

# Acts 2 – The Day of Pentecost aka Shavuot

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## Introduction

I wrote this article after I wrote “1Co-14-1-to-40-Prophecy-and-Tongues-and-also-Orderly-Worship”, article #1301 because I wanted to compare and contrast. My thesis is that the miraculous events of “Speaking in Tongues” found in Acts chapter 2 were a onetime event and projecting them onto what Paul epistles to the Corinthians is presumptuous. This manifests itself into religions like Pentecostalism that, in my opinion, aren’t well grounded in scripture. Pentecost / Shavuot is only mentioned two other times (Act 20:16 & 1Co 16:8) and in those verses (and surrounding verses) there is no mention of “Speaking in Tongues”.

## Act 2:1-47 - It was the day of Pentecost..

*They witness see cloven tongues and are filled the Ruach Hakodesh as they spoke with other tongues*

<sup>1</sup> And when the day of Pentecost<sup>A</sup> was fully come, they<sup>B</sup> were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven (*diamerizo* <sup>G1266</sup>) tongues (*glossa* <sup>G1100</sup>) like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy (*hagios* <sup>G40</sup>) Ghost (*pneuma* <sup>G4151</sup>), and began to speak (*laleo* <sup>G2980</sup>) with other tongues (*glossa* <sup>G1100</sup>), as the Spirit (*pneuma* <sup>G4151</sup>) gave them utterance (*apophtheggomai* <sup>G669</sup>).<sup>C</sup>

<sup>A</sup> See below G4005.... The religion defined as Pentecostalism comes from this word

<sup>B</sup> **Act 1:13-15** <sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. <sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty, <sup>120</sup>)

<sup>C</sup> Using *sola scriptura* this is clearly an miraculous event.

*Jews at Jerusalem are confounded, amazed and to marvel*

<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men,<sup>D</sup> out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language (*dialektos* <sup>G1258</sup>). <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? <sup>8</sup> And how hear we every man in our own tongue (*dialektos* <sup>G1258</sup>), wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues (*glossa* <sup>G1100</sup>) the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.<sup>E</sup>

*Peter's Sermon at Pentecost*

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken,<sup>F</sup> as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>G</sup>

*Peter's quotes Joel 2:28-32 [3:1-5]*

“<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit <sup>H</sup> upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved (*sozo* <sup>G4982</sup>)<sup>I</sup>.”

*Peter speaks to the men of Israel*

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

*Peter quotes David (Psa 16:8-11)<sup>J</sup>*

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<sup>D</sup> They are devout because they are honoring the *moadim* of Shavuot commanded in Torah.

<sup>E</sup> See below 1Sa 1:8-20 “Birth of Samuel, Hannah speaks in silence and Eli thinks she’s drunk”

<sup>F</sup> Isa 28:1 starts off as Ephraim being drunkards. I mention this because Paul, in 1Co 14:21, quotes Isa 28:11-12. This is a tenuous connection but still interesting. See 1Co-14-1-to-40-Prophecy-and-Tongues-and-also-Orderly-Worship, article #[1301](#).

<sup>G</sup> See below

<sup>H</sup> Joh 20:22” And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:”

<sup>I</sup> see Word-Study-H7725-shuv-return-G4982-sozo-saved, article #[451](#)

<sup>J</sup> **ToDo:** Add commentary for the rest of the verses in this chapter.

“<sup>25</sup> For David speaketh concerning him,

“I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup>  
Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup>  
Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup>  
Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.”

<sup>29</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>[2Sa 7:12-17]</sup> <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. <sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> And sold their possessions and goods, and parted them to all *men*, as every man had need. <sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

## Joel 2:28-32, a verse quoted by Peter in Acts 2:16

<sup>28 [3:1]</sup> And it shall come to pass afterward, that I will pour out my spirit רִיחִי *ru-Chi* upon all flesh; and your sons and your daughters shall prophesy וְנִבְּאוּ *ve-nib-be-U*, your old men shall dream וְחִלְמוּ *ya-cha-lo-Mun* dreams חֲלֻמוֹת *cha-lo-Mot*, your young men shall see וְיֵרְאוּ *yir-U* visions וְחִזְיוֹנוֹת *chez-yo-Not*: <sup>29 [3:2]</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit. <sup>30 [3:3]</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31 [3:4]</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of YHVH; come. <sup>32 [3:5]</sup> And it shall come to pass, that whosoever shall call on the name of YHVH; shall be delivered וְיִמָּלֵט *yim-ma-Let*:<sup>K</sup> for in mount Zion and in

<sup>K</sup> See Word-Study-H6403-H6412-H6413-paley-t-H4422-malat-escape-deliver, article #[1313](http://MyHebrewBible.com/Article/1037).

Jerusalem shall be deliverance פְּלִיטָה <sup>fe·lei·Tah</sup> <sup>L</sup>, as YHVH; hath said, and in the remnant  
וְבִשְׂרֵי־דִים <sup>u·Vas·se·ri·Dim</sup> whom YHVH; shall call.

## Word Study

**G4005 pentekoste** <sup>KJC:3</sup> **Pentecost** <sup>Act 2:1, 20:16 & 1Co 16:8, LXX H2549</sup>

πεντηκοστή

**Strong's:** Feminine of G4004; fiftieth (G2250 being implied) from Passover, that is, the festival of “*pentecost*”:  
- Pentecost.

### WordStudy ®

*pentēkostē*; gen. *pentēkostēs*, fem. of *pentēkostós* (n.f.), fiftieth, which is from *pente* (**G4002**), five. A fiftieth part. In the NT, Pentecost, the day of Pentecost (**Act 2:1**; **Act 20:16**; **1Co 16:8**), **one of the three great Jewish** <sup>M</sup> **festivals** in which all the males were required to appear before God; so-called because it was celebrated on the fiftieth day, counting from the second day of the Festival of Unleavened Bread or Passover, <sup>N</sup> i.e., seven weeks after the sixteenth day of Nisan (cf. **Lev 23:15** ff.; **Deu 16:9** ff.). In the Sept. <sup>[LXX]</sup> it is called the Feast of Weeks or the Festival of Weeks (**Deu 16:10**). It was a festival of thanks for the harvest, which began directly after the Passover (**Deu 16:9** ff.) and was hence also called Day of the Firstfruits (**Num 28:26**). Josephus tells us that in his day great numbers of Jews came from every quarter to Jerusalem <sup>O</sup> to keep this festival.

## Other verses references Pentecost

### **Act 20:7-16 Eutychus Raised from the Dead, Paul returns to the moadim of Shavuot / Pentecost**

<sup>7</sup> And upon the first <sup>P</sup> day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup> And there were many lights in the upper chamber, where they were gathered together. <sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell

<sup>L</sup> Ibid article #1313. LXX+ has σωθησεται <sup>G4982</sup> V-FPI-3S

<sup>M</sup> It's “Jewish” in the sense that those from the House of Judah (who comprise the tribe of Judah and Benjamin) have been by far the most consistent in keeping this high holy day (*moadim*). These are the commandments however of YHVH, they are His *moadim*.

<sup>N</sup> Passover is *Pesach* see Acts-12-4-The-one-and-only-occurrence-of-Easter-in-the-King-James, article #200.

<sup>O</sup> Huh? Why not every corner of Israel, or for that matter, every corner of the world like Paul did?

<sup>P</sup> The comments below are from CB Notes (Companion Bible). I'm adding them without any comments from myself.

first, &c. = first day of the sabbaths, i.e. the first day for reckoning the seven sabbaths to Pentecost. It depended upon the harvest (**Deu\_16:9**), and was always from the morrow after the weekly sabbath when the wave sheaf was presented (**Lev\_23:15**). In **Joh\_20:1** this was the fourth day after the Crucifixion, "the Lord's Passover." Compare App-156. This was by Divine ordering. But in A.D. 57 it was twelve days after the week of unleavened bread, and therefore more than a fortnight later than in A.D. 29.

down from the third loft, and was taken up dead.<sup>Q</sup> <sup>10</sup> And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. <sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup> And they brought the young man alive, and were not a little comforted.

*The voyage to Miletus*

<sup>13</sup> And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. <sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

*The final stop on Paul's voyage Jerusalem*<sup>R</sup>

<sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem<sup>S</sup> the day of **Pentecost**.<sup>T</sup>

### 1Co 16:5-8 Paul is at Ephesus until Pentecost / Shavuot

<sup>5</sup> Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. <sup>6</sup> And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until **Pentecost**.<sup>U</sup>

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<sup>Q</sup> Another miraculous event associated with Pentecost / Shavuot, but there is not mention of "Speaking in Tongues".

<sup>R</sup> So I guess Paul didn't need to say "Next Year in Jerusalem" *L'shana habaah b'yerushalayim* לשנה הבאה בירושלים

<sup>S</sup> His journey to Jerusalem can be found in the next chapter of Acts (chapter 22).

<sup>T</sup> **G4005** Paul, a Jew, from the tribe of Benjamin is doing what Jews are supposed to do and follow the Torah a commandment of which is to honor the high holydays of Shavuot. It's translated as Pentecost but it's clearly taking about the Feast of Weeks i.e. Shavuot. As far as the translation goes, it is what it is, but that does not mean he is being a Good 20<sup>th</sup> century practitioner of Pentecostalism (just like John the Baptist was not a Good 18<sup>th</sup> century Southern Baptist).

<sup>U</sup> "...I will tarry at Ephesus **until** Pentecost." Because during Pentecost/Shavuot, I will be honoring the commandment of keeping the Moadim called Shavuot (Feast of Weeks). For more commentary, see footnote comments regarding Act 20:7

## 1Sa 1:8-20 Birth of Samuel, Hannah speaks in silence and Eli thinks she's drunk

<sup>8</sup> Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons? <sup>9</sup> So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of YHVH. <sup>10</sup> And she *was* in bitterness of soul, and prayed unto YHVH, and wept sore. <sup>11</sup> And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto YHVH all the days of his life, and there shall no razor come upon his head. <sup>12</sup> And it came to pass, as she continued praying before YHVH, that Eli marked her mouth. <sup>13</sup> Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. <sup>14</sup> And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. <sup>15</sup> And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before YHVH. <sup>16</sup> Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. <sup>17</sup> Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him. <sup>18</sup> And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*. <sup>19</sup> And they rose up in the morning early, and worshipped before YHVH, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and YHVH remembered her. <sup>20</sup> Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of YHVH.

# Map - The 3<sup>rd</sup> Missionary Journey of Paul (Acts 18:23-21:26) <sup>V</sup>



<sup>V</sup> From e-Sword Bible Atlas #121