

Make No Mistake (Part 1) – Acts 2:14-41

With our hearts prepared, let's turn in our Bibles to Acts 2:14-41.

We won't get to all of it this week, but I can't wait to cover what we can.

And if you're visiting with us, or watching via live stream, welcome. I trust we'll *all* be edified and encouraged b/c of our time together. (**Intro**)

➤ The year is 33AD, the event is Pentecost, and I have one point to make:

Make no mistake. Get these things right. Don't get them wrong.

So let's dive right in, and walk our way through the first part of this. Acts 2, starting in v12.

The crowd had just seen and heard some pretty crazy things . . .

[12] And all were amazed and perplexed, saying to one another, "What does this mean?"

[They had questions.] [13] But others mocking said, "They are filled with new wine."

[14] But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

[15] For these people are not drunk, as you suppose, since it is only the third hour of the day. [16] But this is what was uttered through the prophet Joel:

[17] "And in the last days [the days between Christ's first coming and his second; those are the last days as many prophets referred to them] it shall be, God declares, 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; [18] even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

[19] And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; [20] the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.

➤ It's a prophecy from Joel 2:28-32. And *the day of the Lord*, in v20, refers to the day or the time immediately *surrounding* the day, when Jesus returns.

To set up his final reign here on earth, in the Millennium.

Before which, some *more* amazing things are going to happen. Like it says in v19-20.

Blood, fire, darkness and so on. They're coming.

But not until right *before* Jesus returns. Like it says in Mt 24 (v29-31) and Rev 6 (v12-14).

Using some of the very same language we find here.

So v17-18 are "already," and v19-20 are "not yet."

Which makes *Joel's* prophecy similar to so many *others* in the Old Testament. A combination of both near-term and long-term events.

Seeing both from a distance, but not distinguishing their timing.

It's like looking at the Rockies from 100 miles away, and assuming it's one cohesive mountain range. But as you get closer, you realize it's a *series* of ranges.

One *behind* the other, and separated in some cases by a great *distance*.

So too many of the Old Testament *prophecies*. This one included.

So that v19-20 are connected to v17-18 in the text, as if they're one event. Seen from afar by Joel, as if there's no time in between.

But the reality, is that they're separated by a great *deal* of time. Something we see with the benefit of hindsight, and more revelation from God (Bible).

➤ Which makes you wonder why Peter *quotes* the whole thing. Why not stop at v18? Probably b/c Peter wanted to frame the new *age* that was being ushered in, the church age, and include the result. Found in V21.

[21] And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

In the midst of this amazing age, starting with the outpouring of God's Spirit and ending with signs and wonders in the heavens . . .

Everyone who calls upon the name of the Lord, shall be saved (21). That's the result. A massive truth, that's as pertinent to our lives as any other.

➤ But don't miss the *example* here. That the crowd had questions, and Peter had answers. From the Bible. The Scriptures.

And so do we.

If you have questions, the Bible has answers. (v14-21)

Make no mistake. The crowd asked in v12, "What does this mean?", and Peter went to the Bible for answers.

He didn't speculate, he didn't pontificate, and he certainly didn't abdicate. He went straight to God's Word.

Finding, that far from being filled with wine, they were filled with the Spirit.

For these people [Peter says in v15] are not drunk, as you suppose, since it is only the third hour of the day. 9am. Way too early to be inebriated.

But this is what was uttered through the prophet Joel.

This, referring to the very thing that's going on. This thing about which you have questions and objections. It's found in the Bible. The book of Joel.

And then goes on to quote it.

Indicating, that far from talking like a drunk, they were prophesying in the Spirit. Telling of God's mighty works among them, under *his* influence.

That's what the Bible said was going on.

They had questions, and the Bible had answers. And here was Peter, turning to it.

➤ And we should too. In light of questions, from others *or* ourselves, the Bible should be our first go-to. In the face of objections, the Bible should be our first reference.

Instead of looking to others, instead of looking to authors, or TV personalities, or the way that seems right to *you* – look to the book.

Not that it has *every* answer on *every* topic. Like what *dark energy* is. Or how our DNA is configured. But things way more important.

Like matters of life and godliness. Matters of God and man. Matters of right and wrong. People and principles. Eternity and judgment. Relationships and communication.

Make no mistake. If you have questions, and I hope you do, the Bible has answers.

➤ When our daughters were in college, I use to get "ask Dad" questions. And sometimes be put on the speaker phone.

And while that's diminished, I still get one every now and then.

Like the one recently, about obedience brings blessing. "You always say it, but I don't see it," one of them said.

So, over the course of time, as I ran into that principle in my devotions or study, I would send her the references. And encouraged her to do the same.

And this week, months later, I found another one. **Ps 18:20.**

[20] The LORD dealt with me according to my righteousness; according to the cleanliness of my hands he rewarded me. Obedience brings blessing.

If you have questions, the Bible has answers. Make no mistake.*****

It may take time, it might require some work, but they're there. Make no mistake.

2nd, make no mistake that . . .

God blesses and uses all kinds of people. (v17-18)

All. [17] “*And in the last days it shall be, God declares, 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* [people before their prime, after their prime, in their prime, everyone]; [18] even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

Different than the past, *everyone* will receive my Spirit and do my will, God says. *All* who are mine. Young, old. Men, women. Sons, daughters. Maids, matriarchs. U name it. Nobody's too *small*. Nobody's too *poor*. Nobody's too insignificant. Nobody's too anything. God blesses *all* who believe, w/ his Spirit. And *uses* them all to do his will.

He couldn't care *less* about your age. He couldn't care *less* about your ethnicity. He couldn't care *less* about your status.

Or your sex, your job, your role, or *anything* of this world. He couldn't.

In the last days [he said] . . . I will pour out my Spirit on all flesh. (17)

“I will bless and use *all* people to reveal myself. I'll fill and fuel *everyone* to speak my truth. I'll engage and employ *everybody* to accomplish my purpose . . .

And further my kingdom, and magnify my glory.”

Nobody's exempt, and nobody's excluded. Make no mistake.

➤ And yet, far too many I fear, think they have nothing to offer. Far too many think, “Everybody but me. I got nothing.”

Far too many think their gift is too minor. Or their sin too major. Or their knowledge too lacking. Or their talent too wanting. Or their time too restricted.

Or their means too limited. Or their tithe too small.

So they withhold what they *do* have, and *forget* about the 5 loaves and 2 fish.

Forget about the widow's mite in the midst of her poverty.

Forget about the uneducated apostles. *Forget* about the major sin of David's adultery. Or the heinous sin of Paul's persecution.

Forget about the ordinary masses over the centuries who were used by God.

Far too many think they have nothing to offer the body of Christ, and don't. Forgetting that God blesses and uses *all* kinds of people. *All* who are his. Make no mistake.

And make no mistake from v21, that . . .

Everyone who calls on Jesus will be saved. (v21)

In the midst of this amazing age, starting with the outpouring of God's Spirit, and ending with Christ's return . . .

Everyone who calls upon the name of the Lord [v21], shall be saved.

It shall come to pass (21). Do you see it? Future tense.

B/c that's what the prophet Joel said under the inspiration of God's Spirit some 600 years earlier. *It shall come to pass.*

And Pentecost was the time. The time when people from every tribe, tongue, and nation could now call on *Jesus* to be saved. The Savior sent from God.

➤ And I say Jesus, b/c that was Peter's intent.

The *original* prophecy, in **Joel 2:32** says – *Everyone who calls on the name of the LORD shall be saved.* As in Yahweh. The proper name for God the *Father*.

That's what the caps mean in your Bible. They translate the letters YHWH in Hebrew, which represents the proper name for God.

But here in Acts 2:21, Luke records Peter's sermon not with the word *God* (Theos), like he uses in the next verse, but with the *title* *Lord* (Kyrios). Not all caps, but regular. And does so, b/c Peter's referring not to God, but to the *Son* of God. Jesus.

And we know that's Peter's intent, b/c he's explicit about it in v36. *Know for certain* [he says] that *God* [Yahweh] has made him both *Lord* and *Christ*, this *Jesus* whom you crucified. God the Father, made Jesus Lord and Savior. *Lord* and Savior.

So in v21, Peter *clarifies* the Old Testament prophecy in light of Christ's coming, and names him as the one of who fulfills it.

So that we no longer call on God the *Father*, through faith in his *promise* of a Savior, but we call on the Savior *himself*. Jesus. God in the *flesh*.*****

Everyone who calls upon the name of the Lord, shall be saved.

➤ When I was growing up, my brothers use to hammer me pretty good on occasion. And if they were here, they would say, “Winer. You deserved every bit.”

Which is probably true. B/c though they were 6 and 8 years older than me, I use to pester and antagonize them to no end.

Which usually led to a wrestling match in the basement.

And during those little free-for-alls, one or the other would put me in some sort of contortionist hold, to torture me. And wouldn't let me out until I cried “uncle.” Know what I'm talking about? Say “uncle.”

And then, my brother Randy got the bright idea that “uncle” wasn't quite enough. “From now on,” he said, “it's ‘Uncle Randy.’ Or ‘Ole Randy.’”

“Just say it” he would say, while holding me down. “Uncle Randy. Ole Randy.”

And it was true. All I had to do was call upon his name, and I was free. *Saved*.

But I'm here to tell you, I would have suffered a broken arm, a full concussion, and a bloody lip before I spoke his name.

Instead, I called on the *ultimate* giver of salvation. The ultimate savior. “Mom! Mom!”

And she'd come running. Down the stairs 2 at a time, Hot Wheel track in hand, and I was free at last, free at last.

➤ That's the idea of calling on the name of Jesus.

In bondage to our sin and its consequences, the only way out is to *call* on him. Encumbered by the weight of guilt, the only way free is to appeal to him. Facing the certainty of death, the only way to life, is depending on him.

And that salvation available to everyone. *Everyone who calls upon the name of the Lord, shall be saved.* That means you're never too sinful, and you're never too pitiful. No matter who you are, no matter what you've believed, no matter what you did or how long you did it – the *Lord Jesus* will save you, if you ask. If you call. Make no mistake. (**Summary**)

➤ Which brings us to v22. Where Peter shifts gears and begins to explain the *bigger* picture. Thus far, he dealt with the situation at *hand*.

Now, he begins to deal with the One who *sits* at the right hand. And starts with a bombshell. V22.

[22] "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you [proven to you; verified for you] by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know [Jesus' claims and legitimacy were not only confirmed by his miracles and deeds, but they were self-evident; they knew]—[23] this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

Wow. Talk about saying it like it is. Talk about speaking the truth. Talk about unapologetic. That's bold. "You killed him." Doesn't get much more straightforward.

Which is what we often need in life, is it not? We *need* straight talk.

We need the truth. (v22-23)

Make no mistake. We need it unvarnished, and we need it straight.

Spoken in love of course, but spoken. Especially in matters of life and death. Matters of sin and holiness. Matters of love and hate. Matters of good and evil.

We *need* the truth. The whole truth. We need it in our culture. We need it in our families. And we *especially* need it personally.

But prideful that we are, we don't want it. Speak to the hand.

Protective that we are, of our own opinions and our own ways, we don't hear it.

Comfortable that we are, with the status quo and all, we don't like it.

We don't want it, we don't hear it, and we don't like it.

➤ Which is all the more reason we need it. Proven and direct. We need the truth, proven and direct. Like God proved, or *attested*, that Jesus was his Son.

Through *mighty works and wonders and signs that God did through him* (22).

It was proven. We *need* truth like that.

And we need it straight. Direct. Like Peter in v23. *This Jesus . . . you crucified and killed.*

I don't know about you, but that's about as direct as it gets.

But necessary, b/c most of the time we don't *hear* it any other way. We don't.

Our defenses hold, and our barriers remain.

Anything other than proven and *direct* truth, makes it far too easy to shirk it off and dismiss. In which case we fail to connect the dots to our *lives* . . . And miss out on the sanctification.

➤ I was so encouraged on Friday, when out of the blue, somebody related how much we need the truth in our lives. How much we need to *hear* it . . . And how much we need those who will *speak* it. And they had no idea it was part of the message this weekend. They were just commenting on some discipleship they're involved in, and how *seldom* truth is spoken these days. And how averse we are to *admitting* it. Especially on a *personal* level. Truth directly applied to our *issues*.

Does it hurt sometimes? Does the truth hurt? Absolutely.

But it also cleanses. It also heals. And fortifies. And helps.

That's why the Bible says – *Faithful are the wounds of a friend.* (Prov 27:6)

Referring to the bruises of open rebuke, that are lovingly delivered and needed. Faithful. The truth hurts, yes. But it also helps. And cleanses.

And wouldn't you rather be clean and bruised than sinful and dead? Sinful and useless? Sinful and subject to God's discipline? God's wrath?

Wouldn't you rather be convicted and brought up short, than *continue* in sin, long and wrong? Wouldn't you rather be corrected than full of error? I hope so.

The truth hurts sometimes, but it's good. And does good.

➤ So the next time somebody speaks truth to you, receive it.

Instead of killing the messenger b/c of the message, or criticizing the method b/c of the memo, accept it. Or at the very least consider it. (**Summary**)

It may be the very thing you need. In fact, if it's true, it is. Make no mistake.

Pray – Lord, how thankful we are that you are the way, the truth, and the life, all in one.

How thankful we are that you *spoke* truth to us, and still do. How thankful we are for your Word, with all the answers. And that you've blessed us to *be* a blessing. Remind us to listen, and compel us to act.