

(Inside front cover)

“AND CAN IT BE”

by

Charles Wesley (1707 - 1788)

Wesley wrote this hymn shortly after his salvation, recounting the blessed truth and wonder of the gospel he had come to personally experience by God's grace.

And can it be that I should gain
An interest in the Savior's blood?
Died He for me, who caused His pain-
For me, who Him to death pursued?
Amazing love! How can it be,
That Thou, my God, shouldst die for me?
Amazing love! How can it be,
That Thou, my God, shouldst die for me?

‘Tis mystery all: th’Immortal dies:
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine.
‘Tis mercy all! Let earth adore,
Let angel minds inquire no more.
‘Tis mercy all! Let earth adore;
Let angel minds inquire no more.

He left His Father's throne above
So free, so infinite His grace-
Emptied Himself of all but love,
And bled for Adam's helpless race:
‘Tis mercy all, immense and free,
For, O my God, it found out me!
Is mercy all, immense and free,
For, O my God, it found out me!

(Continued inside back cover) →

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WELCOME

By now, the name Dr. Timothy F. Conklin (Tim), Pastor of the South Bay Bible Fellowship, East Moriches, New York, should be very familiar to you, our readership. As you recall, he authored three articles for a very recent edition of *Scripture Research* (Vol. 4, No. 11). It goes without saying that he is a friend of Scripture Research, Inc., and we as an organization welcome the fruits of his teaching, as here are two more fresh and insightful studies. Let me offer a word or two about these entries.

In the first article, Tim provides us with some wonderful thoughts regarding the dialogue the Lord had with the Samaritan woman at Jacob's well in Sychar. How tender and non-condescending were the words of our Lord as He dealt with this "worldly" woman, and how wonderful the "living water" must have tasted to her when she drank of it (for we believe that she did) after she embraced the words of her new-found Messiah.

The article, *The Extreme Importance of Adam*, cannot be over-emphasized. For the most part, the secular world system, apart from the Scriptures and the God of the Scriptures, cannot explain where sin and evil came/comes from. Further, they cannot even explain from where life itself arose or why we die. Unless you as a human being are convinced of two things, i.e., 1) that Adam was a real and direct creation of God Himself and not a myth, and 2) that Adam was indeed the proverbial, universal father of mankind, and thus any genetic/physiological alteration or change in his bodily makeup would be reflected in his offspring. But, then, we have to take the word of "The Word" to realistically explain the sorry state of man and the condition(s) of the

world itself. However, on the other side of the coin, “The Word” and its Author also provide us with a personal, just Being, a benevolent God who has provided us with a set of guidelines to directly access Him in this ever-changing, godless world. Without utilizing the divine reserves found in the Scriptures, we are (for the most part), as the Apostle Paul states, “most miserable!” Let Tim shed some light on this very important matter.

As for the third article, the first several paragraphs of *A Woman, A Well, A Mountain, A City, And A River* will provide the background in the matter of why this paper was written. Suffice it to say, Tim’s verbal message on the CD, which my wife and I listened to, and the personal matters which we were experiencing at the time, planted the “seed” which resulted in this article’s being written. Putting it simply, there were other thoughts in this John, chapter four, narrative that reached out to me that I wished to share with all of the *Scripture Research* family.

Dr. Conklin and I hope you enjoy the written contents which lie between these two covers.

In His matchless Name,

Charles W. Asbell, President
Scripture Research, Inc.

THE WOMAN AT THE WELL

(John 4:1-42)

by

Dr. Timothy F. Conklin

INTRODUCTION

The Scriptures tell us the incarnation of God's Son, Jesus Christ, was perfectly planned and carried out.

When the set time had fully come, God sent His Son, born of a woman, born under the law, to redeem those under the law (Galatians 4:4).

And we are further told in the words of Christ Himself in Matthew 5:17,

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

These principles are indicative of Jesus Christ's entire earthly sojourn; He came to accomplish a specific purpose and to perfectly abide in the will of the Father. There were no surprises in the life of Jesus Christ. He was never in a situation where He was blindsided. Consequently, the Biblical account we are about to consider was one Jesus Christ anticipated and was eager to engage.

THE SETTING FOR THE ENCOUNTER

This narrative recounts the wonderful story of Jesus Christ's interacting with a Samaritan woman at Jacob's well. Before you continue reading this article, I urge you to stop and re-read for yourself the Biblical account in John 4:1-42. We do well to under-

stand Bible teaching, and Bible teachers are no substitute for your own personal encounter with the Word of God. Read your Bible.*

v.1-3 Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John—although in fact it was not Jesus who baptized, but his disciples. So he left Judea and went back once more to Galilee.

John has already told us in 1:19,24 that the Pharisees had taken a critical look at John the Baptist's activity, so it is not surprising to find them here probing into Jesus' similar activities as well. They probably saw this as a source of tension between John and Jesus, an apparent dispute about Jewish purification rituals. So they most likely imagined they could exploit this dispute to the disadvantage of John and Jesus alike, and therewith reduce the influence of both the Baptizer and Jesus among the common people.

Jesus, however, exercising keen sensitivity and discernment, refuses to allow such a ploy to arouse any mistrust or controversy between Him and John, so he leaves the area.

But on his way back to Galilee, which he had left several months earlier in order to attend the Passover in Jerusalem, he has a very special encounter.

v.4* Now he had to go through Samaria.

In terms of travel routes, Jesus did not necessarily have to go through Samaria. But, in the sovereignty of God, Jesus was compelled to take one specific route. There were actually two routes which led to where Jesus was headed in Galilee. The shortest route was through Samaria but, because of their extreme bias against the Samaritans, most Jews chose the longer, less direct route to avoid Samaria entirely, even though it involved crossing the Jordan River.

The Samaritans were a population group whose ethnicity was terribly confused. They were a mixture of Israelites

*The Scriptural references are taken from the New International Version of the Bible.

and a variety of Gentile peoples. When the land of Israel was conquered by the Assyrians (2 Kings 17:23-41)— *yes, you ought to stop and read that Bible passage*—it was their policy to displace the local population and bring in aliens from other conquered nations. This was a purposeful ploy by the Assyrians in an attempt to weaken nationalism among the conquered people and thus discourage unified rebellion.

So, when the Jews married within these mixed populations, they polluted their Jewishness. As a further consequence, Jewish tradition and religion became tainted with paganism, resulting in a mixture of truth and falsehood.

Overtime, the convictions of these (half-)Jews became dominant, and they abandoned foreign idolatry, deciding to become “Jews” again. However, the leaven of paganism had already left its indelible mark. The Samaritan “Jews” ended up accepting only the first five books of the Old Testament, rejecting all the remaining books of the Old Testament Scripture.

Understandably, the Jews of Jesus’ day considered Samaritans not only half-breeds, but heretics. This bias became so strong that the “pure” Jews considered the Samaritans to be the lowest form of Gentiles. They despised them.

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

The distance from where Jesus and his disciples began their trip and their arrival at Jacob’s well is about forty miles, a journey which would take about a day and half on foot. By starting at dawn, they would have been traveling on this second day about six hours when they came to Jacob’s well.

Throughout John’s Gospel, he emphasizes both the human nature and Divine nature of Jesus. At this point we are told

that Jesus is physically tired and thirsty. He very humanly sits down on or near the well-top to rest.

A SAMARITAN WOMAN

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

Women more commonly came to draw water in groups earlier or later in the day when the heat of the sun was not so fierce. The fact that this woman is alone at this time of day is indicative of her public shame and isolation.

It is interesting to note that Jesus’ meeting the Samaritan at high noon is in great contrast to Nicodemus’ coming to see Jesus at night in chapter 3.

Nicodemus was an eminent representative of orthodox Judaism. But now John records an interview Jesus had with one who stood for a class of people who were anything but orthodox, and were despicable in the eyes of orthodox Judaism.

Nicodemus was learned, powerful, respected, theologically trained. The woman at the well was unschooled, without influence, despised and experienced only in folk religion. He was a man, a Jew, a ruler. She was a woman, a Samaritan, a religious and a moral outcast.

All this makes Jesus’ action most remarkable. First, Jews and Samaritans did not socialize together. Second, for a man to speak to a woman alone was considered highly inappropriate. Third, for a Rabbi to speak to a woman about theological issues was simply intolerable.

v. 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.)

As we have noted, the social, cultural and religious rift, and differences between Jews and Samaritans were serious and deep-rooted.

v. 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.”

It is imperative to see here that John’s emphasis on “the gift of God” stresses the freeness of what Christ offers -- it can’t be bartered or bought.

The “living water” is a reference to the Holy Spirit and/or the cleansing power of the Word of God—as in Jesus’ statement to Nicodemus in 3:5: “No one can enter the kingdom of God unless he is born of water and the Spirit.”

v. 11-12 “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? 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?”

Truly, this particular well was deep—about 100 feet.

When John tells us the response of the woman when she says, “Are you greater than our father Jacob?,” he is presenting an inference that Jesus is indeed far surpassing anything or anyone associated with the Old Testament. Several times in his Gospel, John makes this kind of contrast between the Old Testament types and shadows and Jesus himself.

As this drama unfolds, we become aware we are privy to watching Jesus slowly lead this skeptic into her growing awareness that He is indeed more than He first appears to be.

THE WATER OF LIFE

v. 13-14 Jesus answered, “Everyone who ever drinks of this water will be thirsty again, 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.”

Jewish rabbinical teaching frequently compares the Law of Moses to refreshing water. This suggests that Jesus is using

that comparative similarity to say he is offering something superior not only to the water in Jacob's well, but to the legalistic religion of Jews and Samaritans alike. There are similar Old Testament passages. For example,

Come, all you who are thirsty,
come to the waters;
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without cost

As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth:

It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it. (Isaiah 55:1, 10-11)

The water Jesus speaks of is spiritual, not material; heavenly, not earthly; permanent, not transient. Jesus intends for us to understand that nothing material and of this world can satisfy the deep, inner soul-thirst every person experiences -- that searching, yearning for *something* to quench their parched inner self.

St. Augustine said in great wisdom that the soul was created for God and will not rest until it rests in God. It is true that the soul's deepest thirst is for God Himself, Who has made us so that we can never be satisfied without Him.

The metaphor of this passage is easy to follow—the water is life, the drinking is faith. (“For it is by grace you have been saved, through faith.”) Once made alive, born anew, this new life continues endlessly. One does not need to be born again and again and again. And the Bible insists it is Jesus Christ, He and

He alone, who is the only source of this permanent gift. (Acts 4:12)

v. 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.”

This woman, like Nicodemus, cannot rise above the natural to the spiritual. However, whereas Jesus rebuked Nicodemus for such a response, Jesus does not rebuke her.

Nicodemus responded to Jesus by retreating to his learning and his tradition, but this woman seems to show a growing perception and a genuine interest in penetrating the intriguing issues Jesus has introduced to her.

AN UNEXPECTED RESPONSE

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

Jesus bids the woman to do what he knows she cannot do. He is helping her see her hopelessness and therewith her sin and guilt. What is really going on here is a call for her to voluntarily confess her sins.

v. 17-18 “I have no husband,” she replied. Jesus said to her, “You are right when you say you have no husband. 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.”

Jesus accepts, commends and helps her complete her confession. Instead of wringing from her the rest of the truth about her marital misadventures, Jesus gently helps her face reality. She is a broken, weary sinner.

“A bruised reed he will not break, and a smoldering wick he will not snuff out.” (Matthew 12:20)

v. 19 “Sir,” the woman said, “I can see that you are a prophet.”

By her silence and non-denial the woman acquiesces in the fully exposed confession. She does not try to qualify,

excuse or minimize the truth. She accepts her condition and acknowledges Jesus as a prophet. We are privileged to watch her belief blossom.

Samaritan doctrine recognized no prophet after Moses until the final, greatest prophet came, the Messiah. Therefore, this woman is toying with a tremendous insight. If she surmises Jesus is a prophet, He must be the Promised One!

v. 20 “Our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

Okay, she has come to the place where she admits she needs to meet with God in cleansing worship. But how and where is this to happen?

When a remnant of Israel had returned to the land after the Assyrian and Babylonian captivities in the days of Zerubbabel and Nehemiah, they discovered the Samaritans had built a temple on Mt. Gerizim. The Jewish people, of course, were intent on rebuilding the temple in Jerusalem, which they did indeed accomplish.

During the Maccabean revolt many years later, the Samaritan alternative temple was destroyed by the hero/warrior/high priest John Hycarnus in 129 B.C. and never rebuilt. Nonetheless, this two-temple tension—Mt. Gerizim/Jerusalem—remained a focal point of the dispute between Jews and Samaritans.

THE TRUE PLACE OF WORSHIP

v. 21 “Woman,” Jesus replied, “believe Me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.”

Jesus refuses to be drawn into an argument. Instead, what He now reveals to this woman had to be a startling disclosure for her. Jesus tells her neither site is relevant. Even the Jerusalem temple is temporary! Worship is no longer about a place, but it is about a Person!

v. 22 “You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.”

Still, Jesus gives no warrant to the Samaritan’s boggled and tainted attempt to construct their own version of truth.

Jesus declares, “Salvation [which the Old Testament Law and the Prophets foretold] is from the Jews.” The Messiah could come from no other source. And there are not any Messiahs of equal worth. There is but one—God’s one and only Son, Jesus Christ.

There can be no doubt the Jewish people are the instrument by which God’s redemption is mediated to others. When they chose to ignore all the Old Testament texts except the first five books of Moses, the Samaritans put themselves into gross ignorance about salvation.

However, Jesus goes on to say . . .

v. 23-24 “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 worshippers the Father seeks. God is Spirit, and his worshippers must worship in the Spirit and in truth.”

The Jewish temple with its special priesthood, elaborate rituals, sacrifices and traditions will soon no longer be needed. One greater than all of that has now come to fulfill those types and shadows, promises and prophesies.

What a spectacular and liberating revelation Jesus gives here. This woman and all like her need not go to a particular place, assume a designated posture, offer a specified sacrifice or participate in a required ritual. Instead, right then and there (right here and right now!), she and all like her can perform the very highest act of worship—accept the Father’s pardon for sin and have faith in the gift of His Son, the Savior of the world.

As the Christian poet William Cowper expresses it,

Jesus, wher'er thy people meet
There they behold thy mercy-seat;
Whe'er they seek thee, thou art found,
And every place is hallowed ground.

A SURPRISING DISCOVERY

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

The Samaritan Messiah was called *Taheb* (Restorer), but she used the Jewish messianic title, “Christ.” We see the light dawning ever more steadily on her persistence in trying to grasp what is real and true. Her faith is being wonderfully awakened.

How very different is Jesus’ dialogue with Nicodemus, who never seems to break through to faith. Nicodemus’ comments decrease in length and show nothing but stubborn ignorance. In contrast, this woman continually progresses in her understanding and insight.

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

Remarkably, Jesus reveals to the woman point-blank what He had not yet revealed to anyone else. Quite literally, Jesus uses the Old Testament title of Jehovah, “I AM,” to identify Himself.

Even more astounding, Jesus does this to an unlearned, sin-laden, ordinary, unnamed woman in the rural district of despised Samaria.

v. 27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”

The disciples are astonished at their return to see what is

going on, but in discreet silence they respect their Master's actions.

THE WOMAN'S WITNESS

v. 28-30 Then, leaving her water jar, the woman went back to the town and said to the people, "Come, see a man who told me everything I ever did. Could this be the Messiah?" They came out of the town and made their way toward Him.

The woman quickly left at the approach of the disciples. But she is so overwhelmed with the joy and excitement of her new-found faith that she leaves her water vessel as she hurries back to town to tell others about Jesus—the Christ! She beckons them to come and see for themselves.

This, too, is in contrast to Nicodemus, who later in John 7:50-51 speaks out for fairness, but does not give positive witness for Jesus in front of his fellow Sanhedrin members.

v. 31-33 Meanwhile his disciples urged him, "Rabbi, eat something." But He said to them, "I have food to eat that you know nothing about." Then His disciples said to each other, "Could someone have brought Him food?"

The disciples are not yet spiritually keen and discerning. They can only think on the earthly plane about such things. Jesus, of course, is referring to a spiritual nourishing that altogether supersedes anything physical.

v. 34 "My food," said Jesus, "is to do the will of Him who sent me and to finish His work."

It is the clear testimony of the New Testament regarding the Person and work of Jesus Christ that the will and work of the Son in obedience to the Father was exactly, perfectly and completely accomplished. The work of redemption was not altogether or ultimately *finished*, however, until Jesus Christ died on the cross, arose from the dead and ascended into heaven to sit at the Father's right hand, where He everlastingly intercedes for us (Hebrews 7:25).

AN UNEXPECTED HARVEST

v. 35 Don't you have a saying, "It's still four months until harvest"? I tell you, open your eyes and look at the fields! They are ripe for harvest.

In Palestine the harvest comes in the middle of April. Jesus was at Jacob's Well in December. The grain would have been sown in November. So, in fact, there were four more months before the harvest.

Ah, but remember Jesus is not talking about earthly things. There on the path through the young grain were coming the Samaritans, dressed in the white robes of the region, coming to learn about the Christ. The seed of the gospel had been newly sown, but the harvest is already at hand! There, Jesus says, there is the harvest ... people ripe for conversion, eager to receive the gift of God's salvation and be gathered into the granary of his eternal kingdom.

v. 36-38 Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying, "One sows and another reaps," is true. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.

This ending section simply tells us that the work of the gospel is never done alone, independently. Gospel work is always dependent on the labors of those who preceded us. Reaping is simply completing the work sowing commenced. Some sow, some water, but God gives the increase.

In this historical context, Jesus is almost certainly referring to the preliminary sowing work of John the Baptist and His own recent witness to the woman at the well.

v. 39 Many of the Samaritans from that town believed in Him because of the woman's testimony, "He told me everything I ever did."

Whatever else this account tells us, it is well for us to

realize it could be the most unlikely soul who may prove to be the most effective witness for Christ.

Consider this also: This woman did not have a thorough and deep grasp of all that Jesus was saying. But she had received and understood enough to tell others about Jesus and urge them to come and check Him out for themselves.

How about you!? Share your faith!

v. 40-41 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.

The villagers had been impressed by what the woman had said, though their faith was not fully formed. The woman might introduce them to Jesus, but faith is not faith as long as it rests on the testimony of another. There must be personal knowledge of Jesus Christ if there is to be an authentic Christian experience of new birth.

So John tells us these people personally encountered the words of Jesus and became believers. As the Scripture so clearly tells us ...

“Faith comes by hearing, and hearing by the word of God.” (Romans 10:17)

This is the clarion testimony of the last verse ...

HEARING FOR YOURSELF

v. 42 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.”

This is an echo of what John said in 1:9 -- the true light that gives light has indeed come into the world. Jesus of Nazareth is the Christ, our Savior.

To all who did receive Him, to those who believed in His name, He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband’s will, but born of God. (John 1:12-13)

THE EXTREME IMPORTANCE OF “ADAM”

BY

DR. TIMOTHY F. CONKLIN

INTRODUCTION

The Bible veritably bursts with the sweet, blessed message of God's love for and redemption of fallen humankind. The hope and joy set forth in the Scriptures for those who will trust in God's deliverance is beyond compare with any other communiqué. This message of God is not only clearly proclaimed in the Scripture, but God in His wisdom has explained and detailed for us the very history and details of His sovereign plan of redemption.

However, the Bible also recounts the reality of great dangers facing the people of God because of false teaching and false prophets. The devil and his denizens are shown in the Scripture to be hard at work to bring about confusion, bewilderment and gross error in the critical doctrines of the Word of God. Many Scriptural passages provide explicit descriptions of the character of the enemies of Christ, as well as specific examples of some of their false teaching and devious tactics. Nonetheless, for those well acquainted with the Bible—as the Apostle Paul says— "we are not ignorant of Satan's devices" (2 Corinthians 2:11).

One of the core issues believers are told to watch out for and to contend against is the denial or the diminishing of our Savior Jesus Christ, God's only Son, our only Sovereign and Lord.

Attacks against Jesus Christ began during his own earthly sojourn, but they continue to this day. We know denying or diminishing Jesus Christ can be and often is done boldly and defiantly. But it can also be done craftily and with insidious subtly. And it is this last approach—with craft and

CONTEMPORARY FALSE TEACHINGS

Let me give you a current example. Not long ago, on Tuesday, August 9 (2011), National Public Radio (NPR) broadcast a news feature by Barbara Bradley Hagerty entitled, *Evangelicals Question the Existence of Adam and Eve*. The broadcast began like this . . .

Let's go back to the beginning—all the way to Adam and Eve, and to the question: Did they exist, and did all of humanity descend from that single pair?

According to the Bible (**Genesis 2:7**), this is how humanity began.... It's a central tenet for much of conservative Christianity....

But now some conservative scholars are saying publically that they can no longer believe the Genesis account. [At this point Ms Hagerty refers to Dennis Venema, a biologist at Trinity Western University. Venema is also cited as being “a senior fellow at BioLogos Foundation, a Christian group that tries to reconcile faith and science.”]

*Quoting from the broadcast again -- Venema is part of a growing cadre of Christian scholars who say they want their faith to come into the 21st century. Another one is John Schneider, who taught theology at Calvin College in [Grand Rapids] Michigan until recently (he is now a research fellow at Notre Dame). He says “**It's time to face facts: There was no historical Adam and Eve....no fall that toppled man from a state of innocence.**”*

Schneider says, “**EVOLUTION makes it pretty clear** that in nature, and in the moral experience of human beings, **there never was** any such paradise to be lost.”

The broadcast continues: The debate over a historical Adam and Eve is not just another heady squabble. It's ripping apart the evangelical intelligentsia.

[Fazale Rana, vice president of Reasons to Believe, is said to observe that] “What rests at the very heart of this debate is whether or not key ideas within Christianity are ultimately true or not !”

[Another evangelical Bible believer] Albert Mohler, president of Southern Baptist Theological Seminary in Louisville, Kentucky, says that rebellious choice infected all mankind.

“When Adam sinned, he sinned for us,” Mohler says. “And it’s that very sinfulness that sets up our understanding of our need for a savior.”

Mohler says the Adam and Eve story is not just about a fall from paradise: it goes to the heart of Christianity. He notes that the Apostle Paul [in Romans 5 and 1 Corinthians 15] argued that the whole point of Jesus’ crucifixion and resurrection was to undo Adam’s original sin.

“Without Adam, the work of Christ makes no sense whatsoever in Paul’s description of the gospel, which is the classic description of the gospel we have in the New Testament,” Mohler says. > end of article quotes <

Well, praise the Lord for Albert Mohler and others like him who have not thrown away the revealed Word of God and exchanged it for humanism, science so-called, philosophy, and godless anti-supernaturalism.

THE ERROR EXPOSED

The subtle error introduced here is that if we deny or diminish the Adam of Genesis, we directly impact the Bible’s teaching about Jesus Christ. We need to be very aware of how closely the Bible connects the truths about Adam and Christ. We need to fully understand that if you deny Adam of Genesis, you deny Jesus Christ.

What I am now expounding will no doubt be charged by unbelievers as being blind, dumb, close-minded bigotry. Nonetheless, here is my position: In each and every case, whenever there is a conflict between the Bible and scientific theory or human intellectualism, the resolution is always to trust the Bible.

To borrow from Martin Luther, “Here I stand. God help me. I can do no other.”

WHAT SAITH THE SCRIPTURES?

After the account of creation in Genesis 1, the Bible says:

And God saw that it was good. Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” *So God created mankind in his own image.* (**Genesis 1:24-27**)

The Bible also says:

Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground. Then *the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.* (**Genesis 2:5-7**)

The Bible also says, “Adam was formed first, then Eve.”

(1 Timothy 2:13)

The Bible also says, “If there is a natural body, there is also a spiritual body. So it is written: ‘**The first man Adam** became a living being’; **the last Adam**, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. **The first man** was of the dust of the earth; **the second man** is of heaven. As was **the earthly man**, so are those who are of the earth; and as is **the heavenly man**, so also are those who are of heaven. And just as we have borne the image of **the earthly man**, so shall we bear the image of **the heavenly man**. (**1 Corinthians 15:44-49**)

The Bible also says, “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And He is not served by human hands, as if He needed anything. Rather, He Himself gives everyone life and breath and everything else. **From one**

man He made all the nations, that they should inhabit the whole earth; and He marked out their appointed times in history and the boundaries of their lands.” (Acts 17:24-26)

The Bible also says, “Do we not all have one Father? Did not one God create us?” (Malachi 2:10)

The testimony of the Bible is altogether clear . . .

- ❖ The coming of humankind into the world was in the form of a direct Divine creative act,
- ❖ Not an emergence out of a lower order of brute animal life,
- ❖ But out of the dust of the earth.
- ❖ God inspirated/breathed into the created body.
- ❖ The bequeathing action of God’s spirit/breath upon human flesh produced the soul.
- ❖ And man was made in the image of God.

With extraordinary illumination, the medieval theologian Hugo St. Victor (d. 1141) described the close inter-relatedness of all this --

The spirit was created for God’s sake,
The body for the spirit’s sake,
And the world for the body’s sake:
So that the spirit might be subject to God,
The body to the spirit,
And the world to the body.

The body infused with spirit thus results in the intermediary between God and the physical world. It is not that man *has* a soul -- he became and *is* body, soul and spirit. The breath of God upon the body of man resulted in the enlivening factor of soul. The term “soul” is simply a holistic descriptor for a complete person, not merely a part of a person.

So, then, the Bible declares the first man’s name was Adam, the fountainhead patriarch of all humanity. Furthermore, in another unique and miraculous Bible fact, Eve -- identified in Genesis 3:20 as “the mother of all living” -- was formed out of Adam. There is no other species of which the female was born out of the male.

THE UGLY RISE OF EVOLUTION

Let me note briefly here something about the theory of evolution.

It is a bit incidental, but in 1859 Darwin published his *Origin of Species*. While this is usually cited as the great text for *human* evolution, it is really his work some twelve years later in 1871, *The Descent of Man*, that offers the sharper challenge.

There are several tenets of evolution which need to be squarely faced and recognized . . .

- Evolutionary theory and philosophy abolish any and all supernaturalism.
- Evolution says existence is a closed chain inseparably linked together and must be preserved without the introduction of any mechanism or any source of energy that is not absolutely part of this closed system.
- Evolution is a philosophy of materialism; it will admit nothing which cannot be quantified and ultimately understood in materialistic or electro-chemical terms.
- Therefore, evolution insists if there is such a thing as soul or spirit or will or self-conscious mind, it is not another order of reality but just a direct outcome or spin-off of matter that has reached a certain stage of complexity.
- Evolution has no God, no spirit, no revelation, no sin, and therefore no savior, no cross, no resurrection -- just electrochemical randomness.
- Evolution is like looking in a dark cellar with no light at midnight for a black cat that isn't even there!

Evolution is full of warped and nonsensical ideas put boldly forward as evidence and fact. A dear friend and one of my mentors, the eminent Canadian scientist Arthur C. Custance (who is now at home with the Lord) exposes this all too typical reasoning in one of his books.

Not long ago in a perfectly respectable scientific journal it was seriously suggested man grows a beard because, in the past, it had a survival value. If a man is attacked by an animal which goes for his throat, his beard will tend to trigger the jaw-closing mechanism of the attacking animal prematurely -- and thereby save his life.

A little reflection will show how flimsy such an argument

really is. Half the world's population does not grow a beard, the female half -- the half which by nature of their reduced defensive equipment in terms of height and muscular strength ought perhaps to be more in need of a beard than the males! Furthermore, it is primarily Caucasians who grow beards which could conceivably be adequate defense of this kind. So, then, two-thirds of the world's population of males have not been provided selectively with this [alleged] natural defense against predators. And, finally, one might ask, would dogs or other such attacking enemies exist in sufficient numbers to constitute a threat of adequate dimensions to provide selective pressure enough -- and would they attack *adults* only? What kind of sense does this make? [Such thinking suggests rather] ... that the theory of evolution somehow or other is detrimental to ordinary intelligence and warps judgment.

THE BIBLE SPEAKS OF TWO ADAMS

Enough of all that. Let's return to Biblical teaching. It is imperative we realize and appreciate that the Scripture actually speaks of *two* Adams.

The *last*/the *second* Adam came to do what the first Adam did not and could not do. The first Adam was characterized by disobedience, sin, judgment and death, resulting in ruin. The second Adam was characterized by obedience, grace, justification and life, resulting in redemption. In the first Adam, all die. In the second Adam -- Jesus Christ -- all are made alive.

But one can only make this passage from death and ruin in the first Adam to redemption and life through the substitutionary death on the cross of the second Adam, Jesus Christ. As **Romans 5:18-19** says,

As *one trespass* resulted in condemnation for all people, so also *one righteous act* resulted in justification and life for all people. For just as through the disobedience of the *one man* the many were made sinners, so also through the obedience of the *one man* the many will be made righteous.

Both the first Adam and the second Adam were representative

heads of the human race. What each one did was wholly and truly the attitude and action of everyone born of them thereafter. For the first Adam, that would be all of natural born humanity. But for the Second Adam/Jesus Christ, that would be only those who have been born again, born from above.

When Adam sinned and fell from his creaturely righteousness in disobedience to God, the whole of humanity was plunged into that same terrible fall. Every human person born thereafter was born a sinner, thoroughly tainted by Adam's original sin, except One.

When Jesus Christ came, He was not born of Adam's seed. Therefore He was not tainted with Adam's sin. He was born of "the seed of the woman," as promised in **Genesis 3:15**. The virgin Mary was, in the delicate description in **Luke 1:35**, "overshadowed" by the Holy Spirit; she conceived and gave birth to a son -- Jesus.

THE UNIQUENESS OF THE SECOND ADAM

We too often miss the full magnificence of this miracle. Yes, indeed, it was an astounding miracle that a *virgin* would conceive and give birth. But it is even more profound that a *woman* -- without a male counterpart -- would give birth to a male child. The chromosomes necessary to produce a male baby reside in the male. If the impossibility of a virgin's giving birth actually happened, she would only be able to give birth to a female child. The virgin Mary gave birth to a male child. A miracle indeed!

So Jesus became the head of an entirely new humanity. Everything Adam was, Jesus was. But what Adam did not do, Jesus did: Adam disobeyed and failed; Jesus obeyed and conquered. Adam's sin plunged humankind into darkness and death. Jesus' righteousness lifted humankind into light and life. In the first Adam, all die; in the second Adam, all are made alive.

If anyone is in Christ, the new creation has come: The old has gone, the new is here! ... God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God. (**2 Corinthians 5:17,21**)

We are talking about representation and substitution. Both Adams are representative. They are the origin of all who follow

after them. The first Adam is Everyman; what Adam did in the Garden of Eden, Everyman did. It is not that if someone else (you or me or whoever) had been there, we might have behaved differently. No, we *all* were there. Adam's behavior was the behavior of *all humankind*.

Jesus, as the second/last Adam, once again becomes an authentic human representative. But He is unique. He is miraculously born and does not procreate to produce offspring. Jesus is the substitute Redeemer/Savior. In His singular uniqueness, Jesus came to overcome all that Adam failed to accomplish.

This great contrast between the two Adams is evident throughout Jesus' earthly sojourn. However, the two temptations draw an exceptionally sharp distinction..

ADAM (Genesis 3)

Garden (blessing)

Placed by God
Full physical provision
Personally mature

Tempted by Satan

Physical (fruit)
Personal – companion
Loyalty

“Friendly” Animals

Comforting
Emblems of blessing

Failure/Ruin

Cherubim guarding

The reason the Son of God appeared was to destroy the devil's work. (1 John 3:8)

CHRIST (Matthew 4)

Desert (curse)

Sent by Spirit
Full spiritual provision
Personally mature

Tempted by Satan

Physical (bread)
Personal - angel presence
Kingdoms

“Cursed” Animals

Threatening
Emblems of cursing

Triumph/Restoration

Angels attending

CONCLUSION

So the subtle but insidious error is overthrown; to take away/deny the reality of the first Adam is to make void and meaningless the Person and work of the second Adam. The craft and subtlety of false teachers has always been a great threat to God's people. One key factor in identifying such purveyors of falsehood is their de-

nial of the reality of the first Adam as revealed in the Bible.

Be very aware of the extreme importance of “Adam.”

For if, by the trespass of the *one man*, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the *one man*, Jesus Christ!
(Romans 5:17)

A WOMAN, A WELL, A MOUNTAIN, A CITY AND A RIVER

(A brief study of John 4:19-26 & Hebrews 10)

by

Charles W. Asbell

PRELIMINARY COMMENT

For the past several months, during the waning moments of the day, my wife and I have been listening to a series of studies on the Book of John (on CD's) given by the main contributor to this edition of *Scripture Research*, Dr. Tim Conklin. I was particularly blessed by his lecture on John, chapter four, and suggested to him that he put this same verbal presentation into text form and, as you can observe, he obliged.

Moving forward to more recent events, a member of my family had a life-changing personal experience with the events of John, chapter four, namely, the Lord's discourse with the Samaritan woman at the well at Sychar. I am not at liberty to relate the details of this person's experience, except to say the Lord certainly spoke to him in a very real and mighty way because of what he read and was subsequently convicted by the Lord's responses to this needy woman.

To add to these two seemingly unrelated events, three to four years ago my wife and I hired a young Latino woman (with her younger sister) to periodically clean our home. After several months, these two young ladies (Maria and Alma) wondered why my wife and I appeared to be always happy. What an opening! Starting in 2009, about every 5-6 weeks around our dining room table, we opened and shared the Word of God and the Christ of the Scriptures with these two wonderful individuals.

But, you say, what does this have to do with the subject? As you can imagine, Maria and Alma are practicing Roman Catholics, and it just so happens that the next subject to be dealt with in our Bible class was found in the book of Hebrews, chapter ten. Take a minute, and read chapter 10 for yourself. Next, read John 4:19-26. Now, do you get the picture?

As I sought to find an accompanying article for this issue of *Scripture Research*, I went back to the book of John and reread chapter four. Thoughts and ideas began to gel. Let me share some these thoughts with you in the next few pages. Let us examine the events involved with these two colossal contexts, and then expound and reflect on the freedom we have from the religious bondage that pervades all of Christendom.

INTRODUCTION

As a whole, Christendom has loaded down its converts in their teachings and practices with burdens which often times have proven to be too cumbersome and too heavy to bear. They “play Church” or “Sunday School” rather than preach or teach the New Testament (NT) gospel of the grace of God, the recognition of the Deity of Christ Jesus and His sacrifice for sin and sins. Instead, they substitute empty ritualistic practices and other “churchy” things. Many of the clerics in the organized churches in their ceremonial robes behind their pulpits herald a “gospel” of attempting to reach or please God via “doing things” rather than exercising faith (only) for access in spirit to God the Father. I have no doubt that “practices” and “types” formed a very large part of the woman at the well’s worship activities as she attempted to reach and please her god in that day and age. You ask, “What of the river?” as stated in the title of this paper. By coin-cidence, it is at the river where we begin our study.

But What River?

At the banks of this particular river is where all of this drama begins. The year is 25-26 AD on the calendar, and the Jordan River is the site for this part of our study (see the Gospel of

Matthew, chapter 3). The text indicates that one of the participants in this scene is a strange looking, 30-year-old^{ish} prophet of Jehovah God, John the Baptist. John was heard to be announcing to the children of Israel the soon appearance of their promised Messiah. His announcement also included the necessity of a baptism (national) of repentance for forgiveness of sins. It also included a warning of impending judgment for those who rejected the message he was preaching.

On a certain day, out from the curious crowd looking on, stepped a 30(+/-)-year-old Jewish man who was seeking to be baptized; apparently He was recognized by the Baptist. It should be pointed out that at this time John was no doubt cognizant of the Lord Jesus' activities and ministry, which explains John's response to the Lord's request to baptize Him (vs. 3:14):

John forbid Him, saying, "I have need to be baptized of thee, and comest thou to me?"

The Lord Jesus' answer to John the Baptist is given in verse 15,

"...Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

This passage is so often misunderstood. Jesus' baptism is not for the Lord's "repenting"! It is/was not for church or synagogue membership! It is not for His sins (as if He had any)! AND, it is not for an example or testimony for today's people!!!

What then was the purpose for the Lord's baptism?

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To answer this question we must ask another question:

Who are the two individuals involved in this ceremony? First, a representative of the tribe of Judah (Matthew 1:1-17), the Lord Jesus Christ. The one administering this "rite" of baptism was John the Baptist, the son of a Levite priest (Luke 1:5-45, 57-80).

When the Lord Jesus responded to John's hesitancy in baptizing Him, the Lord uttered the very profound statement:

“... it becometh us to fulfill all righteousness.”

We must carefully analyze three words in this phrase:

- “us” -- i.e., John the Baptist and the Lord Jesus.
A few paragraphs above it was pointed out that John was the son of a Levite Priest (the priestly tribe), and so could function and administer some of the Levitical rites and practices outlined in the Old Testament (OT) as found in the books of Exodus, Leviticus and Deuteronomy.
- “fulfill” -- In the Greek text, pleroo (*πληροω*) translated into English by the term “fulness” to convey its meaning. A look at a good Greek lexicon reveals further depth to its meaning, for it could just as well be translated by: to fill, to fill up, complete, perfect, perform fully, to receive fulfillment.
- “righteousness” -- I believe the teachings concerning “righteousness” found in the books of Romans and Galatians supply the meaning(s) and understanding behind this word. In those sections of these two books which deal with the sacrificial and redemptive work of the Lord Jesus, for all time, it is clearly shown that His “finished work on Calvary” once for all time implies that: all of the ritualism, legalism, the sacrifice of substitute animals, the keeping of days and new moons, the

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necessity of going behind the veil with substitute animal blood once a year for atonement (stated bluntly), all of the Levitical “types” Jehovah God once required of His covenant people, the Jews, for atonement for sin(s) and access to Him, were done away with by the sacrifice of the great anti-type, the Lord Jesus Himself.

THE WOMAN AT THE WELL OF SYCHAR

The table is now set to examine the events associated with the discourse between the Lord Jesus and the Samari-tan woman. The Lord asks of the woman at the well:

“Give me to drink”

No doubt taken by surprise, she replied to this Jew by saying:

“How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?”

Let the Scripture (vs. 10-15) speak for itself:

(vs. 10) Jesus answered and said unto her, “If thou knewest the gift of God, and who it is that saith to thee, ‘Give me to drink’, thou wouldest have asked of him, and he would have given thee living water.” (vs. 11) The woman saith unto him, “Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (vs. 12) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?” (vs. 13) Jesus answered and said unto her, “Whosoever drinketh of this water shall thirst again: (vs. 14) But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into ever-

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lasting life.” (vs. 15) The woman saith unto him, “Sir, give me this water, that I thirst not, neither come hither to draw.”

Hear and mark those words Christ speaks to the Samaritan woman. Either they are those of a narcissistic lunatic who should be hauled off to a padded cell in Jerusalem, or He speaks the words of One having authority who can “deliver” this divine gift of life to whomever He wishes. Reading the entire context carefully demonstrates His words were convincing and convicting to His audience of one.

But back to the discourse. Believing that this “Jew” was a prophet because of His “uncanny” (?) and clear knowledge of her personal life (vss. 17-19), she makes what appears to be a comment unrelated to the Lord’s statement:

(vs. 20) “Our fathers worshipped in this mountain; and ye say that in Jerusalem (Mt. Moriah) is the place where men ought to worship.”

(Question: What do these two sites of worship have to do with her having five husbands and a current “live in?” --“thinking out loud.” cwa)

As an answer to this question, from the human point of view there appears to be no rational or perhaps even an esoteric reason. However, we are not dealing with natural or humanistic intention(s). We are in the realm of divine purposes and strategies. The Lord Jesus now alerts and warns her of some serious events which will soon overtake both the Jews and Samaritans:

(vs. 21) Jesus saith unto her, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”

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It is my considered opinion that the calamitous event which the Lord was referring to was the Roman war machine under the leadership of Generals Vespasian and his son Titus who, within a few years, would decimate both Samaria (and, hence, Mt. Gerizem) and Judah and its capital city, Jerusalem (which rested upon Mt. Moriah). (The writings of Josephus reveal that this indeed actually occurred.) With their respective main worship centers in ashes, both the future Samaritans and Jews would have to approach their respective Gods in a new way -- perhaps in a way where there were no formal ceremonies and where there would not be human “clergy” to accommodate or oversee a worship system. Perish the thought that they might have to worship God in their hearts, in spirit, and not in another

formalized system of “do’s” and “don’ts” and “churchy/synagoguey” “doing things!”

This new way of approach to God the Lord Jesus now reveals to the Samaritan woman:

(vs. 23) “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (vs. 24) God *is* a Spirit: and they that worship Him must worship *Him* in spirit and in truth.”

According to John 20:31, the purpose of this divine book, the Gospel of John, is “spelled out.” The eight allegorical signs found in this gospel account (see Bullinger’s Appendix note 176, page 194, Companion Bible) were given by the Holy Spirit to identify to the children of Israel the Jesus of this book as none other than the promised, prophesied Messiah Himself.

In the Gospel accounts (Matthew, Mark, Luke, John) the Lord, through His evangelizing and numerous displays of divine signs and wonders, demonstrated to His “deaf-eared hearers” that He was the Messiah. Here at the well of Sychar, however, the Samaritan woman witnessed a display of the Lord’s deity when her marital past was revealed to her by

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an absolute stranger, a Jew no less.

It is obvious that the Lord Jesus’ words cut through to the very inner soul of this woman. This Jew not only told her of her marital past but, to “top it off,” He said He was none other than the Samaritans’ and the Jews’ Messiah!!!! Whoa! (The Greek text adds another beautiful and profound nugget to the Lord’s declaration to the woman):

(vs. 25) The woman saith unto him, “I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things.”

(vs. 26) Jesus saith unto her, I that speak unto thee

λεγει αυτη ο Ιησους
am he
εγω ειμι

Not only did the Lord affirm He was the promised Messiah in this verse, He also stated He is the great I AM (*εγω ειμι*) of the book of Exodus and the burning bush experience of Moses. At this, the woman went back to Sychar and challenged the men to go out and see this Jewish Prophet.

It would have been interesting to see and hear the tone of her voice as the Samaritan woman convinced the men of Sychar to go out to the well and hear this Jew who "...told me all things that ever I did: is not this the Christ (Messiah)?" (A curious note: I wonder if all five of her ex-husbands and her current "live in" went back with her to the well to hear this Jewish Prophet.) Suffice it to say, at the teaching/preaching of the Lord Jesus to those citizens of Sychar ...

... (vs. 39) many of the Samaritans of that city believed on Him for the saying of the woman, which testified, "He told me all that ever I did." (vs. 40) So when the Samaritans were come unto Him, they besought him that He would tarry with them: and He abode there two

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days. (vs. 41) And many more believed because of His own word; (vs. 42) And said unto the woman, "Now we believe, not because of thy saying: for *we have heard Him* ourselves, and know that this is indeed the Christ, the Saviour of the world." (*emphasis, mine, cwa*)

Digressing for a moment, the Scriptures are silent as to whether the Woman at the Well drank of the "well of water springing up into everlasting life" (Gk. *πηγη υδατος αλλμενου εις ζωην αιωνιον*) which the Lord Jesus spoke of and offered to her. On that wonderful day when she stood and conversed with God incarnate Himself, did she (in terms of today) embrace (faith/believe) His words, resulting in the Christ (Messiah) giving

her *aeonian* (αιωνιον) life? Two thousand years later, thinking out loud (and, yes, speculating), I believe she did!

It should be pointed out that in Matthew 12:38-39 it is recorded that the “stiff necked” scribes and Pharisees of Israel, rather than embracing the verbal pleadings and teachings of God Himself in the Person of the Lord Jesus, sought a “sign” before they would accept Him as the/their prophesied Messiah of the OT. By contrast, at the well of Sychar, some of the “low life mongrels” (for this is what the Jews considered the Samaritans to be) of humanity embraced the very “words” (note vs. 41) of the Son of God. It should be stressed that no- where in this passage did it say the Samaritans requested a “sign” for a validation of the Lord’s Messiahship. Remember, the Gospel of John says...

“...these are written that ye may believe that Jesus is the Christ, the son of God; and that believing ye might have life through His name.” (John 20:31)

“ALL RIGHTEOUSNESS” AND THE BOOK OF HEBREWS, CHAPTER TEN

When the Lord declared to the woman at the well, “a

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certain hour was coming in which true worshipers would worship not in Jerusalem or on the “hill” of the Samaritans, but in (Gr. εν - “in” or “by”) spirit (Gr. πνευματι [not the Holy Spirit]) and truth (Gr. αληθεια),” that specific text does not indicate that He explained to her how this was to be accomplished. It is Hebrews, chapter ten, that supplies us with the details relating to this matter of “filling to the full all right-eousness.” This in turn provides us with the details on how the woman at the well and all post-crucifixion seekers of God should worship Him in spirit.

(vs. 1) The law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. (vs. 2) For then would they not

have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. (vs. 3) But in those *sacrifices there is* a remembrance again *made* of sins every year. (vs. 4) For *it is* not possible that the blood of bulls and of goats should take away sins. (vs. 5) Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: (vs. 6) in burnt offerings and *sacrifices* for sin thou hast had no pleasure. (vs. 7) Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. (vs. 8) Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein* which are offered by the law; (vs. 9) then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second. (vs. 10) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. (vs. 11) And every priest standeth daily ministering and offering

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oftentimes the same sacrifices, which can never take away sins: (vs. 12) But this man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God; (vs. 13) From henceforth expecting till his enemies be made his footstool. (vs. 14) For by one offering he hath perfected for ever them that are sanctified. (vs. 15) *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, (vs. 16) this *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; (vs. 17) And their sins and iniquities will I remember no more. (vs. 18) Now where remission of these is, *there is* no more offering for sin. (vs. 19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (vs. 20) by a new and living way, which He hath consecrated for us, through the veil,

that is to say, His flesh; (vs. 21) and *having* a high priest over the house of God; (vs. 22) let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us explore this passage as it amplifies the matter of the Lord's declaration to John the Baptist at His baptism, to "fill to the full all (*panta, not ta panta*) righteousness."

Vss. 1-3 – The law (includes all of the Levitical types, ceremonies, sacrifices, etc.) was but a shadow (not the reality) of good things to come -- referring to the "filling to the full" in the Christ and His atoning work on the cross. The sacrifices were continuous year after year and could not make the offerers perfect (mature).

Vs. 4 – The blood of animals could not take away sins. They could only cover the sin(s) of the

offender

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until the antitype sacrifice (the Lord Jesus) took away sin by His death, not merely covering it, once for all time.

Vss. 5-9 – Note the willingness of the Lord to humble Himself in accordance to the Father's will, to enter the human realm, take on a body of human flesh, and submit Himself to death as a means of replacing all of the "burnt offerings, sacrifices," and types, as the Father had no pleasure in them (because they were but "shadows" of the reality).

Vs. 10 - Because God the Father, His forensic justice having been satisfied, accepted the shed blood of the the perfect Lamb (the antitype, Lord Jesus) for all of those who embrace and accept by faith the Lamb's blood to take away their sin(s), the Father declares them sanctified (set apart), made holy).

Vs. 11 – The OT levitical priest, in all his daily tabernacle duties (which were shadows of the reality,

including the offering of substitute animals) could never take away sins.

Vs. 12, 14 -“But this man” (the Lord Jesus, the antitype) offering Himself one time (“for ever,” in perpetuity), because the Father/Judge accepted the Lord’s perfect sacrifice, sat down at the right hand of God signifying that the Son’s work of redemption was accepted and complete.

Vs. 16 – With the shedding of the Lord’s blood He fulfilled (filled to the full, “filled all righteousness”) all of the types and shadows which had been instituted in the Law at the time of Moses. With the passing away of the Old Covenant, a New Covenant was instituted in its place with the covenant people.

Vs. 17-18 – Because of the perfect, once for all sacrifice of the Lord Jesus, the Father would not/does not remember any sins or iniquities, hence, there is no more need for the endless, every day/year after year levitical sacrifices and ceremonies

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Let us pause for a moment and reconnect with John 4:23-24 (see below) the Lord’s declaration to the woman at the well, and this matter of worshiping of the Father “in spirit and in truth.” As a reminder, God the Father’s requirements for access to Him prior to the sacrifice of His Son included very formal and ritualistic practices, including the shedding of the blood of substitute animals, which by definition were but “shadows” (Hebrews 10:1). These ceremonies all pointed to the soon-to-be-finished sacrificial work of God’s Son on Calvary (perhaps 1-2 years from the very time Christ uttered these words to her).

(vs. 23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

(vs. 24) God *is* a Spirit: and they that worship Him must worship *him* in spirit and in truth.

Returning to Hebrews 10, we consider here the “mechanism of access” for the Samaritan woman and for all true believers in Christ Jesus.

Vs. 19-20 – At this point the history of the woman at the well was ceremonially sin-tainted and therefore she could not boldly enter into God’s presence behind the veil. It was required that a levitical priest act on her behalf and sprinkle *substitute* animal blood on the Mercy Seat. But, bringing historical things up to date, the events that occurred at Calvary entered into the picture. With the blood of Jesus, He entered behind the veil, through ($\delta\iota\alpha$) *the holies* (literally), bearing his own blood and sprinkled the heavenly Mercy Seat, satisfying the righteous requirements of God the Father/Judge.

IN SUMMARY

As I bring this brief study to a close, I pose several ques-

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tions for your consideration. First, does the discourse of the Lord with the woman at the well in the matter of “in spirit only” access to God only apply to her and the citizens of Sychar and Jerusalem, or does it extend to all of God’s elect both then and now? Secondly, does the “filling up to the brim” all righteousness which the Lord accomplished on Calvary’s cross have application and relevance to the Samaritan woman and the citizens of Sychar and to those residing in Jerusalem only or for us as well, 2000 years down the line (and still counting)?

Two closely related questions: If the Lord’s filling up all righteousness has relevance and direct application to all of mankind, after the events of Calvary, why, after 2000 years of time and coupled with the “finished work of Christ on the cross,” have many “God fearers” reverted back to a religion consisting of a formalized system of regulations and types and vain babblings, which, as the Scripture defines, are but “shadows” which prefigure the work of our Savior on the cross? Today, is the acceptance of the perfect Lamb of God on Calvary’s cross by the individual of the once-for-all sacrifice for his or her sins, plus nothing else

(ceremonies, rituals, legalistic practices, etc), all that is required to worship and have access to God the Father?

The Apostle Paul adds insight and answers these last two questions. Let Ephesians, chapter two, speak to the issues of the completed work of Christ Jesus and the matter of “in spirit” access to the very throne of God:

(vs. 4) But God, who is rich in mercy, for his great love wherewith He loved us, (vs. 5) even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) (vs. 6) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: (vs. 7) That in the ages to come He might show the exceeding riches of His grace, in *His* kindness toward us, through Christ Jesus. (vs. 8) For by grace are ye saved through faith; and that not of yourselves: *it*

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is the gift of God: (vs. 9) Not of works, lest any man should boast. (vs. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (vs. 11) Wherefore remember that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (vs. 12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (vs. 13) But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. (vs. 14) For He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*. (vs. 15) Having abolished in His flesh the enmity, *even* the law of commandments *contained* in ordinances for to make in Himself of twain one new man, *so* making peace; (vs. 16) And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: (vs. 17) And came and preached peace to you which were afar off, and to them that were nigh. (vs. 18) For through Him we both have access by one Spirit unto the Father. (vs. 19) Now therefore ye are no more

strangers and foreigners, but fellow citizens with the saints, and of the household of God; (vs. 20) And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*. (vs. 21) In whom all the building fitly framed together groweth unto a holy temple in the Lord: (vs. 22) In whom ye also are builded together for a habitation of God through the Spirit.

A little application is in order:

Vs. 11-12 – Identifies the time and position of the woman at the well, i.e.,

- “Gentiles in the flesh”

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- “called uncircumcision”
- “without Christ”
- “aliens from the commonwealth of Israel”
- “strangers from the covenants of promise”
- “having no hope”
- “without God in the world”

Vs. 13 – The ones formerly dead in trespasses and sin [vs. 1] and “far off” [vs. 13] are brought nigh.

BUT NOW IN CHRIST

- “Ye who sometimes were far off are made nigh by the blood of Christ.”
- Vs. 15 -- Christ “abolished in His flesh the enmity, i.e., even the commandments, contained in ordinances.”
- He “reconciled both (Jew and Gentile [including the Samaritans]) and in so doing He also (vs. 16):

- He made (created, *κτισθη*) in Himself of the two (i.e., Jew and Gentile) one new man

...

made peace!

- He made (Jew and Gentile [including the Samaritans]) nigh (access) by in/one spirit to the Father
- (vs. 18). As a consequence:
 - We are no longer strangers and foreigners ...
 - ... but are fellow-citizens with the saints and the household of God.
- We are being built into a holy shrine (lit. the most holy place), i.e., the (naos - ναός, behind the veil where the Ark of the Covenant and the Mercy Seat are located [vs. 21]).
- Because of this divine construction (vs. 22) in our inner-being, a “habitat is being erected to house

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God the Father, “in spirit” so that we (with the woman at the well and many of the habitants of Sychar) may be giving thanks to the Father:

According to the eternal purpose (purpose of the ages) which He purposed in Christ Jesus our Lord. in whom we have boldness and access with confidence by the faith of Him (vss. 3:11-12).

So that we may be “... giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” (vs. 5:20)

Let the Apostle John (in chapter 17:21-23) embellish the wonderful relationship and communion which the Lord Jesus has with His Father, which I believe extends and includes those of us (including the woman at the well) outside of his family of disciples:

(vs. 21) That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. (vs. 22) And the glory which thou gavest me I have given them; that they may be one, even as we are one: (vs. 23) I in them, and thou in me, that they may be made perfect in one; and

that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(Oneness with God and His Son, Jesus Christ, is wrapped up in the word at-one-ment. Atonement is the work of Christ upon the cross. We are at onement with Christ.)
(Jerry Bernard)

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END NOTE

Another way to look at the Woman at the Well. (Comments by Doug Falk)

The Scriptures do not clearly support the conclusion that the woman at the well actually converted/repented/confessed, that she had a change of life style, or that she ever acknowledged personally who Christ was. Consider the following:

1. When confronted with her past history, she quickly changed the subject and turned the conversation away from herself: "I can see that you are a prophet" is as far as she went.
2. She never did declare that Christ was the Messiah, only that he may be the Messiah: "Could this be the Messiah?" (v. 28).
3. The only outright declaration she made of Christ was: "He told me everything I ever did," but never did she overtly declare who He was.
4. From verse 39: "Many of the Samaritans of that city believed on Him for the saying of the woman, which testi-

fied (not that I have seen the Messiah, not that I have sinned, not that I have a new life...), 'He told me all that I ever did.'"

5. If the troops and officers that arrested Christ recognized in Christ who He was when He declared He was the "I Am" to the point that they "drew back and fell to the ground," why did not the woman at the well offer similar reverence, if indeed she understood who He was? There is no record of similar reverence/worship toward Christ by the woman at the well.

6. It was not until after the resurrection that the disciples and even those closest to Christ understood who Christ was. "They have taken away the Lord out of the tomb, and WE do not know where they have laid Him." There was no substantial difference between what the woman at the well understood and what the disciples then understood: "Sir, give me this water that I may not thirst, nor come

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here to draw," and "Has anyone brought Him anything to eat?" Neither saw beyond the immediate, nor at this point had the perception of who He really was.

Perhaps the woman is of the category: "ever learning, but never able to come to the knowledge of the truth" (II Timothy 3:7). She had an inquisitive, logical mind: "Sir, you have nothing to draw with, and the well is deep." She knew the facts: "I know the Messiah is coming. When He comes, He will explain everything." (Note: not that He will save us from our sins, but rather simply that "He will explain everything." This would substantiate even more her inquisitive and questioning mind. She wanted things explained to her more than she was interested in placing her faith in Christ.) She had all the facts, she had the background information, she was looking for answers, she was even looking for the Messiah, but she just could not/did not pull the faith trigger.

Perhaps the real lesson of the woman of the well is that, as the opportunity arose, Christ was willing to "break the rules" and go outside the typical bounds of His "official purpose" (to the lost sheep of Israel) and extend relationship/communication to those not officially eligible. In this He exemplified the spirit of the

law, not the letter of the law. Such also was perhaps the one tear in the fabric of religious/cultural boundaries that allowed His Messiahship to be made known to the Samaritans. For certainly Christ could not have expected His disciples to take on this assignment. In this sense, it parallels what Jonah had to learn that, yes, God can reach out and speak to "those" people as well.

(Continued from inside front cover)

Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray-
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

Still the small inward voice I hear,
That whispers all my sins forgiven;
Still the atoning blood is near,
That quenched the wrath of hostile Heaven.
I feel the life His wounds impart;
I feel the Savior in my heart.
I feel the life His wounds impart;
I feel the Savior in my heart.

No condemnation now I dread;
Jesus, and all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.