

# ***How To Give Away Your Faith***

***HANDOUT #4***

## *The Key to Effectively Present The Gospel*

### *Introduction*

#### *I. Leading Someone To Christ*

##### **A. We need to be prepared by depending on the Spirit's work of conversion.**

1. Many people today assume they are Christians simply because \_\_\_\_ were raised in a Christian home or attend a church that identifies with Christianity but not by virtue of a second birth (John 3:3).
2. Others, believe they will go to heaven because they think they have never really done anything that \_\_\_\_ such as a murder or robbery.
3. Still others might feel that because they regularly pray and confess their sins, and even read the Bible. that they are \_\_\_\_\_ with God.
4. This is why it is essential that we be filled with the Holy Spirit when we share the gospel, and that we earnestly ask God the Spirit to convict people of their sinful and offensive standing before God who is \_\_\_\_.
5. When the Apostle Paul shares his “**ministry**” with the Church residing in Corinth — he reminds all of us — that to be able to effectively share the gospel we desperately \_\_\_\_\_ the supernatural work of the Spirit.

**1 Therefore, since we have this ministry, as we received mercy, we do not lose heart, 2 but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. 3 And even if our gospel is veiled, it is veiled to those who are perishing, 4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God (2 Corinthians 4:3–4).**

6. In verse 1 he affirms, “**As we have received mercy, we do not lose heart** reminding us that it is solely by God's mercy that we are privileged to share the gospel—and not because of anything we are or have \_\_\_\_\_.

12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus (1 Timothy 1:12-14).

7. Knowing the wonder of the message he proclaimed compelled Paul, and it should compel us to speak boldly, so that we too can say \_\_\_\_ “do not lose heart,” being gripped by the message of forgiveness.

8. The way you view your calling to share the gospel — will largely determine how you fulfill it—because if you see sharing Christ as a burden & not a privilege you will do as \_\_\_\_\_ as possible.

9. Paul now goes on to contrast himself with the deceivers of his \_\_\_\_\_:

2 but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man’s conscience in the sight of God.

10. Paul goes on to tell them that he did \_\_\_\_ need to manipulate or deceive his hearers into responding, as some had accused him of doing, because the Spirit Himself would enlighten them to the truth of what he shared.

“but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man’s conscience in the sight of God.

11. It’s possible to “**prove**” almost anything from the Bible — if one twists the text out of context & ignores the testimony of his \_\_\_\_\_ **conscience**.

12. In the Apostle Paul’s day, as in our day, many false teachers claimed to base their doctrine on the Bible—while handling it in deceptive \_\_\_\_\_.

13. *In the end*, not only is this wrong but it accomplishes absolutely nothing because salvation is a supernatural \_\_\_\_\_ of the Spirit & so he writes:

3 And even if our gospel is veiled, it is veiled to those who are perishing,  
4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

14. If you are familiar with this letter—then you know that as Paul defends his apostleship, he also addresses an important question: if he was such a faithful teacher of Scripture, then why didn’t \_\_\_\_\_ people respond?

15. And his answer is that the mind of the lost sinner has been blinded by Satan, and lost people naturally find it easier to believe the lies that tickle the ears than to embrace the truth that convicts the \_\_\_\_\_.

**3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths (2 Timothy 4:3–4).**

16. Because of the invisible spiritual battle, it is essential that we are filled with the Holy Spirit—and that we are depending on Him—to use \_\_\_\_.

**3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God (1 Corinthians 2:3–5).**

17. Even though this Apostle was a great theologian whom God \_\_\_\_\_ to give us—thirteen of the twenty-seven—New Testament books, he recognized his need to depend totally “**on the power of God.**”

18. He understood that he could do nothing without Christ & that only when he was \_\_\_\_\_ could God make him strong (2 Cor. 10:1–12).

19. He can describe His preaching not as a “**performance**” but as a “**demonstration**” because he knew that it was not his experience or his skill or his ability—but the Holy Spirit’s power \_\_\_\_\_ him.

**5 Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God (2 Corinthians 3:5).**

20. Those want to share their faith must diligently prepare and make full use of every opportunity God has given them—but their confidence must not \_\_\_\_\_ in themselves—but on the Spirit to empower them.

**B. We need to be prepared by meeting the condition for the Spirit’s filling.**

1. There are two primary conditions that we must meet if we are to be spiritually prepared, so that the Spirit who lives in us, can fill \_\_\_\_\_.
2. First, we are commanded in Ephesians 4:30 \_\_\_\_\_ to “**grieve the Spirit.**”

**30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**

3. The word “**grieve**” is a “**love word**” because you can only “**grieve**” someone who loves you—and indeed the Spirit of God loves \_\_\_\_.
  4. While your neighbor’s child’s disobedience might bother you, it is only when your own children do wrong that you truly grieve—for we only grieve deeply when we genuinely \_\_\_\_\_ the one who is doing wrong.
  5. If we can be grieved over those whom we love, all the more is the \_\_\_\_\_ grieved out of His holiness & love for us when we do wrong (Lk 11:13).
  6. Any known sin that is unconfessed & unrepented of, prevents the Spirit from filling us to produce Jesus’ character & His ministry through \_\_\_\_.
  7. The solution to grieving the Spirit of God is to confess any known \_\_\_\_\_.
- 9 “if we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).
8. This verse is not — an invitation to salvation — but an exhortation \_\_\_\_\_ fellowship with God—that we might “**be a vessel for honor, sanctified, useful to the Master, prepared for every good work**” (2 Timothy 2:21).
  9. God wants us to know — *in our **experience*** — what is already true of us **positionally** & unless we are *experiencing God’s forgiveness* then we are not ‘**walking in the light**’ as commanded & we are \_\_\_\_\_ filled (1 Jn. 1:7).
  10. Positionally, every Christian has forgiveness of \_\_\_\_\_ their sins, past, present and future (Colossian 1:13, 14)—but practically not every believer is experiencing that forgiveness (Psalm 32; 1 John 1:9).
  11. So first, there must be a “**sincere desire**” to be “**filled with the Spirit**” (Matthew 5:6) such that \_\_\_\_\_ that is cherished will prevent His filling.
  12. Second, you can know that—you are “**filled with the Spirit**,” if and only if you are not “**quenching**” His filling your \_\_\_\_\_.
  13. For this reason — we are commanded in 1 Thessalonians 5:19, “**Do not quench the Spirit**” — or more literally — this can \_\_\_\_\_ translated, “**Quench not the Spirit**” (ASV, 1901).
  14. We ‘**grieve the Spirit**’ when we do those things—we should not do and we ‘**quench the Spirit**’ when we do not do those things we ought to \_\_\_\_.
  15. When the Apostle Paul writes in 1 Thessalonians 5:19, “**Do not quench the Spirit**” he is dealing in “**the positive aspects**” of the Christian \_\_\_\_\_.

16. The verb for “**quench**” speaks of “**suppressing fire**” which should not surprise us—since the Holy Spirit is likened to a fire dwelling in \_\_\_\_\_ believer and so—the **ISV** reads, “**Do not put out the Spirit’s fire.**”
17. The Holy Spirit desires to express Himself through our actions and our attitudes—and when we refuse to do what He leads us to do, or fail to let Him \_\_\_\_\_ through us as He desires, we “**quench**” Him.
18. The solution to quenching Him is to totally \_\_\_\_\_ to God (Romans 12:1).

**1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.**

19. *You must be willing to **go** anywhere He wants you to go, to **say** whatever He wants you to say—to **give** whatever He wants you to give—and to **do** whatever He \_\_\_\_\_ you to do as “**a living and holy sacrifice.**”*
20. Assuming you are not ‘**grieving**’ or ‘**quenching**’ the Spirit then you can by \_\_\_\_\_ trust Him to fill you according to His **command** (Eph. 5:18) to be filled & His **promise** to answer pleasing praying (1 John 5:14-15).

**14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.**

21. *Knowing that* He will not fill a dirty or unyielded vessel, yet recognizing that it is His \_\_\_\_\_ to fill you, you must—by faith—believe His promise.

#### **C. We need to be prepared to allow the Spirit to keep filling us.**

1. ***Negatively**, we are commanded not to ‘**grieve**’ or to ‘**quench**’ the Spirit, while **positively** we \_\_\_\_\_ commanded to “**walk by the Spirit**” (Gal. 5:16).*

**“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”**

2. The tense of the verb indicates a continuous moment by moment dependence on the Holy Spirit to live His life in & through \_\_\_\_\_.
3. In the physical realm, walking by its very definition is a succession \_\_\_\_\_ *dependent acts* where one foot is on the ground & the other is in the air.
4. When one foot is lifted, it is done so in faith that the foot on the ground is able to support the full weight of your body—with each step trusting that the supporting foot — will allow you — to \_\_\_\_\_ forward.

5. In the same way, spiritually we must not live our Christian lives in \_\_\_\_ strength, but in the Spirit's power who is ready to fill us & to assist us.
6. This attitude of dependence upon Him is seen throughout the Bible in the many various commands that God gives His church to carry \_\_\_\_.
7. For instance, in the realm of sin, God \_\_\_\_\_ us in 1 Corinthians 10:12, **“let him who thinks he stands take heed that he does not fall.”**
8. In addressing the subject of sin & temptation, the Apostle Paul is reminding us that a **‘self-sufficient’** attitude \_\_\_\_\_ stumbling.
9. The Christian who rests in past victories or in current resolve instead of walking in dependence on the Spirit is self-deluded and will \_\_\_\_\_.
10. God reminds us that others have fallen (1 Cor. 10:1–11), and that \_\_\_\_ too can fall if we become confident in our own strength (1 Cor. 10:13).
11. The strongest Christian is one who sees himself as weak and feeble, and he believes that he needs the \_\_\_\_\_ & the strength of the Spirit.
12. Even our ability to speak the gospel clearly and with power, comes only through the help of the Spirit, living His life through \_\_\_\_\_ (1 Cor. 2:4).
13. We started the Christian life by faith & so every day we are to \_\_\_\_\_ by faith just as the Apostle Paul told the Colossian church (Col. 2:6):

**6 Therefore, as you have received Christ Jesus the Lord, so walk in Him,**

14. When you came to Christ for salvation, you came in a bankrupt state, admitting your total inability to save yourself, and by faith you placed your full confidence on what Jesus \_\_\_\_\_ for you (Ephesians 2:8-9).
15. In the same manner, to grow in Christ you admit your total inability to live the Christian life by your own strength, and you choose by faith to **‘walk by the Spirit’** depending on Him as a branch depends on a \_\_\_\_\_.

**5 I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing (John 15:5).**

16. In ourselves, we are powerless, fruitless and as helpless as a branch \_\_\_\_ off from a vine — we are unable to produce any fruit that pleases God.

**22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control (Galatians 5:22–23a) . . .”**

17. *The responsibility* to produce these qualities or even the ‘**fruit**’ of \_\_\_\_\_ others won to Jesus (John 15:16), belongs to the Holy Spirit who works in and through us—as we depend upon Him to help us to live for Jesus.

18. Walking in the Spirit means you are living a life of faith based on the truths that God reveals in His \_\_\_\_\_ (John 15:7):

**7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.**

19. As we walk in the Spirit we live according to God’s word, trusting in the reliability of God Himself — made known through the \_\_\_\_\_.

20. The condition that sustains us to keep being **filled with the Spirit** is first to “**walk by the Spirit**” depending on Him—but second—we are also sustained to “**walk**” by the truths found in God’s infallible \_\_\_\_\_.

21. And so, beyond the command to “**walk by the Spirit**” in Galatians 5:16, you are also \_\_\_\_\_ to be one who “**sows to the Spirit**” in Galatians 6:8.

22. If you are abiding in Christ—then His Word will be abiding in you, because the Holy Spirit does not work in a vacuum, but He always works in — conjunction with the truths — found in the \_\_\_\_\_.

23. Therefore, we are commanded in Galatians 6:8 not to feed or “**sow**” to the “**flesh**” but to feed or “**sow to the Spirit**” as we \_\_\_\_\_ God’s word.

**2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).**

24. Only as your “**mind**” is renewed through the counsel of Scripture \_\_\_\_\_ more & more areas of your life conform to the Spirit’s plans, and you will discover—that He will use you—to share the gospel effectively.

25. You will also find as you are walking by the Spirit & you are sowing to the Spirit—that when you share your faith He will bring to your \_\_\_\_\_ various Bible verses that He will use to bring about the second birth.

26. Certainly, lost people have come to faith through persons whose \_\_\_\_\_ were not Spirit-filled, but a holy believer can be mightily used of God.

27. And so, while the Scripture & the theology behind it is very important for us to know, it is equally important that \_\_\_\_\_ are prepared spiritually.

**D. We need to be expectant to see the Spirit's conviction.**

1. John 16 reminds us that no sinner has ever been convicted of his need to come to Christ, apart from the revealing ministry of the \_\_\_\_\_.

**8 “And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.**

2. John 16:8 teaches that the Spirit was sent to *convict the world*, that is \_\_\_\_\_ bring conviction to each & every one of us before we come to salvation.
3. In light of our previous discussion of those who identify as Calvinists and others — who consider themselves non-Calvinists — John 16:8 has been a subject of \_\_\_\_\_ debate and differing interpretation.
4. This verse stands at the crossroads of how these two groups understand the Holy Spirit's work in bringing “*the world*” of people to \_\_\_\_\_.
5. The Calvinist typically interprets the word “*world*” to refer to all kinds or categories of people—but not every single human being universally.
6. The Calvinistic emphasis on the word “*world*” concerns the \_\_\_\_\_ of the gospel, but not a reference to every single person without exception.
7. John Calvin taught that “*the world*” referred to Jews & Gentiles alike, but that it did \_\_\_\_\_ refer to every human being without exception (see Calvin's Commentaries, *Gospel According to John*, Vol. 2).
8. In other words—Calvin and those who ascribe to his teaching see the “*world*” here as referring to “*the elect*” within “*the world*” who are brought to repentance and faith by the Spirit's convicting \_\_\_\_\_.
9. Most Calvinists distinguish general conviction as a universal awareness of guilt and sin, which arises through conscience, creation, and a \_\_\_\_\_ understanding that sin warrants judgment (Rom. 1:18-20; 2:14-15).
10. They maintain that, although this conviction may stir feelings of \_\_\_\_\_ or fear, it is not sufficient in itself to lead to salvation in the non-elect.
11. Still other Calvinists broaden this conviction to include the Holy Spirit, literally convicting every individual in “*the world*” — yet to no effect, unless that person—has first been chosen—and elected by \_\_\_\_\_.

12. By contrast, the non-Calvinist understands the word “**world**” to mean that every person—without exception—can experience the convicting ministry of the Holy Spirit and not to different \_\_\_\_\_ of individuals.
13. This definition of the word “**world**” fits the plain and simple reading of Scripture—as found such verses like John 3:16 \_\_\_\_\_ John 12:32.
14. In the realm of theology, the Spirit’s universal work of convicting all people—where He awakens a sense of guilt and the recognition of the \_\_\_\_\_ for grace—is commonly referred to as “**prevenient grace**.”
15. This term is used to describe how God initiates salvation by enabling sinners—who are spiritually dead—to respond freely to His \_\_\_\_\_.
16. In simple speech, **prevenient grace** is God’s first move toward a sinner, as God awakens or **draws** a person, softening his hard heart, so as to \_\_\_\_\_ the person enough moral capability to respond to the gospel.
17. Of course—while He convicts the entire “**world**” — His conviction does not guarantee that any given individual will be saved, since each \_\_\_\_\_ freely choose—to accept or to reject—the grace of Christ in salvation.
18. Yet, the Holy Spirit gives people enough light to respond to the gospel, without squishing their \_\_\_\_\_ to receive or to reject Jesus (Acts 7:51).
19. On the one hand, understanding this, we go in dependence on the Spirit to work through us—with a sense of expectation— toward those with whom we share, knowing that they can potentially believe be \_\_\_\_\_.
20. In addition, when we understand this, our passion increases because we realize the gospel call is sincere and universal and is available to \_\_\_\_\_ who responds in faith (John 3:16; 1 Tim. 2:4; 2 Pet. 3:9).
21. On the other hand—those who reject this universal conviction believe that the opportunity is not equal but is only granted to the elect \_\_\_\_\_ they say the Father uniquely “**draws**” to Himself (John 6:44 cf. 12:32).
- 44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day (John 6:44).

32 “And I, if I am lifted up from the earth,  
will draw all men to Myself” (John 12:32).

22. Calvinists see both these passages—as describing God’s sovereign act of regeneration that brings only those who are elected to \_\_\_\_\_.