



Introduction:

Many things in life have good news and bad news associated with them. Emphasizing one side to the exclusion of the other is not the whole truth. The same is true of the gospel of Jesus Christ.

The **bad news**, spiritually speaking, is that we are all sinners deserving of **hell** for our sin against a holy God ([Romans 3:23; 6:23](#)). Our sin has kept us from His presence and eternal life ([John 3:15–20](#)). No one can earn his or her way into the presence of God because there is “no one righteous” ([Romans 3:10](#)). Our best human efforts to please God are “as filthy rags” ([Isaiah 64:6](#)). Some evangelists and street preachers focus exclusively on this aspect of God’s truth, which could be considered the “**bad news approach**.”

[\(Romans 3:23\)](#) for all have sinned and fall short of the glory of God.

[\(Romans 6:23\)](#) For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

[\(Romans 3:10\)](#) As it is written: “**There is no one righteous**, not even one.

[\(Isaiah 64:6\)](#) All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

The **good news** is that God loves us ([John 3:15–18](#)). He wants a relationship with His human creation and has communicated with us in a variety of ways such as nature ([Romans 1:20](#)), the Bible ([2 Timothy 3:16](#)), and Jesus coming in human form to live among us ([John 1:14](#)). God does love us. He does want to bless us. He wants a relationship with us and desires to teach us His ways so that we can become all He created us to be ([Romans 8:29](#)). Teachers who focus only on the good news are leaving out a vital part of God’s plan of salvation, which includes repentance ([Matthew 3:2](#); [Mark 6:12](#)) and taking up our cross to follow Jesus ([Luke 9:23](#)).

[\(Romans 1:20\)](#) For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.

[\(2 Timothy 3:16\)](#) All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness.

[\(John 1:14\)](#) The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the father, full of grace and truth.

[\(Matthew 3:2\)](#) and saying, “Repent, for the kingdom of heaven has come near.”

Until we know the **bad news**, we can’t truly appreciate the good news. You would not appreciate a stranger bursting into your home and dragging you outside, unless you first understood that your house was on fire. Until we understand that we are destined for hell because of our sin, we cannot appreciate all that Jesus did for us on the cross ([2 Corinthians 5:21](#)). If we don’t realize how hopeless we are, we won’t recognize the great hope Jesus offers ([Hebrews 6:19](#)). Unless we recognize that we are sinners, we can’t appreciate a **Savior**.

1. Who the greatest Evangelist you know?

If he’s the greatest Evangelist we know, why not follow his approach and presentation.

This is what Jesus did with the woman at the well in ([John 4:4-26](#)).

Jesus Talks with a Samaritan Woman

⁴ Now he had to go through Samaria. ⁵ So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. ⁶ Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

⁷ When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?” ⁸ (His disciples had gone into the town to buy food.)

⁹ The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.)

¹⁰ Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

¹¹ “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? ¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”

¹³ Jesus answered, “Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

¹⁵ The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

¹⁶ He told her, “Go, call your husband and come back.”

¹⁷ “I have no husband,” she replied.

Jesus said to her, “You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”

¹⁹ “Sir,” the woman said, “I can see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

²¹ “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth.”

²⁵ The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

²⁶ Then Jesus declared, “I, the one speaking to you—I am he.”

What can we learn from the woman at the well?

The story of the nameless Samaritan woman at the well, recorded only in the Gospel of John, is a revealing one, full of many truths and powerful lessons for us today. The story of the woman at the well follows on the heels of the account of Jesus’ interaction with Nicodemus, a Pharisee and prominent member of the Jewish Sanhedrin ([John 3:1–21](#)). In ([John 4:4–42](#)) we read about Jesus’ conversation with a lone Samaritan woman who had come to get water from a well (known as Jacob’s well) located about a half mile from the city of Sychar in Samaria.

This was an extraordinary woman. She was a **Samaritan**, a race of people that the Jews utterly despised as having no claim on their God, and she was an outcast and looked down upon by her own people. This is evidenced by the fact that she came alone to draw water from the community well when, during biblical times, drawing water and chatting at the well was the social highpoint of a woman’s day. However, this woman was ostracized and marked as immoral, an unmarried woman living openly with the sixth in a series of men.

The story of the woman at the well teaches us that God loves us in spite of our bankrupt lives. God values us enough to actively seek us, to welcome us to intimacy, and to rejoice in our worship. As a result of Jesus' conversation, only a person like the Samaritan woman, an outcast from her own people, could understand what this means. To be wanted, to be cared for when no one, not even herself, could see anything of value in her—this is grace indeed.

But there are many other valuable truths we glean from this story. We learn that:

- 1) Only through Jesus can we obtain and receive eternal life: “Jesus answered, ‘Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life’” [\(John 4:13–14\)](#); [\(John 14:6\)](#).
- 2) Jesus' ministering to those outcasts of the Jewish society (the Samaritans) reveals that all people are valuable to God and that Jesus desires that we demonstrate love to everyone . . . including even our enemies [\(John 4:7–9\)](#); [\(Matthew 5:44\)](#).
- 3) Jesus is the Messiah [\(John 4:25–26; 1:41\)](#); [\(Matthew 27:22\)](#); [\(Luke 2:11\)](#).
- 4) Those who worship God, worship Him in spirit and truth [\(John 4:23–24\)](#); [\(Psalm 145:18\)](#).
- 5) Our testimony about Jesus is a powerful tool in leading others to believe in Him: “Many of the Samaritans from that town believed in him because of the woman's testimony, ‘He told me everything I ever did.’ So, when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers. They said to the woman, ‘We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world’” [\(John 4:39–42\)](#).

Additionally, we learn from Jesus' dialogue with the woman at the well three absolute truths about salvation:

- 1) Salvation comes only to those who recognize their desperate need for the spiritual life they do not have. [Living water](#) can be obtained only by those who recognize that they are spiritually thirsty.
- 2) Salvation comes only to those who confess and repent of their sin and desire forgiveness. Before this immoral woman could embrace the Savior, she had to concede the full burden of her sins.
- 3) Salvation comes only to those who take hold of Jesus as their Messiah. For the absolute truth is that salvation is found in no one else [\(John 14:6\)](#); [\(Acts 4:12\)](#).

[APPROACH & CONTENT](#)

- All church leaders want Millennials and unbelievers to attend their churches. **(I believe)**
- Studies show that 18- to 25-year-olds are dropping out at an alarming rate. **(Why)**
- I believe we must look at **APPROACH** AND **CONTENT**.
- Maybe there's nothing **COMPELLING** them to stay.
- The church leaders who are concerned about the dropouts are sometimes the very ones who create the church experience that Millennials and unbelievers find **UNCOMPELLING**.
- The people responsible for connecting people to local churches are **sometimes the ones driving them away**.
- They didn't intend to drive them away, or that was not their purpose.
- If we are going to reach the Millennials and keep them in the church, we can't use good intentions alone.

APPROACH AND PRESENTATION

- The **approach** and **presentation** we use is very important.
- Have you ever heard the Gospel presentation that was confusing? If it was confusing to you, how do you think it sounded to Millennials and unbelievers?
- The presenter can make the gospel **confusing and unappealing**. Regardless of what we **INTEND** to accomplish, how we present it determines the outcome.
- Content is not everything, it's the approach that makes the difference.

1. **ATTENTION**: He began where she was and got her **ATTENTION**. **“GIVE ME A DRINK.”** How is it you ask me? We have nothing to do with each other.

2. **INTEREST**: **“IF YOU KNEW WHO WAS ASKING YOU FOR WATER,** you would ask me, and I would give you living water. **(Now she was really interested)**

“Where would you get living water? The well is deep, and you have nothing to draw with. Are you greater than Jacob who gave us this well?”

3. **DESIRE**: **“HE WHO DRINKS OF THIS WATER WILL THIRST AGAIN, BUT WHOEVER DRINKS OF THE WATER I GIVE WILL NEVER THIRST.** **(Now she desired what Jesus Offered)**

“Give me this water so I will never thirst again or have to come here to draw.

4. **CONVICTION OF SIN**: Go call your husband. He put his finger on her sin. “She said I have no husband.” Jesus said you’re right. You have had five husbands, and the man you live with now isn’t your husband.”

5. **COMMITMENT**: Jesus used something from her digression to get back on the main subject and confront her with the decision she must make: **I SPEAK TO YOU AM HE**. Now she confronts the living Christ. **She must either accept or reject him.**

Conclusion: Jesus was the master of Evangelism, and we should copy him in dealing with people. He made a smooth transition from where she was to where he wanted her to be.

There are two questions we should ask ourselves.

1. Does my approach to Evangelize people help or hinder.

2. If not, am I willing to change my approach?

❖ Our goal is to present the gospel in a way that is so helpful and compelling that everybody who hears you is glad to have met you and want to meet you again.

❖ If we don’t clarify our goals as we evangelize Millennia’s, we will never identify the best approach.