

Bible Study Notes: Pentecost in the Old and New Testaments

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June 2016

In Leviticus 23, we find a list of God's festivals. These study notes deal with the third festival, known in the Old Testament as: The Feast of the Harvest, The Feast of Weeks and The Day of the Firstfruits. Its New Testament name is Pentecost. All scriptures quoted are from the *New American Standard Bible* unless otherwise stated.

Section One: Pentecost in the Old Testament

1. The Date of Pentecost

- a. Pentecost is the next festival observed after the Feast of Unleavened Bread (Leviticus 23:4-8, 15-22).
- b. During the Feast of Unleavened Bread the Israelites made a special offering on the Sunday that fell within the festival week, "the day after the sabbath" (Leviticus 23:9-14). On this Sunday, the High Priest would wave a sheaf of the firstfruits of the barley harvest before God. This sheaf was the first grain harvested during the spring harvest season. This harvest season began with the barley harvest around Passover, and finished with the completion of the wheat harvest around the time of Pentecost, seven weeks or 50 days later. The date for the observance of Pentecost is determined by counting seven Sabbaths, which is seven weeks, or 49 days from the time of the Wave Sheaf Offering (Leviticus 23:15-22), with the day after the seventh Sabbath, the fiftieth day, being the festival; a total count of fifty days. The exact date on the calendar may vary, but the day is always a Sunday. This festival is commonly known by its Greek New Testament name Pentecost (Acts 2:1). In Greek, the word Pentecost means "fiftieth."

2. Old Testament names for Pentecost

- a. Feast of the Harvest (Exodus 23:16)
- b. Feast of Weeks (Exodus 34:22; Deuteronomy 16:10, 16; Numbers 28:26; 2 Chronicles 8:12-13)
- c. The Day of the Firstfruits (Numbers 28:26)

3. How Pentecost was observed in the Old Testament

- a. Leviticus 23:15-22
 - (1) Counting the fifty days leading up to this festival (Leviticus 23:15-16).
 - (2) Waving the two loaves of the bread of the firstfruits before God (Leviticus 23:15-17,20).
 - (3) Presenting sacrifices and offerings to God (Leviticus 23:17-19).
 - (4) Observance of a holy assembly and ceasing from regular work (Leviticus 23:21-22).
- b. Numbers 28:26-31
 - (1) A new grain offering. This is same as the offering of the two loaves of the firstfruits in Leviticus 23:15-17,20 (Numbers 28:26).
 - (2) Observance of a holy assembly and ceasing from regular work

(Numbers 28:26).

(3) Presenting additional sacrifices and offerings to God (Numbers 28:27-31).

c. Deuteronomy 16:9-12

(1) Counting off seven weeks leading to up to this festival (Deuteronomy 16:9).

(2) Giving a personal free will offering to God (Deuteronomy 16:10, also see Deuteronomy 16:16-17; Exodus 23:14-17).

(3) A time of rejoicing (Deuteronomy 16:11).

(4) A time to remember the nation of Israel had been slaves in Egypt (Deuteronomy 16:12).

4. Major Old Testament Pentecost themes

a. The firstfruits of the wheat harvest (Exodus 23:15-16; 34:22; Numbers 28:26; Leviticus 23:17; 23:20).

(1) God calls Israel "the firstfruits of his harvest" (Jeremiah 2:3 *English Standard Version*).

b. Counting days and weeks (Leviticus 23:15-16; Deuteronomy 16:9).

c. Not reaping the corners of the field (Leviticus 23:22; 19:9-10; Deuteronomy 24:19-22).

d. A reminder of the Israelites slavery in Egypt (Deuteronomy 16:9-12).

5. Old Testament historical events associated with Pentecost

a. The establishment of the Old Covenant at Mount Sinai (Exodus 19:1-2). The Bible does not specifically say the events of Mount Sinai happened on Pentecost. However, we do know that Israel arrived at Sinai in the third month (Sivan) of the sacred calendar; and Pentecost always occurs in Sivan. According to Jewish tradition, God gave Israel the Ten Commandments on the Feast of Weeks.

b. The events in the book of Ruth take place during the seven-week period between Passover and Pentecost, when the barley, and wheat harvests are taking place (Ruth 1:22; 2:1-3, 23; 3:1-2).

c. The Kingdom of Judah (the tribes of Judah and Benjamin), and those from the northern Kingdom of Israel (Ephraim, Manasseh and Simeon) who had defected to Judah make a covenant with God (2 Chronicles 15:8-15). This event might have happened on or around Pentecost, which occurs during the third month.

d. One of Hezekiah's reforms was to start collecting offerings and tithes from the people at the temple in Jerusalem. This started during the third month, around Pentecost, and ended in the seventh month at the time of the Feast of Tabernacles (2 Chronicles 31:4-8).

Section Two: Pentecost in the New Testament

Part 1: Historical Events

1. New Testament historical events associated with Pentecost

a. The events surrounding the resurrection of Jesus until His ascension to heaven 40 days later (Acts 1:1-9).

b. The first Christian Day of Pentecost following Jesus' resurrection. On

this day, God poured out His Spirit upon mankind as never before. This was around 30 or 31 A.D. (Acts 2:1-21, 37-38).

c. Paul stays in Ephesus until Pentecost. Paul wrote First Corinthians in the spring of 57 A.D., around the time of Passover and the Days of Unleavened Bread. This is nearly 30 years after Jesus' crucifixion (1 Corinthians 16:7-9).

d. One year later in the Spring 58 A.D. Paul having spent time in Greece, which probably included a visit to Corinth, has to flee the region. He spends the Days of Unleavened Bread in Philippi, and then returns to Asia Minor (Acts 20:1-7). The events of Acts 20:7-24:25 take place during the 50 days leading up to Pentecost (Acts 20:16).

Part 2: The Feast of Harvest in the New Testament

Harvesting is another major theme of Pentecost (Exodus 23:15-16; 34:22; Leviticus 23:15-17, 21-22). The New Testament references to harvesting broaden our understanding of this festival. These verses focus on preaching the gospel and making disciples. Besides the out pouring of the Holy Spirit on the first Christian Pentecost (Acts 2:1-13); we see the preaching of the gospel by Peter, and the baptizing of three thousand new disciples (Acts 2:14-47).

1. Matthew 9:35-38

- a. The context of these verses is proclaiming the gospel of the Kingdom of God.
- b. In this parable, "the harvest" and proclaiming the gospel are the same.
- c. We are to pray, asking for, "workers" to help proclaim the gospel, because there is a need for gospel workers.

2. Matthew 13:24-30, 36-43

- a. Wheat and tares, this is Pentecost season.
- b. God does not want us to go on "witch hunts" looking for false believers because we may unintentionally hurt true believers.
 - (1) We see from other scriptures the church responding to the actions of openly sinful members (1 Corinthians 5:1-5, 9-13; 2 Thessalonians 3:6, 14-15) and false teachers (1 Timothy 1:18-20; 2 Timothy 2:14-18).
- d. The harvest is the end of the age, the second coming of Jesus.
- e. Until the return of Jesus there will always be false believers mixed in with true believers.
- f. False believers are thrown into "the furnace of fire."
- g. The true believers will be harvested and share in the glory of God.
- h. It is God's will for there to be false believers mixed in with true believers right until Jesus' return.

3. Mark 4:26-29

- a. The truth of God is scattered, i.e. preached.
- b. There is an unknown facet to scattering the seeds of God's truth.
- c. We may not know what happens to the seed of truth we scatter, or how this seed of truth grows. It just does. Then it's harvested.

4. Luke 10:1-2

- a. The context is preaching the gospel.
- b. Jesus equates gospel preaching with harvesting.
- c. We are to pray for laborers.
- d. We should be praying for more laborers to help in preaching the gospel.

5. John 4:31-38

- a. The Harvest is equated with doing the Work of God, preaching the gospel.
- b. There is a need for people to help in the harvest.
- c. Those who sow the seed may not be those who reap.
 - (1) One may plant the seed of truth, but another may help it grow spiritually (1 Corinthians 3:4-9).
- d. The laborers will be rewarded according to what they do.

6. Revelation 14:1-5, 14-16

- a. Verses 1-5 deal with the 144,000 firstfruits of God.
- b. Jesus reaps the firstfruits (verses 14-16).
- c. As firstfruits, our eternal life is dependent on Jesus who will raise us from the dead (John 5:19-30; 6:39-40, 44; 11:23-27; Acts 4:1-2; Romans 8:18-25; 1 Corinthians 15:20-26).

Part 3: The Feast of Weeks in the New Testament

This festival receives the name Feast of Weeks because we count seven weeks to determine the date of its observance (Exodus 34:22; Leviticus 23:15-16; Numbers 28:26; Deuteronomy 16:9-10, 16; 2 Chronicles 8:12-13). The numbers 7, 49, and 50 are important numbers tied to this festival which help us to better understand its meaning.

1. Seven Weeks

The seven weeks leading up to Pentecost, picture the Christian life of spiritual growth, culminating in our being harvested at Jesus return.

- a. Examples of the number “seven” representing completion.
 - (1) God completes the creation of the world in seven days (Genesis 2:1-4).
 - (2) Jacob agreement with Laban, that at the completion of seven year of working for Laban, he can marry Rachel (Genesis 29:19-20).
 - (3) The number seven plays an important part in a Leper being declared completely clean (Leviticus 14:7, 10).
 - (a) Naaman commander of the Syrian army is completely healed of leprosy after washing in the Jordan seven times (2 Kings 5:1, 10, 14).
 - (4) The scroll with seven seals was completely shut until all seven seals were opened (Revelation 5:1-2, 6:1-17, 8:1).
 - (5) After the blowing of the seventh trumpet, the kingdom of this world becomes Jesus’ kingdom. This is the last of the trumpets; the completion of the trumpet plagues (Revelation 11:15).
 - (6) The seven last plagues complete God’s punishment of mankind (Revelation 15:1).

- b. Christians must grow spiritual until we are spiritual complete.
 - (1) Christians like grain, once reaching maturity are harvested (Mark 4:26-29).
 - (2) Christian must bring forth "fruit to maturity" (Luke 8:11-15 *New American Standard Bible*)
 - (3) Christian must grow in "the standard of maturity set by the Messiah's perfection" (Ephesians 4:11-13 *Complete Jewish Bible*).
 - (4) As Christians, we must "press on to maturity" (Hebrews 6:1 *New American Standard Bible*).
 - (5) The goal of the Christian life is to make us spiritually "perfect and complete, lacking in nothing" (James 1:2-4).
- c. This seven-week period symbolizes the Christian life. It represents the period of time we have to become spiritual mature, perfect and complete.

2. Marriage and Being Ready

These seven weeks between Passover and Pentecost represent the betrothal period between Jesus and the Church, with Pentecost picturing the future "marriage."

- a. Future Marriage
 - (1) The Church is now engaged to Jesus (2 Corinthians 11:1-2).
 - (2) At the return of Jesus, the Church will marry Christ (Revelation 19:5-10).
 - (3) The Old Covenant was a marriage agreement between God and Israel. The establishment of the Old Covenant happened on or around the Day of Pentecost (Exodus 19:1; Jeremiah 2:1-3; 31:31-32; Ezekiel 16:8-14, 20-21).
- b. Marriage of Boaz and Ruth a type of Jesus and the Church
 - (1) The idea and concept of marriage being attached to Pentecost comes from the story of Ruth. The events in the book of Ruth take place during the seven-week period between Passover and Pentecost. During this time the barley, and wheat harvests occur. Boaz is a type of Jesus and Ruth is a type of the Church (Ruth 1:22; 2:1-3, 5-9, 21-23; 3:1-10; 4:9-13).
- c. Gleaning the Fields
 - (1) The poor were allowed to go into a field after it had been harvested to pick up any grain that the harvesters failed to harvest. In addition, the corners of the fields were not harvested. This was one of the ways the poor were taken care of (Leviticus 19:9-10; Deuteronomy 24:19-22). Just after the instructions on how to observe Pentecost in Leviticus 23, God gives instructions on allowing the poor to harvest leftover grain (Leviticus 23:22).
- d. Under the Old Covenant, Pentecost pictured the marriage of the LORD and the nation of Israel. Under the New Covenant, Pentecost pictures the future marriage of Jesus and the Church. The seven-week period between Passover and Pentecost pictures the betrothal period between Jesus' first and second coming. It is during this time that the Church is made ready. The Church does its part (Revelation 19:7-8), and Jesus does His part in making the bride ready (Ephesians 5:26-27).

3. Fifty - The Day of Pentecost

In determining when to observe the Feast of Weeks, we count fifty days from the Wave Sheaf Offering, which occurs on a Sunday during the Feast of Unleavened Bread (Leviticus 23:15-17). The fiftieth day will also be a Sunday. The New Testament calls this festival by its Greek name Pentecost (Acts 2:1). In Greek, the term Pentecost means "fiftieth."

a. The number fifty is associated with the Holy Spirit because it was on the Day of Pentecost, the fiftieth day that God poured out and filled Jesus' disciples with His Spirit (Acts 2:1-4, 33).

b. The number fifty is associated with liberty. Every fifty years on the tenth day of the seventh month, the Day of Atonement, the blowing of a trumpet proclaimed and consecrated the year as a Jubilee, a year of liberty. All land sold off by a family during the previous fifty years, reverted back to its original owners with the freeing of all Israelites slaves held in servitude (Leviticus 25:1-10).

(1) There is a similarity between Pentecost and the Jubilee year. We determine Pentecost by counting fifty days from the Wave Sheaf Offering, or seven weeks (forty-nine days) with the fiftieth day being Pentecost. Similarly, we determine the Jubilee by counting; in this case, seven land sabbaths seven times, equaling forty-nine years. Then at the beginning of the fiftieth year, on the tenth-day of the seventh month, the Day of Atonement, the blowing of a trumpet proclaims and consecrates the fiftieth year as the Jubilee (Leviticus 25:1-10).

c. The Holy Spirit is associated with liberty and freedom (2 Corinthians 3:17; Romans 8:2).

(1) The Jubilee looked forward to a time of spiritual liberty. A liberty, which the Holy Spirit brings, "where the Spirit of God is, there is liberty" (2 Corinthians 3:17). This applies to the Christian life now, in that we are now free from sin (Romans 6:1-7, 18, 22; 8:1-9), and have the Holy Spirit in us (John 14:17; Romans 8:9; 1 Corinthians 3:16; 6:19; 2 Timothy 1:14).

4. Pentecost a Memorial of Deliverance

The Feast of Weeks was a reminder to Israel that now liberated; they once were slaves in Egypt (Deuteronomy 16:9-12; Leviticus 26:13).

a. As the Israelites were slaves to the Egyptians, we were slaves of sin (John 8:34).

b. As God liberated Israel from slavery, He has freed us from the slavery of sin (Romans 6:5-7, 15-23).

c. Pentecost is a reminder that once we were slaves of sin, but now we are free from spiritual bondage.

Part 4: The Day of First Fruits in the New Testament

The firstfruits of the grain harvest are a major Pentecost theme. This festival is known as: "the Feast of the Harvest of the first fruits;" "the Feast of Weeks, that is, the first fruits of the wheat harvest;" and "the day of the first fruits" (Exodus 23:15-16; 34:22; Leviticus 23:17, 20; Numbers 28:26).

1. In the Old Testament God calls Israel "the firstfruits of his harvest"

Jeremiah 2:1-3 (English Standard Version).

- a. Christians are a type of Israel in the New Testament.
 - (1) Christians are inwardly Jews (Romans 2:25-29).
 - (2) Christians are the true circumcised of God (Philippians 3:1-3).
 - (3) Christians are the spiritual descendants of Abraham (Romans 4:9-12; Galatians 3:7-9, 26-29).
 - (4) Christians are the Israel of God (Romans 9:3-8; Galatians 6:14-16; Romans 11:11-27).

2. The Bible refers to Christians as the "firstfruits" of God.

- a. Christians are "a kind of first fruits among His [God's] creatures" (James 1:17-18).
- b. Christians have "the first fruits of the Spirit" (Romans 8:23).
- c. Christians are "the firstfruits to be saved, through sanctification by the Spirit and belief in the truth" (2 Thessalonians 2:13 *English Standard Version*).
- d. The 144,000 of Revelation 14 are "purchased from among men as first fruits to God and to the Lamb" (Revelation 14:1-4).
- e. Paul calls the first converts in an area he evangelized firstfruits (Romans 16:5; 1 Corinthians 16:15 *King James Version, New King James Version*).
- f. Christians, like Jesus, are the firstfruits of God. The first of many more God will resurrected from the dead (1 Corinthians 15:20-24). The Old Testament "first of the firstfruits" (Exodus 23:19; 34:26 *New King James Version*) or "sheaf of the first fruits" (Leviticus 23:9-14) are a type of Jesus. Just as the Old Testament loaves of "the bread of the first fruits" are a type of the New Testament church (Leviticus 23:15-22).
 - (1) Jesus is the first of many more humans to be born from the dead by the resurrection (Romans 8:29; Colossians 1:15, 18; Revelation 1:5). Christians, like Jesus are also the firstborn of God (Hebrews 12:22-24). The first of many to born from the dead by the resurrection
- g. The term "firstfruits" means there will be "other fruit" or "later fruit" or "second fruit." Firstfruits refer to those called by God during the period before the return of Jesus. This means that God will call other people later after the return of Christ. The Day of Pentecost, the Feast of Firstfruits, teaches us that today is not the only day of salvation. This festival teaches us that God is now calling a first group of people to salvation, with more people offered salvation at a later time.

Part 5: The Prophesied Coming of the Holy Spirit

1. Old Testament Prophecies about the Coming of the Holy Spirit

- a. The sending of the Holy Spirit is compared to the pouring out of water (Isaiah 44:1-5).
 - (1) In the New Testament the Holy Spirit is compared to water (John 7:37-39).
- b. The New Covenant deals with the heart, the inward man and receiving the Holy Spirit (Jeremiah 31:31-34).
 - (1) God knew from the start that Israel would not obey, they lacked

the “heart” to do it (Deuteronomy 5:27-33).

(2) Israel did not have the “heart” or ability to understand and obey God (Deuteronomy 29:1-4).

(3) A fleshly mind, one without the Holy Spirit, does not want to obey God (Romans 8:1-11).

c. The sending of the Holy Spirit makes it possible to obey God (Ezekiel 11:14-21).

d. The sending of the Holy Spirit makes it possible to obey God (Ezekiel 36:22-27).

e. Putting God's Spirit in people (Ezekiel 37:13-14).

f. The outpouring of the Holy Spirit (Ezekiel 39:25-29).

g. The outpouring of the Holy Spirit on mankind (Joel 2:28-32).

(1) In explaining why Jesus' followers were speaking in tongues on the Day of Pentecost. The apostle Peter quotes these verses from Joel (Acts 2:1-21).

2. John the Baptist spoke of a person coming to baptize with the Holy Spirit

a. “As for me [John], I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire” (Matthew 3:11).

b. “And he [John] was preaching, and saying, ‘After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. I baptized you with water; but He will baptize you with the Holy Spirit’” (Mark 1:7-8).

c. “John answered and said to them all, ‘As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire’” (Luke 3:16).

d. “John testified saying, ‘I have seen the Spirit descending as a dove out of heaven, and He remained upon Him [Jesus]. I did not recognize Him, but He who sent me to baptize in water said to me, “He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.” I myself have seen, and have testified that this is the Son of God’” (John 1:32-34)

3. Jesus spoke about the coming of the Holy Spirit

a. The sending of the Spirit on those who believe in Him (John 7:2, 37-39).

b. The sending of the Spirit as a Helper (John 14:15-17).

c. The sending of the Spirit to teach, and being to remembrance of His teachings (John 14:25-26).

d. The sending of the Spirit to bear witness to Him (John 15:26-27).

e. He must go away so the Holy Spirit can come (John 16:5-7).

f. The sending of the Spirit to convict the world concerning sin, righteousness and judgment (John 16:8-11).

g. The sending of the Spirit to guide people into truth (John 16:12-13).

h. The sending of the Spirit to glorify Him (John 16:14-15).

i. Breathing on the apostles saying, “Receive the Holy Spirit,” picturing the future giving of the Holy Spirit at Pentecost (John 20:22, Acts 2).

j. The apostles are to stay in Jerusalem until “baptized with the Holy Spirit.” The Spirit will give them power to be His witnesses (Acts 1:1-8).

Part 6: Pentecost and the Holy Spirit

The Holy Spirit is another major theme of Pentecost. It was on this day the promised Spirit of God was poured out on Jesus’ disciples (Acts 2:1-21, 37-38), who received the firstfruits of the Holy Spirit (Romans 8:23), becoming the “firstfruits of His creatures” (James 1:18 NKJV).

1. Jesus, Giver of the Holy Spirit

- a. Jesus disciples received the Holy Spirit on the Day of Pentecost (Acts 1:3-8; 2:1-4, 12-21).
- b. John the Baptist said Jesus would baptize people with the Holy Spirit (Luke 3:15-16).
- c. Jesus said that His disciples would be baptized with the Holy Spirit (Acts 1:4-8; Acts 11:16).
- d. Jesus sends the Holy Spirit (Luke 24:49-53; John 14:16-17; 15:26; 16:7; Acts 2:33).

(1) Through Jesus, God the Father gives us the Holy Spirit.

2. Why We Need the Holy Spirit

The work of the Holy Spirit in the believer:

- a. The Holy Spirit can speak through us (Matthew 10:16-20).
- b. The Holy Spirit is our Comforter, Counselor or Helper (John 14:16-17, 26; 15:26; 16:7-14; Acts 9:31).
- c. The Holy Spirit teaches us (John 14:26).
- d. The Holy Spirit guides or leads our lives (John 16:13; Romans 8:14).
- e. Through the Holy Spirit, we receive power (Acts 1:8; Romans 15:13; Ephesians 3:16; 2 Timothy 1:7).
- f. Through the Holy Spirit, we put to death the deeds of the flesh (Romans 8:13).
- g. Through the Holy Spirit, we become the sons of God (Romans 8:14-17, 23).
- h. The Holy Spirit helps us in our prayer life (Romans 8:26-27).
- i. The Holy Spirit baptizes us into the Church (1 Corinthians 12:13).
- j. Through the Holy Spirit, we receive freedom and liberty (2 Corinthians 3:17).
- k. We have fellowship with the Holy Spirit (2 Corinthians 13:14; Philippians 2:1).
- l. We receive eternal life through the Holy Spirit (Galatians 6:8).
- m. We have access to the Father by the Holy Spirit (Ephesians 2:18).
- n. The Holy Spirit regenerates and renews us (Titus 3:3-7).
- o. The Holy Spirit sanctifies us (1 Peter 1:2).

3. Using the Spirit of Pentecost

The first Christian Pentecost saw the outpouring of the Holy Spirit upon Jesus’ followers (Acts 1:1-8; 2:1-4, 37-41). Up until this time they only had the Spirit working with them, not in them (John 14:16-17). We see later that the receiving of the Holy Spirit also involves the laying on of hands (Acts 8:14-19; 19:1-6). Christians have received the Spirit from God (Acts 2:38; 1 Corinthians 2:10-13; 2

Corinthians 1:20-22; 2 Corinthians 5:4-5; Galatians 3:1-3, 13-14; 1 Thessalonians 4:7-8; 2 Timothy 1:6-7; 1 John 3:23-24; 1 John 4:11-13). As the firstfruits of those receiving the Spirit (Romans 8:22-23), we have a responsibility to use the Spirit, making sure not to quench it (1 Thessalonians 5:19). The parables of the Talents and Pounds teach us that God will hold us accountable for what He gives us, and this includes the Holy Spirit (Matthew 25:14-30; Luke 19:11-27). The Spirit makes it possible for us to do three things: 1) Obey God, 2) Produce spiritual fruit, 3) Use our spiritual gifts.

a. Obedience through the Spirit

(1) When we receive the Holy Spirit, we have the laws of God written on our hearts. This Spirit makes obedience to God possible (Jeremiah 31:31-34; Ezekiel. 11:19-21; Ezekiel. 36:22-27; Hebrews 8:7-13; Romans 8:1-9).

(2) God gives the Holy Spirit to those who obey. The more we obey, the more Spirit we receive (Acts 5:27-32).

(3) We can lose the Spirit because of not obeying God, or at least lessen its effect in our lives (Psalm 51:10-12).

(a) Saul received the Holy Spirit when Samuel anointed him king of Israel (1 Samuel 10:1, 6-13). Later as a result of Saul's sin in not obeying God's command to destroy the Amalekites, God took the kingdom of Israel from Saul and gave it to David (1 Samuel 15-16), as well as taking the His Spirit from him (1 Samuel 16:14).

(b) When we sin, we grieve the Spirit. It appears we damage its impact on our lives (Isaiah 63:10; Acts 7:51; Ephesians 4:30).

b. Fruit of the Spirit

(1) The "natural" outcome of living a life of obedience, living by the Spirit, is producing spiritual fruit (Galatians 5:16-26).

(2) We must produce spiritual fruit by abiding in Jesus (John 15:1-17).

(a) Those who are unfruitful are taken away and burned (John 15:2, 6); clearly a reference to being cast into the Lake of Fire (Matthew 25:41-46; Revelation 20:10).

c. Gifts of the Spirit

(1) We have a responsibility to use our spiritual gifts (1 Corinthians 12:1-11, 27-31; Romans 12:4-8; Ephesians 4:4-13; 1 Peter 4:9-11).

(2) We have a duty to use our spiritual gifts since the Spirit is under our control: "The spirits of prophets are subject to prophets" (1 Corinthians 14:31-32).