

This same Jesus (Quality: Very good)

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[0 : 0 0] I want to draw your attention, as the Lord shall help me, to three words you will find in the Acts of the Apostles, chapter 1, verse 11. The Acts of the Apostles, chapter 1, verse 11, and in the centre of that verse you will see these three words, this same Jesus. The whole verse reads, which also said, well, the tenth verse joined together, and while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven, this same Jesus. Now, it's a wonderful sight, these men had, when they saw the Lord Jesus, the resurrected Jesus, their Jesus, taken up into heaven. And the cloud received him out of their sight. While they beheld, while they looked upon these things, they beheld he was taken up, and the cloud received him out of their sight. And two men stood by them in white apparel, and spoke to them. It also said, ye men of Galilee, why stand ye gazing up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven, this same Jesus.

And this word has followed me for a few days now. It comes back again and again, early in the morning, late at night, and sometimes in the night, this same Jesus. And as the Lord shall help me, I want to speak a few things. And you know, we may preach many, many sermons.

We may live many years and preach many sermons, but you know, we should just touch the fringe of it. Sweet and blessed truth, isn't it? The gospel. This is the gospel. The gospel of the Lord and Savior Jesus Christ. There's no other gospel, friends. No other gospel. There's no other Jesus. And there never will be. Ah, you say, as a believer, no, and I do not want another Jesus, because this one is the one that I know. This one is the one in whom I put my trust. And friend, if you have been unable to put your trust in him, we read this, those that know his name will put their trust in him. A foolish man will put his trust in somebody he doesn't know.

Would he trust a man that he didn't know with a treasure, with a priceless stone, or some other treasure? No, of course he wouldn't. And you and I have a soul, my friends, which is of much more value than all the precious stones and all the gold and everything that is in the world. And said the apostle, I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. Ah, the dear apostle knew, he knew Christ Jesus.

Because he was brought to a saving knowledge of him, wasn't he? Remember the soul of Tarsus? He had religion, much religion, religion which was of the flesh. And he speaks concerning that he was a very proud of that religion for the Pharisee. But you know he was a chosen vessel. He was appointed by God to eternal salvation. Ah, all the while he was a Pharisee, my friends.

[5 : 28] He could not be a child of God. So he had to be brought away from that. He had to be stripped of all his fancied meekness to approach the dread I am. Do you remember on that Damascus Road? Do you remember the circumstances as it is recorded later on in the Acts of the Apostles? How he was stopped, his heart was full of enmity. His hands held those letters of authority which he had obtained and he was determined, determined to put an end to the followers of Christ. To have them taken to prison, imprisoned and put to death.

But the Lord stopped him in his mad career. The Lord met with him on that Damascus Road.

What a day that was. What a day that was for Saul of Tarsus. And he heard two voices that day. Two voices.

The voice of Jesus. Who art thou, Lord? I am Jesus of Nazareth, whom thou persecutest.

Tis hard for thee to kick against the pricks. Brought right down. Brought right down into the dust of self-abasement. Brought right down and stripped of everything. Yes, and before as a Pharisee would have said many, many prayers. But now the word and it tells us, doesn't it? Behold, he prayeth. Behold, he prayeth.

[7 : 23] A praying soul. And what was his prayer? Lord, what wilt thou have me to do? What wilt thou have me to do?

Ah, before it was what Saul of Tarsus intended to do. But the Lord has said in a beautiful word, what a beautiful word that is in the prophecy of Isaiah. My thoughts are not your thoughts.

Neither are my ways your ways. For my thoughts are higher than your thoughts. What a mercy. What a mercy. What a mercy. It is so. That God's thoughts are not your thoughts.

My thoughts. Oh, has he not said, I know the thoughts that I think toward you. Thoughts of peace and not of evil to give you an expected end.

Thoughts of peace. Thoughts of peace. We've been reminded, haven't we, in the hymn. Peace. This man shall be the peace.

[8 : 44] The same Jesus, the peace. This man, Jesus, who, yes, in that beautiful sermon, beautiful sermon, the 14th, 15th, 16th chapter of John's Gospel.

My peace. Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

My peace. Peace. Peace. Oh, you say, oh, if I only knew something of this peace within my own soul.

But it's anything but peace. It's all in the turmoil. Why? Because sin makes it so, isn't it?

Oh, what a terrible thing sin is. Sin. Sin. Sin. Left. Will eat into the very soul of man.

[9 : 59] And bring that one down into that place of outer darkness. God, the Father, in his great plan of salvation, God, did send his love.

And he did send his beloved son into this sin-stricken earth. God so loved that he gave the same Jesus.

he gave in the fullness of time in the fullness of time the Lord Jesus came down from the realms of glory was born in Bethlehem he took upon himself not the nature of angels but the seed of Abraham became a man veiled in human flesh as we are but not an ordinary man a unique man great is the mystery of godliness God manifest in the flesh this same Jesus came down laid aside his glory but not his deity became a man a man like unto ourselves with these distinctions firstly he became what he was not before but never ceased to be what he was before what do I mean

I mean this he became a man but never ceased to be God God and man God himself in Bethlehem's manger God contracted to a span oh the mystery oh the mystery the mystery of godliness God manifest in the flesh this same Jesus Jesus who was promised well we go right back we go right back to the early part of the book of Genesis do we not do we not do we not do we not we have the account of the creation we have the account of the garden which the Lord had prepared a beautiful place perfect place man that he had created and man when God created him was a perfect man you know we read in the third chapter of the Genesis how the serpent was more subtle than any beast of the field which the Lord

God had made and he said unto the woman yea hath God said hath God said and God had spoken and you know before this Adam had a sweet communion with his God in the garden but sin entered but what I wanted to refer you to was this the Lord God said unto the serpent because thou hast done this deed thou art cursed above all cattle and above every beast of the field upon thy belly shalt thou go and dust shalt thou eat all the days of thy life and I will put enmity between and I will put enmity between thee and the woman and between thy seed and her seed it shall bruise thy head and thou shalt bruise his heel and my friends

[14 : 32] Christ is in all the scriptures all the scriptures and you say well you know when we come to the word of God we need the Lord to open our eyes don't we to pray with the psalmist open thou mine eyes that I may behold wondrous things out of thy law and as the thoughts come into my mind you know in the prophecy of Isaiah, beautiful prophecy, Isaiah's prophecy, Isaiah it means salvation, the name means salvation and salvation is here isn't it, in the 9th chapter, for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor the Mighty God, the Everlasting Father, the Prince of Peace of the increase of his government and peace, there shall be no end no end beautiful words, aren't they of the increase of his government and peace, there shall be no end the same Jesus and the prophet spoke all those hundreds of years before the Lord Jesus came into this world yes and we have that beautiful 53rd chapter in that same prophecy oh the language, oh the sacredness of it the 53rd chapter, beautiful chapter and who hath believed our report, and to whom is the arm of the Lord revealed for we shall grow up before him as a tent of plant and as a root of a dry ground yet no form nor comeliness and when we shall see him there is no beauty that we should desire him he is despised and rejected of men a man of sorrows and acquainted with grief and we hid as it were our faces from him he was despised and we esteemed him not and as we read down through those verses and you know this was spoken hundreds of years before it came to pass but the language there it is as if it had already happened pleased the father it pleased the Lord to bruise him he hath put him to grave when thou shalt make his soul an offering for sin he shall see his seed he shall belong his days and the pleasure of the Lord shall prosper in his hand he shall see of the travail of his soul and be satisfied this same Jesus but let us go back let us go back to Bethlehem let us go back to that scene

Jesus born of Mary now those wise men came with their gifts led weren't they by the the star led to the very place they were led to that place where Jesus was how have you been led to that place led to that place where Jesus is to find him where will you find him where will you find him where will you find him where will you find him where he came he came he came didn't he came down to that place of extreme poverty when a member of the royal family is born anew a new infant born into the royal family then then great preparations are made on everything nothing is spared the Lord Jesus the King of Kings the Prince of Peace the Prince of Peace came down into this sin-laden world came unto his own we read and his own received him not came to that nation the Jewish nation they were offended at his coming they were offended at the manner of his coming they were offended at his teaching and they cried away with him away with him crucify him release unto us

Barabbas but as many as received him ah that's a sweet word isn't it as many as received him to them gave he power how will a poor sinner receive him here's when the spirit reveals to that poor sinner that sinner's sin his own sinful heart and his sinful ways and reveals to him the malady that is within his own soul and convinces him of his sin makes him a mourner a mourner mourning over his sins and that same spirit that teaches that sinner these things will show to that very sinner that there is a remedy there is a remedy for the malady all is not lost oh you know a poor sinner a poor sinner would be left in black despair wouldn't he have revealed to himself how black and how sinful he is left there but I say there is a remedy for the malady the Lord Jesus went forth from Bethlehem the Lord Jesus went step by step through his life that short life comparatively and his ministry very brief really but oh what a ministry never man spake like this man what words he spake and those things that he had performed those miracles and the compassion and the mercy the loving kindness that he did show to poor broken hearted sinners he would not break the bruised reed nor quench the smoking flax poor broken reed a broken hearted sinner he does not break that one off he does not cast that one off but in mercy brings that one to his footstool and shows to that one himself himself all they need is in himself and there is nothing lacking there is a fullness there that resides in Jesus our head and ever abides to answer the need of the poor a sinner this same

Jesus and he went and forth didn't he and what did we read this evening for those the disciples of John John with those two disciples and they stood with John and Jesus walked toward them and as he walked as he walked John looked and John said behold the Lamb of God which taketh away the sin of the world the Lamb the Lamb of God he remembered what Abraham said to Isaac his son when they journeyed together into the mount to offer a sacrifice

Abraham was commanded by God to take his son his only son Isaac into the mount and offer him a sacrifice and as they walked together Isaac said to Abraham behold the fire and the wood raise the lamb for the burnt offering and Abraham said God will provide himself a sacrifice a prophetic word prophetic word God will provide himself God himself no other no other could act as a sacrifice in the whole dispensation there were many many sacrifices offered many sacrifices slain and the blood was poured out in always times saying not all the blood of beasts on

[25 : 28] Jewish altars slain could give the guilty conscience peace or wash away the stain but Christ the heavenly lamb takes all our sin away the sacrifice of nobler name and richer blood than they the same Jesus are you troubled is the one here troubled because of their sin say oh well my sin is so great I feel so black oh remember the prodigal we have the account of the prodigal haven't we who went away into a far country as far as he could go yes and there are those you know who go off as far as they can go away from their homes and away from the godly influence of the home and join themselves to the ungodly ah blessed be God they now shall row beyond the limits of his love now the prodigal went off down into that far country and he had a father he had a father at home and his father surely prayed prayed most earnestly for him prayed for that day when he would return and he know that man was brought right down into the very depths emptied of everything he lost everything he had nothing left nothing at all and would have eaten the food that he was giving to the swine so hungry so miserable so wretched so black so filthy

I will arise I will arise and I will go and he arose to me and he surely he came trembling surely he had in his own heart made up that petition which he would bring before his father I'm no more worthy to be called thy son make me as one of thy hard servants but he had to come he had to come and my friends you will have to come whoever you are you will have to come to this one this same Jesus that you see the Lord Jesus spoke gave that parable he spoke that parable and there's a beautiful gospel a beautiful gospel because that man's father looked out he was waiting for him wasn't he that time time of love the time of love the time of pardon the time of peace brought in there was a banquet prepared a feast of fat things and said the spouse and the son of someone he brought me to his banqueting house and his banner over me was love the same

Jesus he brought me you you know in the gospel of Luke at the end the last chapter in the gospel of Luke the resurrection of the Lord Jesus the first day of the week very early in the morning they came unto the sepulchre and they found the stone rolled away and the tomb was empty him they saw not no not in the tomb it was empty he had risen the same Jesus the same Jesus who had been taken they came didn't they into the garden of

Gethsemane where he was when he had left eight disciples and taken three with him and they could only go so far and he went further they couldn't go all the way could they with him and you know that scene in the garden of Gethsemane he poured out his soul there exceedingly sorrowful and very heavy and how he prayed there and you know presently they came led by Judas they laid hands on him and took him and he was brought before a pilot and falsely accused and scourged and marked and spit upon all those indignities what a sane what a solemn sane the blessed sane behold the scene of matchless

Christ Jesus in the sinner's place the same Jesus who bore in his hands and his feet and his side those wounds and from those wounds did flow that blood that atoning blood that cleansing blood the blood of Jesus the fountain opened according to the word of the prophet he said this concerning the Lord Jesus in that day in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness a fountain opened for sin and for uncleanness what thank you of Christ this is the test they say our

[32 : 56] Lord I have sins to be washed away great sins black sins many many sins I remember some years ago waking up in the morning as I woke up this word came if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanses us from all sin all sin mind you all sin I knew a man a gracious man some years ago I believe he was in heaven and oh he was greatly troubled all his life we tried to speak to him and I was lost really he was so deeply taught but he you know he came there was a stumbling he felt he couldn't put on the name of Christ he felt he couldn't join himself with the people of

God because he was so bad so sinful the blood of Jesus Christ his son cleanses us from all sin there is a fountain filled with blood drawn from Emmanuel's veins and sinners plunged beneath that blood lose all their guilty stains and you know referring back to that 24th chapter in the gospel of Luke there were those two disciples they walked along that Emmaus road they were cast down oh the recent happenings in Jerusalem they could not understand why they should be the one in whom they had put their trust and as they journeyed they reasoned to commune together and Jesus himself drew near this same

Jesus drew near and went with them and their eyes were holden that they should not know him and he asked them this question what manner of communication to these that ye have one to another as ye walk and are sad he said ought not Christ to have suffered these things ought not Christ to have suffered these things and to enter into his glory and beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself and they drew nigh unto the village whither they went and he made as though he would have gone further but they constrained him saying abide with us for it is toward evening and the day is far spent and he went in to tarry with them yes but you see his presence oh oh the sacredness of his presence the blessedness of his presence my friend and they felt something they felt something within and I'll tell you this if the

Lord is pleased to come and bless come and grant you his presence you'll feel something within and if two of you are walking together and you are conversing upon these sweet and precious things of the gospel how blessed you will be if Jesus himself draws near and if he goes with you and you feel as those two did for you that warming of heart did not our heart burn our heart you notice what they said our heart not the plural the singular they were one weren't they they were one together we united together one in the spirit again two walk together except they be agreed no you know the Lord the Holy Spirit will bring a poor sinner into sweet agreement with salvation's plan the way of salvation bring that sinner into a sweet agreement with this that salvation is of grace and not of works that the work is done what the

Lord Jesus said at Calvary it is finished and gave up the ghost and died the same Jesus our Jesus who led these people we read in the 24th chapter of Luke and he led them out as far as to Bethany and he lifted up his hands and blessed them the same Jesus led them led them out as far as to Bethany led them out I pondered this you know he led them out and he leads a poor sinner out of the world he leads them out of darkness into the light he leads them out of bondage doesn't he and sets them at liberty he leads them gently leads them as the shepherd leadeth the sheep why we read he led them forward by the right way that they might go to that city of habitation he leads them and he'll lead you my friend if he's not already begun you feel you feel a great need of him perhaps your experience is in the wilderness you are in the wilderness walking in a solitary way the world is a wilderness and it's a barren place you cannot be content with the world you cannot make your home here in the world this is not your rest here you have no continuing city but a great mercy if you and

[39 : 55] I am found journeying on as those saints of God that we read of in the 11th chapter of Hebrews by faith by faith led forth day by day by faith Jesus has promised doesn't he he has promised he will never leave his people nor forsake them he has promised this though I'm with you always even unto the end this same Jesus we go back to where I began you know there's a trusting in him trust in him commit thy way unto the Lord commit thy way unto the Lord trust also in him and he will bring it to pass rest in the Lord and wait patiently for him the same

Jesus led his people out as far as these disciples out as far as to Bethany and there he blessed them he blessed them and he leads his people out of the world leads them into Zion leads them to that place where he will bless them the house of God the house of God is where he is where he is in the midst of his people Jesus in the midst Jesus himself and you know those three favoured disciples in the mount of transfiguration they had a view and what a view they had the Lord in shining garments and his face did shine as the sun and the cloud was lifted

Moses and Elijah had gone and they saw no man save Jesus only Jesus only Jesus himself may the Lord bless his own word for his name's sake amen