

# Acts

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Date: 27 March 1964

Preacher: Dawson, Herbert (1890-1969)

- [ 0 : 0 0 ] As the Lord should be pleased to help me, I shall call your attention to a subject you will find in the Acts of the Apostles, chapter 13 and the 38th verse.
- Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.
- Chapter 13, the Acts of the Apostles, and the 38th verse.
- How glad I should be if I could feel in my heart the solemn persuasion that every one of you under Union Chapel roof at this time might have this wondrous mercy known to you in your own soul's experience.
- Through this man is preached unto you the forgiveness of sins. Forgiveness of sins is a never-to-be-forgotten experience.
- [ 1 : 4 3 ] To many people, sinners born again, it is an experience as they journey on that is alluring in the prospect of it.
- and they live in hope that the day will dawn when they will enter into it to their soul's joy and peace.
- Many sinners born again have known the wondrous mercy of it and they look back to it and desire to have it confirmed in their soul's experience again and again.
- This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.
- I want as the Lord to help me to look at the subject from three viewpoints. Simple viewpoints they are but of unspeakable importance that you and I should think on the subject from those viewpoints.
- [ 3 : 1 0 ] And first of all there is the man in the text this man and the second viewpoint is the mercy in the text which is to be known tasted, handled, felt forgiveness of sins and the third viewpoint is the message in the text.
- Be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins.
- Then if you try to pray while I try to preach it might be we should get down into bedrock and we shall rejoice to feel where the spirit of the Lord is there is liberty and remember if you should live and die without knowing what the text proclaims the forgiveness of sins you will be lost and all preachers ordained of God to preach put together cannot tell you a millionth part of what that means to be lost.
- as long as God shall God remain so long shall last hell's lingering pain so long the joys of heaven shall be oh long delight long misery and now let us contemplate as grace is given the man in the text through this man is preached unto you the forgiveness of sins.

This wondrous man of whom we tell he's true almighty God he died to save our souls from hell the price is on heart's blood it is wonderful to contemplate that God in his eternal purposes should have so devised means whereby that people whom he had ordained to life eternal should be saved with an everlasting salvation and that they ultimately should all be gathered together in heaven to sing his eternal praise and the starting point in contemplating it is in an oft quoted scripture God so loved the world that he gave his only begotten son that do so ever believe in him should not perish but have everlasting life when the

[ 6 : 24 ]

Adam fall took place how often I have to remind you of it when the Adam fall took place and God came down into Eden's garden to deal with the matter which had arisen God was not taken by surprise in that which happened but when Adam and Eve having failed also solemnly and the outcome was that the Lord God drove out the man and the woman too God in his infinite mercy his great love gave them a ray of hope as they went forth into the earth with a curse put upon it the seed of the woman should bruise the serpent's head

Adam and Eve must have pondered that declaration very very often because it gave them hope that God would in his great wisdom overrule the ruin which the Adam fall had wrought and now the question arose how could the ruin the Adam fall wrought be overruled for this there must be one who can from sin and death release us make up the breach to its God and man which none can do but Jesus and then God taught Adam and Eve what was to be the basis of how his holy majesty was to be worshipped and that without the shedding of blood there should be no remission of sins and thus the worship of

God was instituted carried on throughout Old Testament times under the ritual of the Mosaic law so that Israel of old gathering together to worship God had to worship God through a priest presenting an offering on their behalf either birds or beasts and there must have been rivers of blood shed and yet all the blood that was shed throughout Old Testament times had got no value no virtue and it only stood as a type of this man in the text who in the fullness of time should be made manifest as this man and shed his blood which has good value and virtue yea it hath infinite efficacy the blood of

Jesus Christ God's son cleanses us from all sin not all the blood of beasts on Jewish altar slain could give the guilty conscience ease to wash away the stain but Christ the heavenly lamb takes all our guilt away a sacrifice of nobler name and richer blood than they and now the word of God says it is a great scripture when the fullness of time was come God sent forth his own son made of a woman made under the law and so ere we arrive at Calvary's cross we must journey in our minds to Bethlehem and see the great thing which came to pass there when Jesus Christ was made manifest as a babe a holy babe and yet his shoulders held up heaven and earth when

Mary held up him it is a wonderful consideration or that our hearts could more often be taken up in the contemplation of it God becoming man this is a tremendous thing and Jesus Christ born obeyed by birth mysterious came into the world to do that work which must need to be done love's redeeming work that this message might be proclaimed to you set in forth this great mercy through this man is preached unto you the forgiveness of sins and Jesus Christ was seen among men as this man what a wonderful man he was our words fail us in setting forth this man as he ought to be set forth this man was perfect his life was holy intrinsically essentially holy as he lived under the law in him the father never saw the least transgression of his law in him we then perfection give in the saints in him a perfect peace so this man lived under the law and in so living he wrought out a righteousness for all that number which no man can number

[ 12 : 57 ] God God the God the father had ordained to life eternal he lived his wondrous life and declared at the end of it I have finished the work which thou gavest me to do love redeeming work oh what a mighty work it was for this man to accomplish which he did in every detail of it and while this man was indeed a perfect man a holy man a righteous man he was indeed a suffering man you cannot distance as you ought to do on the sufferings of Christ because they were so exquisite and so intense and I read to you a great word that when you read it you really ought in the spiritual interpretation of it to take your shoes from off your feet to the place where on you stand his holy ground it pleased the father to bruise him and why that poor sinner is born again as bruised reeds might never be broken it pleased mark that word pleased it pleased the father to bruise him the lord in the day of his anger did life as sins on the land and he bore them away yes he died to atone for sins not his own the father of punish for us his dear father if you can realize before God it worked for us you will know the mercy in the text the forgiveness of sins all the suffering this man endured he came unto his own his own received him not hell let loose all its malice against this man all the while he dwelt on earth until he rose again from the dead and then taking what a deceived of soul and could gain no further ground in seeking to tempt this man in the text he was taken at length by wicked hands and crucified and slain and yet it was by the determinate counsel and poor knowledge of God because there was a solemn necessity that

Jesus Christ should die in the stead of poor sinners like you and me and in the Corinthian epistle there is a word which I feel is a very solemn word to contemplate for he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him what does that mean for he hath made him to be sin for us who knew no sin the meaning is this the Lord hath laid upon him the iniquity of us all the Lord granted might be but I must leave you to think about that before God the thing you have to be this man was indeed a suffering man in all our afflictions he was afflicted he was set at naught mocked spawned hated treated with all consumerly ignominy and spit upon mocked and he endured it who when he was reviled reviled not again but committed himself into the hands of him that judges it right to him a suffering man was this man that there might be the suffering of Christ and the glory which should tolerate but then this man is a sympathising man whatever your circumstances may be

Jesus Christ is verily man verily God can enter into all the intricacies of it however complicated you may feel your cases is there anything too hard for the Lord what was said by Moses the man of God to Israel long ago Jesus Christ as this man even as a sinner friend says to you and to me the case that is too hard for thee bring it unto me I will hear it how encouraging that is in everything by prayer and supplication with thanksgiving let your request be made known unto God and the peace of God which passes all understanding shall possess your heart and mind through Christ Jesus through this man is preached unto you the forgiveness of sins having lived this wondrous life the word of

God tells us he set his faith steadfastly to go up to Jerusalem knowing the things that awaited him there every detail of it was known to him as verily God and he entered into every detail as verily man and so he comes at length to the tower of his cross the law says to a sinner under it and that refers to you and me the soul that sinned it should die and so Christ died for our sins at Calvary's cross you see a scene of matchless grace is Jesus in the sinner's place you see him as this man and if you do see him with the eye of faith how glad you will be how sorry you will be love and grief your heart divided love to him for dying for you sorry for your sin that nailed into the rugged tree remember that through this man is preached unto you the forgiveness of sins and when

Jesus Christ hung on Calvary's cross oh he did preach forgiveness of sins what did he say father forgive them for they know not what they do and oh that great word I love to think on it it is finished cried the lord in his dying minute holy ghost repeat the word repeat it in our hearts our consciences full salvation in it forgiveness of sins this holy humanity was laid in the grave there who lay a little while and then came the Easter morn and the good tidings of great joy were proclaimed the lord is written indeed and that appeared to

[ 22 : 00 ] Simon and 40 days afterwards he ascended up on high and that you and I are here in the attitude of worship it does encourage us to hope in God as we remember awake sweet gratitude and sing the ascended saviour's love sing how we live to carry on is people's call above and that is just a little about the first few points in our subject the man in the text this man who is this man he is the eternal son of God in his divine nature who is taken into union with his divine nature a human nature clothed in a body like our own yet without sin the holy harmless undefiled son of

God and yet approachable as verily man verily God thanks be unto God for his unspeakable gift what has this man done this man has done what none other could do nor all the angelic hosts put together using all their united abilities could do this man after opening the door of mercy in heaven and the gospel of the grace of God is just summed up like this Jesus blood through earth and sky mercy atone and mercy cry let us look at the second viewpoint of our subject

I said it was the mercy in the text through this man there is preached unto you the forgiveness of sins and now it is the gospel alone which can create forgiveness of sins the blessing of the Lord coming down upon poor sinners when they are born against comes down to them through the gospel under the law there can only be depending on you and me that terrible word cursed is the man that continueth not in all things written in the book of the law to do them what does the law say to the sinner under it the soul that sinned it to die and that was the bedrock truth that was set forth in the ritual of the

Mosaic law and to help you understand the working of it under the law if a man committed a murder he must die there could be no respite he must die the murderer must be put to death likewise the adulterer must die and the blasphemer must die the law admitted no extenuation but as the guilt was made manifest so the punishment must come the soul that's in it it's a die such is the law and very solemn it is to contemplate it and now when poor sinners have been led into the truth of what they are as poor sinners under the law and strict of all their fancied meekness to approach the dread

I am when they have been made well aware as everyone thought of God will be not the labour of my hands can fulfil the law's demand and the outcome is that every man shall accept the punishment of his iniquity and confess if thou Lord didest my iniquity O Lord who shall stand if my soul is sent to hell thy righteous law approves it well the spirit of God leave the sinner and shine the eyes mount having led him into the truth of what he is as a sinner to some degree more or less a knowledge that is all sufficient teaching the sinner salvation is of the Lord and by the deeds of the law there shall no flesh living be justified then the spirit of

[ 27 : 43 ] God delights to bring that sinner so led into the truth from being under the curse to Calvary cross where the blessing of the Lord which make us rich is revealed and now I told you under the law the soul that's in it it should die you see this set forth beautifully in the dealings of Nathan with David when David was guilty of great sins and he was a long while before he was repentant and brought him guilty before God on account of it but at length God sent Nathan to preach to him and first of all Nathan preached the law and David fell under it and David said I have sinned and Nathan then preached the gospel the Lord has put away thy sin through this man in the text he preached unto you the forgiveness of sin and now under the gospel a murderer can be pardoned of his guiltiness in that which brought him to be such a character likewise the adulterer or adulteress can be pardoned too and likewise the blasphemer can know the mercy or forgiveness of sins such is the gospel of the grace of

God sovereign grace or sin abounding ransom souls decide in swells you see this set for in the epistle to the corinthians is 10 by the apostle Paul know ye not that the unrighteous shall not inherit the kingdom of God be not deceived neither fornicators nor idolaters nor adulterers nor effeminate nor abuseth of themselves with mankind nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God and now listen and such were some of you but ye are washed but ye are sanctified but ye are justified in the name of the

Lord Jesus and by the spirit of our God oh it is a lovely gospel dear friends the gospel of Christ Christ is the sum and substance of it through this man is preached unto you the forgiveness of sins and it might be well to keep in mind for it will encourage you to hope in God this man receiveth sinners and who can tell but what this man will be gracious unto you I do like how this is worded be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins I wonder how many of us are tasted that the

Lord is gracious and that he is a God ready to pardon and that he has said to us I will be merciful to your own righteousness your sins and your iniquity I will remember no more and you find regarding forgiveness of sins it is set forth in the word of God by illustrations which are very frightening and each illustration is used by the spirit of God so that good Hezekiah came into a wonderful realisation of the forgiveness of sins when he declared there was cast all my sins behind thy back you must not speculate about that and while it is figurative language there is truth in it there was cast all my sins behind thy back and there's another word that Hezekiah uses regarding the forgiveness of sins in the margin reading thou hast in love to my soul delivered it from the pit of corruption the margin reading is thou hast loved my soul from the pit in thy wondrous pity eternal thoughts of love to me this is forgiveness of sins as it is to be known and when it is known

God is saying to you thereby I have loved thee with an everlasting love therefore with loving kindness have I learned to tell this Jesus the illustration as far as the Easter from the west so far has He removed our transgressions from us and there is in the book of Jeremiah a lovely illustration of it in those days and in that time says the Lord the iniquity of Israel shall be sought for and there shall be none and the sins of Judah and they shall not be found for I will pardon them whom I reserve and you find in the book of Zechariah a beautiful setting forth of forgiveness of sins in the dealings of the angel with

[ 34 : 51 ] Joshua when he says I have caused thine iniquity to pass from thee then Joshua realised the forgiveness of sins in the fullness of it and what was the outcome to Joshua what did the angel say after that I will cleanse thee for the change of reign and the apostle Paul alludes to that in our subject here in the succeeding verse through this man is preached unto you the forgiveness of sins and by him all that believe as justified from all things from which he could not be justified by the law of Moses forgiveness of sins means cleansing you are washed watering snow justification means clothing the righteousness of God which is by faith in Jesus

Christ is put upon the poor sinner and then he is made meat for the inheritance of the saints in life much might be said along that line of thought and then it speaks about our sins being blotted out but then you may look in the word of God and you may search out the various illustrations of how God deals with poor sinners in regard to the forgiveness of sins but when all is said and done have you had the healing so that out of the abundance of the heart the mouth can see bless the Lord oh my soul forget not all his benefits who forgiveth all thine iniquities who healeth all thy diseases and now some of you may be much concerned about that

I will drop a word as the Lord to help me to encourage you to hope in God you may look within and what you see there which you know every man the plague of his own heart is of such a nature that you feel shocked at the sight and straight cry out can ever God dwell here and now Joseph's heart gives you good counsel about that pour not on thyself too long lest it sink the Lord look to Jesus kind and strong mercy join with power and if you help to look to Jesus look into him alone you shall know his name shall be called Jesus for he shall save his people from their sins you shall enter into this word be it known unto you such a poor sinner as you feel to be who may be saying depth of mercy can there be mercy for a wreck like me and now the gospel says yes there is mercy held in store in the fullness of

God for poor sinners in their felt need of it if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness who can tell but what God will be gracious unto you or that you might take courage and while you dwell on your faith while you may heal no sinner needed mercy more than ever sought God's faith through this man there is preached unto you the forgiveness of sins and what do you see sometimes the vilest sinner out of hell who lives to feel his need he's welcome to the throne of grace the saviour's blood to plead be it known unto you some of you dear young people who are just beginning to follow on to know the

Lord who do as you help seek to knock at mercy door if to be you might be made welcome in your approaches there too and now you need never question about you being welcome God has guaranteed it what does this man say and then it cometh unto me I will never no never no never calf say and what does he say again come unto me all you that labour and are heavy laden and I will give you rest and another word that drops from his dear lips if any man first let him come unto me and drink and whosoever will let him take the water of life freely oh do believe this line of things dear friends through this man there is preached unto you the forgiveness of things but then you may have many temptations about it some of you because you have lived long and you look back over your life and you have to admit before

[ 41 : 22 ] God it has been a sinful life preaching people alike all plead guilty here sins in thought word and deed sins of omission sins of commission testify against us there is only one place for us to stand in dear friends as we stand before God God be merciful to me but sinners and as that experience is known and felt by you so you shall learn sooner or later what the Saviour said concerning the publican I tell you this man went down to his faith justified which is equivalent to saying I tell you this man has got that religion which was taken to heaven for God is the author of it sinner if thou were taught to see as great thy guilt thy misery in every force and action cure the blood of

Christ thy soul can cure do remember that be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins there is another viewpoint of this subject it might be on the Union chapel roof I am here drawing a bow with adventure I would be glad if I do not find the mark for the arrow but there may be some before God in the attitude of worship who do not ponder this delightful thing to whom this man is nothing is it nothing for you all ye that pass by said Jeremiah alas if yet it is nothing to you if the forgiveness of sins is not a subject in which you have any interest there is royalty what a solemn place you're in because

I'm bound to tell you that there is a day to come when all listening to the preacher at this town will see this man and how good it will be if when time to be no more you see this man is your saviour your lord and your god so if you should see this man as your god no word can be gently described what you will feel like then and what will be your portion that you go down into eternal misery if you live and die in that attitude we will not have this man to reign over us the apostle Paul makes it claim to earth god now commandeth all men everywhere to repent because he hath appointed a day in the which he would judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance unto all men in that he hath raised him from the dead dear young people any of you who have yet have lived in your life hitherto rejecting this man you will see this man and have to do with this man and this man will have to do with you if you die if you are now determined to live all that

God would in his great mercy deal graciously with you and do that which he alone can be and that the dead might hear the voice of the son of God and they that hear it live I go back to that question is it nothing for you that this man left heaven his dwelling place and came down into this thin cursed earth to be seen among men and suffer suffering indescribable inconceivable by mortal minds the pains of his body were great but greater the pains of his mind and he came into the world to save sinners is it nothing for you and you are a sinner you do not need the preacher to stand on that because you have a conscience and you know that sometimes in the life you are now living you feel ashamed and you are guilty but as yet this man is nothing to you a latter that it should be said is it nothing to you all ye that pass by is it nothing to you that this man has set up the throne of

Christ that you might get in touch with him as the sinner's friend and get everlasting good for your soul is it nothing to you that it is recorded in that day there shall be a fountain open for sin and for uncleanness is it nothing to you that this man delighteth in mercy and desireth not the death of the sinner nor taketh place at any time anywhere in the death of the wicked but I must come to the amen be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins quite a few of us before God have rejoiced in the forgiveness of sins and quite a number of you are hoping that day will dawn when the great question will be put out of question and you shall rejoice in the mercy of

[ 48 : 20 ] God reaching you in its fullness and you too enter in to the forgiveness of sins be it known unto you oh that God that he alone could be will make it known to you that you might be able to declare my beloved is mine and I am his and his desire is toward me forgiveness is a joyful sound to malefactor is doom to death oh may this bliss in me be found may I redeem in grace and gift oh that you might love this man believe in this man hold this man follow this man and not dwell forever in the realms of bliss where this man a verily man verily

God is we too amid the sacred throng lower deceit would fall join in the everlasting son and crown him lord of all amen to let out and affirm