

Exposé 247

Bucket Ministry Series 19

Title: Hatred in Love

... blessed are your eyes to see and your ears that they hear, he said the righteous and prophet long to see those things and long to hear those things, but they couldn't. But today from our heart, from the heart of God to your ears today, you are so blessed and you are so fortunate.

And with a blessed ear, you can say No! you have no cause for any hearing disability. If you have a blessed ear, you can't have hearing disability. Just like you know in Proverb Chapter 4, verse 20 - 22 was talking about God's Word as a medicine, that is to stay in health, having a blessed ear, you have to listen and listen more to God's Word.

And we know that in time to come we begin to see people, some people might be saying today I don't have any problem with my ears, my ears is fine. I mean my physical ears is fine.

The scriptures let us know that in the last days people are going to have itching ears, so there is going to be some ears disease which based on spiritual jungle what they have listened to, and they beginning to have hitching ears and heap up teachers for themselves.

You need to load up on God's Word now and make sure your eyes is blessed by opening your ears more and more to God's Word, for in time to come you can stand against the itchiness in ears because you have load up on God's Word.

So today we are saying again that your ears is blessed to listen to what we are going to be sharing in John Chapter 4.

Or what do you want to say about Proverb 4:20 - 22 because now we have nations having national crisis, and they tell people, you have to stock up on essential medicine. So you have to stock up on God's Word for the time to come, the immunization. The Word of God, you can use it curative for any disease because God's Word is medicine. If you go to that Proverb 4: 20 -22. And you can use it preventive, the preventive measures against the healings to come.

The Bible says health to their flesh. It means the Word of God can be flesh out and that's the reason why we are on this Bucket Ministry Series to bring reality of Word of God, so that we can lay hold on eternal life.

And if you notice when John wrote that, he wrote that to people who are already had eternal life, but there is one thing to have it, a whole different thing to squeeze out of it what eternal life is supposed to offer to those who have received that life into themselves.

So I was about saying that hold on to eternal life that you have to hold on to good stuffs like something we shared today...

Thank you viewers all over the world for joining us again today on this Bucket Ministry series, welcome!

Am not sure if you are joining us for the first time or if you've been tracking our previous transmission. There is a single line of thoughts on the Bucket Ministry Series. And the line of vision is to bring this generation of believers or not just to what the gospel is, but to the implication of it.

Now gospel is here. The Good News of the death, the burial and the resurrection of Christ is here. What is the implication for those that believed on him? What is the implication for their daily lives?

So that is what the Bucket Ministry series is all about, driving us to come to terms with the implication of the gospel. Now that you are born again, how will you live on Monday morning? How will you live through the week? How do you bring that to bed on daily living? That is what we are looking out on this series.

So join us today from where we stopped in John Chapter 4. We stopped at verse 10. That was the last verse that we read in John Chapter 4 and we are going to kick start from that point today.

Can you read John Chapter 4 verse 10 please?

John 4

10. Jesus answered her, if you knew about God's gift about eternal life and who he is who says give me a drink, you would have asked him instead and he would have given you living water and eternal life

This was the very area that we actually began to move up and diverge into other aspect from the past two episodes.

Please I think that the Lord is still not releasing us from verse 10b yet because there are still some things that the Holy Ghost wants us to glean for daily living from the b part of verse 10.

So I am going to take that phrase again. If you have your Bible you can open that, if you don't just follow us as we go through verse 10.

Now, Jesus answered and said unto her if you knew the gift of God and who it is that said to you, give me to drink. You would have asked of him and he would have given you living waters.

Now please if you are wondering all these terminologies, all these representation, all these figurative expression of living water, give me to drink and all that, if you are wondering what they are in practical term, we've done in our previous episodes and we have used scriptures to compare scriptures to identify the water Jesus wanted from this woman. What it is?

We also identified what the living water that Jesus wanted to present to this woman. And we came to the conclusion from scriptures upon scriptures that the water that Christ was going to drink from this woman is the law of sin and death, is the nature of sin and we saw that in the scriptures.

And Jesus eventually drank that because on the cross he showed the consummation of the drink of the water of the whole world that Jesus took upon himself by becoming sin, who knew no sin.

Now the living water, we saw from John 7 is the Spirit of Christ that he was going to release upon humanity and Jesus at that time had not released the Holy Ghost because he was not yet glorified according to John Chapter 7, we've seen that.

But what we are going to focus on today is the order or the structure of the statement. Please I want you to understand that the Word of God is line upon line, precept upon precept. I want you to follow us as we look at this.

Jesus came to that woman and said if you knew the gift of God and he that asked you to drink.

What I want to point out is, Jesus was the one that took the initiative to offer the woman to take the drink from her. I want you to take note of that.

The woman didn't ask Jesus to say Jesus, can I give you some drink? It wasn't her idea. It wasn't this woman that came up with this request. It was Jesus that made the first move to ask the woman to give him to drink. The woman doesn't actually do anything about it...

You wonder where are we going to? Just stick with us we are trying to draw something about the gospel from this.

So the woman was a not party to the initial request of Jesus. It was Jesus initiative. He said he that said to you give me to drink. So we notice that.

But when it came to taking the water from this woman, when it came to taking the nature of sin away from this woman, when it came to taking the law of sin and death away from this woman, Jesus was the one that had the initiative to do that. He was not on the request of this woman. Not at all!

But when he came to the woman being able to receive the living water, Jesus demanded that the woman made a request for it.

Why do you think is important?

That is why I said Jesus was using this particular discuss of John Chapter 4 verse 10 to show humanity how the gospel, the good news of Christ will become effectual and operate in reality. And we are going to go there to draw scriptures upon scriptures to see this pattern. That Jesus drinking the cup, Jesus who said at the Passover table that this is the cup of the covenant in my blood, drinking the cup and taking the fall and dying on the cross had nothing to do with the demand or the request of humanity.

I will repeat that! It had nothing to do with the demand or the request or the begging or the asking of humanity. This was what God did in Christ all by himself. And you don't need lots of scriptures to come to term with that, just read two or three of them.

For example, we've read in the past 2Corinthians 5 that says God was in Christ reconciling the world to himself. He didn't call the world to a round table discussion whether it should be done or not. He reconcile the world to himself.

Can you see that?

God did that in Christ Jesus and he has committed to us the ministry of reconciliation.

So the point we are trying to say is Jesus's death on the cross does not depend on the capacity of humanity to demand and say if God says if I see that you are sorry enough or if I see that you are really sad enough about what you did. If I see that you can clean up your ass or if I see that you are sorrowful enough. May be I will consider going to take the fall for you, I will consider taking the water of death and drinking them my selves. It's got nothing to do that. Because we saw the pattern he showed this woman in which Jesus was the one that approached her with the offer.

Another scripture that come to mind was that the Lamb of God that was slain before the foundation of the world...

That's why the scriptures says in Romans 5 while we yet sinners, while we were not the one that say oh! I think I will ask him to take the waters of death from me. Nobody have to ask Jesus to say would you consider taking the waters of death from my hand? Would you consider drinking the cup from me? Would you consider becoming sin?

Now, the scriptures tells us this is independent of humanity and we saw the pattern that Jesus was the one that made the offer first to this woman. That is what we see there.

Just stick with us on this transmission we are going to bring this down for you who are already born again. It will allow you to understand how the law of the Spirit of life in Christ Jesus operate. This pattern is not just a pattern for this woman. It is a pattern for all ages. If you are a Christian in God's Kingdom, you need to understand this pattern.

So we've established that the drinking of the water is not first upon the woman's request. It was first Jesus offer and it is the same thing that applies to you and I. The death of Jesus was his offer. Everything Jesus did on the cross was his offer.

And then before we go on to the other parts where he says the woman must make a demand for living water. He says you would have asked him for living waters. That is a demand. We are going to come to that b part...

Why would he not want to freely give this woman living water without asking for it? That is why I said we are going to get there, I don't want to jump the gun because we are going to read scriptures upon scriptures.

But we go to that and answer that question, let me clarify something today. I know you were saying something.

You mentioned something and I don't want us to fully go to that in our last transmission because it wasn't time. So I think today is time to move into those areas so that it can clear doubt and confusion and impart faith to those who are hearing us today.

You see when it come to the gospel, when it comes to the burial and resurrection of Christ. I know people do say one thing about how can God who is so loving? Who actually loves us so much, how can he be the one to then say that if somebody does not follow his way or follow his will, he is going to send them to hell? Or you were reading in Isaiah Chapter 61 and Luke Chapter 4 where Jesus said this is a year of the Lord's favour and he did not read the day of the vengeance of our God. And then we can see how God commended his love towards us in Christ Jesus.

In fact, the word commended is an old English for demonstrated. If you want to show somebody something, he said the only way God could show that he loved us was to... when we are without strength Christ died for us.

Some people are struggling today to preach a gospel that is able to reconcile the God who loves us so much that he commended or demonstrated that love in Christ Jesus. And say well, if God is a loving God and he is a God that loves us, in fact some people come up with the word, I say some people come up with the word because the word is not specifically used in the Bible, unconditionally love. It is not used that way even though

you could read lots of scriptures that portray that word. But the word itself is not specifically in any of the tenses in the Bible.

It's true God loves us in spite of ourselves. But because of the pressure to demonstrate the God of love, we often try to downplay on the God of judgment, the God of justice. We think if we begin to elevate the God of judgment and justice that in a way it mitigates against trying to portray the God of the unconditional love.

And a lot of preachers get a bit confused and we see lots of preacher either they go to one extreme of saying God loves you. He is for you, he is not against you, even whatever happens to you. God in Christ made his Son to be sin for you. He loves you.

And it get to a point that people begin to have a strange picture of God that really, it means that sin is not something very critical to God anyway. Sin is not a very terrible thing before the sight of God. He is God of love, it doesn't matter what people do or say or even if we think he doesn't love sin or he hates sin, sin is not that a very big issue to him because he loves anyway. People begin to get that kind of strange picture.

And on the other side, there are people that want to say they don't want to downplay on the fact that God is holy, God is judgment and they begin to hammer on people and begin to show people why God will not allow a single sin to pass without judging sin and then they begin to in a way undermine this God unconditional love.

Well, this is a problem that people have with preaching of the gospel of the Lord Jesus.

But this particular discuss in John 10 today will clarify and reconcile these two opposite views. Because in reality God is both. Because what we see in the fact that if Jesus came to this woman and made the offer that I am going to take the fall. I am going to drink the water and I am not going to wait on you to clean up your ass. I'm going to take your water, drink your water and die on the cross.

And for you, it tells you about something that God is so holy. God is so perfect. He is a God of judgment. He will not allow sin to pass because if Jesus was going to say come! I am going to take the fall for you. It means this was important. This was critical. It's not something you can gloss over.

Jesus could have come to this woman and say woman, forget it! I will give you living waters, irrespective of your condition, whether you want it or not. I will give you living waters, don't worry. It doesn't matter whether you have a water of death flowing in you. It doesn't matter your condition. It doesn't matter that the law of sin and death is working in your system. It doesn't matter that you are living by the identity imposed by your environment. Because she was claiming that her life is being a Samaritan woman. We did that in the Identity Trap. She said the summation of my life is being a Samaritan. She was living by the law of the system of this world.

Jesus did not say woman in your condition, I'll impart you the water of life. I superimpose living water into your system. If Jesus did that, he would have presented a picture of a God who doesn't care about sin, of a God who doesn't care about the water of death, of a God who doesn't care if the woman was having the law of sin and death working in her system. He doesn't really care, sin is not that very important, too much of a critical thing to him. All he is interested is releasing his life, his love, his unconditional love to humanity. That would have been the picture.

But Jesus said No! No! We cannot talk about living water. There is a bigger issue here. There is a serious issue here. We can't talk about living water yet.

We can't talk about it. God is too holy. God is too righteous. He is a just God that we cannot even start talking about living waters. We need to deal with this first if not, there is no business talking about living waters.

That is why I said in presentation of the gospel and in understanding the gospel for ourselves. We need to look through the lines of the Bible. This story of this woman is a classical example of how the gospel works. So they would not overlook the waters of death. God would not overlook because he is just and he must punish sin, because he is just.

Now think about it, the book of Luke Chapter 18 talks about the unjust judge. Tell me if in our generation, in our days and time if a Judge see something goes wrong. If somebody break the law of the land, somebody breaks the rules by which the nation operates, and the judge looks the other way round. I don't think you will tell me that the judge is just. You will only tell me the judge is just if he dispenses the requirement of the law. It means if A is broken, B must be mended out of the person that broke A. That is how it works.

And if a judge overlooks it because he loves somebody, if he overlooks the point because he thinks he loves someone, people will say that judge is unjust. They will say he is partial. They will say unjust judge. They will end up saying oh yeah, he is a loving judge. People will say there is something unjust about it.

God is just. God is faithful. The Bible tells us many times both in the Old Testament, in the New Testament. He is a faithful God. He is a God that keeps his word. He is a God that will not renegade or go back on what he said. Has he said it? He would do it. That is what the Bible says.

And if it is true, it means if there is waters of death, if there is law of sin and death, if sin entered the world the way we showed in our last transmission. It means if God is just, he had to take sin serious. If God is just, he cannot allow sin to pass. This is why Jesus will never go to the stage of living water unless the sin question was answered. That is why he made the offer.

Now, this is what we see there. So he will not gloss over the waters of death in that verse 10.

You want to say one or two things?

Yeah, am beginning to think that we all need to go back to see and examine in closer details this beautiful portrayal of the gospel in which we see God, he was just not going to deny the gift. He is not going to deny her and cut off her off. And yet, he was able to expose the seed, what is inside of her.

Because today like you said, people have taken the two extremes view, in which some are even based on what they know and the aspect they are ready to portray, denying people the opportunities to receive the gift of the Lord as if the gift of the Lord does not matter, is nothing. So the living water, they belittle the gift of God, the living water. They belittle eternal life, all those kind of things and they say it is not important as much as this other one is important. And so they are focusing on the seed.

And we see the other side that's focusing on the seed. People that belittle the seed. They don't care what the person is, and say No! You can have... yes they see what is inside, the stream of death, the sea of death. The sea of death, what is inside of the woman and say well, it doesn't matter God is much more interested in giving you more gifts and gifts. They said the container doesn't matter. So the container can be dirty but you can be taken a clean through inside or some might even say we understand that the container is dirty but God will overlook it to give you living water.

And so all they talk more is just the gift and the graciousness of God and just like bringing the new wine into an old container. It is going to rent. That is it. Some lives are in rent now. Some lives are in ruin because of these dis-balance of the messages in this portrayal bringing the graciousness of God, God's gifting, we know the generosity into lives, into container into the stream of death. It is poisonous, they mix up.

Now thank you for that insight. Thank you for bring those word in.

But you see there seem to be a dilemma or a bit of contradiction, a bit of confusion this is where a lot of preachers or Christians who are not even preacher who will listen to the gospel every Sunday, every week, this is where the confusion comes in for most people. They are wondering, in the epistles it says God is love, well it didn't say God is love and hate. He didn't say God is love and justice. That is why some people actually elevate, that is what they expound on.

And it is good to expound on the fact that God doesn't just have love, like we humans. We have love. Love is something that we show as an emotion. It's part of our emotional make up. But if you understand, atimes is part of things that we display to some people and display other part to other people. And that is that thing about the human.

But the Bible did not say God has love. Can you see?

The Bible simply said the very essence of who God is, the very essence of God's nature is love and this is what some people then take and say it must have mean then, if God is love, unconditional love. Love that is not dependent on my performance. It will mean that the sin issue is not that serious. So that is why they just take it on like that. But you see! not too far.

Now listen! The fact is we have a vocabulary problem in whatever language you are using to understand. Am speaking English at the moment. Now the vocabulary or the English grammatical sense is not necessary the same heavenly vocabulary. You need to learn heaven tendency.

For example, in English language they will tell you that the opposite of love, they will say is hate. That is human English language. In heaven's grammar it's not hate. Hate is not the opposite of love.

Now, stick with me, don't switch off now because it is not. This is the reason...

Listen to this! Because in the scriptures we see a demonstration of how God himself right from Genesis even right up through the scriptures, go through books, the laws and the Testament and I presume you understand with me that the very first time that the Bible says God is a God of gracious love is not in the New Testament alone. I presume you understand that the Bible says his tender mercies endures forever. That is in the Old Testament.

So don't come and say you know, if there is a switch from God's emotion from hatred to love. That is not true. Some people preach that. God has always been a God of enduring mercies. His mercies endure forever to a thousand generation and all that. We see that right in the Old Testament.

But what happen is, now let's make it practical. Do you know that if you claim that you love somebody, if you claim that you love something, the only way I can know that you love something is I want to know how much your love cost you.

It means if you love something, anytime you see anything that will damage the object of your love, it supposes to spark up in you a desire to prevent damage the object of your love. If you love your children, if you love your wife, you love your relative, you love your family, if you love your friends. One way love is demonstrated is complete hatred and complete opposition to anything that will damage the object of your love.

How do you know somebody does not love something? Indifference. If you don't care about what happen to something, if you don't care about what happen to anything, it means you don't love it.

That is why if you notice every time God was going to deal with anything that would damage his children, that will damage even the children of Israel, even go all the way back to the garden of Eden. The reason why God decided to do what he did when God said man has now become like one of us, and if we don't take him out of the garden, he will partake of the tree of life and live forever in a fallen state.

And the actions that God perpetuated right there was because of love. So when you see God chasing Adam and Eve out of the garden... some of you in Sunday school they probably told you that the reason why God send them out of the garden was because God was willing to punish them for what they did. But that is not what we see in Genesis Chapter 3.

In Genesis 3, what God said is, if we don't send man out of the garden. He will go back and partake of the tree of life, the one he should have partaken of before. You see! he might end up finding the tree of life somewhere in the garden and when he eat of the tree of life and he will then live in that fallen state and because of the love in the heart of God. He cannot afford to see the object of his mercy in a perpetual fallen state.

So the judgment that was melted out against them, to drive them out of the garden was God's reaction to make sure that he protected the object of his love.

Any time love is at work, actions to judge or punish anything that will damage the object of your love is an evidence that you love that thing. This applies to you. It applies to your life. Think about your life, people that you love. You cannot afford to see them being damage by anything. That is the way you know you love them.

Let me tell you something, any time you don't care about what happen to someone. Any time it doesn't matter to you, you are indifferent to anyone, if you see anybody you are indifferent to them, it means you don't love them.

So let's put it this way, that the actual opposite of love is indifference not actually hatred. Because if you love something and you love someone, you will hate whatever is out there to damage that person. You will be all out against it. You will be fuming against it, not selfish now. Not because you are thinking about the best for them, you will be so angry.

Have you not got to the point that you trying to advise somebody that you love, you want to tell them what to do and you know is the right thing for them and they are not taken your advice. The reason atimes you feel so bad is not...some people can feel so bad out of selfishness. That is why there are some emotions that the scriptures talks about that doesn't make sense to us, saying God is a jealous God. People wondered, how can he be jealousy? And the jealousy of God is not our jealousy. Our jealousy is stain with selfishness. That is why the Bible says in the book of Jude 'hating the garment that is spotted by flesh.'

The reason why all these emotions today are a problem for humanity is because they have been tainted with selfishness. Our jealousy is contaminated with selfishness. Our hatred is contaminated with selfishness. Can you see that?

All our emotions are contaminated. At the fall in garden when sin entered the world, every emotions those things have been tainted with selfishness, even the good emotions. That is why the Bible could be bold to say God is a jealous God. There is nothing wrong with it. He is a jealousy with our selfishness.

That is why the Bible invited us in Ephesians Chapter 4 that we should be angry. That is why he says be angry and sin not.

Could it be that you could be angry and sin not? Ha!! Let's take it further. Could it be that you could hate and sin not? Could it be that you could be jealous and sin not? Or could it be that you could be really angry and sin not? I didn't say that, the scriptures said that.

Some people try to downplay on Ephesians 4 and try to give the meaning to it. Some people say the Bible says in case you get angry don't let the sun go down on your anger. That is not what he said.

We are going somewhere today by the grace of God, stick with us.

Ephesians 4 (Amplified Version)

26. Be angry at sin, at immorality, at injustice, at ungodly behavior, yet do not sin

Now please, is that if you are angry do not sin or be angry do not sin? What does that...

Before you read KJV, I just want to ask our viewers a question. I want you to think about this, I know you cannot answer us directly, but you are watching this on Facebook or Youtube you can leave us a comment.

There is a place in the book of Peter he says **be holy as your heavenly Father is holy.**

Now, the same be ... that is a commandment. That is not an advice. That is not a suggestion. You have to be holy. You have to demonstrated, you have to show the nature that you have already.

Now, in the same context. You are going to put it in Ephesians 4: 26

He didn't say in case you get angry don't let the sun go down your anger which is what some people try to think it says.

But what he clearly says is, compulsory you need to be angry. You need to show forth this emotions. But what he is trying to say is, even by the time you are angry, this angry in this place seem to be non-selfish anger.

In fact, the Amplified that you read was very good.

He said be angry at sin, at immorality, at injustice at ungodly behavior, yet do not sin.

You know the reason why most people get angry, the fallen humans are people with the law of sin and death, of people who have been born again, who are saved but are still carnal not allowing the spirit of Christ to take over their minds, their will and emotions. Most times when we do get angry is because we are trying to preserve ourselves.

For example, you give somebody an advice and they don't follow your advice, the reason you get angry most times you think they are not taking the advice to help them, is because you think they rejected your advice, that means they rejected your wisdom, they rejected your intellect. They rejected your experience. So you feel bad for you, you don't feel bad for them.

This one says be angry against immorality. Be angry against injustice. Have you notices when he say be angry, did he mentioned you? Did he say be angry when you are being affected or be angry because somebody is not taken you serious?

No! It is about an anger that is selfless.

Now please put into that equation hatred. Put to that equation jealousy. That is why God hates... God is a jealous God. God demonstrate all these emotions. That is why I said to you, be careful now, hatred is not the opposite of love in God's vocabulary because he equally does both, he hates anything that will affect the object of his love.

And we have so many instances of Jesus showing this well because they said there is no guile in him... we see how he addressed the Pharisee, calling woe, so we want to reconcile that. Because some people they always stand and mop it up as a contradiction to the Bible. They will say Oh! Jesus said there is no guile in him but yet, he was calling people woe to this, woe to this.

Can you read Mark 3: 5 please?

And again another instances when he went to the temple, he made a whip...

That is an outburst of anger. That is anger! Have you ever seen anybody carrying a whip and say please people do you want to move forward and smiling. No!

So we then have in the tabernacle and yet this is man without sin.

It means if he was angry he would have sin. He hated yet without sin.

I think the clarification of not allowing to last until the sun goes, I hope people have gotten it because some people are just watching the time when they are angry. Some

people get the wrong interpretation about this and just set the alarm... They feel that is how to have the righteous anger.

And people again are using this thing as a righteous anger upon their enemy raining curses and all these kind of... so many people have read their own greed and self-preservation into this... We cannot set a time. We have actually debunk that.

So that we don't get distracted with that. The whole point of saying don't let the sun go down upon on your anger is simply to say well, you watch that the anger does not become selfish because if the sun go down in anger, it means it become uncontrollable. It becomes something that has gone out of hand. It means you are able to box it in any more.

The whole point is, if the sun could go down on the anger, it means it demonstrate that you lost control. And losing control means, it is a selfish thing. It's about you trying to get evil. You are no more in charge of that emotions. That is not the type of anger that God displayed. It is an anger that is selfless. It is an anger that's got no hint of selfishness, because there is no sin in him.

Look at Mark 3: 5, what does it say?

Mark 3

5. And when he had looked around about on them with anger, being grieved for the hardness of their heart. He said unto the man, stretch forth thy hand and he stretch it out and his hand was restore whole as the other.

So we saw the anger Jesus displayed in this case? He displayed an anger that's got nothing to do with him. And the Bible says the reason why he was angry with the Pharisee who were criticizing in Mark 3, he was angry at what hardness of them was doing to them. That is why he says because of the hardness of their heart.

Some people get angry with natural humans. Natural human get angry because of that, they only get angry not because of the hardness of people heart, but because how the hardness of people heart is making them feel. You don't have to admit it.

What we are saying is, all of our emotions right from the fall of humanity is now directed towards us. Is all about us now.

So when you are jealous, when you are angry, when you hate something, is all about preserving yourself. Don't forget that is what we said how sin came into the world. If you listen to that transmission, sin came into the world because we are saying what is in it for me? So even when I am angry, how does that preserve me? Even when I hate, how does that preserve me. That is what sin did to humanity. Just put you as the god of your life. You are now at the center. Everything now comes towards you.

That is the basic definition of sin to say, I don't trust God for my redemption. I don't trust God for my identity. I don't trust God for my justification. I trust me to protect me. I trust me to validate me. I trust me to define me. I trust me, so my anger or my emotions, my hatred must all come back and protect me. If anyone want to step on that identity, my anger protect me. It's about me, and is directed inward.

But this one says in Mark 3:5, Jesus anger was directed outward. Bible says he was angry because of them. He was not angry because of him. He was angry because of them. It means Jesus saw what hardness of heart can do to people and he say oh! my God. This is anger.

So the whole point why we have gone to all these elaborated explanation from scriptures to scriptures is to demonstrate to you why in God's vocabulary it's compatible for the same God who is love to be the same God who is angry, to be the same God who hates. It is hard for us as human to reconcile that. But in heaven's vocabulary that is very fine.

In fact, it is so fine that if you don't hate or you are not angry at sin, you are not angry at injustice, and you are not angry about anything damaging the object of your love, I question if you love that thing as you claimed.

Based on the comments that we had for our previous series on Knock Out season, people are wondering why are you people so angry? Why are you always knocking this out and this? You have to know that there is a place for holy anger in message in transmission. Some things to trash out, for people to be angry against hardness of heart, against some practices.

Why are things like this, is not about us, is not about me. That is what you need to find out.

Back to the point, if God is a holy God and God is a perfect God and God is just, the justness of God means God must judge sin. He cannot take it with levity. If he does, he would be accused of injustice.

Now, see how God reconcile this dilemma in his Son Christ Jesus. So he had to judge sin. So when Jesus met this woman for the first time, he first kept the living water wrap in his pocket. No! there is no point offering living waters. We have a situation here and I am so just, this situation will not just pass. No! We can't overlook it. Am too holy for that. I am too perfect for that. I am a just God. I can't allow this to pass.

Some other people allow it to pass in the name of love, he wouldn't allow it to pass. He said let's deal with the question. Woman! I won't allow it to pass. But also I am a God of love. I love unconditionally. I am love. How do I do this? I'm so holy. I cannot let the waters of death flowing from your life to pass just like that without dealing with it. It has to be judged. But I am too loving and at the same time to watch you self-destruct...

So how do I resolve this situation? And God resolves the dilemma himself. How did he do it?

He said well, the only way to do that is to make his Son, to make Jesus take the fall. If he is so loving that they can't watch the object of his love self-destruct. and if he is so holy that he cannot watch sin just to go like that, then the only way to resolve that is to say well, let's his Son take the fall. Let him be the one that the judgment will fall on his head.

So that in Christ Jesus you couldn't accuse God of injustice anymore because God said you know what? I took sin so serious, look at what I did to my Son. I even forsook him at the cross. That is how serious the waters of death is to me. You can't accuse him of injustice anymore.

He could say look at my Son, he became the emblem of the serpent on the cross. He that knew no sin. See what happened to him! Just because I will not allow sin to pass just like that. So we saw that in Christ. But now also look at my love at the cross as well. So much love in that, what should have come to destroy you, I didn't allow it to happen to you. That is how much I love you.

So God resolved that dilemma in his Son Jesus Christ. So that today when you preach the gospel of grace, you didn't go about telling people that God is completely void of anger and hatred, that is not gospel. But you can continue to say God is on his Son Jesus has become the judgment. **So Sin is so serious to God that Jesus is judged for that sin once and for all, and God is so much loving that he would go to the extent of making sure we are part of the kingdom, no matter what it cost him to do that.**

So I want to ask a question, how do I know God loves us? It is because of how much he cost him to bring us back home.

So love can only be understood on how much it took the Lord of Glory to protect the object of his love at the expense of judgment. So we saw that dilemma reconciled in Christ Jesus.

In other words today, there is no place for all these, no judgment approach, political correctness because if Jesus had approached that woman that I don't want to offend her, I don't want to make reference to that she had something, that means judgment, judging her choices, we have to be sensitive and that kind of a thing.

I think there is something inside of you that is producing death, and feel like it doesn't look like to talk to people like that. We found out that there is no place for that in the scriptures. There is no place for no judgment. There is no place for being politically correct and apologetic approach. And there is no place for brimming out fire and brimstone without the people getting acknowledge and being aware of God's providence

too. Because we have all these fire and brimstone preachers... you can preach brimstone but also remind people it's already being carried.

Because while Jesus was asking and making reference at the water of death for this woman, he was at the same time telling her there is living water, how refreshing it is. At least there is something, living water. But some people can preach for years and years and said they are being called to just preach out fire and brimstone. There is no message of the graciousness of what the Lord has done, the providence of God in this. So I think is a balance approach.

Do you know am struggling about this balance thing you are talking about? Am struggling in my heart in my... the struggle am having is, I don't understand how somebody can understand God of love without the God of judgment.

If I come to you and say I love you with my mouth, meeting you for the first time. Am not sure you are going to trust that statement. But will you trust me if I say I love you? Will you believe me? Will you take me serious? I probably doubt it.

But If I come to you and I say I love you up to extent that I will take the fall for you, up to the extent I will take the pain for you. Up to the extent that I will take the judgment for you. Up to the extent that whatever should have come on you as a destruction am willing to take it, am ready to show you. You would probably believe me.

What am saying is, we can only appreciate love, it doesn't make sense to separate. I can't understand love unless I know what it cost you to love me, if not is just baseless. I don't understand how you can be teaching love, love, or teaching judgment, judgment. It just doesn't make sense.

Now listen to this! Even John 3: 16 that we used to quote, am not sure if you've thought about this before in your mind. Let's break it down a very popular verse...

John 3

16. For God so love the world.

You can put the word to the degree of God's love for the world. You know if some preacher today are to be taken serious especially some people think they are preaching the grace of God and they try to hide the judgment. In fact, if they talk about it, they just by-pass the judgment quickly so that people don't have a bad picture of heaven. If some of them would have written John 3: 16 they would have put it this way

For God so love the world that he hug the world to his heart or for God so love the world that he was timing for the world or for God so love the world that he was lavishly just courting the world...

And there are so many songs today, people sing about I love, heavenly father your love is overflowing in my heart. And people talk about these things...

And they hide the cross. Most of those songs are devoid of the cross. So they think yes, let's talk about the God who is fluffy, pouring out his love, emotions laden, so they would have rewritten John 3:16.

But blessed be God that the Holy Ghost knows that humanity will never appreciate the death of God's love until they knew what it costs him to judge his own Son. How can you then separate love? It doesn't just make sense.

For God so love the world that he gave his only begotten Son

So the Holy Ghost in John 3:16 is pointing, do you want to know the degree of love? Look at the degree of judgment that fell on his Son.

So John 3:16 becomes a classical verse of the Bible to tell you how dare you can be talking about love without elevating judgment? How dare you can be talking about judgment without elevating love?

This is what John 3:16 is saying in a caption. And that is the whole point of the scriptures. That is why I said am struggling with people that are teaching on judgment, the point of judgment is to see how much it costs him.

If Jesus came to the woman in John 4:10 and told the woman give me to drink, he was telling the woman, woman you know what? I love you so much, I can't afford for you to die in your own nature. And woman, am so holy I can't afford to overlook your nature. And there was a climax. Mercy kiss judgment on Christ Jesus.

So a preacher of the Word will do injustice by trying to say am going to cut off one arm so that people can actually relive and experience one out of it. That is not the full gospel of the Lord Jesus.

That is why people that understand the grace of God. People say if you are a grace person, and you believe in God. That is very strange. I don't understand that kind of gospel you want to preach anyway, because Galatians 1 says you are so removed from the grace of grace to another gospel. It means if it's not the gospel of the grace of God, your preaching is something else.

The grace of God does not mitigate the power of sin or the terrible nature of sin. It doesn't! In fact, it will elevate the critical view that God has for sin. It will elevate that sin is so terrible and God will not allow it to pass that. In fact, he had to judge it. Grace will always say that. Grace will elevate that. But Grace will give you a perfect picture where the judgment and the love of God kiss each other in Christ Jesus on the cross. That is what we see there.

The scriptures even rightly says the grace of God teaching us to deny. So the grace that does not teach you to deny ungodliness and to be angry at immorality as we see in Ephesians Chapter 4 is not the grace of God, is not God's goodness. Teach you to deny, teach you to take up arms against unrighteousness. That is what the grace of God, the God's gift should provoke in you.

I think with this episode today we have been able to establish about that there is no love without judgment. To make people that are just talking about fine love, singing about it or teaching about it without the cross, it just doesn't make sense. We can't understand it. It doesn't make sense. And that is what you see there.

There is one thing that you began to talk about. You've got to understand when it comes to this climax that happen at the cross where love and judgment kiss each other on Christ Jesus. This should make you understand... that is why grace should teach us to deny... the reason why grace teach us to deny is because you know that immorality, lying, stealing, murder, killings, every type of sin, jealousy, envy, rancor, malice, all these things, God took them so serious that he had to judge his Son for it.

So you understand how serious those things are. They are not to be taking with levity. So it helps you that by the time you receive the forgiveness of sin... this sin of a thing is not a minor sin, is a terrible thing that it can't even pass a just God. He has to take it serious. It helps you to know that you have to deny ungodliness. That is why I said grace take a very high view of sin.

If you are going to take something away from this transmission, grace takes a very high view of sin. That is why grace admits it was so serious that God would not allow you to go scot-free. That is what grace does.

And that is why if you are a grace person, if you are graced, if you understand grace, you should have a serious view of sin. If you don't have a serious view of sin, you might have been listening to a gospel that elevated and exalted God's love and try to hide what it costs God to deal with sin. That is what we are talking about.

Yes, taking that view further about grace having a higher standard, we found Jesus doing that showing us in those Beatitudes because before people thought until they commit adultery, until they commit fornication that is when they sin. And that is what the law has been, the standard has always been the actual act of it, that was the standard, but Jesus made us to know that for grace it is higher.

But I don't know how you can preach grace and water it down. That is why Jesus said lusting in the heart is as good as the act itself. So the standard of grace is higher even for the law, even for sin. So grace is not just sloppy kind of teaching or sloppy kind of life.

Buy you see! this is where the whole difference is, because there are some people who might be hearing this today, and we don't want you to misconstrue or misconceived this thing we are talking about today.

Unlike people that live on the law of sin and death. Unlike those that are bound by the Law of Moses. Yours under grace is different case. You are not trying to do what you do, not trying to live the way you live so that you can achieve a score card with God.

Well, if you are still living that way, you are still bound by the principle of sin. Go back to listen to our last two transmission. You missed the point. You don't do the right thing because you want to score any credit card or score cheat with God. Not at all!

Because what happened in Hebrews Chapter 9 verse 26

Hebrews 9

26. For then must someone has suffered since the foundation of the world, but now once in the end of the world has he appeared to put away sin by the sacrifice of himself.

27. And as it is, it is appointed unto me once to die but after this is the judgment.

28. So Christ was once offered to get the sins of many, and unto them that looked for him shall he appear the second time without sin unto salvation.

Now, there is a simile in this place. For student of English, the simile when you make a comparison just like that is...

So I want you to be careful now as we read Hebrews 9: 26, 27.

He said in the same way... I know we used to quote it is appointed unto man once to die, but we shouldn't forget the point that that was not even the whole point of the discuss of Hebrews 9, 26, 27.

The discuss was about the death of Jesus for sin. He only used that as a simile to say do you believe my readers in Hebrews 9: 27? That is why the writer of Hebrews is trying to make a case for that when people die how many times do they have to die to face judgment? He is asking a question.

He said as it is appointed unto man... how many times do men die to face judgment? Have you see anybody that says I die, I face judgment. God says your sin were not forgiven so go back.

I will like to read the Amplified version

26. Otherwise he would have needed to suffer over and over since the foundation of the world, but now once for all at the consummation of the ages, he has appeared and being publicly manifested to put away sin by the sacrifice of himself.

Then he is wondering how many times will that happened?

27. And just as it is appointed and destiny for all men to die once and after this comes certain judgment, so Christ have been offered once and once for all today.

So he is asking a question, how many times do people die to face judgment? Just once!

So he said in that same way that is also how Christ died, how many times? Once!

He said he died once and he dealt with the sin for all time and for all.

Just like somebody die once and he face judgment one time, so he is only comparing to say well, if you are struggling to understanding how Jesus died once and for all, try to understand how death works for us once and for all to face judgment.

It means if you are in Christ Jesus, to you Christ died once and for all, for sin in the past, for sin in the present, for sin in the future. It means even if in your attempt to live out the grace of God in your life, even in your attempt for you to say well, I think Christ had forgiven my sins, I have the nature of heaven with me. I am going to live according to my true nature. In the process of that, if anything ever goes wrong, he said listen! Christ suffered how many times? Once! And for all...

You are not going to say ha!!! Some people preach the gospel where they say just before you give your life to Jesus, Jesus paid for your sin, but now that you are born again, if you miss... in fact some people always says if you miss to repent of one sin, you can go to hell.

I'm not sure whether you've hear some testimony of some sisters and brother in the Lord who had heavenly vision that simply say I saw somebody they are born again, they are new creation in Christ Jesus, but the very seconds before they die, they didn't confess a particular sin. Such people that makes such statement have completely contradicted Hebrew 9: 26, 27 that said brethren listen! He had to die how many times? Once and for all, and for the sins of the whole world. It means done and dusted.

And don't forget that when Jesus Christ died, you are not even born yet. It means if Jesus's death did not cover the sin of the future you are in problem. You appropriate it now. Because how you can you appropriate it for your present now?

Your sins were not just forgiven up to the time when you became born again, it has been forgiven before that is why you could applied it at that moment.

It means it's applicable, in fact! because of time... and somebody that will need to be born in 10 years will still need to apply it..

Because of time I would have gone to the different aspect of this...

Next transmission you want to stick with this because we are going to come to the point where we are going to show you that don't forget in John 4: 10 the woman did not ask Jesus to take the waters from her. It was the initiative of Christ.

Join us in our next transmission...

So people that come up with all these Revelations, all the brothers and sister in the Lord that come up with those vision, it's just a conjunction of their doctrine and sleeping and feeling this is a revelation from their Lord. They just woke up from coma, that kind of dream, is just about the doctrine and teaching they listen to. We just know once and for all, because we believe the authority of the scriptures which is above any vision, than so call man or woman of God.

The same way it was appointed for man to die once, the sacrifice too was done once and for all...

And even Jesus has said it is finished. So we have instances because people might just say oh! They just went to Hebrews Chapter 9: 26, 27 alone, we have it all over the scriptures, and even on the cross, he told you it is finished, and I won't need to repeat this again at all. You just have to accept the final consummation. He has to announce that it is finished.

So for you who are born again, you are not trying to live right. You are not trying to do the right thing so that God will not owe anything against you. Our motivation or righteousness is different from somebody trying to earn it.

We both have the burden of doing the right thing because we know the grace of God teaches us to deny ungodliness... but why deny? That is a question. That is why people get it wrong. Why do you want to deny ungodliness?

So it does not free us from denying ungodliness, but the motivation for it... it frees us from trying to gain something out of it for ourselves. That is what it frees us. The only difference is the grace of God free us from any means, and feel like we can put our own on the table, we can contribute on this. We respond out of love, knowing how it cost him... is just like we are able to appreciate the gift of God knowing it costs him his Son. And so we respond out of that in love. And that is it.

And I hope that this transmission has blessed you as it has blessed us.

So you see! We are still on verse 10. We are going to go back to verse 10. We've been on verse 10 for the past three episodes. Just only one verse 10.

I hope you are blessed as we are blessed as well.

So we will like to see you next transmission as we continue on this John 4:10b of Bucket Ministry Series 19.

Please do well to listen. You can see we are making reference to some of the past transmission from Evolution of sin, Motivations for Righteousness even some of these Knock Out Series so you can find a good background to understand what we are discussing.

So till we see you next transmission, we want you to live our and flesh out these things, and work with that understanding of what you have gained and the revelational truth about this and understand the approach and what Jesus was trying to pass across with this interaction with the woman.

So till we see you again and again as I used to always say, we want to say as you have received Christ Jesus the Lord, so walk in him.

God bless you.

Bye!!