

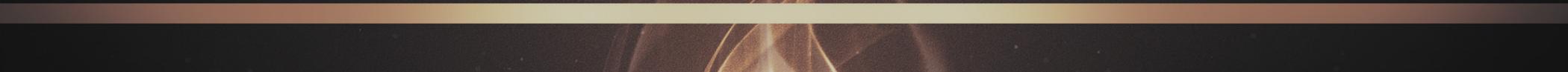


DAY OF PENTECOST

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The Festival of Pentecost (*Shavuot*)

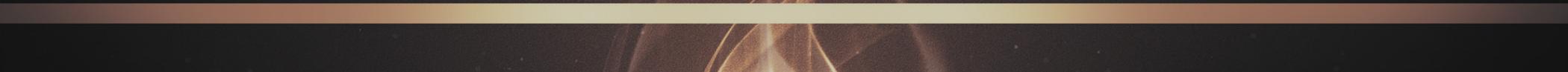
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Exodus 34:22a

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

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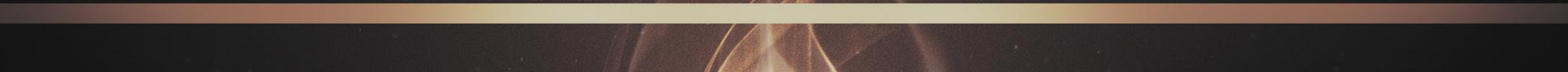


Deuteronomy 16:9-10

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;

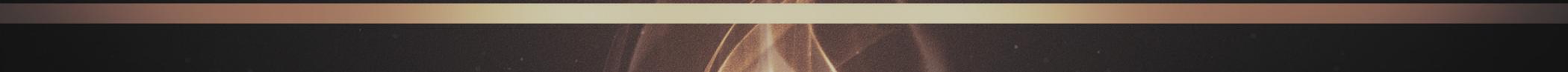
The *Omer*: Countdown to Sinai

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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

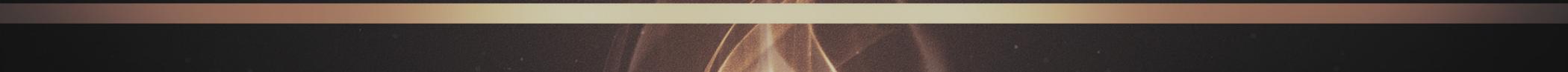
15 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16 You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

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.

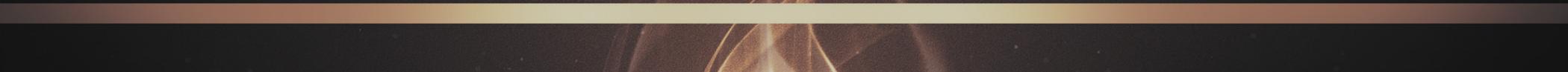
Because of this ritual of counting, the period between Passover (*Pesach*) and Pentecost (*Shavuot*) came to be known as the *omer*. In fact, *Shavuot* does not have a fixed calendar date in the Bible, but rather falls on the day after the completion of the omer count -- that is, the fiftieth day after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

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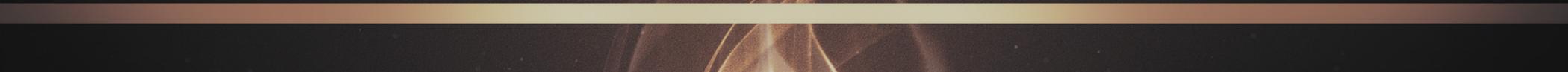
Shavuot is also known as a day of proclamation. Shavuot has been designated as the day that God proclaimed His Torah, His instructions for life. It was on Shavuot that the talmidim, the disciples of Yeshua proclaimed the Good News in Jerusalem and 3000 Jewish souls were added to those who believed in Yeshua.

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Today those of us who believe and do what Elohim has commanded are to likewise proclaim Him. Shavuot is a day to proclaim the victory that we have in the LORD. Believers in Messiah Yeshua are to function as priests in the world today proclaiming the excellencies of His name.

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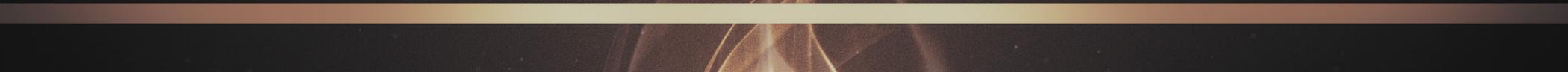
We are to come into His courts on His appointed days, at His appointed times each with a psalm, a teaching, a revelation, a prophecy. Through the outpouring of Adonai's Spirit on Shavuot, YHVH restored the priesthood to those who have trusted in Yeshua as Master and Messiah. (1 Peter 2:9)

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1 Peter 2:9

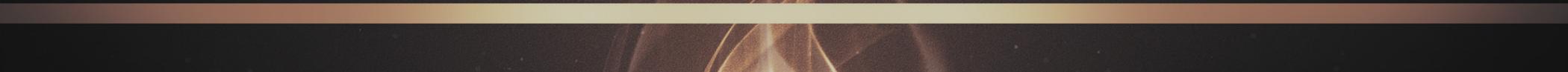
9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

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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."

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.

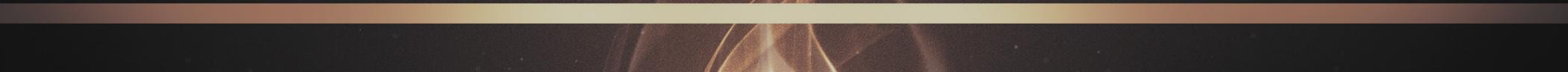
Leviticus 23:15-16,21

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.”