

# Empowered

## SESSION 2

**Acts 2:5-16,36-38**

**Memory Verse: Acts 2:36**

**The Holy Spirit empowers believers to point others to Jesus.**

The Holy Spirit has many different roles. These roles include the inspiration of Scripture and the illumination of individual believers to understand the meaning of Scripture. Some of His roles apply primarily to the individual believer, while other roles focus on the life of the church as a body.

Toward the end of His earthly life, Jesus prayed that His followers would be one—just as the Father and the Son are one (John 17:21). In Acts 2, we see that prayer answered. The Spirit’s movement united believers as the church was born.

As you reflect on Acts 2, consider your own dependence on the Holy Spirit. You can try to do things in your own strength; but, at some point, you will hit a wall. Evaluate what you’re doing on your own and where you need to lean into the Spirit more. Pray that He will speak through you as you encourage the adults in your group to live in His power as well.



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A small congregation averaged twenty people on Sundays—mainly senior adults. Worshiping in a small back building without street visibility, they wondered how they could make an impact for Christ. They needed divine empowerment, and they saw it happen. Without widespread talent, the members simply used their God-given abilities to serve. Without the strength of numbers, attractive demographics, or financial wealth, the church ministered to multitudes of families throughout their neighborhood. Their authority rests in the Scripture and Christ’s commission—and that is enough. They are still small but are seeing God at work. (PSG, p. 19)



**How is your church experiencing the Spirit’s empowerment?**

## Understand the Context (Acts 2:1-40)

At the beginning of Acts 2, the apostles were still in Jerusalem. The Eleven had gathered to appoint Matthias as a replacement for Judas, and they remained after his appointment in obedience to Jesus’s instructions to wait in Jerusalem until the Holy Spirit came on them with power.

The language for “arrived” in verse 1 means something like “fulfilled,” and Luke seemed to imply that the days of waiting noted in Acts 1:4 were drawing to a close. As the days moved toward their completion, Jesus’s promise of the Holy Spirit moved closer to becoming a reality.

The text says that the early believers were spending time “in one place” (Acts 2:1). In addition to the apostles, the crowd included others. In fact, Luke mentioned one hundred and twenty Christ followers were praying together (1:14-15). The passage also makes it clear that their waiting was not passive. Instead, they were actively seeking the Lord.

As Jesus’s followers waited and prayed together, a miracle happened. The Holy Spirit came on them in power—just as Jesus had promised. As evidence of this divine work, they started “to speak in different tongues” as the Spirit led them (2:4).

Meanwhile, other Jews from around the known world were also gathered in Jerusalem to celebrate Pentecost. Pentecost is a one-day Jewish festival that celebrates the annual harvest. It is sometimes referred to as the Feast of Weeks

because it occurs seven weeks after Passover. The word “Pentecost” is derived from the Greek word for fifty—since it occurs on the fiftieth day after seven weeks of seven days.

Accounting for the time that the resurrected Jesus spent with his followers before His ascension, the events recorded in Acts 2 occurred just a few days after the ascension of Jesus and after Matthias had been appointed to replace Judas. As the apostles and the other believers spoke in different languages, those gathered could hear God’s message in their own dialect.

The Jewish tradition at Pentecost was to bake two loaves of bread and present them to the Lord as an offering. These two loaves were the first items made from the grain harvest (the “first-fruits”). By presenting them as offerings to God, the people expressed their dependence on the Lord of the harvest to provide for them.

In Acts 2, the Father’s role as the Lord of the harvest gains deeper and fuller meaning. While He provided a physical harvest of grain, He also was establishing the body of Christ to gather a harvest of souls into His kingdom.

**Read Acts 2:1-40. Notice how Peter interspersed His sermon with Scripture. When sharing Christ, how can believers rely on the Spirit and the Bible in witnessing? (PSG, p. 20)**



**PREPARE:** Display **Pack Item 3** (*Poster: The Holy Spirit*) and make copies of **Pack Item 9** (*Handout: Peter's Sermons in Acts*).

**INTRODUCE:** As adults arrive, give them a copy of **Pack Item 9** (*Handout: Peter's Sermons in Acts*). Briefly summarize the events of Acts 1, highlighting Jesus's command for the believers to gather in Jerusalem until the Holy Spirit arrived.

**LIST:** Guide the group to read the opening paragraph for the session on page 19 of the PSG. Encourage the group to list barriers that the church in the story experienced. Point out that despite these barriers, the church was valuable and effective.

**ASK:** **How is your church experiencing the Spirit's empowerment?** (PSG, p. 19)

**EXAMINE:** Encourage adults to underline two critical elements identified in the PSG: the authority of the Scriptures and commissioning on a Christian's life. Emphasize how the Holy Spirit can use these elements to make a difference in a life, a church, and the world.

**TRANSITION:** Direct attention to **Pack Item 3** (*Poster: The Holy Spirit*). Discuss the Spirit's role in the lives of believers and the life of a church. Explain that this session will focus on the arrival of the Holy Spirit and the way He worked through the early Christians from the very start of the church.



DATE	TEXT & SUMMARY	QUESTION
ACTS 1:1-5	Jesus' final words to the disciples, including the promise of the Holy Spirit.	What did Jesus say about the Holy Spirit?
ACTS 2:1-41	The Holy Spirit's arrival at Pentecost, described as tongues of fire and a sound like a rushing wind.	How did the Holy Spirit manifest Himself at Pentecost?
ACTS 2:14-41	Peter's sermon to the crowd, explaining the significance of the Holy Spirit's arrival.	What was the main message of Peter's sermon?
ACTS 3:1-17	Peter's sermon to the lame man at the temple, emphasizing the power of the Holy Spirit.	How did the Holy Spirit empower Peter's ministry?
ACTS 4:1-12	Peter's sermon to the Sanhedrin, defending the apostles' actions and the power of the Holy Spirit.	How did the Holy Spirit empower the apostles' witness?

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## Group Activity Option

### Music

Provide copies of "Holy Spirit Breathe on Me" (*Baptist Hymnal 2008, 332*). Encourage the group to join you singing the song. Encourage adults to identify the symbols of the Holy Spirit in the lyrics. (*Examples: breath or wind, flames or fire*) Suggest that the lyrics also reveal powerful works of the Spirit involving salvation and guidance. Challenge adults to examine their lives for the Spirit's work as they study this session.

## Noticed (Acts 2:5-13)

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**5** Now there were Jews staying in Jerusalem, devout people from every nation under heaven. **6** When this sound occurred, a crowd came together and was confused because each one heard them speaking in his own language. **7** They were astounded and amazed, saying, “Look, aren’t all these who are speaking Galileans? **8** How is it that each of us can hear them in our own native language? **9** Parthians, Medes, Elamites; those who live in Mesopotamia, in Judea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts), **11** Cretans and Arabs — we hear them declaring the magnificent acts of God in our own tongues.” **12** They were all astounded and perplexed, saying to one another, “What does this mean?” **13** But some sneered and said, “They’re drunk on new wine.”

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### Key Background

#### Pentecost

The Jews had been celebrating Pentecost long before the birth of the church in Acts 2. After leading His people out of Egyptian bondage, God established three pilgrim feasts/festivals. Pentecost was the second of the three (preceded by Passover and followed by Tabernacles). The name “Pentecost” comes from the Greek word for “fifty” because it was celebrated fifty days after Passover. However, the Jews called it the Festival of Weeks (Ex. 34:22; Deut. 16:9-10) since it took place seven weeks after Passover. It was also known as “the day of firstfruits” (Num. 28:26-31) because the people brought the initial produce from the barley/wheat harvests as an offering. The celebration explains why so many Jews from so many parts of the world were in Jerusalem when the Holy Spirit arrived (Acts 2:5).

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**(v. 6) This sound:** While the Jews were celebrating God’s provision, they picked up on an unfamiliar sound. Verses 2-4 note that the sound was caused by the Holy Spirit. It was described initially as a powerful wind (v. 2). The crowd grew more confused since they heard Galileans talking about God in a variety of languages.

**(v. 6) Speaking in his own language:** The Holy Spirit empowered the apostles to talk about the things of God. However, it is unclear if they were speaking foreign languages, or the people in the crowd were hearing their own language. Either way, this would be an incredible miracle.

Luke’s focus was on the communication taking place. Whether through tongues or ears, the miracle enabled people to hear the gospel in a way that they could understand. This would allow them to respond appropriately.

If one assumes this is a manifestation of tongues, it seems clear that God used this gift to institute a new order and a new creation. Some view this as a reversal of the curse of Babel in Genesis 11. At Babel, people used their shared language for their own glory. At Pentecost, people experienced a diversity of languages as God revealed His own glory.

**(vv. 12-13) Astounded and perplexed . . . sneered:** These terms describe how the Jews at Pentecost responded to the Spirit’s movement. They also reveal how people often respond to God’s work today. As we seek to live in obedience to Christ and His Word, we can expect a variety of responses, both positive and negative. These responses neither validate nor invalidate our witness. Our responsibility is to share the message. Each person will be responsible for their own response.

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### Key Doctrine

#### The Holy Spirit

The Holy Spirit enlightens and empowers the believer and the church in worship, evangelism, and service. (See John 15:26; 16:7-14.)

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## EXPLORE Acts 2:5-13

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**APPLICATION POINT:** Believers should celebrate God working in and through them to share the gospel.

**CONTEXTUALIZE:** Briefly review the events in Acts 2:1-4. Note that the Holy Spirit arrived in wind and flames.

**READ:** Call on a volunteer to read Acts 2:5-13 while the group circles words from the text (PSG, p. 21) that identify the various responses to what was happening.

**EXPLAIN:** Use information from “Key Background: Pentecost” on page 28 of the Leader Guide to define Pentecost and why so many Jews were in Jerusalem to celebrate. Encourage the group to review the content from pages 21-23 of the PSG to better understand the Jews who were present.

**ASK:** How can you cooperate with the Holy Spirit to witness for Christ? (PSG, p. 23)

**MINI LECTURE:** Use information from page 28 of the Leader Guide and pages 21-22 of the PSG to explain what the languages meant in the context of the passage. Note the two primary responses: awe and skepticism.

**TRANSITION:** *Anyone sharing the gospel today will face both positive and negative responses, but God calls us to be faithful witnesses. Each person is responsible for his or her own choice.*

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### Group Activity Option

#### Map

Gather a map that depicts the geography noted in Acts 2:9-11 and make copies for each person. Group adults into teams of two or three. Encourage them to use page 22 of the PSG and other tools to learn more about the places listed in the passage. Invite each group to give a brief report and pinpoint those spots on the map.

## Engaged (Acts 2:14-16)

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**14** Peter stood up with the Eleven, raised his voice, and proclaimed to them, “Fellow Jews and all you residents of Jerusalem, let this be known to you, and pay attention to my words. **15** For these people are not drunk, as you suppose, since it’s only nine in the morning. **16** On the contrary, this is what was spoken through the prophet Joel:”

**(v. 14) Peter:** When we see Peter in the Gospels, he is often tripping over himself, making mistakes, sticking his foot in his mouth, and speaking without thinking. He famously denied Jesus three times just weeks before Pentecost.

However, in Acts 2, Luke portrayed a Peter who had been transformed by the Holy Spirit and was becoming the “rock” that Jesus envisioned. Rather than denying Jesus, Peter boldly proclaimed the work of God. Peter was again quick to speak; but, unlike the in past, he was speaking the words of God instead of being the voice of Satan (Matt. 16:23).

Some in the crowd had accused the gathered believers of being drunk (v. 13), but Peter told them that they weren’t seeing the effects of alcohol. They were getting a firsthand experience with the movement of God’s Spirit—which had been prophesied centuries earlier.

**(v. 14) The Eleven:** By mentioning that Peter addressed the crowd **with the Eleven**, Luke confirmed that Peter was not acting alone. He was speaking on behalf of all the apostles. Peter had become the clear leader of this group, and much of what Luke recorded in the early chapters of Acts underscored Peter’s influence in the early days of the church.

**(v. 14) Fellow Jews:** Peter knew that he was addressing a Jewish audience, so appealing to an Old Testament prophet like Joel would help them connect something that they knew to be true to this new experience.

**(v. 14) Pay attention:** Luke stated that Peter both raised his voice and proclaimed the message of salvation to the crowd of people who had gathered. Each of those ideas suggests a serious tone and gravity to the situation. In addition, he urged them to **pay attention** to what he was trying to tell them. He grabbed their attention before the scoffers had any more opportunities to distract people from the truth.

**(v. 15) Nine in the morning:** By Jewish reckoning, this would have been the third hour of the day. To use a contemporary idiom, it was “first thing in the morning.” No Jew would get drunk so early in the day. What’s more, this was the Jewish hour for prayer, so drunkenness at that time would have been particularly frowned upon—especially on a major festival day. Yet, while the people were wrong, Peter used their misunderstanding as a springboard into his sermon.

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### Key Person

#### Joel

During his sermon, Peter pointed the people to the prophet Joel to introduce his message. Little is known about this Old Testament prophet, whose name means “Yah is God.” Many scholars believe he probably lived in Jerusalem, which is highlighted in his interest in the city and his consistent calls to proper worship among the people. While scholars debate the date of Joel’s prophecies, the unifying theme is a locust plague that is either literal or a symbol of a vast army that would come to destroy the land.

Whatever position one holds in terms of Joel’s date and meaning, it is clear that Peter’s sermon in Acts 2 was based on an interpretation and application of God’s Word: **What was spoken**. Illustrations, stories, and testimonies can be useful tools in witnessing to the lost. However, the surest way to communicate the gospel is to point people to Scripture.

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## Invited (Acts 2:36-38)

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**36** “Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah.” **37** When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, “Brothers, what should we do?” **38** Peter replied, “Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”

**(v. 36) Whom you crucified:** Peter pulled no punches in this sermon. He clearly proclaimed that the people of Jerusalem—along with their leaders—were guilty of crucifying **Jesus**. Of course, these people did not physically nail Jesus to the cross or issue the death penalty. The Roman government did that. However, their rejection of Jesus and demand for Barabbas made them culpable (Luke 23:18-25). Our sins make us just as culpable since He died in our place.

**(v. 36) Lord and Messiah:** Even though the people were guilty in their actions, God was using those same actions to bring salvation to the world. Jesus is called both **Lord and Messiah**. These two words have overlapping meanings. “Lord” indicates that He is the Master of all creation, including people. “Messiah” means that He is the promised One about whom the prophets spoke. All of Scripture points to Jesus and is fulfilled by Him (2 Cor. 1:20).

**(v. 37) Pierced to the heart:** The proclamation of the gospel is not primarily an intellectual argument aimed at convincing someone to embrace principles or doctrines. The gospel is reasonable, and the Christian worldview is rational. But the proclamation of the gospel aims at the heart *and* the head. The Jews who heard Peter were convinced (head) and convicted (heart) by the Holy Spirit working through his words.

**(v. 37) What should we do?:** In addition to the heart and the head, the gospel aims to transform our desires, our will, and our actions. When people truly understand the gospel, they recognize their sin and their need for a Savior. The Jewish audience’s question demonstrated hearts and minds that were being transformed by the Holy Spirit. Peter’s response had nothing to do with trying harder or following the law more closely. Instead, he challenged them to place their faith and hope in Christ alone.

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### Key Phrase

#### Repent and be baptized

Peter called on his audience to **repent** and to **be baptized**. Repentance is turning from sin and turning to God by trusting in the sacrifice of Christ. Repentance is not an act of penance. It is the admission that we are sinners who need a Savior.

While baptism is not necessary for salvation, it is the first step of obedience. Baptism is an external symbol of an internal transformation. Through baptism, individuals testify that they have died to sin, been raised to new life in Christ, and commit to walking with Christ until He returns.

Believers can, and should, invite others to respond to the work of God.

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**(v. 38) Gift of the Holy Spirit:** Receiving the **Holy Spirit** is synonymous with coming to saving faith in Christ. A lot of ink has been used debating the order of salvation, and those debates can be helpful in their place. However, Luke’s concern in reporting Peter’s sermon was to assure people who had received salvation through repentance of sins and faith in Christ. This is the only solution to the problem of sin and death.

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### Key Activity

Read Acts 2:36-38, focusing on the question the crowd asked Peter. Take some time to thank God for the salvation He provides through Jesus. Ask Him how you should respond: accept His salvation through repentance, follow Him in baptism, or share your faith through evangelism.

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# EXPLORE Acts 2:36-38



**APPLICATION POINT:** Believers can invite others to repent and turn to Jesus.

**SUMMARIZE:** Briefly share the main points of Peter’s sermon in Acts 2:17-35.

**READ:** Read Acts 2:36-38 aloud as adults circle phrases that resonate with them. Allow some volunteers to share what stuck out to them from the verses and why.

**MEMORIZE:** Identify Acts 2:36 as this session’s memory verse. Encourage the group to read the verse aloud at least twice and to continue memorizing it during the week. Highlight the word “certainty.” Point out that confidence is an indicator of true faith.

**CONNECT:** Point out that Peter emphasized every person’s responsibility in Jesus’s crucifixion. Allow volunteers to share how they feel about Peter’s claim. Direct adults to read the content for verses 37-38 (PSG, pp. 25-26) to learn more about the listeners’ response. Point the group back to **Pack Item 3** (Poster: *The Holy Spirit*) and discuss how the Spirit’s work in these verses align with the information on the poster.

**ASK:** Why is it important to invite others to respond to the truth of the gospel? (PSG, p. 26) Allow volunteers to share their thoughts. Lead adults through the “Key Activity” prompt from page 32 of the Leader Guide and to talk with God about His “next steps” for their lives.



NOTES

## Group Activity Option

### Bible Skill Activity

In Romans 10, Paul stated that people are saved by calling on the name of God. He then went on to say that for people to do this, they had to hear and believe. Read through today’s focal passages again and reflect on these questions: **How did the Holy Spirit make sure people could understand? Why is it important to “speak” to people in a language they understand when sharing the gospel?** Ask God to help you share the “heart language” of individuals when you tell them about Jesus.

## CHALLENGE

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**SUMMARIZE:** Review these points from Apply the Text on page 27 of the *Personal Study Guide*:

- *Believers should celebrate God working in and through them to share the gospel.*
- *Believers are to engage with others and point them to Scripture.*
- *Believers can invite others to repent and turn to Jesus.*

**DISCUSS:** Invite the group to share the points from the session that most resonated with them. Briefly discuss ways they could put these principles into practice during the week. Discuss the way Scripture and personal testimony combine in an effective gospel presentation.

**ASK:** **What elements of Peter’s model can you employ in sharing your faith stories?** (PSG, p. 27)

**PRAY:** Remind adults of the “Key Activity” on page 32 of the Leader Guide. Encourage them to continue thanking God for salvation and seeking His plan for their lives. Close the session in prayer, asking God to help adults identify clear opportunities to be His witness in the coming week.

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## After the Session

Make the session memory verse a daily prayer on behalf of the group. Encourage them to think about several people they know or might meet as they read “house of Israel.” Sometime during the week share Acts 2:36 in a group text or email. Invite adults to also share any stories of witnessing opportunities with the group. Remind them that you are praying for them to recognize the opportunities God provides when they happen—and to have the Spirit’s boldness to share the gospel well.

## ADULT COMMENTARY



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# Pentecost Celebration in the First Century

By Justin Langford

For many modern Christians, the word “Pentecost” evokes the account in Acts 2 of the giving of the Holy Spirit. While this is certainly a focal point of the New Testament story, the Jews who gathered for the feast every year prior to this had celebrated Pentecost differently.

The purpose of this article is to outline the Old Testament roots of the Feast of Pentecost with the goal of gaining the proper perspective of this annual festival as the Jews celebrated it prior to the Acts 2 Pentecost event. Knowing the background of Pentecost will help us gain not only a deeper understanding of this festival but also a greater appreciation of God’s provision for His people.

## OLD TESTAMENT BACKGROUND

The most common Old Testament name for this celebration is the Feast of Weeks (from the Hebrew *Shavuot*, meaning “weeks”). This feast took place 50 days (seven full weeks) after Passover/Feast of Unleavened Bread, as stipulated in Leviticus 23:15-16.

Based on these calculations, the Jews celebrated the feast on the sixth day of the third month in their calendar, which would have been Sivan 6.<sup>1</sup> The Old Testament also referred to the Feast of Weeks as the “Festival of Harvest” (Ex. 23:16) and the “day of firstfruits” (Num. 28:26). The feast was later termed Pentecost (Greek for “fiftieth”) in the Greek-speaking world.



Pentecost (Acts 2, 1-4), wood engraving, published c. 1880.

Pentecost was one of three Jewish festivals (along with Passover and Tabernacles) that required an annual pilgrimage to Jerusalem (Ex. 23:14-17; Deut. 16:16; 2 Chron. 8:13). Leviticus 23:15-22 outlines in detail the stipulations of the festival.<sup>2</sup> Pentecost was a harvest festival that marked the end of the grain harvest (barley and wheat). The Jews were called to assemble before God to rejoice and to give thanks for the harvest blessings by offering their firstfruits—the first portion of the harvest.<sup>3</sup>

The firstfruit offering of grain was a wave offering consisting of two loaves of bread baked with yeast. The wave offering was so designated because of a symbolic act the priest performed. By waving the loaves of bread, the priest was illustrating the truth of presenting gifts to God and receiving them back. As a result, the waving motion was forward (to God) and back (to the priest), not side to side as one might otherwise think.

While the firstfruit grain offering was central to the celebration, the worshipers made other sacrifices and offerings, as well. A burnt offering of seven male lambs, one young bull, and two rams was required as a pleasing offering to God (Lev. 23:18). The law also called for a sin offering of one male goat and a fellowship offering of two male lambs. Of these, the priest would wave the two lambs as a wave offering (vv. 19-20).

In addition, the Day of Pentecost was to include a sacred assembly on which no one was to do any work. According to Leviticus 23:14, the people were not to eat bread or grain until after they brought the offerings to the Lord at the tabernacle, at which time the feast concluded with a shared meal.

The joyous celebration of God's provision was not limited to those who could physically be present at the feast. Deuteronomy 16:11-12 provides an expansive list of those who were to rejoice at this occasion, including family members, servants, and even foreigners living among the Israelites. Directly following this statement, God reminded the Jews that they had been slaves in Egypt, which helped them focus on their redemption as another reason for celebration.

Finally, Leviticus 23:22 documents that the people were not to harvest the fringes of their fields. Instead, they were to leave this portion for the poor and the alien. Pentecost, therefore, was not simply a time for remembering God's harvest blessings. It was also a concrete illustration of God's ongoing provision for those who had nothing.

## FIRST-CENTURY UNDERSTANDING AND PRACTICE

The background and expectations related to Pentecost during the Old Testament period carried over into the first century, except for one slight change. In later Jewish tradition—and following the destruction of Solomon's temple in 586 BC—the Jews also associated Pentecost with the celebration of God giving the law to Moses at Mount Sinai.<sup>4</sup>

So when a first-century Jew arrived at the Jerusalem temple during Pentecost, they would have connected this celebration with God's gracious provision on two levels. First, they would be acknowledging God's harvest blessings for their physical needs. Second, they would be acknowledging His gracious provision of the Mosaic law for their spiritual well-being.

As mentioned above, another shift in how the Jews understood Pentecost occurred in Acts 2:1-15. The gathering for Pentecost began the same way it always had, but this time God did something miraculous. The coming of the Holy Spirit was perfectly timed during this feast that commemorated God's provision and blessing—a feast at which Jews from all over the world were gathered. After the arrival of the Holy Spirit, the people of God were equipped to go forward with the mission Christ had given them (Matt. 28:18-20).

The concept that permeates Pentecost celebration is God's provision. Jews were to recognize this and demonstrate their dependence on God by offering from the first of their crops. In Acts 2, the Jews gathered to remember God's blessings and were forever changed by the gift of the Holy Spirit. Our recognition of the significance of Pentecost should remind us to demonstrate tangibly our gratitude for both God's material and spiritual blessings.

**Justin Langford** is the dean of the College of Ministry and Performing Arts and a professor of New Testament and Greek at Louisiana Christian University in Pineville, Louisiana. This article originally appeared in the Spring 2016 issue of *Biblical Illustrator*. Used with permission.

1. Since Scripture does not specify the precise time of the wave offering (Lev. 23:11), later Jewish groups sometimes celebrated the feast on Sivan 15. For a brief discussion of this dating issue, see James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids: Eerdmans, 2001), 206.

2. The majority of our information on Pentecost comes from three Old Testament passages: Leviticus 23:15-22; Numbers 28:26-31; and Deuteronomy 16:9-12.

3. Deuteronomy 16:10 indicates the offering is to be "in proportion to how the Lord your God has blessed you."

4. The association of Pentecost with God giving the Law at Sinai comes from the Jewish pseudepigraphal book *Jubilees* (written around 150 B.C.). See also Larry Walker, "Festivals" in *Holman Bible Dictionary*, gen. ed. Trent C. Butler (Nashville: Holman Bible Publishers, 1991), 488.