

Acts 2:19-21

Introduction

As we come back again to Acts chapter 2, we remember the noise that came from heaven like a gale force rushing wind and the tongues like fire dividing themselves and resting on all the disciples (2:1-3). We remember how they were all filled with the Holy Spirit and began to speak with other tongues (in other unlearned languages), as the Spirit was giving them utterance (2:4). We remember the astonishment of the multitude as each one of them was hearing a disciple (or disciples) speak in his own language of the mighty deeds of God (2:5-11). But even as the multitude was asking what these things might mean (2:12), others were mocking, saying, “They are full of new wine” (2:13).

I. Acts 2:14–18 — But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men, Jews, and all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose, for it is the third hour of the day; but this is what was spoken through the prophet Joel: ‘And it shall be in the last days,’ God says, ‘that I will pour out My Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on My male slaves and female slaves, I will in those days pour out My Spirit and they shall prophesy.’”

According to Peter, we’re living now in the “end times”—the “last days”—and have been ever since the first coming of Christ. The “last days” (“end times”) is not only a chronological (time) reference, but a qualitative (kind) reference; it’s a reference not only to the days that come “last” but to the days of “fulfillment.” Since we’re living now in the days of fulfillment (already/not yet)—in the days when Christ’s kingdom has been established and the son of David is sitting on David’s throne (2:30-36), and the Spirit has been poured out so that all of God’s covenant people are now prophets (having the law written upon their hearts)—then we are living now in the last days. And so it’s in this light that Peter continues quoting the word of the Lord through the prophet Joel:

II. Acts 2:19–20 — ““And I will put wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. The sun will be turned into darkness and the moon into blood, before the great and awesome day of the Lord comes.””

We’ve seen in the miracle of tongues the fulfillment of the first half of Joel’s prophecy about the Spirit being poured out on all flesh (in the New Covenant Israel). But where is the fulfillment of this second half of Joel’s prophecy? Why does Peter quote the part about “wonders in the sky above and signs on the earth below” as if, in some way, this was also being fulfilled in his own day?

Joel’s prophecy reads like this (both MT and LXX): “And I will put wonders in the sky and on the earth.” But when Peter quotes Joel, he adds the word “signs” (often connected in the Old Testament with “wonders”), emphasizing in this way the distinction between the wonders “in the sky above” and the signs “on the earth below.” The following verses in Joel’s prophecy describe these in reverse order. The signs on the earth below are the “blood, and fire, and vapor of smoke”

while the wonders in the sky above are “the sun... turned into darkness and the moon into blood.” There’s something terrifying about imagery like this. It provokes within all who take it seriously a visceral reaction of horror and fear. That’s what it’s *meant* to do. What are these signs on the earth below—the blood, and fire, and vapor of smoke?

III. Acts 2:19–20 — ““And I will put... signs on the earth below, blood, and fire, and vapor of smoke.””

Blood, in the Old Testament, is a reference to a gruesome and violent death—especially death by the sword of a foreign army. It often refers to an unrestrained, wholesale slaughter. So we read in the prophets:

- Jeremiah 46:10 (against Egypt; cf. Jer. 48:10) — Indeed, that day belongs to Lord Yahweh of hosts, a day of vengeance, so as to avenge Himself on His adversaries; and the **sword** will devour and be satiated and drink its fill of their **blood**...
- Ezekiel 28:23 (against Sidon) — “For I will send pestilence to her and **blood** to her streets, and the wounded will fall in her midst by the **sword** upon her on every side.”
- Zephaniah 1:17 (against all the wicked) — I will bring distress on men so that they will walk like the blind because they have sinned against Yahweh; and their **blood** will be poured out like dust and their flesh like dung.
- Ezekiel 14:19 (against Israel) — “[I]f I should send a plague against that country and pour out My wrath in **blood** on it to cut off man and beast from it...”

The “sign” of the blood “on the earth below” is the sign of death and slaughter, and therefore the sign of God’s judgment. So what about the sign of the fire on the earth below? Fire, in the Old Testament was the sign of a city’s—and therefore of a people’s—rape and pillage and destruction by foreign armies. So, again, we read in the prophets:

- Jeremiah 51:30, 58 (against Babylon; cf. Jer. 43:12-13) — “Their dwelling places are set on **fire**... The broad wall of Babylon will be completely razed, and her high gates will be set on **fire**.”
- Nahum 3:13 (against Nineveh) — The gates of your land are opened wide to your enemies; **fire** consumes your gate bars.
- Jeremiah 17:27 (against Jerusalem) — “If you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I will kindle a **fire** in its gates, and it will devour the palaces of Jerusalem and not be quenched.”
- Jeremiah 21:10 (cf. 32:29; 34:2, 22; 37:8, 10; 38:18, 23; 39:8; 52:13; 2 Kgs. 25:9; 2 Chron. 36:19; Neh. 1:3; Isa. 33:11-12; 64:11; Ezek. 16:41) — “I have set My face against this city for evil and not for good,” declares Yahweh. “It will be given into the hand of the king of Babylon, and he will burn it with **fire**.”
- Isaiah 1:7 — Your land is desolate; your cities are burned with **fire**; Your fields—strangers are devouring them in your presence.

The foreign army that fills the city with blood is also the army that burns the city to the ground with fire. So we're not surprised to see these two judgments of God—the blood and the fire—linked.

- Ezekiel 23:47 (*against Judah/Israel*; cf. Ezek. 5:1-4; 38:22; 66:15-16) — [They] will... **cut them down with their swords [blood]**; they will kill their sons and their daughters and **burn their houses with fire**.

The “sign” of the fire “on the earth below” is the sign of a city’s—and therefore of a people’s—rape and pillage and destruction. It goes hand in hand with slaughter and bloodshed, and so it’s the sign of God’s judgment poured out. So what about the sign of the vapor of smoke on the earth below? Smoke is simply the sign of the city’s destruction by fire (cf. Nah. 2:13). We’re reminded of the cities of Sodom and Gomorrah, and how when Abraham looked toward all the land of the valley, he saw the smoke of the land going up like the smoke (vapor; *atmis*) of a furnace (Gen. 19:27-28). In Joshua 8, Israelite soldiers lying in ambush entered the city of Ai and set it on fire so that “the smoke... [which] ascended to the sky” would be a sign to the rest of the Israelite soldiers that the city had been taken (Josh. 8:19-21). The same thing happens in Judges when the whole city of Gibeah was “going up in smoke to heaven” as a sign to the Israelite armies that the city was taken (Judges 20:38-40). When we read of these signs on the earth below—of blood, and fire, and vapor of smoke—we see immediately a picture of the pillage, and carnage, and rape of a city, of horrific—even unspeakable—slaughter, and bloodshed, and death. This is a description of the terror of God’s judgment.

What, then, are we to make of the “wonders in the sky above”—of the sun being turned into darkness and the moon into blood?

IV. Acts 2:19–20 — ““And I will put wonders in the sky above... The sun will be turned into darkness and the moon into blood.””

First of all, we shouldn’t imagine the sun literally being turned into darkness or the moon literally being turned into blood. Could God turn the moon into a liquid orb of blood? Yes, He could! But that’s not the point, here. This is language meant to drive home the terrors of God’s judgment on earth with symbolic heavenly and cosmic imagery.

We know that the courses of the sun and moon and stars in the sky are a marker of the stability and structure of life on earth. We read in Genesis chapter one:

- Genesis 1:14–16 (cf. 8:21-22; Ps. 104:19-23) — Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. So God made the two great lights, the greater light to rule the day, and the lesser light to rule the night, and also the stars.

When God wants to assure His people of His faithfulness to His promises, He “appeals” to the fixed ordinances of the heavens, which no man, or nation, or power on earth can alter and which have continued visible and unchanging since the creation of the world.

- Psalm 89:35–37 — “Once I have sworn by My holiness; I will not lie to David. His seed shall endure forever and his throne as the sun before Me. It shall be established forever like the moon, and the witness in the sky is faithful.”
- Jeremiah 31:35–36 (cf. 33:20-21, 25-26) — Thus says Yahweh, who gives the sun for light by day and the statutes for the moon and the stars for light by night, who stirs up the sea so that its waves roar; Yahweh of hosts is His name: “If these statutes are removed from before Me,” declares Yahweh, “then the seed of Israel also will cease from being a nation before Me forever.”

For anyone who’s ever experienced a complete solar or lunar eclipse, you know the visceral feeling that engulfs us—the feeling of our creatureliness and utter helplessness in the vastness of the universe. Even though we know what’s happening, we’re still overwhelmed with a real sort of trembling and awe. But suppose the sun and the moon were darkened without explanation? The terror that would engulf us cannot be imagined. So when God wants to warn us of—and drive home to us—the terrors of His judgment on earth, He often enlists the imagery of a corresponding judgment upon the hosts of heaven (cf. Isa. 24:21; Joel 2:1-2, 10-11). God used this imagery to describe the terrors of the destruction of Babylon by the Medes.

- Isaiah 13:9–19 (cf. 13:1) — Behold, the day of Yahweh is coming, cruel, with fury and burning anger, to make the land [of Babylon] a desolation; and He will exterminate its sinners from it. **For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light...** Therefore **I will make the heavens tremble**, and the earth will be shaken from its place at the fury of Yahweh of hosts in the day of His burning anger. And it will be that like a hunted gazelle, or like sheep with none to gather them, they [the nations taken captive in Babylon] will each turn to his own people, and each one flee to his own land. Anyone who is found will be *pierced through*, and anyone who is captured will *fall by the sword*. Their infants also will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am going to awaken the Medes against them... And their bows will dash the young men to pieces, they will not even have compassion on the fruit of the womb, nor will their eye pity children. And it will be that Babylon, the beauty of kingdoms, the honor of the Chaldeans’ pride, will be as when God overthrew Sodom and Gomorrah.

God also used this cosmic imagery to describe the terrors of the destruction of Egypt by Babylon.

- Ezekiel 32:3–8, 12 — Thus says Lord Yahweh, “So I will spread My net over you with an assembly of many peoples, and they shall bring you up in My net. I will abandon you on the land; I will hurl you on the open field. And I will cause all the birds of the sky to dwell on you, and I will satisfy the beasts of the whole earth with you. I will put your flesh on the mountains and fill the valleys with your refuse. I will also make the land drink the discharge of *your blood* as far as the mountains, and the ravines will be full of you. **And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light. All the shining lights in the heavens I will darken over you and will give darkness on your land...** *The sword* of the king of Babylon will come upon you.”

The extinguishing of the sun and the moon and the stars is a picture of the undoing of creation itself. And so now we see this same imagery used to describe the terrors of Jerusalem's destruction by the Babylonians in 586 BC.

- Jeremiah 4:5–6, 19–28 (cf. Zeph. 1:2-6, 14-18; Hos. 4:1-3) — “Blow the trumpet in the land; call out, make your voice full, and say, ‘Gather yourselves, and let us go into the fortified cities.’ Lift up a standard toward Zion! Seek safety, do not stand still, for I am bringing evil from the north, and great destruction...” My soul, my soul! I am in anguish! Oh, my heart! My heart is pounding in me; I cannot be silent Because you have heard, O my soul, the sound of the trumpet, the shout of war. Destruction upon destruction is called out, for the whole land is devastated... I saw on the earth, and behold, it was formless and void [cf. Gen. 1:2a]; **and to the heavens, and they had no light** [cf. Gen. 1:2b]. I saw on the mountains, and behold, they were quaking, and all the hills moved to and fro. I saw, and behold, there was no man... For thus says Yahweh, “The whole land shall be a desolation, yet I will not execute a complete destruction. **For this the earth shall mourn and the heavens above be dark.**”

We see, then, that the wonders in the sky above are a corresponding *symbolic* and *figurative* representation of the literal terrors of God's judgment poured out on the earth below—blood and fire and vapor of smoke. We see the sun darkened and the moon turned into blood at the destruction of Babylon, at the destruction of Egypt, and at the destruction of Jerusalem in 586 BC. In each of these cases, there was blood, and fire, and vapor of smoke on earth. So what exactly is this judgment that the prophet Joel refers to?

V. Acts 2:19–20 — ““And I will put wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. The sun will be turned into darkness and the moon into blood, before the great and awesome day of the Lord comes.””

At this point, it's important for us to be reading Peter's sermon in its historical context. Remember how Peter addresses his sermon especially to the “men of Judea” and to “all... who live in Jerusalem” (2:14). He addresses his sermon specifically not to the Jewish pilgrims from other lands, but to those who had witnessed first-hand the miracles and signs and wonders which God did through Jesus and who, as the people living in Jerusalem, were directly implicated in the crucifixion of Jesus.

- Acts 2:22–23 (cf. 2:36) — “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God did through Him **in your midst, just as you yourselves know**— this Man, delivered over by the predetermined plan and foreknowledge of God, **you nailed to a cross** by the hands of lawless men **and put Him to death.**”

Can we even begin to imagine what this would mean specifically for the people of Judea and Jerusalem? Blood, and fire, and vapor of smoke. The sun turned into darkness and the moon into blood. Since the people had ignored the “wonders and signs” which God did through Jesus in their midst, God will show them a different kind of wonders and signs—“wonders in the sky above and signs on the earth below.” Jesus already spoke this word of judgment in Luke's first volume (his Gospel):

- Luke 11:49–51 — “For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and some of them they will kill and some they will persecute, so that the blood of all the prophets, shed since the foundation of the world, may be charged against **this generation**, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against **this generation**.’”
- Luke 13:34–35 — “O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you did not want it! Behold, your house is left to you desolate.”
- Luke 23:27–31 (cf. Lk. 13:34-35) — And following Him [on His way to the cross] was a large multitude of the people, and of women who were mourning and lamenting Him. But Jesus, turning to them, said, “Daughters of Jerusalem, stop crying for Me, but cry for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US.’”

It’s in light of these words of Jesus that a constant theme in the early apostolic preaching *to the Jews in Jerusalem* was their culpability for the death of God’s own Messiah (cf. Acts 2:36; 10:39; 13:26-28).

- Acts 2:23, 36 — “...this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of lawless men and put Him to death... [L]et all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”
- Acts 3:13–15 — “The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered and denied in the presence of Pilate, when he had decided to release Him. But you denied the Holy and Righteous One and asked for a murderer to be granted to you, but put to death the Author of life...”
- Acts 4:10–11 — [L]et it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health.
- Acts 7:51–52 — “[W]hich one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become.”

What else can this preaching mean but wonders in the sky above (the sun turned into darkness and the moon into blood) and signs on the earth below (blood, and fire, and vapor of smoke)? The religious leaders in Jerusalem understood this clearly, as can be seen from their words to the apostles:

- Acts 5:28–30 — “We strictly commanded you not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us.” But Peter and the apostles answered and said, “We must obey God rather than men. “The God of our fathers raised up Jesus, whom you put to death by hanging Him on a tree.”

It’s in this light, then, that we can understand what we read here in Acts chapter two:

- Acts 2:40 — And with many other words [Peter] solemnly bore witness and kept on exhorting them, saying, “Be saved from **this crooked generation** [“this generation” against which will be charged the blood of all the prophets shed since the foundation of the world; “this generation” which put to death the Messiah]!”

Bound up in this reference to eternal salvation is a temporal salvation from the blood, and fire, and vapor of smoke that’s about to be visited upon Jerusalem (it was the Christians who fled Jerusalem in time; see Mat. 24:15-28*). Less than 40 years after Peter’s sermon on Pentecost, before that generation had passed away (cf. Mat. 24:34), the sun was turned into darkness and the moon into blood. The horrors of the Roman siege and sack of Jerusalem in 70 AD are beyond all description—a time of tribulation for Jerusalem such has had not occurred since the beginning of the world until then, nor ever would again (Mat. 24:4-21; see messages on Matthew 24; never again could any generation of Jews be guilty of such a heinous crime). The 1st century Jewish historian Josephus gives us this first-hand account:

While the holy house [the temple] was on **fire**, everything was plundered that came to hand, and ten thousand of those that were caught were **slain**; nor was there a commiseration of any age, or any reverence of gravity; but children and old men, and profane persons, and priests, were all **slain** in the same manner... [O]ne would have thought that the hill itself, on which the temple stood, was seething hot, as full of **fire** on every part of it, that the **blood** was larger in quantity than the **fire**, and those that were **slain** more in number than those that slew them; for the ground did nowhere appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of these bodies, as they ran upon such as fled from them... So [Titus] gave orders to the soldiers both to **burn** and to plunder the city... But when [the Roman soldiers] went in numbers into the lanes of the city, with their swords drawn, they **slew** those whom they overtook, without mercy, and set **fire** to the houses wither the Jews were fled, and **burnt** every soul in them... and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine; they then stood in a horror at this sight, and went out without touching anything. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they **ran every one through** whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with **blood**, to such a degree indeed that the **fire** of many of the houses was quenched with these men’s **blood**. And truly so it happened, that though the **slayers** left off at the evening, yet did the **fire** greatly prevail in the night; and as all was burning, came that eighth day of the month... [Elul] upon Jerusalem.

* “A false prophet was the occasion of these people’s destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such deliverance” [Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (pp. 741, 745, 748). Hendrickson].

In 70 AD, the sun was turned into darkness and the moon into blood. On earth, there was blood, and fire, and vapor of smoke. Brothers and sisters, witness the terror of God’s judgment poured out on Jerusalem for its treatment of His Son. But now notice what Joel says. He says that all these things will happen “*before* the great and awesome day of the Lord comes” (2:20b). What, then, is the great and awesome day of the Lord, if it’s not this? It’s the day when God judges not just Jerusalem for its wicked rejection of the Messiah, but even the whole world for its wicked refusal to believe in Jesus. If there was blood, and fire, and vapor of smoke at the judgment of the earthly Jerusalem in 70 AD, how much more will there be blood and fire and vapor of smoke at the judgment of the whole world? If the sun was turned into darkness and the moon turned into blood at the judgment of the earthly Jerusalem in 70 AD, how much more will the sun be turned into darkness and the moon turned into blood at the judgment of the whole world? The judgment of the earthly Jerusalem in 70 AD—accompanying as it does the inauguration of the last days, and the revelation of the heavenly Jerusalem, and the pouring out of the Spirit of God upon all of God’s New Covenant people—was, in a sense, the beginning of the final judgment that’s about to come upon the whole world. Even the earlier judgments upon Jerusalem and Egypt and Babylon and Moab and Edom were all harbingers of this final judgment. So we read in Isaiah chapter 34:

- Isaiah 34:1–10 (cf. 66:15-16; Ezek. 38:22) — Draw near, O nations, to hear; and pay attention, O peoples! Let the earth hear, as well as its fullness, the world and all that springs from it. For the indignation of Yahweh is against all the nations, and His wrath against all their hosts; He has devoted them to destruction; He has given them over to slaughter. So their slain will be cast out, and their corpses will give off their stench, and the mountains will be drenched with their **blood**. And **all the host of heaven will rot away, and the sky will be rolled up like a scroll; all their hosts will also wither away** as a leaf withers from the vine, or as one withers from the fig tree. For My sword is satiated in heaven; behold, it shall descend for judgment upon Edom [representative of all the nations] and upon the people whom I have devoted to destruction. The sword of Yahweh is filled with **blood**... For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom... thus their land will be soaked with **blood**... And its streams will be turned into **pitch**, and its dust into **brimstone**, and its land will become **burning pitch**. It will not be quenched night or day; its **smoke** will go up forever [cf. Rev. 14:11; 19:3].

If the earlier judgments were harbingers of the final judgment, the destruction of Jerusalem in 70 AD was actually the beginning of the final, eschatological judgment. Who, then, can be saved? The answer is found in Joel’s prophecy which Peter quotes here:

VI. Acts 2:21 — ““And it will be that everyone who calls [Heb. imperfect; Gr. gnomic aorist] on the name of the Lord will be saved.””

And who is the Lord upon whom we call? What is His name? In the Old Testament, He revealed Himself as Yahweh. Now, He has revealed Himself to us in Jesus. It’s the name of Jesus, then, that Peter goes on to proclaim (2:22-35), exhorting the people in the end:

- Acts 2:36–39 — “Repent, and each of you be baptized *in the name of Jesus Christ* for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is

for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

Conclusion

Salvation is not primarily from pain and sickness and temporal sorrows and sufferings. Salvation is from the terrors of that final judgment that is about to come upon the whole world (cf. 2 Pet. 3:7-10). What, then, must we do to be saved? We must all flee from the wrath to come (cf. Mat. 3:7). We must all flee to Jesus, calling upon His name, knowing that, as Paul says, He is “abounding in riches for all who call on Him” (Rom. 10:12-13).

Joel himself describes the day of judgment that’s about to come upon the whole world:

- Joel 3:12–16a — Let the nations be roused up and come up to the valley of Jehoshaphat, for there I will sit to judge all the surrounding nations. Send in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; the vats overflow [with blood], for their evil is great. Multitudes, multitudes in the valley of decision! For the day of Yahweh is near in the valley of decision. **The sun and moon grow dark, and the stars lose their brightness.** And Yahweh roars from Zion [the heavenly Zion] and gives forth His voice from Jerusalem [the heavenly Jerusalem], and the heavens and the earth quake.

What hope, then, do we have? Who can save us from this day of blood and fire and vapor of smoke? Joel concludes with these wonderful, beautiful words:

- Joel 3:16b — But Yahweh is a refuge for His people and a strong defense to the sons of Israel [to that New Covenant Israel upon whom the Spirit is poured out and who call upon His name].

Have you fled from the wrath to come? Have you called upon the name of Jesus?

- Acts 4:12 — “[T]here is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved.”