

No Other Name

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[0 : 00] Well, if we could, this evening, with the Lord's help, turn back to that portion of Scripture that we read in the book of Acts, chapter 4, and if we read again at verse 7.

Acts, chapter 4, and reading at verse 7. And when they had sent them in the midst, they inquired, by what power or by what name did you do this?

Then Peter, filled with the Holy Spirit, said to them, Rulers are the people and elders. If we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by whom this man is standing before you well.

This Jesus is the stone that was rejected by you, the builder which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

There is no other name under heaven given among men whereby we must be saved.

[1 : 27] No other name. In the past week, many of the ministers of our denomination have been in Edinburgh.

And they have been in Edinburgh for their annual in-service training, in which about a third of all ministers from our denomination in January, they attend the in-service training every year.

And each minister is required to attend this in-service training once every three years. And during the in-service training, the ministers, they will receive theological lectures on certain topics or lectures on areas of the pastoral ministry.

And its purpose is to encourage fellowship between ministers and to give them a chance to share their thoughts and ideas. I've never been before, so I can only tell you what.

That's all I know about it. I can only tell you a wee bit about what happens at the in-service training. But when I was reading the other day about, I was reading about the occasion when R.C. Sproul, who's an American theologian and author, he was writing about the occasion when he had to attend his in-service training.

[2 : 43] And Sproul bluntly says that whenever he attended such things, they were often boring and tedious. Because he says, he says they were boring and tedious and it was such a long week and it just dragged out.

But he says, I'll never forget that one incredible speaker whose topic centered upon Jesus Christ. Because when the well-respected elderly professor, he says, climbed up the steps to the podium to give his lecture, he cleared his throat and then he smiled.

And from then on, he spent the next 45 minutes slowly repeating off by heart every name and every title of Jesus Christ.

Rock of Ages. And just to quote some, Rock of Ages. Redeemer. King of Kings. Bread of Heaven. Living Water. Son of God.

Our sure foundation. Good Shepherd. Fairest of 10,000. Savior. Savior. Mediator. Our advocate. Alpha and Omega.

[3 : 51] The stone the builders rejected. Beginning and end. Wonderful Counselor. Friend of sinners. Great Physician. Anointed One.

Healer of broken hearts. Lamb of God. Prince of Peace. Blessed Hope. Our Atonement. Mighty Fortress. Our Shelter.

The Narrow Gate. The Lord of Grace. God of all Comfort. Word of Life. Rose of Sharon. Lily of the Valleys. Bright and Morning Star.

Glorious Lord. Emmanuel. Living Word. Chief Cornerstone. Creator. Ancient of Days. The Eternal One. Author and Finisher of our Faith.

Finisher. First and the Last. Son of Man. Almighty God. Resurrection and the Life. The Way. The Truth and the Life. The True Vine. The Everlasting Father.

[4 : 48] The Captain of our Salvation. And Sproul says, That's just scratching the surface. But at the end of the 45 minute lecture. Of all the names and titles of Jesus.

He said, The audience was reduced to quiet tears. And he says, This is what happens. When we focus upon Jesus.

And all that he has accomplished. Because every name in the Bible. Is directing our attention. Towards him. And with that in mind.

I thought it would be a fitting conclusion. To our study of the names of God. To consider this exclusive statement. From the book of Acts. Because as you know. Over the past few months. We've been considering all the names of Jehovah. And as we've looked at each of these names. In the Old Testament. We saw that God is revealing his character. He's telling us who he is.

[5 : 48] And what he is like. And as we've progressed through the Old Testament. The Lord has progressively revealed his character to us. Because right at the beginning.

When we started in Genesis. In the book of Genesis. The Lord revealed himself as Jehovah Jireh. The Lord will provide. Then into the book of Exodus.

We saw that the Lord revealed himself. As Jehovah Nisi. The Lord is my banner. And the name Jehovah Rapha. The Lord who heals you. Then into the book of Leviticus. The Lord declared himself Jehovah Mekadash.

The Lord who sanctifies you. Through the dark period of the judges. The Lord showed himself to be Jehovah Shalom. The Lord is peace. In the words of the prophet Jeremiah.

The Lord made himself known as Jehovah Sidkenu. The Lord our righteousness. In Psalm 23. We saw him as Jehovah Rohi. The Lord is my shepherd.

[6 : 47] In Psalm 46. We were reminded that he is Jehovah Sabaoth. The Lord of hosts. Last week. We were on the threshold of that new era.

In the history of the Lord's people. And we were considering Ezekiel's famous last words. We were reminded there of the name Jehovah Shammah.

The Lord is there. And as we said on a number of occasions. This progression through scripture. Is often what we refer to as progressive revelation. Where the Lord progressively reveals himself. Throughout the Old Testament. Until we come into the New Testament. And receive the full and final revelation of God. In the person of Jesus Christ.

And that's what we have here in this passage. In the book of Acts. We have the purpose of God's full and final revelation. We have the reason why God has revealed himself to us.

[7 : 46] On the pages of scripture. Because we are told plainly. That God has revealed himself to us. In order that we can be saved. And in the words of Peter.

We are given this exclusive statement. And it cuts through every religion. And every other philosophy. And every other faith belief. That has ever been presented to mankind.

Because in this statement. Peter categorically states. There is no other way to be saved. Except through Jesus Christ.

There is salvation in no other he says. For there is no other name. Under heaven. Given among men. Whereby we must be saved.

No other name. Apart from the name of Jesus. But Peter's statement. Was the answer to a question. Which the Sanhedrin. Had asked in verse 7.

[8 : 47] When they asked. By what power. Or by what name. Have you done this. And the answer which Peter gave. It stresses that. In comparison to Jesus Christ.

There is no other power. And there is no other name. There is no other power. And there is no other name. And so by considering Peter's. Exclusive statement.

Within the context of this passage. They are the two things. That I'd like us to consider this evening. That in Jesus Christ. There is no other power. And there is no other name.

There is no other power. And there is no other name. So we look firstly at. No other power. In Jesus Christ. There is no other power.

If you look at verse 10. Peter says. Let it be known to all of you. And to all the people of Israel. That by the name of Jesus Christ of Nazareth. Whom you crucified.

[9 : 44] Whom God raised from the dead. By whom this man is standing before you. While this Jesus is the stone. That was rejected by you. The builders. Which has become the cornerstone.

And there is salvation in no one else. For there is no other name under heaven. Given among men. By which we must be saved. And the book of Acts.

It's the second volume. Of a two part drama. About the person and work of Jesus Christ. Whereas you know. The gospel of Luke.

Is the prequel. And the book of Acts. Is the sequel. And Luke has. Written this. Two volume set. In order to retell. The story of Jesus.

In as much detail as possible. But just to summarize. Luke's purpose. In writing these two volumes. We can say that the gospel of Luke. Is all about what Jesus. Did for his church.

[10 : 42] And the book of Acts. Is all about what Jesus. Is doing. In and through his church. And so both these volumes. They're valuable to us. Because. Together.

They both emphasize. The person. And the work. Of Jesus Christ. But. By the time we come. To chapters three and four. In the book of Acts. Luke has already told us.

That Jesus. Was resurrected. On the third day. And he has now. Ascended to heaven. To sit at the right. Hand of his father. And in ascending. To heaven.

Jesus. Has commissioned. The Holy Spirit. To come in power. He came. At the day of Pentecost. And he has come. To bring. To remembrance. All that Jesus. Taught.

But in chapters three and four. Luke wants to emphasize. To us. The exclusive. Name. Of Jesus. Because the name of Jesus. Carried with it.

[11 : 37] Power. And authority. And we've seen that. Throughout. Our study. Of the names of God. That there has been. That there's. Much more. In a name. Than just. Identification.

Because. It. There is an expression. Of the character. And conduct. Of a person. But not only that. There is. Authority. In a name. There is status. In a name. There is power.

In a name. And we can see that. In the experience of. Our prime minister. Or. Or. Or the president. Where they have authority. And status. And power. Because of their name.

Because of who they are. And. Because of what they do. And nothing can happen. Without. Without. Their approval. Nothing can. Take place. Without. Them first. Putting their name. Against it.

And just like it was. Throughout history. Nothing could take place. Without. The authority. Of a king. Where the king would give. His. Seal of approval.

[12 : 32] His. Seal of authority. A seal which was. His crest. The crest of. Of his name. And anything that was done. It was done. In the power. And in the authority.

Of the name. And that's what we see. In this narrative. Where everything Peter did. And everything Peter said. It was done. In the power. And in the authority.

Of the name of Jesus. Because when the narrative. Opens in chapter 3. We find Peter and John. Going up to the temple. To pray. It was the hour of prayer.

It was the time. To pray. But when Peter and John. Arrived at the temple. They were. Confronted by this man. Lying there. Who was lame from birth. He's just lying.

At the gate. Of the temple. And Luke tells us. That this man. Was put. At the gate. Of the temple. Every day. Every day. He was put there.

[13 : 28] In order that he could. Ask those. Who were coming. To worship. If he could ask. For a small. Portion. Of their collection. But what's interesting.

Is that. The gate of the temple. Was called. Beautiful. But there was nothing. Beautiful. About this man. Lying at the beautiful gate. However.

What Peter and John. Did for him. Was the most beautiful. Act. That could. Have ever been. Performed. Because when they. Encountered this man. Who was.

Lame from birth. They gave to him. The greatest gift. And the most. Beautiful gift. That anyone. Could receive. As he held. Because as he held.

Out his hand. For money. Thinking that. Peter was going. To give him something. Peter said to him. Silver and gold. I do not have. But what I do have.

[14 : 23] I give to you. In the name of Jesus. Christ of Nazareth. Rise up. And walk. And Luke tells us. That Peter took him.

By the right hand. And lifted him up. And immediately. His feet. And his ankle bones. Received strength. So he. Leaping up. He stood. And he walked. And he entered.

Into the temple. With him. Walking. And leaping. And praising God. And so. At the beautiful gate.
 Peter gave. To this man. The most beautiful gift.
 The gift of salvation. And you may ask. How did Peter. Give it. Give to him. The gift of salvation. He
 gave it. To him. Only in the power.
 And the authority. Of the name of Jesus Christ. And my friend. What better gift. Could you receive.
 Tonight. Than the gift of salvation. What better gift.
 [15:18] Is offered. To you tonight. Than the gift of salvation. To have your. Your sins forgiven. To
 have your. Heart cleansed. And your heart changed. And to have. Peace with God.
 What better gift. Is ever going. To be offered. To you. Than the free gift. Of God. Which is eternal
 life. Through Jesus Christ. What better gift. And the gospel.
 Says. It's all yours. It's all yours. Everything. Promised. In this. Book. Is all yours. It's all yours. If you
 just.
 Do as this man did. Put out your hand. To receive it. Put out your hand. To receive it. Because the
 gift.
 Of salvation. And eternal life. It's offered to us. In the authority. And the power. Of the name of
 Jesus. But what I find so beautiful.
 [16:13] About this gift of salvation. Which this lame man. Received. Is that the authority. And
 power. Of the name of Jesus. Was all because of the power.
 Of the resurrection. Because when Peter and John. Walked with this. Restored man. Into the
 temple. They entered into. The church building. And Luke.
 Tells us that. Everyone is amazed. Everyone's looking around. And seeing this man. They're
 marveling. At what has happened to him. They'd all seen him outside. They all knew him.
 They had seen him there. Maybe for years. Every day. He's been. Put there. Just lying at. The gate
 of the temple. Asking for some. Spare change. And now he's standing before them.
 Leaping and dancing. And praising God. But when Peter sees. The amazement of. Everyone in the
 temple. Who's. Who's gathered for prayer. Peter says to them. Men of Israel.
 [17:10] Why are you marveling at this? Why do you look so intently at us? As though it was by
 our own power. Or by our own godliness. That we made this man.
 To walk. And Peter was saying. That the miracle. It's nothing to do with him. And that. The man.
 Was saved. Not because of. His power. Not because of.
 His works. Not because of. His efforts. Not because of. His godliness. Not because of. His
 self-righteousness. Or his. Religious righteousness. This. Miracle of salvation.
 He says. It's nothing to do with me. It's all of God. All of God. From beginning. To end. Peter says.
 The god of Abraham.
 The god of Isaac. The god of Jacob. The god of our fathers. The covenant god. He. Glorified. His
 servant Jesus. Whom you delivered up.
 [18:04] And denied. In the presence of Pilate. When he was determined. To let him go. But you
 denied. The holy one. And the just. And asked. For a murderer. You asked.
 For Barabbas. To be given to you. And you killed. The prince of life. Whom God raised. From the
 dead. He says. Of which we.
 Are witnesses. We are witnesses. Of it. We are witnesses. Of the resurrection. And by Peter's
 statement. He's saying. That the source. Of the miracle. And the power.
 Of salvation. It didn't reside in them. The source. And the power. Of salvation. Resided in the god.
 Who raises the dead. The power.
 And authority. Of the name of Jesus. Was in the power. Of the resurrection. And my friend. That's
 where the power. Of God lies. It lies. In the message.
 [18:56] Of a crucified. And risen. Savior. Because in the power. Of the resurrection. In the power.
 Of resurrecting. Jesus Christ.
 From the dead. God has displayed. His power. Over sin. God has displayed. His authority. Over
 sickness. God has displayed.
 His power. And authority. Over death. This resurrected. Jesus. He ever lives. And he stands.
 Over our last enemy. He stands. Over him. Stands over death. And he says. Oh death. Where is
 thy sting?
 Oh grave. Where is thy victory? And to this wondrous. Work. Of salvation. The church. Of Jesus
 Christ. Says. Thanks be to God.

[19 : 56] Who giveth us. The victory. Through our Lord. Jesus Christ. And my friend. What we've been reminded. Here. As the church. Of Jesus Christ. Is that. The power. Of the gospel.

Is the preaching. Of a crucified. And risen. Savior. Because when Peter. Preached about the wonder. Of salvation. And the power.

Of the resurrection. We're told at the beginning. Of chapter four. That the number of people. Who heard. The word. And believed. Was about. Five. Thousand.

Five. Thousand. People. Were saved. Because. They heard. And believed. In the message. Of a crucified. And risen. Savior. And my friend.

That's the. The promise. Of the gospel. That's the promise. Of the gospel. That if you confess. With your mouth. The name. Of the Lord. Jesus. And believe.

[20 : 51] In your heart. That God. Raised him. From the dead. That's the key point. If you believe. In your heart. That God. Raised him. From the dead. The gospel.

Says. Then you will be saved. Then you will be saved. If you confess. With your mouth. The name of Jesus. And believe.

In your heart. That God. Raised him. From the dead. Then you will be saved. Then you will be saved. But what's remarkable.

About this passage. Is that when the religious rulers. Saw the lame man. Walking. They didn't see it. As a cause. For rejoicing. And praising God. Instead.

Luke tells us. That they were greatly disturbed. That Peter and John. Had taught the people. And that they had preached. About Jesus. And the resurrection. From the dead.

[21 : 47] They were disturbed. That they had preached. The power of the resurrection. So much so. That the religious leaders. Had Peter and John. Arrested. But. When they questioned.

Peter and John. The following day. The entire Sanhedrin. Was there. All of the Jewish ruling council. Was present. Because. We're told in verse 5. Of chapter 4.

On the next day. The rulers. And elders. And scribes. Gathered together. In Jerusalem. With Annas. The high priest. And Caiaphas. And John. And Alexander. And all who were. The high priestly family.

And when they had set them. In the midst. They inquired. By what power. Or by what name. Did you do this. And when Peter. Was questioned.

About. What he did. To. The man. Who was born lame. And what he had. Preached about. They questioned. His preaching. Preaching about the resurrection.

[22 : 43] Of Jesus Christ. We're told that. Peter. Filled with the Holy Spirit. Said to them. Rulers of the people. And elders. If we are being examined. Today. Concerning a good deed.

Done to a crippled man. By what means. This man has been healed. Let it be known. To all of you. And to all the people. Of Israel. That by the name. Of Jesus Christ.

Of Nazareth. Whom you crucified. Whom God. Raised from the dead. By him. This man. Is standing. Before you. Well. And again.

In this statement. Peter. Confesses. The power. Of restoration. And the power. Of salvation. And the power. Of the resurrection. In the man born lame.

It wasn't. His work. It was nothing to do with him. The power. Solely. Belonged. To God. It belonged. To the work.

[23 : 35] Of a crucified. And risen. Savior. But what ought. To challenge us. Is the faith. And the boldness. Peter had. He had.

The faith. To believe. That the man. Would be healed. He had the boldness. To stand up. For the name of Jesus. And you know. In a day. Where there are. Many standing.

Against this. Crucified. And risen Christ. The church. Needs to be bold. And stand up. For Jesus. We need to make. His name known. Among the people.

Of our community. And our island. The church. Needs faith. Like Peter. To believe. That. That we are the only vehicle. Of God's power. The church.

Needs prayer. And praying people. To make. Use of the prayer meeting. The church. Needs witnesses. Of his. Of God's saving grace. To live out. Their Christianity. In a manner.

[24 : 31] That displays. The transforming. Power. Of the resurrection. And that when we stand. On behalf of Jesus. And when we speak. On behalf of Jesus.

He is doing the work. Because it's all. His work. He does. The wondrous works. Of salvation. He does it all. From beginning.

To end. And that's what the apostle Paul. Came to discover. For himself. He had lived his life. Like a Pharisee. He had boasted. In all his.

Self-righteousness. And all his. Self-praise. Trying to. Earn his way. To heaven. Trying to keep himself. Religiously. Pure. But when.

Paul met. With Jesus. All his desires. Changed. All his hopes. Changed. The old. Passed away. And all. Became new.

[25 : 26] And if we were to ask. Paul. What is your one desire. As a Christian. I'm sure. I'm sure. I'm sure. That Paul. Would say to us. That I may know him.

And the power. Of his resurrection. That I may know him. And the power. Of his resurrection. My friend.

I hope that. We share. Paul's desire. Because as Peter. Is reminding us here. There is. No other. Power. Than the power.

Of the resurrection. Of Jesus Christ. And so. By considering. This exclusive. Statement of Peter. Within the context. Of the passage. We see.

That the answer. Which Peter gave. To the Jewish council. It stressed. That in comparison. To Jesus. No other power. No other power. Apart from the power.

[26 : 22] Of the resurrection. Of Jesus Christ. But secondly. We can see. That Peter. Exclusively states. There is no other name. There is no other name.

No other name. He says. When they had set them. In the midst. In verse 7. They inquired. By what power. Or by what name. Do you do this?

Peter. Filled with the Holy Spirit. Said to them. Rulers are the people. And elders. If we are being examined. Today. Concerning a good deed. Done to a crippled man. By what means. This man has been healed. Let it be known.

To all of you. And to all the people. Of Israel. That by the name. Of Jesus Christ. Of Nazareth. Whom you crucified. Whom God raised. From the dead. By him. This man is standing.

Before you. Well. This Jesus. Is the stone. That was rejected. By you. The builders. Which has become. The cornerstone. And there is salvation. He says.

[27 : 17] In no one else. For there is no. Other name. Under heaven. Given among men. By which we must. We must. We must. We must. Be saved. And when Peter made this.

Exclusive statement. To all of the Jewish council. Everyone who was gathered before him. He was affirming to them. That their way of salvation.

Was wrong. Peter was pointing out. That all their attempts. To get to heaven. Through their acts of. Religious righteousness. And upholding the laws of God.

And doing good works. It's all wrong. But when Peter made this statement. He wasn't just. Cutting through the religion. Of Judaism. He was cutting through.

Every religion. And every philosophy. And every other. Faith belief. That has ever been presented. To mankind. And Peter was saying. They're all wrong. They're all wrong.

[28 : 14] And we could. Consider. Spending time. Or focusing upon. All these religions. We could spend all our time. Focusing upon. Philosophies.

And faith beliefs. And all of these things. That belong to the world. Highlighting all the flaws. And all the. The contradictions. But. What. Peter. Unmistakably. Says.

There is no other name. Under. Heaven. Given among men. Whereby we must. Be saved. There's no other name. Apart from the name of Jesus.

Jesus. And for Peter. Peter. The name of Jesus. Was precious. As a disciple of Jesus. Who had been. Called. To.

Follow Jesus. And leave his. Fishing nets. Peter was one who loved Jesus. Peter loved Jesus. Because. He had seen Jesus.

[29 : 10] Move with compassion. Towards. All the multitudes. Peter loved Jesus. Because he. He heard the message of salvation. Preached by Jesus. Peter loved Jesus.

Because when he denied him. Denied him with cursing. And oaths. Jesus forgave him. Peter loved Jesus. Because. When he thought Jesus.

Had rejected him. Jesus said. Feed my sheep. Feed my lambs. Shepherd my sheep. My friend.

Peter loved Jesus. Because he knew that Jesus.

Loved him. First. And as one who loved Jesus. The name of Jesus. Was precious to Peter. In fact. He was the first.

To confess the identity of Jesus. During his ministry. You remember. Everyone was asking. Who Jesus was. They're all. Claiming. He's a prophet.

[30 : 07] He's like Elijah. He's like John the Baptist. But when Jesus asked Peter. Who do you say. That I am. Peter confessed.

Lord. To whom else shall we go. You alone have the words. Of eternal life. And we have come to believe. And know. That you are the Christ.

The son. Of the living God. Peter loved Jesus. Because. He knew that there was. No other person. And that there was. No other name. By which anyone.

Can be saved. Except the name. Of Jesus. And you know. I love it. When Luke tells us. How this anhedron. Reacted. Towards Peter. He says.

That they saw. The boldness. Of Peter and John. And that even though. They were uneducated. And untrained men. What stood out. For this Jewish council.

[31 : 01] Was that when they spoke. They realized. That they had been. With Jesus. I just love that statement. They realized.

That they had been. With Jesus. What a. Realization. Realization. To make. About anyone. They realized. That they had been. With Jesus. And I wish.

That that's what people. Would say of us. When we leave church. When we leave. The prayer meeting. When we leave. The meetings. Where we have been. Gathering together.

To worship God. They have been. With Jesus. I wish people. Would say that. About us. When we're going about. Our daily routines. Of work.

Or going to school. Or meeting people. In the community. They have been. With Jesus. They have been. With Jesus. Jesus. And even though.

[31 : 56] They knew. They knew. That Peter and John. Had been. With Jesus. They still. Tried. To stop. Them speaking. About them. It says.

In verse. 14. But seeing the man. Who was healed. Standing beside them. They had nothing. To say in opposition. But when they had. Commanded them. To leave the council. They conferred. With one another. Saying. What shall we do. With these men. For that a notable. Sign has been. Performed through them. And it's evident. To all the inhabitants. Of Jerusalem. And we cannot deny it.

But in order. That it may spread. No further. Among the people. Let us warn them. To speak. No more. To anyone. In this. Name. And because.

The Sanhedrin. Couldn't explain. The miracle. They couldn't. Deny the miracle. Peter and John. Were just. Commended. Not to speak. In the name of Jesus. Anymore.

[32 : 50] But not even. That's. Stop them. Had they listened. To the Sanhedrin. We wouldn't be. Worshipping here. Tonight. But it was their love.

For Jesus. And it was their love. For his name. That gave. Peter and John. The boldness. To continue. Proclaiming. The exclusive. Name of Jesus Christ.

And likewise. What others say. It should never stop us. From speaking. About Jesus. What people think. All.

What people think. The greatest barrier. What people think. Should never cause us. To be ashamed of Jesus. And remain silent.

When we ought to speak. Worrying about other people. Should never hold us back. From coming out. On the side of Jesus. And. And professing his name.

[33 : 44] Because as it was. With Peter and John. Our love. For Jesus. And Jesus. His love. For us. It ought. To make us want. To speak out for him.

And live our lives for him. And live our lives. For his glory. My friend. The name of Jesus. Ought. To be precious. To us. It not.

It ought. To be so. Sacred. To us. So. Precious. To us. Because. In the name of Jesus. We ought to see. That there is. No other name. Under heaven.

Given among men. Whereby. We must be saved. No other name. And looking at this. Exclusive statement. From Peter.

If you're in here tonight. And you're still unconverted. Still living without Christ. Still living without. The hope of salvation. Then this text.

[34 : 42] Cannot be any clearer. To you. You cannot deny. Its clarity. There is no other name. Under heaven.

Given among men. Whereby. We must be saved. There is salvation. In no one else. And my friend. This text. Tells you. All you need. To know. It tells you.

That there is only one. Name. That you can call upon. No other name. No other name. Will do. No other name. Will save you. No other name. Can cleanse you.

No other name. Can make you a Christian. No other name. Can transform your life. Apart from the name of Jesus. My friend. You need. To call upon. The name of Jesus.

You need. To call upon. The name of Jesus. Jesus. And you know. I cannot stress to you. Enough. The solemnity. And the urgency.

[35 : 38] Of this message. I can't stress to you. Enough. Because. Having attended. Funeral. After funeral. After funeral. In this.

Past month. All I can say to you. Is. There is but one step. Between us. And death. One step. And we have been reminded. Again and again. Life is uncertain. Death. Is sure. Sin. Is the cause. Christ.

Is the cure. And whether we put it. To the back of our minds. Or ignore it. All together. We have been constantly. Reminded as a community.

That we are all going. To our long home. We are all going. Towards the grave. And we are all going. And traveling. Towards that great.

[36 : 33] Eternity. And for many of us. Life is going. Far too fast. And death. Is drawing nearer. All the time. Now you know.

Just thinking about it. Death. Must be the loneliest. Experience. That we will ever face. Because everyone around us.

Will never know. What we are going through. And we have to face it alone. Nobody will understand. How we feel.

No one around us. Will understand. What we are going through. And if we haven't done so already. It is a death. That we will come to the realization.

That we can't. Take anything with us. And in the end. There will be nothing. Left. But death. There will be no other.

[37 : 34] Name. To call out to. To save us. We can't call upon anyone. To save us. We can't call upon. Our wife. To save us. We can't call upon.

Our husband. To save us. We can't call upon. Our godly parents. To save us. We can't call upon. Our elders. To save us. We can't call upon. Our minister. To save us.

Because. There is no. Other name. Under heaven. Whereby we must. Be saved. No other name. You look.

To the thief. Of the cross. My friend. You look. At the thief. Of the. On the cross. And remember him. Remember him. Because. You may be like him.

One day. And I hope. And pray you are. But when the thief. On the cross. Faced. The loneliness. Of death. He had spent.

[38 : 30] His life. Living for. The pleasures. Of the world. And seeking. The riches. That will. Only fade away. And not last. But. It was at Calvary. Of all places.

It was at Calvary. That he came. To see. That the only name. He could call upon. Was the name. Of Jesus. And he did. Lord.

Remember me. When you come. Into your kingdom. And Jesus said. Today. You will be with me. In paradise. The thief.

On the cross. Was saved. Even in the. Eleventh hour. Of his life. He was saved. And he was saved. Because the promise. Was. And it will always be.

Whosoever. Will call upon. The name of the Lord. Shall be saved. But the other thief. The other thief. Was lost. Because he refused.

[39 : 25] To call upon. The name of Jesus. Even in his dying. Breaths. He refused. To call upon. The name of Jesus. And he blasphemed. All the way.

Into hell. All the way. He had the opportunity. He had the chance. But he didn't take it.

And Peter. Is reminding us. There is no other. Name. Under heaven. Given among men. Whereby we must be saved. My friend. We must be saved. We must be saved.

We must be saved. And the only way. We can be saved. Is faith. In the name of Jesus. That's what transformed. The man who was lame. From birth.

Peter said to them. To him. In the name of Jesus. Christ of Nazareth. Rise up and walk. And when Peter. Was explaining. To the people. In the temple. What had happened. He said.

[40 : 21] That the man. Had been made. Whole. Through faith. In his name. Faith. In the name of Jesus. Whom God raised. From the dead. My friend.

In order to be saved. You must. Call upon the name. Of Jesus. But if you refuse. To call upon him. In this life. I assure you.

You will call upon him. In the next. Because that is the promise. Of scripture. That since God. Has. Highly exalted.

Jesus. Says Paul. By raising him. From the dead. He has given to him. A name. Which is above. Every other name. That at the name of Jesus. Every knee will bow.

In heaven. And on earth. And under the earth. And every tongue. Will confess. That Jesus Christ. Is Lord. To the glory. Of God the Father. And so my friend.

[41 : 15] At the appearing. Of Jesus Christ. On the last day. Those in heaven. Those who are still on earth. And those. Who are in hell. We will all bow.

We will all bow. Wherever we are to be found. On the day of judgment. We will all bow. And we will all confess. The name of Jesus.

And we will confess. That Jesus. Christ. Is Lord. To the glory. Of God the Father. My friend. If you do not. Call upon the name of Jesus.

To be saved. From hell. Then you will be calling. Upon the name of Jesus. When you are in hell. You remember.

The rich man. And Lazarus. The rich man. In hell. Looked up. And he was calling. To be taken out.

[42 : 17] Of the tormenting flame. If you don't. Call upon the name of Jesus. To be saved. From hell. Then you will be calling. Upon the name of Jesus.

When you are in hell. And I can't make it. Any clearer to you. Than that. And I can't. Put it any better. Than the way the Bible.

Puts it. There is salvation. In no other. There is no other name. Under heaven. Given among men. Whereby we must.

Be saved. And here we are again. At the end of yet another.

Lord's day evening. Sitting under the sound. Of the gospel. And you know. Throughout.

[43 : 14] Any given week. I will think about. All of you. And while I'm studying. I'll pray for you. And wonder.

What I'll say to you. Because I don't know. What holds you back. I don't know. What stops you. I don't know.

What keeps you. In the place. That you have been sitting. All your life. I don't know. What hang ups. You may have. But what I do know.

And what I want you. To know. Is that the name of Jesus. Is precious. And the name of Jesus. Is mighty. To save. But in order.

For you to be saved. You have to call upon. His name. The promise is. Whosoever. Shall call upon. The name of the Lord.

[44 : 13] Will be saved. And this is for you. My friend. Don't think it's for someone else. Don't think it's addressed. To someone else. It's addressed. To you. Because you.

Must. Be saved. You must. Be saved. Whosoever. Shall call. Upon the name of the Lord. Shall be saved. In Jesus.

There is salvation. In no other. There is no other name. Under heaven. Given among men. Whereby we must be saved.

My friend. Make sure it's. His name you call out to. As you go to your bed. Tonight. May the Lord bless. These thoughts to us. Let us pray. O Lord.

Our gracious God. We give thanks to thee. For the name of Jesus. We bless thee Lord. For the reminder. Of the psalmist. That he says.

[45 : 17] His name. Shall endure. And last. Like the sun. And Lord. We give thanks. For that great opportunity. That the way of salvation. Is open for us.

Because of a. Crucified. And a risen savior. Help us then. To call upon his name. For oh Lord. Thy promise is. That. He who calls upon the name.

Of the Lord. Shall be saved. Lord bless us then. We pray. Keep us. In the hollow. Of thine own hand. Oh keep us. On mercy's ground. We plead.

For we know Lord. And we have seen it often. That we are all. Been taken from the scene. Of time. Into eternity. But help us Lord. To seek thee. While the word. To be found. And to call upon thee. While the word near. Bless us then. We pray. And do us good. For Jesus sake. Amen. We shall conclude.

[46 : 14] By singing. In the words. Of Psalm 72. Psalm 72.

That's page 314. In the blue book. The Scottish Psalter. Singing from. Verse 17. Down to the end. Of the psalm. And of course.

The psalmist. Is focusing upon. The preciousness. Of the name of God. It is that name. Which brings salvation. His name forever.

Shall endure. Last like the sun. It shall. Men shall be blessed. In him and blessed. All nations. Shall him call. Now blessed. Be the Lord. Our God. The God of Israel. For he.

Alone doth wondrous works. And glory that excel. And blessed be his glorious name. To all eternity. The whole earth. Let his glory fill. Amen. So let it be.

[47 : 17] These verses. To God's praise. His name forever.

stoff humility. Theo 2024. But despite. The sun. It shall. And shall. Be blessed.

In him I have all nations show him whole.

Now bless it be the Lord of all, the Lord of Israel, For he alone does wonder and star in glory that excel.

And blessed be his glorious name to all eternity.

[48 : 48] The whole earth is glorious. Amen.

So let it be. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.