

14. Once a spiritually dead person is physically dead, the opportunity to believe in Christ is over and his soul is transferred at that moment to the Torments compartment of Hades, a temporary incarceration that will become permanent in the lake of fire following the Great White Throne judgment.
15. Therefore, time is of the essence for every believer to not only hear the “call,” but also to respond to it. The “call” is the noun **προσκαλέω (proskalēō)** and it defines the period between common grace, the presentation of the gospel, and efficacious grace which follows the decision to believe.
16. The “call” is that few seconds of time after a person hears the gospel to make a decision. God uses those moments to persuade that individual to make the eternal choice for salvation.
17. This process is explained by Isaiah in:
Isaiah 49:8a - “In a favorable time [common grace] I have answered you [the call]; and in the day of salvation I have helped you [efficacious grace: salvation].
18. Paul quotes this passage in:
2 Corinthians 6:2 - “At the acceptable time [common grace] I listened to you [the call], and on the day of salvation [efficacious grace] I helped you.” Behold, now is “the acceptable time,” behold, now is “the day of salvation.”
19. Among those who heard the call and responded positively to it, we learn later in our passage that about 3,000 experienced efficacious grace thus adding to the early harvest of the royal family of God.
20. These initial events at Pentecost fulfilled the Lord’s prophecy to His apostles just prior to His ascension in:
Luke 24:45 - Then He opened their minds so they could understand the Scriptures,
v. 46 - and said to them, “Thus it stands written that the Christ would suffer and rise from the dead on the third day [cf. Psalm 16:8–11; 110:1; 2 Samuel 7:16; Matthew 12:40],

Luke 24:47 - and repentance [μετάνοια (*metánoia*): to change one's mind from disbelief to belief] for the forgiveness of sins [all sins were judged on the cross; forgiveness occurs at faith alone in Christ alone] would be proclaimed in the name to all nations,² beginning from Jerusalem.

v. 48 - You are witnesses of these things [cf. Acts 2:32].

v. 49 - And look, I am sending you what My Father promised [ἐπαγγελία (*epangelía*): a legal term denoting a promise to do or give something; Acts 2:38]. But stay in the city until you have been clothed with power from on high." (NET)

21. The fulfillment of these promises occurs as Peter makes the pronouncement to the gathered throng in the streets of Jerusalem in:

Acts 2:39 - "The promise of the Holy Spirit [see Luke 24:49] the gift of salvation [indwelling and filling ministries of the Holy Spirit] is available for you and your children and for all the Gentiles [common grace], as many as the Lord will call to Himself [efficacious grace]. (EXT)

Acts 2:40 - And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" (NASB)

1. Peter continues to teach the people with further details about Christ, salvation, and the Christian way of life. This indicates there are many ways to present the gospel as we noted in our excerpt from the definition of the gospel in *Forty Proclamations*, page 9.
2. The job of the personal evangelist is to make sure that in their comments, faith alone is the central and foremost doctrine to emphasize. This and other doctrines that present and amplify the salvation message are dependent upon the leadership of the Holy Spirit.

² "To all nations. The same Greek term (τὰ ἔθνη (*tá éthnē*)) may be translated 'the Gentiles' or 'the nations.' The hope of God in Christ was for all the nations from the beginning" (*The NET Bible* [Dallas: Biblical Studies Press, 2005], 2015sn23).

3. The rhetorical efforts Peter utilized are “testified” and “exhorting.” The word “testified” is the aorist middle indicative of the verb **διαμαρτύρομαι (diamartúromai)**: “to exhort with authority in matters of extraordinary importance; to warn.”³
4. The aorist tense is constative which contemplates the action in its entirety. It takes this occurrence and regardless of its extent of duration, gathers it into a single whole.⁴
5. The context indicates that this constative aorist is extended over a period of time, or a succession of events.⁵ These actions are required since thousands were baptized on that day (v. 41).
6. Somewhat of a mystery emerges in this narrative. In verse 41, we learn that about 3,000 people were baptized. The type of baptism documented in context was by immersion. To immerse that many people required the near resource of water deep enough to accommodate performances of the ritual.
7. It was too far a journey over to the Jordan River so the water source had to be nearby and preferably within the city of Jerusalem. There were two pools within its walls at the time of events in Acts 2: Bethesda and Siloam. We will consider the latter:

“The Pool of Siloam”... is found three times in Scripture—Nehemiah 3:15; Isaiah 8:6; John 9:7. The evangelist’s account (John 9:7) of the blind man sent by Jesus to wash at the pool of Siloam seems to indicate that it was near the temple.

The pool of Siloam is fed by a conduit which is cut for a distance of seventeen hundred and eighty feet through the solid rock, and which takes its start from the so-called Virgin’s Spring. The object with which it was cut is unmistakable. The Virgin’s Spring is the only spring of fresh water in the immediate neighborhood of Jerusalem, and in time of siege it was important that while the enemy should be deprived of access to it, its waters should be made available for those who were within the city⁶

8. Two additional pieces of information expand on Unger to build the case for Siloam:

³ Walter Bauer, “διαμαρτύρομαι,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 233.

⁴ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196.

⁵ Ibid.

⁶ Merrill F. Unger, “The Pool of Siloam,” in *Unger’s Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 1025.

Siloam. The New Testament designates this pool, to which Jesus sent the man who had been born blind, as the Pool of Siloam. Traces remain of a Herodian reservoir and bath structure, c. seventy feet square, with steps on the west side. Here the man would have washed, and he miraculously received his sight (John 9:7–8, 10).⁷

9. One more source helps out a little:
Kidron—a valley on the eastern slope of Jerusalem through which a seasonal brook of the same name runs. A torrent in the winter rains, it contains little water in the summer months.⁸
10. On the chart, Jewish Special Days, the celebration of Pentecost occurs fifty days following Passover. On the Jewish lunar calendar, Passover occurs on 14 *Nísan* which on the current solar calendar places it in March and April.
11. Fifty days following Passover, Pentecost occurs on the sixth of the month *Siwán* which on the solar calendar occurs during the months of May and June.
12. These excerpts only provide us with a logical guess. The Jordan River was too far away from Jerusalem for the logistical demands of the task to be met while the Brook Kidron was virtually dry in the spring and summer months. Without further information, the only available source of water that could accommodate thousands of baptisms was the Pool of Siloam.
13. During this entire process, Peter was doing the function of a witness. He moved throughout the crowd giving personal testimony of the Jesus as Messiah and the grace provision of salvation by faith in Him.
14. The approach used by Peter is to continuously exhort the crowd with the imperfect active indicative of the verb **παρακαλέω** (**parakaléō**): “to exhort, admonish, urge strongly, encourage, appeal to.”
15. The imperfect tense is iterative and may be defined in this context as a repeated action:

⁷ J. B. Payne, “Siloam,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill F. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:437.

⁸ Ronald F. Youngblood, gen. ed., “Kidron,” in *Nelson’s New Illustrated Bible Dictionary* (Nashville: Thomas Nelson Publishers, 1995), 727.