

Exposé 247

Bucket Ministry Series 23

Title: Faith to Refuse

Hello world, this is Expose 247, beaming the light. I will like to say how does the idea of a blank check sounds to you? That is an irresistible offer. It is in John Chapter 15 verse 7. The Word says, if you remain in me, if you abide in me and my Words abide in you, you will ask whatsoever you will, granted that you are going to ask according to his will. That is just a blank check, who will not want to take that offer?

Now, what is the better way of abiding in the Lord and his words abiding in us, if we will just not be fascinated by what he says and the commitment to walk where he walked. And I am not saying literally let's walk the dusty street of Samaria. Am not sure even if it's actually dusty now, but we can take a revelation walk as we have been doing in the past transmissions on this conversation- The Bucket Ministry, the conversation Jesus had with this Samaritan woman.

And so today we are at the eleventh junction because we've moved from the tenth verse in the last transmission.

So I don't know, are we starting from?

Just recap on the eleventh verse of the fourth Chapter of the book of John.

So on that note, viewers we welcome you to another episode of this Bucket Ministry Series. Don't forget we are at this junction of this particular transmission, the focus behind this Bucket Ministry Series is, for us as believers to walk in the reality of the implication of the gospel. If you have received the gospel, how should you live the next day? How should you walk in the reality of what you have received? That is why we are on this transmission. That is why we have coming in your face today.

Now, follow us quickly as we begin to use the discourse between this woman of Samaria and Jesus as a framework for us to beam this forth in our lives.

Let's continue please from the eleventh verse of the fourth Chapter of the book of John, what does it says?

John 4

11. She said to him sir, you have nothing to draw with?

No bucket at all, the well is deep.

From this where we stopped in our last transmission, we see the response of this woman to Jesus's invitation actually denote that she wasn't getting a hold of what Jesus was passing across. If Jesus was talking about give me to drink and you see, you have to cut this woman slack because Jesus request asking this woman to give me to drink, the request was made by a well physically speaking. Can you see that?

So it means this woman will probably think that Jesus request or asking for a drink was because they were by the well and she thought she had the means to get him some water to drink, and that is why Jesus was making a request from her that she should give him to drink. And how do we know that?

She made a statement, she said well, I understand why you can be asking me for a drink, but I don't understand why you think you can offer me living waters?

So she understood Jesus request for a drink because she thought she had a means to get the water from the well for him but where she disconnected with Christ or where such a conversation was where Jesus said well, if you give me to drink then you would have asked me to give you living waters.

By the grace of God, we've spent quite a few episodes in the past to clarify that tenth verse of the fourth Chapter of the book of John. So please listen to that.

So we then begin to see why this woman was worried and concern, how could Jesus thought he could offer her living water?

You know, she said something to Jesus, she said the well is deep.

And you have no bucket at all.

You have nothing to draw with.

So I think there seem to be no confusion about the fact that she misconstrued Jesus's request about water or Jesus's offer to give her living waters as connected to the physical well. We think that. That makes sense because she was saying the well is deep. I think she was pointing to the same well. This well is deep. Then it will mean that this woman didn't get a hold of the kind of water that Jesus was talking about. That seems to reflect atimes when we study the Bible.

I think one thing that is amazing is, no one has been greatly misunderstood in the Bible as Jesus had been. In fact, a lot of people who are walking in the law or who are under the condemnation of the law of sin and death, some of them actually end up quoting the very words of Jesus as the reason for why they are doing what they do or they are living the kind of life that they live.

So we see cases when Jesus makes a presentation, people don't even get what he was talking about, and that is why the Bible talks about the fact that we have a responsibility to rightly divide the Word of Truth.

You have to know when Jesus speaks in the Bible, what is the audience? What is the context of what Christ is saying? Because there are times that Jesus speaks and Jesus portrays something in the Word of God and people are not even getting it like this woman.

Jesus was talking about something radically different about her life, about the law of sin and death, about the living waters, about the spirit that he was going to give when he get glorified. Christ was talking about deeper things of the Spirit and this woman brought the discussion down to the physical well that was by there side. That is what happen...

Does that not remind us of the time that Jesus was talking to the disciple when he said beware of the leaven of the Pharisees? Jesus said beware of the yeast.

Leaven in our modern day English will be talking about the yeast that they used in baking bread, to make the dough to rise when you are breaking bread. And Jesus said to them, my disciples be very careful, take caution against the yeast of the Pharisee and when Jesus said that, Bible did says to us, you can read up this in Matthew Chapter 16, is also recorded in Luke Chapter 12.

The Bible says they thought that the reason why Jesus said what he said was because they didn't bring bread, that if they had brought bread with them, Jesus wouldn't be talking about beware of the leaven of the Pharisees. Can you see that? Christ was talking about something different because in Luke Chapter 12, it goes on further on to say that Jesus was referring to the hypocrisy of the Pharisees.

So does that not tell you that Christ was talking about the hypocrisy of the Pharisees that can lead to pride? And that is why he said of the leaven, the yeast of the Pharisee. But they misconstrued or missed the point of what Christ is passing across.

And may I say this to you, when you are reading the gospel, when you are studying the gospel, there is a possibility that people might not even understand what Christ is talking about in different context. For example, there are times we don't even understand the audience that Christ was speaking to. In some past episodes, we've talked about Drug Abuse where some Christians begin to received and begin to meditate and begin to hold on to their own life words that Jesus spoke to a different audience that was not even meant for them because people just because it is written in red.

In fact, some Bible have Words of Jesus in red, and says it's read it must be for me. But you need to contextualize what Christ is saying, the dispensation he was referring to, the people he is talking about. You have to rightly divide the Word of truth. Because we've

seen people who are physically communicating with Christ and they are not even getting what Christ was referring to. This woman is a classical example of such.

Christ was talking about things of the Spirit, talking about sin and death, talking about resurrection life and she was thinking and referring to a well that was rightly before them, the well of Jacob.

So like we did say, it is not limited to this woman, it is a temptation that every believer even in the New Covenant could fall into. Are you really reading correctly the Words of Jesus?

There is a place in Mark Chapter 4 where Jesus said what says your law? How do you read it? Are you correctly interpreting what Christ is saying to the Church? Are you taking that which belongs to you and dropping that which belong to those under the law of sin and death? Are you taking that which belongs to you as a believer in the New Covenant and dropping the Words of Christ that were made for those who are not in the New Covenant? Are you rightly making separation between what is for you and what is not for you? You need to take caution any time you read the words of Jesus in red.

So we see that in this case, a woman that completely missed the point of what Christ was passing across to her. That is what we see in that 11a of the fourth Chapter of the book of John. Jesus wasn't talking about any physical well.

If you are asking the question, how do we know he wasn't talking about the physical well? Please we are going to invite you to at least listen to our last four episodes where we actually compared scriptures with scriptures that actually show that he wasn't in any way, in any form referring to any physical well of Jacob. He only used the opportunity of the well to make a connection to that woman but the things he was talking were way beyond, were things of everlasting consequences, were things of eternity, were things of eternal redemption. Those were the things he was passing across in the tenth verse of the fourth Chapter of the book of John.

If you are not sure about that, listen to our previous four episodes and that has been clarified, we will not do that today.

So we see in the 11a verse where this woman did not connect with what Christ is talking about. Can you go on please?

11b

Where then do you get that living water?

Because she was asking that question because she misconstrued what he meant by the water. So we understand why she asked that question.

So let's go on please to the next part,

But again, am beginning to think, why would he call it... we know that okay, I don't understand the confusion of this woman because she was saying where will you get water, you don't have the bucket, you don't have the rope. He was saying living water, we know that particular well is not living.

So really, partly agree that Jesus had living water, where is her confusion?

Well, I think her confusion stem from the fact that Jesus said he can offer living waters.

So she accepted that Jesus can offer living water or she does not know the means where the living water is coming from?

First she thought that there was no way Jesus will give living waters from that well, because and for the reason why she did say that. Look at this, she said you don't have the means to draw water from this well and even if you don't have the means to draw the water and in case you want to use your hand to get the water out, the well is deep.

So she came to a conclusion I don't think you can get anything out of this well because you don't have any means any way and you can't even delve down into it and take it out because it is deep. So she came to that conclusion.

And also like you said, she seem to be insinuating again that I don't even understand if it is not this well, from where do you want to get it from? Well, I have concluded that it can't be this well, you don't have the means, I can look at your hand, there is no means.

Where is the rope? Where is it? Is it 5meters or 10km from here? or where do you want to get it from because it can't be from this well.

More so if you are going other places, you don't even have the bucket and the rope..

You know, again viewers just because we are going to go to the next verse before, but I think you've actually make a reference which will allow us to actually clarify this further.

Now, this is not unique to this woman. This is not a unique situation to this woman. We've seen people in the name of Jesus who actually come to the Church, who are even born again, who are even Christians and they begin to engage in a conversation with a savior that they don't even understand the crux of what he is talking about.

There are times that we reduced the gospel to things about life. We reduce the gospel about things in the natural. We bring down the gospel to about our life, what to eat, what to drink. We just rationalize down the gospel and we think if Jesus said this, this is maybe what he meant.

I've seen people misinterpreting scriptures, you know in the past we talked about, like in the epistles where it says that you have sufficiency in all things, so that you may abound to every good work. And people listen to that Word of life and say oh! may be what he meant to say is, if I have the gospel of the Lord Jesus, then it means I will have sufficiency of things in this world, things in this life. I will have more money more than I can ever need through the gospel. I can have as many connections as I will need through the gospel.

What we tend to do is, atimes if we don't understand the implication of the gospel we stand the risk of just narrowing it down and bringing it down into our daily affairs and reducing and taking the power out of the gospel. It is not the only thing she is experiencing at the moment. That is what people do when they hear the Words of Christ, unless your mind is renewed in the Holy Ghost, it's a temptation.

Any time we don't understand the eternal values of the Word of Christ, we stand the temptation of bringing it down and reducing it to our level and to interpret the Word based on what we see before ourselves. Can you see? She saw the well. She was with the well or the only way she could understand what Christ was saying is to bring the Words of Christ down to her experience right there.

May I say this to you if you are listening to this, the Word of God is greater than your experience. The Word of God is greater than your circumstance, the Word of God is bigger than what you are going through.

Let me say this, you have to upgrade your experience with the Word. Don't bring down the Word down to your experience. You can see the situation, she was right before the physical well and all she could think about in anything that Christ was saying was to bring it down to what she was seeing right before herself.

So she was wondering where can you get this living water from because she has ascertain within herself, she doesn't think Christ has what it takes to get anything from this well that she was looking at? Where will you get this water from? That's what she began to say.

That is why I think from what you just said, she seem to be between two opinions that is either you want to get it from this well, and he doesn't have the means, maybe he's going to get it from another well. And she doesn't see how... I think maybe it wasn't a thing about the means, she was saying where will you get it from?

Can you read that again?

Where then do you get this water from?

Can you tell me of the location of the well where you intend to get this living water from?

That is why she was a bit confused. So her confusion was because she wasn't in the same frequency as Jesus. She was not in her frequency. Not at all...

That's why she was confused.

So can we go on please?

12. Are you greater than our father Jacob who gave us the well and who used to drink from it himself and his sons and his cattle' also.

This is a very important location where we will begin to break some things down in regarding the gospel of the Lord Jesus, the New Covenant in Christ Jesus.

This woman seem to come to a conclusion that let's even come to an agreement Christ, that maybe this well is somewhere else that you can get this living water from.

She seem to come to that agreement in the mean while. But what she was then trying to say is Jesus, if you say that the water you are going to offer me is living waters, which means you are saying it's not in the same class of the water that I have been coming to take from the well. Jesus, are you claiming then that you are greater? Are you claiming that what you have on offer is greater than what our father Jacob already offered us before? Don't forget the fact that Jacob drank from this same well, drank from this water. Are you claiming to have something better? Are you claiming to be far greater than Jacob our father?

Now this is a very critical question because the woman saw the statement of Jesus as a means of Christ claiming I've got something better than what you already have at the moment. And then she then raised a question and say are you claiming to be greater than what we already had. And that is the question that she asked Christ Jesus.

And that is what we are going to be looking at today that Jesus did not necessarily come to say there was something probably sinful or something ungodly about what was already on ground, but the way the woman understood the discourse is that Jesus was making a claim of greatness, a claim of being better or a claim of having a better offer than what she does have at the moment.

You want to say one or two things?

Yes, what I can see clearly here is the place of authority and place of provision. So you cannot make any bogus claim of authority on somebody when you are not making provision. And that is why we see Jesus our Lord sitted and fitted in his role because he is our great provider because this woman was able to reference and say Jacob our great father is a person of authority who provided this well for us.

So he was able to link the provision to the authority, who is the father as it is. And so it is very comforting for us to know that we have a savior with an established authority and he is not just like a title or just like just office holder and figure head, who is the provider here?

So he was trying to say Jesus, okay well, we have a father in Jacob who provided the well. But truly, this lady will never be disappointed because the authority of Jesus, he has the well actually- the provision, and that is why he's talking to us to know that we can take comfort in this to know that we have somebody who is our father, which is God and who cares for us and provides. And there is a well for us that we can drink from and our descendants can drink from. If an earthly father, Jacob could do that, how much more Jesus.

Thank you for that insight.

But by the grace of God we are going to build on that woman statement because whatever Jesus said to that woman in the twelfth verse of the fourth Chapter of the book of John, the woman understood that Jesus was making a claim of being greater than whatever she was already having. And then you see the word greater there is not a contrast between good and bad.

Before you go further, I want to talk more on what I shared because it will be a mockery to introduce people to Jesus that does not provide. I want to separate the lordship of Jesus from provision. It doesn't make sense even for this woman, she was able to establish the authority of Jacob with the provision of the well.

So we need to help people to realize this in case of people that are making the dichotomy that okay, we have a savior that is interested in your soul but is not interested in the well you drink from, even be it natural or supernatural. So provision, you cannot separate it from the authority. You cannot call people to a blank and just empty place in which you put them in a place and somebody to be a savior or be authority over them without the assurance of the provision. It's just like a mockery.

Thank you for that.

Well, from what you just said it will mean that in actual fact the New Creation in Christ Jesus boils down to provision. That is the foundation of salvation in the epistles. It says blessed be God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings that are in heavenly places available in Christ Jesus.

He said if you are saying you are saved and the reason why you are saved and different from somebody who is not saved is that you were born into provisions. You were born into blessings. You were born into an inheritance in Christ. It means the one you didn't

work for, the one you did not perform to be able to get it. The one that you did not qualify for in your own self to get. That is what it means to be saved, to be born again.

Just because you are a son or daughter in the kingdom, that is why the woman did say our father Jacob. It is a claim to heritage. Can you see?

And it is a sure and lasting provision for you and your descendants.

That is the point.

It is not a fleeting thing and say at a phase of a life.

Well, from what you just said, in the prodigal father series, one of the things that the Lord helped us to highlight is the fact that the elder brother in Luke 15 parable was somebody who had a slave mentality not a son mentality, because the scriptures tell us in the book of Galatians that **a slave does not stay in the house for ever**. It is just like an employee of a company. If a man owns a company and has lots of assets in the company. If he has an employee, even if the employee is getting the benefit of salary or the benefits of wages, being an employee there is no guarantee that he is going to be there forever, taking on those resources, it doesn't matter how much salary he's being paid.

So there is always this mentality that at any point in time, I can leave this establishment. That is the mentality of a slave. You don't have an eternal guaranty. That is the mentality of an employee. If we want to use a modern word, let's say employee. There is no guaranty. You can be retrenched. You can be sacked, it doesn't matter what benefits you are getting at the moment. But a son doesn't have such a mentality. By reason of birth, by reason of sonship, you have an eternal connection to that household, to that family. A son doesn't have to wake up today and say have I behave correctly today? Have I done the right thing today to lay claim to my father inheritance?

The reason why a son approached his father and say my father you need to take care of me not because I have behave perfectly well today or I have done the right thing, I have dotted the i's or crossed the t's just because I am your son. And that is what you talking about.

So this woman make reference to our father, watch the word! our father Jacob. She made mentioned of what they had access to - this well, just because Jacob was there father, not because of the fact that she said all my life, I have done the right things, so we have access to this well.

So it's just a mirror of what we have in our Father. We are joint-heirs with Christ. You wake up in the morning, and you have the confidence of what you have. And you can be confident of God's favour. You can be confident your sins are already forgiven. You can be confident that you are what you are in Christ, not because you are checking back and

say, have I done everything correctly? Have I put everything in place in my life? No! Your confidence doesn't come from that. Your confidence simply come from the fact that the Bible says you are begotten. You are born of the Word, you are born of truth. So that is the confidence she have. She said our father Jacob gave us this well. Can you see?

Can you confidently say the things that you are given in Christ Jesus just because you are born again? Just because you have been fathered by the spirit. Can you confidently talk about and say well, enemy, Satan you have no right to confuse me about the things I can lay claim to. I did not say I can lay claim because I have the CV or I have built up a credit history with God but just because he is my father. And that is why if you notice when Jesus taught us to pray, even in the gospel the very statement was our Father. Can you see?

It's not just something you used as an opening statement in prayer, it is a revelation that you come to in the place of prayer to say, our Father. When you say our Father, it is a ground breaking statement to say whatever am going to pray about today, whatever am going to request today, whatever am going to declare today, don't answered me because I have crossed the t's and dot every i's. Answer me because you are responsible for me as a Father. That is the opening statement in prayer not just in what you say but in the mentality that you use to come to the Father in the place of prayer.

May we never forget and live in consciousness of the right of what he has freely given us so that we can walk with that bound in our steps that he has freely given us all things. So all these things that pertain to life just by inheritance like this woman confidently say. I hope we are going to say it as we come into situation, as we go through our daily lives to look at things that are freely and rightly given to us.

Thank you for that.

I think you've broken something now which we have to then deal with. You've actually given us an insight. If you notice one thing that Jesus said in the gospel, he said if you being evil know... he was talking to earthy fathers. He said earthly father are evil in themselves without Christ.

Oh! We need to even go to the scenario, he was talking about... he really want to establish so he can give them multiple scenarios for them to think about.

He was saying if your son ask for bread, will you give him a stone? If he ask for fish will you give him a serpent? He says if you then being evil which means humans without the grace of God are selfish. We most think about ourselves. We think about what is in it for me, don't forget that in one of our previous episodes, we said that is the foundation of sins. Whatever anything present itself, we are thinking about ourselves, even when we do good, we are thinking about how does that benefit me in the long run? He said with that

kind of mentality, you still do not refuse to give your children the very thing they are asking for.

In fact, some fathers the reason why they will not give their children what they are asking for, is if they lack the capacity. But as long as some fathers do have the capacity, most fathers maybe if not all, will definitely go out of their way to make sure their children are comfortable, to make sure their children are not suffering. They will go out of their way.

And Jesus said if you are evil, being your selfish nature could still do that, how much more with the heavenly Father. He is simply saying your heavenly Father will operate at a greater, at a higher level than that.

Does that not come back to what this woman said to Jesus in the twelfth verse of John Chapter Four?

She said are you greater than our father, Jacob?

She was not expecting Jesus to be on the same level with Jacob.

She said Jacob is our father. It will seem that the kind of provision you are making to me, this woman said the kind of offer you are making seem to be an offer far better than what our father Jacob gave us, because you are talking about that your own water is got life. So it means, are you saying that as a father you are greater than our father Jacob?

And then reminding what Jacob provided that this well is even sure, is lasting, and he drank from it himself and even his descendants, they are drinking. So she is so sure...

So how people are talking about and not being sure. We can see the well that has lasted over the years.

Thank you for that.

A well that there father gave them, and that well has lasted thousands of years, may I say that because we have to agree that Jesus wasn't even coming in the flesh until thousands of years after Jacob and this well has lasted and it was still supplying them.

And this woman said, Jesus, your presentation to me, your offer sounds to me like you are offerings something bigger than our father. Can you see why this woman has begun to strategically begin to receive the gospel even though she has not enter it, but she was very close at that point?

She was comparing saying it means... and may I say this, have you come to the point of seeing the love of the Father that you have in Christ Jesus? The Bibles says behold the manner of love that the Father has bestowed on us. Can you say, can you meditate and say this type of love from my heavenly Father, the love that my earthly father has for me does not even compare to this. This is one of the ways we know you truly understand the

gospel. That you can weight and estimate and compare and say this love of my heavenly Father, what manner of love is this that the Father has released upon us? What manner of love is this?

You can't even compare the Father's love to your earthly father love. If you begin to think that way, it means you begin to understand what the gospel is all about.

So we saw in the twelfth verse of John Chapter Four that this woman has begun to evaluate and estimate and begin to look into the reality of the gospel. Even though Jesus had not even gone to the cross but she began to understand what the gospel is all about.

What fascinate me like I said in the last transmission is about the business skill of this woman. Is somebody that knows business sort of, because we could see the position that she took in the last transmission in the eleventh verse, where she said this you don't have this, we are on the table discussing the deal. So to make myself in a better advantage position, let me talk about what you don't have. So you can see from my own side and see what am saying is credible.

And now again, he was just talking about can you match this offer? Are you saying you are going to match this offer? So is like she's presenting what is on the ground, maybe Jesus you are not aware that this is long lasting, this is a well that we all love and we've been coming to it, and it has been supplying this community, and even Jacob himself drank from it.

So she was bringing and itemizing this and saying are you saying you can match? Are you saying you are going to do greater? Is just like a trading, is somebody very sensible sort of. Sometimes we need to approach and understand the scriptures and what Christ offer us. We begin to look at it, maybe some people why they are not actually intelligently looking at all these things and all those words does not make sense to them, that he has given us all things that pertain to life, because they are not even thinking like a business person to it, they are not trying to put it on the table. They are not trying to see yes, this is what my earthly father could do, the best of what government could do for me, and put it like that and begin to reason like this woman, trading and say this is what I have in the natural, so what are you saying? What is the Word saying?

So we need to have that kind of sense like this and so many things. We found this examples of all these repeated in the scriptures. We see woman like this challenging our thinking, challenging that we will not settle for the now. We will not just settle for what is available. This woman is about to make a transition from just getting what the community has been getting, she wanted to move on further.

And we see Rehab, even from the unlikely kind of people, characters like Rehab and those, these people are staying in a very strategic trading position. So that is why we need

to learn from this. Learn from the stories of women like this, the underground, the underdogs women like this to be able to position ourselves so that we can come into the reality and enjoy fully the benefit of the Father. Until we begin to appreciate what is on the ground and we have the sense to grasp for more like this woman said, okay now I can move away from this thing that is still there, is still lasting, and we know the history and look for something better.

Thank you for that insight.

What we are talking about today is so critical. Is not theoretical, this is not just some kind of academic discuss in the Bible. We are simply saying that your heart must become enchanted with the reality of the supremacy of what the Father is offering in Christ compare to what is being offered at the moment. It doesn't matter what you are getting as an offer from your job. It doesn't matter what you are getting from... let's get practical, what you are getting as an offer from your family- the kind of affection, the kind of acceptance or maybe rejection or whatever it is that you are getting from your family.

It doesn't matter what you are getting from your community, it doesn't matter what you are getting from your bank account, whether you are getting something positive or negative. It doesn't matter what you are getting from your status in your society. It doesn't matter what you are getting from your location where you live. It doesn't matter whatever anything else has to offer you in life.

He's simply saying that have you beheld the manner of love that the Father has bestowed on us in Christ? Is that so enchanting to you? Is that "you get emotions" about it so much that you can say oh my God! This is a better offer. I can't get this kind of offer anywhere else on this side of eternity.

That is what this woman was getting into in the twelfth verse of the fourth Chapter of the book of John.

She was saying Oh! It means from what you are saying Jesus, you are sounding like you are greater than what our father Jacob already offered us. And that is the point everyone who is in Christ must come to as they think and meditate on the offer that we have. And that is why Jesus made that comparison in the gospel as we have said.

Let's take something quickly in the book of Hebrews Chapter 11.

Let's see what the scriptures has to say.

Look at that, let's make comparison here. From verse 25 and 26 and let's see this, what this woman was getting into in the twelfth verse of the fourth Chapter of the book of John.

Hebrews 11 is a testimony of the saints. You can read from verse 24,

Hebrews 11

24. By faith Moses when had grown up refused to be called the son of Pharaoh's daughter.

You know a lot of people every time we talked about faith every time we always think about receiving. But you can refuse also by faith. Faith is not about just receiving. Faith is about also rejecting in some cases.

So you might want to say that faith is about you putting into action what you believed just like saying put your money where your mouth is. That is faith. So it could lead you to receive in some cases, or lead you to say No! that is not me. That is not the type of love that defines me. That is not the type of things that confers who I really are. I know who I am. Faith can make you denounce or reject some things that are coming at your door. And that is what we see by faith. We saw Moses reject.

The grace of God taught us to reject all ungodliness...

Thank you for that.

Going back to this woman, don't forget this woman has become our case study. Does it not mean that this woman is about to ditch Jacob's well because she was ... if you are offering something, are you claiming Jesus that what you are offering is better than Jacob's well? Okay. Maybe I think about making a switch.

Have you notice as she was beginning to receive what Christ has to offer, she's simultaneously rejecting what is on ground. That is why, may we then say, it seems almost impossible to be receiving without rejecting simultaneously. That is what we see there.

So we saw that Moses by faith refused...

Go on please,

to be called the son of Pharaoh's daughter.

Please mark the word **to be called**. It was a question of identity. It's a question of identity.

And you see, you will notice that in this Bucket Ministry Series, what we have found out so much is that at the crux of the New Creation in Christ Jesus, at the bottom line of your salvation, is not just about you going to answer the sinners prayer saying Father, I give my life to Jesus, I believed you died and I believed that for 3 days he was in the belly of the earth and on the 3rd day Jesus rose again.

I know that actually makes you a New Creation according to Romans Chapter 10, am not denouncing that. Am only saying the implication of that goes back beyond those words.

The whole point of the gospel is that we should be called by the name of Christ, that when you are being called, you only answer the name of Christ. You are who you are by the grace of God. The knowledge of the truth should make you reject every other title, even if that title seems to be your natural experience. It should make you reject.

Bible says Moses refused to be called. It was a question of identity. If you missed our episodes where we talked about 'The Identity Trap', please look for that on our Expose 247 page and get insight into the Word of God. That is the bottom line of Salvation. That you will be a new creation.

In fact, a translation says you are a specie that has not never existed before. It will mean that talking about you are born again has to be to that you have come to a realization that oh! I am a new person now. I can't answer to what they used to call me before. Can you see that?

Please when I say what they used to call you before, I didn't not say negative things that they used to call you before, even good things they used to call you before.

If you are wondering about that, look at the Garden of Eden, the tree that they ate from was not the tree of evil. It was the tree of good and evil. It doesn't matter whether you are being called something evil before, it doesn't matter something whether good before. It doesn't matter as long as you are being called by anything else apart from what Christ calls you.

of the tree of knowledge of good and evil.

It doesn't matter whether it is good or evil coming from the tree as long as the calling or the naming is not coming from the Father. Don't forget the fact in that Garden of Eden, (Genesis 3) which is back to creation, Bible tells us that he made man in his own image and after his likeness. What did the enemy tell them when he came to them in Genesis 3? He said if you eat of the tree of the knowledge of good, you will be like God. He said if you do this and do this, you will be like, but the Father already said you were created in my image. You are like me already.

So the enemy doesn't care. In this case, Moses refused to be called... let's see whether it was something terrible or something demonic.

to be called the son of Pharaoh's daughter.

Common! Are you telling me that is an evil thing? to be called the son of a future Queen? because if she is Pharaoh's daughter... Because she could end up becoming the Queen.

Is that bad or is that ungodly? I wouldn't think so, because there is nothing ungodly about that.

So that means it's not about whether evil or good, is about the fact that what the Father... who you are? Who are you? Do you link your identity to anything else? Is it that if we take away something from you now, do you just feel empty as if you are nobody? It doesn't matter what it is. Is it your connection, your association, your relationship, your family, your children, your parent, your money, your status, whatever it is... If you are being subtracted from anything, do you just feel completely empty and useless? It will mean that you've been connecting your identity to other things other than the grace of God.

So understand the contention of Moses in this case, it wasn't about evil or not evil. It was about the fact that Moses refused to be called anything else other than the identity that will be conferred on him in Christ.

You want to say one or two things?

Is it not disappointing today to find out that what Moses is rejecting is what some people are aspiring to, because then if you look at that Pharaoh's daughter thing, what Egypt has to offer for Moses, it was the best then. That was the civilization. The education is superb. Is like the Harvard of our present time, and you see the kingdom, having the access to the palace, the dynasty, and this is what people are aspiring to and people are having prayer points to attain this kind of thing. That is what they are using their faith to receive.

So they are using their faith to be called Pharaoh's daughter today. So they want to get to the palace and they used covetous and all these things and this is what Moses is saying No! this cover is still self-limiting.

So we need to raise our consciousness and understanding and our taste, our desires from these belittling things. Though it might look shining, there is glamour but there is no glory. Because we saw the glamour of Egypt here, he is refusing and rejecting.

And this woman too is about to make a move away from the tradition and the legacy. Some people are proud of the legacy today and because of the pride of the legacy, they are not able to accept what Christ is offering them. But she said we know our father, our father has given us this. We have this tradition. We are called by this. This is our values and this, and they are not ready to move today, to move from the glamour to the glory.

So we just need to raise our expectation, raise our taste and desires for something better.

Now viewers all over the world, we are trying to resist the temptation to gloss over this because we have a lot to talk about because now, we are on the twelfth verse of John Chapter Four. But within that context, we can still make something very clear.

Have you notice the Bible did not say Moses refused to be the son of Pharaoh's daughter? Please read between the lines! He did not say he refused to be the son of pharaoh's daughter. You know why? He can't really change that because he was adopted from when they put him in a basket... you can't change that.

You can't change the fact that you are a man in ministry who has probably a lot of people at your beck and call. You can't change the fact that you have a lots of association and relationships and connection. You can't change the fact that you have a leverage over people in a lot of areas in your life. You can't change that fact of your status, of your situation whether good or bad. You might not be able to change that fact.

So the scriptures did not say in Hebrews 11:24 that Moses refused to be the son of Pharaoh's daughter. That is not what he said. What it said is he refused to be called, he refused to be named, he refused to be defined, does that make sense?

It's not about what you have or what you don't have we are talking about. That is not what we are talking about. It's about what defines you. What summarize you? When they say to you that who are you? How do you respond? How do you define yourself? It is not what you have or experiencing that is the problem, it is what are you called by? That is why the scriptures say he refused to be called...

Now, mark that word **called**. He refused to be called because you will ultimately respond in life to what you are being called by. You will live life, you will respond to life based on how you see yourself or you allow others to see you.

So what Moses rejected as it were is being called the son of Pharaoh's daughter. Some of us, our circumstances, our environment, what we are going through define us so much that that's how we see ourselves. And that is why the word **called** there actually assent with identity. So that is the point.

Let me tell you this, what the gospel of the Lord Jesus has come to do in the life of the believer is this, he has come to tell you that from today that you believe in Christ, you are what you are by the grace of God. It means you are righteous by the grace of God. Can you see? You are holy by the grace of God. You are perfect by the grace of God. You are accepted by the grace of God. You are who you are because of what name Christ has placed on you. You cannot answer any other name even though you have lots of circumstances, status or situations that you are going through, those things might even change, they might get better or atimes they might even go worse, but they cannot name you. Can you see?

So in the gospel we are invited to refuse to be called by our environment, we are invited to refuse to be called by our circumstances, that is why you see that when Jesus met this woman she was called by environment. She said to Christ, I think verse 6th or 7th of John Chapter Four, she said of me, a Samaritan. A woman that was called by her race or colour of her skin, by the environment she came from.

And so the gospel of Jesus has come to shatter all those erroneous distinction that have made us separate ourselves, make ourselves look different or make us feel better or make us feel inferior or superior to people. The gospel at its core has come to shatter all those things we are called by that is not the name of Christ.

So what Moses refused was to be called, he didn't just refused the sonship, he refused the calling. That is what we see there.

Today I pray for myself and our audience that we have the maturity of Moses which we will be able to use all these resources of Egypt. We used the civilization, we used the access to the King, we used the social standing and not be used by it. Because we see some people who are going to burying their head in the sand and say oh! civilization, any opportunity is not for me. I don't know how to do it. I have to be heavenly minded in the midst of all these standings and the opportunities and the positions.

And yes, we can see Moses who took advantage of this, who is not afraid to dwell in the palace and he did not lose the common touch with his brethren on the field. It takes maturity to be able to walk in this and find balance between we using this civilization, using all the advantage of the connections of the social standing of the position and then not being used by it.

Because many people today, they have this opportunity, they thought it was even God's favour and now it is like something else. Yes, they are being used by those things. They are being used by those platform that God has graciously provided.

So we saw that it was God, because people looked at those things and say maybe it was not God that provided it in the first place for them to being used by it. We saw that it was divine arrangement for Moses to be positioned in the palace – to be adopted by the daughter of the King. So we saw the favour of the Lord, we cannot blacklist that, because people have blacklist favour now because they really don't see, because they see the outcome, they see people being used by those things that God has graciously provided. But we saw Moses walking in the divine balance of it. I can used it, I can enjoy this and not being used by those things.

So those civilization, those appointment, those opportunities he was not labeled by it. He choose not to be called by it. To be able to grow, to be able to eat and did not allow to consume us. You know, we eat these things, and we are not consumed by it. That is it.

Thank you Father...

Because some people will not be able to be of any help in the kingdom. Imagine Moses with all his holiness and maturity, does not know how to walk the balance. So he need the position, he need to be situated in the palace, he needs to have the ears and the heart of the king in that position through Pharaoh's daughter to be able to accomplished some things in the kingdom and yet stay as a man of faith that we are reading about in Hebrews 11 today is about the maturity of eating these things and not be consumed by it.

Now, you see there are two things that prop up in my spirit as you are talking,

Number one is, we have no record in the scriptures and we might simply conclude that we don't have any instances where Moses said I have written a letter of denunciation of being the son of Pharaoh's daughter. I refused my adoption. I reject my adoption. We don't have any such record that Moses ever refused the adoption that he have. We don't have any such records. It means people don't have to renounce the adoption not to be called. Can you see?

And the second thing that we do notice is, in all of the Old Testament, I don't see any where, where somebody say to Moses and say that you are the son of Pharaoh's daughter and say well, I refused to be called the son of Pharaoh's daughter. We don't have anywhere Moses ever said that. The only thing that was close to that was where he was by the well and somebody said you look like an Egyptian. But that was the dress. But we don't have any record where somebody says you are the son of Pharaoh's daughter and Moses said I refused to be called the son of Pharaoh Daughter.

So where the writer of the Hebrews got this revelation from. It is not about the fact that somebody said you are the son of Pharaoh's daughter. No! it was about the fact that Moses did not allow himself to be named by that, he didn't allow his life, his ultimate meaning in life, his value or his significance to be based on the fact that he came as a son of Pharaoh's daughter.

So you have to understand that word called all in the basis of identity and that is what we saw there.

And it is a personal choice. The word we are talking about, some people might just be saying he just want to be echoing it, it's just statement. I am not of this world. Some people just say I am not of this world, is about the choices, is about the positioning of your heart, is about what you allow to come out of you. So it goes beyond saying it, is about the life choices.

Now, how do we know? How then do we know that Moses actually experienced this type of testimony?

Let's see what next verse has to say.

Now watch this, what does it say next?

25. Because he prefer to endure the hardship of the people of God rather than to enjoy the passing pleasures of sins.

Now look at this, you know there is something we will talk about now and please even if you don't agree with that, please do check the scripture, compare scriptures with scriptures.

There are two foundational statement that are made in that verse you just read. He says there is an indication of how we know that he refused to be called the son of Pharaoh's daughter. How do we know? He said he was able to identify with the people of God in their hardship.

So this is not... the reason why some Christians will actually in a way separate themselves from other people or in a way the reason why there are times that we try to pull down other people is because some of us, our identity is in connection to other people. What I mean is? Some of us don't feel that we have arrived unless your neighbors or people around you are not doing as well as you are doing. It makes you feel good that at least you are making progress with your life when you look at other people and say yes, you can see them, they are down there.

In fact, some prayer points have been engineered today in some churches or some prayer groups, where they say begin to ask the Father blessed me more than my neighbors? And the reason why they pray such prayer is because they need to be better than their neighbors **to feel that they are significant**. These are things that do no run with the gospel of the Lord Jesus.

Who you are and what you call yourself must be independent of this world, it has be in Christ Jesus. Because Christ is accepted, because Christ is significant to the Father. He said this is my beloved Son, in whom I am well pleased. The Father said that on his Son. And Bible says if you are in Christ, whatever credit goes to Jesus is yours.

So you can be well assured of your significance, of your acceptance just because you are in Christ.

Now what we see there is, a lot of people cannot identify with people because every time you want to identify with them, it brings the knowledge of who you are down as well. Does that make sense? It means if you identify with those who are down there, it makes you scare because you are thinking oh! that is not... it brings your knowledge of yourself down. It defines again who you are and because you don't want to feel like somebody

who is down there, you have to maintain the high handedness. This is the problem that we have.

That is why people cannot condescend to men of low estate because we are so attached to circumstances, we are so linked with natural circumstances in such a way that we are scared to identify ourselves. That is why the epistles says condescend to men of low estate. People don't want to do that because the only reason why you can condescend to men of low estate or the reason why you can identify with people even in their poverty, in their hardship, the reason why you can do that, whatever it is... you can only do that if you know who you are in Christ Jesus.

You can say well, even though am associating myself with people in very low circumstances, I know who I am in Christ Jesus. I don't lose the consciousness of who I am in Christ Jesus even as I identify myself with people of low estate. And that is why they said concerning Jesus, watch this! Jesus when he was using the towel and the water to wash the feet of the disciples, he said something very important. He said you call me Lord and that is who I am. But I am one among you that serves.

This is the reason why some of the Pastors, some of the Minister today in the 21st century church are always larger than life. They need to be larger than life because they used that to feel the sense of importance. But there are some of us who understand and you must come to that reality as well that our significance, our importance is connected directly to Christ Jesus.

So it means you don't need these things to feel great. You don't need these things to feel important. That is why if you are telling some people to say why do you want to ride on top of your brother? Why do you want to take advantage of people under you? I think that is not the question we should be asking people because they need to, so that they can actually have that sense of greatness. They need to ride on top of people, they have to mesmerized people, they have to bamboozle people so that they can feel great. And that is what we see as a weakness there. So they refused to bring themselves to serve because they think it damages their reputation.

And that is what we saw Moses did. The evidence we have that Moses refused to be called the son of Pharaoh's daughter, the evidence that we have that he has taken on a new identity that is further than what Egypt has to offer, is because Moses saw nothing strange about identifying with those people in low estate, those in hardship. He saw nothing strange about it because he know who he was in what Christ has called him. If you are wondering, was there Christ in time of Moses? Oh! He had a revelation of it as you will see as we continue in that verse.

Yeah! because of time, we thank the Lord for the enlightenment that is coming from it and where you quoted Jesus with the that incidence of where he was using the towel.

Because we see the demerit of all these motivational messages and all this sense of import, all these pseudo self-improvement courses in which they tell you the way to be humble or something, you forget that you are the lord. So abdicate the throne, abdicate your position, so today people are going to resign their job, all the favour of the Lord you have to reject, so people are living their life, condition themselves to reject, walking away from those platform, and say that you must forget that you are the lord.

You cannot begin to walk like Jesus, I know you call me Lord, I know that I am Lord, yet I am serving. That is the thing. The consciousness. So they are trying to make people forget that they are lord so that they can serve. So we see all those courses that teaches that forget you are not this, so you can stay humble, you can be able to identity with this. But we need to know the gospel way, the Christ way of this.

You call me Lord, I am Lord. So people will not say is not being garrulous, Jesus was not being garrulous by understanding his lordship. So we should not feel somebody is garrulous by understanding our positioning in Christ. We are sitted in high places, there is nothing we can do about that, the platform that we are sitted on and we must understand that.

And so if people refer us to that and we know that we wear it on our sleeve so boldly that we are lord, we know that and yet we are in a place of servants. And so that is why he said... Jesus was saying further to them, see how the heathen lord it... is because he knows he was addressing them as lord, because if not, he wouldn't have brought that scenario. He said you know the heathen, because it will be irrelevant to bring that scenario if they were servants too. He said the heathen lord it over. The lords of this earth lord it over the people, but it shall not be among you.

So he understood that and felt that they are lords- those disciples were lords but you don't do like the others. So we need to identify ourselves correctly. We are not going to change the labels because we see so many attacks on all these grace messages and say you have to forget this label so that you can be this.

You have to have the consciousness of who we are, we are join-heirs with Christ. It is huge but that is who we are and yet we are servants. We have sufficiency in all things, there is nothing we can do about that. It's just like the well of Jacob. It is our inheritance. And it is a long lasting inheritance that we are going to feed on and our descendants will feed off it. And yet we can identify. We have the servant heart like Jesus. We have the servant heart like Moses in which he was walking in the corridor of palace and yet he can walk in the field with his people.

So I just hope you are blessed with this revelation today that you know that faith is not only for accepting, is faith for refusal too just as we see Moses. To be able to walk and

find balance of this, in which you are going to graciously enjoy what the Lord has settled for us. To be able to eat everything and we are not going to be consumed by this.

Till we see you in the next transmission because of time. We are still on the twelfth verse of John Chapter Four. What will you like to say to our audience?

I will say that you want to stick with us because we trust the Lord to give us more light as we progress in this Bucket Ministry Series.

And we trust that for the things that we discuss here, we are praying that you will not just hear these words but this word will provoke, will actually fire up in your spirit to walk in the light of the things you have listen to in Jesus name. Amen

And the church says Amen.

So till we see you next transmission, please as you have received Christ Jesus, walk in him.

Bye!!