# HOW DID CHRIST EVANGELIZE?

Jesus saw every situation as an encounter with eternity at stake, and so must we.

*** We need to follow our Savior's pattern for evangelism.**

## A. Christ Made CONTACT with the Lost

(He touched their lives - Matthew 9:9-13)

Christ's life on earth is characterized by His willingness to "touch" the lives of sinners (literally - Mt. 8:3, 15; 9:20, 29; 14:36; 17:7; 20:34; Mk. 7:33; Lk. 22:51; Heb. 4:15)

He came into contact with those who needed Him. Jesus never isolated Himself from rubbing shoulders with hurting people.

How did Christ make contact with the lost?

**1. Confrontational Evangelism - *"He saw a man" (v. 9)***

Commonly called "cold turnkey" evangelism - taking the Gospel to someone you don't know.

EX: Woman at the well

Even in this type of evangelism a rapport must be built.

**2. Friendship Evangelism - *"He sat at meat" (v. 10-13)***

Friendship evangelism is commonly called: "Lifestyle evangelism"; "Bridge evangelism."

Jesus is called a "Friend of sinners."

Should we be friends with the lost? Yes and No

Yes- We are friends in the sense that we genuinely love them and seek to build a bridge in their life so that they will listen to our gospel and see it "fleshed out" by our lives.

No- We are never to be like the world in order to win them. We are not to compromise conviction, participate in worldly practices; or go to certain of their places of entertainment to win them.

[We are to surrender personal differences, never doctrinal convictions - EX: Paul - I Cor. 9:19-23]

Two extremes are prevalent today in the name of "evangelism":

1) Spiritual Isolation - to have no contact with the lost (many fundamentalists)

2) Spiritual Immersion - to have no distinction with the lost (to blend into their worldliness) (many "New Evangelicals")

Four Requirements for "Friendship Evangelism":

**a. A neutral setting** - *"in the house" (v. 10)*

It was not church, nor was it the night club where Jesus sat with sinners.

What is a neutral setting? It is a location and atmosphere not noted for either "religion" (on the one hand) or "sin" (on the other hand).

**1) The Bible Examples of evangelizing in neutral settings:**

| | | |
|---|---|---|
| a) | Samaritan woman | - by a well (Jn. 4) |
| b) | Zacchaeus | - in his home (Lk. 19:5-10) |
| c) | Ethiopian Eunich | - on the Gaza Road (Acts 8:26-40) |
| d) | Cornelius & family | - in his house (Acts 10:27-28) |
| e) | Lydia | - by a river (Acts 16:13) |
| f) | Phillippian jailor | - outside a jail cell (Acts 16:23, 29-30) |
| g) | Jailor's family | - in a home (Acts 16:32, 34) |
| h) | The Athenians | - at a market place (Acts 17:17b) |
| i) | Justus | - in his house (Acts 18:7) |

Paul did frequently go into Jewish synagogues and preach, but not to the neglect of sharing his faith in "neutral" locations.

It is improper to have the mentality that evangelism should primarily take place in the local church. The primary function of the assembled congregation is the edification of the saints (Eph. 4:12; Heb. 10:24-25) not the evangelism of sinners.

Even though reaching the lost will and should take place during church gatherings (I Cor. 14:23-25), the primary purpose of believers "coming together" (v. 26) is not evangelism but edification.

Evangelism takes place, primarily, when the Church is dissembled, as believers go out to the homes, jobs, and marketplaces, etc. (Acts 5:42, 8:4).

**2) The benefits of evangelizing in neutral settings:**

a) It shows the lost person that salvation does not come via a church, or a "religion."

b) The atmosphere does not inhibit the lost person (less apprehension or fear) - in a church building he may not feel comfortable (tendency is to throw up barriers against any form of "prosceletizing")

c) The atmosphere does not distract the lost person

--In a nightclub, bar, etc., the surroundings are sensual, noisy, and worldly, thus distracting to both the one witnessing and the one listening.

d) Neutral settings provide periodic (consistent) contact with the lost person

EX: Through building relationships with those at work, school, recreational areas (parks, etc.), you establish rapport, trust, and come in contact with lost people on a consistent basis.

They get a chance to see a "real live" Christian in day-to-day life.

**b. A distinct lifestyle** - *"physician. . . sick" (v.11-12)*

Jesus remained a physician when among the sick, He did not become sick with them!"

SEE Matthew 5:13-16

1) We must maintain our spiritual savor (v. 13)

(a) We need to be distinct morally

The world needs something to retard corruption - what makes us distinct? Note previous context (v. 3-12).

(b) We need a persevering contact

2) We must maintain our spiritual light (v. 14-16)

(a) Don't hide your light (v. 15)

Our tendency is to make mad, quick dashes into our town and then retreat to our refuge. People see light flashing by, then wonder, "What was that???!!!"

(b) Let people see your light (v.16)

(1) We should be known for our "light" (our distinguishable brilliance against the backdrop of the world's darkness)

Today, many Christians are "gray," not "white" (seeking to blend rather than contrast).

(2) We should be known for our "good works"

* Our "good works" must be visible to the world ("...that they may see your good works...")

Christianity is not merely a "closet" religion

The world will never see real love, joy, peace, contentment, humility, honesty, sacrifice, and spirituality unless they see it in us.

* Our "good works" must cause the world to glorify God, not ourselves.

Be humble about your "light"

**c. A spiritual purpose** - *"call...sinners to repentance" (v.11-12; 13b)*

Our major goal in building relationships with the lost is to lead them to repentance (to bring them to our Savior).

Our purpose (goal) is not to:

1) Merely gain friends

   A true friend will tell the most important news he has ever heard - the gospel.

2) Become a social worker

   Beware not to get sidetracked from your main goal. Many churches today are nothing but social organizations (feeding the poor; clothing the naked, sheltering the homeless, etc.), meeting temporal needs and never getting around to the eternal needs of their souls.

Some might thing, "If I have people over to my house, etc., with the ulterior motive of sharing the Gospel, am I being a hypocrite? Answer: NO!

This is the most loving motive we could ever have.

**d. A merciful attitude** - *"I will have mercy" (v. 13a)*

"Mercy" - is to extend to others the same treatment God showed to you. Showing mercy requires humility and love.

Humility - "I am no better than you." You will never lead anyone to Christ if you preach down to them with a "holier than thou" attitude.

Love - "I will love you as Christ loved me when I didn't deserve it."

"People need to know how much you care before they will care about how much you know."

God is interested in internals (mercy), not merely externals (sacrifice).

SEE Mt. 12:7

**CONCLUSION:**

Jesus by example teaches us that we need to make contact with the unsaved in order to win them.

Salt is useless unless it come sin contact with food.
Light is useless unless it comes in contact with darkness.
A map is useless unless it comes in contact with someone who needs directions.
A compass is useless unless it comes in contact with someone who is lost.
A Christian is useless unless he comes in contact with the unsaved.

--Do you seek to make contact with the lost or avoid them?

--Do you know who your neighbors are?
- What are their names, first and last?
- What are their children's names?
- Where do they work?
- When was the last time they were in your home?
- When was the last time you were in theirs?

--Why do you think God gave you the job you have? Why did He set those people across your path? Are you reaching them?

Don't be a hibernating Christian! Don't be an isolationist! Don't live on your own island while the sea of humanity drifts to eternal ruin!

--Make a list, include your unsaved neighbors, fellow employees, class mates, relatives, etc.

--Pray for a chance to develop relationships with them

--Plan an occasion to get together - Be ready to sow the seed

## B. Christ had Compassion on the Lost

(He felt their sorrow - Matthew 9:36-38)

Two key words in Verse 35 are the words *"all"* and *"every"*.

***"All"* =** points to the fact that no one is outside of Christ's concern. Christ is impartial; unprejudiced; He shows no favoritism. He loves all and desires to reach all. Although Jesus desired the message to go first to the Jews, He intended it to reach the world - Acts 1:8; Mk. 16:15; Mt. 28:20.

***"Every"* =** points to the fact that nothing is outside of Christ's control. Christ is sovereign - has total power. There was no sickness that was too great for Him. The Great Physician was not stumped by any disease. No problem was (or is) too impossible for Him. His power knows no limits! He is omnipotent!

* **Christ had Compassion on the Lost**
(He felt their sorrow, He cared, and He encourages you to care)

**V. 36**

***"He was moved with compassion" -*** (aorist passive - from "splanchna"). The word refers to being moved emotionally on the insides; to feel sympathetic in one's person for someone to the point that it upsets your insides - your stomach.

[The noun form is often translated "bowels" referring to literal intestines - Acts 1:8; and to inward affection -
II Cor. 7:15; Phil. 1:8, 2:1; Col. 3:12; Philemon 7]

Jesus was constantly moved with compassion toward others:

--Toward the multitudes who were spiritually (Mk. 6:34), and physically (Mt. 14:14) sick

--Toward the multitudes who were physically hungry (Mt. 15:32)

--Toward the blind (Mt. 20:34)

--Toward the unclean leper (Mk. 1:41)

--Toward the widow whose son died (Lk. 7:13-14)

Our Lord not only felt their sorrow, He did something about it!

Mark 6:34 - *"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things."*

Christ, being *"meek and lowly in heart"* (Mt. 11:29) is *"touched with the feeling of our infirmities"* (Heb. 4:15).

We are to be like our Savior (I Pet. 2:21) in that we feel the plight of others.

It is often easiest to have such feelings of compassion toward your own immediate family and closest friends. However, to have the same heart as Jesus, we need both the same compassion the Good Samaritan had on a stranger (Lk. 10:33) and that which the Father had for His prodigal son (Lk. 15:20).

## I. The Occasion for Christ's Compassion (v. 36a) (*"when He saw the multitudes"*)

***"When He saw. . . He was moved"*** = what Christ saw with His eyes affected His heart!

*What Christ saw affected His heart.

Jeremiah (the "weeping Prophet" - EX: Jer. 9:1), when he saw the plight of Israel said, *"Mine eye affecteth mine heart"* (Lam. 3:51).

When we see things from God's perspective, we see true needs, and have genuine burdens for people.

The disciples were with Jesus and saw the same crowd, but evidently did not see the same need.

A. He saw the real needs of people

Jesus was moved with compassion because:

1) He saw the true needs of people (their spiritual needs)

2) He saw the eternal destiny

We too often view the masses we rub shoulders with as obstructions in our way, worthless, fleshly carnage.

Our hearts are often cold and unmoved because of:

--Pre-occupation (too busy worrying about our own matters in this life)

--Callousness due to sin (Mt. 24:12)

--Lack of spiritual insight

Our eyes often lack spiritual 20/20 vision.

SEE Acts 20:20

Paul's compassion on the lost (Acts 20:19).

Many Christians are quicker to cry over the death of a dog or over a tear-jerker TV program, than over lost souls perishing.

B. He saw the real need for laborers (v. 37-38)

No one will see their need to work (laborers) until they see the need of the work (People).

Most who do not witness, are oblivious to the need!

What causes Christians to not see the need? Basically, spiritual insensitivity, caused by not reading the Bible; worldly distractions; lesser priority preoccupations;

**II. The Reasons for Christ's Compassion (v. 36b)**
**(*"because they fainted, and were scattered abroad"*)**

A. He saw hopeless people with no strength
(*"fainted"*)

***"Fainted"*** = to be spiritually weary.

*People are weary of religion.

Israel as a people were harassed and bewildered by those who should have taught them (SEE Ezek. 34:1ff)

*People are weary of sin and its effects. (cp. Heb. 12:3)

B. He saw helpless people with no protection
(*"scattered abroad")*

***"Scattered abroad"*** = the word describes sheep that are downcast, wounded and lying helpless without the presence and help of a shepherd.

Christ wept over unprotected Jerusalem because of her rebelliousness and refusal to come to Him (Mt. 23:37).

*"**Sheep having no shepherd"*** - Christ is the shepherd the world needs (Jn. 10:11).

## III. The Response of Christ's Compassion (v. 37-38) (***"Then saith He. . .The harvest truly is plenteous. . . pray ye"***)

A. He shared His burden (v. 37)

The emphasis in verses 36-38 is on the word *"multitudes"* (cp. *"plenteous"* - v. 37)

The multitudes of humanity are likened unto a **"harvest"** because people, like a field of wheat, are:

1. Valuable (they have great worth)
2. Temporal (the time to harvest is now; delay is fatal! Cp. John 4:31-38)
3. Plentiful

The population explosion (the world's population growth) -

*250 million at the time of Christ (this equals the present population of the USA alone, which is presently 248 million in 1993, but expected to go up to 274 million by 2,000).

By 1650 - 500 million
By 1800 - 1 billion
By 1930 - 2 billion
By 1960 - 3 billion
By 1975 - 4 billion
By 1981 - 4 1/2 billion
By 1991 - 5 1/2 billion
(actually 5,422,908,000)
By 2000 - 6 1/4 - 6 1/2 billion

Today we have 22 times as many people to reach as when Christ said that the harvest was plenteous! (cp. Lk. 10:2)

Approximately 100 million souls are added to the world's population every year.

New York state alone has 18,044,505 people, as of 1990 statistics

(For information contact the NY Census Bureau - 212/264-4730)

In 1800 - 3% of the world lived in cities

In 1900 - 13% of the world lived in cities

In 2000 - 87% of the world will live in cities

Big cities like Mexico City, Yokohama Tokyo; Saopaulo, Brazil; Calcutta, Indian; and the New York Metropolitan area need the Gospel!

You who live in NYC are in one of the biggest mission fields in the world!

Approximately 150,000 people die every day in our world. 15 people every 10 seconds go into eternity.

Almost 6,000 people will go into eternity during today's service and message.

Christ called His disciples' attention to the harvest being "white" (ripe) in John 4:35.

B. He urged for prayer

***"Therefore" -***the urgent appeal to pray is because of the enormity of the task and the scarcity of laborers (v. 37)

Don't pray this prayer unless you are willing to be an answer to that prayer. How could anyone sincerely pray for laborers if they themselves are not willing to be one? It's inconsistent (even hypocritical) to pray for God to move others to do what you will not allow Him to move you to do

[NOTE: The disciples not only prayed, they went! See chapter 10 in which Jesus sent them out]

***"That He will send" -*** God must move the hearts of His servants; He must send them.

*"How shall they preach except they be sent* (by God)?" (Rom. 10:15)

True compassion will drive you to your knees!

Ps. 34:17 - *"The righteous cry, and the Lord heareth"* God knows a burdened heart!

CONCLUSION:

No weeping = no reaping (Psalm 126:6)

Compassion is the key to pulling men out of the fire (Jude 22-23).

--"Compassion making a difference" - lit. have compassion (pity) on those who are wavering or doubting.

SEE: Luke 19:41ff

Is there no cause to weep?

# C. Christ had Communication with the Lost

(He addressed their need - John 4:1-42)

How did Jesus address the need of the lost?

What was His approach and the content of His message?

In order to evangelize the lost, our Savior did the following:

**1. He overcame weariness (v. 6; cp. v. 31-35)**
*(Jesus did not allow fatigue to stop Him from spreading the Gospel)*

**V. 6**

Jesus was weary, but His zeal for doing the will of the Father (v. 34) and His burden for souls (v. 35) kept Him going.

"Be not weary in well doing . . ." (Gal. 6:9)

We need to overcome laziness and other distractions.

Laziness and preoccupation with the physical needs of life often keep us from sharing the gospel.

**2. He built a bridge (v. 7-9; cp. v. 27)**
*(Jesus was willing to establish rapport by overcoming religious and cultural prejudice and other hindrances)*

a) She was a woman (v. 9; cp. v. 27)
(a social obstacle had to be overcome)

b) She was a sinful woman (v. 16-18)
(a moral obstacle had to be overcome)

Women normally came in the morning to draw water. However, this woman may have been too ashamed to draw water with the other women, because of her sinful reputation.

c) She was a Samaritan woman (v. 9)
(a cultural and religious obstacle had to be overcome)

The Jews and Samaritans were bitter enemies.

--The Samaritans were viewed as half-breed "dogs."

--The Samaritans had a rival temple and place of worship.

Therefore the Jews had "no dealings with the Samaritans" (v. 9).

Beware of isolating yourself from those of other religions. They need to hear the truth, and may only hear it from you!

**3. He seized an open door (v. 10-15)**
*(Jesus sought the opportunity to turn an "earthly" [natural] conversation into a "heavenly" [spiritual] conversation)*

Note how Jesus changes the subject from literal water (H2O) to spiritual "living" water.

He moved from the natural to the supernatural, from the known to the unknown, from the physical to the spiritual.

Example of subjects that naturally lead into the subject of salvation:

1) Death
2) Church
3) Moral crisis in America
4) Almost anything - if you look for the opportunity

**V. 15**

Even though the woman wanted the water about which Jesus spoke, there were some facts she needed to understand first.

She needed to realize:

a) The spiritual nature of the water Jesus spoke of (She, like Nicodemus Jn. 3, was thinking in physical terms, not spiritual)

b) Her need for such water

**4. He exposed the fact of sin (v. 16-18)**
*(Jesus showed the woman her need for salvation)*

Before anyone sees their need for the doctor, they must see that they are sick!

Jesus is the Great Physician (Mt. 9:12).

Romans 3 shows man his sinfulness.

**5. He taught essential doctrine (v. 19-24)**
*(Jesus corrected the woman's spiritual misunderstanding and instructed her in Biblical truth)*

Jesus taught:

a. The exclusiveness of one salvation (v. 22b)

"Salvation is of (from) the Jews" -

How?

1) The Jews were given the "oracles of God" - Rom. 3:2 (the Word of God).

2) The Jewish race was the vehicle through which Christ came.

b. The nature of God (v. 23-24a)

c. The means of man's approach to God (v. 24b)

1) "Spirit"
(the way to salvation is spiritual -
John 3:1ff)

2) "Truth"
(the basis for salvation is the Bible -
John 17:17; Rom. 10:17)

**6. He pointed people to <u>Himself</u> (v. 14, 25-26)**
*(Jesus showed Himself to be the source of salvation - John 14:6)*

Paul preached only "<u>Christ</u> and Him crucified."

In your witness, focus on the person and work of Jesus Christ.

a. Jesus told the woman <u>who He was</u>
(He is the Messiah, the Christ - v. 25-26)

b. Jesus told the woman <u>what He gives</u>
(He is the source of "living water" - v. 14)

Cp. John 7:38; Rev. 21:6, 22:17.

CONCLUDING OBSERVATIONS:

In Christ's discussion with the woman:

**a. He provoked <u>thought</u>**
(He gave the woman something to really think about -- Beware of "easy believism")

**b. He <u>asked questions</u>**
Questions have a way of quickening the conscience. Jesus often taught truth by asking questions that led to the answer.

**b. He <u>allowed her to speak</u>**
(He did not preach a sermon -- Beware of monopolizing the conversation without finding out where the other person is coming from)

**c. He demonstrated <u>graciousness</u>**
(His manner was unabrasive; He made her feel relaxed in His presence -- Beware of being mechanical and cold)

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**d. A merciful attitude** - *"I will have mercy" (v. 13a)*

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