

A large, faint watermark of the letters 'AΩ' is centered on the page, rendered in a light yellow/gold color. The 'A' is on the left and the 'Ω' is on the right, with a vertical bar between them.

# John Chapter 4 Part II

Ask the Right Question  
to Find the Right Answer

# Overview

- There are connections between Old Testament and New Testament persons, places, things and events. (e.g. Book of Hebrews)
- There are connections between Genesis 34 (Rape of Dinah) and John 4 (Woman at the Well)
- The Gospel (Salvation 1)
- Faith Living (Salvation 2)

# Wax Seal (Type)



Type

Anti-Type

<https://www.pixeden.com/psd-mock-up-templates/psd-enveloppe-wax-seal-mockup>

<sup>25</sup> So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the **imprint** of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

# Goals

- Build your confidence in the “Fabric of Scripture”
- Lead you to a “joy of discovery” (1 John 1:4)
- Show you connections or links between Old Testament and New Testament
- Contrast the two passages to ask questions you might not have otherwise thought about
- Learn the lessons of Genesis 34/John 4
- Demonstrate that the Bible is about Jesus Christ

**1 John 1:4**

<sup>4</sup> These things we write, so that our joy may be made complete.

# Rules for John

- The Old Testament is a watermark
  - Old Testament concepts form the fabric of John
  - Instead of just quotes from the Old Testament, individual words or phrases are used to refer back to the Old Testament
- The Fiber of Scripture runs through all books of the Bible including John
- Each and every word of the Gospel of John is important
  - “There is not a line in the Bible which is placed there for mere rhetorical effect, or for the gratification of curiosity.” D.G. Barnhouse, *The Invisible War*, Grand Rapids: Zondervan, 1965, p17
  - “The structure of the Fourth Gospel reveals that it is one of the most carefully crafted pieces of literature in the Bible.” Stephen S. Kim (*Bibliotheca Sacra* 165, October-December 2008) 413-24)
- The Gospel of John is a “spiritual” gospel. John’s emphasis is on the deity of Jesus and illustrates spiritual concepts using physical objects

# Many Threads in the Fabric

- Water & Food as spiritual metaphors
- Witness
- Prophet Like Moses
- Temple
- “I AM”
- Etc.

# Jesus Left Judea

- Matt 4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;...
- Mk 1:14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God
- Lk 4:14 And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.
- D. A. Carson says “John the Baptist’s imprisonment appears to have prompted Jesus to return to Galilee.”  
Carson, D. A. *The Expositor’s Bible Commentary: Matthew & Mark*, Grand Rapids: Zondervan, 2010, p144

# John 4:1-4

- Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John<sup>2</sup> (although Jesus Himself was not baptizing, but His disciples were),<sup>3</sup> He left Judea and went away again into Galilee.<sup>4</sup> And He had to pass through Samaria.

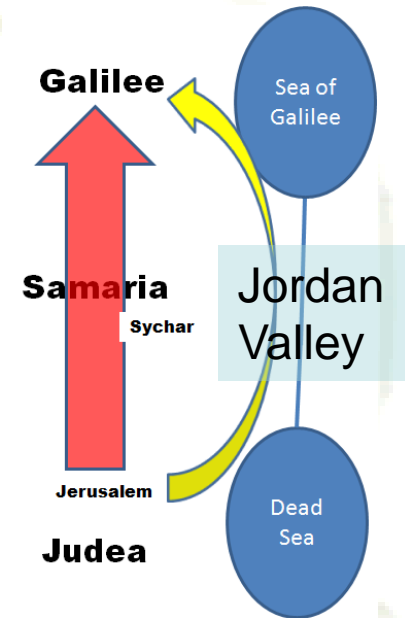


# Must

- The fact that Jesus left Judea and went to Galilee is not in question. The Synoptic Gospels confirm that with the added fact that John the Baptist had just been arrested.
- The issue is why Jesus “had” or “must” (Greek edei) go through Samaria
- The Greek particle “de” is a contrasting particle, but not a strong one. It can be translated “and” when the contrast is almost imperceptible or as “but” when there is a perceptible contrast.
- The point is that Jesus was expected to use the Jordan River **but** now, on the way to Galilee, he **must** go through Samaria. Why?

# Routes to Galilee

- There were two routes from Jerusalem to Galilee:
  - Samaria route
    - The shortest route
  - Jordan Valley route
    - Strict Jews (like the Pharisees) took this route to avoid the Samaritans



# What Jesus Knew

- Jesus knew and understood that the Pharisees now considered Him a potentially greater threat to them than John the Baptist
- Herod Antipas had John the Baptist arrested. Jesus was not yet an issue for Herod until the death of John the Baptist Matt 14:1+
- Samaria was under Herod's rule, so he could have had Him arrested in Samaria if he wanted
- But in this instance, it was the Pharisees who were concerned
- John the Baptist normally operated along the Jordan River
- If Jesus disciples were baptizing people, then the best place to do it would have been the Jordan River where John had been baptizing
- Pharisees would travel along the Jordan River to go to Galilee, but would likely not venture into Samaria for fear of becoming defiled.
- So Pharisees on their own might attempt to arrest Jesus along the Jordan River

# What It Accomplishes

- The Father **must** respond to positive volition
- Jesus **must** respond to the will of the Father
- Jesus **must** avoid arrest by the Pharisees

# John 4:5-6

- <sup>5</sup> So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph;  
<sup>6</sup> and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.

# Sychar

- This name “...is not attested in earlier literature...” according to D.A. Carson
- John made a point of giving us a name for the town
- Some commentators transliterate the Greek name into Aramaic as a word for drunk. At least one commentator (Hengstenberg) transliterates it to a word for lie or deceit. It is a matter of a single letter.
- Although drunkenness might be the easier to defend upon transliteration grounds (maybe yes, maybe no), it doesn't fit the given facts very well. If however, we take this to mean deceit as in City of Deceit, then it connects with many things in the text. It also meshes with the Genesis 34 depiction as a “Valley/City of Deceit.” [“validity in interpretation”]

# City of Lies

- “The Apostle characterizes the false nature of the Samaritans, by changing their city Sychem, by the alteration of a single letter, into a city of lies, שקר. It is but to speak superficially when one designates this as "unworthy trifling." It is of the greatest effect when the truth is thus pointedly expressed. It is thus impressed indelibly on the mind and heart.”

Hengstenberg, E. W., Commentary on the Gospel of St John, Edinburgh:T. & T. Clark 1865, pp214-215

# Samaritans in Valley of Deceit

- Samaritans were not really Jews although they often likened themselves to Jews
- After the Northern Kingdom is taken away, and a few Jews are left in the land amongst many foreigners brought in to replace the Jews:
  - Apostate priests of the Northern Kingdom are brought back to teach them about the “god of the land” (see 2 Kings:24-41)
  - Eventually a temple is built on Mt. Gerishim
  - But by the time of the woman at the well, this temple has been destroyed. However, the Samaritans still worshiped there
  - Samaritans accepted only the books of Moses, the Pentateuch – not the prophets, the Psalms, or other writings



# Historical Shechem Area

- Gen 12:6-7 God promises Abraham this land; Abraham builds an altar to the Lord
- Gen 34 Rape of Dinah & death of men of Shechem
- Joshua 8:30-35 Joshua read the law of Moses to the people, both the blessings and cursing.
- Josh 24:32 Joseph buried there

# True Lies

- Samaritan Claims (Lies)
  - Jewish – Not Jewish
  - Priesthood – An apostate priesthood
  - Temple – false temple that doesn't even exist
  - Father Jacob – the “heel catcher,” deceiver, supplanter
  - Joseph – Lies were used to coverup the crimes against him
  - Other Lies

# Jacob in the Valley of Deceit

- Jacob of course got the blessing of the firstborn by deceit, was deceived by his employer Laban who switched the brides on Jacob; Rachael, then hid Laban's family idols. Later Joseph will be sold into slavery by his brothers and they will lie to their father about Joseph's fate, etc.
- So the Samaritans are deceitful, the woman at the well is deceitful
- Hence, it is not a stretch to call Sychar the City of Lies/ Deceit!
- And in Genesis 34, we already see that there was enough reason there to call it the City or Valley of Deceit

# First Connection to Genesis

- John 4:5 “...the parcel of land that **Jacob gave Joseph**” forces us to go to Genesis and find where this was done
- Gen 48:22 “ I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.” (NASB)
- Gen 48:22 “And I, even I, do give to you as one over your brothers, Schechem, which I took from the hand of the Amorite with my sword and my bow.” Watts, J. Wash, A distinctive translation of Genesis, Grand Rapids: Wm B. Eerdmans, 1963, p 122

# Location Link



## Genesis 34

## John 4

Shechem: Valley/City of Deceit

Sychar: Valley/City of Deceit

Land that Jacob bought  
(Gen 33:19)

Land Jacob gave Joseph  
(Gen 48:22)

Land Jacob gave Joseph  
(John 4:5)

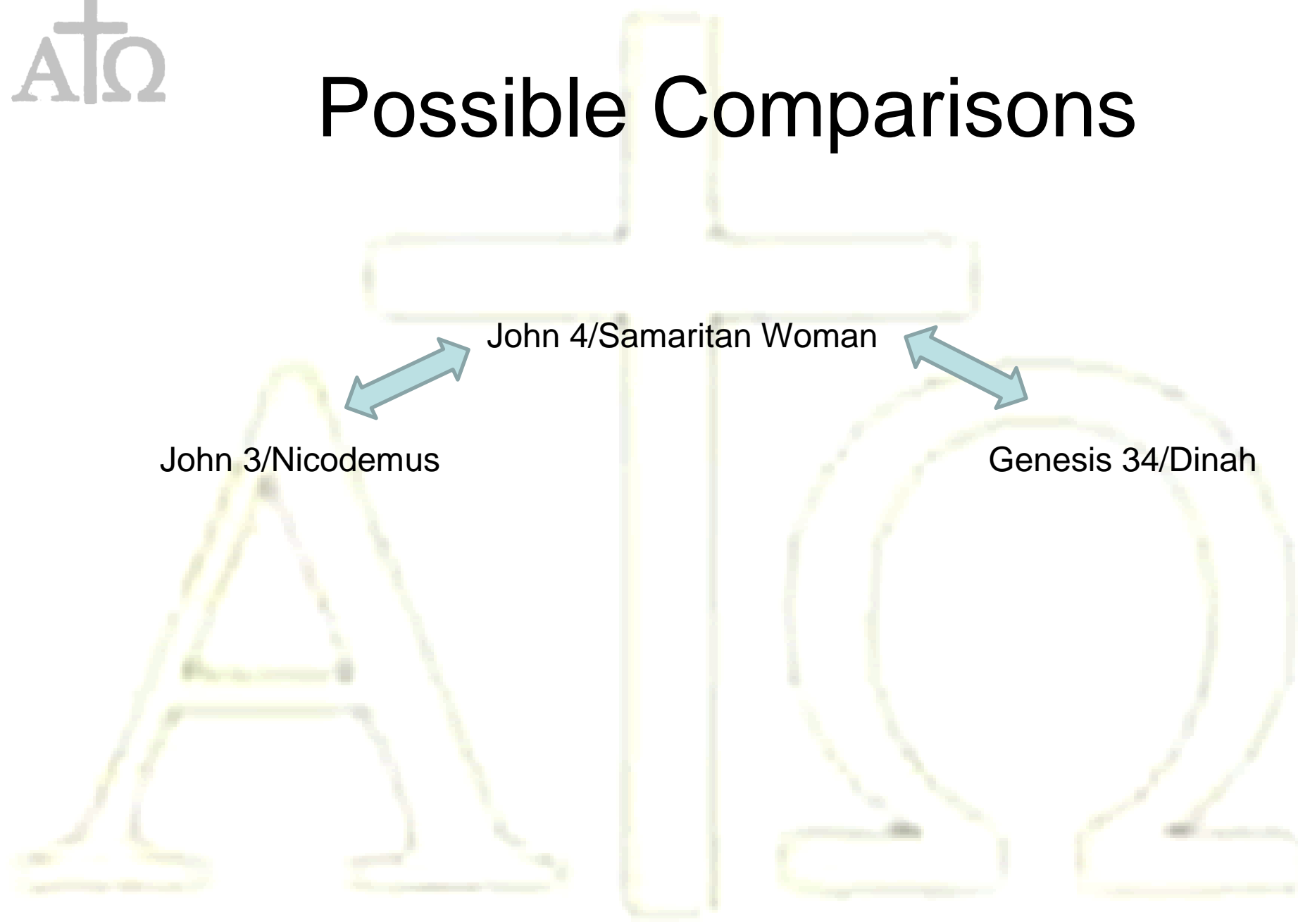
Joseph buried there  
(Josh 24:32)

# Possible Comparisons

John 3/Nicodemus

John 4/Samaritan Woman

Genesis 34/Dinah



# Comparison with Nicodemus

- Woman at the Well
  - Woman (not named)
  - Not Jew – Samaritan
  - Not Teacher – in need of teaching
  - Not Ruler – been to court many times

# Genesis 34

## In the Valley of Deceit

**Jacob**

Passive - silent

**Dinah**

Virtuous naïve action  
leads to death of others

**11 Sons  
(physically  
alive)**

Departed field (non-  
production)  
Act apart from father  
Deceive & Kill many

**Hamor (father)/  
Shechem (son)**

The father does the  
will of the son. The  
son offers a gift.  
Both are deceived.  
Both die

**Local people**

Deceived by son with  
result that all men die



# Jacob Gave Joseph

- John 4:5 “... near the parcel of ground that Jacob gave to his son Joseph”
- This points us to Gen 48:22
  - <sup>22</sup> I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.”
- Interesting in light of Gen 33:19 <sup>19</sup> He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem’s father, for one hundred pieces of money.
- But that is explained in Genesis chapter 34
- “Gave” is first use of give/didomi in this chapter

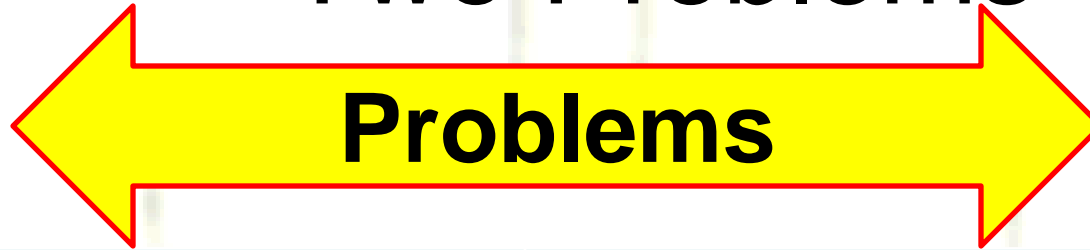
# Gave

- In Genesis 34, there was repeated use of the verb for “to take.”
- In John 4 there is a repeated use of the verb to give
- “The verb δίδωμι (didomi, give) dominates this section, occurring seven times between 4:7 and 4:15.” Kostenberger, A. J., John. Grand Rapids: Baker Academic, 2004. p149

# Problem

- Jews and Samaritans loathe each other. (4:8 combined with Josephus' comments)
- There is apparently positive volition toward the Messiah in the Samaritan community (4:35-42)
- Hence, it is God the Father's will for Jesus to go to Samaria to give the gospel and harvest (4:34)
- How will He control his disciples? How will He evangelize the Samaritans giving the true gospel from a spiritual perspective?

# Two Problems



## Genesis 34

## John 4

Rape of Dinah  
(Gen 34:1-4)

Ethnic & Religious Animosity  
(John 4:1-5, 8)

Jacob: Personal & Immediate  
911 Issue

Jesus: Transcendent & Immanent  
411 Issue

# The Samaritan Woman

- <sup>7</sup> There \*came a woman of Samaria to draw water. Jesus \*said to her, “Give Me a drink.”  
<sup>8</sup> For His disciples had gone away into the city to buy food. <sup>9</sup> Therefore the Samaritan woman \*said to Him, “How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?” (For Jews have no dealings with Samaritans.)
- \* in the NASB this asterisk means the translators used a past tense in English to express the Greek historic present tense

# “Dealings”

- The Greek word can mean to associate with someone but can also imply sharing something like a cup [Kostenberger, p149 referencing Daube]
- If the woman gave Jesus a drink from her drinking cup, then in the strict Jewish religious eyes He would become unclean. The religious Jews apparently considered Samaritans to be unclean; a Samaritan woman would be even more unclean. She understands this.
- Give is didomi #2; First “give” in Jesus’ conversation. **Aorist Active Imperative**

# Three Strikes (Triple Defiled)

- Was a Samaritan – Jews hated Samaritans and considered them defiled: don't get near them (for a strict Pharisee)
- Was a Samaritan WOMAN! – Jews considered a Samaritan woman to be even more defiled than a Samaritan man
- Was morally compromised – She was self-defiled because of her low moral character (in Jewish eyes). Possibly due to her immoral actions, she would in Jewish society be a candidate for stoning – death!

# Gift of God

- <sup>10</sup> Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” <sup>11</sup> She \*said to Him, “Sir, You have nothing to draw with and the well is deep; where then do You get that living water?”
- Observation:
  - Jesus wants to give a gift; In Genesis 34, first Shechem takes, then Jacob’s sons take, not give, even though they talk about potentially “giving” their daughters in marriage
  - The word “gift” is used a single time in John – here in John 4:10
  - “Give” is used multiple times in John 4; Take is used multiple times in Gen 34. Give / didomi #3 & #4 (Aorist Active Imperative & Aorist Active Indicative)



# Two Gifts



## Genesis 34

Shechem offers a gift in his proposal to Jacob & Sons

This gift is not given; whatever it was, Jacob's sons took

## John 4

Jesus offers a gift from the Father in his proposal to the woman

The gift of salvation was given based upon faith

# Jesus Greater than Jacob

- <sup>12</sup> You are not **greater** than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?”
- Observation:
  - The Samaritan woman forces the comparison between Jacob and Jesus. This is a key element in typology – the anti-type is greater than the type.
  - She links this to the well near Shechem to Jacob which forces us to look at Genesis 34. She draws a comparison between Jacob and Jesus
  - Didomi #5

# Water

- <sup>13</sup> Jesus answered and said to her, “Everyone who drinks of this water will thirst again; <sup>14</sup> but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”
- <sup>15</sup> The woman \*said to Him, “Sir, give me this water, so I will not be thirsty nor come all the way here to draw.”

# Give Me

- Jesus starts the conversation with the phrase “give me to drink” (Aorist Imperative of didomi) didomi #6 & #7
- Jesus has tailored the conversation such that she now wants the water He offers
- She now says give me this water (Aorist Imperative of didomi), the same “give” that Jesus started with. Didomi #8 and final
- How do you get someone to say something without asking them to say it?

# Physical vs. Spiritual Water

- Jesus is constantly talking from a spiritual perspective, using objects in the physical world to illustrate spiritual concepts
- Here Jesus takes physical water that the Samaritan woman has and contrasts that with “living” water that he has.
- There is a double entendre here in that the Greek for “living” water can mean running or churning water.
- She understands physical water that she has. She is intrigued by “living” water and does not initially understand that Jesus is talking about salvation.

# Call Your Husband

- <sup>16</sup> He \*said to her, “Go, call your husband and come here.” <sup>17</sup> The woman answered and said, “I have no husband.” Jesus \*said to her, “You have correctly said, ‘I have no husband’; <sup>18</sup> for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.”

# Prophet to Messiah

- <sup>19</sup> The woman \*said to Him, “Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.” <sup>21</sup> Jesus \*said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. <sup>24</sup> God is spirit, and those who worship Him must worship in spirit and truth.” <sup>25</sup> The woman \*said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” <sup>26</sup> Jesus \*said to her, “I who speak to you am *He*.”

# I Am & He is the One

- One thread running through the Gospel of John is the theme of witness. One of the ways this is brought out is in the identifications, like “I AM”
- Jesus Christ refers to Himself as “I AM” several times in the Gospel of John and by doing so, tacitly acknowledging He is God.
- Others refer to Jesus as “that one” as in verse 25 in this chapter. Also see 1:18; 2:21; 4:25; 5:11; 6:29; 7:11; 9:12; 9:37





# Character of the Samaritan Woman

- Not Named
- Not Naive
- Not Virtuous
- Not Young

# Dinah vs Samaritan Woman



Dinah	Samaritan Woman
Jew	Not Jew
Named (Justice)	Not Named
Naïve	Not Naïve
Virtuous	Not Virtuous
Young	Not Young
Action Results in Physical Death	Action Results in Spiritual Life
Went out of the camp	Came out from Samaria

# The Disciples Return

- <sup>27</sup> At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or, “Why do You speak with her?”

# The Invitation

- <sup>28</sup> So the woman left her waterpot, and went into the city and \*said to the men, <sup>29</sup> “Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?” <sup>30</sup> They went out of the city, and were coming to Him.

# Physical vs Spiritual Food

- Text: <sup>31</sup> Meanwhile the disciples were urging Him, saying, “Rabbi, eat.” <sup>32</sup> But He said to them, “I have food to eat that you do not know about.” <sup>33</sup> So the disciples were saying to one another, “No one brought Him *anything* to eat, did he?” <sup>34</sup> Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.
- Observation:
  - Jesus’ disciples understand physical food but are confused by Jesus’ food.
  - Eventually Jesus explains he is talking about doing the will of the Father – the spiritual life of the believer
  - Contrast this with the salvation illustrated by the living water for the Samaritan woman who needs salvation to the spiritual food of doing the will of the Father for the disciples who need to get with Jesus’ plan for their life
  - Also contrast with Hamor (the father) doing the will of his son (Shechem) – just the opposite of Jesus (the Son) who is doing the will of the Father

# Spiritual Needs of John 4

## Unbeliever

## Believers

**Samaritan Woman**

**Physical Water**

**Spiritual Water**

**Salvation**

**Jesus' Disciples**

**Physical Food**

**Spiritual Food**

**Spiritual Life**

# The Harvest

- <sup>35</sup> Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.  
<sup>36</sup> Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. <sup>37</sup> For in this case the saying is true, ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”

# The Fields

- In Genesis 34, the sons of Jacob came in from the field when they heard of the rape. Productive work stopped. Death was about to become their occupation.
- In John 4, Jesus sends His disciples into the fields to give the gospel unto belief and salvation and eternal life. Life was about to become their occupation.



# “My Food”

- Text: My food is to do the will of Him who sent Me and to accomplish His work.
- Observation:
  - Jesus clearly draws a parallel from the physical world to the spiritual world
  - “Sent” is from the Greek “pempo” emphasizing God the Father sending Jesus
  - Later in this chapter Jesus will send the disciples on a mission (apostello) to the local people of Samaria

# Back to the Fields

- <sup>35</sup> Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. <sup>36</sup> Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. <sup>37</sup> For in this case the saying is true, ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”
- Observation:
  - Instead of killing all the men and taking their possessions, the disciples are to go back to the fields, enter into work with others and gather fruit for life eternal
  - Jesus “sent” them (apostello) which emphasizes the mission from Jesus to the local people. Both *pempo* and *apostello* have been used in this passage: God sends (*pempo*) Jesus and Jesus sends (*apostello*) the disciples
  - The word field is used a single time in John – here in John 4:35

# Two Fields



## Genesis 34

Now the sons of Jacob came in from the **field** ...

In the physical world, Jacob's sons stopped being productive

## John 4

Vs 2: Jesus' disciples were baptizing disciples  
 Vs 35: ...Behold, I say to you, lift up your eyes and look on the **fields**, that they are white for harvest.  
 Vs 38 I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

In the spiritual world, Jesus' disciples are working in the fields, i.e. they are being productive

# Evangelism

- Text: <sup>39</sup> From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I *have* done.”
- Observation:
  - The Samaritan woman of questionable character in a city of deceit successfully evangelizes the local population because of her witness concerning Jesus

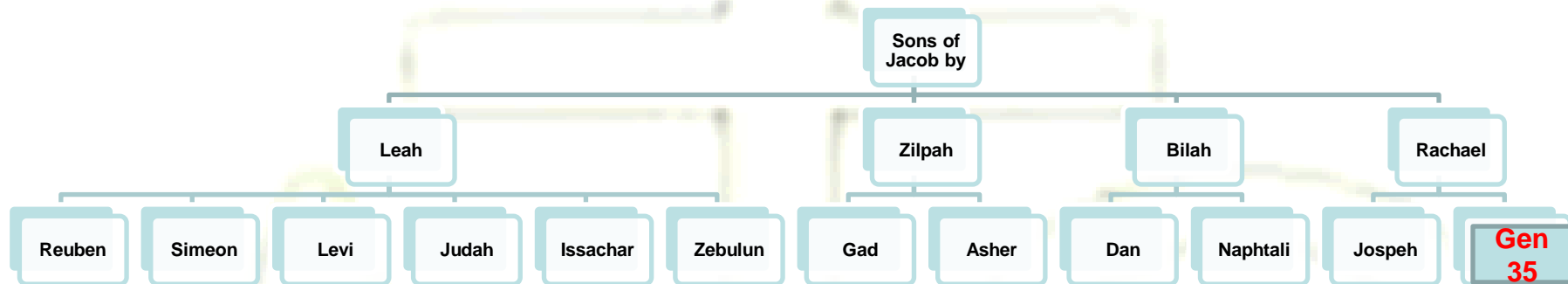
# The Samaritans

- **The Samaritans**
- <sup>40</sup> So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. <sup>41</sup> Many more believed because of His word; <sup>42</sup> and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

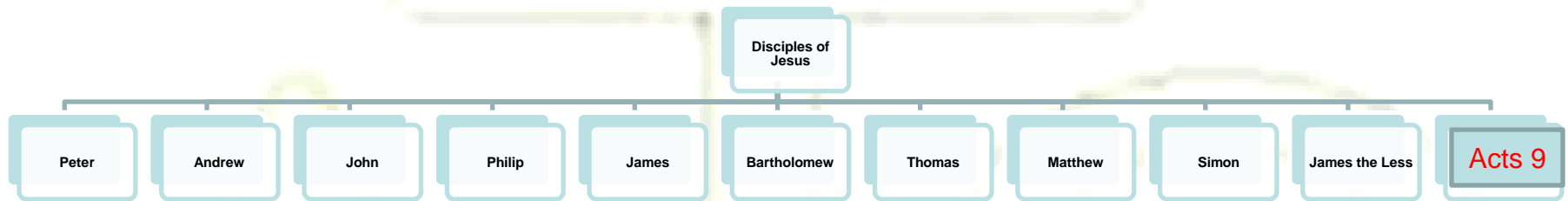
# Jesus & the Pharisees

- From the Pharisee perspective Jesus has been defiled because:
  - He talked with Samaritan men
  - He talked with a Samaritan woman
  - Probably ate and drank off Samaritan dinnerware
- From Jesus perspective:
  - The Samaritan positive volition had to be answered
  - The Samaritan faith led to their salvation
  - The Pharisee unbelief kept them in spiritual darkness

# Eleven Sons of Jacob (Gen 34)

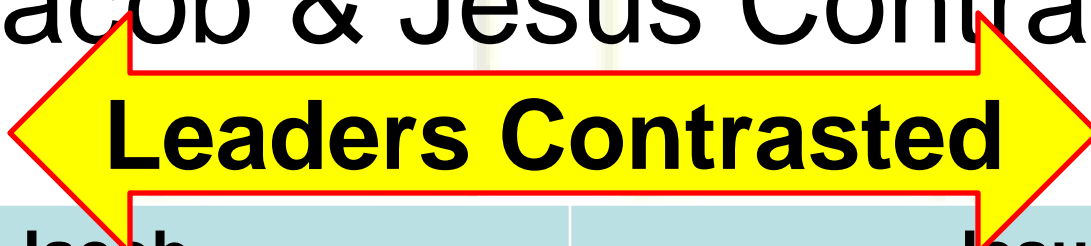


# Eleven Disciples (Jn 4)





# Jacob & Jesus Contrasted



## Leaders Contrasted

Jacob	Jesus
Silent – let the problem get out of hand	Talks – Solves the problem
Allows Children to act independently	Directs actions of disciples
Jacob in human viewpoint	Jesus in divine viewpoint
Jacob became a “stink”	Jesus was acknowledged as “Savior of the World”

# People of Genesis 34

Jacob

Passive – leads to children taking control and causing a disaster

Dinah

Justice is naïve resulting in death

11 Sons  
(physically alive)

Stop work in from the fields  
Give a “false gospel” in deceit  
Kill all the men of the village  
Steal all possessions & families

Hamor (father)/  
Shechem (son)

The father does the will of the son  
The son offers a gift  
Both are deceived by deceit  
Both die

Local people

Deceived by Son with result that all men die

# People of John 4

Jesus

Active – talks providing salvation information

Woman

Immoral non-naïve receptive to gospel

11 Disciples  
(spiritually alive)

Directed/"apostled" by Jesus; sent into field (production)

God the Father  
Jesus (the Son)

The son does the will of the father  
Both Father and Son are Eternal Life

Local people

Many believe and have eternal life

# Genesis 34 – John 4

## Correspondences in the Valley of Deceit

<b>Jacob</b>	Passive - silent	<b>Jesus</b>	Active – talks providing salvation information
<b>Dinah</b>	Virtuous naïve action leads to death of others	<b>Woman</b>	Immoral non-naïve, talkative but receptive to gospel leads to spiritual life of many
<b>11 Sons (physically alive)</b>	Departed field (non-production) Act apart from father Deceive & Kill many	<b>11 Disciples (spiritually alive)</b>	Directed / “apostled” by Jesus; sent into fields (production) making and baptizing many disciples
<b>Hamor (father)/ Shechem (son)</b>	The father does the will of the son. The son offers a gift. Both are deceived. Both die	<b>God the Father Jesus (the Son)</b>	The Son does the will of the Father The Father gives a gift Both Father and Son are Eternal Life
<b>Local people</b>	Deceived by son with result that all men die	<b>Local people</b>	Believed the Son with result many have eternal life

# Action Correspondence

<b>Genesis 34 - Physical</b>	<b>John 4 - Spiritual</b>
Dinah goes out from the camp	Woman goes out from local people
Jacob is passive (silent)	Jesus takes initiative (talks)
Sons take initiative	Disciples follow Jesus direction
Sons stop work and come in from the field	Jesus sends (apostello) the disciples into the fields
Sons give false gospel	Jesus gives true gospel
Shechemites “believe” false gospel	Samaritans believe true gospel
<p>Result is physical death</p> <p>Jacob bought the land/ obtained by sword and arrow Note: Because of one man’s sin (Shechem), all died (men of Shechem) Rom 5:15</p>	<p>Result is spiritual life</p> <p>Jesus paid for salvation on the cross – “Savior of the World” Note: Because of one man’s death (Jesus), all live (believers) Rom 5:15</p>