

in a state of remorse and repentance. Whether the term is equally well used in all such cases is not part of our study at this time. But we must note that inner conviction is often far more challenging than mere outward circumstance

B. Discussion:

1. Conviction: what is it? As we are using the term, conviction is the inner feeling of oughtness--the compulsion towards a particular line of activity which the individual believer knows to be a correct procedure. It is more than just inclination or desire. In our Biblical accounts cited for this study it is a matter of knowing what ought to be done and a feeling of inadequacy and almost insecurity if that is not done. The source of this conviction may be directly of the Lord, of the Word, or of some individual aspect of life as the believer sees it.

2. Conviction: how does it express itself? As a general rule it expresses itself in an internal feeling of commitment to a particular purpose. The feeling cannot be dismissed until the purpose is achieved. As noted in the earlier paragraphs, it may assume the scope of a guilty conscience although one must be careful how that particular term is used. More often it expresses itself in the form of a strong internal urging. In this way it is a "discipline" since it virtually compels you to conform. As it is internal there is no dismissing it. Perhaps in expressing itself after this fashion, it is one of the strongest disciplines.

In the previous note we mentioned the possible sources and this cannot be elaborated on at this time. But Paul's conviction in 1 Cor 9 was born of the Holy Spirit and of his own knowledge of the joy and need of the Gospel.

3. Conviction: what does it teach us? In the first place, due to our nature, every conviction must be measured by the Word to see that it is good in intent and design. If that is the case, and