

How To Give Away Your Faith

HANDOUT #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 help.

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;

95. We should note that Jesus says “sin,” not “sins,” because unbelief
is the root 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 sins.

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 only 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 (1 John 5:10-13).

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 cure.

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 convict 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 each of us is guilty of the sin of unbelief (Rom. 3:9-23; 5:12).

101. Jesus’ words 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 any 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 quotes 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 but 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 good 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 own.

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 all people.
108. God's provision in Christ extends universally, giving every individual the opportunity to renounce their unbelief and to respond in faith.
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 why 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 unbelief.
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 me.

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 phrase “the one who does not obey the Son” can also be translated, as some marginal notes indicate — “the one who does not believe,” thereby equating—a refusal to believe—with a refusal to _____.
115. Interestingly, when John writes “the one who does not obey” he does not use the verb “apisteō” (“to not believe”) as you might expect _____ apeitheō, which literally means “to be disobedient” or “not to comply.”
116. Though unbelief is implied and so marginally written, the Apostle John intentionally uses the verb “apeithō” to emphasize that unbelief is not just intellectual doubt but that it is _____ rebellion as in Romans 16:
- 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!”
 16 However, they did not all heed the good news; for Isaiah says,
 “LORD, WHO HAS BELIEVED OUR REPORT?”
117. To “heed the good news” is to believe God’s “good news” of _____.
118. 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).
119. Recognize that the translation obey in John 3:36 is _____ a *mistranslation*.
120. The Greek verb translated “does not obey” (apeithō) literally means to, “disbelieve or to refuse to be persuaded” & so to refuse to respond to a message & so to “not obey the Son” means refusing to believe _____.
121. The verb here (apeitheō) denotes a refusal to be persuaded, which is a decisive _____ of disobedience & so unbelief—is inherent rebellion.

122. He is not speaking about salvation by some kind of a “**work**” but he is speaking about a decision of the _____ that involves rejecting Christ.
123. Unbelief is viewed as disobedience or moral rebellion because _____ throughout the New Testament commands all people to believe as He “**commands all people everywhere to repent**” (Acts 17:30).
124. Rejecting the gospel is an act of disobedience—not because faith is a work, but because unbelief refuses God’s command to trust His _____.
125. This sin of unbelief, that is seen as moral rebellion, is also brought out by Paul in 2 Thessalonians 1 when he tells the church there that God has not forgotten the abuse & persecution done to them by the _____.

6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

126. The Apostle Paul—is inspired to use a “**different word picture**” here to describe the sin of “**unbelief**” because the words “**not obey**” is the Greek _____ that literally means “**to listen under**” or “**to heed**.”
127. This word “**hypakouō**” comes from the preposition (ὑπό) meaning “**under**” & a verb (ἀκούω) meaning “**to hear**” & so it is describing someone who _____ a message and responds appropriately.
128. In this gospel context this word does *not* refer to performing works or keeping _____ but to respond in faith to God’s message.
129. For this reason _____ can speak elsewhere of “**the obedience of faith**” (Romans 1:5; 16:26) — as we just read — in Romans 10:16.
130. And so, when Paul wrote, “**they did not all heed the good news**” or as rendered in King James, “**they have not all obeyed the gospel**” he is emphasizing _____ truths that we might summarize in two equations:

To obey the gospel = to believe the gospel.
To disobey the gospel = to reject the gospel.

131. So when Paul writes in 2 Thessalonians 1:8 of “**those who do not know God and those who do not obey the gospel**” he is giving two descriptions of the _____ group.

132. On the one hand — they “**do not know God**” in that they have no saving relationship with Him (John 17:3), and on the other hand, they “**do not obey the gospel**” in that they refuse God’s _____ to believe the gospel.
133. Paul is contrasting — believers who obey the gospel — with unbelievers who refuse it—such that God’s judgment comes upon those who _____ God’s provision in “**the gospel**” & not those who fail to perform works.
134. This is not a form of works-based obedience but a deliberate, willful refusal to believe the message God commands ____ people to receive.
135. In the Greek New Testament—the idea is they _____ the gospel, they refuse the gospel, and their refusal is called disobedience.

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;**

136. When the Spirit convicts the world of ‘**sin**,’ Jesus explains that He does so “because they do not believe in Me” & so unbelief, is the root sin, the foundational rebellion from which all other sins _____.
137. The New Testament teaches that when God issues the command to believe, rejecting that command constitutes moral rebellion, and not merely an intellectual disagreement of some _____.
138. God is clear that unbelief is a _____ rejection of God’s revelation.
139. The Spirit convicts people of the reality that they do not believe in Jesus as their Savior—such that when a person—persistently refuses saying, “**no, no, no**” there eventually comes a _____ when they die in unbelief.
140. It is the sin of unbelief that, in the end, consigns them to Hell, because unbelief is the decisive refusal to receive God’s provision in Christ and it is the root rebellion—that leaves all other _____ unforgiven.
141. 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.
142. Acts of sin—whether immorality, profanity, or any other violation of God’s law—are manifestations of a fallen nature, but they do _____ determine one’s eternal destiny apart from our response to Christ.
143. It is not adultery or homosexuality or murder or stealing that condemns one but rather it is unbelief in Christ as Savior that brings God’s _____.

144. Inherent in true faith is a “**spirit of submission**” to Christ which _____ brings the new birth & changes our life from the inside (2 Cor. 5:17).
145. Without faith, a person remains under God’s wrath because they _____ refused the only means by which forgiveness & righteousness are given.
146. As we have seen, unbelief is not a passive or neutral stance for it is an active moral rebellion—a refusal to entrust oneself—to God’s _____.
147. The Holy Spirit’s ministry toward the unbelieving world is precisely to expose this root sin and call individuals to _____ in Christ.
148. Interestingly, John who writes with an evangelistic purpose (20:30-31), _____ once uses the verb “**repent**” (*metanoeō*) because his theological emphasis is on faith as the sole means by which eternal life is received.
149. John uses “**believe**” (*pisteuō*) nearly 100 times, more than any other biblical _____ as the exclusive response required for salvation.
150. If we _____ understand biblical repentance then we will know that conceptually it is contained within believing because when we deal with our willful unbelief we are changing our spirit towards God.
151. But sadly, many today are making repentance a “work” where people hear they need to “clean up their act” to get saved when they _____.
152. Jesus plainly said, “**Truly, truly, I say to you, everyone who commits sin is the slave of sin**” (John 8:34) & only by faith in Jesus can we be _____.

31 So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; 32 and you will know the truth, and the truth will make you free.” 33 They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?” 34 Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. 35 “The slave does not remain in the house forever; the son does remain forever. 36 “So if the Son makes you free, you will be free indeed (John 8:31–36).

153. John does not ignore the reality a new life (John 5:28-29) but he simply embeds the concept of a changed life when we trusts Christ to save ____.
154. Coming to Christ with genuine _____ (6:26-29)—presupposes a turning from self, because as we have seen unbelief is moral rebellion (3:18–20).
155. Inherent in _____ belief is a decisive reorientation of heart toward Jesus.

156. While the explicit vocabulary of repentance is absent in John's Gospel, the concept of repentance—is implicit in genuine _____ (John 3:19–21).
157. The Bible is clear that if a person dies in unbelief, they are condemned because they have rejected—the only remedy—God has for _____.
158. As we share Christ with _____ people we need to place our emphasis on the sin of unbelief because that is where the Spirit places His emphasis.
159. 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.
160. Every other sin, though serious and offensive to a holy God, can _____ forgiven through the blood of Christ—but when a person who keeps keep saying “no” to the Spirit's call, they remain under God's wrath.
161. 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 _____.
162. Salvation hinges on faith in Jesus because the sin of unbelief leaves a person without cleansing, without righteousness, and without _____.
163. 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).**

164. In sharing Christ, keep in mind that unbelief is not a merely intellectual deficiency but a volitional and moral resistance to _____ initiative.
165. 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.
166. 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.
167. Of course, the worldwide convicting ministry of the Spirit that happens before conversion should not be confused with His coming to _____ the believer once he believes resulting in eternal life (John 3:3-5; 17:3).