

Scripture: Acts 13:26-41.

Topic: Through this Man.

Text: Acts 13:38b --- "...through this man forgiveness of sins is proclaimed to you."

Proposition: Through trust in Jesus comes freedom and forgiveness.

Dates written: May 23-25, 1962.

Dates and places used:

May 27, 1962, Montrose, Colo.

June 13, 1965, Wyo. Nat. Guard Camp
Eversey, Wyo.

APRIL 29, 1973 OAKLAND PARK, FLA.

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Page 10

Reference: [illegible]

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APRIL 29, 1973 BARKLAND INC, PA.

Introduction:

1. It is related that Albert Einstein, world-famed mathematician, once found himself in a restaurant without his glasses and unable to read the menu. He held the card at arms length, then close to his eyes, then scrutinized it sideways, but to no avail. Handing the card to the waiter, he said, "Here, you read it for me."

The waiter shook his head sympathetically and replied, "I'm sorry, but I'm ignorant too, boss."

(page 104, "400 More Snappy Stories That Preachers Tell," Paul Holdcraft, Pierce & Washabuagh, 1953.).

2. Some of the better-qualified New Testament scholars tell us that the Scripture which we have read today is to non-Jewish readers sort of like the menu to Einstein without his glasses. Important facts and truths are offered here if we are equipped to read and understand them. We will here make an effort to put on our glasses of interpretation so that so far as our Scripture of today is concerned our ignorance may be replaced by some spiritual food. We

In addition, the
 1. It is not possible to
 determine, for example, whether
 one should be held in a particular
 manner. It is necessary to hold the
 person in a particular manner, and
 the court should be held in a
 particular manner. It is not possible
 to hold the person in a particular
 manner. It is not possible to hold
 the person in a particular manner.

The writer should be held in a
 particular manner. It is not possible
 to hold the person in a particular
 manner. It is not possible to hold
 the person in a particular manner.

2. One of the most important
 factors in determining whether
 the person should be held in a
 particular manner is the nature
 of the offense. It is not possible
 to hold the person in a particular
 manner. It is not possible to hold
 the person in a particular manner.

hope that this food is interesting, tasty and appealing, as well as nourishing.

I. The pertinent facts about this Scripture indicate that

1. It is the main part, the hear of a sermon which Paul preached to a Jewish congregation at Antioch. Among the Jews who heard him were those who were faithful to their Jewish religious heritage. There were also people who were but interested spectators. It was not too unlike an average congregation today, containing the devoutly faithful and those who are indifferent but not antagonistic. Paul was trying to tell these people about Jesus in such a way as to cause them to place their faith in him. To speak to such a group he had to use enough reference to the sacred traditions of the Jews to interest the faithful; and yet ~~too~~ he needed to be free enough from hidden religious meanings and close enough to the interesting things of everyday to hold the attention of the religiously-indifferent. His task was not too different from that

of the modern preacher who with the same message seeks to interest and challenge the stranger while also trying to give a little knowledge and inspiration to the religiously-well-informed person.

2. Since the hearers of this sermon were all Jews, whether faithful or indifferent ones, he put the whole message in terms of Jewish history. He based the proof of his statements on Jewish Scriptures. He appealed to a Jewish way of thinking and to a Jewish need. Since we are not Jews, it is hard for us to follow some of his arguments here. The task is made simpler, however, because we know that Paul almost always preached the same basic message about ~~Christ~~ Christ, wording it so as to be understood by the people to whom he spoke. For instance, when he was in Athens he drew his most appealing illustration by calling attention to the unknown God of which all Athenians knew, and told them that he came to speak in the name of this god. He thus aroused their curiosity so that they listened to him. Since from such instances we know a great deal of what Paul

usual message was, we are enabled ~~with some accuracy~~ to get at his meaning in this Scripture of today.

3. He proclaimed to all who heard him preach that he had good news for them. Paul considered himself a bearer of news, primarily, not a giver of good advice. Probably one reason modern preaching is in some disrepute with many people is because it is so often used as a way to give advice. One writer says that preachers "give advice in enormous doses, with only a scrap of good news thrown in." People usually resent advice, unless they ask for it. Even when they ask for advice they want to hear some good news relating to their problem.

4. Why was not this good news which Paul carried spread around ~~the~~ through news mediae of the day, you might wonder. The answer is that it was. In an age without printing, with illiteracy among the large bulk of the people, with no electronic communication devices of any kind, without mechanical or motor-driven transportation of any type, the news-spreading media was the man who when

he saw or heard of a thing happening passed it on by telling other people about it. News can spread surprisingly fast in this manner, as anybody knows who has run afoul of ordinary gossip. It can also become littered with inaccuracies.

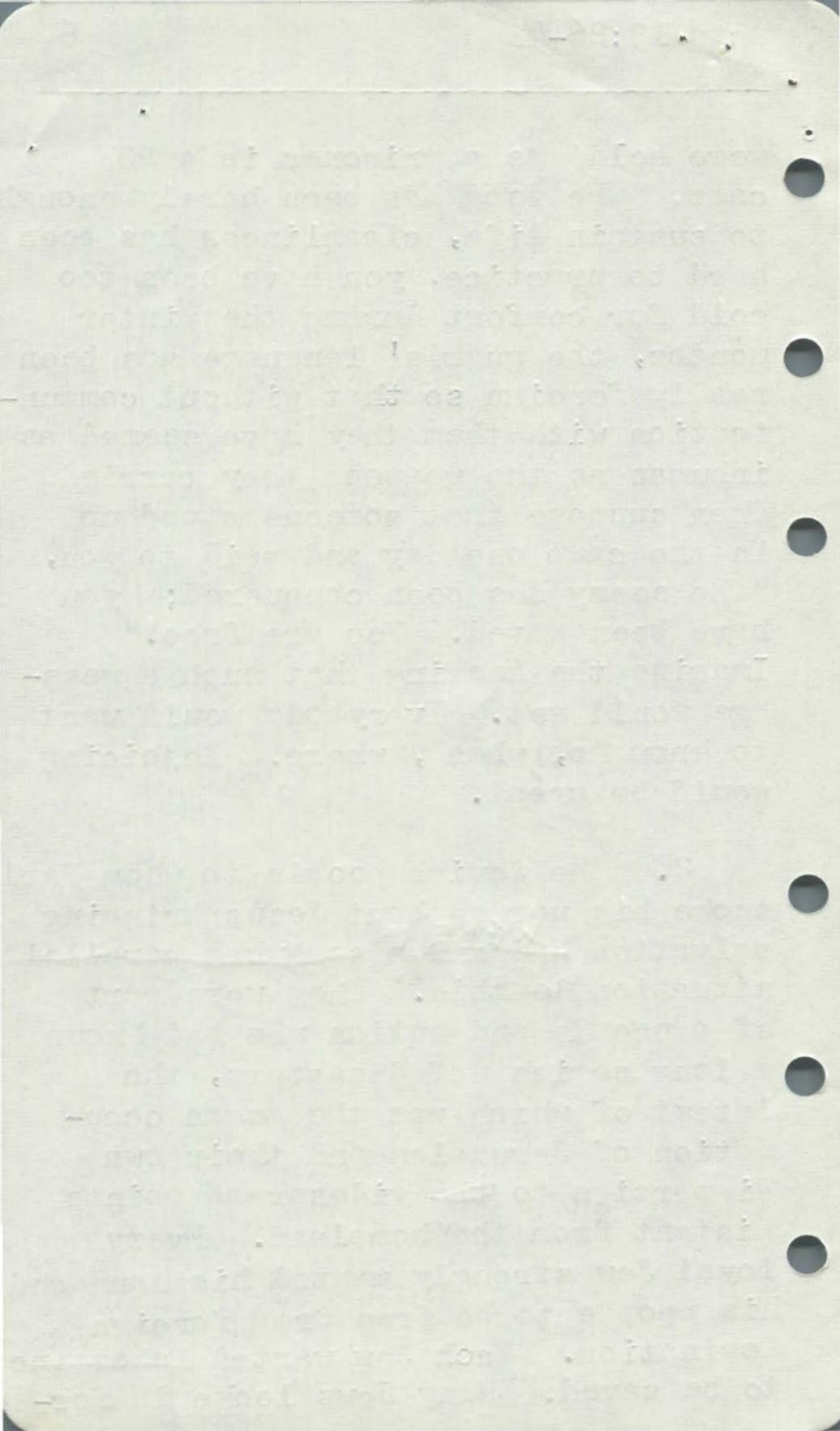
5. Paul insisted in his sermons that the good news which he brought was absolutely true and accurate. He knew what he was talking about because he himself had had an experience with the Christ about whom he spoke. However, if any doubted him he challenged them to go to Jerusalem to talk with the disciples and others there who had themselves witnessed Christ and the resurrection events. Such interviews would confirm the news he brought, he told his Jewish congregation. The Jews considered Jerusalem the central fountain city of their faith, so this was weighty evidence.

II. The good news is news of salvation, shown through the resurrection of Jesus Christ.

1. Suppose that in wartime you

were held as a prisoner in a POW camp. The food has been barely enough to sustain life, cleanliness has been hard to practice, you have been too cold for comfort during the winter months, the guards' language has been really foreign so that without communication with them they have seemed as inhuman as the weapons they carried. Then suppose that someone stood up in the camp one day and said to you, "The enemy has been conquered; you have been saved. You are free!" Imagine the hearing that such a message would get. Everybody would want to know how, when, where. Rejoicing would be great.

2. The Jewish people to whom Paul spoke his words about Jesus bringing salvation had ^{WERE IN} ~~had~~ a somewhat parallel ^{LIFE} ~~situation~~ to this. They were part of a people and nation who had known a long series of disasters, the latest of which was the Roman occupation of Jerusalem and their own dispersion to ~~the~~ widespread points distant from the ^Rhomeland. Every loyal Jew strongly wanted his land and his people to be free from foreign ^{ISRAEL} domination. Each Jew wanted Palestine to be saved. Many Jews looked for-



ward to the coming of a savior, a Messiah, a Christ sent from God, to bring about the restoration of Jewish independence and to put them into a position of world leadership. Paul told them that this Messiah, this Saviour, had already come, that salvation was theirs. Then he explained how Jesus was that Saviour. He used quotations and prophecies from Jewish sacred Scripture to back up his claim.

3. Like the Jewish people, Jesus had been captured by the enemy. He had been the victim of sin and the prisoner of death; but he had conquered both. Under his leadership it is only a matter of time until the multitudes will be released from their prisons. This is the message Paul preached. This is the Christian message today.

4. The prisons from which we of today need release are the mental ones of fear and anxiety, the prisons of poverty and want, of sin and guilt. The gospel is, first of all, the announcement to people that God has rescued them from their prison houses. God has kept his promise of salvation.

1. The first part of the report deals with the general situation of the country and the position of the Jewish community. It is a very general and superficial treatment of the subject, but it is a good starting point for a more detailed study.

2. The second part of the report deals with the activities of the Jewish community in the country. It is a very detailed and thorough treatment of the subject, and it is a very valuable source of information.

3. The third part of the report deals with the activities of the Jewish community in the country. It is a very detailed and thorough treatment of the subject, and it is a very valuable source of information.

4. The fourth part of the report deals with the activities of the Jewish community in the country. It is a very detailed and thorough treatment of the subject, and it is a very valuable source of information.

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5. Lest anyone who heard Paul doubted, he pointed to the resurrection of Jesus as the primary, basic great truth which proved his news. The resurrection is a demonstration that even life's worst experiences can be victoriously overcome by trust in God. There is within all humanity a hope, a promise, a feeling that somehow they will be saved from failures and frustrations; that somewhere sometime all the higher hopes and capabilities of man will be fulfilled. In Jesus this fulfillment comes about, so that earthly creatures are become the Sons of God.

III. This good news of salvation has moral consequences.

1. From the beginning Christianity was more than a way out of trouble. It was a way out of sin into a refreshing newness of life. Our text says, "through this man forgiveness of sins is proclaimed to you." Through this man Jesus also is shown a way of living.

2. A family cannot be run by an unbreakable set of rules. True, there

1. The first step in the process of the formation of the nervous system is the differentiation of the ectoderm into the neural tube and the neural crest. The neural tube gives rise to the brain and spinal cord, while the neural crest gives rise to the peripheral nervous system and the adrenal medulla.

2. The second step is the migration of the neural crest cells. These cells migrate from the neural tube to various parts of the body, where they differentiate into different cell types, such as neurons, glial cells, and melanocytes.

3. The third step is the differentiation of the neural tube into the forebrain, midbrain, and hindbrain. The forebrain gives rise to the cerebral cortex, the thalamus, and the hypothalamus. The midbrain gives rise to the midbrain structures, and the hindbrain gives rise to the medulla oblongata, the pons, and the cerebellum.

III. The development of the nervous system

1. The development of the nervous system is a complex process that involves the differentiation of the neural tube and the neural crest, the migration of the neural crest cells, and the differentiation of the neural tube into the forebrain, midbrain, and hindbrain.

2. The development of the nervous system is also influenced by various factors, such as genetic factors, environmental factors, and hormonal factors. These factors can affect the normal development of the nervous system and lead to various neurological disorders.

3. The development of the nervous system is a continuous process that continues throughout life. The nervous system is constantly changing and adapting to the environment, which allows it to perform its functions effectively.

have to be customs, methods, routine, forbidden things. But no one is perfect, and something which is unacceptable, which disrupts the family routine, which inconveniences the others, is bound to happen once in a while. It may be a broken glass, with the milk that was in it spattered over furniture, floor and clothing. It may be unwise spending on the part of one person, with the whole family having to do ~~without~~ some things for a while. Scolding, or even punishment may be the lot of the offender. But this doesn't last long, and in most families the offender feels the love for him which the others have, even while he is undergoing the punishment. Within a loving family right relationships exist which insure forgiveness and acceptance for each family member, no matter what he does.

3. That kind of relationship is what people find in Christ. They cannot be perfect, but in Christ people have the incentive to want to practice good and righteousness; not because they have to but because they want to. This is the essence of Christ's goodness. Loving people, he helps them. Loving God, he worships

and seeks to obey him. The right relationship to others, and to God, is the thing. Our right relationship to God and to others is best secured through Jesus. As this relationship becomes established we are free in the best sense of the word, for we are not bound by sin, by wrong attitudes, by fear. As we know Jesus, through him we voluntarily make our choices for good. We are really free.

Conclusion:

1. Paul wrote, "through this man forgiveness of sins is proclaimed to you."

2. We agree with him, but add to the text when we summarize by saying that through trust in Jesus you can get forgiveness and freedom.

YOU CAN GET
FIND REAL

(This sermon based to a great degree on commentary on this Scripture in Vol. 9, The Interpreter's Bible, ~~PAGES 176-182~~ Pages 176-182).

Father, as within a good family the relationship is such that each person knows he is accepted, loved, forgiven, and approved, so may we find through Jesus the right relationship with Thee. We are grateful for thy forgiveness. We would experience the warmth and love of Christ, and thereby find salvation and complete freedom.

Amen.

