaking to them in your home, have said, What's your habits? I often say to the children that habits are most difficult to destroy, are they not? You take a

piece of chalk and write the word habit upon the board, and then rush off with your cloth.

H, and you've still got a bit left. You cross off the A, and there's still a bit there. You cross off the B, and it's still there.

And when you've even taken off the I, it hasn't totally gone. Habits are difficult things to break. That's why in even hygiene you teach your children good habits.

You make sure you clean your teeth as soon as you've had a meal. You make sure habits are important, are they not? That's why we must avoid bad habits, for they're hard to break. But the Lord Jesus was a man of fixed habits.

It was the Sabbath. And as was His custom, as was His habit, He wended His way to the synagogue. You know, it's a good thing to get into the habit of attending a place where the Word of God is loved and read and revered.

It's a habit that when as children we make, as adults we don't find it easy to break. And as was His custom, He wended His way into the synagogue, and they handed to Him the Hebrew scroll. And because He knew where it was, He found in the 61st chapter of that Hebrew scroll, the words, and He read them.

Oh, the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. And so on. What glorious words they were.

And He sat down. Oh friend, this is the first sermon that the Lord Jesus preached. And remember, He preached it.

He preached it. The Spirit is upon me and hath anointed me to preach. To preach.

It seems to me that when I look at these verses, that there are three things that stand out so forcibly. We are suddenly faced with a new messenger. He hath anointed me to preach.

Here is a new messenger. Oh, God hath had many messengers. As we go back into the Old Testament, and we see those fiery patriarchs, how often God spoke to them.

When we see the day of the prophet, how God spoke to them. But now one has come, a new messenger. None like unto Him has ever been known before.

Why, what was it that the hymn writer said? The beam that shines from Zion's hill shall lighten every land. The king that reigns in Salem's tower shall all the world command. What a new, new messenger.

But who is this one into whose hand was placed the Hebrew scroll? Who is this one who says, the Spirit is upon me that I may preach? My Bible leads me in no doubt as to who He is. When I ponder the truth of God's Word, I remember the words of 1 Corinthians 2 and 8. The Lord's of glory. Oh, the wonder of it.

The Lord's of glory. I remember again the words of Acts 2 and 22. Jesus of Nazareth.

A man approved of God. I remember the words of Mark 15 and 9. Oh, majestic words. The King of the Jews.

And what can we say together this morning of the glorious words of John 20 as we hear one cry as he falls to the ground? My Lord and my God. This is the one. This is the one that the Spirit of God is upon and

hath ordained, appointed, anointed Him that He might preach the gospel.

But would you notice that if there is a new messenger, there is a new message? Oh, what a message. I feel right now like stopping and shouting hallelujah. Really I do.

What a message. Never has a message like this been preached before. Because we know the message, because we enjoy the message, because we've been blessed by the message, we can turn now to Old Testament scriptures and we say, what an illustration of the message.

What an illustration of the message. But until He came to preach it, none could enter fully into it. It was but the shadow of the substance.

But now He is going to preach it. And what a message. Never has God's messengers proclaimed such a story as this.

All sing the gospel's joyful sound. Salvation, fallen free, proclaimed to all the world around this year of jubilee. Oh, friend, what a message.

Just the message the world needed. But would you notice that there is not only a new messenger, there is not only a new message, but oh, praise God, there's a new ministry. A new ministry.

It was not just that the Lord Jesus stood and spoke, but praise God, the things which He began both to do and teach. Why He preached this glorious message? But He preached it with His actions. He preached it every moment of His sojourn in this sea.

And what a new ministry it was. It is the very blueprint of Christ's commission, the very terms of His reference. As I think of that message that I want to share with you this morning, when I think of that ministry I want to share with you, when I think of that messenger that I want to introduce you to, my heart strangely moves.

There were five things that summed up this new, new ministry. Five distinct things. He was commanded, we read, to preach the gospel to the poor.

Now, there are a number of Greek words that are translated poor. There are, in effect, five Greek words that are translated poor. But this one is the poorest of the poor.

He came to preach the good news to the bankrupt. To the poorest of the poor. To the man who tried to run his own life and failed.

To the man that the circumstances of life had hended in and pressed under. He came to preach the gospel to the bankrupt. But He came not only to preach the gospel to the bankrupt, but we read, He came that He might heal the brokenhearted.

I say, what a message for the bankrupt. For the brokenhearted. But He came indeed that He might not only bring blessing to the bankrupt and to the brokenhearted, but to the bound.

To set at liberty. And not only to the bound, but, praise God, to the blind and to the bruised. Brethren, sisters, may I ask a question this morning.

Have there been times in your life and mine when we have been somewhat ashamed of the message of the Christian faith? Oh, God grant that we may walk with our backs upright, with our faces shining. God grant that we may be able to look into the face of any man and say, I have a message for you. For it was the message that was brought by the new messenger.

And He brought it with a new ministry. Let's then examine together both the ministry and the message of this glorious messenger. First of all, it was a ministry for the bankrupt.

And so you will understand why I have chosen the word. It was a ministry of enrichment. Enrichment.

When a person is bankrupt, if there is one thing he needs, it is something to meet his debt. It is no good putting your hand on his shoulder and saying, God bless you, brother. God bless you.

You know, dear old James had something to say about that, didn't he? When a man finds himself bankrupt, he needs someone who will enrich him. And did not Jesus Christ do just that? Did He not come to preach the very ministry of enrichment? There is one sure thing. That we may grasp that which this world has to offer.

We may place our hands together as much as worldly wealth as it is possible. But no worldly wealth has enriched a man beyond the grave. For every preacher reminds you that there is no pocket in a shroud.

At the end of the journey, you and I will leave behind everything we've got. But it is possible to lay up treasure in heaven. It is possible to send something on.

And the Lord Jesus came that those who were bankrupt, absolutely bankrupt, may be enriched. If there is a title that I love to give to the Lord Jesus, and I give it very reverently, for I realize that these are not Bible words. But if there is a title I love to give to the Lord Jesus, it is this.

I love to call Him the monarch of the poor. I like that. I like that.

The monarch of the poor. For if ever there was one who was poor in his birth, that one was Jesus Christ. The foxes of holes and the birds of the air have their nests, but the Son of Man hath nowhere to lay His head, so He was poor in His life.

When I went my way to Calvary's cross, and I remember that there is a green hill far away, outside, predicted by that city, outside the city wall, I say He was poor in His birth, and poor in His life, and poor in His death. They laid Him in a borrowed tomb. They laid Him in a borrowed tomb.

He was the monarch of the poor, and yet, and yet, though He were rich, hallelujah, for our sakes He became poor, that we through His poverty might be rich. Or He came with a ministry of enrichment, enrichment. Dare I quote the words of the cold on His cradle? The dewdrops are clinging.

Now lies His head as the base of the stone. Yet angels adore Him in slumber, reclining, master and maker and monarch of all. He is the monarch of the poor.

Oh, what though, what though this world its gifts deny? I've riches more than gold can buy. I've treasures in the sky. Oh, praise the Lord for Jesus, for Jesus.

Friend, He came to meet the need of the poor. The enrichment for those that are bankrupt. And if I'm speaking to someone today, and you feel and feel deep within your heart that before God you are so

bankrupt, nothing that will enable you to face Him, then could I tell you there's a Savior who loves you.

There's a Christ who though He were rich, for your sake became poor. But He came with this new ministry, this new message, that was not only a message of ministry for the ministry of enrichment, but He came with a ministry of encouragement for the broken hearted. Now is not that true? I know not, I trust, I am not opening old wounds.

If I am, please forgive me. It's the last thing in the world I would do. But if there's someone here this very day, and you find your heart broken, may I say I have a Savior who came that He might have encouragement for the broken hearted.

As I was preparing, I wondered whatever story to make reference to. What could I do? I searched as it were in my mind over the years for an illustration of someone I'd met whose broken heart had been mended by the Christ. And then I thought, oh I know, I know.

And I turned again in my thought to the great 13th chapter of Luke. The picture of a broken hearted woman. A woman who indeed was broken, was bent.

But Jesus Christ came and glory to God He met her need. I like the Phillips translation, not my good friend John McHugh, although I would like it if he gave it. But I like Mr. Phillips' translation, don't you? You remember what he says in the 13th chapter of Luke? He says that Jesus noticed her.

Isn't that lovely? Isn't that lovely? He noticed her, not just that Jesus saw her, but He noticed her. She came bent and broken into the very house of God and Jesus was there. Surprise who you meet when you go to the house of God.

And how God can use you and bless you. And Jesus noticed her. Now if you remember there were three things that were wrong with her.

Her body was bent. Her soul was bound. For the Scripture says she had been bound by Satan for 18 years.

But if her body was bent and her soul was bound, her spirit was broken. But Jesus came. And bless God He noticed her.

And bless God He so blessed her, so met her need, so forgave her, that she stood upright and regained her womanhood. The woman who for 18 years had not been a woman, became a woman. Oh, Lord.

You know, I don't know why you don't shout Hallelujah. Really, really, really. What a Savior we've got.

Who can do these very things. What encouragement. Is there someone here bent? Is there someone here with a broken heart? Someone noticed by no one else? Someone who feels that somehow on life's journey you've been left out? Let me tell you this.

God hasn't left you out. Let me tell you this. God the Son hasn't left you out.

And Hallelujah. God the Spirit hasn't left you out. For He's seeking for you today.

He's wanting to bless you today. And if by chance there's someone here that's met the Savior, yet you still feel that you're bent down, you still feel that in a measure you're broken hearted. Oh, let me say this.

That He notices thee. He notices thee. If you think no one else knows, He knows.

And Hallelujah, He cares. There is nothing that happens in your life for mine, that my Savior knows. I was reminding the saints.

I don't know just where it was, but in just preaching the gospel over the past two or three days, reminded them of the wonders of that glorious statement of the Lord Jesus where He said, The very hairs of your head are numbered. I like that, don't you? I like that. I was telling them that in a Bible reading in our home, you know, we've got some very simple folk in our home.

I'm one of them, you see, so that's it. But there, one of the brethren, when we read the Scripture, he said, isn't it lovely? Isn't it lovely? He doesn't say the hairs of your head are counted. He says the hairs of your head are numbered.

One, two, three, four. As I said, I don't know what He did when He came to 666, but nevertheless, maybe pluck that one out. I only know this.

Whether, please, whether the original will stand that interpretation. Here was a dear brother who enjoyed the fact that God knew all about him. And I'm glad that the hairs on the head are numbered.

He understands. He cares. And then He came not only with this new ministry of enrichment for the poor, the bankrupt.

He came not only with this new ministry of encouragement for the brokenhearted, but oh, praise God, but He came with a ministry of emancipation for the bound. He came to preach deliverance to the captive. Just in case you didn't know this week, I told them a number of times last week, but I must tell you today, and of course on Monday I will be wearing my black armband, but nevertheless, I must tell you, just in case you didn't know, I'm an Englishman.

And you will understand that we have a great old song in our country that we love to think of as a national song, and it says, Britons never shall be slaves. Oh, I wish it was true. Oh, I wish it was true.

For you see, there is a slavery, the slavery of Satan, the tyranny of the evil one. There are chains that are forged in the fires of hell. We know as much of them in my land as you know of them in your land.

I only know this, that I have a Savior who came with a ministry of emancipation. For He came for those that were bound, and He came to preach deliverance to the captive. I remember some years ago in Jamaica, standing in a little God's acre in the town of Fulmer.

I tried to catch again what must have happened in that day that's long past, when William Ned at midnight stood by an open grave and saw lowered under the sod a coffin in which had been placed a treaty for the buying of a slave, had been placed a slave whip and slave shackles, and as it was lowered under the sod, William Ned, with his children around him, cried, It's dying! It's dying! And as midnight struck, he cried, It's dead! Brethren, sisters, it's dead. For Christ died. For you and me, bless God, today we can say that there is deliverance for the captive.

Oh, Isaiah, I don't know about you, but I like Margaret Carson's lovely words, don't you? That woman who, if ever there was one an addict to sin, it was her. Hardly a thing that she had not indulged in. And one day she wrote, My chains are snapped, the bonds of sin are broken, and I am free.

Oh, let the triumph of His cross, this spoken, who died for me. That's it. There's deliverance for the captive.

And if there's someone here today, and there are old habits that are binding thee, if there's someone here today, and you find on life's journey that there are things that you yourself are ashamed of, let me say this, He came to preach deliverance for the captive. But He came not only with a ministry of enrichment for the poor, with a ministry of encouragement for the brokenhearted, with a ministry of emancipation for the bound, but He came with a ministry of enlightenment for those that were blind. Enlightenment for those that are blind.

You know, sin not only binds, but sin blinds. How often have you heard men who have sunk deep into the cesspit say, But I don't see anything wrong with it. How blind men are.

Speaking of the evil one, it says, He has blinded the minds of those that believe not. But I have a Savior who's a light that can penetrate the darkness of sin. I have a Savior who came to preach deliverance to the captive.

And I praise God this very day that it's possible for you and me to see. Oh, glorious, glorious words. Ye dwellers in darkness with sin-blinded eyes.

The light of the world is Jesus. Oh, friend, what a Savior. Is there someone here today and you find yourself blind? You find yourself as one who is unable really to appreciate the things of God.

I tell you what to do. Listen to what my Savior has to say. He came to preach, to preach.

He came that the blind may have their eyes opened. Speaking of one of the Psalms in the course of the gospel ministry, I was reminding the saints there that this is what He does. That not only does He deal with those that are bound, but deals with those that are blind.

And I was thinking indeed of a blindness that sometimes Christians have. Isn't it wonderful He unstops, He opens those blind eyes. Do you remember the tremendous story of Elisha? The King of Syria was determined to overthrow God's Earthly people.

But every time he came with his armies, they were waiting ready for him. And he said, we must have some spies. That's what happened.

They had brought into our armies some spies. And he called his commanders around him and said, search them out. Find them.

There are spies in our army. They know what we're going to do. And after a period of searching, they came back and said, oh no, Your Majesty, oh no.

There are no spies. Yonder in Israel is the prophet of God. And whatever we do, He knows and tells.

If we capture Him, then they won't know anything about it. Do you remember how the King of Syria gave command that down against Elisha the army should come? One army against a man. They came to the place and he was surrounded.

And his servant's knees began to knock. And he got desperately afraid. And he wondered what was going to happen.

Do you remember what Elisha did? He knelt down and he said, open his eyes. Open his eyes. Oh, dear, dear, dear.

I say it's lovely, isn't it? Beautiful. But I'll tell you something. He saw the armies of God surrounding the man of God.

You know, we go into this battle of our own charge. We're apt to forget that there's one who has surrounded us with a great ministering host. Are they not ministering servants set to minister to those who shall be the heirs of salvation? Open their eyes.

And I believe we're living in a day when there are Christians who need to have their eyes opened. Their eyes opened to see that greater is He that is for us than He that is against us. Ah, there's something more.

I said there were five things He came to deal with. He came to deal with the bankrupt. He came to deal with the brokenhearted.

He came to deal with the bound. He came to deal with the blind. But He came to deal with the bruised.

I'm so glad. The bruised. My friend, dare I say this? That He came with a ministry of enrichment for the bankrupt.

He came with a ministry of encouragement for the brokenhearted. He came with a ministry of emancipation for the bound. He came with a ministry of enlightenment for the blind.

But He came with a ministry of endurance for the bruised. Would I be right in saying that what you're thinking of at this very moment is what I'm thinking of? Would I be right? I wonder how many of us are thinking of the Tent of Luke. Bruised.

Bruised. The story of the Good Samaritan. The story of a man who was left by the roadside.

Do you know it is not just the story of a man among thieves? It's the story of thieves amongst men. And when you think indeed of that story and you see the man on that downward, dangerous devil's path, you see him by the roadside. And then suddenly we're introduced to He who came with a ministry of endurance.

He came where He was. But He not only came, He had compassion. But He not only had compassion, why? He cared.

And He not only cared, He said, I'm coming again. Oh friend, the wonder of it all. He came.

This is the ministry of endurance, isn't it? If there is one thing that thrills me of Jesus Christ, I'm sure it thrills you. It's this. That Jesus Christ never asked us to do what He didn't do Himself.

Ministry of endurance. Went through His life for how He set His faith. Flipped like to go to Jerusalem.

And all the forces of hell were raised against Him. Yet, blessed be God, on He went. For this purpose He came into the world.

And although bruised, He went on to Calvary's cross. And I think of that good Samaritan who came and had compassion. Had compassion.

That little hymn that I hear some of you sing, no one ever cared for me like Jesus. Brethren and sisters, He cares. I don't know anything about you.

I don't know anything of the problems you're facing. I don't know anything of the difficulties of your home life, your business life, your spiritual life. I only know this.

There is someone who does. And we sing sometimes, the best friend to have is one who knows the worst about you and loves you just the same. And there's only one who loves like that.

And Jesus is His name. And He came with a ministry of encouragement. Blessed be His name.

Friends, no wonder He said that the Spirit had anointed Him for this purpose. Yet, you and I, we gaze around and we realize how much we need Him. And some of us refuse to bow to Him.

May I say unto thy clothes? He came. The new messenger. For though God had spoken in dying times past unto the fathers by the prophets, He hath in these last days spoken unto us by, in, through His Son.

Here's the new message. Here's the new message. Praise God.

The message of the good news. The gospel. And here's the new ministry.

That God is ministering to you and me day by day and desires to continue ministry. May I ask a question? What has been our reaction to it? I would like to read the verse once again before we close with prayer. Here it is.

The Spirit of the Lord is upon me. Because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted.

To preach deliverance to the captives. The recovery of sight to the blind. To set at liberty those that are bruised.

And to preach the acceptable year of the Lord. Friend. Friend.

I believe 20 of you today would have said this to me if I met you just before breakfast. This is the day the Lord hath made. True, isn't it? This is the day the Lord hath made.

And what day are you talking about? This day? This, this, this, this. Third of July. This day before our almost national day of mourning and yours of rejoicing.

Is that the day we're talking about? Is it? Well, it is the Lord's day. This is the first day of the week. This is the day of salvation.

This is the day the Lord hath made. He made it for the death of His Son on Calvary's cross. This is the day.

It's the day that you and I can accept Him. I wonder if this morning there's found someone who's never accepted Him. You know, last week, praise God, there was a person at the conference that trusted the Savior.

Hallelujah. Maybe there's someone here today. Pleased that we might have our eyes fixed upon that Savior.

This new messenger. I've heard His name say. O God and Father, we feel like saying again the words that we have quoted.

Ye dwellers in darkness, with sin-blinded eyes, the light of the world is Jesus. Go, wash in His bidding, and light shall arise. The light of the world is Jesus.

God grant that each one of us may come in contact with that Savior. And find that though we be bankrupt and brokenhearted, though we be bound and blind and bruised, He can meet every need. Enable us to allow Him so to do.

For Jesus' sake. Amen. I think the hymn that sums up our brother's message is 122.

Crown Him with many crowns, the Lamb upon His throne. Number 122, and shall we stand. We'll sing a first and fourth stanza only of this hymn.

Crown Him with many crowns, the Lamb upon His throne. Born from the heavens, He has come down. All music, body and soul.

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