

**BEREAN BAPTIST CHURCH: GOSPEL OF JOHN**  
**BELIEVING JESUS THE CHRIST: 29. THE COMFORTER HAS COME!**  
**MORNING, JULY 11, 2021**

KEY TEXT: JOHN 16:5-16

INTRODUCTION:

-when God said He would have Moses feed the people with meat, Moses saw the p \_\_\_\_\_; God's answer: is the Lord's h \_\_\_\_\_ too short (See Numbers 11:4-23)?

I/ THE PERSON OF THE SPIRIT

1. The Spirit is a Person

-although the Spirit carries out God's p \_\_\_\_\_, exercising God's p \_\_\_\_\_ on earth, and is compared to the w \_\_\_\_\_, He does the things of a "person": d \_\_\_\_\_ with, and t \_\_\_\_\_ us; He g \_\_\_\_\_ as He wills, and can be grieved and l \_\_\_\_\_ to

2. The Spirit is a Person Distinct from the Father and Son – but One With Them

-the Spirit c \_\_\_\_\_ to us distinctly from Jesus (14:15-18); the Son s \_\_\_\_\_ the Spirit (15:26)

3. The Spirit is a Person Whom We Need To Know

-only God can s \_\_\_\_\_ us; He p \_\_\_\_\_ to be with us; He is the Spirit of T \_\_\_\_\_, who makes the things of Christ known: this is His m \_\_\_\_\_ (Compare 1 Corinthians 2; Ephesians 2:18-22)

II/ THE PURPOSE OF THE SPIRIT

1. His Work Supplying Witness: 14:15-17; 14:25-27; 15:26-27

-the Spirit not only bears witness, but also enables that of the d \_\_\_\_\_:

- John 14:15-17: as Jesus "goes away", the Father sends the Spirit: He will be with you f \_\_\_\_\_
- John 14:25-27: the Spirit especially will help them u \_\_\_\_\_
- John 15:26-27: the Spirit as their "advocate" d \_\_\_\_\_ their faith in Christ before a hate-filled world

2. His Work Towards the World: 16:5-11 (compare also 2 Corinthians 3; Galatians 3-5 and others)

-the disciples will grasp what the w \_\_\_\_\_ does not (John 14:17; 1 Corinthians 2:14-16); they did not recognize Jesus (John 1:10), and love d \_\_\_\_\_ (3:19), even hating Jesus (7:7; 15:18): but the Spirit reproves...

- of s \_\_\_\_\_: its essence, now that Jesus has come, is not b \_\_\_\_\_ in Jesus; we are guilty of treason
- of r \_\_\_\_\_: Jesus did this (John 7:1-7); but now it will be the Spirit (see Isaiah 64:6)
- of j \_\_\_\_\_: compare John 8:42-47; 12:31; 2 Corinthians 4:3; Ephesians 2:1-3

3. His Work Regarding the Word: 16:12-15

-Jesus' words have been spoken in person to His disciples He has chosen; how can we be c \_\_\_\_\_ in what they have to say?

-the Spirit brings back to their minds what Jesus t \_\_\_\_\_; and f \_\_\_\_\_ the revelation of what they could not handle from Jesus yet

-the Spirit directs the w \_\_\_\_\_ of the rest of Scripture (2 Peter 1:19-21; Hebrews 2:1-4)

-the Spirit drives this home in the p \_\_\_\_\_ of the Word (1 Thessalonians 2:13; 2 Thes.2:13); and this is why they can be sure their work will bear much f \_\_\_\_\_ to the glory of God: this pleases God, no matter how f \_\_\_\_\_ the world thinks it is

**BEREAN BAPTIST CHURCH**  
**KINGS: “WRITTEN FOR OUR ADMONITION”**  
**I. IN WRATH, MERCY (Habakkuk 3:2)**  
**EVENING, JULY 11, 2021**

KEY TEXTS: 2 KINGS 13:1-15:12

INTRODUCTION:

- God insists that He will be made known in all the world (Hab.2:14, 20); in 3:2 the prophet responds with three requests:
  - “revive thy work”: once again, do awesome deeds in our time
  - “make known”: as promised, make it clear that *God* is at work (as 2:14 had said)
  - “in wrath, remember mercy”: an appeal in effect that this not be the final Day of the Lord, but a turning back
- the end of Jehu’s line according to the promise of 2 Kings 10:30: Jehoahaz (13:1-9); Jehoash (13:10-25; Jeroboam (14:23-29); and Zechariah (15:8-12); note the prophets Hosea, Amos and Jonah are linked to Jeroboam’s reign in Israel
  - in Judah to the south, Amaziah and Azariah reign during this period; Isaiah and Micah come just after this

I/ DELIGHTING IN MERCY

1. Delivering the Oppressed: Jehoahaz (2 Kings 13:1-9)
  - Jehu’s failure to turn completely to the Lord resulted in Syria’s oppression (10:32-33); Jehoahaz cries to the Lord, and although as sinful as Jehu, the Lord does respond with favour
  - part of a pattern: Deuteronomy 26:7-9; compare Judges
2. Defending the Weak: Jehoash (Joash) and Elisha (2 Kings 13:10-25)
  - as Elisha was dying, Jehoash recognized him as the “chariots of Israel” (language Elisha had used about Elijah): by his reign, the armies were decimated; Elisha had anointed Jehu, but now they would be left defenseless
  - in mercy, Elisha gives a promise of defense and strength: God keeps His promise, but the king is half-hearted
3. Dispensing Gifts: Jeroboam (2 Kings 14:23-29)
  - even though Jehoahaz and Jehoash did not follow through from the Lord’s mercies, He continues to delight in it: Jeroboam II has a most prosperous reign following his father’s victories in Judah and Syria
4. Despising Mercy: Zechariah (2 Kings 15:8-12)
  - there are repeated statements and demonstrations of mercy: 13:4-6; 13:22-23; 14:26-27: yet none of the kings turns to the Lord; thus as soon as the promise of four more generations was fulfilled, the line of Jehu is ended

II/ DELIGHTING IN THE LORD

1. Persistent Love of God: compare Hosea
  - in spite of Jehu’s bloodshed (see Hosea 1), the Lord will restore His people as in the Exodus (Hosea 2-3): He is faithful!
  - use of Hosea’s promise in Romans 9-10 and 1 Peter 2: there *is* a New Testament because God is merciful and faithful
2. Perceptive Examination of God: compare Amos
  - the kings were slow to see God’s hand in it; Jeroboam’s time was prosperous, but also unjust; worship without heart: an outward appearance of blessing, but judgment draws near
3. Plea for True Repentance
  - repentance means turning *from sin*, not just some sins or relief from consequences; and it means *turning to God*
  - although mostly about the northern kingdom, it is intended as a warning to Judah (see 2 Kings 17)
  - 2 Corinthians 7 speaks of the godly sorrow that leads to repentance: see things God’s way – looking to be transformed, not merely to escape a current crisis
4. Promised Merciful and Faithful High Priest: compare Hebrews 2:17-18
  - we are to learn that we cannot save ourselves, and that we tend to deceive ourselves about our true state
  - but we also learn to long for Christ, who does save completely: He is the merciful and faithful high priest, the fulfilment of the promises to Abraham: all who call on the name of the Lord will be saved!
  - in short: in wrath, God remembered mercy!