

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.

31. National reversionism reflects the collective deviation from truth common to the majority of the Jewish citizens of Judea. There is a category of reversionism that describes unbelievers which is characterized by deviations from establishment truth and submission to heretical concepts.
32. This reflects unbeliever reversionism which is Peter's subject in:
- 2 Peter 2: 18** - For by speaking high-sounding but empty words they are able to entice, with fleshly desires and with debauchery, people who have just escaped from those who reside in error.
- v. 19** - Although these false teachers promise such people freedom, they themselves are enslaved to immorality. For whatever a person succumbs to, to that he is enslaved.
- v. 20** - For if after they have escaped the filthy things of the world through the rich knowledge of our Lord and Savior Jesus Christ, they again get entangled in them and succumb to them, their last state has become worse for them than their first.
- v. 21** - For it would have been better for them never to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been delivered to them.
- v. 22** - They are illustrations of this true proverb: "A dog returns to its own vomit," and "A sow, after washing herself, wallows in the mire." (NET)
33. Peter's subjects are those who have deviated into a lascivious lifestyle. The same reversionism is practiced by those whose lifestyle is centered on legalism and the judgmental, condemnatory, and intractable behavior patterns associated with this mind-set. This is the type of unbeliever reversionism Peter addresses in Acts 2:40.
34. The word "generation" is the noun **γενεά (geneá)**: the present generation, first-century A.D. It refers to people of any generation who characterize one period of history and may designate a race, in this case, the Jews.

35. Loss of thought precedes the cycles of discipline. Thus, reversionism converts a prosperous, free, and open society into one that languishes in an environment of restricted freedom, deviant behaviors, and a balkanized population.
36. The Second Commandment warns of this kind of a decline:
- Exodus 20:4** - "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.
- v. 5** - "You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and fourth generations of those who hate Me,
- v. 6** - but showing lovingkindness to thousands, to those who love Me and keep My commandments."
37. Judea is in the early stages of encountering the third and fourth generation curse. The Roman siege of Jerusalem executed the fifth cycle of discipline on the Jews in August A.D. 70. The city was destroyed, the temple razed, and over one million killed.
38. Those that made up the surviving Diaspora were seized as slaves while some escaped to strange lands inhabited by those whose religions were developed by the Dark Side.
39. Memories of how things used to be provided no solace since the loss of thought took with it the values and standards contained in the ritual plan that once sustained the people.
40. The eight stages of reversionism resulted in the advance of the five cycles of discipline culminating in the fall of the nation. It was too late to rely on the promise God gave to Solomon in:
- 2 Chronicles 7:14** - My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.
41. Yet, at Pentecost 37 years before in Jerusalem, a new dispensation began to move forward to replace the old. The gospel's missionary journey was underway.

(End CR14-81. See CR14-82 for continuation of study at p. 811.)

Acts 2:40 - And with many other words, Peter repeatedly warned and kept on strongly urging them, saying, "Be delivered through faith in Messiah from this perverse and wicked generation!" (EXT)

Acts 2:41 - So then, those who had received his word were baptized; and that day there were added about three thousand souls. (NASB)

1. The wicked generation Peter admonishes is the one currently in power in Jerusalem and the ones that have followed their heretical version of Judaism and the leadership that sponsored the crucifixion of Jesus.
2. Peter and his fellow apostles were successful in their efforts throughout the day. The verse opens with the continuative conjunction **οὖν (oún)**: "Then." It indicates a continuation of events that were proceeding positively.
3. This is followed by the plural, masculine pronoun, **οἱ (hoi)**: referring to those having been evangelized by the apostles and those among the 120 original recipients with the gift of languages.
4. This successful effort is indicated next by the verb **ἀποδέχομαι (apodéchomai)**: "received." The definition of this verb indicates that these new believers approved of the message communicated and embraced it with great confidence.
5. The message is indicated by the noun **λόγος (lógos)**: "word." It refers to those things that Peter taught and which they gave approval.
6. This took place during a process that developed between Peter's Peroration and the act of baptism as the crowd was systematically taught the doctrine of positional truth.
7. With the completed canon of Scripture, we are able to understand the doctrines that are related to the spiritual baptism of the Holy Spirit that includes retroactive and current positional truth.

8. These recently evangelized Jews are enabled to understand by means of the filling of the Holy Spirit, that the water ritual demonstrated the work of Christ on the cross by means of immersion, while the resurrection and session of the Lord was shown by emersion.
9. Having understood the doctrine of positional truth, they were prepared for baptism and embraced their participation in the ritual. Therefore, what follows is the aorist passive indicative of the verb βαπτίζω (*baptizō*): “were baptized.”
10. The aorist tense is constative as we have recently noted. What this points out in this context is a succession of events that take place over a period of time.
11. The passive voice indicates that those evangelized received the action of the Holy Spirit Who brought them to the point of common grace and, following their positive response to the gospel, were saved by means of efficacious grace
12. The indicative mood certifies that these actions in fact occurred.
13. The time factor is restricted to the day in question. It was the Day of Pentecost and Peter even gave us the time of day when these events began:

Acts 2:14 - Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

v. 15 - “For these men are not drunk, as you suppose, for it is only nine o’clock in the morning.”

14. Since Peter’s rhetorical sermon lasted less than five minutes, then the rest of the day was taken up with evangelism, conversion, and salvation followed by the procession of baptisms at the Pool of Siloam.
15. Over the course of that day, “there were added about three thousand souls. “Souls” is the plural of the noun ψυχή (*psuchē*): “soul.”
16. At physical birth, the mother delivers a fetus in the form of biological life which is not yet human life, therefore the fetus remains mother dependent.

17. Quickly following, God the Father imputes soul life to the child resulting in human life which is then God dependent.
18. Principle: Only God has the power to create human life.
19. As a human being, the newborn child is dichotomous possessing a body and a soul. Simultaneously, God imputes Adam's original sin to the genetically formed sin nature present in every cell of its body.
20. The imputation of Adam's original sin is a real imputation from the justice of God. Everyone is condemned at physical birth.
21. Therefore, everyone born into this world is physically alive but spiritually dead with the obvious exception of Jesus.

Job 33:4 - The Spirit of God has made me, and the breath of the Almighty gives me life. (NET)

Romans 5:12 - Just as through one man sin entered into the world, and death through sin, and so all sinned when Adam sinned. (NASB)

22. The problem of spiritual death is resolved at the moment of salvation at which point the believer is imputed a human spirit.
23. The former state is referred to as dichotomous, meaning possession of a body and a soul. The latter state is trichotomous, which is the possession of body, soul, and spirit.
24. Two forms of life occur at physical birth. (1) Biological life which includes the sin nature both of which end at physical death and (2) soul life which begins at physical birth and is permanent.
25. Biological life is always in an ongoing process of deterioration while soul life is indestructible. Principle: The soul never dies.
27. Biological life and soul life were created simultaneously at the creation of man in:

Genesis 2:7 - The Lord God formed [Qal imperfect of the verb יָצַר (*yasar*): from preexisting material] the man from the soil of the ground and breathed into his nostrils the breath of lives [nomnative masculine plural of the noun חַיִּים (*chayyah*): biological and soul], and man became a living being. (NET)

28. The imperfect tense of *yasar*, “formed,” indicates that the human species began with Adam and continues indefinitely until the end of the Millennium.
29. During the prolonged sequence of human history, souls are saved through faith in Christ. In every succeeding generation, those who believe in Christ for salvation serve as witnesses for the Prosecution as the age-old Angelic Conflict rages until the final victory of our Lord.
30. Those whose souls were saved on the birthday of the Church Age began the process of becoming witnesses for the Prosecution which has continued down to this present hour.

Acts 2:41 - Then those who volitionally responded to Peter’s gospel and the doctrine of positional truth were baptized by immersion; and that day about three-thousand souls were added to the Royal Family of God. (EXT)

Acts 2:42 - They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. (NASB)

1. What these new converts responded to was the gift of salvation and the clarity of doctrine that Peter and the apostles were communicating.
2. The gift of tongues is no longer the issue. Tongues were used to evangelize. Those in the spotlight now are believers whose interest has now turned to learning the Word of God.
3. The text reads, “They were.” This is the imperfect active indicative of the verb **εἰμί (eimi)** which is joined with the following verb translated, “continually devoting.”
3. This “continual devotion” was not fleeting indicated by the present active participle of **προσκαρτερέω (proskartereō)**: used here to indicate riveted attention, interest, and concentration on what the apostles were teaching.
4. The word “teaching” is the locative of sphere of the noun **διδασχῆ (didachē)**. It refers to the act of teaching and instructing precepts and doctrines.