

Purpose, Plan, Promise - Luke 22:20, John 20:20-23, Luke 24:49

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[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Alright. So as we continue our study here on the Holy Spirit, may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all as we continue to fellowship with the Spirit.

We, last time we were looking at the Holy Spirit according to the words of Jesus in the upper room. We took a couple Wednesday nights to do that. Building our foundation as we continue to build through this.

What is the Holy Spirit? What is His role? What is His purpose? How does He interact with us? So we wanted to start there, the same place the apostles would have started. I've changed some of the wording. We probably don't remember exactly what it was last time.

But as we go through this, our journey, we will now be on number three. And it's the Holy Spirit enabling. And so that's what we're going to look at tonight.

[1:44] We're going to look at what does that look like? What does it look like throughout history, throughout the Scriptures, the Holy Spirit? What is His enabling? Who is His enabling? What does that do? And who is it for?

And we're going to look at that pre- and post-resurrection, and pre- and post-ascension, and then beyond. Because the Holy Spirit enables all throughout the Scripture. But it changes how He enables, and to the extent He enables, and who He enables, as the Scripture progresses, as Revelation progresses.

Then the next time we get together, we will do the Holy Spirit in operation, the operating of the Spirit. So then, who does He enable? We'll look at that tonight. And then we'll see how did He operate in the ministry of Jesus during His time here, and how did He operate during the ministry of the apostles, which will be very instructive to us then, to see how is He operating in our lives. And then, before we launch into the last two teachings, which will be the fruit and the gifts, we'll anchor in Ephesians 4, the Holy Spirit edifying, to see then, after building this foundation and this base, before we move into the fruit and gifts, we're going to see that, okay, Paul's going to give us a deep dive.

The Scripture is, in Ephesians 4, 1 through 16, the edifying of the Spirit in the body of Christ. So we saw last time that the Holy Spirit will be sent in a role other than and subsequent to salvation.

[3:05] The role of the paraclete, as we called him in the Greek, or the helper, or the comforter, or the advocate, or the guide, or the one who comes alongside. He'll teach us all things according to the name and nature of Jesus.

We saw that in John 14 and John 16. He'll remind us of the words that are according to the name and nature of Jesus as well. And just as we saw it ties so perfectly where we were Sunday, that he who believes on Jesus out of his innermost being will flow forth rivers of living water.

This spake he of the Spirit, for the Spirit was not yet given, because Jesus was not yet glorified. So as believers, we're not only intended to have life on the inside, but to have overflowing life on the outside.

John 15 is a picture of that. We didn't go into it on Sunday. But Jesus in the upper room, then he'll move into John 15 from, well, obviously from John 14, goes to John 15.

But as he's talking about these things regarding the purpose of the Holy Spirit, he then talks about John 15. He who abides in me. If any man abide in me. If you abide not in me. You know, as a

branch abides in the vine, so too must you abide in me.

[4:12] But it's a beautiful picture of what the life of the believer should be. There's two ways of abiding. John 3 tells us that if we sin, yet his seed abides in us. So being born again, we have the seed of God that abides in me.

But yet I'm told to abide. I'm told to actively participate in a choice of lifestyle that remains, that stays, that abides, connected to Jesus in my relationship with him.

And you think of the, I always get it mixed up, the branch of the vine. You think of the branch connected to the vine, right? What is coming into it from the vine? It's coming inside. Life is coming in. Just as we believe we have life within.

But is the life meant to stay within? No, it's a beautiful picture of what happens then. Fruit. Fruit. It comes outside. It's popping out all over, right? It's supposed to be fruit hanging all over that branch. Because the life that comes through it with the vine.

Such a beautiful picture of when Jesus talks about, you know, out of your innermost being will flow forth rivers of living water. It's not just meant to be on the inside. It's meant to come out as well.

[5:11] Then we get all these beautiful pictures as well. So the Holy Spirit is God's enabler to accomplish God's purpose, plan, and promise. We're going to see those three words many times in this.

His enablement never changes, but the way he enables does. That's what we're going to look at tonight. Purpose, plan, and promise. I realized on a Sunday morning I had purpose, proficiency, and perception.

So P words are great. But this is what came up. So purpose, plan, and promise. That he enables. His enablement will never change.

He'll never cease enabling. All right. So we're going to be looking at a few different roles of the Holy Spirit. We're going to look at a few different times that he enables throughout Scripture.

So we're going to look a little bit into the Old Testament. So the first is the Holy Spirit's role pre-New Covenant. If you grab one of the sheets and you're following along, it was very hard to make up questions this week.

[6:12] Because it wasn't like just linear through a text. It's like, how am I going to do this? But first one is the Holy Spirit's role pre-New Covenant. So the New Covenant was enacted at Jesus' crucifixion and resurrection.

What is his role before that? What's the Holy Spirit's role? And this is where we go back to Genesis. Look at Genesis chapter 1, verse 1. Here we have the Trinity.

In the beginning, God, the Father, created the heaven and the earth. And it was without form and void. And the Spirit of God moved upon the face of the waters. And God said the word, let there be light.

And there was light. Because he is light. So here right at the beginning, we have the Father, Son, and Spirit at work together. Right here in the beginning. The Holy Spirit. Who's the one moving upon the face of the deep?

The Holy Spirit. So when the word says, let there be light. And there was light. Do you think the Holy Spirit was a part of that? I think so. I don't think he was just moving then grooving there.

[7:23] Like, I wonder what's going to happen next. I think it was, they're all working together. He's the enabler. He's all part of this. What are they in harmony together over? They're in harmony together over purpose.

Over creation. Over life. And over order. The Father, the Son, and the Spirit are in harmony together over purpose, creation, life, and order. Right at the very beginning of time.

Of creation. There they are. So the Holy Spirit. He accomplishes the purpose, plan, and promise of God. Doesn't he? But he doesn't just do that on his own.

Obviously he did in the beginning. It was Father, Son, and the Spirit. But today, and throughout the scriptures, we see he does that through the people of God. He uses God's people to accomplish God's purpose, plan, and promise.

The first one we're going to look at is our friend Bezalel. If you want to turn to Exodus 31, or I'll just read it to you. We're just going to look at a couple of characters in the Old Testament to see how the Holy Spirit enabled them at that time.

[8:26] Remember, Moses had received all of the instructions. All of the plans, the design for the tabernacle. He had his engineer's stamp of approval. And he was ready to go.

He just needed someone to build this thing. And you've got to think Moses is sitting there going, Lord, this is wonderful. This is beautiful. But I don't want to be the guy to build it. That would be me. Someone's like, here's all the plans.

God's like, here it is. I'm like, great, God. Bring someone to do it. That's just, it's going to have to be a work of the Spirit. I am not a builder. And the Lord, in chapter 31, verse 1.

And the Lord spake unto Moses, saying, And see, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God and wisdom and understanding and knowledge and in all manner of workmanship to devise cunning works, to work in gold and silver and in brass.

So Bezalel, he is here indwelt, isn't he? He's filled with the Spirit. He's indwelt what? For a purpose. Is he being indwelt for new life?

[9:33] No. But he's being indwelt for a purpose, for enablement. What is that purpose? Well, it says it right here in the Scripture. Wisdom, understanding, knowledge, and skill.

So Holy Spirit is using the people of God to do what? To enable them to participate in the work of God. Participate in the purposes, plans, and promise of God. The next one is in Judges 14.

Look at our friend Samson. Samsy-poo. I wouldn't have said that if we were streaming. That's what Delilah called him. But before he met Delilah, he still had a lot of women troubles.

In Judges 14, it's kind of our first introduction to Samson's character and who he is. In verse 2, it says, he came up and he told his father and his mother and said, I've seen a woman in Timnath of the daughters of the Philistines.

Now, therefore, get her for me to wife. There's a whole lot of parenting fails that have happened up to this point in Samson's life. He goes to mom and dad and says, hey, go get me that pagan woman.

[10:51] This is going to work out. And then his father and mother said unto them, is there never a woman among the daughters of your brethren or among all my people? That you go to take a wife of the uncircumcised Philistines.

Look at the wording there. Is there never a woman among the daughters of your brethren or among all my people? Samson, who are we? Don't you remember who we are? And Samson said unto his father, get her for me, for she pleases me well.

No relationship will survive very long on that. But his father and his mother knew not that it was of the Lord. That he sought, the Lord sought an occasion against the Philistines.

For at that time, the Philistines had dominion over Israel. So we see in Judges here, chapter 14, verse 4 gives us God's plan for Samson. Verse 4 is, the Lord sought an occasion against the Philistines.

For at that time, the Philistines had dominion over Israel. That's God's plan for Samson. Samson, this is your point. This is what I've called you to. Verses 5 and 6.

[11:55] Then went Samson down and his father and his mother to Timnath. And they came to the vineyards of Timnath. And behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him.

And he rent him as he would have rent a kid or a young goat. Samson wasn't ripping kids apart.

And he had nothing in his hand. But he told not his father or his mother what he had done.

He wouldn't tell him. I think it freaked him out. I think he didn't want to tell him. I think he's like, well, that's just, you know, my relationship with God's personal. So we see in verse 4, God's plan for Samson.

And here we see God's purpose for Samson in verse 6 was to do what? Was to battle the enemy. 1 Peter tells us in chapter 5 that we have an enemy. That roams about as a roaring lion, seeking whom he may devour.

And we are to resist him steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. We're all in the same fight. Samson had a plan. God had a plan for him.

[12:55] And he had a purpose for him to battle the enemy. And as Samson was going to bring about God's purpose and plan, as he was heading down to the Philistines, he didn't know. He thought he was just going down to get this girl. And God's like, no, I got another purpose.

What do you mean? He met opposition, right? Man, Satan didn't want Samson going down to the Philistines. He didn't want him getting there. He's not thinking, oh, good, I got him so in the flesh.

No, he knows that God can turn all of these things around.

So Samson meets opposition to God's purpose and plan. And then the Holy Spirit, the Spirit of God, comes mightily upon him. The word mightily in the Hebrew means rush, advance in progress to make prosperous.

So the Spirit of God comes upon him in a rush to advance him in progress, to make him prosperous in his purpose. Came upon Samson for the purpose of removing opposition and allowing God's plan to progress for the sake of God's promise to his people.

God's Spirit came upon Samson for that purpose so that God's plan could progress. And what was his plan? The promise that he gave to his people to deliver them from the Philistines.

[14:04] God's anointing, the anointing of his Spirit that comes on his people, it's enabling, it's always according to his purpose, his plan, and his promise. Always. The Holy Spirit never moves outside of that.

Right back in the beginning in Genesis 1. It wasn't like the father, son, and where's that other guy?

Oh, he's down there hovering over the deep again. No, no, no. It's not that at all. The Holy Spirit always works in conjunction with God's purpose, plan, and promise.

We never need to fear he's going to go outside of that. So we see the Holy Spirit by these very brief examples in the Old Testament. I was going to go to Saul and how he then, you know, rejected the Lord and the Lord removes his Spirit.

But we're just going to look at these two just to see that in the Old Testament, the Holy Spirit is given according to God's purpose, plan, and promise. Right there in the Old Testament. We see that in the New Testament. It's no different.

He's given according to God's purpose, his plan, and his promise. So the enabling of the Holy Spirit pre-New Covenant, though, was what? Temporary.

[15:02] It was always temporary. Samson didn't continue in that. Bezalel didn't continue in that. It was for a purpose, and it was always temporary. That's why the disciples would be so surprised, or it comes as a surprise, when Jesus is saying these things where he says, he will abide with you forever.

Like, whoa, really? He abided with guys in the Old Testament. It was always for just a temporary time. Now, let's look at Jesus. Jesus' life and ministry, most of it, was pre-New Covenant.

Right? Can we all agree on that? It was pre-New Covenant. The Holy Spirit was given to Jesus for what purpose? To fulfill the plans and promises of God. John tells us this.

John the Baptist. In John 1.33, he says, And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom you shall see the Spirit descending and remaining on him.

The same is he which baptizes with the Holy Spirit. The Holy Spirit came upon Jesus and remained upon Jesus for those purposes, plans, and promises of God.

[16:05] There's a couple other scriptures. John 3.34. For he whom God has sent speaks the words of God. God gives not the Spirit by measure unto him.

There's no withholding of the Spirit. There's no, well, it's just for this particular purpose. He gives it not without measure. Luke 4.14, And Jesus returned in the power of the Spirit into Galilee.

This is after his temptation in the wilderness. And they went on a fame of him throughout all the region round about. So we see the Holy Spirit coming upon Jesus and his ministry. God's anointing upon Jesus was for him to accomplish as the anointed one.

His purpose, his plans, and promises. As the Messiah, as the Christ. That's what it means, the anointed one. In Luke chapter 4, Jesus is there in Nazareth, and he's in the synagogue, and he takes the scroll, and he reads, He says what?

Quoting from Isaiah, The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

[17:22] What do we have? We have the Father. We have the Son, the Word. We have the Spirit doing what? We're coming together for creation. For purpose, for life, for light.

Just as it's done in the beginning in Genesis. Jesus will say in John 12, He says, Now is my soul troubled. What shall I say? Father, save me from this hour, but for this cause, I came unto this hour.

So God's anointing upon Jesus was for that cause, for him to be the anointed one, to be the Messiah. So that's a brief glimpse of the Holy Spirit's role, his enabling role, pre-New Covenant, in the Old Testament.

It's temporary. It's for the purposes and plans of God. It's not to give new life, but to enable. So now the Holy Spirit's role, post-New Covenant, but pre-ascension.

Post-New Covenant, which will be after resurrection, but before ascension. So Jesus was anointed for the purpose and plan of what? Of bringing about the promise of the New Covenant.

[18:26] That's the point. Jesus didn't just come to heal, and he didn't just come to cast out demons, and he definitely didn't come just to feed the 5,000. He came for what purpose? To bring about the promise of the New Covenant.

Luke 22, 20. Likewise, also the cup after supper, he took saying, this cup is the New Covenant, the New Testament in my blood, which is shed for you. He's saying, hey, this cup represents, just like out of it our innermost being will flow forth rivers of living water.

Well, that's the key of the Spirit. He who drinks of the cup that I give him will never thirst again.

Those who believe on him. Well, this he's saying, this cup of the New Covenant, this represents the blood that I will shed.

But the New Covenant's not enacted until the covenant is cut, which is at the sacrifice. Now, that New Covenant, it will only be enacted after the sacrifice was made, which is the cross, and after it was accepted.

How do we know the sacrifice was accepted? By God. The resurrection. Death could not hold him.

Now, if Jesus had just died on the cross, and said, there you go, folks, that paid for your sin, but no resurrection, then sin wasn't defeated, because what is linked with sin?

[19:36] The wages of sin is death. Death has to be defeated, for sin to be defeated. What are the terms of the New Covenant? Turn to Ezekiel 36, if you would.

I don't have one text to anchor us, and guys, we're all over the place with this one. Ezekiel 36, we're going to move down about 20-some verses into Ezekiel, where Ezekiel, under the inspiration of the Spirit, as God is prophesying through him, speaks of this New Covenant, in verse 26.

Ezekiel 36, 26, A new heart also will I give you, and a new spirit will I put within you. And I'll take away the stony heart out of your flesh, and I will give you a heart of flesh.

As a kid, I always thought, but I thought we're not supposed to walk in the flesh. This means a living heart. And I'll put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

For people who lived under the law, to hear something like this, that would be amazing. To realize, wait a minute, you're going to do something in me that's going to make me want to, desire to, and have the ability to keep the statutes of God?

[20:54] Yes, please. I'll do it. I'll take it. The New Covenant is more than just spiritual blessing, isn't it? But the New Covenant is only for spiritually blessed people.

The New Covenant is much more than just spiritual blessing. You can go on to read there, and it'll talk about that part of the New Covenant is God will restore Israel to the land. He'll reestablish His kingdom with Israel. But either way, the New Covenant is still only for spiritually blessed people. Because Israel, all of Israel who at that time will be saved, after the rapture, and after the tribulation, and entering into the kingdom, they will be a spiritual people. Now, we as the church, we get to partake of Israel's spiritual blessing.

But we as the church, we do not overtake that blessing. It's still theirs. We partake. That's what Romans talks about when it says, remember when we looked at grafting in, that beautiful picture where the thing grafted in does not become part of the genetics of the tree.

It's still a completely separate tree. But it's doing what? It's receiving life from the roots. That's us.

That's who we are. In John chapter 3, right, Jesus said to Nicodemus, what?

[22:02] Truly, truly, I say unto you, except a man be born again. You must have something birthed in him. What does Ezekiel say here? I'll put within you something new, brand new. He cannot see, he cannot enter into the kingdom of God.

That which is born of flesh is flesh, and that which is born of spirit is spirit. So Jesus is the enactor of the new covenant, right? Jesus enacts it. As he is sacrificed on the cross, he rises again at the resurrection, he enacts the new covenant, but the Holy Spirit is the enabler of the new covenant.

Without the Holy Spirit being birthed in us, there's no way to enable the new covenant. Jesus enacts it, but the Spirit enables it. That brings us back to John 14, full circle from where we've been. In John 14, and you can turn there if you want, we can anchor there for a moment. Verses 16 and 17. As Jesus is describing the Holy Spirit's role for the church, for his disciples.

In John 14, 16, where you remember, he said, I will pray the Father, and he shall give you another comforter. A like, and in like manner to me, he's going to give you this one.

[23 : 12] Even the Spirit of truth whom the world cannot receive. He's identified the person who will fill the role. The Holy Spirit, whom the world cannot receive. Because it seems of not, neither knows him.

But you know him, for he dwells with you currently, and shall be in you. He shall be birthed in you. Jesus is describing the role of the Holy Spirit for new covenant, born again believers in the church age.

You and I, as those who are born again, new covenant believers, we come under this wonderful blessing and promise that is the Holy Spirit, the Spirit of truth, who has birthed within us what Ezekiel talked about, a new heart.

He says, hey, the Father's going to send him to you in another role as well. The new covenant here was enacted and enabled before the church was born, wasn't it?

When was the church birthed? Church isn't birthed until this happens, until the Periclee descent, until the Comforter's sent, in Acts chapter 2. But the new covenant was already enacted after the resurrection, but before the ascension.

[24 : 19] That's in John 20. We read this last time. John 20, verse 20. And when he had said so, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Oh, it's really Jesus. Then said Jesus to them, peace be unto you. As my Father has sent me, even so send I you. And when he had said this, he breathed on them and said unto them, receive you, the Holy Spirit.

Whosoever sins you remit, they are remitted unto them. Whosoever sins you retain, they are retained. Meaning what? You have the same authority now to say to someone, hey, if you believe, you too can have your sins remitted and you will have the Holy Spirit, a new heart birthed within you.

But if you don't, I have the authority to say to you, your sins are retained because you will not believe. Now, the vocabulary here is the exact same vocabulary that is described for us in Genesis chapter 2 when it says, the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul.

This is the same vocabulary Jesus is using when it says he breathed on them and had received the Holy Spirit. Jesus is using the same vocabulary of when God breathed life into Adam and here Jesus, the second Adam, is breathing, recreating life into the children of the first Adam.

[25 : 38] It's the same vocabulary. And we see here Jesus says, peace I give unto you, your sins are remitted and you receive the Holy Spirit in the same vocabulary of how we see in Genesis. So someone who says, well, oh no, it wasn't until Acts that the church received the indwelling of the Spirit.

I'm sorry, I have to say the word of God appears to say differently. The word of God says otherwise that Jesus had breathed on them and they've received the Spirit. They've now been born again as John 3, 3, Jesus described to Nicodemus.

They've entered into the spiritual aspect of the new covenant as we read about in Ezekiel 36. This Holy Spirit who is with them is now in them. They've received the Spirit of truth.

God, that should be enough. Right? I'm good. I'm ready to go. I mean, I would think so. Right? I was three years old when I accepted Christ into my life.

Grew up believing. Grew up in a Christian home. Very thankful for that. So I don't have that moment where I can be like, I was an adult and I didn't believe and all of a sudden I was like, I did and I was born again.

[26 : 43] Wow! You know, I had moments in my life where God took me deeper. I was 17, I was baptized in His Spirit. That was a life-changing moment for sure. But I think in that moment when you're born again, it's like, okay, this is what I've looked for in my whole life.

And it is. Absolutely it is. 100%. But to imagine being born again and there's people out there and never growing, never opening your Bible, never going to a Bible study, never going to church, never

doing anything with it but knowing, hey, the Spirit of God has birthed something in me. I have life. I'm going to go to heaven. But I'm never going to do anything else with it. Okay? What kind of life would that be? I think it'd be a frustrating life. I think it'd be difficult. And I think we can do that when we try to operate in a life that's not being enabled.

Right? We're operating in the life of the Spirit without the enabling of the Spirit as the Scripture describes it. So is the Spirit of Truth at this point in time in the disciples' lives where Jesus says, receive the Holy Spirit and breathes on them.

Is the Spirit of Truth operating currently then in John 20 in the role of the paraclete at that point? No. He's not. Because John 16 tells us that it's expedient for you that I go away for if I go not away the Comforter won't come unto you.

[28:04] But if I depart I'll send him unto you. So here we have two different aspects. Two different enableings of the Holy Spirit post New Covenant. One, enabling us for life.

Two, enabling us to partake in life. Like to actively be living in life. So the Holy Spirit's role then. What is his role post New Covenant and post Ascension?

Where are we? Post Ascension. Right? Post New Covenant post Ascension. It must have been wild to be a disciple. To go from following John the Baptist thinking he's a prophet like the Old Testament prophets.

They're here again. To then you're following Jesus as a bumbling disciple. And then to experience the resurrection. To being born again. And then to experience then there's even more as the Spirit's poured out.

Then you understand in Acts chapter 2 when Peter is just like telling them repent and receive this yourself. You don't understand where we've come from and where we are. Must have been so wild.

[29:08] I think it's pretty wild living today too in the life of the Spirit. I think it's pretty wild experiencing all that God has for us today. What is the purpose then? What purpose then does the Holy Spirit operate in his role as Paraclete post Ascension?

After Jesus went to the Father and he gives the gift of the enabler the Holy Spirit the Paraclete what's his role? Well to do this that to enable. You know? What else is he here for?

Is he here to just wow us? No. Is he recreating new worlds and things? Is he hovering over the deep? Whoa there's something brand new must be the Holy Spirit's at work. No. He's here to enable God's people for the purposes plans and promises of God.

In Luke 24 post Resurrection pre Ascension before Jesus ascended he says to the disciples I send the promise of my Father upon you. But wait here in Jerusalem in the city of Jerusalem until you be endued and endued means to clothe and robe or enwrap.

Such a beautiful picture. Do you want to be clothed with the Holy Spirit? Do you want to be enwrapped with the Holy Spirit? Do you want to be enrobed with the Holy Spirit? Sign me up. I do. Until you be endued with power from on high.

[30:21] Power the word there is dunamis. The ability to perform. In Acts chapter 1 he'll essentially repeat the same thing. When they're assembled together he said wait for the promise of the Father.

For John truly baptized with water but you shall be baptized with the Holy Spirit not many days hence. And you shall receive power. You shall receive ability. You shall be enabled after the Holy Spirit has come upon you.

After you are clothed and robed and enwrapped in him. And then you shall be witnesses unto me. Who will the Holy Spirit be enabling then during this specific season of the Spirit?

When Jesus says to them it's not for you to know the times and seasons that the Father has put into his hand. Remember they say Lord will you now restore the kingdom to Israel? Jesus didn't say what? Nope. Kingdom's done.

Nope. Israel's done. Nope. All the promises belong to the church. He didn't say that. He said that's for the Father to do in his time and his power. Yes. But that's not what I'm here to do.

[31:18] This season is in his hands for the kingdom. The season we are in is what? He says the season of the Spirit. It's like a Christmas song. I'm not going to sing. But it's the season of the Spirit.

That's the season we're in. During this season then the Holy Spirit is in clothing. He's clothing. He's in wrapping. He's in robing. And who is he doing that to? Who is that for that specific season?

It's for the bride. It's for the body. It's for the church. That's who he's enabling. That's who he's in this season of the Spirit. The promise of the Father is for that purpose.

I want to turn to Ephesians 5. We're going to be there for a little bit. So the Holy Spirit has been enabling from the beginning.

Whether it's enabling creation, working with the Father and the Son. Whether it's enabling the Old Testament characters, the saints, to bring about God's purposes, plans, and promises. Whether it's enabling after the resurrection, the new covenant, to allow us to enter into the new covenant.

[32 : 24] Or whether it is enabling for the season of the Spirit, for us to live Spirit-filled lives.

Ephesians 5, verse 25. It says, Husbands, love your wives, even as Christ also loved the church and gave himself for it.

This isn't going to be talk on marriage, but this is where we get such a picture of Jesus' heart for his church. I wouldn't say buried, but coded in this admonition to husbands.

Husbands, love your wives, even as Christ loved the church. So what did Jesus do for the church? He loved it by giving himself for it. Jump down to verse 29. For no man ever yet hated his own flesh, but he nourishes it and cherishes it, even as the Lord the church.

It's one of my most favorite things to do is to nourish and cherish my flesh. I'm hungry. I want to feed myself. For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother and shall be joined unto his wife that they too, the two, shall be one flesh. This is a great mystery, but I speak concerning Christ and the church.

[33 : 39] The church is a mystery that's not in the Old Testament. It was revealed, it's a revelation given to Paul to explain to us, to understand what we've entered into. What is this season?

And so here we see that the church is equated with what? In verse 29 and 30. The body. We are members of his body. The church, which he loved and gave himself for.

The bride of Christ and the body of Christ, they are exclusive terms applied to the church only.

Applied not just to believers, but to those who are recipients of the paraclete, the comforter.

We see here that he is, that he likens the church as the body and the bride. I'm going to look at a few more scriptures in Ephesians.

You don't need to turn there, but Ephesians 1, 13 and 14. It says, in whom also you trusted. After that, you heard the word of truth, the gospel of your salvation.

[34 : 43] In whom also after that, you believe you were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession under the praise of his glory.

I was thinking of layaway. Anybody remember layaway? Right? Not really a thing for, well, anyone younger than me. But my aunt and uncle used to do it all the time. They'd buy it on layaway.

You know, essentially, I guess you'd go to the store, you'd put a little money down, they'd put the thing away for you, you kind of bought it, and you'd pay it off over time, essentially. We used to do it, now we'd just get it and pay it off later with credit cards, is what we do today.

What is layaway? I was thinking of that, that's what it is, the earnest of our inheritance. It's like we get a little bit, and the rest is on layaway until we can go and we can redeem it, the purchase of it.

This Holy Spirit of the promise is the promise to the bride of so much more to come. He's the engagement ring, is what he is. So to the bride, to the body, the Holy Spirit, the one who seals us, the one who gives us that down payment of so much more to come.

[35 : 50] So in the season of the Spirit, this isn't it, guys. There's so much more to come. There's a purchased possession that will be redeemed. Ephesians 4, 7, and 8 says, but to every one of us is given grace according to the measure of the gift of Christ.

This is, we'll get into this much more when we get into Ephesians 4. Paul is talking about here the gift, the gift of the Spirit, the gift of grace being that, hey, there's the individual gift of the Spirit which is then manifested in multiple ways.

But he gives the principle here that he gave in John 16, in Ephesians 4, verse 8. Wherefore, he says, when he ascended up on high, when Jesus did, he led captivity captive, he took captivity captive, overcoming death, and he gave gifts unto men.

He sent forth his Spirit. For what purpose did this gift of the Father come? What was the purpose?

Jesus goes to heaven, he says, here it is, here's the gift. We're like, thank you. What are we supposed to do with it? It's really neat. I mean, like, it makes me feel really good.

[36 : 58] I like it. I like being filled with the Spirit. I like to be overflowing. What am I supposed to do with it? Well, if we continue on in Ephesians 4, in verse 12 and 13, he says, it's for the perfecting of

the saints.

It's for the work of the ministry. It's for the edifying of the body of Christ. And the way you read that is it's a progression. The perfecting of the saints works towards the work of the ministry, which leads into the edifying of the body of Christ.

Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. Under the measure, the stature, the fullness of Christ.

When will you and I be that perfect, complete man? When will we have the measure and stature and fullness of Christ? When we finally get to teach through the whole Bible, right? No. I hope not. Most of us will be in glory already. I don't think I'll make it, guys. When do we get that knowledge of the Son? When do we have that perfect man? When does that happen? Well, that's when I'm baptized in the Holy Spirit.

[37 : 56] Then I'm perfect. I've heard that taught before. Well, being baptized in the Spirit means you'll never sin again. Well, I've experienced the opposite. I still sin. What does it mean?

That perfect man, the measure, the stature, the fullness of Christ, that's when that purchased, that's when your redemption and that purchased possession happens, when we are with Him. So this gift that the Father gives to the body and to the bride is so that we can do the work, the purposes, the plan, the promise of God during this time of the season of the Spirit until, He says, hey, that season's over now.

Being baptized into His body as it tells us in 1 Corinthians 12. Verse 12, For as the body is one and as many members, and all the members of that one body being many are one body, so also is Christ.

We are His body. For by one Spirit are we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free, have been all made to drink into the Spirit.

And this is where you hear people say, well, see, there's one baptism, Holy Spirit, one baptism.

There's no baptism in the Holy Spirit. This is why we need to be very careful with words. We need good hermeneutics.

[39 : 11] We need to be able to see what the Bible says. Jesus says He will baptize with the Holy Spirit. If I baptize you with this water, it means I'm taking this water and doing what with it?

Dumping it on you. Right? If I baptize you by, something's baptized by something. If I say, you'll be baptized by me.

Am I baptizing you with me? No. And so in 1 Corinthians 12, what does it say the Spirit does? For by one Spirit are we all baptized into one body, by the Spirit.

The Spirit of God brings us into the body. He's the one who makes us part of the body of Christ. He baptizes us into the body. And then Jesus pours out that Spirit on the body.

Jesus baptizes us with the Spirit. Romans 12, 4, and 5 says, For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ.

[40 : 12] And every one members one of another. And what did Ephesians tell us? Why did he give the gift? He gave it to the body, for the perfecting of the body. So the Holy Spirit's role is specifically for the body of Christ.

His role, I'm sorry, his role as paraclete, his role as helper, his role as in this post-New Covenant and post-ascension, post-outpouring of the gift, that role is specifically for the body of Christ. Christ. You see, the New Covenant is now enacted for all who will believe from here until Jesus sets up his new heaven and new earth.

So, just as the apostles believed and anyone entered into the New Covenant before the ascension was part of the New Covenant, were born again, so will they be when the church is removed in the rapture, so will they be in the tribulation.

So will they be in the millennium. But what will they not have? They won't have the Holy Spirit in his role that is specifically for the church and the body because the church and the body won't have that role anymore.

[41 : 17] The Holy Spirit's role as this paraclete is specifically for the body of Christ and specifically to do what? To bring us to our day of redemption. Ephesians 4.30 says, Grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption.

It's to enable disciples to not only be alive in Jesus but to walk in him. So the Holy Spirit is to bring us to our day of redemption. The Holy Spirit enables us until then to not only live in Jesus but to walk in Jesus.

Galatians 5.16 This I say then, walk in the Spirit, you shall not fulfill the lust of the flesh. Verse 25 If we live in the Spirit, let us also walk in the Spirit.

The Holy Spirit's role for the body and for the bride specifically to allow the life of Christ to come upon the body of Christ.

Romans 13.14 But put you on the Lord Jesus Christ. Be clothed with Christ. How do you do that? It's got to be by the Spirit. You're not going to get up in the morning and go in your closet and be like, there's that Jesus shirt.

[42 : 25] I got one on tonight. It doesn't work that way. Right? And then I've got some special oil that was blessed by, you know, Reverend so and so from somewhere place.

Like, that's how I put on Christ. You're not going to do it either by being like, I read a lot from my Bible. That's how I put on Christ. We need to be renewed in our minds through the Word. But what did Jesus tell us recently in John?

The words that I speak unto you, they are spirit. They are life. Put you on the Lord Jesus Christ. The Holy Spirit's role in our lives is that the life of Christ may come upon the body of Christ.

And lastly, it's to enable the bride of Christ to be prepared for her groom to appear. How does a bride get ready? Man, she puts off and she puts on.

It's time. It's time. It's time to go down the aisle. It's time the groom is coming. Oh, I better put this off and I better put that on so I can be ready. I'm going to turn to Colossians chapter 3 real quick.

[43 : 25] We're closing out here, guys. Colossians 3.

We're going to totally cherry pick our way through these scriptures. Not taking them out of context, but not reading the filler in between.

We're going to start in verse 4. When Christ, who is our life, shall appear, then shall you also appear with him in glory. Man, we're waiting for that purchase of redemption. The purchase of possession.

The redemption of the purchase of possession. When Christ, who is my life, shall appear. When Jesus appears for me, I'm not staying here, guys. I'm going to appear with him in glory. But what does it say in verse 8?

But now. That is wonderful. I can't wait for it. But now, you also put off all these. Anger, wrath, malice, blasphemy, filthy communication out of your mouth.

[44 : 27] How are you going to do that if you don't put on Christ? How are you going to do that? How are you going to put all that off without the Holy Spirit? Verse 10.

And have put on the new man presently, which is renewed in knowledge after the image of him that created him. We have done that. We have put on the new man when Jesus, the second Adam, breathed on us and said, be recreated.

Receive the Holy Spirit. Verse 12 then says, put on therefore. Therefore, because of this, you've put on the new man. Now, put on therefore as the elect of God.

Holy and beloved. Bowels of mercies. Kindness. Humbleness of mind. Meekness. Long-suffering. So the Holy Spirit is given to the body and the bride to enable us.

To enable us to not only be alive in Jesus, but to walk in him. To allow his life to come upon his body and to enable his bride to be prepared as she puts off and puts on awaiting that purchased possession.

[45 : 35] And he will continue in that role. Until when? When does this role end? When does the season of the Spirit come to an end? Well, Matthew 28, Jesus actually tells us there is an end point.

He says, a little small, and Jesus came and spake unto them saying, all power is given unto me in heaven and in earth. All enabling is given unto me in heaven and in earth. Go you therefore, teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit.

They all work together for the purpose and the plan and the promise of God. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always even unto the end of the age.

The translation may say world, but the context of how it's used in the definition there is age, unto the end of this age. Yes, is Jesus with us to the end of the world? Absolutely. But how is he with us? I am with you always to the end of the age. How is he with me now? Well, we looked at that before, going through John 14, through the presence of his Spirit. When the disciples said, Lord, how will you manifest yourself to us and not to the world?

[46:40] Jesus said, well, here's how. It's through the Spirit and his role as the comforter, the paraclete. You see, at the end of the age of the paraclete, the end of that age, Jesus comes to redeem his purchased possession.

As we read in Ephesians 1, 14, it is the earnest of our inheritance until the redemption of the purchased possession under the praise of his glory. That earnest of our inheritance, the Holy Spirit, is until the redemption of the purchased possession.

At the end of that age of Jesus' role for the Holy Spirit in the life of the body and the bride is the paraclete. Jesus comes at the end of that age to redeem his purchased possession.

First, you know what it is. I just can't say it. Thessalonians. I think if I said Thessalonians, maybe I said one Thessalonians. I'll say it like the British do. One Thessalonians.

Chapter 4, verse 16, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and dead, dead in Christ shall rise first. I totally gotta tell you this recently, just reading.

[47:47] I was reading and I was thinking, what's the trump of God? Because you hear all kinds of different things. Well, it's the last trumpet in the trumpet judgments in Revelation. That doesn't make sense because it's also not the last trumpet used in Revelation. But the trump of God, the wording there for trump is actually used, it's a military term that Romans would use.

They had three trumpets that they would blow when they would break camp. One was, hey, we're breaking camp. Get ready. Two was, line up and march. And the third and last trumpet was, let's go.

It's like, well, that's cool, but can you back that up from anywhere else in the scripture? And we're not gonna go there now. But as you go further up in Ephesians, or 1 Thessalonians 4, Paul will say that we are to order ourselves there.

And the wording is to align ourselves in parade order. He said, we need to be ordered and ready to go. Beautiful, beautiful. When we, the trump of God, a dead in Christ shall rise first.

Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord. And the Holy Spirit, he will enable us in this world as we await our removal from this world.

[48:54] He's the one who enables us. Look what Paul says in 1 Thessalonians 1. He commends them so highly. In verse 5, he says, our gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance.

As you know what manner of men we were among you for your sake. And you became followers of us and of the Lord having received the word in much affliction with joy of the Holy Spirit so that you are examples to all that believe in Macedonia and Achaia.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place. Your faith to God word is spread abroad so that we do not need to speak anything.

For they themselves show us what manner of entering in we had unto you. How you turn to God from idols to serve the living and true God and to wait for his son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

See, the Holy Spirit will enable us to be in this world, to live in this world as we await for removal from this world. But as long as we're in this world, we are in the season of the Spirit. It should last all year.

[50:05] It was the Christmas song says. We are here for his purpose, his plan, and his promise. We are enabled as his bride, his body, and his church to live out those things.

And if in the Old Testament the Spirit would come upon them to do that, what excuse do I have when he says he will abide with you forever? In that role of enabler, in that role of filler, he's going to abide with you forever.

Wow. Okay. And he said, go forth into all the world and preach the gospel and they said, we're ready. And he said, no, you're not. Wait until you be endued with power.

Guys, we don't have to wait. We don't have to wait. He's here. But we do have to walk. Our condition is we have to walk in it. We can't live in it if we're not walking in it. And we're not going to walk in it if we don't believe what it says.

I love how the themes of Scripture run all the way through Scripture, all the way there from beginning to the end. I think God wants us to live enabled lives. I know he wants us to live enabled lives in this season as we await his return for as long as we're here until the redemption of that

purchased possession.