

How To Give Away Your Faith

HANDOUT #4

54. The word “**convict**” or in some translations “**convince**” or “**reprove**,” is a Greek verb that means, “**to bring a guilty verdict**” occurring some 18 times in the New Testament with a view to bring about repentance.
55. The trembling and urgent plea of the Philippian jailor for salvation, show conviction of his sin & need for Jesus, brought by the Spirit’s conviction, through Paul’s testimony & the earthquake (Acts 16:29).

29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, 30 and after he brought them out, he said, “Sirs, what must I do to be saved?”

56. Jude uses this word “**convict**” for when Jesus returns bringing the same kind of sentence about sin, but at that time it will be too late.

14 It was also about these people that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord has come with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him” (Jude 14–15).

57. When Jude writes, “**the Lord has come**” he uses a prophetic past tense describing a future event to emphasize the certainty of it happening.
58. “**Many thousands of His holy ones**” refers not simply to his angels, but redeemed believers who will accompany Christ at His return (cf. Revelation 19:14, Matthew 25:31, 2 Thessalonians 1:7–10).
59. What I do not want us to miss is that when Jude says the Lord will “**convict all the ungodly of all their ungodly deeds**” he is referring to the just and final judgment of unbelievers at His coming.
60. The lost will be removed at Christ’s Second Coming when He judges the living nations on earth (Matt. 24:38-41; Matt. 25:31-46) & finally after the Millennium at the Great White Throne (Rev. 20:11–15).
61. My point is that when the Spirit brings conviction today, He produces a deep sense of guilt and urgency—an essential prerequisite for salvation.
62. There can be no conversion without conviction and there can be no conviction—apart from the **Spirit of God**—which is why Jesus just previously said, “**if I go, I will send Him to you**” (John 16:7).
63. The **Holy Spirit** comes to indwell the **Church** and not to the world, and that is important to understand because He does not minister in a vacuum but He ministers in and through the Body of Christ.

64. Just as the Son of God needed a body to do His work when He was here on the earth—even so the Spirit of God now works through the Body of Christ—that is believers who are indwelt by ____.
65. The phrase “**Body of Christ**” is a metaphor describing the _____ (Ephesians 1:22–23; Colossians 1:18), showing the spiritual unity of believers under Christ’s headship and the Spirit’s indwelling work.
66. The saved who “**are the body of Christ, and individually members of it**” (1 Cor. 12:27) comprise the Holy Spirit’s _____ (1 Cor. 6:19).
67. Peter said in Acts 5:32—“**And we are witnesses of these things; and so is the Holy Spirit whom God has given to those who obey Him**” reminding us that He _____ through all obedient believers as a co-witness.
68. John 15:26–27 promises that the Holy Spirit testifies about Christ, and when we are obedient to share the gospel, then God the Spirit gets behind us and works through us to _____ in that testimony.

26 “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, 27 and you will testify also, because you have been with Me from the beginning.

69. Jesus is promising that when we share the gospel, the Holy Spirit uses our words as His instrument to convict the hearers & to reveal ____.
70. There are exceptional cases where the Spirit acts independently of ____ people like in creation (Gen 1:2), or in direct revelation (Nu. 11:25-26), or in direct testimony to us (Rom. 8:16) or to others (Acts 13:2; 16:6-7).
71. Certainly, the Holy Spirit’s sovereignty allows for His direct testimony whenever it serves the purposes of the God-head, however, His _____ pattern, especially after Pentecost, is to bear witness through believers.
72. The Spirit’s coming at Pentecost as taught by Jesus in Acts 1:8 was primarily to empower believers — not simply for personal blessing, but to empower us to bear witness of Christ throughout the _____.

6 So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” 7 He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:5-8).

73. This should encourage us as we share Christ—because Jesus is teaching us that our proclamation is not merely a human effort—but rather it ____ a Spirit-energized testimony that carries His power to persuade & save.
74. The Bible repeatedly shows that the Holy Spirit does not witness apart from people, but works through Spirit-filled believers sharing ____.
75. The recurring theme and record in the New Testament is that the Spirit does not bear witness apart from human agency, but through those who are indwelt ____ empowered by Him to declare the message of salvation.
76. When the **Holy Spirit** came at **Pentecost** as recorded in Acts 2, He empowered the **Apostle Peter** to preach the Word of God, which in turn brought deep conviction to those who _____.

37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brothers, what are we to do?” (Acts 2:37)

77. We have emphasized in this lesson our need to be filled with the _____ when we evangelize because there is no conversion without conviction.
78. And there can be no conviction apart from the Spirit of God (Jn. 16:8), using the Word of God (1 Pet. 1:23) & the witness of the child of _____.
79. Witnessing is a great privilege — but it is _____ a serious responsibility.
80. We must be filled with the Holy Spirit, depending on Him to lead us to the right people—and to give us—the right _____, just as the Apostle Paul testifies to the church living in Corinth.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words (1 Corinthians 2:12–13).

81. This phrase — “**combining spiritual thoughts with spiritual words**,” reminds us that the Holy Spirit not only gives the truths themselves, but He also _____ our words used to express His thoughts.
82. Understand, that the Apostle Paul *was not simply speaking* from his own human intellect—but that He was also depending—on the Holy Spirit to use Spirit-guided language in order to communicate Spirit-given _____.

83. So when we share Christ we are not simply to speak from human intellect, we are to be _____ with the Spirit, depending on Him.
84. What we find in Paul's testimony is a reference to the Spirit's dual role, in both inspiring truth and illuminating the words we _____ to share it.
85. This applies not simply to the verbal inspiration of Scripture, where the very words of the Bible are Spirit-directed and not merely the ideas, but also His ongoing role in making those words speak to those who _____.
86. In addition, the same Spirit continues to apply and empower that Word through believers, as He enables us to proclaim the Bible with clarity, conviction, and the transforming power to bring a new _____.
87. Dr. John Walvoord in his book The Holy Spirit comments on this verse:

"The Holy Spirit who once taught spiritual truths with spiritual words in the giving of the Scriptures now illuminates the minds of believers to understand and communicate that same truth (The Holy Spirit, Zondervan, 1973)."

88. For this reason the Apostle Paul could _____ in this immediate context:

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 2:4-5).

89. But in addition to His work by inspiring the biblical writers, the same Spirit continues to apply & empower that _____ through believers.
90. Too many Christians today think that — effectively sharing the gospel depends more on rhetorical skill & a knowledge of apologetics rather than on the Spirit's power working in _____ and in the hearer.
91. We must never forget that the Spirit brings God's truth, already written in Scripture, to life in the _____ of those who hear it.
92. When we share the plan of salvation keep in mind that the Spirit is the One who "**combines spiritual thoughts with spiritual words**" enabling us to rightly express it while opening the heart of the _____ to grasp it.
93. For this reason, the Apostle Paul asked the Colossians to _____ that "**God will open up for us a door for the word**" and then when that door is opened that he "**may make it clear**" (Colossians 4:3-4).

2 Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; 3 praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; 4 that I may make it clear in the way I ought to speak.

94. The Spirit works through us, bringing conviction to the lost as we faithfully share & so like Paul we must faithfully pray for _____.

95. We should note that Jesus says “**sin**,” not “**sins**,” because unbelief is the _____ of all sin — and is the basis — of our condemnation.

96. People are not sent to hell for being immoral, drunkards, murderers or adulterers, but because they persisted in unbelief that drove such _____.

97. Only the Spirit can teach that the greatest and most damning sin in this world is not believing in Jesus, God’s Son, who testifies to us that He is God’s only provision for sin—He is our _____ way of escape.

10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

98. The person choosing not to believe is like a man who has a deadly but curable disease — he refuses to take his medicine, and so he dies, not just because of the disease — but because he rejected the _____.

99. All those who go to an eternity in Hell—will do so not simply because they are sinners—but because they have refused God’s remedy which is why the Holy Spirit comes to _____ the world of our unbelief.

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;

100. As noted earlier, when Jesus speaks of “**the world**” — He means every person, for God made provision through Christ’s death for everyone, since _____ of us is guilty of the sin of unbelief (Rom. 3:9-23; 5:12).

101. Jesus’ _____ in John 16:8 stand in direct contrast to modern-day Reformed theology, that traces its teachings back to John Calvin.

102. Calvin's *doctrine of election* asserts that from the moment of conception, some individuals are elected for salvation while others are preordained to eternal condemnation without _____ possibility for salvation.

"Now, since the arrangement of all things is in the hand of God, since to him belongs the disposal of life and death, he arranges all things by his sovereign counsel, in such a way that individuals are born, who are doomed from the womb to certain death, and are to glorify him by their destruction" (John Calvin, Institutes, 3.23.6).

103. The above quotation is given right before Calvin _____ Proverbs 16:4:

**4 The LORD has made everything for its own purpose,
Even the wicked for the day of evil.**

104. Proverbs 16:4 does not mean that God created people to be wicked _____ rather that—He permits human sin & He uses it to fulfill His purposes.
105. Simply put, God without being the author of man's evil can bring _____ even out of human evil by revealing His justice in the day of judgment.
106. God uses even the wicked for His purposes—but He does not create anyone solely to be damned—the choice of unbelief is their _____.

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;

107. In sharp contrast — Jesus speaks of the Spirit — convicting "**the world concerning sin, righteousness, and judgment**" indicating that the offer and the possibility of salvation — is made available — to _____ people.
108. God's provision in Christ extends universally, giving every individual the opportunity to renounce their unbelief and to respond in _____.
109. The first step on the road to salvation is to understand that the greatest sin is to neglect or reject Jesus—and this a sin God cannot forgive, which is _____ Jesus singularly defines "**sin**" as "**not**" believing.
110. A courtroom may convict me of crimes, and my conscience may convict me of my wrongdoing, but only the Spirit can convict me of _____.
111. Only He can show me that I cannot save myself & that I need not to believe in myself, but in the One who died & gave Himself for _____.

112. Speaking of unbelief Jesus said, “**He who believes in Him is not judged; he who does not believe has been judged already, because he has _____ believed in the name of the only begotten Son of God (John 3:18).**”
113. In the same chapter the Apostle John concluded this great discourse on salvation — and the necessity of — the second _____ by writing:
“The one who believes in the Son has eternal life; but the one who does not obey the Son will not see life, but the wrath of God remains on him” (John 3:36).
114. The words “**the one who does not obey the Son**” are equally translated as noted in the margin in some Bibles as “**the one who does not believe**” equating “**the one who disbelieves**” _____ “**the one who does not obey.**”
115. Interestingly, the second half does not use **apisteō** (“**to not believe**”) _____ **apeitheō**, which literally means “**to be disobedient**” or “**not to comply.**”
116. John intentionally uses the verb “**apeithō**” to emphasize that unbelief is not just intellectual doubt but that it is _____ rebellion (Rom. 10:16).
117. In other words, rejecting Jesus is to disobey God’s revealed command to believe as John says in his _____ letter: “**This is His commandment, that we believe in the name of His Son Jesus Christ**” (1 John 3:23).
118. So, the word “**obey**” in John 3:36 is not a mistranslation—but it is actually a fuller—more forceful description of what it means _____ to believe because unbelief—is disobedience to the gospel itself.
119. The Spirit convicts people of the fact that “**they do not believe**” in Jesus as their Savior and when they habitually say “**no, no, no**” there comes a time when they will die in unbelief & that is what sends them to _____.
120. The individual acts of personal sin determine the degree of torment in hell (Matt. 11:20–24; Mark 12:38–40; Luke 12:47–48; Rev. 20:12–13), but it is the sin of unbelief that results in a person’s _____ there.
121. The key point we must not miss — regarding the conviction of unbelief, is that God’s judgment ultimately depends on what a person does with Jesus—the final issue is not the sin question—but the _____ question.
122. This is important to remember as we share the gospel, because while _____ may recognize *specific issues in a person’s life* that need to be addressed, our focus should be less acts of sin & more on the root cause—unbelief.