

## **Exposé 247**

### **Bucket Ministry Series 14A**

#### **Title: God is not a Top Up Plan**

Who is waiting and when we wait and what happens? Is it that that is when the Lord is strengthen to give us power or we are in a position to receive.

If you have not listen to it or you need to listen to it again, you can always go back to that transmission, you know where to find it on our YouTube Page and our Facebook page. Please do share it around and should you have any questions, we are still open for more questions on this Waiting Game as we go through the twists and turns in this Woman's story- the John Chapter 4 story, the popular story of this Samaritan woman.

So this is the 14th episode if am right of the Bucket ministry?

Yes you are right.

I hope you have not forgotten that is the Bucket Ministry that has taken us all these 13th week. So today we will do the 14th episode as the Lord enable us.

Viewers all over the world, welcome again to this exciting episode. We trust the spirit of grace to lead us in the path of revelation, not just for revelation sake for application into our lives so that we can be a blessing not just to ourselves but to our generation.

Follow us quickly to John Chapter 4 verse 7 which is the verse where we stopped in our last episode.

Now, if you can read John Chapter 4 verse 7

#### **John 4**

#### **7. A woman of Samaria came to draw water, Jesus said to her give me a drink.**

Now, I want you to take note of the second part of verse 7, the statement that Jesus made to this woman. Don't forget this is the first time that two of them will start communication. This is the very first recorded text of any discussion taking place between this woman and Jesus.

Hitherto, from the previous verses we've been reading, we've been given you preludes and insight into the background, insights into the context of what was happening, but this is the very first time we have any recorded conversation between this woman and Jesus.

And it's important to take note of this very first conversation. You know the reason why? Because people always talk about the fact that first impression last longer.

And if you are not careful if somebody give you an opportunity to have a conversation with them, the very first impression that you give them might be so critical that they can draw a picture of who you are, how far you have come, your value, your significance. People can draw that from the very first impression you made with them.

So Jesus was going to make a very first impression on this woman, is the very first communication. And look at the words, is important. Take note of the words. He said to his woman, give me to drink.

You know what your first impression tells people is, who are you? What do you want? What is important to you? What are you all about?, what have you come to... people can tell you are a giver or a taker or you are desperate person or you are a nice person, all they want to see is what is your first impression?

This woman first impression of Jesus is somebody who is thirsty and wanted a drink, a desperate person. Jesus said give me to drink. I don't think that is the kind of first impression you want to give people about yourself when you meet them, like somebody who wanted to grab or take something.

So it seems like to me in the natural, this does not seem to be a very good first impression that Jesus was going to make on this woman.

It seems like it is an awkward conversation starter. You can't really start and say give me to drink.

And I say common! Do I own you anything? Why are you so desperate?

Here was the king of glory, the Lord of Glory, God in flesh giving this first impression to this woman. I know people don't like a Jesus that sounds like this.

You probably don't want to associate with this kind of Jesus. You know you remember that some few weeks ago we were in Denmark and they took us into one historical museum and they redesign Jesus.

We saw on the wall a Jesus who look like a King, he had a crown and he had kingly robes on the cross. And they told us that the reason why they had to redesign that type of Jesus was so that it can be acceptable to some people who believe in so much power and authority and they wouldn't accept a Christ that look like he was suffering or weak or a Christ that is in a desperate situation or a Christ that was in a lowly condition. They will only accept Christ who has come with authority, who is strong and powerful.

So what the priest had to do then was to redesign Jesus on the cross to look like somebody powerful. What am trying to tell you is, please look at the very first impression that Christ brought to this woman, of a Christ that was thirsty, of a Christ that was in need as you may see. I don't think is a very perfect pick up line if you want to actually contact

or meet somebody for the very first time. But we are going somewhere with this Bucket Ministry Series.

Look at the presentation of Christ to a woman who was a lost, to a woman that needed help. He came to this woman and presented himself as somebody who was thirsty and that is what we see there.

And then one thing you will notice is when this woman began to respond back to Jesus, she said...

Look at the response of this woman in the next verse

Verse 8

**For his disciples had gone away to the city to buy food.**

Now, if you have a KJV translation, that particular verse 8...

Now if you are with us and you do have a KJV translation with you, you will notice one thing that the verse 8 in the KJV was put in a parenthesis.

Now, if you want to find out you can Google online, you can get your Bible if you have a KJV with you, verse 8 is in parenthesis. I'm not saying NKJV, you can see that in KJV. Verse 8 is an open and close parenthesis.

Now, you are wondering why are we so picky about the verses and about the parenthesis and how they appear? Thank you. That is a very good question to ask.

The reason is we are trying to draw on the revelation of the spiritual grace in this particular situation. We don't want to miss every single thing that the Lord is passing across to the body of Christ.

The reason why verse 8 is in a parenthesis, well before I say that, if you check any concordance, any commentary (Mathew Henry, etc) most of these concordances and commentaries and any Hebrew scholar, they've all come to a conclusion that every time you see a parenthesis in the scriptures especially the KJV, it is because the translators who translated from the Hebrew and the Greek into English, they decided to make a sense of the preceding and the verses that come after and they put that in parenthesis to tell you and I this is what we think is the reason why Jesus said so, this is not part of the original manuscript. I repeat that slowly.

Every time you see parenthesis surrounding any few verses in the Bible, they put it there to tell you that the the translators inserted those text, they were not part of the original manuscript.

Now, why did they put it there? They put it there just to make kind of continuity, to make a sense of the situation. So it is not in the original manuscript, they put it there when they are translating. They are trying to warn you don't take this as a discussion that happened there, we put it there so that it can make sense.

So let's reread verse 8.

Verse 8

**For his disciples had gone away into the city to buy meat.**

This was the commentary of the translators, so is in parenthesis

You know why they did that? They are trying to make a sense of why Jesus will be that desperate asking for drink.

So you can understand that oh! Somebody will soon bring food.

He's so desperate that probably his disciples had not come back on time and he needed a drink as quick as possible and he's been waiting on people who had gone to buy food, so it make senses for him to be asking the woman for water to drink. So they tried to put that in parenthesis to see why they think he was asking for a drink.

Do you know why we keep saying is not part of the manuscript. There is no point for them to try to make sense of what happened. We know by the Holy Ghost why Jesus was asking the woman to drink.

Now, let's see if that parenthesis was needed for us if we want to believe God to give us insight into this situation.

1. I want you to check quickly as we go down to verse 31. See what happened in verse 31 and 32 of the same John 4.

## **John 4**

**31. In the meantime, his disciples urged him saying Rabbi eat.**

**32. But he said to them, I have food to eat of which you do not know.**

You know what that means? It means even when they got back and they brought the food, he didn't even eat anything.

So I submit to you then, that's one evidence to show to you that the reason why Jesus asked the woman to give me to drink was not because he was desperate of hunger, because when they brought the food and they were urging him to take it, he said, No! I am not desperate for that.

For them to be urging him to take it shows that there was a reluctance, he was not just coming to quickly grab it. All these grab and go lunch. They had to say of what purpose is it to go far to get this? And we believe you will be so hungry, just grab it and eat it. And what happens?

He was reluctant, he was not desperate to have it. So does that explain... and he had to explain. It wasn't enough from his body reaction that he was not eager to eat. They had to urge him and he was asked to explain himself out that I have a food that I don't really need to eat this now.

So that is one evidence to show the whole world that the reason he asked the woman to give him to drink was not because he was desperate for food and drink. We established that he was not physically hungering and thirsty. That was not the reason he asked the woman to give him to drink. We've established that fact.

Now, if that's true, I need to find out why Jesus will show himself - first impression as somebody that was desperate for a drink if he never needed to have the drink as verse 31 and 32 shows us clearly. That is why I said the parenthesis was not even needed that translators put there.

Now, I want to find out what is the reason? That is why we are here today on this Bucket Ministry Series on today's episode. We need to find out the reason.

Of all the picky lines he could have used, why give me to drink? Why would you want to come out like somebody....

Do you know what I want to call it? I want to call it a pick up line. You know if you have people playing ball or who actually want to pick up on a girl, you want to actually get the girl attention, you've got to watch your pick up line, the very first line is critical and important.

Jesus was going to get a woman into the fold, get her out of darkness into light, the very first statement is give me to drink. I don't see how that is something that will be quite encouraging or to drive home the point for this woman. But again we've established he didn't say that because he needed a drink or food naturally speaking, verse 31, 32 show us that.

But why? That is the question. Am glad you asked.

Look at verse 10 please, we are establishing something in the Holy Ghost.

Please be patient, stay with us on this transmission, we are going somewhere.

Verse 10

**10. Jesus answered and said to her, if you knew the gift of God and who it is who say to you, give me a drink, you would have asked him and he would have given you living water.**

Okay. Second evidence of why do we think he was asking the woman to give me to drink.

Verse 10 did actually show us that Jesus was saying really, am the one that has something to offer.

Jesus, if you do have this living water to offer, why would you start your line and start your statement by asking this woman to give me to drink when in actual fact, you've got something to offer?

Now am glad you may ask.

Let's go back to verse 7 where we read.

Jesus must have then told those had him to give to drink because he was going to drive home a spiritual point, something beyond the drink, something beyond the natural. There is something Christ is trying to drive home that you and I need to understand in the Holy Ghost.

You know there is something call parable. Parables are very important because parables are when Jesus decides to use natural circumstances to drive home a spiritual and eternal point, something of eternity using something natural to drive home something of eternity. And you know most times when Jesus gives parable, he always says there was a man or woman something like that, and he gives a story and then the disciples go back to ask him in their closet saying what is the meaning of that parable?

But there are times that Jesus will just speak at something but then he was addressing something spiritual, he never said this is a parable.

You know the case when he told them beware of the leaven of the Pharisees( Matthew 16 from verse 5 to verse 12). Jesus told the disciples beware of the leaven or the yeast of the Pharisees. And when Jesus said that, they said No, he said that because we didn't bring any bread and they missed the point that Jesus wasn't interested or talking about the yeast in the natural but was talking about something more critical and he told them, he said the leaven or the yeast of the Pharisees I told you is the doctrine of the Pharisees.

The point am trying to make is that there are times that Jesus begin to talk about something in the natural but his interest is not the natural thing but he is pointing to the spiritual significance of that natural thing. But most time people miss the point.

So when he started with this woman and he told this woman give me to drink. Jesus wasn't interested about the water in the well. Now, this woman missed the point.

How did I know that? Because in verse 10 Jesus switched and said actually the water we are talking about is living water, but when he started with this woman, he just said give me to drink. I submit to you in the Holy Ghost, it's got nothing to do with the water at the well, he was only using the water, a natural example to drive home something spiritual, something deeply beyond the water at the well. That is why he told the woman give me to drink.

He appeared to the woman as someone who is thirsty, as someone that needed to be filled, as somebody who was thirsty.

Why would he appear to somebody who needed a savior as somebody who is thirsty? This is the reason.

Jesus appeared that way to reflect to the woman that the way I feel at the moment is your present situation.

I repeat that, he's trying to point to the woman that I am the savior that will carry on or that will take on to myself the way you feel at the moment. She came to draw water at the well because she was thirsty, she wanted water and the savior showed up at the well and said, you know what? I actually as a savior, I am thirsty.

How can Christ be thirsty? If he is the living water? How can water be thirsty? Think about it. How can living water be thirsty? How can he that's come to offer rivers of water be the one that is thirsty?

In fact he said in the Old Testament, they have forsaken me the fountain of the living water. Jesus is the fountain of living water. He is the living water. In fact the Bible talks about the New Jerusalem, there is a river that gladdens the city of God flowing from the throne and the lamb. He is living water.

But he took on the form of somebody who is thirsty. He took up the form of somebody who is in need. He has come to take the very shape of the condition of the woman he was talking to. That is what Christ presented to this woman using the natural as an example of something spiritual. That is what we see there.

While you are talking am amuse by this approach. I was just trying to think about what you are saying. I am just saying that this scripture is very full of wonder and the Bible is a life book because as we learn about the way of salvation and eternal life, you can learn business methods, you can learn speech preparation. Because I remember in one speech class, when you want to speak and when you see great men, you have to identify and put

yourself in the position of those people... some people have to lie and make up story that I was just like you so you can get the attention and the gateway to the people...

Really, Jesus was using the attention - identifying with this woman, so despite that the king of glory could have come and show himself as the king of glory, he came to identify just like you have come to the well, living water identify with you and that is the very good point in speech preparation and engagement.

So we can learn from Jesus.

Well, that is a very good insight you have there. It will mean that...

You don't even need a life coach, you have only little money, you can't buy all the books in this world, you just need the Bible because with the Bible you are settle in every aspect even for now and eternity, because you will learn everything you need to learn for life.

Thank you for picking that out from that scriptures showing us that a savior that will not even offer the living water unless he first identify...

That is something that makes this savior quite a different one because some people have actually had a picture of another savior. Some people told us they have a saviour mentality, savior complex, we have so many historical figures. But you see them, they are so separate, you have to come up, to match up with their experience. You have come to learn their lifestyle. Sometimes you have to come to adopt their city of birth. Some people have to learn and begin to change their personality to be like that kind. It's the one you have to walk up to. It doesn't come down to meet and identify with you in the first place. That is not our kind of savior. The Book of Hebrews say for we do not have that kind of savior who cannot come to identify with us.

You see there is something that really should bother anyone when you look at this kind of scripture is this. If you are going to offer this woman living waters, if you are going to satisfy her thirst, why will you first come and show forth her condition?

When we talk about Jesus being crucifying in weakness, he didn't mean that Jesus himself was weak, that is not what it means. It only mean that he had to identify and present himself exactly the way we are. You know there are times we don't know how terrible we are, we don't know that we were cursed, we don't know our true picture, until Jesus became a curse on the cross.

You know, this is how he present the gospel. A times we will present the gospel to people and people are not getting the gospel, watch the structure and the order of presentation. Jesus was going to present living waters but he never came to the woman, the first pick up line was not hey woman! I've got living waters, you want some? No!



This is the error people have when they are presenting the gospel. You are going to present living water to somebody who claim they are not thirsty. For example, if I come up today as a Doctor or Pharmacy and I said there is a medication now and this medication is worth so much pounds or so much dollar, and I am trying to sell the medication. I don't think I might actually make any more sale unless I can convince people why they are in a deep trouble if they don't buy my medicine. It just make sense. People need to understand the need before they can grab unto the solution.

So Jesus did not show up at the well and tell this woman, here is living waters in abundance, am going to give it to you. He did that in verse 10, but in verse 7 when they started conversation, it was first to reflect and to reveal a desperate, thirsty situation and that is how we know why Jesus was on a Cross.

Because if you don't present a savior... you see the savior that we present first reflect to people who they are. Some people know they are bad but they never accept the fact that they are as bad as Jesus painted them to be on the cross. Because on the cross, the Bible tells us that he that knew no sin was made sin.

In fact Galatians 3: 13, 14 says he became a curse. You know what a curse means? A curse means something that is so bad, is of no use.

In fact, in the book of Deuteronomy Moses gave a law, they said if you have a son who is so stubborn, who will never change, never listen. He said if that son is that bad that he is beyond redemption, you cannot redeemed the son. You cannot even say well, if I train this son he can get better over time. Moses in the book of Deuteronomy says that is a useless situation, what you need to do is go and hang him out there, and if you hang him out there because you cannot redeem him, you cannot make him better. You had to hang him right there because that son is curse. He used the word cursed.

The Bible says mankind is not just bad, we are not just having people who have some problems with their character or who have problems, who have bad mood or bad dispensation. He says we are useless. We are desperate, irredeemable, thirsty, desperate, useless people, we wouldn't have known that unless we saw what Jesus became on the cross.

So the savior on the cross completely reflect our desperate, useless situation. That is why he came to this woman to first show this woman, you know what? You see how thirsty I am, that I can even ask for drink from a stranger, that is who you are.

That is why God became flesh and he went to the cross and he was forsaken, he went to the cross and he was denied, he went to the cross, he was lonely, he went to the cross, he became the emblem of the curse of sin, he went to the cross, he became disregarded.

In fact Isaiah Chapter 53, 54 tells us that there was nothing of value in him that we could desire him. He said he was smitten, he was stricken, afflicted, no comeliness, he had no value. There was nothing of use, no beauty in him.

See what Jesus became in Isaiah 53, that is exactly our picture. Unless people can see their picture in the Jesus on the cross. They will never be ready for the living waters in verse 10.

So that is why Jesus will start with this woman by first showing her see! This is who you are. I'm going to take on the form of your condition. I'm thirsty, am desperate, I am in need. And that is what happened in verse 7.

It is our prayer today that the Lord will open your eyes as he is opening our eyes, that you will be able to see the depth of our thirsty. Because this woman was coming to the well, eventually she know that she has a problem, she need to fill in her bucket, she need some water. Though she came, but despite her need, she was able to meet Jesus who show her that there is a depth to her thirsty.

So today I don't know the understanding of what you have or the need of your thirsty. Or some don't even know they are thirsty or they need to even get water, some even know or some were even coming but you need to come to the depth of it, is another level to know the depth of the thirsty. To know the degree of our wretchedness, so we can understand and fully appreciate the solution that the savior brings.

Because if you don't understand the depth you might not be able to appreciate and apply and be open to accept all the package that he has because you feel I am made up of some, I can find some solutions myself. That is why some people are cherry picking about all the provisions that the cross make available. They will say I can pick on salvation. I will leave the health, I will leave this and they did not see the depth of the compete wretchedness, we are irredeemable and that is our true state. And that is what the visitation with Jesus- meeting Jesus sitting down, that is what it is to expose to us and to make us to appreciate.

Thank you for that.

May I say this Jesus does not need repackaging. Let's say that again.

Jesus does not need repackaging. He doesn't need to be put in a form so that he can be acceptable to people. He wasn't even scare when he spoke to this woman the very first time, that if this woman is going to see him as somebody who is thirsty, who is needy. She might actually scorn or actually despise accepting him as somebody who cannot find living waters.

Jesus is not ashamed to be seen as a savior on the cross who has taken on himself the form of humanity, who has taken upon himself everything that we stand for, everything of the fallen human nature, everything that we stand for in sin, everything that we stand for in darkness, in pollution, in corruption, he wasn't ashamed to be identified with us on the cross in that light.

So why would we want to repackage and make him presentable to a generation that need to see themselves and who they are in the Christ who is on the cross. He came to this woman and show himself for the very first time- first impression as a savior that reflected the true state of this woman. That is what we see there on the cross.

Follow us quickly, Hebrews Chapter 4 and let's get some insight from the Word.

And I want to say is very encouraging for the woman at least trying to open the woman up, but we can see somebody who understand you, because we don't see somebody providing solutions that are far off, we see so many of those things, we see it in the economic world in which people are providing solutions -they sit down in the west and providing solution to people in the east, is like first world solution to third world problems, it doesn't work. That is the kind of thing.

So we see so many people that are doing life coaches that they don't really understand the world. We see Christ who can identify and understand what thirst mean to a woman that is very thirsty. It shows I can understand you, I get you. That is what Jesus was saying.

And it is very encouraging and opening her up. Yes, I can talk to somebody who knows what thirst mean, is not somebody that is theorizing it. You know we have so many people that is so good in theorizing and they feel like they have so many solutions to real life problem. But this is Jesus I understand your world, I get you, I know how it is.

Thank you for that.

Do you know why I was laughing because what came to my heart as you are talking was Nicodemus because I know is quite encouraging when you use the word encouraging for people who are down and out, for those people who are so thirsty and so desperate, for those people who have something that they feel they have a need in a situation, they needed something to come true for them. They needed someone to come true for them. They needed something that happen for their life to make any sense. For those people they probably be encouraged by this kind of savior.

But how does this sound for somebody like Nicodemus who went to Jesus in John Chapter 3. He told Jesus we know that you are a teacher come from God, nobody can do the things that you do except God be with him.

Let's not forget the fact that Nicodemus was part of the Pharisees- the upper class. If you are a Pharisee, there are high chances that you were financially okay, privilege family at that time religion had become so popular that if you were in religion only the rich and the affluent could attain to high position, high status. That is one thing you see.

And then also, morally speaking he was somebody of impeccable character because if you are a Pharisee you were supposed to be one of the most strictest keeper of the law, everything was going fine for Nicodemus. So if somebody like Nicodemus will need Jesus, he will need Jesus for a top up, which means I wasn't doing that bad before you show up as a savior, but at least I know I need something. That is why the rich young ruler asked what one more thing do I need?

So he admitted the fact that I'm not that bad, I need a top up. I need a Christ that can give me a top up. I was okay but maybe I need one more thing to top up the whole thing, and then I can made it. That is why he asked. He knew what he was saying.

That was the mentality Nicodemus also had when he came to Jesus to say fine, am not doing that bad, give me one more thing Jesus and Jesus crashed his whole world.

You know why Jesus crashed the whole world system of Nicodemus? Jesus said except a man be born again, am not sure you might understand how Nicodemus felt. What are you saying?

Jesus said am saying to you, go all the way back to square one and start from the beginning.

So it means all I have built up, my social capital, my reputation, character standing, everything I've work for, all the trusts built up for our generational trust doesn't count. Am not going to top up your life Nicodemus. Am not a top up Jesus.

He said no! am not going to top up your life. You had to... Is a whole new system! Is a whole new system... except a man be born again....

And you see the fact is, the reason why Nicodemus might have been outstanding or surprise was because he was not seeing himself in the picture of the suffering Christ. Because like I said to you, here was Jesus coming to this woman in John 4:7 and saying, look at me, see how thirsty I am, see how vulnerable I am, that is how you are at the moment. And that is the very first line that Christ approached this woman with in John 4:7. And that is the very first line we have to approach humanity with if we are going to be successful with the gospel.

And also if you became a Christians and you became born again and you didn't come with this approach in which you saw your desperation, your vulnerability, your wretchedness. I know you might be thinking like Nicodemus, maybe you had something

going great for you, and you came to church so as to use the church as a top up to build up your reputation in the society, or you came to church or you became part of the body of Christ because you thought well, I think if I add that unto my CV, it means I can cope better with life.

In fact, some people come to the body of Christ because they needed something to cope better with life, some say well, the country is so tough. The economy is so hard, things are getting much more terrible these days. So I think I will need the church as an extra top up to boost up my effort in dealing with situation.

Jesus is saying today, that is not the point, you have nothing good, nothing of value at all. You are desperate, vulnerable, thirsty, in need as I am, that is why he approached this woman in John 4:7 with this status co.

And whatever credit system you have built and earn over the years has just been crashed, is not inadmissible. Because I can imagine Nicodemus, what he had amass and what the generation, the parent or parentage had transferred to him and say it is nothing, everything is zero now. You don't have any credit point before God. It is zero, that is it. Sense of morality and whatsoever it is. Even the fact that he knew part of the law, which could have put him at edge is nothing.

That is what we see there. Thank you for that.

Now, let's go straight to Hebrew 4:14, and get the picture there of why Jesus had to approach this woman by saying give me to drink. We are going to get more insight from the Word.

Look at Hebrews Chapter 4 from verse 14.

#### **Hebrews 4**

**14. In as much then as we believers have a great high priest who has already ascended and pass through the heavens, Jesus the Son of God. Let us hold fast our confession of faith**

**15. And cling tenaciously to our absolute trust in him as savior. For we do not have a high priest who is unable to sympathize and understand our weakness and temptation. But one who has been tempted knowing exactly how it is to be human in every respect as we are, yet without committing any sin.**

**16. Therefore, let us with privilege approached the throne of grace that is the throne of God's gracious favour with confidence and without fear so that we may receive mercy for our failures and find his amazing grace to help in time of need and appropriate blessing coming just at the right moment. (Amplified)**

Can you see? Do you see?

If you notice on this Bucket Ministry series if you are following us in the past episode, or even before we get to this Bucket Ministry series when we are doing the Knock Out series and the Prodigal Father series, we have always been very careful of the structure and order of the Bible, because line upon line, precept upon precept, a little here a little there, that is how the Word of God is. So you have to take note of the structure and order of verses.

If you notice, people talk about the mercy of God. People says let's pray for mercy. If you notice that the Hebrew writer was very careful to let us know saying let us therefore...

When you make a therefore statement it means you are saying as a result of what I said before, as a consequence of what I said in previous verses, on the strength of what I said before, let us then therefore receive mercy and find grace.

It means the degree you can receive God's mercy and you can find the grace of God in time of need is to the degree you understand what therefore is there for. And what is there for is up to verse 15 and let's read slowly.

What does verse 15 says?

We do not have an high priest who cannot be touched with the feeling of our infirmities.

Which means our weakness, our conditions, our situation, of how we are, who we are, our humanity.

He said do you see the high priest who has borne or carried those very circumstances, those situations? How do you see your high priest? That is why I said Jesus does not need repackaging. The Jesus on the cross who had to die on the cross, the Jesus who had to shout my Father, my Father why have you forsaken me, that Jesus does not need repackaging.

He took on those infirmities. Those infirmities were not his infirmities. The thirst of Jesus in John 4:7 was not the thirst of Jesus because living waters cannot be thirsty, because we saw that when they brought the food, he was not even keen to eat the food.

The thirst of John 4:7 was that woman's thirst. Jesus only took that woman's thirst upon himself. He took the woman's desperation upon himself. He took the woman's condition upon himself.

And Hebrews 4:15 says what kind of high priest do you see? What kind of high priest do you see? Is he an high priest that has been touched with the feeling of your infirmities? Do you see an high priest who has gone through the heavens? Who actually carried your

conditions, who carried your situations, your circumstances of humanity, your thirstiness, your hunger, everything about your fallen state?

He said the high priest that we have took it upon himself. He can be touched with the way we feel. He said if you see that, then you can see how terrible your conditions are, you can see how terrible your situation was. You can see that you were so irredeemable that this Jesus had to die for you.

If you were redeemable, if your condition was something that God could manage with or patch up, Jesus wouldn't have to die. Can you see that?

He would have needed some reformation, some redesigning.

No! it was so terrible that even heaven could not bear to look. It was so terrible that even heaven could not condone it, and he had to die for that.

If you see that terrible condition was yours and if you see that on the cross, if you understand that, scriptures says then you are ready to receive God's mercy.

Can you see that Jesus never presented living waters to the woman in verse 10 until he drove the woman to a point that woman, if you know your condition, if you know your situation, you would have asked me for living waters? You are not ready to receive unless you know how desperate and how bad your situation is.

Now, do you know why I used that word? Do you know why the rich young ruler was not really ready to receive? The scriptures tell us the rich young ruler went away sorrowful. The reason he went away sorrowful is that he was not ready to receive what Jesus was offering.

Now the same with Nicodemus, the reason why Nicodemus began to argue with Jesus about being born again is because he wasn't ready to receive. The only people who are not ready to receive are those people who believe or think they have something of value or they have something to offer. They are the ones that are not ready to receive. That is what we see there.

So Hebrew 4:15 says you are not ready for mercy or you are not ready for grace unless you understand what Christ save you from. Unless you understand infirmities, the weakness, the terrible situation, the terrible condition that Jesus took away and nailed to the cross, unless you understand that, you are not ready.

I quickly want to read Philippians Chapter 2 verse 5 so that we can learn this approach.

## **Philippians 2**

**5. Have the same attitude in yourself, which was in Christ Jesus, look to him as your example in selfless humility, who although he existed in the form and unchanging excess of God and one with him, possessing the fullness of all the divine attributes, the entire nature of deity. He did not regard the quality with God a thing to be grabbed or asserted as if he did not already possessed it or was afraid of losing it, but empty himself without renouncing or diminishing his deity but only temporarily giving up the outward expression of divine equality and its dignity by assuming the form of a bond servant and being made in the likeness of men, he became completely human but was without sin being fully God and fully man and he was found in terms in his outward appearance as a man for a divinely appointed time.**

I tried to share this verses because to show the substitutionary approach of Jesus and the same way he did on the cross coming in the form, presenting himself in humanity, identify with the savior, say we should do.

I think Apostle Paul was trying to tell us that we should remember this, how it play out and we can see Jesus giving four example for this woman playing it out, that yet he is God, he came to show himself and identify.

Thank you for that.

That means he came to identify himself with the woman's condition.

And it is by choice, I like the way Amplified Version was saying he was found that way. He made a choice of doing this. The woman found him, but we know he was fully God. I like the way the use of word that Amplify actually... the deity and...

Do you know one thing? Do you know any time we read this kind of verses and people say well, you can see how humble Jesus was, that means I have to learn to be as humble as Jesus.

Well, I think if we think that way, we probably missed the point of Philippians 2:10. The point he was trying to paint or the picture he was trying to paint is, if you see Jesus on the cross, if you see Jesus being found in the likeness of man, taking on the form of humanity without sin, showing himself as somebody who need help. It is human that need help, (God doesn't need help), showing himself as somebody who is thirsty or somebody who is limited, somebody who was tempted. You know all the things that tempt us as human, he was tempted in all points. The God who cannot be tempted became man that can be tempted. He said when you look at these things, you should understand the fact that he is only taking on our own infirmities. They are not his infirmities.

Now, that then reflect the fact that my condition, my circumstances, my utter uselessness, he is temporarily giving us this outward expression of divine equality, he is somebody



that that is not who he is, just like a costume trying to identify with it, is like he acted it out well.

And what does that tell me about my state? It kind of tells me about my state that am so bad that even Jesus himself they could do nothing about my situation, but it was just death that was the way out.

And again it will sound as a note of caution for people that are presenting Christ and feeling like Christ is just this needy and they did not know that it was a choice and prevail only humanity, that even that point in his life was just a choice.

So people try to preset and say there was no glory, there was no comeliness and they only emphasize all these Isaiah 53, that is the only part of Christ. Just like saying the only time they knew Jesus and everything they could remember Jesus was saying was am thirsty, and every of the other words that talks about his glory, his being disregarded. And so because they really like this part of Jesus. There is a way they could identify with it and they love this part, and that is the only thing and they want to present Jesus disregarding the other aspect that oh! he is the king of glory, and they only said when he's thirsty and this is only the picture.

We have to know that it was a choice to temporarily give these things up. He gave it up on the cross for us. So he was the king of glory, God who became man so that he can make man to become god.

Thank you for that insight.

Well, if you are saying that, that will then make 2Corinthians 8:9 to come to light when he says for you know the grace of our Lord Jesus Christ that even though he was rich, yet for your sakes he became poor.

Now, we know what it means when he says Christ became poor. That is Philippians 2.

Because like you were saying before, that the Nordic tribe that we saw in that museum that was trying to paint Jesus as a very strong one, they could not afford to paint Jesus in the real way it was on the cross.

Some people too might be making the same mistake today. They will rather paint Jesus like that all the time, He's just the lonely and suffering Jesus. They will really deemphasize about his reign, about his glory, about his riches because the same problem with the world to the same extreme, and everybody is painting what they want to paint and not giving us the full picture of what really Christ is.

That is true. But you see, there would have been no need for people to then....

Some people are trying today to take the power off the cross from it.

It start with the savior that is never thirsty, not the suffering side not the one that is touched. That is a wrong thing. That is why I said. The first communication of Jesus with this woman is an insight into the presentation of the gospel. This was the first conversation they ever had together. He said am thirsty.

That is why I said you've got to watch the pattern, the strategy of Christ. It's a lesson in gospel presentation. He didn't say woman watch it! I have got living waters, let's have our conversation.

No!

He said woman you know what? First I will show you why you need living waters. I will show you why you need to be rich with the riches of Christ, first you are poor.

He said you know the grace of our Lord Jesus that for your sake, he became poor.

That poverty is our poverty, that infirmities is our infirmities, that weakness is our weakness, that corruption is our corruption. That decay is our decay. It's not his decay.

So when we see the decay, the corruption, the infirmities affecting Christ dying on the cross then we can say oh! oh! that is who I was. I never knew I was that bad. And when I see that, then I am ready to say Lord you know what? I thought I was redeemable, am not even redeemable please help me.

That is why Hebrews 4:16 says let us therefore come boldly then to the throne of grace to receive mercy. We are not ready to receive mercy, if I cannot see that my infirmities was so bad that Christ reflected it on the cross and it even lead to his death. That is what we are saying.

So a presentation that shows the weakness of Christ, that show the poverty of Christ must not end until it shows you and I that because of that poverty now we are made rich.

But you know one thing, the problem with not starting with the poverty of Christ in the gospel, it doesn't matter how long you go with the teaching and presentation, people are not ready to receive any way. They say am looking for a top up like Nicodemus. And some might even say well.

Because that is the reason why if you go to most of these countries today in the west world that are not so much focus on the gospel, before things became godless that way, you will see that people in power, people in authority, people in government, there was a kind of partnership between them and the church, because most people who were even in power they want to connect with the church back then, because they just see that as a top up. It gives you more power. Even though you are powerful, it gives you more power.

So people don't see a savior that...

Still be on the throne controlling the church

That is the point. That is what happen when you present a Christ that doesn't start from verse 7 of John 4. People look for top up, they don't look for... but if you show them how terrible and bad they are, you are just useless and thirsty and desperate now, you are ready for living water. And that is what we see there.

You are talking now about the presentation of the gospel using this beautify story in John Chapter 4.

I will like our audience to notice this again that we saw Jesus though he knew that this woman was needy, thirsty and desperate and he knew that he has the solution, the living waters as we found out in verse 10. But we see Jesus not shoving that water down her throat and say oh! this is water and screaming it down. Because we see people presenting the gospel today, no matter how good and well-meaning they are about it, and how they know the situation of the people that they really need a savior, the approach today is like people threatening, some people will even curse and shove it down.

We see despite the great thirst of this woman, despite that Jesus had everything he would ever need and he's living and there is an unend of it.

So Jesus was patient. We saw the approach of Jesus making her to come to that realization and that is it, and not shoving it down, and not using the ministry gift. People have been abusing the ministry gift based on what they feel the Lord had empower them to do and pushing it down on people, and demonizing people even with the approach of ministries. So people come, they need to minister to people, they demonize. We see this woman was so lonely, but we see Jesus elevating her.

So we do not demonizing people because of their problem, we elevate them and we bring divinity into their lives.

Well, if there is one thing you are going to take out of today's Bucket ministry series and these are the key points.

Jesus is not a add-on to your life. Jesus is not a top up to your credibility and your credit rating with heaven. He would never come in that like to you. That is not what he's come to do.

What the gospel does is, he says look at Jesus, look at the cross, look at the infirmity he took on himself, the humanity he took on himself, he became a curse for sin. He didn't do that because of himself, he reflected who we are. That we are desperate, that we are thirsty, that we are useless, that we are no good.

So when we see him dying on the cross, we see our condition and we know that we are beyond redemption as it were within ourselves. So when we get to this point, we can say

if am beyond redemption. if I cannot be helped in myself, there is no improvement program that can make it better, now help me. That is when we are ready in Hebrews 4:16 to receive mercy and to find grace.

We need to see a savior touched with the feeling of our infirmities in verse 15 of Hebrew 4 before we can say well, give me mercy and that is what we see in today's transmission.

In John 4:7 Jesus approached this woman and reflected her life in himself by saying am thirsty before he began to present to her living waters in verse 10. That pattern we have to apply that upon ourselves and upon people that hear us when we preach the gospel to them. That is what we see.

I hope you have be blessed by this episode today and if you are, I pray that the Lord will make you more fruitful with this Word and it will yield a bountiful harvest.

So please do share it with other people so that they can be blessed with it. As you are being blessed please remember to pray for us that we will be strengthened in all the full will of the Lord, we have full understanding of it all, that we become more faithful in this ministry.

So till we see you next time, we want you to keep on asking the questions. We want you to keep on digging further in this John Chapter 4 story. Should you have any other questions or any questions relating to it, or any other questions in our previous transmission, you know where to go. You can hit us with those questions as the Lord give us ability, we will like to answer them.

So till we see you next transmission, we want to say as you have receive Christ Jesus the Lord, so walk in him.

Bye!!!