

Understanding "The Great Commission": John 16:7-11

Something to think about before we begin:

This text from the gospel of John is not exactly Jesus' "Great Commission" for the apostles, but more His comforting them ahead of time for what awaits them as they carry out the work of teaching His will to the world once He has gone from them. (see John 16:1-4) Considering this context, is the possibility of personal rejection as we teach a *legitimate reason* not to share the gospel with the world?

John 16:7-11 (see also Matthew 10:16-23)

What did Jesus say was the reason it was to the apostles' "advantage" that He should "go away"? [John 16:7; *consider what He had told them about their teaching before when He was "away from" them, Matthew 10:16-20*]

Analyze Jesus' teaching about the Helper *in the light of Personal Evangelism*:

"And when He comes, He will convict the world..." [John 16:8; cp Matthew 10:19-20]

- As the truth of the gospel is being taught, who does Jesus say is doing the work of "convicting" the hearers?

- Though the promise to the apostles involved the **miraculous** work of the Spirit at the moment of revelation (Matthew 10:19-20), how can we benefit from this same work of the Spirit in "conviction" in our day, where we cannot expect miraculous intervention? (consider Paul's **non-miraculous** work in Acts 24:24-25 and Peter's exhortation in 1 Peter 4:11)

"...He will convict the world concerning sin..." [John 16:8, 9; *see Acts 3:13-20 as an example*]

- In practical terms, what is the Spirit's initial desire through the preaching of the gospel? (cp the preaching of John the Baptist in Mark 1:4, of Jesus in Mark 1:14-15, and what Jesus told the apostles to preach in Luke 24:47)

- What did Jesus say this "conviction" "concerning sin" would be predicated upon? [John 16:9]

- Does being "convicted" of sin always mean *accepting the gospel and being converted*? (note, for example, the difference between Acts 2:37-41 and 7:54-60; see Isaiah 6:8-13)

"...He will convict the world concerning...righteousness" [John 16:8, 10; see Acts 10:34-38]

- After convicting people concerning sin, what else does the Holy Spirit desire through the preaching of the gospel? (consider the importance of the instruction in Matthew 28:19-20)

- What did Jesus say this "conviction" "concerning righteousness" would be predicated upon? [John 16:10; cp Romans 1:1-4; 2 Corinthians 5:20-21]

- Does "conviction" of righteousness always mean *accepting the gospel and living righteously*? (consider Acts 20:28-31; 2 Timothy 4:10; etc)

"...He will convict the world concerning...judgment" [John 16:8, 11; see Acts 17:30-31]

- In practical terms, what is the **purpose** of the gospel's teaching about sin and righteousness? (consider Solomon's exhortation in Ecclesiastes 12:13-14)

- What did Jesus say the world's judgment would be predicated upon? [John 16:11; consider Ephesians 5:6-17; 2 Corinthians 4:3-4; Romans 1:18-25; 12:1-2; etc]

- Does "conviction" concerning a coming judgment always mean *accepting the gospel and seeking to please God*? (consider Acts 13:46-50; 24:24-25; 26:24-29)

According to what we have seen from Jesus' encouragement in John 16, what **three things** should we include as a part of the Spirit's convicting as we teach the gospel He revealed? (again, consider the way Paul did this in Acts 24:24-25)

According to what we have seen, should we expect that everyone who has been "convicted" of these things will therefore *accept the gospel and live according to God's will*?

May the Lord help us to TRUST His SPIRIT, teaching and convicting in this hostile world!!