

Exposé 247

Bucket Ministry Series 15

Title: The Identity Trap

...and that is the same man that was having a conversation with the woman of Samaria that we have been studying. So we will like you to join in the conversation, so let's roll in to today's transmission.

Viewers all over the world, thank you for joining us on this adventure of the Bucket Ministry Series that we've started some few weeks back.

So thank you for connecting again today we trust that the spirit of Grace will grant us understanding, open the eyes of our understanding and will make light to come into our soul so that we can be edified and built up as a body of Christ.

And if you are not part of the body of Christ, we trust that the insight through this particular ministration that we do on this Bucket Ministry Series will be an open door for you to come into the fold.

Come with us quickly as we go on today on this ministration.

Now, the last transmission we began to revolve around John Chapter 4 verse 7.

And today we will actually talked about verse 8 as well, and we talked about the reason for the parenthesis in verse 8 if you have the KJV translation.

So today we are going to continue from verse 9, but let me say this before we go on to verse 9. There are some things in verse 7 that is very hard to talk about unless we go forward to verse 9, verse 10.

So because of that, we might probably lay some things to rest in the interim. You know Apostle Paul said there are some things that are hard to say, some things are hard to talk about, unless you gain more insight.

If you've watch some films or movies or some kind of drama, there are times is very hard for you to make sense of some scenes or some things going on in the film until you have a bit of patience and watch on and then it can begin to make sense of some of the earlier scene in the movie. It's the same thing atimes with the Word of God. It's similar.

There are times that you have to just go deep down and begin to go on and it will come back and say Oh! I now know why he said what he said in the previous verses.

That is a kind of strategy we will be adopting in some of these verses. So we might probably go back again to verses we've talked about because why? Some further insight that we had, made some things to make sense that we read before. So we might be using that approach as time goes on.

So let's go on to verse 9. Verse 9 is the response of this woman to Jesus's introduction in verse 7, Jesus's first impression that he gave this woman in verse 7. So the woman has an opportunity to make her response to what Jesus actually demanded. So that is where verse 9 starts from.

Follow us as we read please.

9. Then said the woman of Samaria to him, how is it that thou being a Jew asketh drink of me which am a woman of Samaria.

So this is a response to Jesus's invitation. Jesus invitation was an invitation for this woman to give him to drink. And this woman's response is very important. She said to Jesus how is it that you being a Jew ask drink of me.

You know the response of this woman gives us a lot of insight of what the gospel is supposed to evoke in anyone who hear the true gospel. You know the response of people to what you tell them is an indication to how they understood what you said. Her response is to say to Jesus, you are a Jew then, why are you asking of me?

Now, the first thing I find out from the Word of God is, the woman was able to identify herself from the invitation of Jesus. She said you are a Jew, I identify you and I also identify myself. You asked of me now, who is me? She said you asked of me, so she was able to define who she thinks she is.

Now if you ask the woman, who are you? She said you asked of me, who is me? I am a Samaritan woman. Now, the very first thing that we notice there is the invitation of Jesus evolve or in a way it pull out of this woman for her to identify who she is.

You see, every gospel that does not provoke people to come face to face to what they think they are or who they think they are, is not a proper invitation or presentation of the gospel. Every time the gospel is presented in their right way, somebody must be provoked to look at themselves and say who do I even think I am? That is what we see of this woman.

Now, the question is who does she think she is? She said of me, a Samaritan woman. Now what does that tell you and I? The woman has a definition for herself. She has an identity that she believes that is what she is.

So if you asked her, who are you? She will say I am a woman of Samaria. And you see this response of this woman encapsulates all of the definition of herself. This is what she calls herself.

I have some question if she want to self-identify there are so many thing she could have talked about, why does she had to refer herself by her tribe? Out of this is my job, this is what am passionate about, this is my life, this is one of the food I like or something..

Ok, thank you for that.

You see before we begin to talk about this very thing you've mentioned, you have to understand that the way you call yourself or how you see yourself or the kind of identity, society and culture places on you determines everything about your reactions to life, determine everything about your response to circumstances, determine how you connect to other people, determine your response to anything around you.

For example, why did she struggle to connect with Jesus? Why did she struggle to actually connect with Christ in that conversation? Because she said you are a Jew, am a Samaritan woman and Samaritans don't have dealing with Jews.

You will end up responding to life, you will end up behaving, you will end up coming to a point where everything that you do is define by what you think and how you see yourself to be so.

So the reason why she felt is wrong talking with Jesus because I am a Samaritan woman. If I wasn't a Samaritan woman I will easily converse with you. Because I am a Samaritan woman, Samaritans don't have dealing with the Jews.

So it means the things that we do or our reactions or our connections or our sense of joy, our sense of value and meaning, that is not a problem. The problem is we do all these things because of who we call ourselves to be. So if you call yourself a Samaritan, you should not be talking with the Jews.

So she was wondering why is Jesus trying to communicate with me? because I see myself as part of a tribe and or a community that should not be talking with you.

And you asked a question why would she identify herself as a Samaritan woman?

Now, the fact is identity or how you see yourself at that point in time, you know this culture is the Middle East culture and we have to understand the scriptures in the context of when it was written, the settings, the background of this particular communication between this woman and Jesus. What type of background, culture is this? This was a Middle Eastern culture.

Remember Jesus was going from Judea to Galilee and he had to pass through Samaria, the whole set up of this culture, we have an idea of what it is because even though you might say this time had passed, but we still have relics of this type of culture still with us.

If you go to the Middle East today, some parts of Africa, or South America we still have relics of this type of culture still available. A culture in which you derive your identity by identifying with the community. That is the type of culture where she came from. You define yourself by identifying with the community. It means if you don't identify with the community, you are nobody. You are nothing. It is called a shame and honor culture. You are great because you are a father in the community. You are great because you are a leader in the community. You are great because the community says you are great.

So she had to identify as Samaritan because in that culture, you value, your meaning is dependent on how you identify with the tribe. That was the culture at that time.

But you know one thing, things have shifted?

Now we have in our 21st century the culture has shifted. Now, we have the Western culture, a culture built on individualism, a culture that seems to be at an opposite end of the straw to this particular culture. But that does not change the fact that the concept is that she identify herself with the predominant culture at that time.

So for you who are listening to this, you might find yourself in a different identification mode. It means if you are somebody from the Western world or even if you are not from the Western world, where you are at the moment, globalization has actually encroached to where you are. People define themselves by their own individual mentality.

For example, do you come to a point where you simply say I think my life has meaning because I know I have actually achieved this on my own? Nobody impose this on me. I define what I wanted and I went for it, and this is the kind of person I am. I'm proud of who I think I am.

For some people, it could be I define my colour, I define my choices, at least I have made a choice myself, nobody impose it on me, and it makes people feel proud of themselves. Can you see that?

For some people they can say, well, I think the kind of family I came from, am proud of myself. The kind of community I came from, am proud of myself. For some it is kind of skin colour they have, they think that their skin colour gives them an edge over other people of other skin colour different from their own. So they can say this is who I am and I have this type of privilege because of that skin colour.

For some people is a type of academic qualification that they have. Some can say at least I've got this level of academic qualification, this is who I am. For some people it can be

different – it can be their financial status. They can say this is my worth. In fact that is why people in the financial world they say what is your net worth?

I think the reason why they use the word worth is what is your value? How significant are you? What is the sum value of your life? How valuable are you on a scale?

What we are talking about is, have you noticed when Jesus presented the gospel to this woman, the very first thing it evoke on this woman was for her to respond to who do you think you are? And she responded to Christ and define herself by what the community has imposed on her. That is what we see of this Samaritan woman, and that's what a true gospel should do.

That is why if you are presenting the gospel of Jesus and it has not addressed or attacked how people see themselves, the identity that people give to themselves.

May I say this to you, everyone in life gives themselves an identity. We call ourselves by a name. You don't have to be articulate about it. You don't have to carry pen and paper and say I want to write. You define yourself by something. And the reason we do that is, this is how we can cope with life. This is how we can know that our life counts. This is how we can know that we are not worthless. This is how we can know that we are somebody to be reckoned with. We all hold on to something by which we define ourselves.

So that when somebody ask you, who do you think you are? You can say oh! Yes I am this or I am that. These are the things that makes you cope with life. Everyone is got this thing. And one thing about this thing is, this is the basis for which you react to life. This is the basis for you to even listen to respond.

Do you know why she is wondering why Jesus is talking with her? She said Samaritans don't talk with Jews and I, identify as a Samaritan, so why should we have any discussion?

So she is not saying I don't want to have a discussion with you. She is saying Samaritans don't discuss with Jews and I, identify as a Samaritan.

So may I say this to you, everything that flows from your life, everything that comes out of your life, your focus should not actually be about the activities or the actions that you actually come up with in life.

In fact, some of you at the moment, you might be struggling with some weakness or struggling with some challenges or struggling with some sins in your life, or struggling with some attitudes. May I say this, God is not as concern about the exact activities that you are concern about. He is concern about who are you? That is what the gospel should evoke out of you.

Jesus's invitation brought this woman to face herself with what did she call herself? So now we know who she identify herself as. She defines her whole person as a Samaritan. So if you ask her, who are you? I am a Samaritan. I am nothing but a Samaritan.

But do you know why this is so important? If we take away your sub-identity, you feel empty, you feel as if you are nothing. That is the reason why this kind of culture where she came from, if you are listening to the news, or even if you are not from some of these medieval cultures or should I say if you are not from some of the culture that are similar, one good thing is, we still have the relics of this woman's culture even in our days. That is the good news, is not all completely gone.

Some part of the world still retain if not all extent to some extent this type of culture. This kind of culture where this woman came from is so strong on ethnic and community identification up to the point of the fact that if you disgrace them, if you bring disrepute to the family or to the community, the community thinks you are as good as being dead.

In fact, we have shame and honor killings where some people have actually have to commit their child or their parents or their family members to death because they brought shame to the culture. They did something that brought disrepute to the culture. This was the kind of culture that she came from. It is a shame and honor culture. Life becomes useless and worthless when you touch the source of identity. So don't ever attack this identity.

And that is the same thing for you as well. If you are wondering, how do you define yourself? What do you call yourself? It's not very hard to find out. Look at that thing in your life at the moment, look at that thing that you have that if anything dislodges that thing, if anybody touches it, you might actually feel that life is not really worth living. You might think what value again does life has for me if this thing is not okay in my life? This is the very thing that has become the sources of your life. It is who you define yourself to be. It is who you define and you place your identity on. This is what we see.

So what you notice was the very first thing, the gospel invitation of Jesus Christ is a gospel invitation that brings out of you, who you have called yourself. It addresses that matter. It says let's come and discuss who are you? Who do you call yourself? And this was a very first thing we saw in this woman's response.

So this woman's response is not just her response, it is the response of humanity to the invitation of Christ, to identify ourselves by who we call ourselves.

That is what we see there.

I hope our audience could glean that it doesn't matter whether the pride in sense of community or individualism, whatsoever you self-identify with, the gospel must attack it. It doesn't matter because some people might say well, they might be looking at the

demerit of that kind of culture, and feel like oh! they are better and that is why they adopted the opposite trend. There is no one that is good on this self-identification and that is what we know that the gospel will provoke you to self-identify.

So any gospel that does not provoke anybody to self-identify, is just like is not hitting the target, because it should open up the conversation from that. And those people who are ministering the gospel should be able to look out for that response. Because if you missed the response, you don't even know where to direct the sword of the spirit to.

We actually do have a big problem in our generation especially among those that profess to be people who minister the gospel and for those who are hearing the gospel. The big problem we do have is, most of the teachings, most of the gospel presentation that we have in our days, you know what they do? Instead of actually addressing the idols or the things that people look to...

You know why I used the word idol? Have you noticed that the word identity and the word idol, idolization works on the frame work of identity, what do you identify with? Idol! identity.

Now, that is the reason why the ten commandment, the very first commandment says **thou shall worship the Lord your God, and you have no other gods beside me.** That is the very first commandment.

What that mean is, God is saying I know there is a tendency and there is a capacity of humanity to have other gods except me. And if you are wondering, how do you know you have other gods?

Well, is not hard to tell. Think about the response of Jesus to the third temptation of the devil in the wilderness when the devil tempted Christ. Jesus said the Lord your God only him will you worship and only him you will serve. I repeat, he said the Lord your God only him will you worship and only him you will serve.

So how do you know what you worship? How do you know what is the ultimate to you? Look at what you are servicing. Anything you are servicing or looking up to, that is the goal, ultimate, that is what you give all your energy. That is what you give all your strength. That is what you give all your focus, your thinking. If you are alone by yourself, it takes up your fault, it takes up your thinking, it takes up your reasoning, it takes up your devotion, it takes up your focus, it takes up your mentality, it takes up your energy.

Whatever you are servicing, that is what you are worshiping. You might claim... you know the word worship are ultimately... we are going to come down to that as we go on in this particular one, but it simply summarize ultimate. What is ultimate?

I know you serve God. I am not claiming you don't serve God. I know you probably go to church. I know you probably gather with the brethren which means you know God is an important part of your life and may be you claim you have given your life to Jesus. That is wonderful! That is great! Bless God for your life.

But am talking about functionally, what is the ultimate to you? What is ultimate? What is the thing that overarching thing for everything else that if this is not there, then what is the meaning of life? Whatever it is, that is ultimately what you derive your sense of identity from. And that's why the very first commandment is an invitation to make sure we don't have any other gods except...

I was trying to talk about something, about what some ministers do in our generation, what they tends to do is, they even try to actually build upon people's idol. That is what they try to do. Because people will serve whatever they worship.

Men will serve whatever they worship because they know that people will ultimately look for, run after, people will run after whatever is ultimate to them, that is what they look for. So what they do is, they then take advantage and build on that thing.

For example in a generation or in a people that believe that if you don't have money, then what is the use of life. If you don't have money, life is useless. We are not saying money is not important, money is very important. If you ask us, money is a defense, money is a tool but when that which is a good thing, that which is a nice thing doesn't stay as nice, it doesn't stay as good but becomes, this is what defines who I think I am.

If it defines you and that then becomes not just a good thing it becomes ultimately something you identify the meaning and value of your life with. And that is why Jesus in Luke 12:15 instructed us and says **beware your life does not consists...** if you want to put it in a modern way to say, you are not define, you cannot say this is who I am, don't tell me this is who I am by the things you possess. Don't ever say that in your mind, this is who you are.

This woman came to Jesus and said this is who I am, I am a Samaritan. What is wrong with everybody? I don't think there is anyone at the moment on the planet who is saying that I didn't come from any ethnic group. I know people claim they are stateless, well that is in theory. In practice, no one is stateless because everybody comes from a community. You came from a country. You came from somewhere, everybody came from somewhere.

So is it wrong to identify yourself as Samaritan? There is nothing wrong with saying I am a Samaritan, to say you are British, you are American, you are African, whatever you call yourself there is nothing wrong with it, but if the whole summation of your value, if your meaning, if your sense of identification is now based on where you came from or what

you achieve because so that people will not be thinking is only talking about the community, individualism or whatsoever it is.

Well, what you achieve or your accomplishment or where you came from, if that then defines how you see yourself and who you are, what you have done is you have began to romance other gods. And the gospel has come to dislodge... and that is why when Jesus invited this woman in verse 7, she responded with her idol in verse 9. She responded with her identification, she responded with her identity. She responded with that.

So the true gospel should evoke that out of people. That is what we see there.

I was wondering when you were talking about, making an example of preachers and ministers who go and work on idol for patronage because for relevance, actually is so easy to gather people based on their idols. They used that as bait for them. So in big ministries, they have prayer points and you are fueling that.

Again more especially for those people that goes for this same individual accomplishment, so you have prayer points, you have services that tended to how to become more of this. So they are putting more fire into it, to build up on the idol, or all in the name they want to be relevant, they want to be famous all because they want the patronage, because people will seek after what is ultimate to them.

What did Jesus say in the gospel? He said these things the pagan seek after. It is natural to go after that.

Watch what people are willing to die for. Watch what people are going to seek after. Seek after means what takes up people's attention and time, what they can fast for, what they can do anything for, whatever they are seeking after. That is the ultimate for them. And that is why Jesus used the word pagans.

In some previous transmission, you wonder what is the connection between paganism and seeking after? But Jesus made the connection that is the same thing.

So seeking after those things automatically makes you a pagan.

Because you are identifying the meaning of your life with those things. That means that thing is an ultimate now, it means you are saying that really defines you. That is my gods. And that is why like I said, seeking after equates paganism.

I think we have an episode on pagan Christianity.

We do have!

You want to listen to that.

But what we are simply saying now is, the true gospel will evoke that in people. They must respond with that sense of identity in whatever they derive their meaning from.

You know... so that people don't misunderstand what we are talking about today, there is nothing wrong when you connect with people when you are presenting the gospel, you connect with their dreams and aspiration. There is nothing wrong with that, because you cannot speak to people first unless you get their ears. You've got to get their attention. There is nothing wrong with that.

Apostle Paul used that strategy as a wise skillful evangelist because when he got to Athens on Mars hill, what did Apostle Paul did? He saw the inscription to the unknown god. He didn't just come and say hey! Athenians let me present the gospel, Jesus die and rose again. Paul connected first with their dreams because what he said was, I saw the inscription to the unknown gods.

He said that which you claim to be the unknown god is the one I've come to introduce to you. He connected with their culture but you know one thing, as soon as he connected and got their attention, so when he said that is the one I've come to preach to you, as soon as he said that, he divert and said well, he is the one that I've come to preach to you, but if this one I've come to preach to you is the creator of all things and he himself is not created. He cannot be an emanation of creation because he created all things. So it means you cannot represent him with an idol.

He connected first and then divert. There is nothing wrong in doing something like that in which you look at the dreams and aspiration of people and tell them whatever dreams and aspiration you have is right, but you know one thing? Those things you are seeking after cannot give you the ultimate meaning. The meaning you are seeking after is the one I have come to present to you. Look at it, that is Christ. That is the kind of strategy Paul used. There is nothing wrong with that. But there is everything wrong when you now sit down on with people's idol and build on it and used that as a basis to get their attention and begin to fuel it. That is the thing we are saying is wrong and is anti-Christ.

Talking about Apostle Paul, so many things to learn about Apostle Paul, we can learn from his effectiveness. We can see he's so much connected and he's so much knowledgeable because people excuse knowledge now. He knows so much that he could connect with the poetry of the day and that is about getting people attention. Really

He knows the psychology, mentality, the ideology of every culture.

So it is good for even the ministry of God to be in the know and yet but they will not get drag. So he knows all these things to get their attention to let people know that you actually know what they are talking about, you know what they identify with but yet we should resist the temptation of because of what we will gain from it, the popularity, fame,

money and we want to build on these. That we want to fire these things that we need to quench in them.

So people begin to use Bible verses, they begin to look for things, things that make things out of context, scriptures that are out of context to build on this, to set it on fire and people began more drunken with their idols. You now see the people, they are make worse more twice the son of devil by calling.

So they increase in their pursuit. So people use prayer to even now run faster, they have all the days for the business, how to be an elder, and they come into the place of fellowship and they come into the place of fellowship and you see have prayers to set them ablaze even competition among themselves again to accomplish all these ones, fueling this fire, fueling this idol worship. And that is why we should resist the temptation, we should know where to stop that this is just for identification and we later that Jesus crashed that sense of it. But you are identifying to crash not to fuel it off.

Thank you for insight.

But you see that is one side of the equation, the other side of the equation is we've come to a point where we have people actually trying to solve humanity problems by looking at their activities and the things people are doing that are not right and have come to address them. For example when you see the fight between the Samaritan and the Jews, this is obvious we've mentioned in our previous episode that there is hostility that existed between these ethnic group/ tribe. And the scriptures says in Romans Chapter 8 verse 7

What we are talking about today is so critical, is so important if you want to see the fruits of death and resurrection of Christ.

Romans 8

7 Because the carnal mind is enmity against God for it is not subject to the law of God neither indeed can be.

Some of the carnal mind as a fleshly mind is hostility and something call hostility in the carnality, in the flesh, in the carnal mind. You know what some people try to do not understanding this Romans 8:7? When they see the Samaritan being hostile to the Jews and the Jews being hostile to the Samaritans, what people try to do is to attack the activity. That is why today we have lots of people who are into racial reconciliation. They says Jews stop fighting Samaritans. There are so many charities that have set up, peacemaking efforts, United Nations, lots of negotiation at the moment going on in the Middle East to solve the hostility. But what we forgot is what this woman said.

Look at what she said, now please read verse 9.

So if you are somebody who has been on a mission to solve hostility between tribes and peace keeping mission, you want to listen to what the gospel has to say.

Read verse 9 again please

9. Then said the woman of Samaria to him, how is it that thou being a Jew ask drink of me which am a woman of Samaria.

Now please, ask drink of me... who is she? What did she call herself?

So if I ask who are you? Summarize yourself in one word. You know people talks about your Vision statement. Company's has vision statement. Summarize your vision statement for your company in one word.

So if you meet this woman and you say can you give us a summary of who you are in a sentence? She said of me, a Samaritan woman.

So to her she didn't just come from Samaria. If you notice the scriptures say the woman of Samaria.

Look at verse 9 again.

9. Then said the woman of Samaria to him, how is it that thou being a Jew ask drink of me which am a woman of Samaria.

We already knew that she was from Samaria. We don't have any problem with that. That is why I said we know that you also have money, we know you have network of people, we know that you have people that listen to you, you have people that follow you. We know that you are from a culture where you are given the opportunity to make your own choices and decisions. There is nothing wrong with that. We know this is a woman of Samaria, there is no problem.

We know that you are from this particular skin, colour, we know that you are from this particular background, we know that you from this kind of community, we know that you from this kind of family, we know this is you achievement, your accomplishment, that is natural. We know this is a woman of Samaria, no doubt.

But this woman did not just come from Samaria, Samaria came from this woman because she said of me (for you to know that I am a woman of Samaria).

Now when you say of me, me means who are you? When you says me, tell me who you are? She said I am a Samaritan woman. This is who I am. This is my ultimate. This is my definition. This is summary of myself.

So this is what we are talking about, so when things are not things, when things summarizes you, when things define you, it means please if it take away Samaritan from this woman, what is left? Zero!

And she is ready to assert it over and over again because is like a double assertion. Yeah because naturally it was not like Jesus did not know that she is a woman of Samaria. When people want to assert that, I hope you are listening again and again, I am this great. I hope you are listening again and again that I am from this ancestry. I hope you are listening and listening again that this is what I have done. This is what I have been, I have traveled all over the world.

The fact is, this woman is saying this is me. We didn't insert this word, she said of me, a Samaritan woman.

When somebody says me, listen to what they have to say next. If somebody tells you, are you talking to me? You see people fighting or they have rancor or people have disagreement and somebody says are you talking to me? Do you know who I am? Watch what he/she will says next. That is the ultimate for that person. That is what defines them.

Watch what they will say next when they say are you talking to me? Don't you know me? and they say I am or this or that. That is their ultimate. This is what summarizes how they see themselves, what they call themselves.

So we listen to this woman, she said of me, a Samaritan woman.

Now, read next verse. That is why I was talking to the United Nations people, what is the next thing?

8. For the Jews have no dealings with the Samaritans.

So instead of we spending all the time and energy trying to sort out the conflict between the Jews and Samaritans, trying to say well, Jews watch what you say to Samaritans. Samaritans you know what? We can reach a middle point, we can get to the table of negotiation and reach a compromise about how Jews and Samaritans can talk to themselves.

Now, what we've forgotten is the fact that **the scriptures says for Jews have no dealings with Samaritans. As long as you enter into the Jewish mode and the Samaritan mode, you are supposed to have no connecting point.** You are not supposed to have dealings.

So the only way you can ever have dealings is to jump out. This is why most peace keeping efforts fall flat. That is why Jesus is called the Prince of Peace. This is the reason why most compromise and negotiations don't last. In fact, any time...

They don't have dealings.

Now, there is nothing you can do about that. They don't have dealings with each other. So as long as this woman said of me, a Samaritan woman she has impose herself and superimpose herself into Samaritan mode. And when you get to Samaritan mode, you are supposed to have no dealing.

So instead of wasting energy and time talking about the activities or hostility between Jewish and Samaritan people, that is the not the problem. The problem is identification. Once you identify you must go with what go with what goes with that word, identification. I say that slowly.

Once you identify yourself with any identity, once you identify yourself with anything you must act, you must think, you must reason with whatever goes with that identity. Every identity has its bags and baggage. So this woman said the reason why she will not be talking with you Jesus, the reason why we should actually be in hostility you and I, Jesus is because I identify myself as a Samaritan and Samaritans don't have dealing with Jews.

So let's say this, you might have a choice as you are listening to this to identify yourself and define yourself and have as an ultimate for your life something, that is a choice you may have. But there is a choice you don't have. A choice you do not have is for you to live life with the things that come with that word identity. You don't have that choice.

So the only choice you have is to choose what you identify with, but you don't have the choice not to deal with the things that goes with that identity.

And is good that you mention that because we are talking about the bag and baggage that come with each identification, methods or mode that you come out with. Because we found out these days that some people are saying maybe they are criminalizing one particular identification group and feel like this is a better one. And people are trying not to self-identify and preferring one to another seeing the bad in these and thinking one will do and identify like this, and so people will be correcting people, don't say this, don't introduce yourself, don't this and that and thinking moving up and switching will solve the problem. But we need to understand that No! that there is bag and baggage whichever ways...

So we don't focus on the activities, we focus on

Before we start talking about the Jews and Samaritans fight...

Even generally we see people they say, they are shifting the word, we see the thoughts behind the system, all these globalization, let us move away from the community pride and feel like oh! it is nasty, its bloody, it is brutal, let's begin to talk about self-

identification, justification and self-actualization and let's move on, let's not self-identify like this because it is bad and let it move on into this because at least this one is not bloody, we have seen that, every one of them comes with their bag and baggage and consequences.

As you are listening to this, you were saying stock by individualism and self-assertion, if you individualize and self-assert and tell people that you can decide to be what you want to be, you don't derived your sense of meaning from what your community says, you don't wait for what your family do, you don't wait for what your community thinks, you can create your own life, design your own life and work with.

Well, congratulations that you've broken free from the community mode that has held you bound and your generation bound. You've broken free with crying freedom. But you know what? There are some things that come with that identity. There are some things that come with such a kind of identification and you have to live with those things that come with it. And we don't need to give lots of example to tell you the things that come with it.

In most cases, we can see the inconsistency that come with, today you want this, tomorrow you think is something else, you are not sure, is something else that you think you want. That is why you see people keep changing gender, people keep changing jobs, because they think oh! Yes, since I define myself, this is what I think is the ultimate for me, and tomorrow it changes.

These are not the kind of problem they deal with in a community where they have a strong sense of structure. You see you have to deal with bag and baggage of that with whatever you identify with. It comes with his own problem. It comes with his own hostility. It comes with his own confusion. It comes with his own devastation, its own frustration. It comes with it.

So when they said the net worth for you, before the next day or next month they change the standard again you begin to move on, until you get to the brink of suicide, as you are running from honor killing, you are going to suicide.

Do you know the case of people that comes from a culture that works on shame and honor culture, is that you see woman, you see men, people are contented with their role in the family. You see a woman says am a wife and you see her, she is a wife in the home and she is happy taking care of the children. You see the man who is the head of the home-the father, he goes out there to get resources for the family and he is happy being the head of the home and being a father in the house. They take delight from that role in the family.

Well, that is positive but it has some negatives as well. They stifle ambition, they stifle inspiration, they stifle creativity. You are not allowed to be the best that you think you are. You see there is a baggage with that kind of culture. But on the other side when you think am allow to decide for myself what is the best. You see in that culture, the problem with that is you have to keep on with the Joneses.

For example, you see the situation where some people have to keep up with social media, you see there are times you have to watch the rating, you have to see oh! what are peoples saying? In fact there are some people if people are not talking about them anymore, they don't feel great, they don't feel happy, they have to create a scandal so that people can talk about them. This is very frustrating. You have to keep up with what the culture says this is it.

Can you see?

But the gospel is not interested as it were not in the activities or the things that come with it, is going to go for the jiggle. What do you identify as? And that is why when Jesus invited this woman in John 4:7, that is why I said, watch her response! Her response was evoke by Jesus's question or Jesus's demand, give me to drink. She responded with what she calls herself. And we then saw that the way she calls herself goes with some baggage for she said for Jews have no dealings with Samaritans.

So could it be then some of the things you are struggling with, some of the habits you are struggling with, some of the things that have become a problem that you are busy praying and fighting and going for mentorship, going for training, and going for counseling's trying to kill activities, you are trying to deal with activities. Some people are even trying to deal with the symptom.

Could it be that you are wasting your time and energy? Because as long as you identify as a Samaritan (am only using this as an example now, not a general concept), you've got to identify with the fact that you don't have to live with the Jews.

So if you have a plan to destroy that hostility and deal with a Jew you've got to come out of the Samaritan mode. This is a parable for every one now. I am using that as an example, for you we are not talking about Samaritan for you.

We are simply saying the things you find challenging, the things you think is your problem might not be your problem, it is what is your ultimate? It is what do you identify as? The gospel has come for that, it has come like I said for the jiggle. That is what we see there.

So we can see that the woman consciously put that bridge, the Samaritan bloc as a wall between getting any help from Jesus or any conversation or getting meaningful...

If you are a Samaritan, you must act as one. If you are a Samaritan you must act as one.

Could it be that there are some people today pulling out the bloc and self-impose, trying to bring new things today and stopping them from getting all the benefit that Christ had to offer? They had to bring their mode and pull it out and consciously they pull the things I am this, this is not for me, am this, this is not for me because they can just select and block and...

You know what you are talking about? The reason I am laughing is because by the revelation of God's Word, what you said putting out a bloc is what the ten commandment is all about. Jesus did say in the gospel you cannot serve God and mammon.

Now we know what mammon is, is not money. Mammon is the idol of covetousness, that is if you check the original Greek Translation. So it's about people that believe that their meaning and identity comes from what they have.

So what happens is, you cannot serve God and serve other gods at the same time. That is what we are trying to say. It means if somebody derives their meaning and definition from something, they cannot get their meaning and definition from God at the same time. It cannot happen. That is why when Jesus came to this woman, she was not ready to accept Christ because she was getting meaning from something else, she can't get it from Christ at the same time. It's never going to happen. Jesus said it's not possible. You might think is possible. Jesus said you cannot serve God and mammon. You can't mean you can't.

You can't get meaning from one thing, you can't get the meaning again from God. That is why the very first commandment was a stern warning by saying **you shall not have any other god beside me**. What it means is, if you have any other god, you cannot have God anymore. You cannot have the God anymore. It's not possible.

If it were possible, the first commandment is useless. Who needs the first commandment if I can serve God and serve other gods? I don't need the first commandment. The reason why the first commandment is a commandment is because nobody can do it. Nobody can serve God and still serve other gods.

Now, don't forget the word service come from the word worship, Jesus said that in his third response to the third temptation with Satan in the wilderness. Whatever you serve is what you worship. That is what Jesus gave us that connection in Matthew in that temptation of Christ.

So that is what you are trying to say that people put blocs. People don't intentionally put blocs, is just that they can't do it. They don't have the capacity to derive meaning from any other thing and still derive meaning from God. You might be claiming you are born again, you might be claiming you are a Christian.

In fact, there are some people if you ask them today because of the kind of culture they come from, they can speak like Rachael that says give me a child or I die. You are simply saying even though I'm born again, even though I'm a Christian, if I don't have this what is the purpose of life?

Well, what you are simply saying is, even though you claim that you serve God, but ultimately other things are much more functional in defining your self-worth than what Christ had to offer. And that is the very thing that stands between you and receiving the fullness of Christ.

Not because you want that to happen but because nobody can serve two gods, is just not going to happen. Nobody has the capacity for such, if we do that would have been great, but we don't have the capacity. We can't get the meaning from two different things at the same time. Even if we don't get meaning from two different things, one of them will be ultimate, one will have the upper hand to be the ultimate definition of who we are.

This woman of Samaritan, we now know what the ultimate summary of this woman's identification of herself is, she is saying of me, a Samaritan woman. That is what she is. That is the meaning for this woman.

Then how did we get to this unfortunate position in which we have the adulterated and twisted version of the gospel in which they say you can eat your cake and have it at the same time, even in the place of fellowship they feel, yes, you can still serve God and still have this idol, encouraging this. We see prayer points geared towards this, and we see people becoming role models in which you can say I serve both.

Well, the point is what people are doing is, they might be claiming that is what they are doing, they are only using one of them as a spring board for the other. That is why if people can do it, and they can achieve it successfully then we shouldn't take the words of Jesus seriously. Because I didn't finishing quoting that verse when he said nobody can serve two masters...

I think we should go there,

Matthew 6

24. No man can serve two masters...

If you are a man, well, that word man is all humanity- woman, man encompassing.

Go on,

for either he will hate the one and love the other or else he will hold to the one and despise the other. You cannot serve God and mammon.

So what he simply says is, you cannot hold both of them in high esteem at the same time. Your mind cannot do it. Your mind cannot! It's practically impossible.

So every time you see people that try to say well, marry the two, ultimately what they have done is, they are only going to use one of them as a means to the other. That is what they try to do. And is the same problem we have even with those who are not born again, that is why there will be no true peace until the Prince of Peace come backs into the earth.

For those who are not born again who then say they want to teach people how to love their neighbor, let's be nice, they call it the aquarium age, people sings songs and talk about let us love each other, let's break down all these dividing walls, let the whites love the blacks, let the Israelites love the Palestinian. People talk about a great wall of peace among us.

As nice as that is, what you don't know is, when you claim people should love their neighbor because of what humanity is, even when we tempt to love our neighbor, what we are trying to do is, is to use that as a means to an end. It's always a means. It is always going to be a means. That is the reason why Jesus summarize the whole of the Ten Commandments into two. He says love the Lord your God with all your heart, all your souls, all your mind and say love your neighbor.

See! love your neighbor come after loving the Lord your God and the reason for that is loving the Lord your God will have shattered the idol, it would have made your God your ultimate. It would have shattered the idol and then you can then go and love your neighbor. And your neighbor becomes an end in itself.

Not because if I say if I love neighbor I will feel like a good person or God will love me more, or for those who don't believe in God, they can feel at least I know am a good person or at least I know I'm contributing my own quota to the world and I am not a useless person. And again feeding off... that is why I said...

So it is not safe to go and love your neighbor first before you love the Lord, putting the second before the first. You should not serve two masters... it is a trap to go and love your neighbor without loving you're the Lord your God first. People only used it to feed something. Atimes they used it to feed their self-worth, they feel now I think am not just a worthless. At least am useful in being...So they used their neighbor as a means to an end. That is what we see.

So those people that are even doing the interventions and doing the meetings, we see all the hypocrisy in all those peace keeping events, we see all... so because of this, you still live in the flesh no matter how good and noteworthy the works is, how charitable, how sensible, this intervention will still cease. The scriptures has made it known, nobody needs to just do the will again. People have already know the outcome of this, you can't

go to the second, you can't love your neighbor without loving the Lord your God, is a trap don't go for it. Because the loving the Lord your God shatters other gods first.

And you will be free to love without the consequences. Your neighbor will become an end itself. You just love them because you are not trying to get anything from them. It doesn't mean you want to get money. You want to feel your goodness from them using them as a tool.

And that is why there was a case of a man in the news some months ago, who committed suicide if you google this, I don't know the name but it was in the news. He was a social activist fighting for climate change, fighting for this, fighting for that. He committed suicide because he said he failed anyway because everything he's been doing he doesn't see how things will actually ever solve and he get frustrated and he killed himself.

You know why he did that? He did that because he came to the point and say what is the use and the value of me as a person if eventually all my contributions was supposed to come back to me to know I am making an impact. It was meant to be about me to know that at least I know that I am somebody significant, I am valuable.

And in the outside, it looks like he was doing it for the environment.

No! Why did it have to come back to you if it was not all about you? You see that?

Actually, outwardly it looks like environmentalist is somebody fighting for climate change, somebody fighting for the good of the land. But later on we found that, and how did we found out? Nobody would have known when he had to commit suicide.

So this thing was just a disguise activities. So is about feeding up yourself. When he saw the outcome that the world might not be better as he had planned and thought, and he feels like what is the sense?

It is just unfortunate, we are not trying to make...

It is an unfortunate situation and we pray for the family and those affected that the Lord will strengthen and comfort them. But we have to be practical about these things.

If his self-worth was not connected to it, whether there is result or not, he will still be the same person he is. But is a feedback loop. And that is what we see through today's transmission.

We can see that people do, people say, people react, people connect based on who they are.

So there are two things, there is the identification as a Samaritan and there is a verse 9 that says Jews don't have dealings with Samaritans.

So Jews don't have dealing with Samaritan has to go with being a Samaritan. It goes together. And that is what we see there.

So this woman's response to Jesus offer us a very unique insight into our situation, a unique insight into why we do wrong things, a unique insight into why we do what we do, a unique insight into how we respond to other people.

Now we know is not about our activities that is the problem, is who are you?

I can't get this out of my hand, the Samaritan woman say I am a woman of Samaria. Some people have to double impose their title, people have to say this and this, don't you know this? and they expect reactions towards. Is even about us because sometimes we cannot place the rule and say please don't say this, don't introduce yourself, if you are a Doctor or lawyer and when people have to do this, and you when they mention they expect reactions to your acknowledgement or sort of, or sobriety or submission based on this kind of things. Is just like a Samaritan woman in which it was common knowledge, Jesus was fully aware there was a Samaritan woman, she had to say this is me. My accomplishment has become me, my self-worth and what they call me has become me, my good works, my charitable work, my service in the kingdom has become me, and you must recognize that. You must not forget that. In every conversation, you must not forget that.

Is like saying the woman of Samaria has become the Samaritan woman.

So you must not forget that, and they keep reminding the people and keep asserting and putting their feet on the ground, until you acknowledge the anointing upon my head. Until you acknowledge this and everybody is scouring around.

So I just don't have it, now it has me. That is it.

As we begin to round off today, one thing I want our viewers to take is, we are trying to use the hammer of the Word of God to strike on this point until it hits the home.

The fact is, as you were talking, a picture began to come to my understanding and then I'm picturing a situation where you were telling two people, you are a Samaritan and somebody says you guys need to reconcile, talk and communicate. I want you to communicate, I want dialogue to go on between the two of you and somebody is saying Sir, I cannot dialogue and they say why can't you dialogue? I am a Samaritan. I can't! And that is what we see there.

You can't go beyond your identity. Stop trying to change your activity. Don't waste your energy and time trying to change, go for counseling, is a waste of energy and time. You will always come back to who you are. You will always come back to that, is a matter of time.

Yes for time, we will like to draw the curtain on this because if we go on and on, so if you will like to join the conversation again, please join us for our next transmission as we continue the story of this woman and this encounter with Jesus on this woman and is very interesting because we could find ourselves there.

So till we see you next time on Expose 247, you know where to go for your questions, your comments, your suggestion and clarifications.

Till we see you next time, we want to say as you have receive Christ Jesus the Lord, so walk in him. God bless you.

Bye!!