



The Lord Jesus' Example in Order According to the Gospel of John 4:1-42 And Its Relevance in Church Ministry Today

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Abstract

Many churches today are impacted by modernism, and as a result, they have forgotten fundamental biblical concepts such as how the Lord Jesus set an example in preaching the truth to people, and how the Church should follow in his footsteps. This is a qualitative research approach that includes a literature review and hermeneutic studies from the Bible to obtain biblical results. The findings show that modernized churches must revert to the real teachings, especially the model or example of the Lord Jesus. With an understanding of the existing cultural environment, believers have responsibilities in preaching the truth to others.

Keywords: Church; Modernism; Biblical Concept

Introduction

The beginning of the fall of humans into sin when the incident of Adam and Eve in the Garden of Eden (Genesis 3), then humans have lost the glory of God Romans 3:23 “*For all have sinned and fall short of the glory of God*”. From the separation and loss of the glory of God because of sin, then that's where humans will be destroyed.

However, God did not allow man to perish. For this reason, God Himself gave a promise of salvation with the aim that every human being who accepts the promise will definitely be freed from sin. God wants every human being to have salvation, namely forgiveness of sins and eternal life. For this reason, God gave orders so that the message of salvation could be shared or conveyed to everyone.

The commandment from the Lord Jesus which was delivered directly to His disciples, which is usually called the Great Commission, namely: “*Therefore go and make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do everything that I have commanded you. And behold, I am with you always, even to the end of the age*” (Matthew 28:19-20). Because this is a direct command from the Lord Jesus, it must be done. Preaching was not only done by the disciples of the Lord Jesus at that time, but was also a command for us humans who had already received the news or promise of salvation.

Therefore, this preaching is referred as evangelism. J.I. Packer explains about evangelism according to Paul, “*Evangelism is going out in love, as a messenger of Christ in the world, to teach the truth of the gospel to sinners, with the aim of converting and saving them*” (Packers, 2008). The commandment to preach the gospel is a responsibility and cannot be ignored.

Humans will not get forgiveness of sins and obtain eternal life if they do not hear the gospel message about the love of the Lord Jesus who died for human sins, but He rose again and never died again, He prepared a place in heaven for people who have truly believe and accept the gift of salvation given through His sacrifice on the cross. John 3:16 *"For God so loved the world, that He gave His only begotten Son, that everyone who believes in Him should not perish but have eternal life."*

Further, D.W. Ellis said that “The obligation to preach the gospel is the responsibility of the believer. All believers are the salt and light of the world, all believers are witnesses of Christ (Harming, 2017). For this reason, the preaching of the gospel is not only carried out by Pastors, Councils/Elders, but also must be done by everyone who has received grace, has experienced the love of Christ that changes his life.

In this case, everyone who is meant is anyone who has received the promise of salvation, more specifically that we can preach the gospel through our respective professions. This is an extraordinary service call when God gives us a job or whatever our profession God wants to use that opportunity to help serve Him by preaching the gospel to those around us. There is no excuse for not preaching the gospel. Whenever, wherever and to whom the gospel must be preached. On this occasion the writer who works as a teacher must personally preach the gospel to every student and fellow teacher within the scope of education.

In the world of education, especially public schools, it may seem foreign to be able to preach the gospel. Schools in general teach science and skills in several subjects, although it does contain Christian religious education subjects, but not necessarily the material being taught contains the gospel message. Learning science is important but it cannot make students/children get the gift of eternal salvation. Proverbs 1:7a says: “*The fear of the Lord is the beginning of knowledge*”. So, the principle is to gain intelligence or knowledge, children must be taught to know and fear God, namely by hearing the gospel and accepting the Lord Jesus as Savior, not just getting intelligence or knowledge. but more than that they have eternal life in heaven. For this reason, the author has a deep burden so that he is constantly motivated to convey the gospel message, evangelism is not only conveyed to adults but also must be conveyed to everyone including children.

In carrying out evangelism, many challenges and problems are encountered, not infrequently many evangelism are rejected. So that evangelism does not achieve its real purpose. D.W. Ellis said “*Evangelism requires effective methods. A method that can be guided both in terms of delivery which consists of the sequence of the news core, the weight, and suitability of the news, as well as the approach. It is also about personality, namely the attitude of faith and attitude of the preacher, about the pattern of reporting together or individually, as well as about the continuity of the preaching itself. Especially about the appreciation and application of the news in their daily lives*” (Zakaria, 2011).

To ensure that evangelism is accepted and that the goal of evangelism is reached, the writer must understand the process of evangelism. Not only do they know, but they can also use their knowledge in the personal preaching of the gospel through their profession in the area of education. Considering that each student encountered has a unique personality, it is essential for the author to understand and be able to use evangelical approaches in order for evangelism to be effective.

Based on the problem stated above, it is vital to employ evangelistic approaches that will enable all students to accept the gospel. As a consequence, the author is particularly interested in studying “The

Lord Jesus' Method of Evangelism in the Gospel of John 4:1-42 and Its Application in Personal Evangelism through Profession in the Scope of Education”.

Research Method

The method used in this research is qualitative research with a literature study approach, namely Bible hermeneutics against various data sources or texts that support and have a correlation with the title of the study. The object of this research is the Gospel of John 4:1-42. The main source in this research is the New Translation of the Bible, besides that this research also uses the application of the Bible Word, to explain several things related to the Gospel of John. Furthermore, several supporting sources refer to journal articles and books related to evangelistic methods (Abrahamsz & Tuhumury, 2012).

Discussion

Description of Research Object

The Samaritans are residents of the northern Palestinian territories, which were formerly the territory of the northern kingdom of Israel. From the 6th century BC, there was a conflict between the Samaritans and the Jews, which lasted into New Testament times. The conflict was mainly due to reasons of ethnicity, in which the Jews considered the Samaritans not of pure Israeli blood because they were the result of mixed marriages between Jews and non-Jews (Abrahamsz & Tuhumury, 2012).

The city of Samaria is a city that is often avoided by the Jews. This area of Samaria was a region of intermarriage between Jews and Gentiles, which is why this region is said to be pagan. Samaria which is the area that the Jews could have avoided. Now it is a place of spiritual victory: a well, a woman, a witness, a number of Samaritans have become believers. Both Samaritism and Judaism needed to be corrected by Christ. Both need to be replaced with the life of a new creation (Abrahamsz & Tuhumury, 2012).

Cultural Context

Wiryasaputra cites the definition of culture from Matsumoto, namely: a set of attitudes, values, beliefs, and behaviors that are shared in a group of people. Then communicated from generation to generation through spoken or written language. Furthermore, Purwadi explained that the word "culture" means cultivation, the fruit of reason, and custom. Historically tend to see culture as a legacy that is passed down from one generation to the next. It is explained above that culture is related to the whole way of life, thinking and way of life of a group of people. Culture has a huge influence on a person's behavior. Culturally, Samarena defines that culture is the pride or self-actualization of a tribe so that it has an impact on the social community of Indonesian society.

The cultural situation of Israel in the Gospel of John 4:1-42 cannot be separated from the previous chapter, where Jesus and the disciples were in Galilee on their way through Samaria where Jews (Jesus) were not allowed to associate with Samaritans. Because for the Jews, Samaria is an area where the culture of intermarrying with other nations occurs and it is against the Jewish culture (Abrahamsz & Tuhumury, 2012).

Social Context

Jews do not associate with Samaritans because to Jews, Samaritans are an impure race. In the past, when Assyria destroyed the kingdom of Israel (North), the inhabitants of Samaria were mixed with people from other Assyrian colonies. Based on the explanation of experts, the Gospel of John is addressed to three different addresses. The first is the non-Christian group with the intention that they are willing to

accept Jesus as Savior. The second is the Christian class, with the intention that they will find reinforcement in Christ for the suffering they experience as a result of the conflict. Furthermore, the Christian group who have been influenced by other teachings so that they confuse Christian teachings with other teachings outside of Christianity. So that Samaritans are considered pagans by people Jewish. (Abrahamsz & Tuhumury, 2012)

Religious Context

Christianity emerged as a result of the presence of Jesus Christ. His appearance in the history of the world as a movement is the main message of eternal salvation and life in the ministry of Jesus from Nazareth to around Samaria. The religion followed by the majority of the population of Samaria is Judaism as a result of intermarriage and syncretism religion. (Abrahamsz & Tuhumury, 2012) In terms of religion there are also differences between the Jews and the Samaritans. The Jews thought that the worship of the Samaritans was incorrect. On the other hand, the Samaritans also saw the Jews negatively. The Samaritans considered themselves to be genuine Jews, and separated themselves from the Israelites (Abrahamsz & Tuhumury, 2012).

Evangelism Method of Lord Jesus

The Missionary Journey of Jesus, does not focus on the Israelites or the Jews. Jesus performed a multicultural ministry to all people. One of them is Jesus' ministry to the Samaritan woman. The Lord Jesus' communication with the Samaritan woman was an unusual conversation in Israeli culture (Abrahamsz & Tuhumury, 2012).

The following describes the method of evangelizing the Lord Jesus based on the Gospel of John 4:1-42:

1. Seeking Souls to Be Saved (Verses 4-7)

Here it is told of what the good Christ did in Samaria, as He passed through that area on His way to Galilee. The Samaritans, both by blood and religion, were mixed Jews, descended from people from other territories placed in Samaria by the Assyrian king after the captivity of the ten tribes, who lived together with the poor people of that region who were left behind, and many other Jews after that. There was great enmity between them and the Jews.

The Way of Christ from Judea to Galilee stretches across the territory of Samaria. There is no other way, unless He is willing to take a long detour. The wicked and the world are now so mixed up with the Israel of God, except out of this world, we cannot avoid meeting such people.

Some think that Christ had to pass through Samaria because of the good works He had to do there; there is a poor woman to be changed, a sheep to be sought and saved. This was a work that was always in His heart, so He had to go through it. This was the joy of Samaria, that it lay in the way of Christ, that He had the opportunity to call them (SABDA, 2021). Based on the description above, it can be seen that the Lord Jesus had planned His journey through Samaria looking for souls to be saved. His trip to Samaria was no accident.

“He must pass through Samaria”, the word *“Must”* is the Greek verb *“dei”* usually translated *“must”*. There is a purpose in this route of Jesus' journey. This is the shortest route; Josephus tells us that the Jews used this route. However, the Jews of Judea hated the Samaritans and would not walk across their land because they thought the Samaritans were only half-religious (SABDA, 2021).

The Samaritan woman (whose name was not mentioned) was a sinner from a tribe that was considered abject (SABDA, 2021). While at a spring in Samaria, Jesus met a Samaritan woman who wanted to fetch water. It was midday, actually it was not the usual time to fetch water because the women usually fetched water in the morning or evening. Maybe that girl had come on purpose at that time to avoid meeting with another woman (SABDA, 2021).

Hence, it can be concluded that this woman deliberately drew water at hours that should not be doing work. She does that because she avoids meeting other people/other women. In this case, it shows

that her social relationship is not good, she may feel humiliated, feel isolated, be underestimated and of course there will be rejection.

Based on verses 4-7 we know that the service of the Lord Jesus was active and not passive, He himself took the initiative to seek. He is looking for people to save. Although He knows that Jews do not associate with Samaritans but because of His love He does not care about the background/origin of this Samaritan woman, He also penetrates all enmity between Jews and Samaritans. The Lord Jesus knew that this woman was a sinner. That's why he came and met her. The Lord Jesus' encounter with the Samaritan woman was not an accident but was in His plan.

2. Preaching Under Any Condition (Verse 6)

There is Jacob's well. Jesus was very tired from the journey, so He sat by the well. It was about twelve o'clock that day." The Lord Jesus experienced the usual fatigue experienced by people on a journey. He was very tired from the journey. He was only halfway through His one-day journey. It was twelve o'clock in the afternoon, the hottest time of the day. Here we see that the Lord Jesus was truly a human being who could feel weakness like humans in general (SABDA, 2021).

This is what the Lord Jesus did even though his body was tired, but He still carried out His mission of service. This teaches that under any circumstances and conditions, we must not be negligent in carrying out our mission of service, namely conveying the message of salvation. A weary body is no excuse for not preaching the gospel.

3. Starting a Conversation (Verse 7)

Then a Samaritan woman came to draw water. Jesus said to her, "Give me a drink." Jesus started the conversation with a simple request for a sip of water: "Give me a drink." Christ asked for water, not only because He needed this woman's help to fetch water, but because He wanted to provoke further conversation with the woman (SABDA, 2021).

The Lord Jesus describes humility. He started a conversation with the sinful woman for a "Give me a drink" approach. The Lord Jesus did not pretend to be thirsty for a way to approach. But He was thirsty from the journey and needed water to drink. Sometimes because of arrogance many people do not want to say hello first, do not want to reprimand. But here we learn how the Lord Jesus started a greeting/rebuke conversation first to approach the Samaritan woman. Beginning Good communication is very important in doing evangelism, so we have a great opportunity to convey the gospel message well.

4. Declaration of Gifts and Living Water (Verses 10, 11, 13 14)

Christ gave this woman a hint as to what she should know, but which she did not know: "*If you knew of the gift of God...*", that is, as it goes on to explain, "*who is it that says to you, Give me a drink.*" If you knew "*who am I.*" This woman saw Him as a Jew, a poor man on the way and tired of it, but Christ wanted to tell her more about Himself, which was not yet shown.

Christ had hope about what this woman would do if she knew Him. He was sure the woman would not answer him rudely and disrespectfully. No, he will certainly be far from contemptuous, he will even make his petition to Christ: "*Thou shalt have asked Him.*"

When Jesus spoke of living water, the Samaritan woman took Jesus' words only literally, but Jesus meant spiritually as well. In the vernacular of the Jews, living water means flowing water. What is meant here is flowing water, not stagnant water like those found in ponds or reservoirs. This well of Jacob is not a well with springs of water, but a well that collects water that seeps from the surrounding land. For the Jews living water, that is, water flowing from a spring, is much better than standing water. But the Jews have another understanding of water. They often speak of the soul thirsting for God and they often speak of quenching such thirst with living water. Jesus pointed out the difference between water which quenches thirst temporarily and which quenches constant thirst. The latter is better, especially because it leads to eternal life (SABDA, 2021).

Hence, it can be concluded that the living water that Jesus gave will surely result in eternal satisfaction and happiness (verse 14). The gifts of Jesus clearly seem more precious when compared to the things of this world, for there is no equivalent at all. *"He will not thirst forever."* He will never seek again that which will satisfy his soul's abundant desires. Therefore, he will not thirst for ever, for the water which Christ gives will become a spring within him. He cannot lack because he has within him a source of supply and satisfaction.

5. Revealing the Sin (Verses 16-18)

The next topic of conversation is about her husband. Christ did not start it to stop the conversation about living Water. She alludes to her husband with a benevolent purpose. He realized that what He said about His gift and eternal life had little impact on the woman. Because he has not been convinced of his sin. Therefore, He stopped talking about living water for a while, and then tried to awaken this woman's conscience, to open the wound of her guilt, so that she would more easily understand the need for healing by grace.

How hard the woman tries to avoid having her faults exposed, yet unknowingly points out her own faults; She unconsciously admitted her mistake by saying *"I don't have a husband"*. Here we find a surprising story about his past deeds. *"You have had five husbands"*, this speaks of the sin that Christ wants to reproach. Maybe he eloped, maybe he was irresponsible, unclean, and unfaithful (Abrahamsz & Tuhumury, 2012).

From the above explanation proves that the Lord Jesus knows everything and nothing is hidden. The Samaritan woman acknowledged her sinful existence. The Lord Jesus asked questions first to hear the confession of the Samaritan woman. The Lord Jesus did not judge, but He made this woman realize and confess her sin. We need to pay attention to how the Lord Jesus made people declare and admit themselves as sinners.

6. Preaching Jesus as the Messiah (Verses 25-26)

"I know that the Messiah will come"...Although the Jews and the Samaritans had many differences, they both looked forward to the Messiah and His kingdom. What the woman expected from Christ, *"He will tell us all things."* The generosity of the Lord Jesus to introduce Himself to the woman: *"I am He, who is speaking with you"*. Christ never introduced Himself so clearly to anyone as He did to the poor Samaritan woman. This woman never had the opportunity to see the miracles of Christ, which at that time was the usual way of convincing people. This woman eagerly awaited the Messiah, and was ready to receive orders from Him. Christ reveals Himself to those who are honest and humble in their knowledge of Him (SABDA, 2021).

7. Response or Action (Verses 19, 25)

The woman's reaction was surprising. At the beginning of the conversation, she said to Jesus: *"Are you greater than our ancestor Jacob?"*. Then she drew the conclusion: *"It is clear to me now, that you are a prophet."* And now she expresses her conjecture, that Jesus may be the Messiah who is called Christ: *"He will tell us all things"*. This expression corresponds to the Samaritans' expectation of the coming of a Physician (Messiah) who would preach the truth and who would function as a prophet like Moses (SABDA, 2021). Next verse 25 *"I know that the Messiah will come, who is also called Christ."* Here is seen the hope that this sinful woman was waiting for the Messiah to save her. *"I am He who is speaking with you"* (verse 26). The statement directly said by the Lord Jesus that He is the expected Messiah.

8. Witness (Verses 28-30, 39-42)

"So the woman left her jar there and went into the city and said to the people who were there: Come, look! There was someone who told me everything I had done. Could he be the Christ?". After the Samaritan woman heard the news from the Lord Jesus that He was the Messiah, the woman left her jar

and went to the city to testify to the people about the awaited Messiah. So they came to Jesus. Verses 39-42 are the result of the testimony of the Samaritan woman. More and more people came to Jesus and the number of believers increased. Some believed when they heard the testimony of the Samaritan woman and some believed when they met the Lord Jesus in person.

Relevance in The Ministry of the Church Today

1. Looking for People/Objects to Evangelize

The discussion section has discussed how the Lord Jesus carried out His evangelistic mission. The ministry of the Lord Jesus is active and not passive. He went and looked for people who needed salvation. Here we see that the Lord Jesus has action. He did not wait for people to come to Him but He Himself took the initiative to seek and finally found. His meeting with the Samaritan woman was not a coincidence but this was already in the plans of the Lord Jesus himself. In this case the author will apply the method, namely looking for people to report safety news. In this case, the focus is on the students of Junior High School 3 of Tondano in North Sulawesi, who are in the scope of education who need eternal salvation.

2. Preaching Under Any Condition

The Lord Jesus preached to the Samaritan woman in a body that was tired from traveling. But He still did His Mission. Here we learn that the gospel must be preached under whatever circumstances we are in, there is no reason not to preach the gospel.

3. Starting a Conversation (Introduction to Approach)

It is the same with the method of the Lord Jesus who started first to rebuke, greet. That is also what the author will apply in starting personal evangelism. Evangelists should first say hello, rebuke the people we will evangelize, the goal is to approach. The evangelist must have a good start of communication to begin the approach. In this case the author can get acquainted with students who are the object of evangelism. In this way, friendship will be established. Evangelists can ask questions and find out more about their family background, relationships, and know the personality of the students themselves, so they can easily spread the gospel without any rejection.

4. Confessing the Sin

After doing the approach method. So the next method is to start talking about sin, taking Romans 3:23 as the basis for talking about sin. Here the Evangelist explains that all people are sinners. In this case the evangelist should not judge the same as the Lord Jesus, He did not judge the Samaritan woman, even though the Lord Jesus already knew the sin she had committed. The Lord Jesus made the Samaritan woman realize that she was a sinner. It is not enough just to realize and know that we are sinners but also need to acknowledge ourselves before the Lord Jesus that we are sinners including myself (the evangelist) and the object who hears the gospel (students) has the same status, namely sinners, who cannot solve the problem of sin. we alone. Usually for self-recognition that 'I am a sinner' it is very difficult because of the pride that is in myself, in this case it is necessary to have humility to admit that it is true that I am a sinner. For this reason, as an evangelist, we must really know the people or students we are going to evangelize.

In this case there is a problem that is raised, namely sin. Sinners will perish. We can also offer solutions to those problems. How do we get rid of our sins and we have eternal life? The solution to this problem will be discussed in the next method.

5. Preaching The Gospel

In the method of preaching the gospel, it is the core of the preaching that must be accepted by the object being evangelized. This is the message of salvation in which the gospel is preached that only the Lord Jesus can solve sin. The Gospels are: 1 Cor. 15:3b-4. *“Christ died for our sins according to the Scriptures, that He was buried, and that He was raised on the third day according to the Scriptures.”*

Many people think that good deeds can wash away this sin is a misunderstanding. We are saved only by God's grace only because of grace (Ephesians 2:8-9), through faith/believing we get forgiveness of sins and eternal life (John 3:16). This method provides an answer or solution to the problem of sin, namely truly believing in the Lord Jesus then sins are removed (Acts 10:43) and we have eternal life in Heaven, moving from death to life (John 5:24), we are sealed by the Holy Spirit (Ephesians 1:13), we also get a new status that is to be a child of God (John 1:12). In this method of preaching the gospel, it must be conveyed as clearly as possible so that the object being evangelized understands that: Only the Lord Jesus can take away sins and provide eternal salvation, not only understand but the object must have a response, this will be discussed in the next method.

6. Response (Decision Taken)

When the gospel has been preached, there is a response from the object (students) we are evangelizing. Their responses are certainly different, some want to believe in accepting the Lord Jesus as their personal Lord and Savior, and some don't want to believe. This is a personal decision and cannot be forced, in this part the Holy Spirit is at work. Because the evangelist has no power to change the heart of every object being evangelized. The evangelist has done what must be done, which is to preach. The decision to believe or not to believe is a personal decision, of course there is also the work of the Holy Spirit in it, which is expected by every evangelist of course the object who hears the gospel message has a response that is willing to believe and accept the Lord Jesus as Savior.

7. Testify

In this method is the result of evangelism. When the object has the response of believing and accepting the Lord Jesus as Savior, it is expected that the object being evangelized (students) also has a call to convey this message of salvation to others. Because the object (students) had already heard the safety news. Just like the Samaritan woman when she believed that Jesus was the Messiah she went and testified to the people (John 4:28-30) and many people came to the Lord Jesus. So many Samaritans believed in the Lord Jesus (John 4:39).

Results of Discussion

Based on the research above, it indicates that:

General points of the Jews and Samaritans viewed from a cultural, social and religious context:

a. Description of Research Object

The city of Samaria was avoided by the Jews. Samaria is a region of mixed marriages between Jews and other nations. That is why this area is said to be pagan so that the Jews do not associate with the Samaritans.

b. Cultural Context

Jesus and the disciples were in Galilee they travelled through Samaria where Jews (Jesus) were not allowed to associate with Samaritans. Because for the Jews, Samaria is an area where the culture of intermarrying with other nations occurs and it is against the Jewish culture.

c. Social Context

Jews do not associate with Samaritans because to Jews, Samaritans are an impure race. When Assyria destroyed the kingdom of Israel (North), the inhabitants of Samaria were mixed with people from other Assyrian colonies.

d. Religious Context

The religion adopted by most of the population of Samaria is Judaism as a result of intermarriage and religious syncretism. In terms of religion there are also differences between the Jews and the Samaritans. The Jews thought that the worship of the Samaritans was incorrect. On the other hand, the Samaritans also saw the Jews negatively. The Samaritans considered themselves to be genuine Jews, and separated themselves from the Israelites.

Method of Evangelism by Lord Jesus

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"He must pass through Samaria" The word *"Must"* is the Greek verb *"dei"* usually translated *"must"*. There is a purpose in this route of Jesus' journey. This is the shortest route; Josephus tells us that the Jews used this route. However, the Jews of Judea hated the Samaritans and would not walk across their land because they thought the Samaritans were only half-religious.

The Samaritan woman (whose name is not mentioned) was a sinner from a tribe that was considered despised. While at a spring in Samaria, Jesus met a Samaritan woman who wanted to fetch water. It was noon. Actually it is not the usual time to fetch water because the women usually fetch water in the morning or evening. Maybe she had come at that time to avoid meeting other women.

It can be concluded that this woman intentionally drew water at an hour when she was not supposed to be doing work. He does that because he avoids meeting other people/other women. In this case, it shows that his social relationship is not good, he may feel humiliated, feel isolated, be underestimated and of course there will be rejection.

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It can be concluded that the living water that Jesus gave will surely result in eternal satisfaction and happiness (verse 14). The gifts of Jesus clearly seem more precious when compared to the things of this world, for there is no equivalent at all. "he will not thirst forever." He will never seek again that which will satisfy his soul's abundant desires. Therefore, he will not thirst for ever, for the water which Christ gives will become a spring within him. He cannot lack because he has within him a source of supply and satisfaction.

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From the above explanation proves that the Lord Jesus knows everything and nothing is hidden. The Samaritan woman acknowledged her sinful existence. The Lord Jesus asked questions first to hear the confession of the Samaritan woman. The Lord Jesus did not judge, but He made this woman realize and confess her sin. We need to pay attention to how the Lord Jesus made people declare and admit themselves as sinners.

6. Preaching Jesus as the Messiah (verses 25-26)

"I know that the Messiah will come", although the Jews and the Samaritans had many differences, they both looked forward to the Messiah and His kingdom. What the woman expected from Christ, "He will tell us all things." The generosity of the Lord Jesus to introduce Himself to the woman: "I am He, who is speaking with you". Christ never introduced Himself so clearly to anyone as He did to the poor Samaritan woman. This woman never had the opportunity to see the miracles of Christ, which at that time was the usual way of convincing people. This woman eagerly awaited the Messiah, and was ready to receive orders from Him. Christ reveals Himself to those who are honest and humble in their knowledge of Him.

7. Response or Action (verses 19, 25)

The woman's reaction was surprising. At the beginning of the conversation he said to Jesus: "*Are you greater than our ancestor Jacob?*". Then he drew the conclusion: "*It is clear to me now that you are a prophet.*" And now he expresses his conjecture, that Jesus may be the Messiah who is called Christ: "*He will tell us all things*". This expression corresponds to the Samaritans' expectation of the coming of a Physician (Messiah) who would preach the truth and who would function as a prophet like Moses. Next verse 25 "*I know that the Messiah will come, who is also called Christ.*" Here is seen the hope that this sinful woman was waiting for the Messiah to save her. "I am He who is speaking with you" (verse 26). The statement directly said by the Lord Jesus that He is the expected Messiah.

8. Witness (verses 28-30, 39-42)

"So the woman left her jar there and went into the city and said to the people who were there: Come, look! There was someone who told me everything I had done. Could he be the Christ?", after the Samaritan woman heard the news from the Lord Jesus that He was the Messiah, the woman left her jar and went to the city to testify to the people about the awaited Messiah. So they came to Jesus. Verses 39-42 are the result of the testimony of the Samaritan woman. More and more people came to Jesus and the number of believers increased. Some believed when they heard the testimony of the Samaritan woman and some believed when they met the Lord Jesus in person.

Application of The Evangelism Method of the Lord Jesus in Personal Evangelism

1. Looking for People/Objects to Evangelize

Lord Jesus in carrying out His evangelistic mission. The ministry of the Lord Jesus is active and not passive. He went and looked for people who needed salvation. That is also what evangelists have to do, which is to look for souls to be saved.

2. Preaching Under Any Condition

The Lord Jesus preached to the Samaritan woman in a body that was tired from traveling. But He still did His Mission. Here we learn that the gospel must be preached under whatever circumstances we are in, there is no reason not to preach the gospel.

3. Starting a Conversation (introduction to approach)

The Lord Jesus started first to rebuke, greet the Samaritan woman. That is also what the author will apply in starting personal evangelism. Evangelists should first greet, rebuke the people we are going to evangelize, the goal is to approach in this case the evangelist can get acquainted and build friendship and familiarity with the object to be evangelized (students).

4. Confessing Sin

The next method is to start talking about sin. Here the Evangelist explains that all people are sinners (Romans 3:23). Evangelists should not judge just as the Lord Jesus did not judge the Samaritan woman for her sin. The Lord Jesus made the Samaritan woman realize that she was a sinner. In this case there is a problem that is raised, namely sin. Sinners will perish. We can also offer solutions to those problems. How can sin be blotted out? and we have eternal life?

5. Preaching the Gospel

In the method of preaching the gospel, it is the core of the preaching that must be accepted by the object being evangelized. This is the message of salvation in which the gospel is preached that only the Lord Jesus can solve sin. The Gospel is 1 Cor. 15:3b-Correcting the erroneous understanding that good deeds cannot wash away sin. We are saved only by God's grace only because of grace (Ephesians 2:8-9), through faith/believing we get forgiveness of sins and eternal life (John 3:16). This method provides an answer or solution to the problem of sin, namely truly believing in the Lord Jesus then sins are removed (Acts 10:43) and we have eternal life in Heaven, moving from death to life (John 5:24). sealed by the Holy Spirit (Ephesians 1:13), we also get a new status that is to become a child of God (John 1:12).

6. Response (decision taken)

When the gospel has been preached, there is a response from the object (student/student) who is being evangelized. Their responses are certainly different, some want to believe in accepting the Lord Jesus as their personal Lord and Savior, and some don't want to believe. The evangelist has done what must be done, which is to preach. The decision to believe or not to believe is a personal decision with the help of the Holy Spirit. The hope of every evangelist is that the object who hears the gospel message has the response of wanting to believe and accept the Lord Jesus as Savior.

7. Testify

This method is the result of evangelism. When the object has the response of believing and accepting the Lord Jesus as Savior, then it is expected that that object is to others. Just like the Samaritan woman when she believed that Jesus was the Messiah she went and testified to the people (John 4:28-30) and many people came to the Lord Jesus. So many Samaritans believed in the Lord Jesus (John 4:39).

Conclusion

Evangelism is the duty and responsibility of believers who have already received the message of salvation. The command to preach the Gospel/Great Commission (Matthew 28:19-20) must be done because it is a must. The gospel must be preached to all people. To prevent the occurrence of rejection in the preaching of the gospel. As an evangelist, we must pay attention to the methods of evangelism that the Lord Jesus did to the Samaritan woman, namely in John 4:1-42. The methods used by the Lord Jesus are as follows: 1) Looking for souls to be saved, 2) Preaching under any conditions, 3) Starting conversations, 4) Statements about gifts and living water, 5) Confessing sins, 6) Preaching Jesus as the Messiah, 7) Response or action, and 8) Witness. The method of evangelism of the Lord Jesus can also be applied in personal evangelism through professions within the scope of education, namely: 1) Looking for people/objects to be evangelized, 2) Preaching under any circumstances, 3) Starting Conversations (introductions to approach), 4) Confessing sins, 5) Preaching the Gospel, 6) Response or action, and 7) Witnessing. These methods can be applied so that evangelism can be effective so that more and more people believe in the Lord Jesus and are saved.

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