



"Oftentimes we forget that Jesus was Jewish. He didn't come to undo all that had been done, but to fulfill what had written. Pentecost was a Jewish holiday long before it was a New Testament celebration of the birth of the Spirit-filled church. Join us as we learn about Pentecost and how the overlay of the Spirit's coming in Acts 2 interplays with a Hebraic understanding of Pentecost historically."

Timeline of Jesus' Life and the Jewish Calendar

Check out this timeline of the end of Jesus' life and the Jewish Calendar- https://penelope.uchicago.edu/~grout/encyclopaedia_romana/calendar/jesus.html



Shavuot

Check out this explanation of Pentecost from a Hebrew perspective: <https://www.chosenpeople.com/shavuot-the-feast-of-weeks-an-earthly-and-spiritual-harvest/>

What is the Day of Pentecost?

Pentecost is significant in both the Old and New Testaments. "Pentecost" is actually the Greek name for a festival known in the Old Testament as the Feast of Weeks (Leviticus 23:15; Deuteronomy 16:9). The Greek word means "fifty" and refers to the fifty days that have elapsed since the wave offering of Passover. The Feast of Weeks celebrated the end of the grain harvest. Most interesting, however, is its use in Joel and Acts. Looking back to Joel's prophecy (Joel 2:28–32) and forward to the promise of the Holy Spirit in Christ's last words on earth before His ascension into heaven (Acts 1:8), Pentecost signals the beginning of the church age.

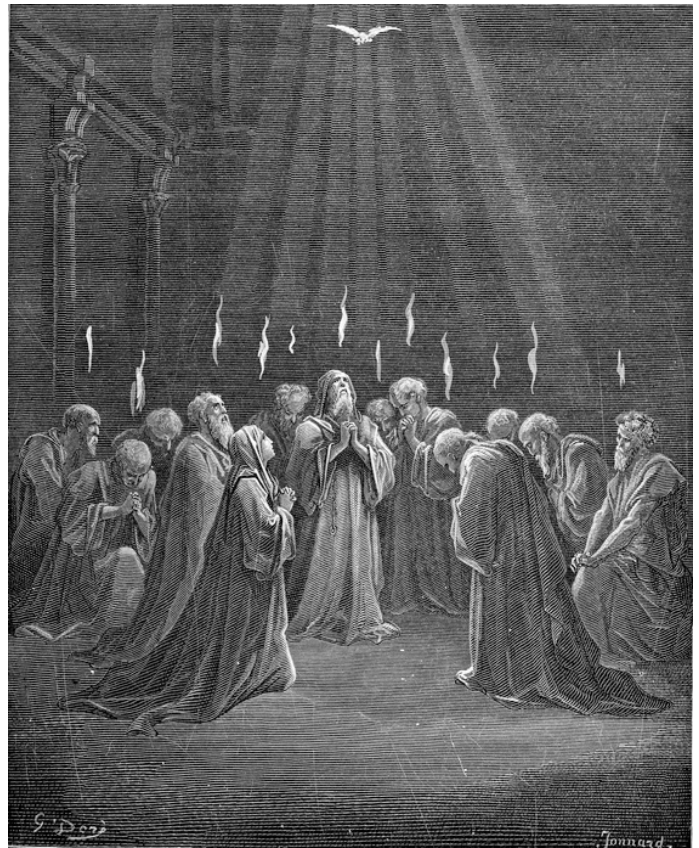
Digging Deeper

The only biblical reference to the actual events of Pentecost is Acts 2:1–3. Pentecost is reminiscent of the Last Supper; in both instances the disciples are together in a house for what proves to be an important event. At the Last Supper the disciples witness the end of the Messiah's earthly ministry as He asks them to remember Him after His death until He returns. At Pentecost, the disciples witness the birth of the New Testament church in the coming of the Holy Spirit to indwell all believers. Thus the scene of the disciples in a room at Pentecost links the commencement of the Holy Spirit's work in the church with the conclusion of Christ's earthly ministry in the upper room before the crucifixion.

The description of fire and wind mentioned in the Pentecost account resounds throughout the Old and the New Testament. The sound of the wind at Pentecost was "rushing" and "mighty." Scriptural references to the power of wind (always understood to be under God's control) abound. Exodus 10:13; Psalm 18:42 and Isaiah 11:15 in the Old Testament and Matthew 14:23–32 in the New Testament are only a few examples. More significant than wind as power is wind as life in the Old Testament (Job 12:10) and as spirit in the New (John 3:8). Just as the first Adam received the breath of physical life (Genesis 2:7), so the last Adam, Jesus, brings the breath of spiritual life. The idea of spiritual life as generated by the Holy Spirit is certainly implicit in the sound of the wind at Pentecost.

Fire is often associated in the Old Testament with the presence of God (Exodus 3:2; 13:21–22; 24:17; Isaiah 10:17) and with His holiness (Psalm 97:3; Malachi 3:2). Likewise, in the New Testament, fire is associated with the presence of God (Hebrews 12:29) and the purification He can bring about in human life (Revelation 3:18). God's presence and holiness are implied in the Pentecostal tongues of fire. Indeed, fire is identified with Christ Himself (Revelation 1:14; 19:12); this association naturally underlies the Pentecost gift of the Holy Spirit, who would teach the disciples the things of Christ (John 16:14).

Another aspect of the Day of Pentecost is the miraculous speaking in foreign tongues which enabled people from various language groups to understand the message of the apostles. In addition is the bold and incisive preaching of Peter to a Jewish audience. The effect of the sermon was powerful, as listeners were "cut to the heart" (Acts 2:37) and instructed by Peter to "repent, and be baptized" (Acts 2:38). The narrative concludes with three thousand souls being added to the fellowship, the breaking of bread and prayers, apostolic signs and wonders, and a community in which everyone's needs were met.



Gustave Dore, Descent of the Spirit,



DUCCIO di Buoninsegna. (b. ca. 1255, Siena, d. 1319, Siena)