

# Neither is there salvation in any other

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 01 January 2000

Preacher: Rev Norman Macleod

[ 0 : 00 ] We shall read a portion of God's Word in the book of Acts, chapter 4. The fourth chapter in the Acts of the Apostles.

Now let us turn for a few moments to the portion of Scripture we read together.

The Acts of the Apostles, chapter 4, and reading again at the twelfth verse. The twelfth verse of the fourth chapter in the Acts of the Apostles.

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

Let me begin by relating an incident which I heard and which is most relevant at this juncture.

[ 1 : 48 ] There was a certain gentleman who used often to speak to himself and he only spoke two words.

And these two words were too late. And often he was heard to say these two words.

Eventually he was asked why was he speaking these two words to himself.

And he said it was because of a dream he dreamt. He dreamed that he was walking down along a certain street.

And a beautiful street with houses and shops on either side. And what he took note of, that it was, the street was full of people and all going in the one direction.

[ 3 : 03 ] And he among them. And eventually he wondered where were they going. And he saw a man standing beside the street and he asked him, Where are all these people going?

And the man answered, They are going to hell and just keep going. You cannot miss it. That was all.

The way he was going, He was going where he couldn't miss being lost eternally. Now there are many in that state who are unaware of it.

What he felt was that he was too late now in turning back. And he was seeing nothing before him but eternal darkness.

Now if you are in that state this evening, I must say that you are not too late because you are in the means of grace.

[ 4 : 19 ] And you know what the means of grace are. They are the means which God has provided to administer or to give you grace to be saved.

Or to grow in grace and become prepared for eternal glory. Now one of the means of grace is the word of God.

And we are privileged to have the word of God, to hear it and to read it. And we see the effect it has down through the ages.

These words that we took for our text was first spoken by the apostle Peter. He and John were going to the temple to worship in the evening, the time of the evening sacrifice, which the Jews continued to give after the death of Christ.

Peter and John were not going to sacrifice, but the evening, the time of the evening sacrifice was also the time of prayer.

[ 5 : 47 ] And they were going to pray to the temple. And when they were at the gate of the temple, that is the coat of the temple, they met there a crippled man who was born a cripple and who was placed there by friends in order to beg from those who were going to the temple.

And he looked pathetically at Peter and John, hoping they would give him something. And Peter said that they had no gold or silver to give him, but what they had, they would give in the name of the Lord Jesus Christ.

He took hold of that crippled man's hand and raised him up and he was made whole. And the people gathered.

And the sermon which Peter preached, at that time, it was not prepared at all. It was given immediately at the gate of the temple and thousands of people gathered.

And the rulers, the Sadducees and the priests and the captain of the temple came and arrested Peter and John.

[ 7 : 21 ] And they were locked up for the night. And it is in the presence of that council that Peter gives this astonishing sermon.

Unprepared, as the Lord had already promised to give them, not to be afraid when they would be brought before kings and councils, not to make any preparation for that, that the Spirit would give them what to say at that very moment.

And this is proof of the promises of the Lord Jesus Christ. And Peter declares to them that it was in the name of the Lord Jesus Christ, Jesus Christ of Nazareth, he says, which you crucified and put to death.

It's in his name that we have performed this miracle. We have nothing, we have no power ourselves, but it is his power working through us that produced this miracle.

And the council or the judges were astonished, they were silent, they took note of the fact that they had been with Jesus.

[ 8 : 49 ] The same Spirit that spoke through Christ spoke through them. And all they could do was to exhort them not to preach anymore in his name.

And Peter answered that, was it right that they should heed them or heed God Almighty?

And they didn't answer. They let them go. No wonder, although there was rejoicing when they returned back the next day to the disciples and informed them of what happened.

Now, we have heard out of that sermon which was given first to the councils of the Jews.

And neither is there salvation in any other. Now, in that itself, there is appointed rebuke to that council, to the Annas, the high priest, and Caiaphas, the high priest also.

[ 10 : 06 ] Annas had been demoted and Caiaphas, his son-in-law, was appointed high priest by the Romans. And all these were their judges.

And he says to them, Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

Now, this was a clear exhortation to these men that there was no way by which they could obtain salvation or eternal life but by the very means which they had destroyed, by the very Lord of glory which they crucified.

and no wonder it hurt and it caused anxiety to them.

They would rather hear it no more. It disturbed their conscience. Now, the gospel to this day does the very same thing.

[ 11 : 17 ] And in considering this verse, we might note first what does the word salvation imply?

And secondly, that there is only one way of salvation. And thirdly, what is required of those who seek to be saved?

salvation implies a deliverance from danger.

You often hear or read about an aircraft crashing or a boat or ship going down and a comment is made concerning it that there were so many survivors but sometimes you hear there were no survivors.

They all were lost. Well, something similar is connected with this word salvation.

[ 12 : 39 ] They are saved from a state where there was real danger of being eternally lost. And salvation means the deliverance from the state of sin in which they were.

Now, according to the teaching of the Lord, which we have in our Bibles, I'm going to try to tell you exactly how we came to be in such a state as being in a state of sin.

We are quite used to hearing it, but we are not so ready to grasp it and understand it and realize our condition in a state of sin.

at the beginning of human history, we read that Adam had been placed as a head of a covenant in which the whole human race was in.

He was the head of all his posterity. If he kept the law, if he gave perfect obedience to God and if he lived accordingly, all who were in him in that covenant would have been sinless like himself.

[ 14 : 20 ] He was the head of a covenant and therefore we were all in Adam being in that covenant. It was with one person that the covenant was made for life.

It was a covenant for life by which he and all his posterity would inherit eternal life. That was the covenant of life with Adam.

Though we sometimes call it a covenant of works, it implied giving perfect obedience to God. But we learn from the Bible that Adam sinned and he sinned deliberately.

He wasn't deceived like Eve, but he sinned with his eyes open and thereby he lost communion with God.

The image in which he had been created was marred. He lost the righteousness, he lost the love to God, he lost the holiness, he lost the favors that God and that God gave to him.

[ 15 : 38 ] The Holy Spirit was withdrawn and from that time onward all who come into the world are sinful.

They're conceived in sin and shaped in iniquity. They do not learn it from others, though that might have an influence upon sin. That is not the cause of the state we're in, but that we're born sinners and inclined in that direction.

No one needs to teach another person to sin because he has a sinful nature and follows it and finds delight in it. Now God could have left us in that condition.

He need not have provided a way of salvation at all. For we understand from the scriptures that God is naturally, I must say, in his very nature he's against sin.

He cannot but punish it. Though hand would join in hand, the sinner cannot go unpunished. Sin has to be punished because of the very nature of God.

[ 17 : 13 ] Sin is a transgression of God's law. Now we might think very little of sinning because it's in our nature and we are born in a sinful condition and therefore we are not worried over our condition as sinful we think all people are and we can deceive ourselves if we keep from certain sins that might be common in our day.

If we keep from certain sins that therefore we are not bad and it wouldn't be right for God to cast us away forever because we are not such sinners as Sadashar.

Now that was part of the delusion which the Pharisees had that they were good people that they were performing God's law and not breaking the law and if they came short or if they broke the law by sinning in any way there was the means of correcting these things by giving a sacrifice and they had no place for the Lord Jesus Christ.

Now we read by the divines of former generations as they interpreted this that every sin demands the wrath and the curse of God.

Now you might ask therefore what is sin? And sin is non conformity to or transgression or breaking the law of God.

[ 19 : 15 ] Not doing what God demands. Supposing you wouldn't transgress at all but just lay there without thought or without doing anything yet that is not what God requires.

Non conformity to it. That you must be in line with God's law. That you would love God's law and that you would be performing God's law.

No God's law we have a summary of it in the Ten Commandments and the Lord Jesus put it into fewer words than the Ten Commandments.

He said that the first one is to love God with all our heart and to love our neighbor as ourselves. That's the totality of the law.

To love the Lord with all your heart. Now can a sinner do this? Well if not we are sinning by not doing what we ought according to the law.

[ 20 : 21 ] If we're not loving the Lord with all our heart we are condemned. for a sinful man is of himself unable to love the Lord.

He has a heart that is hardened by sin and he loves his own selfishness. He loves himself more than he loves God.

And it is in that light that we have to understand our need of salvation. Every person who came into the world came in after the fall of Adam came in as a sinner needing to be saved.

And there is no way whereby he can be saved but by the way God has provided. And he has provided a way of salvation that is in accordance with our need.

If he had given some other way we might say well if he had asked you to climb up to the top of Everest or something like that what efforts you would make in order to achieve eternal life.

[ 21 : 52 ] we see what some will do in order to obtain fame or to obtain a great name in the world that they will be well known for what they have done.

But this is the great necessity of every son of Adam that we have transgressed his law or broken his law and we are under the wrath and the curse of God as a result.

Now God in his infinite mercy provided a way of salvation and it's a way that an eye hath not seen and hear hath not heard nor has it ever entered the heart of man what God has prepared and he has prepared a savior and the savior is not a mere man but the lord of glory the second person of the god head came down into the world in order that sinners might be saved and that God might be glorified in that salvation now the way is made for for sinners who couldn't do anything for themselves and when you take into account we see the infinite cost of that salvation a question has been asked again and again by divines if

God could have saved sinners in any other way but by a person of the God head coming down into the world and die under his wrath and his curse in this world could God devise another way of salvation and some great men maintained he could because God is omnipotent that is he is almighty and he is all wise and a reason that he could have used another way but this way was the way by which he would get more or reveal more of his glory now although God is omnipotent that is almighty there are things he cannot do the Bible says he cannot die and he cannot lie and he cannot deny himself now what do we understand by these things well we can understand that

God couldn't die and he couldn't lie that's not weakness in him these are only showing his glory and his power that is impossible for him but how is he cannot deny himself well he cannot do anything that is against his own nature he cannot do anything that is not in accordance with the divine attributes of his being therefore the law was transgressed his revealed glory was darkened in the world by sin and sinners came to defy the almighty and look at the nature of sin that Adam when he sinned wished to be great to be glorious to be a god himself to compete with the almighty and that is the spirit that is in the inner heart and god cannot in his very nature cannot but repress this and when the law is transgressed the law of god reacts against it in wrath and by cursing sin now when we think of sin we are not trying to think of it detached from the sinner it does not being apart from the person who is acting contrary to the law of god and to the mind of god that is the sinner however he moves or whatever society is in if he is not reconciled to god through the lord jesus christ he is under the wrath and the curse of god that is what we have to take into account and whatever you think of yourself where you are what condition are you in are you under the wrath and the curse of god well you might think that you are not under his wrath and curse you are aware of his many blessings that you receive the kindness of his providence well god is showing all these favors through the mediation of the lord jesus christ i believe that not a drop of water would come into this world if it weren't for the mediation of christ he is the only door through which any favor comes to man and beast in this world and therefore we are indebted to god for everything that we have and especially for the salvation that he has wrought out in christ now as i said this is the only way whereby god could be could be favorable unto us by his attributes being satisfied the law of god was exalted and made honorable by jesus christ giving it perfect obedience the justice of god was met the sword of justice came upon the lord jesus christ and quenched it the fire came down upon him and he exhausted the wrath of god in place of his own church which he came down to save

[ 29 : 12 ] now what is actually required of us in order that we might partake of this salvation and if we turn to the previous chapter chapter 3 and at the 19th verse we read Peter's exhortation to the people when they gathered when he performed that miracle he pointed out that Christ was the prince of life and that he died in order to bring in salvation and what was required of them was to repent repent ye therefore and be converted that your sins may be blotted out when times of refreshing shall come from the presence of the

Lord now what is required of us is repentance and to be converted now you might be saying well I was taught that it was by faith alone and not by repentance that I would be saved well faith and repentance go hand in hand that is what the apostles was taught to preach throughout the world faith towards God repentance towards God and faith in the Lord Jesus Christ and repentance and faith go together and the apostle is just laying emphasis upon what they had to repent of the great sin which they had committed in putting the

Lord Jesus Christ to death that what they were doing that which was in accordance with their own heart and mind they lived they thought as the church of the church of God and they had the law of God and the ceremonial law as well and they thought they were the chosen out of the world and there was no fear of eternity now the apostle brings home to them their need of knowing that they have sinned and that they have sinned previously they had committed the greatest of all sin in putting Christ to death now in their case that putting the Lord Jesus actually to death could only be done once but there are other ways by which we put him to death and crucify him to ourselves by actually rejecting him and by actually turning away from him and instead of repenting that we try to put that out of our mind and we can do this at the same time as we might come to church and as we pay as we were paying something to

God or acknowledging God and then going your own way now as I mentioned at the beginning coming to church is in order that you might find Christ he is the only savior and he is the sum of the gospel he is the only savior there is no other name among men given unto heaven given under heaven whereby we can be saved but through him now when we look when we take a world view of the situation we see how few are those who are saved in comparison with the millions who are lost and who are we to blame for this is it God God or is it the church or who is responsible for the number who are careless who reject the gospel and who preach another gospel or who follow another religion and who pay no heed to what the word of

God says well let us forget what these follow and what other things might be might be more profitable to you in this life than the gospel remember this that we are in bondage to sin we are unable to save ourselves we are lost and you cannot be in a worse condition than being lost unless you were in hell to be without Christ is in real danger because you do not know what a day or what an hour may bring you don't know what lies before you this night itself we cannot predict tomorrow but now says the Lord now is the acceptable time now is the day of salvation and now is the day where the door is open where

[ 35 : 21 ] Christ is interceding at the right hand of God and what is required is that you would repent now repentance is turning being converted by turning to God from your own way and have you tried it well if you have you will discover one thing at once you will discover that you are in bondage to your sin that sin is reigning in you and that you are not able to turn at your own wish or as you would like you are deceiving yourself you can you can say that you can turn back you can turn to the Lord when it is more suitable time as Felix was saying when he would have a more convenient season he would listen to

Paul and when you have a more convenient season you will turn to the Lord Jesus Christ do you think a more convenient season will come than the one you have now and you will find if you will seek to come to the Lord Jesus Christ you will discover that you are in bondage that you are in a prison I don't know the truth of the fact but I read once that a prison was built long ago in Germany with beautiful walls and beautiful floor and when the prisoner was cast into that prison he was thankful for the polished beautiful walls and for the same kind of floor and that there was no roof on it and that night he could see the stars sparkling in the heavens and that day he could see the sun shining down upon him and he felt very thankful are the kind of prison they had provided for him and after several days he recognized that the walls of the prison were gradually moving in from every side an inch every day and coming closer and closer and he realized then that the beauty of the prison was no favor to him at all nothing could come to him but from above the walls was going to crush him to death and it is the same concerning you though you're in bondage you can rejoice in your bondage you can feel happy in your bondage but that very thing the bondage you're in is going to crush you to eternal destruction if you won't get out of it and there is no way out of it unless it comes from on high and that is what the apostle

Peter teaches that there is no other name given under heaven whereby we can be saved but by and through the Lord Jesus Christ and our duty in order to receive the Lord Jesus Christ is to come to him not as a sinner not as a believer not as a repentor but to come to him as a sinner to come to him as a lost sinner and acknowledge that he alone is able and willing to save you and call on him while he is waiting to be gracious he is on the right hand of the majesty on high he opened his own grave he rose from the dead and he himself had a part in that resurrection this commandment he had received from the father to let down his life and to take it up again and he burst the bands of death and rose up and he is on the right hand of

God and all things are put under him he reigns supreme and it is to him you have to look in order to come to the father not somewhere behind the Lord Jesus Christ but in the Lord Jesus Christ he is the one mediator he stands between God the infinite God the father and between sinful creatures in this world and God cannot communicate with us but through the Lord Jesus Christ it's through him that the spirit of God comes forth to the world through he works mightily in the hearts of people convicting them of sin bringing them to repentance guiding them to the Lord Jesus Christ who is waiting to be gracious as he intercedes on behalf of the whole world and that you might be ready when he comes again he went up as

Peter said till the time of the restitution of all things when he comes again he will not appear as he appeared before he appeared first time under sin the sin of the church was laid upon him and thereby he endured the wrath and the curse due to sin but the next time he is coming he is coming without sin that is without the punishment of sin upon him he is coming in his own glory and in the glory of the father and the glory of the holy angels and every eye will see him the trumpet will sound and the dead will rise and there will be a division then the light of which was never before and what side will you be on in that great day will you be on his right hand when he makes the division between sheep and goat now the sheep and the goat in the

[ 42 : 31 ] Middle East at that time were not easily seen to differentiate between the difference in them but after resurrection there will be quite a clear distinction though they mingle together here there will be quite a distinction after resurrection the righteous those who come to Christ are justified and are made righteous in the righteousness of Christ and they will appear on his right hand and they will hear the great invitation coming from the throne the great white throne upon which Christ shall sit and the holy angels will be commanded to gather the non believers those who made laughing stock of you perhaps in this world will be carried away with the angels and cast into the outer darkness where there shall be weeping and gnashing of teeth the outer darkness what is it well

I was reading recently about the darkness that came upon Egypt as one of the plagues and it said that for three days the darkness darkness was so thick that those who were sitting couldn't move from where they were no painted light could penetrate through it they could feel it it was on them and round about them and they couldn't see one sitting beside them and they couldn't do anything but sit still in that thick darkness now think of yourself in such a darkness that you couldn't see anything that no light whatsoever could penetrate through it and that you could feel it on your body and your hands and on your face think of that as the outer darkness the loneliness of it the conviction of it the wrath that will be in it and that it would be endless that an eternity of such a condition well now is the time to flee from such a state and cry unto the

Lord to have mercy upon you and turn repent and come to the Lord Jesus Christ he is mighty to save even to the uttermost he'll take you out of that darkness he is the light of the world and he will shine into your heart and he will bring you into that glorious relationship to himself and to the father in heaven well now is the accepted time now is the day of salvation tomorrow is not promised let us pray eternal god enable us to thank thee for the gospel of jesus christ enable us to understand that all things are put into his hand that he is full of pity and mercy and grant us seeing eyes to behold him raised up from the grave to thy right hand and enable us to believe that he is coming again to take all who believe up where he is and to place them before his glory with great joy remember each one of us remember those who already are thine and remember those who are still without christ and therefore without hope in the world and bless those who are mere hearers among us this evening follow them with thy favour guide them to the door and enable them to knock that the door might be open to them and bless thine own word and pardon all sin and shortcomings and thine shall be the glory now and forever more amen