

How To Give Away Your Faith

HANDOUT #4

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;

168. ____ declared that the coming of the Spirit would intensify the world’s conviction regarding — “sin and righteousness and judgment.”
169. Apart from general revelation (Ps. 19:1-4; Acts 14:17; Rom. 1:18-20; 2:14-15) ____ specific revelation (Ps. 19:7-11; 119:105; 2 Peter 1:19), when Jesus was here, prior to Pentecost, conviction came differently.
170. God principally brought conviction through John the Baptist, through the Lord Jesus’ life, and by the _____ and witness of the disciples.
171. We have seen all have general revelation (Ps. 19:1-4; Acts 14:17; Rom. 1:18-20; 2:14-15) & some have specific revelation, but all have enough revelation from God to hold each & everyone _____ & accountable.
172. While all people have _____ knowledge of God through creation and conscience, many still will not respond to that “**light**” and so God may at times chose to withhold — the specific revelation — of the gospel.
173. Some people never _____ about Jesus Christ—for the simple reason they have not responded — to the light that God — has given them.
174. Christ tells us in Matthew 7:6 that there is a time when we as disciples are commanded to withhold “**the gospel pearl**” because of a disdain that some people have — for the _____ about Jesus Christ.
175. If God calls us to respond to others in this way, we can be sure that ____ will practice what He commands.
176. For this reason — the Bible teaches that people are condemned ____ simply for never having heard of a Savior — but for their unbelief, which springs from their suppression of God’s revelation (Ro. 1:18).
177. However, in this age there is an added dimension of accountability ____ now comes through the Spirit’s convicting ministry to the entire world.
178. The word “convict” or in some translations “convince” or “reprove,” is a Greek verb that means, “**to bring a guilty verdict**” occurring some ____ times in the New Testament with a view to bring about repentance.

179. In the Old Testament—the Spirit of God also acted—but His work was more selective and often external by empowering prophets, judges and kings for _____ (e.g., Judges 14:6; 1 Samuel 10:6; 2 Samuel 23:2).
180. Before Pentecost, the Spirit did not work as universally or as personally to convict hearts of sin—His work was more selective, often _____ through the law, God’s preachers the prophets or other external ways.
181. It is helpful to _____ the connection between John 16:7 & John 16:8:
- 7 “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8 “And He, when He comes, will convict the world concerning sin and righteousness and judgment;
182. The Holy Spirit’s convicting work is new in scope & function and _____ work is directly tied—to Christ’s work of salvation—in the believer.
183. 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 _____ through the Body of Christ.
184. 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 _____.
185. As we share the plan of salvation the Holy Spirit uses His word _____ through obedient believers to convict the lost because of their unbelief.
186. The Spirit convicts the lost about “**sin, because they do not believe,**” but He _____ convicts the lost “**concerning righteousness**” (16:10).
- 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;
187. Jesus tells us that the Holy Spirit convicts sinners not just of unrighteousness, but also of “**righteousness**”—the perfect “**righteousness**” of Jesus Christ, the _____ of God.
188. When He convicts us by revealing Jesus’ **righteousness**, He is exposing our own **unrighteousness**, for only He can make us see that, no matter how well we’ve lived, we all fall _____ when measured against Jesus.

22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; “for all have sinned and fall short of the glory of God” (Romans 3:22-23).

189. Many hold the mistaken belief—that they can make themselves good enough or clean enough before God through their ____ efforts which shows they do ‘not believe’ in Jesus, just like the Jews in Romans 10:

3 For **not knowing about God’s righteousness**, and seeking to establish their own, they did not subject themselves to the righteousness of God.

190. As we share Jesus—we are dependent on God to reveal that a person’s “**righteousness**” or moral goodness compared to Jesus’ holiness is ____ “**filthy rags**” such that one must be gifted “**the righteousness of God.**”

6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment (Isaiah 64:6a).

191. The term “**filthy garment**” or “**polluted garment**” or “**filthy rags**” is the Hebrew phrase (kebeged ‘iddîm) — that is used to refer to a ____ stained by menstrual blood (Leviticus 15:19-24).
192. If you know Isaiah 64, the Prophet Isaiah wants to cut down human pride and expose the futility of a works-righteousness before ____.
193. Isaiah is illustrating human unrighteousness, with the most common discharge of human blood — not to say that a woman was sinning by having her menstrual cycle for this was part of God’s created ____.
194. Leviticus 15:19–24 made it unmistakably clear that a woman’s menstrual flow rendered her ceremonially unclean for ____ days such that—anything she touched—became unclean.
195. This was not about moral guilt, but ritual impurity, showing our mortality, and the way sin affects even the very ____ in our veins.

“**When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening**” (Leviticus 15:19).

196. When the Prophet Isaiah says our “**righteousness**” is like “**filthy rags,**” he is reminding all of us—through a woman’s monthly cycle ____ our blood is sinful making us all unfit to stand in God’s presence.

197. In other words, the best of our works is still contaminated by sin—and they can never meet God’s _____ standard.
198. This is why salvation can never come from human righteousness for our very blood—makes us unclean—but Christ’s blood can make us _____.
199. The contrast is deliberate: God teaches that “**the life is in the blood**” (Leviticus 17:11), and since our blood reflects our fallen nature, the very life in our body is tainted by _____ unlike Christ’s holy blood.

18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ (1 Peter 1:18–19).

200. Leviticus 17:11 reminds us that blood is _____ magical, but that blood represents life itself—the very life God is the author of.
201. So, because life belongs to God, blood is sacred such that in the Old Covenant you could not _____ blood (Genesis 9:2-4) and this prohibition was repeated at the Jerusalem Council (Acts 15:29).
202. *Again before* the giving of the Mosaic Law, you could not eat blood, you could not treat it casually & you could not shed it without consequences (Genesis 9:6) — because blood stood for life — entrusted _____ God.
203. Month after month, throughout Israel, a menstrual _____ served as the clearest and — most consistent picture — of our fallen sinful condition, showing that all of us, by nature, are disqualified from God’s presence.
204. A woman’s cycle vividly symbolized human mortality and the effects of the Fall, again reminding us that “**the life is in the blood**” and in this example—that life was being lost & that life was passing _____.
205. Isaiah chose this imagery in Isaiah 64:6 because it was the strongest possible picture of our “**righteousness**” apart from God — stained, unpresentable — and unable to enter the presence of a _____ God.
206. In contrast—Scripture teaches that it is only the precious, untainted, life-giving blood of Christ — offered in perfect obedience — that can bring sinners into God’s presence and make them clean for all _____.

12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, 13 waiting from that time onward UNTIL HIS ENEMIES ARE MADE A FOOTSTOOL FOR HIS FEET. 14 For by one offering He has perfected for all time those who are sanctified (Hebrews 10:12–14).

207. Isaiah's purpose is not to shock us—but to humble us—reminding us through a common bleeding process that human blood, when seen and and present in a woman's cycle testifies to our sinful & fallen ____.
208. The point that God the Spirit is making through Isaiah is not crudeness, but rather He is portraying—the full reality of sin's pollution—and the utter inadequacy of human 'righteousness' & so our need for ____.
209. As we share the gospel, our first goal is for the Holy Spirit to highlight both the "sin" of unbelief and the "righteousness" that we ____.
210. We've seen it is important that we place our emphasis on the ____ of unbelief, because that is where the Spirit places His emphasis.
211. The Holy Spirit convicts the world of ____ foundational "sin" and it is the sin of unbelief because it is unbelief that shuts the door to grace.
212. We have seen that unbelief is not an innocent hesitation, but a moral rebellion against God's Son—therefore—if someone dies in their unbelief, they have rejected the only remedy for their ____.
213. Salvation hinges on faith in Jesus because the sin of unbelief leaves a person without cleansing, without righteousness and without ____.
214. The New Testament consistently frames eternal judgment as contingent upon one's acceptance ____ rejection of the gospel (e.g., John 3:18, 3:36).

18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

36 "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him" (John 3:18; John 3:36).

215. In sharing Christ, keep in mind that unbelief is not a merely intellectual deficiency but a volitional and _____ resistance to God's initiative.
216. 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 on acts of sin & more on *the root cause* unbelief.
217. 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.

218. 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 ____.
219. This is why — as we share the gospel — we are also portraying Christ’s “**righteousness**” to help people to see that they need a “**righteousness**” that they cannot achieve but a righteousness that must be ____.
220. In John 16:10—Jesus is giving us the reason—the Holy Spirit convicts the world of “**righteousness**”—“**because**” He is going “**to the Father.**”

10 and concerning righteousness, because I go to the Father and you no longer see Me;

221. Jesus was apprising them of a future time when He was going ____ “**to the Father**” which He did through His death, resurrection and ascension—such that His disciples would “**see**” Him “**no longer.**”
222. Both His resurrection and His ascension into heaven, publicly vindicated His perfect “**righteousness**” before the ____.
223. A short time after Pentecost Peter told the people in Jerusalem:
- 14 “But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, 15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses (Acts 3:14–15).**
224. Several passages—explicitly or implicitly teach—that both Jesus’ resurrection & His ascension vindicated His “**righteousness**” and established Him as accepted by the Father as God the ____.
225. In raising and exalting Him, God overturned the world’s verdict and declared that Jesus is righteous & His accusers accusations were ____.
226. Peter tied Jesus’ being “**exalted at the right hand of God**” to underscore Jesus’ perfect “**righteousness**” ____ divine acceptance (Acts 2:32–33).
227. The ascension completed the vindication that began at the resurrection, for it was as ____ the Father was saying, “**Jesus is the standard I accept.**”
228. Christ’s entrance into the Father’s presence was proof that His life met every divine requirement & that He would indeed ____ send the Spirit.

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;

229. So, when Jesus Christ walked the earth, His very presence exposed sin, and His integrity exposed hypocrisy so that while He was here, anyone who wanted to see what true ‘**righteousness**’ could simply look at ____.
230. Jesus, during His earthly ministry, had convicted those whom He ____ in contact with of their deficient “**righteousness**” — and yet that source of conviction was about to depart in His going “**to the Father**” (16:10).
231. People would no longer be able—to go to Israel to meet God the Son, however with His departure, the convicting work of the Spirit would continue ____ ministry worldwide (John 16:7 cf. John 16:8).

7 “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you (16:7).

232. Because His ascension to the Father made possible the sending of the promised Holy Spirit — who convicts people directly — and through the witness of Spirit-filled believers living Christ-like ____.
233. Jesus’ reference to the disciples’ future inability to see Him implies the need for them — to become the instruments — through whom the Holy Spirit _____ exercise this ministry of conviction.
234. While the Spirit may bring His conviction independently of His servants, what we witness in Scripture is that He most _____ brings that conviction through His servants (Acts 2:37; 24:25).
235. Jesus wants us to understand that the Spirit “**will convict the world**” of the emptiness of its false “**righteousness**”—drawing the unsaved to pursue the true gifted “**righteousness**” found only in ____.

24 being justified as a gift by His grace through the redemption which is in Christ Jesus (Romans 3:24 cf. Romans 5:17);

236. Across America today, there are churches that have set aside God’s grace, telling people they can earn the “**righteousness**” needed for salvation by what they do—instead of fleeing to Jesus for ____.
237. *They deny the truth* revealed in Jesus & in all of Scripture, that salvation cannot be merited, but comes only through the work of the ____.
238. Our charge is to let the Holy Spirit preach this through us to the ____.

21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”