

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.

The imperfect is frequently used for *repeated* action in past time. It is similar to the customary imperfect, but it is not something that regularly recurs. Further, the iterative imperfect occurs over a shorter span of time.

There are two types of iterative imperfect: (1) Iterative proper, in which the imperfect indicates *repeated action by the same agent*; and (2) Distributive, in which the imperfect is used for *individual acts of multiple agents*.⁹

16. In our context the iterative imperfect singles out Peter consistently admonishing the Jews over a short period of time, that is, during the day and night of Pentecost, A.D. 33.
17. The active voice means that Peter produced this continuous action and the indicative mood confirms that he was telling the truth.
18. This is followed by the present active participle of the verb λέγω (*légō*): “to speak.” The present tense is recitative indicating that Peter continued to recite the same thing over and over as he moved through the crowd. What he continued to recite follows next in the verse, “Be saved from this perverse generation!”
19. The word “saved” is the aorist passive imperative of the verb, σώζω (*sōzō*). This word has two different but important definitions: (1) “to preserve or rescue from natural dangers and afflictions” and (2) “to save or preserve from transcendent danger or destruction, save/preserve from eternal death, e.g. sin, also in a positive sense to bring Messianic salvation; to endow with ‘everlasting life.’”¹⁰
20. Both ideas are incorporated into this context. Those gathered make up two categories: (1) those who have not yet believed Jesus is the Messiah and (2) those that have believed.
21. Both categories are being admonished to “Be saved/delivered from this perverse generation.” Those in Jerusalem and Judea who still reject Jesus as Messiah, theologically speaking, are perverse.

⁹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 546.

¹⁰ Bauer, “σώζω,” in *A Greek-English Lexicon of the New Testament*, 982.

22. Those in Jerusalem and Judea and throughout the Gentile world may also be categorized as perverse. This word is the ablative of source of the noun **σκολιός (skoliós)**: “crooked, perverse, wicked, and unjust.”
23. The entire Jewish theological system meets these definitions because the ritual system established by God in the Tanakh has been robbed of its meaning by the spiritual leaders’ emphasis on the Oral Law which is replete with legalism and its offspring of human good and evil.
24. It was the politics of the evil majority of the Sanhedrin that fomented the crucifixion of Jesus and its followers were browbeaten into carrying out the evil deed by shouting, “His blood shall be on us and on our children” (Matthew 27:25)!
25. “This perverted generation” describes the failings of the theologians and those who bought into the evil of legalism demanded by the Oral Law.
26. In addition, the entire Roman system of pantheism prevents the Gentiles from knowing about the Jewish Messiah Who became prominent in the Roman Province of Palestine.
27. The “perverted generation” places its emphasis on Jewish reversionism centered on the Oral Law. The Province of Palestine was the home of the Jewish people who found the freedom to practice their religion as long as it did not challenge the emperor worship of Roman society.
28. The beginning of the public ministry of Jesus Christ began the forty-year period of testing to the Jewish people to see if they would respond to their Messiah which they refused to do.
29. Their collective negative volition toward Jesus as Messiah encompassed the loss of thought necessary to maintain its Priest-Nation status.
30. This deviation away from truth and doctrine, contained in the ritual plan presented in the Pentateuch, moved the Jews through the eight states of reversion which was accompanied simultaneously with the five cycles of discipline.