

# Salvation for Sinners

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Psalter 319:1, 2, 5

Scripture: Acts 4:1–22

Psalter 87:1–3

Psalter 187:1–4

Psalter 3:3, 4

*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

—Acts 4:12

If you were to study a regional map, you would readily see that there are many ways that lead to a given city. It's a familiar saying that all ways lead to Rome; one could approach the city in a variety of ways.

Today there are those who would have us believe that there are many ways that lead to God. Even though some would perhaps admit that the way set forth by Christianity is the best way, there are others who would have us believe that anyone can come to God in a way that seems suitable to him. We know, however, that God's Word tells us otherwise. God's Word, from Genesis to Revelation, plainly and clearly tells us that there is only one way to God, to be reconciled to Him. There is only one way in which God can be gracious to us and receive us as sinners. Jesus Christ, the only begotten Son of God, is that one and only Way. Christ affirmed this by declaring, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

From the dawn of history, God has communicated to sinners the necessity of the substitutionary sacrifice of the Lamb of God. He revealed this fundamental truth to our first parents, who in turn communicated it to their sons. Abel became the first preacher of the gospel (Luke 11:50–51) by declaring that salvation is attainable only on the basis of the bloody sacrifice—thus only by believing in the Lamb of God who takes away the sins of the world.

This only, biblical, unique gospel is powerfully articulated for us in our text, Acts 4:12. Peter uttered these words as he stood before the Sanhedrin: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” This passage speaks of salvation for sinners:

1. In Christ alone: “Neither is there salvation in any other.”
2. Revealed in Christ’s name: “for there is none other name under heaven given among men.”
3. As a divine must: “whereby we must be saved.”

### **Salvation is in Christ Alone**

As we consider the historical context of this text, we realize that Peter’s testimony was given not long after an extraordinary day in redemption history had occurred, when it pleased the Lord Jesus Christ, as the ascended King of the church, to send the Holy Spirit upon all flesh. Upon that remarkable day, the Spirit of God was poured out in such a mighty way that the same disciples who had all been offended at the suffering of Christ were now filled with the Holy Spirit. This experience emboldened them to declare the works of God in all the languages known to

man at that time. Peter, the man who had denied his Master, stood up and preached a most remarkable sermon. In this sermon, he clearly proved that what was transpiring had been prophesied by the prophet Joel. He also spoke of the suffering, dying, and resurrection of the Lord Jesus Christ. This sermon had Christ as its focus from beginning to end. However, it was 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.

Indeed, what an extraordinary day it was! God was pleased to use that sermon to save many souls. Moved by the Spirit of Christ, Peter preached a Christ-centered and Christ-exalting sermon. He preached Jesus Christ and Him crucified in an extraordinary and compelling fashion, and the pentecostal Spirit caused the faithful preaching of Christ to bear fruit by pricking three thousand sinners in their hearts. Three thousand men and women cried out in holy desperation, “What must we do to be saved?” Many sinners, by grace, embraced the Christ whom Peter had preached. We are told near the end of the chapter that many were added to those who must and should be saved (Acts 2:47).

Then, in the third chapter, we read of the remarkable incident that occurred when John and Peter went to the temple at the ninth hour—the time of the evening sacrifice and worship. There they encountered a forty-year-old man who for years had been sitting there begging by stretching forth his poor beggar’s hands and looking for alms. It is noteworthy that this man was a contemporary of Jesus during His sojourn on earth. He dwelt in Jerusalem when Jesus was healing many sick ones and even raising people from the dead. Yet this man had not been healed during that time.

John and Peter saw this man as he stretched forth his hand and looked for alms. Boys and girls, you know how the story proceeds. Peter looked at this man and said, "What you're looking for I don't have. I don't have gold or silver, but what I do have, that I will give you. In the name of the Lord Jesus Christ, stand up and walk." The lame beggar received faith to believe those words, and this lame man, known by so many, now walked.

What a tremendous impression that made! As a result, a large crowd gathered. Peter, moved by the Holy Spirit, preached the gospel again. He preached plainly to these Jewish people, and he ended his convicting sermon with the wonderful words: "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" (Acts 3:26).

Peter, in compelling language, offered salvation to these children of Abraham, and God was pleased to bless that preaching again in a mighty way. The result was the opposite of what the Sanhedrin had hoped for. Their hope was that the voice of Jesus of Nazareth would be silenced forever because of the crucifixion. Instead, all of Jerusalem was filled with His name. How grieved the Pharisees and the Sadducees were that the apostles taught the people that Jesus had risen from the dead! They sought to counteract this teaching by laying their hands on them and putting them in prison. On the next day, the apostles were summoned to appear before the Sanhedrin to give an account of what had happened. They were cross-examined by the Sanhedrin and were asked, "By what power or by what name have ye done this?"

This was a very intimidating moment. Appearing before the Sanhedrin would give any Jew weak knees. Yet Peter is not at all intimidated. Why? Was it because

Peter was such a courageous man? Was it because he was naturally so bold? We know better! It was not that long ago that Peter proved to be a coward when he was fearful of a maid and denied his Master three times. Yet this same Peter was now the spokesman. Why was there such a difference? The Word of God tells us that he was filled with the Holy Spirit, and that makes all the difference! The Holy Spirit transformed this man into a bold witness for the name and sake of the Lord Jesus Christ. The Holy Spirit always makes the difference in the history of God's church.

Congregation, we so much need the ministry of the Spirit today! Only the Spirit can render the ministry of the gospel fruitful in the hearts of sinners. Even today, God's servants need the Holy Spirit to proclaim the name of the Lord Jesus Christ with the same boldness with which Peter proclaimed it. Thus the greatest need of this hour is that we would cry to God to grant a fresh outpouring of His Spirit. He alone is able to make life to abound; He alone can cause the church of the Lord Jesus Christ to flourish; He alone can render the preaching of the gospel fruitful; and He alone can transform weak and feeble men into bold witnesses of His truth.

Peter looked these men directly in the eye and said, "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." Once more, we observe that Peter does not hesitate to call sin by its name. In Acts 2, he told the Jewish people, "You have crucified the Messiah." In chapter 3, he did likewise, and here he also does not hesitate to confront the Sanhedrin

with what they have done. However, Peter does more than that! Moved by the Holy Spirit, Peter uses this most unusual and unique situation as an opportunity of proclaiming the gospel of the Lord Jesus Christ, even to these men.

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 follow the marvelous words of our text, “Neither is there salvation in any other.” Though these words are simple and well known, they are powerful and rich in meaning. Peter proclaimed this truth boldly to men who trusted in Moses and in their own righteousness, and also to Sadducees who denied the resurrection of the dead. Peter proclaims the gospel even to these men and says plainly, “You need to know that the one you have rejected and crucified has been raised by God, and salvation cannot be secured in any other way except by believing in that Christ and in His name, for salvation is in none other. There are no alternatives. There are no other options. Salvation can be obtained only through this Christ.”

Congregation, let us proceed by focusing briefly on the word “salvation.” We are so accustomed to using this word. But do we fully grasp its meaning and its significance? This is a weighty question, for the word “salvation” constitutes the heart of our text. If I were to interview you, or if I were to ask you to write the meaning of the word “salvation,” would you be able to explain it to me? Boys and girls, if I were to ask you what you think salvation is, what answer would you give me? We know that the rich meaning of that word has been greatly reduced today in evangelical America. For many confessing Christians, salvation simply means deliverance from hell and the securing of a place in

heaven. It seems that many view being saved from hell and going to heaven as the essence of what salvation is. Salvation is for them the way to avoid everlasting punishment. Is this not part of salvation? Yes, it undoubtedly is! Those who are saved by Christ are saved from the wrath to come, and they will one day enjoy the favor of God forever in His presence. However, these are only some of the benefits of salvation.

The Greek word used here literally means “to make whole.” The root idea expressed here is *restoration*. That is significant because *restoration* constitutes the essence of salvation. When God saves sinners, He makes them whole again; that is, He restores them. He restores sinners to what He originally created men to be. It thus follows that salvation ultimately results in the restoration of the father/child relationship that existed in Paradise. Such was indeed the intimate and covenantal relationship between God and man, for Adam was His son (Luke 3:38), and God was his Father.

This restoration defines the ultimate purpose of salvation, as well as the reason why God gave His only begotten Son in the fullness of time. The great objective of Christ’s incarnation was that sinners would be brought back into a father/child relationship with God. To be whole again means that I am reunited with God, that I belong to the family of God, that God is my Father, and that I am His child. One of the wonderful benefits of that restored relationship is that I am indeed delivered from the wrath to come and can look forward to a future of being forever in the presence of God. Again, that is the benefit. However, the real essence of salvation is reconciliation with God and the full restoration of a covenant relationship with Him. To be saved means that

the God whom we have provoked by our sins will, for Christ's sake, be favorably disposed toward us.

Consequently, sin in all of its ugly aspects had to be dealt with in order to achieve salvation. To save sinners, the curse of sin had to be dealt with—the curse of God that rests upon every human being by nature. A way had to be found to deliver man from the guilt of sin, for sin renders us worthy of everlasting punishment. A way had to be found to deliver man from the dreadful moral pollution of sin. To be saved means that we must be delivered from all of that because a holy God cannot possibly have a relationship with a human being as long as his sins have not been removed. God therefore gave His only begotten Son, for He knew that from our side it would be an eternal impossibility to eliminate all that separates us from Him. God knew that the only solution would be to give His only begotten Son in the fullness of time, thus making Him who knew no sin to be sin; making Him the embodiment of God's curse, so that through Him, God would be able to bless us again (2 Cor. 5:21, Gal. 3:13–14).

This is comprehended in the remarkable word “salvation,” and Peter therefore boldly proclaims, “All of this can only be obtained in and through this Christ.” In all simplicity, Peter is here telling us that, apart from Christ, it is utterly impossible to be restored into a right relationship with God. It is impossible to be whole apart from Christ. God cannot be gracious to us, and He can only manifest His wrath to the children of men. However, through Christ, the only begotten Son whom the Father has given to be a sacrifice for sin, God has accomplished a full and complete salvation. That is the marvelous message of our text! Though it declares unequivocally that there are no other options, it also powerfully implies



that in Christ there is a full and free salvation for the vilest of sinners. In Christ, the chief of sinners can be made whole again. Through Christ and His accomplished work on the cross, our sins can be blotted out, our guilt can be removed, and the curse of God's law can be silenced. In Christ, the way to God has been opened again, and God stretches forth His arms of mercy. In Christ, He invites us to come to Him as we are, and He freely offers us peace and pardon. In this Christ, there is salvation full and free—salvation in Christ alone!

### **Salvation is Revealed in Christ's Name**

It is, however, also noteworthy that our text states that “there is none other name under heaven given among men.” Not only has God provided this wondrous salvation, but He has also revealed it; He has made it known. That is why specific reference is made here to the name of the Lord Jesus Christ. You are undoubtedly familiar with the fact that names are important in the Bible. Names were not merely given to establish the unique identity of individuals. On the contrary, when giving a name to their children, Jewish parents were expressing their hope that their child would live up to the meaning of the selected name and would serve the Lord.

We also know, however, that God gives Himself names. We recognize, of course, that God does not need a name to distinguish Himself from other gods because there are no other gods. We do know, however, why God has revealed Himself by way of names, and why He has given Himself various names in His Word. By means of His names, God lets us know who He is, revealing His character to us, and permitting us, so to speak, to look into His heart. This is particularly true of the Old Testament name *Jehovah*, a name which in the Old

Testament was God's name above every other name. It revealed His covenant faithfulness; it revealed that He is the I AM THAT I AM. That fact explains why He has eternally been moved within Himself to find a way of salvation. All of God's names, especially this magnificent name, find their culmination in the name of the Lord Jesus Christ. Paul therefore writes that God gave Him a name above every name, for there is indeed no other name in which we hear the heart of God beat as clearly and as loudly as in that of Jesus Christ.

God is pleased to reveal Himself to us through His names. We could therefore say that, in a very real sense, the entire Word of God is the unveiling and revelation of His name. Why is this such a delightful truth? It is delightful because it gives us some insight into the character of God, a God who truly delights to reveal Himself and to make Himself known. God delights to open His heart to the children of men.

We see that revelation immediately after man fell. Following his creation, Adam had enjoyed daily fellowship with God and found the fulfillment of his life in his intimate relationship with Him. Tragically, however, Adam turned his back upon his Maker and divorced himself from God. Though Adam no longer desired fellowship with God, God immediately showed us in the beginning of His Word that it was His desire to reveal Himself even to His fallen creatures—even to a man who was hiding from His presence. Rather than waiting for Adam to seek Him, God sought him out. He called him out of hiding and back into His presence. Why? To destroy him? No, but to proclaim the gospel to him and to open His heart to him. God declared to Adam that though he had forged a friendship with Satan, He would send the seed of the woman, His only begotten Son, in the

fullness of time. Through His Son, men could be brought back into a friendship and covenantal relationship with Him.

As history then begins to unfold, especially as recorded in Scripture, we observe the confirmation of the fact that God desires His name to be known. God wants the children of men to know who He is, even though we, by nature, have no desire to know Him. Left to our own devices, there would not be a single human being who would seek after God. Not a single son or daughter of Adam would ever have desired salvation! Yet, because God is who He is, that is, the I AM THAT I AM, He pursues fallen man. He seeks them out, and He gives them His revelation of Himself. That moves Him to give us His Word—and thus the gospel itself. He sees to it that the proclamation of His name will reach the children of men, even to the ends of the earth.

God is doing that even today! He is giving to us, the children of men, the record He has given us of His Son (1 John 5:10), by giving us His Word. He does it because He wants us to know of the name of His well-beloved Son. His Spirit has therefore inspired the secondary authors of Scripture to write that Word, so that we might know of that only name given under heaven, the name of His only begotten Son. That is God's desire and good pleasure.

Oh, how privileged we are! The Word that is proclaimed to us, and that we may have in our homes, is God's sovereign gift to us. Our text states that the name of the Lord Jesus Christ is the only name "under heaven given among men." It not only is a sovereign gift, but it also is an entirely undeserved gift to us and our children. Thus the gospel preached to us from Lord's Day to Lord's Day is God's sovereign gift to us. God has seen to it that we have known of the name of His only begotten Son from

the days of our infancy. He gave His well-beloved Son 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. God has given a name, the name of His only begotten Son, to such wretched sinners as we are.

Dear congregation, let me ask you this soul-searching question: What does that precious name mean to you? Has the name of the Lord Jesus Christ become the name above all names for you? Has this Jesus become the only solution for your guilty and polluted soul? Have you learned that lesson experientially in your soul by the ministry of the Holy Spirit? Are you convinced in the inner recesses of your soul that there is salvation in none other except in this Savior, the Lord Jesus Christ?

This is preeminently how the Holy Spirit works savingly in the hearts of sinners, making room in their lives for that only name. He accomplishes His work by emptying and stripping us of all of our own righteousness, so that we stand before God in our utter spiritual nakedness. In so doing, He aims to bring us to the point of holy despair. How precious it then becomes when the same Holy Spirit, as the Spirit of Christ, sheds light upon this altogether lovely and precious name of the Lord Jesus Christ! What unspeakable joy then fills the soul of a sinner when he may discover, as if he had never heard it before, that indeed the God-given solution for his guilty and polluted soul lies in this name! In it God unveils to us His full and free salvation whereby we may be fully reconciled with Him. Has it become a wonder to you that God has given that name to the children of men, and that He has thus given us the revelation of Himself?

Although this point is not the main one of our text, we should also note that, as a congregation, we have a great responsibility, for one of the reasons why God gives us the revelation of His name and gives us His Word is that we would pass that Word on to others—we who have been privileged to receive that precious gospel of the Lord Jesus Christ. That privilege obligates us, by virtue of what God has graciously and sovereignly given us in the gospel, to proclaim that one and only name to others, even to the ends of the world.

### **This Salvation is a Divine Must**

There is, however, another wonderful thought embedded in the words of our text. Not only does the text state plainly that salvation is in Christ alone, and that this salvation is marvelously revealed in the name of the Lord Jesus Christ, but it also posits that this salvation is a divine must. I deliberately added the adjective “divine” because the Greek word translated as “must” is a remarkable little word that is nearly always linked to God’s eternal purpose and sovereign good pleasure; therefore, when the Scriptures tell us that the Son of Man must be lifted up, it means that His crucifixion was an eternal and divine must.

That good pleasure is the ultimate reason why the gospel has been proclaimed throughout the history of the world. God continues to send forth into this world men called by Him to proclaim the name of His only begotten Son, declaring that salvation is in none other than Christ. It all proceeds from that eternal must, for God has eternally been moved within Himself to save vile and wretched sinners. That is the only reason there is salvation for fallen sinners worthy of damnation. That “must” explains why we have a gospel to proclaim, even

in our day. More importantly, it explains why there are sinners who, by grace, believe this gospel. Furthermore, it explains why there are people in this congregation who, by the grace of God, love the Lord Jesus Christ in sincerity. The reason is to be found in that eternal must, in that sovereign and eternal good pleasure.

God has eternally been moved within Himself to save a people for His Son and by His Son. Eternally, He chose an innumerable multitude of men and women in His Son, and He gave them to His Son in order to be redeemed by His Son, to be united to Him, and to be conformed to His image. All of that is comprehended in that eternal must, in God's eternal good pleasure. The proclamation of the gospel has therefore been a must throughout history. God Himself stirs up His people and His servants to proclaim this magnificent gospel. Ultimately, the infinite and eternal love of God is the moving cause of all gospel ministry. Better yet, God Himself is the driving force of church history. He is the one who sees to it that this gospel reaches the utmost corners of the earth. He is the one who brings sinners in contact with that precious Word that speaks of the only name given under heaven.

Dear believer, what reason you have to pause and consider! You came in contact with that Word because your salvation was an eternal must, and it was therefore an eternal must that that Word should also come to you. It was an eternal must that you should become acquainted with the name of God's only begotten Son in order that, by believing on Him, you might be saved. It was that eternal must that brought the Lord Jesus to the well of Samaria, for we read in John 4:4, "He must needs go through Samaria." The word "must" used here is identical to the "must" of our text. Jesus, in accord with His Father's good pleasure, had to go through Samaria,

because a woman there, and many others who belonged to her community, had to become acquainted with Him.

Thanks be to God for that eternal must, for were it not for that eternal must, there would not be one human being who would ever seek after God. What a confirmation that is for the fact that we should never view God's sovereignty negatively nor maintain a negative assessment of election. It is so true what Spurgeon says: election is the friend of sinners. The decree of election unveils to us that God has eternally purposed to take the initiative toward sinners, knowing that you and I would never take the initiative toward Him. Again, thanks be to God for that eternal must whereby we must be saved!

Congregation, it is also obvious from the context of our text, that we need to examine it from the vantage point of how we are to respond to the proclamation of the only name given under heaven. The gospel of the Lord Jesus Christ includes the compelling message that you *must* be saved. You must be saved today because there may never be a tomorrow for you. You must be saved, for if you are not saved, you will have to endure the everlasting wrath of God, for it will be a fearful thing to fall into the hands of the living God.

My dear friend, if you are still unconverted, you are so because you are still an unbeliever. The Bible clearly designates unconverted men and women as unbelievers. The word "unconverted" seems somewhat more palatable to us, for we somehow want to believe that the cause for our unconverted state is not ultimately to be found within us, but instead, in the fact that God has not yet graciously dealt with us. You need to recognize, however, that being "unconverted" means that you have not yet turned or repented, and the reason you have not repented is

because you have an unbelieving heart. It is a manifestation of your unbelief. You don't believe the record God has given of His Son; therefore, you do not truly believe what the Scriptures say. For if you did, you would turn or repent today, and you would turn to the Christ of the Scriptures, crying out to Him, "Oh, son of David, have mercy upon me!"

Are you still not reconciled with God? I must tell you on behalf of the Savior who bears this wonderful name that you must be saved; you must turn to Him today without delay; come to Him without money and without price. You are only one heartbeat, one tragic accident away from being summoned before the Judge of all the earth. So it was for all who died suddenly and unexpectedly this past week. They instantly appeared before God. So it could also be with you! As long as you are not reconciled with God, as long as you have not embraced Christ by faith, and as long as you have not believed on His name, the only name whereby you must be saved, you are in great peril. You are living on the threshold of eternity. We are all walking, so to speak, on the edge of the grave, and we can fall into that grave at any given moment.

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, to those who have trusted in the only name given under heaven? Do you belong to those who hunger and thirst after righteousness, that is, the righteousness of the Lord Jesus Christ? Dear friends, your salvation is a must! Boys and girls, it is also a must for you. I do not want you to look at older people and say to yourself, "For those people who are seventy or eighty years old, to be saved is a real



must.” No, you need to realize that to believe on the Lord Jesus Christ is also a must for you. It is a must for you today. Today is the accepted time. Today is the day of salvation. Today you must be saved!

You need to recognize and acknowledge that the gift of this only and precious name of Jesus is a matter of great urgency. God sends His Word to us because He knows that without believing on this Savior, you are lost and you will perish. He is a God who has no pleasure in your death, but rather, that you would turn unto Him and live. He has affirmed this truth when swearing by His very own name, thereby declaring that He would cease to be God if it were not true that He has no pleasure in your death. This is the God who says to you today, “Turn ye, turn ye, for why will you die, O house of Israel?” This God is the God who delights in mercy, who says to you today, “Sinner, you must be saved. There is no other name given under heaven whereby you must be saved. Salvation is in none other but in My Son.”

My dear friends, you *must* be saved! How could you appear before God, having had the privilege of hearing the name of His only begotten Son proclaimed to you, having belonged to those to whom that name has been given sovereignly and undeservedly? If you should appear before God without having believed but having rejected that name, your situation will be dreadful indeed. You have ignored the 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” (Acts 3:26). You must then appear before Him. To have heard such a gospel will then be a dreadful thing indeed! Consider the solemn words of Jesus who said that it would be more tolerable

for Sodom and Gomorrah than for those to whom this precious gospel has been proclaimed, for those to whom this precious Christ has been offered.

Turn with me to John 12, where the Lord Jesus Christ Himself articulates these truths clearly, beginning with verse 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.” Here you have the promise of the gospel in all its simplicity. But now consider what follows: “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.”

Here we have the essence of the matter. This gospel is about a person, namely, the person of the Lord Jesus Christ whose name is the only name under heaven whereby we must be saved. In this gospel, God freely offers His beloved Son, for salvation is entirely bound up in His Son. Therefore, woe to those who reject Him! “He that rejecteth me hath one that judges him: the word that I have spoken, it will judge him in that day.”

### **Conclusion**

In conclusion, therefore, I urge you with all the love of my heart: Do not delay any longer! No longer trifle with your gospel privileges. “Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver” (Ps. 50:22). “Lest....” What a remarkable little word! What a powerful affirmation it is that God truly has no pleasure in your death! Therefore, even today, God is sincerely and

unconditionally proffering peace and pardon, doing so as if you were the only person in church.

God would have you know even today that there is salvation in His Son, a full and complete salvation. His Son, the Lord Jesus Christ, is a Savior who saves to the uttermost—a Savior who is willing to save the vilest and most wretched of all sinners. We may declare to you that you are welcome to Him, that He will receive you, and that He will in no wise cast you out.

Dear believer, what reason you have to be humbled greatly! Indeed, what an unspeakable wonder it is that this precious name was not only given to you, but by the grace of God, you have also embraced that Savior, and you have taken refuge in Him! All glory be therefore to God alone. Yet be mindful of your responsibility, for that name was given to you so that you might proclaim it to others, proclaiming to other men and women who are perishing and dying, that they too must be saved.

Hear therefore the Word of God as it comes to us today—this remarkable word uttered by Peter who was 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.

