



# DAY OF PENTECOST

A C T S 2 : 1 - 2 1

# The Festival of Pentecost (*Shavuot*)

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## Exodus 34:22a

22 You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest,...

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## Deuteronomy 16:9-10

9 “You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain. 10 Then you shall celebrate the Feast of Weeks to the Lord your God with a tribute of a freewill offering of your hand, which you shall give just as the Lord your God blesses you;

# The *Omer*: Countdown to Sinai

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The period called "the *omer*" begins the day following the sabbath during Passover (*Pesach*) and continues until *Shavuot* (Pentecost). The Torah commanded that seven weeks be counted from the time of the offering of the *omer*, as it says:

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## Leviticus 23:15-17,21

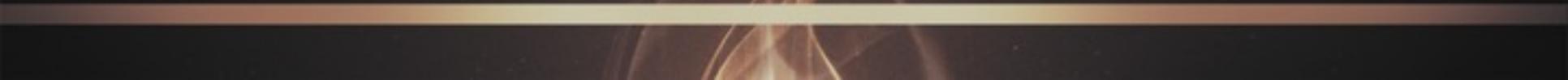
15 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16 You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.

17 You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the Lord.

21 On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

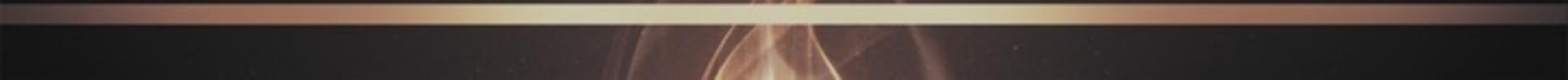
Because of this ritual of counting, the period between Passover (*Pesach*) and Pentecost (*Shavuot*) came to be known as the *omer*. In fact, *Shavuot* does not have a fixed calendar date in the Bible, but rather falls on the day after the completion of the omer count -- that is, the fiftieth day after the *omer* offering is brought.

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# The Historical Understanding of Pentecost (*Shavuot*)

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In the third month after the Jews left Egypt, they arrived in the Sinai desert and camped opposite Mount Sinai. Moses was then told by GOD to gather the Israelites together to receive the Torah (Exodus 19:1-8). The Israelites answered, "*All that the Lord has spoken we will do!*" In Hebrew, it means, "We agree to do even before we have listened."

## Exodus 19:1-8

19 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. 2 When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain.

3 Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: 4 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.

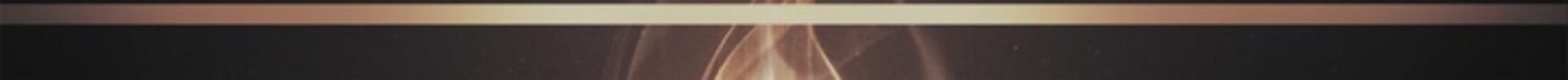
5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”

7 So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. 8 All the people answered together and said, “All that the Lord has spoken we will do!” And Moses brought back the words of the people to the Lord.

Moses then gave the Jews two days to cleanse themselves, wash their clothes, and prepare to receive the Torah on the third day. At the same time, Moses told them not to come too near Mount Sinai. From early morning, dense clouds covered the peak of the mountain. Thunder and lightning were frequently seen and heard. The sound of the *shofar* (ram's horn) came very strong, and the top of the mountain was enveloped in fire and smoke.

The Israelites at the foot of  
Mount Sinai stood in great awe  
(Exodus 19:9-19).

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## Exodus 19:9-19

9 The Lord said to Moses, “Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever.” Then Moses told the words of the people to the Lord.

10 The Lord also said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments;  
11 and let them be ready for the third day, for on the third day the Lord will come down on Mount Sinai in the sight of all the people.

12 You shall set bounds for the people all around, saying, ‘Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. 13 No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.’ When the ram’s horn sounds a long blast, they shall come up to the mountain.”

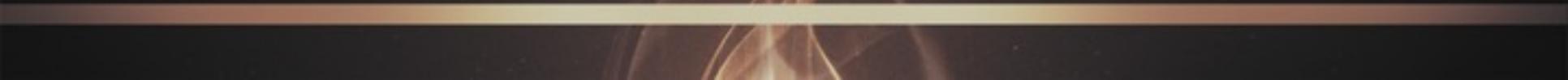
14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. 15 He said to the people, “Be ready for the third day; do not go near a woman.”

16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. 17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

18 Now Mount Sinai was all in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. 19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

Moses then went up alone on the mountain, and as he neared the top, a mighty voice announced the Ten Commandments (Exodus 19:20- 25; 20:1-21).

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## Exodus 19:20-25

20 The Lord came down on Mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up. 21 Then the Lord spoke to Moses, “Go down, warn the people, so that they do not break through to the Lord to gaze, and many of them perish.

22 Also let the priests who come near to the Lord consecrate themselves, or else the Lord will break out against them.” 23 Moses said to the Lord, “The people cannot come up to Mount Sinai, for You [c]warned us, saying, ‘Set bounds about the mountain and consecrate it.’”

24 Then the Lord said to him, “Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the Lord, or He will break forth upon them.” 25 So Moses went down to the people and told them.

# Exodus 20:1-21

## The Ten Commandments

- 20 Then God spoke all these words, saying,
- 2 “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.
- 3 “You shall have no other gods before Me.

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. 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 the fourth generations of those who hate Me, 6 but showing lovingkindness to thousands, to those who love Me and keep My commandments.

7 “You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.

8 “Remember the sabbath day, to keep it holy.  
9 Six days you shall labor and do all your work,  
10 but the seventh day is a sabbath of the  
Lord your God; in it you shall not do any work,  
you or your son or your daughter, your male or  
your female servant or your cattle or your  
sojourner who stays with you.

11 For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.

12 “Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you.

13 “You shall not murder.

14 “You shall not commit adultery.

15 “You shall not steal.

16 “You shall not bear false witness against  
your neighbor.

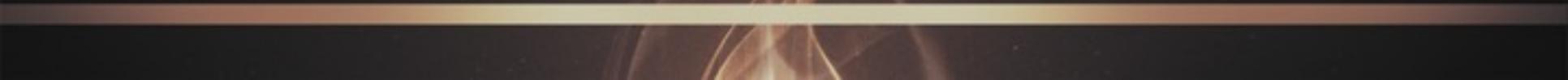
17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

18 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. 19 Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.”

20 Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.” 21 So the people stood at a distance, while Moses approached the thick cloud where God was.

# Themes of *Shavuot* (Pentecost)

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## New Revelation

One theme of *Shavuot* (Pentecost) is a new revelation of God's will (Leviticus 23:15-16,21). Two notable historical events happened on this day.

## Leviticus 23:15-16,21

15 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16 You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.

21 On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

# 1. The giving of the Ten Commandments or the Torah.

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It should be noted here that the Hebrew word *Torah*, commonly translated as "law" in English, does not mean "law," but "instruction or teaching" in the Hebrew language. By understanding the meaning of the Hebrew word *Torah*, we can see that the *Torah* was never intended, nor should it ever be understood by non-Jewish people, to mean a code of do's and don'ts. Rather, it should be seen as God's instruction and teaching to us so we can understand Him better.

*Shavuot* (Pentecost) is called the season of the giving of the Torah in Hebrew, because this is the literal day that God revealed Himself to the people of Israel as they stood at the base of Mount Sinai.

## 2. The giving of the Holy Spirit (Ruach HaKodesh) by God.

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*Yeshua* was resurrected on the Feast of First Fruits (*Bikkurim*), as was seen in the previous chapter. Fifty days after the resurrection of *Yeshua*, the Holy Spirit (*Ruach HaKodesh*) came to dwell in the hearts and lives of all the believers in *Yeshua* (Acts 1:8; 2:1-18; Luke 24:49; Joel 2:28-29; Exodus 19:16; Isaiah 44:3; Deuteronomy 16:5-6,16; 2 Kings 21:4).

## Acts 1:8

8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

## Acts 2:1-18

2 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.

6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language.

7 They were amazed and astonished, saying,  
“Why, are not all these who are speaking  
Galileans? 8 And how is it that we each hear  
them in our own language to which we were  
born? 9 Parthians and Medes and Elamites, and  
residents of Mesopotamia, Judea and  
Cappadocia, Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.”

12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 13 But others were mocking and saying, “They are full of sweet wine.”

14 But 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. 15 For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel:

# 1. *Shavuot* in the Tanach (Ex 19)

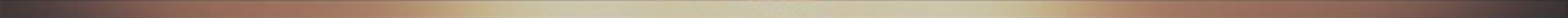
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# Exodus 19

## Moses on Sinai

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- 1.The fiftieth day
- 2.Commandments of God written on tablets of stone (Exodus 24:12)
- 3.Written by the finger of God (Exodus 31:18)
- 4.3,000 slain (Exodus 32:1-8,26-28)
- 5.The letter of the Torah
- 6.Mount Sinai (Exodus 19:11)

## 2. *Shavuot* in the Brit Hadashah (Jeremiah 31:31-33)

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## Jeremiah 31:31-33

31 “Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord.

33 “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

1.The fiftieth day

2.Commandments of God written on our hearts

Jeremiah 31:33; Psalm 40:8; 37:31; Is 51:7;

Ezekiel 11:19-20; 36:22-27; 2 Cor 3:3;

Hebrews 8:10)

3.Written by the Spirit of God

(2 Corinthians 3:3; Hebrews 8:10)

4.3,000 live saved (Acts 2:38-41)

5.The Spirit of the Torah (Romans 2:29; 7:6; 2  
Cor 3:6)

6.Mount Zion (Romans 11:26; Hebrews 12:22;  
1 Peter 2:6)

# The Two Loaves Of Shavuot

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## Leviticus 23:9-14

9 Then the Lord spoke to Moses, saying, 10  
“Speak to the sons of Israel and say to them,  
‘When you enter the land which I am going to  
give to you and reap its harvest, then you shall  
bring in the sheaf of the first fruits of your  
harvest to the priest. 11 He shall wave the sheaf  
before the Lord for you to be accepted; on the  
day after the sabbath the priest shall wave it.

12 Now on the day when you wave the sheaf,  
you shall offer a male lamb one year old  
without defect for a burnt offering to the  
Lord. 13 Its grain offering shall then be two-  
tenths of an ephah of fine flour mixed with  
oil, an offering by fire to the Lord for a  
soothing aroma, with its drink offering, a  
fourth of a hin of wine.

14 Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

The wave sheaf was to be an offering of the firstfruits of the harvest. They were not allowed to eat any of the grain of the first harvest, until after this offering was made. What did the wave sheaf represent?

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ACTS 2:1-21

## 1 Corinthians 15:20

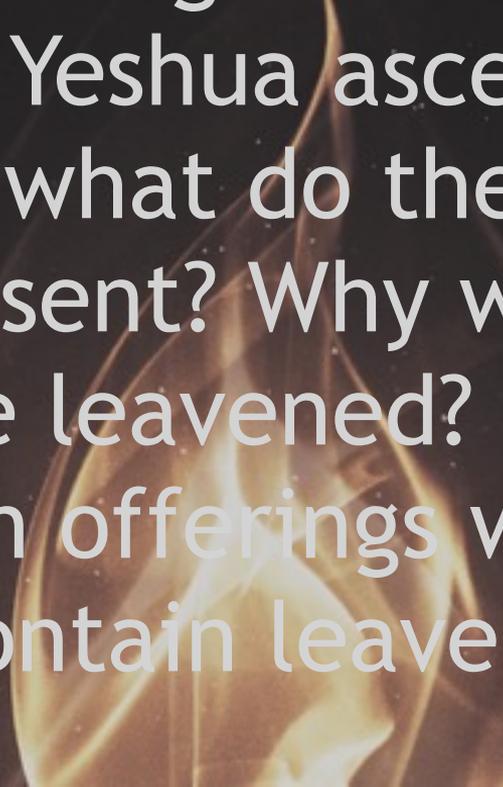
20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

Who or what did the wave sheaf represent?

Who is THE firstfruit? Yeshua! He is the firstfruits of all who will be born into YHVH's Kingdom! What about the two loaves of bread that were a wave offering on Shavuot? What could those loaves represent?

## Leviticus 23:17

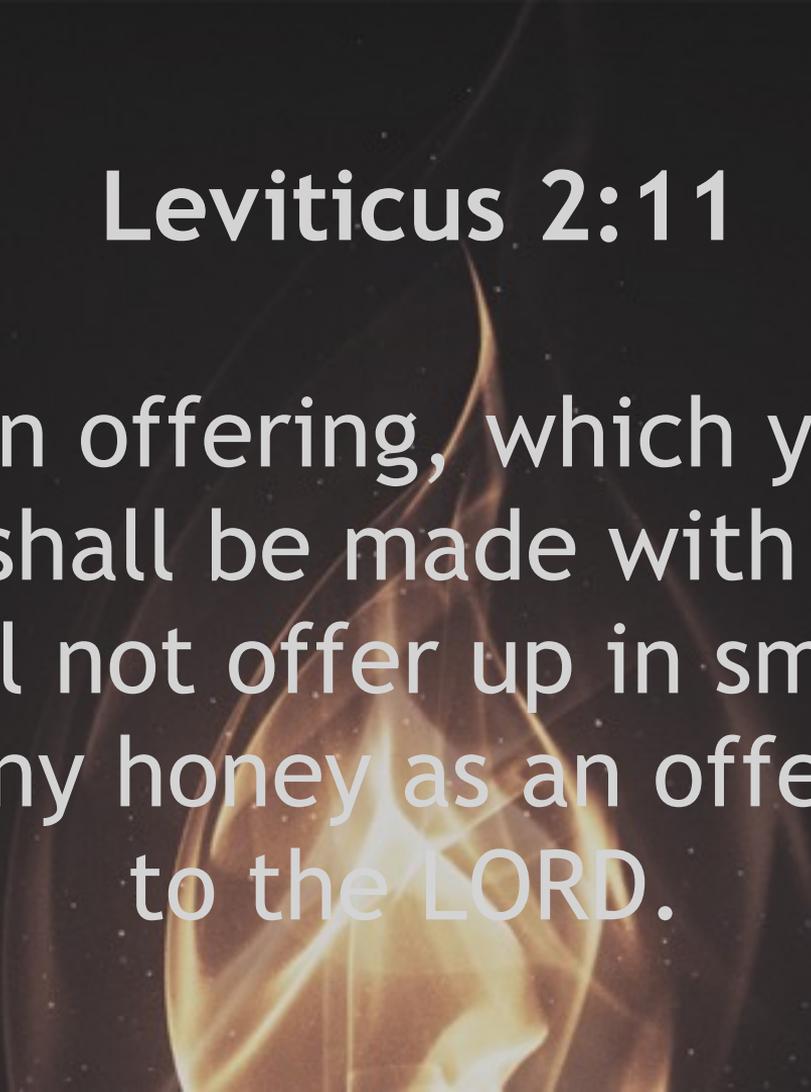
17 You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD.

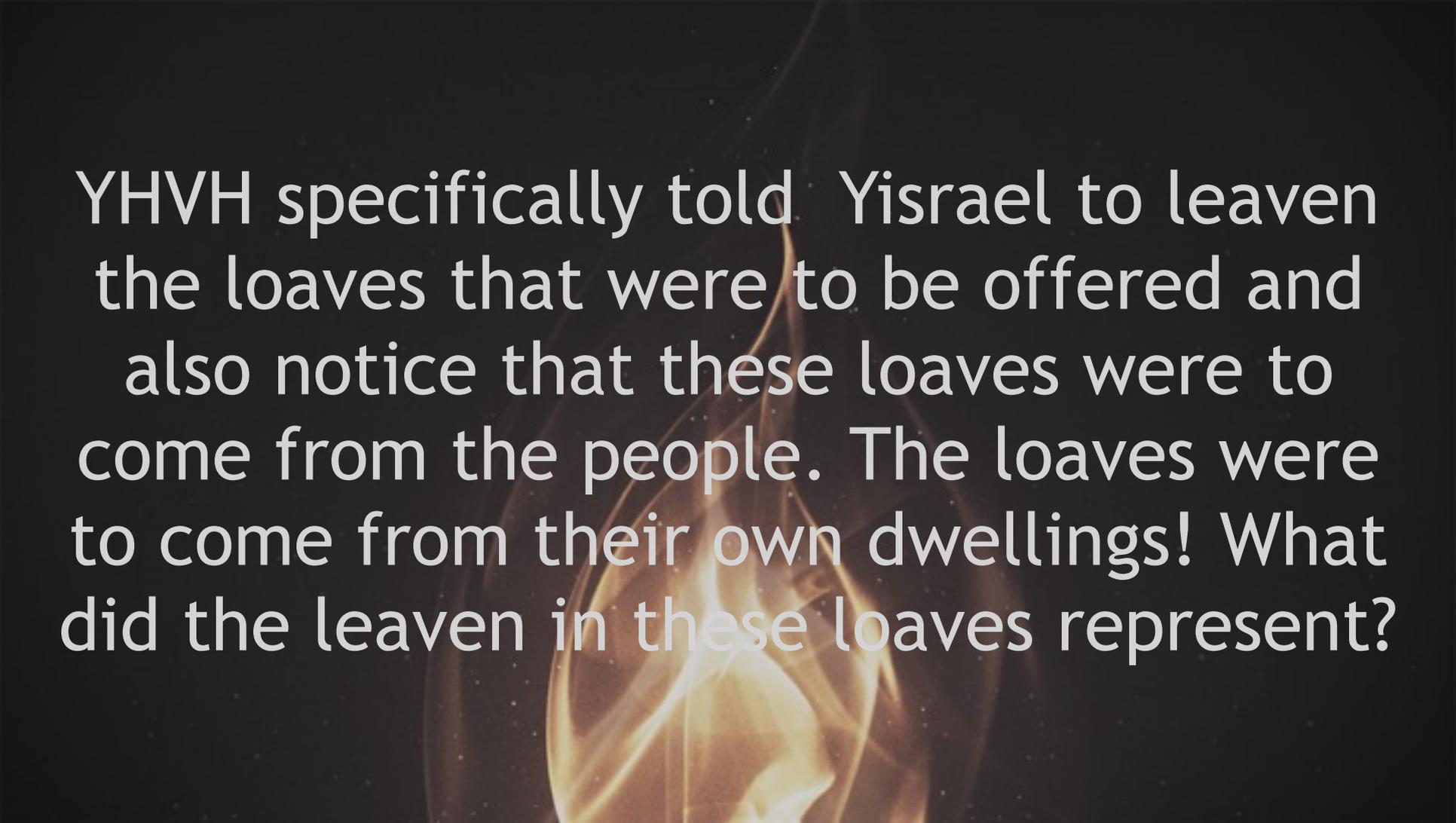


Notice that these loaves are also a firstfruit offering. If the wave sheaf represented Yeshua ascending to the Father, then what do these two wave loaves represent? Why were the two loaves to be leavened? None of the normal grain offerings were ever to contain leaven.

## Leviticus 2:11

11 'No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD.



A glowing golden flame or fire against a dark background. The flame is bright and has a soft, ethereal glow, with some darker, smoky-looking areas around it. The overall effect is one of warmth and light.

YHVH specifically told Yisrael to leaven the loaves that were to be offered and also notice that these loaves were to come from the people. The loaves were to come from their own dwellings! What did the leaven in these loaves represent?

## John 6:32-34

32 Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 For the bread of God is that which comes down out of heaven, and gives life to the world.” 34 Then they said to Him, “Lord, always give us this bread.”

When YHVH brought Yisrael out of Mitsrayim, they were deleavened and then He began to feed them on manna which He provided for them. The manna represented the Word, Yeshua, that was going to come down with the bread of life in the future. The leaven in the loaves represented the people being leavened with the true Word, the bread of life, after they had been deleavened and purified from the world



If the wave sheaf represented Yeshua rising up to the Father, do the loaves represent something ascending as well? If these leavened loaves came from the people themselves and they were also called firstfruits to YHVH, what do the loaves picture? The resurrection and transformation of the set-apart ones!

The loaves picture those who rise to meet Yeshua and are changed and enter the Kingdom! It is those who have been prepared, who have responded to Father's call and deleavened themselves of this world, its ways and separated themselves. It is those who have leavened themselves with the Word of YHVH, the bread of life and the Word who came in the flesh Yeshua, and have made themselves clean and undefiled.

## 1 Thessalonians 4:13-18

13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

## Leviticus 19:9-10

9 “When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. 10 And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God.

## Deuteronomy 23:3

3 No Ammonite or Moabite shall enter the assembly of the LORD; none of their descendants, even to the tenth generation, shall ever enter the assembly of the LORD,

# Ruth 1-4

## It's Connection to Shavuot

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ACTS 2:1-21

## Ruth 1

1 Now it came about in the days when the judges governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons.

**2 The name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of Moab and remained there. 3 Then Elimelech, Naomi's husband, died; and she was left with her two sons.**

4 They took for themselves Moabite women as wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years. 5 Then [c]both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband.

**6 Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the Lord had visited His people in giving them food. 7 So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.**

8 And Naomi said to her two daughters-in-law, “Go, return each of you to her mother’s house. May the Lord deal kindly with you as you have dealt with the dead and with me. 9 May the Lord grant that you may find rest, each in the house of her husband.” Then she kissed them, and they lifted up their voices and wept.

10 And they said to her, “No, but we will surely return with you to your people.” 11 But Naomi said, “Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands? 12 Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons,

**13 would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the Lord has gone forth against me.”**

**14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.**

15 Then she said, “Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.” 16 But Ruth said, “Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God.

17 Where you die, I will die, and there I will be buried. Thus may the Lord do to me, and worse, if anything but death parts you and me.” 18 When she saw that she was determined to go with her, she said no more to her.

19 So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, “Is this Naomi?” 20 She said to them, “Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

21 I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since the Lord has witnessed against me and the Almighty has afflicted me?”

22 So Naomi returned, and with her Ruth the Moabite, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

# *Shavuot* as a Marriage: A Betrothal Contract

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ACTS 2:1-21

One of the most beautiful images of *Shavuot* (Pentecost) is that of the marriage between God (the groom) and Israel (the bride).

In the biblical wedding service that G-d gave (Romans 9:4; Hebrews 9:1; 1 Chronicles 28:11-12), marriage consisted of two stages. The first stage is betrothal, called *erusin* in Hebrew. You enter this first stage of marriage as soon as a betrothal contract is made between the two parties. The written contract is called a *ketubah*.

During betrothal, you are legally married, but do not physically dwell with your mate. Betrothal is so legally binding that you cannot get out of it without a divorce, called a *get* in Hebrew.

## Romans 9:1-5

9 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

## Hebrews 9:1

**9 Now even the first covenant had regulations of divine worship and the earthly sanctuary.**

## 1 Chronicles 28:11-12

11 Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; 12 and the plan of all that he had in mind, for the courts of the house of the Lord, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things;

***Messianic Fulfillment.*** In the New Testament (*Brit Hadashah*), we can see that Joseph was betrothed to Mary when the angel Gabriel announced to Mary that she would have a son named *Yeshua* (Jesus), by the Holy Spirit (*Ruach HaKodesh*) of God, who would be the Messiah (Luke 1:26-35).

The Bible tells us in Jeremiah 2:2 that at Mount Sinai, God betrothed Himself to Israel, as it is written:

## Jeremiah 2:2-3

2 “Go and proclaim in the ears of Jerusalem,  
saying, ‘Thus says the Lord, “I remember  
concerning you the devotion of your youth,  
The love of your betrothals,  
Your following after Me in the wilderness,  
Through a land not sown.

3

“Israel was holy to the Lord,  
The first of His harvest.

All who ate of it became guilty;  
Evil came upon them,” declares the Lord.’”

In Exodus 19, when God by the leading of Moses brought the children of Israel to Mount Sinai, God betrothed Himself to Israel. On Mount Sinai, God gave the Torah to Israel (Exodus 20:1-21). At this time, God was making a betrothal contract, a *ketubah*, with Israel.

The Book of the Covenant spelled out mutual obligations of G-d and Israel just as the *ketubah* spelled out the obligations between husband and wife. So, G-d made a marriage contract with Israel in Exodus 19:3-7.

## Exodus 19:3-7

3 Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: 4 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.

5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.” 7 So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him.

In Exodus 19:8, Israel accepts God's marriage proposal. Israel answered in Exodus 19:8, "All that the Lord hath spoken we will do" -- we agree to do even before we have listened).

DAY OF PENTECOST

ACTS 2:1-21

In Exodus 19:2, Israel camped before the LORD. The word *camp* in Hebrew is *chanah* and in this case is singular, while Israel is plural. By this we can see that at that time all Israel had become one. This is also a necessary requirement for marriage (Genesis 2:24; Ephesians 5:31).

DAY OF PENTECOST

ACTS 2:1-21

## Genesis 2:24

**24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.**

## **Ephesians 5:31**

**31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.**

The biblical wedding ceremony that God gave requires that the marriage be consummated under a wedding canopy known as a *chupah*. In Exodus 19:17, Moses brought forth the people out of the camp to meet God and they stood at the *nether* part of the mount.

The word *nether* in Hebrew actually implies that the people stood underneath the mountain. This imagery gives the understanding that the mountain had become a *chupah* and Israel was standing underneath the mountain or under the *chupah*, the place where the wedding takes place.

Every wedding will have two witnesses. They are called the friends of the bridegroom. One is assigned to the groom and one is assigned to the bride. In Exodus 19:17, Moses (*Moshe*) is seen as one of the two witnesses whose job is to escort the bride to meet the groom under the *chupah* (Mount Sinai).

In order for the *ketubah*, the written contract between the husband and the wife, to be legal in consummating the marriage, it must be signed by the two witnesses, the friends of the bridegroom. Since we can see that Moses was one of the two witnesses, he had to sign the *Ketubah* (Torah) in order for the full marriage between God and Israel to be consummated.

## Exodus 19:17

17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

DAY OF PENTECOST

ACTS 2:1-21

Moses returned from being with God on Mount Sinai, he did not sign the *Ketubah* (Torah). Instead he broke the two tablets (*ketubah*), which were in his right hand (Exodus 32:19), thus not signing the *ketubah* which God had made with Israel.

DAY OF PENTECOST

ACTS 2:1-21

Therefore, he did not allow Israel to enter into the full marriage. Moses broke the two tablets (*ketubah*) when he saw that Israel was worshiping the golden calf and thus were being unfaithful in their marriage.

DAY OF PENTECOST

ACTS 2:1-21

## Exodus 32:19

19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain.

DAY OF PENTECOST

ACTS 2:1-21

# The Pouring Out of God's Holy Spirit (Ruach HaKodesh)

DAY OF PENTECOST

ACTS 2:1-21

## Exodus 19:19

**19** When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

## Exodus 20:18

**18 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance.**

## Acts 2:1-4

2 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

This was in direct fulfillment of Yeshua's own words, that the disciples should remain in Jerusalem until they would be clothed with "the power from on high" (Luke 24:49).

DAY OF PENTECOST

ACTS 2:1-21

## Luke 24:49

49 And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

## John 15:26

26 “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,

## John 16:13

**13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.**