

Salvation for Sinners

By Rev. Bartel Elshout

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Heritage Netherlands Reformed Congregation

540 Crescent St NE
Grand Rapids, MI 49503

Website: www.hnrc.org
Online Sermons: www.sermonaudio.com/hnrc

Congregation, the Scripture reading in preparation for the proclamation of God's word this evening you can find in the book of Acts, the fourth chapter, and we will read the first 22 verses of Acts 4.

1 And as they [that is, Peter and John] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. 5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they

called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

Thus far the reading of God's holy precious and infallible word.

Beloved congregation, if you would look at a map of this area, you would readily see that there are many ways that you can get to Grand Rapids, many ways lead to the city. There was a saying in the olden days that all ultimately, every way lead to Rome. There was a variety of different approaches to that city just as there are a variety of different ways in which one can arrive in the city of Grand Rapids. And we live in a day, congregation, where there are those who would have us believe that there are many ways to God. Even though some would perhaps admit that the way that is set forth by Christianity is the best way but yet there are those who would have us believe that anyone can come to God in a way that seems suitable to him but, congregation, we know that God's word tells us otherwise. We know that God's word tells us plainly and clearly from Genesis to Revelation that there is but one way to God; that there is but one way to be reconciled to God; that there is but one way in which I, a sinner, can approach unto a holy God; that there is but one way in which God can be gracious to me and receive me, the sinner, and that is only and only through Jesus Christ, the only begotten Son of God. From the dawn of history, God communicated to sinners the necessity of the Lamb of God. God taught that to our first parents who in turn communicated that to their sons. Abel became the first preacher of that Gospel, that salvation is only through the bloody sacrifice, that salvation is only through and by means of believing in the Lamb of God that taketh away the sins of the world.

And this Gospel, this only Gospel, this biblical Gospel, this unique Gospel, is powerfully articulated for us in the words of our text, words uttered by Peter as he stood before the Sanhedrin, and so our text for this evening, you can find in Acts 4, the 12th verse where we read God's word in our text, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." and so the theme of this passage is clear, congregation, it is salvation for sinners. First of all, we will see that that salvation is in Christ alone, "Neither is there salvation in any other." Secondly, that that salvation is revealed in Christ's name, "for there is none other name under heaven given among men." And thirdly, that this salvation is a divine must, "whereby we must be saved." Salvation for sinners in Christ alone, revealed in Christ's name, and thirdly, it is a divine must.

As we consider, congregation, the historical context of this text, we realize that only shortly ago this remarkable day came, this remarkable day in redemption history when it pleased the Lord Jesus Christ as the ascended King of the church to shed forth the Spirit

of his Father upon all flesh; that remarkable day when the Spirit of God was poured out in such a mighty way that they, when the disciples, these same men who had all been offended at the suffering of Christ, when those same men were filled with the Holy Ghost, when they were emboldened, when he spoke there and declared the works of God in all of the languages that were known to mankind at that time. Oh, that was the day when Peter, the very man who had denied his Master, when he stood up and proclaimed this most remarkable sermon, a sermon in which he clearly proved that what was transpiring had been prophesied by the prophet Joel; a sermon in which he spoke about the suffering, the dying and the resurrection of the Lord Jesus Christ; a sermon which was ultimately filled with Christ from beginning to end; and also a sermon in which he, moved by the Spirit, boldly proclaimed to these people that they had been responsible for the death of their own Messiah, the Son of God. Oh, what a day it was, a day when God used that sermon, that faithful proclamation of Jesus Christ and him crucified, but it pleased God to use that sermon to save many many. Nearly 3,000 were pricked in their hearts that day, 3,000 men and women who cried out in holy desperation, "What must we do to be saved?" A day in which many sinners by grace embraced the very Christ whom Peter had preached. A day in which many many were added to such that must and should be saved.

Then in the next chapter, the third chapter, we read of that remarkable incident when John and Peter go to the temple at the ninth hour, at the time of the evening sacrifice, the time of worship, and how they encountered this man who is 40 years old, 40+ years old, a man who had sat there for years begging, stretching out his poor beggar's hands looking for alms, a man, mind you, who had been alive while Jesus was walking on earth, a man who was alive when Jesus was healing many sick, even raising people from the dead, and yet a man who had not been healed during that time. And John and Peter see this man as he stretches out his hand and he's looking for alms and you know the well-known words, boys and girls, you know that story too. Peter looked at this man and he said, "What you're looking for I don't have. I don't have gold or silver but what I have that I will give you, in the name of the Lord Jesus Christ, stand up and walk." That man was given faith to believe that word and he arose and the man known by so many, the man who had been lame, he now walked. What a tremendous impression that made. As a result, a large crowd gathered and Peter moved by the Holy Spirit, he preaches the Gospel again. Again he preaches plainly to these Jewish people and he ends this remarkable sermon with these wonderful words of verse 26 of chapter 3, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Oh, there Peter in beautiful language, he offers salvation to those children of Abraham and God was pleased to again bless that preaching in a mighty way, but as a result, the very opposite of what the Sanhedrin had hoped for occurred in Jerusalem. Oh, they had hoped that with the crucifixion of Jesus of Nazareth, that they would have silenced his voice forever but now, now what is happening? All of Jerusalem is filled with his name. So finally, the priests, the Sadducees, they are grieved that they taught the people that they preached through Jesus the resurrection from the dead. They laid their hands on them, put them in hold, put them in prison, and the next day, they are summoned to appear before the Sanhedrin. They are summoned to give an account of what has

happened. They are cross-examined by the Sanhedrin and they are asked, "By what power or by what name have ye done this?"

Now, you have to realize for a moment, congregation, that this was a very intimidating moment. You have to realize that for a Jewish person to appear before the Sanhedrin was something that would give anybody weak knees, and yet we see at this moment that Peter is not at all intimidated by these men. And why? Was it because Peter was such a courageous man? Was it because he was so bold of himself? We know better. We know that not too long ago this same Peter proved to be a coward. He proved to be a man who was fearful of a maid. A man who had denied his Master three times. Yet here is Peter who speaks and what makes the difference? The difference is this, congregation, that the word of God tells us that he was filled with the Holy Ghost. That's the difference. It is the Holy Ghost that transformed this man into a bold witness for the name and sake of the Lord Jesus Christ. It is always the Holy Spirit that makes the difference.

Oh, it is that same Holy Spirit, congregation, which we so very much need today. Oh, it is only through that Spirit that the ministry of the Gospel can be fruitful today. God's servants need that same Spirit in order to proclaim boldly the name of the Lord Jesus Christ and therefore the greatest need of this hour is that we would cry out to God that he would grant us a fresh manifestation of the work of that same Spirit in our day because it is that Spirit alone which is able to make life to abound; that Spirit alone can make the church of the Lord Jesus Christ flourish; that Spirit alone can render the preaching of the Gospel fruitful; that Spirit alone can transform weak and feeble men into bold witnesses of his truth.

So Peter looks these men directly in the eye and says, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Again, notice he does not hesitate to call sin by its name. In Acts 2, he told the Jewish people, "You have crucified the Messiah." He told the same thing in chapter 3 and again he does not hesitate to confront the Sanhedrin with what they have done. But then, moved by the Holy Spirit, Peter uses this most unusual situation, this very unique circumstance to proclaim even to these men the Gospel of the Lord Jesus Christ. Oh, with holy boldness he says, "This is the stone which was set at nought of you builders, which is become the head of the corner." Then the marvelous words of our text, "Neither is there salvation in any other." Oh, these words are so simple, congregation, and these words are so well known and yet these words are so powerful, so full, so rich of meaning.

"Neither is there salvation in any other." Oh, Peter said it boldly to men who trusted in Moses, men who trusted in their own righteousness, Sadducees who denied the resurrection of the dead. Even to these men, Peter proclaims the Gospel and he says to them very plainly, "You need to know that the very one you have rejected, the one you have crucified, has been raised by God and that salvation is not to be had in any other way except by believing in that very Christ, by believing in that very name, for salvation

is not in any other." In other words, Peter said here and that is, of course, the message for us too, "There are no alternatives. There are no other options. Salvation can be obtained alone through this Christ."

And you know, congregation, let us just for a moment let us focus on that word "salvation." It is a word that we are so very accustomed to, a word that we so frequently use, and yet this word is the heart of our text, salvation. I wonder if I were to interview you personally or if I would ask you to write on a paper what does it mean to you that word "salvation"? Could you explain to me? Boys and girls, if I were to ask you tonight to write down for me what you think salvation is, I wonder what kind of answers I would get? We know that in evangelical America today, we know that the meaning of that word has been greatly reduced. We know that for many confessing Christians, salvation simply means that I am delivered from going to hell and that it secures me a place in heaven. So to be saved from hell and to know that I will go to heaven, it seems that for many that's what salvation is all about, the way to get to heaven, the way to avoid everlasting punishment. Is that not part of salvation then? Yes it is, undoubtedly it is. Undoubtedly those who are saved by Christ are saved from the wrath to come, undoubtedly those who are saved by Christ shall once enjoy the favor of God forever in his presence but, congregation, those are only some of the benefits of that salvation.

The Greek word that is used here literally means "to make whole." The idea is restoration. That's very significant, congregation, because that is what salvation is all about. When God save sinners, he makes us whole again. He restores us. He restores sinners to what he originally created men to be. So that means that salvation ultimately results in the restoration of that father/child relationship that existed in paradise. That was the relationship between God and man. Adam was his son. God was his Father. An intimate father/child relationship. An intimate covenant relationship. And the whole purpose of salvation, the very reason of why God gave his only begotten Son in the fullness of time is in order that sinners would be brought back into a father/child relationship with God. That's the purpose of salvation. That's what it means to be whole again. To be whole again means that I am reunited with God. To be whole again means that I belong to the family of God. To be whole again means that God is my Father and that I am his child and that one of the wonderful benefits of that restored relationship is that indeed I am delivered from the wrath to come, and indeed I can look forward to a future of being forever in the presence of God. But again, that's the benefit. The real essence of that salvation is the restoration, reconciliation with God, bringing me back into the favor of God.

That's why in order to accomplish that, that's why sin in all of its ugly aspects, had to be dealt with. That's why in order to save sinners, that's why the curse of sin had to be dealt with, the curse of God that rests upon every human being by nature. That's why a way had to be found to deliver man from the guilt of sin because when we sin, we are guilty. That means we are worthy of everlasting punishment. A way had to be found in order to deliver man from the awful pollution of sin, the moral pollution of sin. Oh, to be saved means that we need to be delivered from all that because it is impossible for a holy God to have a relationship with a human being as long as my sin and all that pertains to it has

not been removed, and that's the very purpose why God gave his only begotten Son. God knew that from our side it would be an internal impossibility to ever remove that which separates us from God and therefore God knew that the only solution would be to give his only begotten Son in the fullness of time, to make him who knew no sin to be sin, to become a sin offering; to make him the very curse of God in order that through him God would be able to bless us again.

All of that is wrapped up in that remarkable word "salvation," and Peter here says boldly, "All of this can only be through, can only be true through this Christ." All Peter is telling us here is apart from this Christ it is utterly impossible to be restored into a right relationship with God. Apart from this Christ, it is impossible to be whole. Apart from this Christ, God cannot be gracious to us. Apart from this Christ, God can only manifest his wrath to the children of men. But in this Christ, in his only begotten Son whom he gave to be a sacrifice for sin, in him God has accomplished a full and a complete salvation because that is the marvelous message of our text. Oh, it says that there are no other options but it also implies so powerfully that in this Christ there is a full and free salvation, congregation, for the vilest of sinners. In this Christ, the chief of sinners can be made whole again. Through this Christ and his accomplished work on the cross, my sins can be blotted out, my guilt can be removed, the curse of God's law can be silenced. Oh, through this Christ, the way to God has been opened again. In this Christ, God stretches forth his arms and hands of mercy. In this Christ, he invites us to come to him just the way we are. In this Christ, he offers us peace and pardon. In this Christ, there is salvation full and free. Salvation in Christ alone.

What is also so beautiful that it says here, "there is none other name under heaven given among men." And many things we have already alluded to but I just want to focus here on the fact that not only has God provided that salvation but he has also revealed it. He has also made it known. That's the significance of the fact that reference is made specifically here to the name of the Lord Jesus Christ. As you well know in the Bible, names are important. When Jewish parents would give a name to their children, they would express something by the name that they would give to their child, often hoping that their child would be someone that would serve the Lord.

But we also know that God gives himself names. Now, we know that, of course, God does not need a name to distinguish himself from other gods because there are no other gods, but we do know why God has revealed himself by way of names, why he has given himself various names in the word of God and the purpose is simply this, congregation: it's by means of those names that God lets us know who he is. It is by means of his names that God reveals his character to us. It is by means of his names that God allows us, if you will, to look into his very heart. Oh, and especially we think of that Old Testament name Jehovah which in the Old Testament was the name above every other name. Oh, that was God's Gospel name. That was the name of his covenant faithfulness. That was the name whereby he revealed that he was the I am that I am, and that because he is the I am that I am, that therefore he had found a way of salvation. He had all of those names, they find their culmination in the name of the Lord Jesus Christ. That's why Paul writes

that God gave him a name above every name because in no name does the heart of God beat so clearly and so loudly as in the name of Jesus Christ.

So the name of God is the means whereby he reveals himself to us. So in that sense, we could say that the entire Bible, the entire word of God, is the revelation of God's name. And why is this so beautiful? Because, congregation, this again shows us something about the character of God. God is a God who delights to reveal himself. God is a God who delights to make himself known. God is a God who delights to open his heart to the children of men.

We see that immediately after man fell. Oh, Adam who had enjoyed the fellowship of God, Adam who had lived in this intimate relationship with God, Adam had turned his back on his Maker. Adam had divorced himself from God and yet even though Adam no longer desired fellowship with God, God immediately shows us in the beginning of his word that nevertheless it was his desire to reveal himself even to his fallen creature, even to that man that was hiding, hiding from the presence of God. God seeks him out. He calls him. He calls him back into his presence. Why? To destroy him? No, he calls him back into his presence in order to proclaim the Gospel to him, to open his heart to him, to declare to him that though we have forged a friendship with Satan, that he would send in the fullness of time the seed of the woman, his only begotten Son, whereby men could be brought back into a friendship relationship with his Maker.

Then history begins to unfold and we can say that all of history, especially as it is recorded in the Scripture, is a confirmation of the fact that God wants his name to be known. God is a God who desires to reveal himself. God wants the children of men to know who he is even though we by nature have no desire to know him. Even though if left to ourselves, there is no human being that would have ever asked for God. No human being that would have ever desired salvation. And yet God, because he is who he is, because he is the I am that I am, God pursues fallen man. He seeks him out. He gives us his revelation. He gives us his word. He gives the Gospel. He sees to it that the proclamation of his name will reach the children of men.

Oh, God is a God who is doing that even today. Even today he is giving to us, the children of men, the record of his Son. Oh, even today, he is giving us his word. Why? Because he wants us to know of the name of his Son. That's why he has given us his word. That's why his Spirit has inspired the authors of Scripture to write that word in order that we might know of that only name given under heaven; that we might know of the name of his only begotten Son. That's God's desire. That is his good pleasure.

Oh, how privileged we are because it is a gift. A name, it says here, "under heaven given among men." A gift. An undeserved gift. A sovereign gift that God has given to us and our children. That Gospel that he has given to us, his word. That God has seen to it that we from the days of our infancy have known of the name of his only begotten Son. His Son whom he gave in the fullness of time to be the Savior of men, to live among men, to walk among men, to minister to men, and ultimately to suffer and die for men, for sons

and daughters of Adam, for enemies of God, for rebels. For such God has given a name, the name of his only begotten Son.

Oh, my dear congregation, let me ask you tonight what does that name mean to you? Has that name already become for you the name above every other name? Is that name of the Lord Jesus Christ a name that is precious to you? Has this Jesus already become your only solution for your guilty, for your polluted soul? Have you learned already by experience and by the ministry of the Holy Spirit, have you already learned that lesson experientially in your soul? That there is salvation in none other except in this Savior, except in the Lord Jesus Christ? Because that's how the Holy Spirit works, congregation. That's how he makes room for that name in our lives. It's by emptying us of all of our own righteousness, by stripping us so that we become before God in our utter nakedness before him. Oh, he brings us to that point of holy despair and how precious it then becomes when that same Spirit has shed light upon this name, upon this precious name of the Lord Jesus Christ. What unspeakable joy then fills the soul of such a sinner when they may discover as if they had never heard it before, that in this name is the solution for my soul. In this name there is salvation. In this name there is reconciliation with God.

Oh, my dear congregation, is this name for you a name above every other name? Has it become a wonder to you that God has given that name to the children of men? That he has given us the revelation of himself? And by the way, although this is not the main point of our text, what a responsibility we have as a congregation because one of the reasons why God gives us the revelation of his name, one of the reasons why he gives us his word in order that we would pass that word on to others; that we who have been privileged to receive that Gospel, that Gospel that focuses on the name of the Lord Jesus Christ, then it becomes our obligation to take that which God has graciously and sovereignly given us so that we in turn would proclaim that name to others, that name to the very ends of the world.

And yet there is another wonderful thought here in these words. Not only that salvation is in Christ alone, not only that that salvation is so marvelously revealed in the name of the Lord Jesus Christ, but also that this salvation is a divine must. Salvation which is also a divine must that I deliberately added the adjective "divine," because the word "must" is a remarkable little word that we frequently find in the New Testament. It is a word that often is connected to God's eternal sovereign purpose. So when the Scriptures tell us that the Son of Man must be lifted up, it means that his crucifixion was an eternal must. It was a divine must. It is a word that often points us to God's eternal purpose, to God's eternal sovereign good pleasure. And that is ultimately the reason, congregation, why there is a Gospel to be proclaimed. That's the reason why God continues to send forth into this world men called by him to proclaim the name of his only begotten Son, to proclaim that salvation is in none other except in this Christ. It all proceeds from that eternal must because eternally God has been moved within himself to save vile and wretched sinners, and that's the only reason there is salvation. That's the only reason we have a Gospel to proclaim. That's the only reason why there are people in this congregation who by the grace of God love the Lord Jesus Christ in sincerity. It is all because of that eternal must. It is all because of that sovereign eternal good pleasure.

Oh, in eternity God was moved within himself to save a people for his Son and by his only begotten Son. Eternally he chose an innumerable multitude of men and woman in his Son, and he gave them to his Son in order to be redeemed by his Son, to be united to his Son, and to be conformed to his Son. All of that is that eternal must, that eternal good pleasure. That's why the proclamation of the Gospel throughout history has been a must. That's why God has stirred up and does stir up his people and his servants to proclaim that Gospel. Ultimately this is all driven by the infinite eternal love of God himself. He is the driving force of church history. He is the one who sees to it that that Gospel reaches the very corners of the earth. He's the one who brings sinners together with that precious word, that word that speaks of that only name given under heaven.

Oh, dear people of God, that's why you came in contact with that word because, you see, your salvation was an eternal must. It was an eternal must that that word would come to you. It was an eternal must that you would become acquainted with the name of God's only begotten Son in order that by believing on that name, you might be saved. Oh, it was that eternal must that brought the Lord Jesus to the well of Samaria of which we heard this morning, and we read there that, "he must needs go through Samaria." That's the identical word "must" that we find here in our text. "He must needs go through Samaria," because that woman also had to become acquainted with him and with his precious name.

Oh, thanks be to God, congregation, for that eternal must, for were it not for that eternal must, there is not one human being that would ever seek after God and that's why we must never look at God's sovereignty negatively. We must never look upon election negatively. It is so true what Spurgeon says, that election is the friend of sinners. Oh, by election we see that God has purposed to take the initiative toward sinners knowing that you and I would never take the initiative toward him. Never. Oh, thanks be to God for that eternal must whereby we must be saved.

And yet, congregation, it is also obvious that in this context, that we must also look at it from the vantage point of ourselves because, you see, that's what the Gospel of the Lord Jesus Christ makes so crystal clear, it is this, my dear friend: that you must be saved. You must be saved. You must be saved today because there may never be a tomorrow for you. You must be saved because not to be saved means that you will endure the everlasting wrath of God because it will be a fearful thing to fall into the hands of the living God. My dear friend, if you are still unconverted, if you are still an unbeliever because that's what you are, that's what the Bible calls it; sometimes the word "unconverted" seems somewhat more palatable to us but "unconverted" means that you have not turned, that you have not turned is because you don't believe the record God has given of his Son, you don't believe what the Scriptures say because if you did, you would turn today; today you would turn to this Christ and cry out to him, "Oh, son of David, have mercy upon me!"

Oh, my dear friend, are you still not reconciled with God? I am especially speaking to you at this moment. Oh, that I must tell you on behalf of the Savior who bears this

wonderful name, that you must be saved; that you must turn to him today; that you must turn to him without delay; that you must come to him without price and without money.

You must come to him without delay because, my dear friend, you are only one heartbeat, one tragic accident away from being summoned before the Judge of all the earth. So it was for the captain of this Continental Airlines flight, 60 years old. He began his flight like any other flight but you know what happened, unexpectedly, the thin thread of his life was cut through and this man unexpectedly was summoned before God and so it also can be with you. Oh, my friend, as long as you're not reconciled with God, as long as you have not embraced this Christ by faith, as long as you have not believed on his name, on this only name whereby you must be saved, as long as you have not done so, you are living in such danger. You are living on the very edge of eternity. Oh, we are all walking literally we are walking on the edge of the grave and we can fall into that grave at any time.

Oh, I ask you, my friend, are you prepared for that moment? Are you saved? Are you reconciled with God? Have your sins been blotted out? Do you know based on biblical grounds that you may belong to the people of God? Do you belong to those that hunger and thirst after righteousness, the righteousness of the Lord Jesus Christ? Oh, your salvation is a must. Boys and girls, it's a must for you. I don't want you to look at older people and say to yourself, "Yeah, those people that are 70, 80 years old, for them it is a real must." No, it is a must for you. It's a must for you today. Today is the accepted time. Today is the day of salvation. Today you must be saved.

You see, that's why that name is given to us because of the urgency of it all. That's why God sends his word to us because he knows that without believing on this Savior, you are lost and you will perish, and he is a God who has no pleasure in your death. He has sworn it by his very own name. This is the God who says to you today, "Turn ye, turn ye, for why will you die, O house of Israel?" This is the God who delights in mercy and who therefore says to you today, "Sinner, you must be saved. Sinner, there is no other name given under heaven whereby you must be saved. Salvation is in none other but in my Son alone."

You must be saved because, congregation, if you should appear before God having had the privilege of that name proclaimed to you, of having belonged to those to whom that name has been given sovereignly, undeservedly, and should you appear before God not having believed in that name, having rejected that name, having treated that name as if it is of no value, having ignored that name, having ignored that Gospel, that rich Gospel, that loving urgent Gospel invitation, that free offer of salvation of which Peter said, "unto you first, God having raised up his Son Jesus sent him to bless you in turning away every one of you from his iniquities." Oh, to appear before him, to have heard such a Gospel, oh, my friend, that will be a dreadful thing. You know what Jesus said, that it will be more tolerable for Sodom and Gomorrah than for those to whom that Gospel has been proclaimed and for those to whom that Christ has been offered.

Turn with me for a moment to John 12 where the Lord Jesus Christ himself articulates this so very very clearly, beginning at verse 44 of John 12. John 12:44, "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness." There you have the Gospel promise. But here it comes, "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." He that rejecteth me. Ah, that's it, congregation, you see. This Gospel is about a person. This Gospel is about him. In this Gospel, God offers his Son, you see, because salvation is in his Son. Oh, woe unto those that reject him. "He that rejecteth me hath one that judges him: the word that I have spoken, they will judge him in that day."

And therefore, oh, I urge you in conclusion with all the love of my heart, O sinner, do not delay any longer. Do no longer trifle with your Gospel privileges. Oh, "consider this, he that forgets God, lest I tear you in pieces and there being none to deliver, lest. But I have no pleasure in your death." And therefore even tonight, God proffers peace and pardon. Even tonight, God would have you know that there is salvation in his Son, a full salvation, a complete salvation, a Savior who saves to the uttermost, a Savior who is willing to save the vilest and the most wretched of all sinners. Oh, we may declare to you that you are welcome with him, that he will receive you, that he will in no wise cast you out, for there is none other name under heaven given among men.

And dear people of God, oh, what reason you have to be humbled greatly. Oh, what a wonder that that name was not only given to you, but by the grace of God, you have embraced that Savior, and by the grace of God, you have taken refuge to him. All glory, all glory be to God alone. But remember your responsibility, that name was given to you so that you could proclaim it to others, proclaim to other men and women who are perishing, who are dying, that they must be saved.

So, dear congregation, hear the word of God as it comes to us tonight, this remarkable word from the lips of Peter, filled with the Holy Ghost, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Amen.