

Exposé 247

Bucket Ministry Series 38

Title: All or Nothing

Let me start with the opening line that Jesus had with Nathaniel; remember Nathaniel? That Israelites with no guile; the one that say "you are the son of God" because Jesus told him he saw him under the fig tree, Jesus gave him a prophecy just like Jesus gave to the woman- you are with five men and the one you are presently with is not even your husband.

So that was the just the same opening line that Jesus had with Nathaniel, he had with this woman. And Nathaniel was amazed. That woman too was amazed. It's like I am drawing a parallel here. The woman was saying, "You are a prophet" Nathaniel says "No! You are the Son of God."

I am going to stop with Jesus reply to Nathaniel, "you will see much more." You are calling me Jesus. You are seeing my lordship because of this word of knowledge, but there is much more. Heaven is going to open and he is going to see the outpouring of the Spirit. You are going to see the saints being taken away. There is much more!

And so today, we are inviting you to the realm of much more. There is much more for that woman; the encounter with Jesus, with Nathaniel and that woman. Jesus is saying, "There is much more than what I am saying." So if you are staying in the realm of prophecy, it is great! We are not belittling that, there is much more.

So sit back and let's go into the much more that is in Christ.

I think we stopped at verse 28 of John Chapter 4. We have to kick off from it. If you have not listened to the 37th episode, "**Seed don't lie**" then you need to listen to Seed don't really lie and you've got to listen to it.

And in case you missed any of the episodes, you can go back to our page, our website, YouTube page and the Facebook page Expose 247; the platform we are using to do this. You can download. That is the easiest way for you. And if you have any question, you can get back to us.

We are going to start off from that verse 28 again.

**28. The woman then left the water pot went away into the city and said to the men,
29. "Come see a man who told me all things I ever did!"**

That is verse 28.

Now, so we can continue from there.

Now, before you go on to the next verse.

Viewers all over the world and listeners, if you are listening to this, what we want to emphasize is, you will notice in our last two transmissions, when we got to the 28th verse of the 4th Chapter of the book of John, that led us to go into some scriptures in the epistles. And the reason why we've done that is because the scriptures say "she left her water pot." And we highlighted that leaving the water pot should be something that we should take note of, we shouldn't gloss over that.

And the reason is, don't forget this is the very container that she has been using to draw water from the well. So it means, even though Jesus was saying to her that, "woman if you drink of this well, you will thirst again, but if you drink from me, you will never thirst again."

And Jesus was making a comparison between coming to him as the author of life and the woman looking to other things for the meaning of her life. So there was a contrast going on that Jesus was trying to highlight to this woman.

Now on that basis, what we then saw this woman leave her water pot, that really should catch your attention. The reason is, that is the very container she has been using to draw water all along.

Now let's make a comparison to her life. That means the woman at that point was ready to drop the very source or the very thing that lives within her system that she has been using to draw meaning of life from other things. So she wasn't just going to stop the wrong thing she was doing, but she was going to deal with the very source, the origin, the core of her life that is sucking on other things. That is what leaving the pot really signal.

Beyond the natural activity of leaving the pot, there is a significance to that action. And that led us to look at some other scriptures like epistles of Galatians, and we are going to go back there today. Because what Galatians begin to illustrate to us, that if anybody is in Christ, they are not just a reformed character.

Can you see?

If anybody is in Christ, they are not just a better person. If anybody is in Christ, they are not just a better version of who they were before. If anybody is in Christ, he didn't mean now that they have become somebody living a higher life than they were living before. That is not what it really means to be in Christ. What it means to be in Christ, we saw from the Word of God is, is the death of the old creation. It is the dropping of the very thing that humanity, that is sucking life from other things.

So new birth in Christ Jesus, salvation in Christ Jesus is an abolishment of an old life. And is the beginning of new life. In fact, the scripture use the word creation. "If anybody is in Christ, he is a new creation"

I am not sure if you understand what that means. It means the scripture says, at that point, that person has never... Creation means coming into existence something that has never been, not a reformation. It is not a progressive advancement in character or personality. This is emergence of...

So the woman dropped the pot and said well, not just to draw water but to drop the container that has been the connection between me and the well. And that is what we saw there.

I think today we have to go back there because we've not done justice to the 5th Chapter of the book of Galatians

Before we go, let me quickly add this that is imperative to know that the woman was not coarse to do that. She wasn't manipulated to do that. And there was no legislation that says "No! Don't use the water pot again," because that is what some people go out to say, "let's help the people," "let's block the way to the well." out of good intention but Jesus did not do this.

So it comes by revelation and so that is the only tool we have. If we are going to bring God's people by revelation to what they should do to what their inheritance is. We cannot device any other way no matter how tempting the pressure. Whatever you are facing now is not what has not happened before. You see the pressure they put on Aaron; make for us. So the man says "oh! it is the people that is asking for this."

We just have to subject everything to revelation in which they out of their own volition; based on their understanding will drop the water pot.

Thank you.

Now, that is a very important thing you've just actually pointed out, and I think our viewers will find that very interesting, that the change that happened in this woman was not because she was coarse or pressured by Jesus. Jesus didn't pressure her will.

You know today, what religion; it doesn't matter whether Christianity that has gone to become religion or every other form of traditions of men and religion that you find today, one thing that is consistent among all religions; when I say all religions, am even

including Christianity that is become religion and traditions in some places. One thing that is common to all religions is that it puts a pressure on the will of men to conform to a certain way of life as an evidence that life has been changed.

So people try to apply pressure on their will and become hypocrites in the process. But what we see in this woman's encounter with Jesus that she heard the Word of God, and Jesus did not even specifically drop the water. But she responded to what she had. And we can see what she did...

And that is the same encounter that Apostle Paul had in Ephesus as well. When Paul was preaching the gospel to the Ephesians, we did not see any line of sermon where Paul said, if you want to follow Jesus, you've got to drop your magical arts and curious work. We didn't hear that sermon. The Bible says to us that Paul argued in the Synagogue that Jesus was the Christ.

Can you see?

That was the argument of Paul; that Jesus is the Christ. That Jesus is the one who gave his life to restore mankind back to God. This was the case that Paul was making. And when Paul was making this case and the Lordship and the Christness of Jesus, people responded to Paul's teaching by coming to drop all their magical works, all their curious arts and that is what we see...

So there is a power in the gospel, there is a power in the Word of God that even as you are exalting the Lordship of Jesus and telling people that this is the true God; this is our life, this is the mediator between God and man, this is the person that defines who we are. As we begin to illustrate and point out to people, it naturally, it automatically begins to make them to drop all the false gods that they have clinched to. This is the power of the gospel. So we see that is the encounter she had with Christ Jesus in there.

Now, so we are going to the 5th Chapter of Galatians and begin to carry on from where we stopped in our last transmission.

You want to follow us today because by the grace of God, we will be sharing some deep truth of the Word.

Go back to Galatians Chapter 5, we can read from verse 22.

Galatians 5

22. But the fruit of the Spirit is love

If you are wondering why have we come here. In our last transmission we made a case for why we came to Galatians. What is the connection between coming to the book of Galatians and John Chapter 4? But let's just quickly point out in case you are joining this transmission for the very first time. We are simply saying that if you are in Christ; your life now is in the spirit. It means God didn't have to reform your flesh...

Now, when we say flesh; if you notice there is a lot of confusion today among so many Christians when we talk about the flesh. Some people think the flesh will mean your body, your skin. Some people say is the same nature that is in man and all that. But let's just summarize by the Word of God that Philippians 3 give us a good basis to understand what the life driven by the flesh is.

It says "we are of the circumcision that worship in the spirit, (Thank God he mention that) but put no confidence in the flesh."

And Paul said, "if anybody has any reason to put confidence, I have more...." It means I have more reason to put confidence.

So thank you Apostle Paul for saying that. Then he goes ahead to explain what that flesh is. This is to clarifying the confusion we have about the flesh.

He said born of the tribe of Benjamin,

Can we go there?

Yes, we can go there...

The reason we are doing that is to help you understand what flesh is in context of the Word of God, so you can understand why we've come to the 5th Chapter of the book of Galatians

Philippians 3

3. For we are the circumcision, who worship God in the spirit.

It means we have stopped doing things...

Go on please,

Rejoice in Christ Jesus.

Now, can you see that they that worship in the spirit, they are the very same people whose source of joy and rejoicing is in Christ, who Christ is, what Christ is, what he did, who Christ is to them? This is their source of rejoicing. Other people can have other thing to rejoice for, but this is why they are delighted, this is why they rejoice. Those are the people that worship God in the spirit.

So those that worship God in the spirit are not just ministry that sing worship songs 24/7 or gospel songs or those that are waving their hands. Those things are very good. They are very good acts of worship, we are not deny them. But we are simply saying that is not what it means to worship in the spirit.

To worship in the spirit is, "I want to know what give you joy?" Who are you rejoicing in? He said they are the one that rejoice in Christ Jesus.

When you look at what Christ did for you, when you look at the identity that Christ gave you because of his death, burial and resurrection, is that what excite you? Now you are worshipping in the spirit. This is what we see from the Word of God.

You know the reason why we are trying to play on terms; we are trying to clarify terms and termination. Really, it is very important so that people don't misconstrue or misunderstand the very core of what we are teaching. That is why we are clarifying the terms we are using.

Can I just put this out again?

who worship God in the spirit and rejoice in Christ Jesus.

And it is good that you have mentioned that because some people, the basis of the worship is rejoicing. They rejoice based on the things they have that others don't have. So in the place of moment of worship, they think about that. Even for some people, some songs are led to guide your thoughts and mind about those things. Your recent achievement and that is the rejoicing about it... And people do mistake that moment to say we are rejoicing in Christ Jesus.

And so Philippians 3 is clearing every cloud, any confusion in our face that worshipping God in the spirit is rejoicing in Christ Jesus. That the source of our rejoicing is what he is and who he is, and what he did for you.

It means what put dances in your feet, what makes you wake up in the morning and feel excited to face life for the day is that you just wonder all that Christ has done for you. His righteousness is mine righteousness. His holiness is my holiness. His acceptance is my acceptance. What he did justifies me and he puts spring in my feet. That is rejoicing in Christ Jesus. Before you even think about anything else, you think about what he did for you and what he went through for your sake, and that really is what propels you to live

life every day. That is what it means to rejoice in Christ Jesus. It is not about rejoicing about your knickers, a new house...those are good and great things.

In fact, may we say some people tend to rejoice in what they don't have. When I say rejoice in what they don't have, let's clarify that. Which means let's say "at least am not like the other person."

If you notice the man in the parable of Jesus about the Pharisees and the publican, that went to the temple. If you notice, he said "Thank God." He even used the word thank God. What audacity for a man to go into the temple and said "Father I thank you, am not like the other person."

So some people even rejoice in that they are not like the other people. That is why I said, some people rejoice in what they don't have or who they are not. They rejoice in who they are not. "I am not like the other person" "I am not like those black people." "I am not like those white people" "I am not like those rich people" "I am not like those poor people." "I am not like those illiterate people" Just fill in the gap. Or rejoices in using somebody's else circumstance and say "I am not like what has befallen this" "I am not like the things that they do." Fill in the gap!

People rejoice in those things and think they are worshipping God. But Philippians 3 says "to worship God in the spirit is to rejoice in the finished work of Christ." To rejoice in the identity, in the person, in the life that Christ gave you through his death, burial and resurrection.

And also not to have confidence in the flesh. Of course, if you rejoice in Christ Jesus, you will not put confidence in all those things that other people rejoice over, that has been a source of... because they have confidence in that that is why they are rejoicing. By the time you rejoice in Christ Jesus, and the essence of who Christ is, those things are just like dung, though they are there, but it is not what you are rejoicing over.

Thank you for pointing that out.

Now, you see one of the very key things of salvation in Christ Jesus. One of the cores of salvation in Christ Jesus is the thing we are discussing today.

Now, you've just said it. People that rejoice in Christ, they don't put confidence in the flesh. Or let's put it this way, those that put confidence in the flesh don't rejoice in Christ Jesus. You cannot do both. It's practically impossible to be rejoicing in Christ Jesus and still rejoice in the flesh.

Now, please the word rejoicing there.... and I think the word rejoicing sound to me like a word that most people don't tend to relate with in our modern context of usage of words. So you might want to replace that word with what the Apostle Paul replaced that word with.

Watch word he said?

He said "**those who rejoice in Christ Jesus and put no confidence in the flesh.**" The reason he said that is, because the word confidence could just simply replace the word rejoice. He said "either you rejoice in Christ and you don't rejoice in the flesh" but instead of saying not rejoicing in the flesh, Paul stylishly replace that with not putting confidence in the flesh. So if it rocks your boat, you might just want to replace the word rejoice with confidence.

So it simply means to rejoice in Christ Jesus is that all your bragging, all your confidence, all your boasting is in Christ. It means you can hit your chest and say like Apostle Paul in the first book of Corinthians; 1Corinthians Chapter 15 where Apostle Paul said, talking about confidence. He said "I am what I am by the grace of God."

Can you see?

It's like somebody hitting his chest "I am what I am"

And you are asking, why?

"By the grace of God."

It means what I am is an imputation of God's gift to me. It means I am a righteous man. You can't condemn me. And you say "why are you righteous? Sorry! it is a gift of God.

I didn't say I was righteous because I dot all the i's or cross the t's. That is not what I said. I only said i am righteous because it was gifted to me. And you say why? Who are you? I am living my best life now. Why do you think so? I'm living my best life now because there is no quality of life that is higher than that of Christ. And that is the life that I am.

Bible says when Christ who is our life shall appear... This is the best life you can live. And you are saying that, why are you saying you are who you are? Because of the grace of God. So that is confidence. That is rejoicing.

To make you understand better. You can replace the word rejoicing with the word confidence and boasting. It's the same thing. So that is why Apostle Paul was interchanging rejoicing with confidence. It's the same thing really. It's easier to understand that way.

I am so glad that Apostle Paul went further to clarify what this flesh is, because we really need to go to what that flesh is, the term of what flesh is. Because people says not having confidence in flesh. What is this flesh we are talking about?

Philippians 3

4. Though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so.

I have more reasons

Okay...

5. Circumcised the eight-day of the stock of Israel.

It means he begins to clarify. Circumcised the eight days means what happened to you at birth. These are things that are cultural. Things that are within your context. Cultural privileges... Privileges that come with you birth, or your location, or pedigree, who gave birth to you, your lineage... Those privilege that came with that.

Now, we didn't say this is the flesh. The Apostle by the Holy Ghost says, "This is the flesh."

Here comes the problem in interpretation because doesn't mean that you can have somebody without these things? Everybody has a background. If you are listening to this, you do have a background. Your background might not be so great. It might not be the best of background. But you still do have a background.

So having this background is not a problem. So it means Apostle Paul calls it the flesh. It means it's practically applied to every one. The problem is the confidence and the rejoicing in those things.

Can you see?

Carry on please?

of the tribe of Benjamin, a Hebrew of the Hebrew, concerning the law a Pharisee;

6. Concerning zeal, persecuting the church, concerning the righteousness which is in the law: blameless.

7. But what things were gain to me, these I have counted loss for Christ.

8. Yet indeed, I also count all thing loss for the Excellency of the knowledge of Jesus Christ my lord: for whom I have suffered the loss of all things, and count them as rubbish that I may gain Christ.

So if you look at it in summary, that is quite clear what the flesh is. It is quite clear that it's got everything to do with your natural life and the privileges that come with natural life.

In fact, he went to a point where it says "your passion." He says, "concerning zeal; persecuting the church." It could be what you excel in, what you do better than other people. That could then be your job. That could then be your activities. That could be your skill, your talent. That could be your daily pursuit. So this thing call flesh seems to be all encompassing.

And if that's the case, it means nobody can escape from this, because this is just being a human. So the flesh will just be whatever makes humans human. Whatever make life whether in the cultural sense, whether in physical sense, whether in the psychological sense, marital life, whatever it is that defines you or the role you play or you see yourself, the benefit associated with ... it is all encompassing.

It means if that is the case, if nobody is exempt from this. Then what is the problem? What are we discussing this morning? I am glad you ask.

The reason we are discussing this is not because of those thing, but because of the rejoicing and confidence and leaning of life that people put on those things. Let's not forget what the woman said in the 4th Chapter of John. One of the things she brought forward to Christ was why she should not be having discussion with Jesus. You want to listen to one of our transmission "The identity trap"

She was saying to Jesus; "you being a Jew should not discuss with me being a Samaritan." So we see that was the flesh at work, because her statement means she was putting confidence or reliance or she was drawing meaning from her tribe.

So the flesh would be anything natural about us and that is not the problem. The problem is people having their life being defined, who they are, their perceptions, their worth and sense of value comes from those things. And that is why pagans are pagans, and Christians are Christians. Pagans have to draw life from those things.

We also have these things but we don't draw life from those things. We draw life from Christ who is our life. So this is what we see in the flesh. What it means to be in the flesh simply means, the thing that makes that person; their sense of value, the worth of their life. If you take those things away from them, they don't actually live life.

Does that not amaze you that in the parable of Jesus and Lazarus? We saw in that parable that even though Lazarus has a name, the rich man was nameless probably because if he is not rich, he is not a man. If he's not rich, he doesn't exist.

Is anything wrong with riches? Nothing is wrong with riches. We need to have money to be able to deal with things in this world but when they take away the topic of money from a man and the man doesn't exist anymore, that is what it means to live by flesh. Because some people when you take away poverty from them. It is not about the ... it is about the fact that when things define people's life. That is why the Lord Jesus warned us in Luke 12:15, he says "beware of covetousness. A man's life does not consist in what he has."

The goal of that statement is, you cannot seek to then value or put premium on your life by things. That is what it means to be in the flesh.

So now I think we've clarified those terms. So anytime we keep saying from now on, living in the flesh. I think now you should understand what we are actually on about.

In a nutshell, living in the flesh means just the privilege positions that accrue to the natural life and defines... So it means there is a difference between flesh and living in the

flesh. Flesh are those things, but living in the flesh - is putting confidence in those things. That is what the gospel comes to smash at the core. So that is what we see there.

So take note of that as we go back to the 5th Chapter of the book of Galatians so you that you can understand how we use these terminology again and again.

Galatians 5

22. The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control, against such there is no law.

Thank you.

Before you continue reading that...

Now, what is the implication of the 5th Chapter of the book of Galatians, the 22nd verse for you?

It means just like the woman dropped her water pot, when she encountered Christ, the very core container. We then see that in Christ Jesus, we drop the confidence in the flesh. That is what the gospel does.

So the only way you can know that somebody is rejoicing in Christ Jesus is that they have no more confidence in the flesh. They've lost every confidence in the flesh. They are not being valued anymore by the flesh.

So he is simply saying "if you are in Christ Jesus, one major sign of being in Christ Jesus is that your confidence in the flesh is gone, is busted." If your confidence is no more in the flesh, where is your confidence? In Christ Jesus! If it is in Christ Jesus, it's in the Spirit, because the Spirit of God is the spirit of Christ. So that is why we are back to the 22nd verse, the fruit of the spirit...

He said if that life is in the spirit, it would produce. It will generate. It's not ... You know, this is one of the reason why people do have contentions going on in their mind between the book of James and the book of Romans.

Romans emphasise that by grace you are justified through faith in Christ Jesus. Ephesians 2 verse 4, 5, 6 says "not by works of the flesh, it is the gift of God, so that nobody can boast about these things." It tells us, it is by grace. It is not of your works. It is all by what Christ did.

Then you go to the book of James. It tells you that what is your faith if it doesn't do any work? But the work it was talking about there is simply a result of the fruits of the new life that you have received in Christ Jesus.

He says the spirit produce fruit.

Now let's take note of this. This is very important.

What does it says?

The fruit of the spirit is...

Take note of that! What we call is, is an auxiliary verb. When we use "is" in normal grammatical sense. It means you are going to refer to something singular. You don't use "is" when you want to talk about things that are plural.

When the scriptures say the fruit of the spirit is.

Can you see?

You are expecting only one thing to be mentioned. But it goes ahead and mentions love, joy...

Now, could it be something grammatical wrong with that. We want to check. Let's see the same argument coming from previous verses.

Go back up to verse 19.

19. Now the works of the flesh are...

Now, let's put it this way.

Let's use the terminology we've agreed on from Philippians Chapter 3 to say "now the works that having confidence in the natural circumstances of life or the natural state of life. Putting confidence in any of those things except the grace of God."

Now, it says the result of that, did he says is?

which are...

Ha!! I think what translation is that?

NKJV

This is KJV. I presumed if you go through other translations...

Read Amplified.

It's okay to be sure that it is not that there is a mix-up there between verse 22 and verse 19.

What does Amplified says?

22. Now the practices of the sinful nature are clearly evident

The practices of people that put their confidence in the flesh are....

So there is no way to think that it was a mistake because we saw in 19, he uses "are" and the 22nd verse uses "is."

So it is not that there is an error. This was intentional.

It's the Scholars that broke this into verses, it is a continuous thought.

Exactly!

This is intentional. In fact, I had to look at the Greek that was used there. It is the same word that translated is.

It means it is not because the translators; the KJV translator made a mistake in translation. If you go to the Greek, the root word is the same.

So what we are trying to do is to eliminate the possibility of grammatical error of why you could have love, joy, peace, longsuffering, gentleness, goodness and faithfulness and all of that is attributed to "is." Why is that? That is something to show you that when the Spirit of God produces these things in our life, it's just one thing.

And this is how you can know if these things are from the Spirit of God, or they are coming from the natural human capacity. I repeat that... this is how we can know if these in our life are produce by the spirit of God or they are coming from the natural human capacity.

Why did I say that? If somebody is not born again and they are not having the spirit of Christ in them, can they express love or can they suffer long? That is a question for you to answer.

If you are born again and you gave your life to Jesus when you are bit older, when you got into Christ, you will notice that in most cases you don't necessarily need God to endure. People endure even without Christ. People compose themselves under pressure without necessarily deferring to the Spirit of God or the grace of God. Isn't it?

We have history of people. History has a lot of stories...

Think about it! Let's look at gentleness. I have seen people saying that they've seen some unbelievers who are quite very gentle at least outwardly speaking. We are not talking about the gentleness in their mind...I mean the way they respond, the way they talk, you can see that composure coming from there.

Now, the reason we are saying this is so you can think about these things.

The other one is joy, peace... you can see meekness. Have you ever come across somebody who doesn't believe in the gospel of Jesus yet they demonstrated a level of humility? I probably want to think so.

You can see temperance, meekness and all these... You know the reason why we are doing that? So that we can clarify *what the spirit produces in a life... so what it is the difference? What difference?* Unbelievers could be gentle, unbelievers could be humble... Why should I allow the Spirit produce that in me when the unbelievers can do that through meditation and some other, how to quieten the spirit. *And become why do we deal with the spirit.*

In fact, some Christians organize seminars or program on how you can take charge of your life. How you can... I think we were watching a film some time ago when we saw in Silicon Valley, people have Gurus that actually help them to be cool headed, so they can have temperance and is the same temperance that is right there.

So what is the Spirit of Christ going to produce in you that the world system cannot produce? I'm glad you ask. The answer to that question is exactly... this is important also for you as a believer, if you are not born again we invite you to receive Christ; who said he is your life.

But if you are born of the spirit; born again, what we are going to discuss now will also help you to tell if what you are showing is just you defecting into your natural human life or is actually the work of the Holy Spirit. It will also help you personally in your own life.

Now, the clue is right there in that 22nd verse.

The fruit of the Spirit is...

That 'is' is...

What it means is, a lot of people who are exhibiting joyfulness, you see that passion for life in them; the radiance on their face, if you see most people who tend to show that, in most cases it is not always consistent with longsuffering and the

Let's look at it this way.

If you see in our modern day in 21st century, you see some people when they are so excited and passionate about things, naturally speaking most people who are passionate

and excited about.... in most cases is just fleeting. They are like Simon Peter- you Simon Barjona, before Jesus said, "who do men say I am?" You see the impulsiveness of Simon.

What do you notice?

That same impulsiveness is always going to go with somebody that will disappear at the slightest drop... because they don't think deep. One of the reasons that made them so passionate is because they don't take time to think deep about the implication of their decisions, their choices. You see them, they are bubbling with life and zest. And when anything opposes them or irritates them, they are most likely to be the very first person that will disappear.

So you can see they don't endure long. And for most people who tend to endure long, we are talking about... some people can stay on their job for 20years. Some pursuing for 25years. Some are so consistent; they can suffer long under opposition. But what do you see? They are so gloomy, dull. You can see that for them, it is not "is," it is "are."

Are means either they have long suffering, there is no sense of joy and passion or they have a sense of joy and passion and then they don't see that they are not consistent, focus because there is a "are" for them, because they are separate attributes. You don't get people with the same... because they don't go together in real.... the natural soul of men, the natural life of men cannot consistently hold those attributes together in the same person.

And so we even can draw an inference from the way the world approaches this, even those who teach this. So they teach you mindfulness. They call for this course, It's just one by one... So there is no solution that covers for all humanity. So you are just going to go by phases to face the one that is important for you at that moment to learn from.

Thank you for that.

It means like we've just said, most people who are passionate, excited about things we don't expect them to have a staying power. It is just a way it is. Because there is a 'are' not a 'is' to it for them.

He said the Holy Spirit is the one that makes a 'is.' What it means is, if it is the Spirit producing that character, you can find love, joy, peace staying with endurance in the same person, in the same situation. You know it's the work of the Spirit because it's a 'is' not a 'are.'

So they come all together

They must go together as one. If it is not, that is not the...

If you find yourself that you are a very passionate person, but you are not consistent. You don't have a staying power to endure under opposition. If you are like Simon before you became somebody in Christ, then you will know that that is not the Spirit producing that in your life. It's just your natural human life at work. You may be very good at it. If it is the Spirit producing it, it is a "is." It means it is all or nothing.

I repeat, if it is the Spirit, it is all or nothing! That is why the Apostle Paul by the Holy Spirit uses the word "is" so that we will not be confused about this work of the Spirit and the work of the natural human spirit.

Yes, I am glad that you clear this. And this is a big source of relief and help to those people who have said they have given their life to Jesus and they have the Holy Spirit in them, and they just see one part of this thing manifesting. But they should be encouraged that it comes in one package.

So inside of them, instead of looking out for another touch, oh! I have the joy of the Spirit, I know it came by the Spirit of God, then there must be long suffering there away, even if you have not felt it. So it helps to encourage you to bring it out. We have the knowledge that it's just all in one package. So you don't get discouraged on the way to say

"why am I not staying long on things?" I have this fruit of the Spirit, oh yes, let me pull it out, because it has come at once together.

Thank you for that.

Now, let's emphasize this today by the grace of God as we begin to share this.

See! We are taking this thing slowly so that we can understand this thing.

Psalms Chapter 1 says

1. Blessed is the man that walks not in the counsel of the ungodly, nor stand in the path of sinners, nor sit in the seat of the scornful.

2. But his delight is in the law of the Lord, and in his law he meditates day and night.

3. He shall be like a tree planted by the rivers of water, that brings forth his fruit in its season.

What version is that?

That is NKJV

KJV as well also specifically, it is singular.

Now, if you notice he says bring forth, that means release. It's not hard. It's not a work.

When he was referring to the flesh, he calls it the work. Think about it? It is something that you have to engage in. It's something that you have to get to work to produce and all these. You have to exert strength. You've got to exert your mental effort to come up with this result; a lot of planning. But when it comes to the Spirit, he's saying this will bring forth.

Bring forth means all you need to do is to create an enabling environment. That is why he said "this man meditate day and night."

All this man was doing is to say well, I've got to create an enabling environment, but when you give it the right environment, it will bring forth. The bringing forth should not be your headache. You can't simply say "now, how can I be longsuffering?" "How can I be patient?" or "how can I be temperate?" or "what can I do to make sure am more loving?" "What can I do to make sure I bring forth...?"

No! bringing forth your fruit is not your headache now. That is not your job. It is not your work. It is bringing forth. Take note of that. But your responsibility is to make sure you always give it the enabling environment.

I've never seen a farmer, if you've seen one maybe I don't know, I have never seen or read about a farmer who actually put the seed in the ground and then kept thinking, what can I do? What work can I do to make sure that I pull this seed out? How will this seed be? How will it become a fruit?

You don't worry about that. All he has to do is to make sure he's giving it the right environment; the soil condition, the water... How it grows is not his business. How it brings forth is not the business of the farmer. It's own is to do his own part.

And for you in Christ Jesus, you are not supposed to sit down and say how much longsuffering can I bring forth in my life? Or how much patience or joy? That is not your business. That is the fruit of the Spirit. It will bring forth. But you've got to give it the right environment. That is why he says "this man meditate day and night."

So let the word of God be deeply rooted in you. That is why the Colossians 3 says, **"let the Words of Christ dwell in you richly."** You do your job. Forget about the growing of the fruit. Forget about producing of the fruit. Give it the environment. You cannot read the Word of God today or read the Bible or meditate on the Word of God once in a month or for some people once on Sunday when they go to church and you are expecting that the fruit will bring forth?

No!

So you do what you should do and leave God to do what only he can do. And that is what we see there.

The Amplified Version says, **"but his delight is in the law of the Lord, and on his law he habitually meditate day and night. And he will be like a farmland, which yields his fruit in his season. His leaves do not withers and whatsoever he does prosper because of maturity."**

So this is the joyful labour of staying in the Word.

That is it! You just give it the environment. Forget about the germination. It will produce. That is why we were talking about the fact that "Seeds don't lie." Don't even try to supervise the production process. That is not your business. That is not your own job. Give it the environment; meditate day and night. Keep meditating. Keep looking at the picture that you are in Christ Jesus.

James Chapter 1 tells us what meditation is, and look at the picture of where I am in Christ. Everyday I see myself in the Word. I see who Christ calls me to be. I see the picture of myself painted in Christ Jesus. That is what I'm supposed to do.

Now, leave the seed to produce or to bring forth. But one thing we've emphasize today...

Before you go there, I believe the Lord as we are speaking that people are coming to understanding and knowledge; coming out of every seduction and the guile of the enemy telling them that they don't need to do much of these things; habitually meditating on God's word, that there is one stop centre... that is the reason. Some people want to go to a place that promises they will cover all these things for you. To take the responsibility of meditating.

So there personally responsibility, people are putting it on a preacher, on a place. But we know that the way out is to take this personally responsibility or personally habitually meditating day and night. Not looking for once in an annual program. Be ready to do it in once in 7 days. Once in a particular mountaintop or once in a particular location. This is an habitual day and night. You must be in focus. You must be in view. That is the way to fruitfulness.

Thank you for that. God bless you.

Now, you see, something just came into my heart and I think it's important that we emphasise that in the book of Galatians 5 verse 22.

You know some ministers of God today, one of the ways they did show they are serious minded and they are actually faithful to the call and to the ministry. You can see in them a level of gloom; they show this face just to show these things are serious.

Look at Jesus! The scriptures tell us he rejoices in the Holy Ghost. You can see the excitement by which Christ himself in the flesh went about the ministry.

Even the Pharisee does not take him serious, because they expect that he coming to represent everything spiritual... they say "you are always with the publican eating, wining, feasting." They call him a winebibber, drunkard, a glutton because they didn't expect that somebody could be so passionate about eternal things and then can be faithful. Faithful there is commitment.

If you notice some KJV translations say in verse 22, he calls "faith one of the fruit of the Spirit." But some other translation calls it faithfulness.

It is not actually faith like faith in Christ Jesus; the reason why I said that is because is once you have the Spirit of God, you have faith in Christ. But the fruit of the Spirit is faithfulness, commitment, being focused. Keep doing the right thing no matter the pressure. Like the one in Galatians, "let us not be weary in doing the right thing, in due season we shall reap if we don't fail."

So the Pharisees believed there was no way Christ could have been committed to the cause of God and still be passionate and excited about food, drinks... They don't see how you can marry that together. It's true! You can't really marry them together. That is why they only can be married together if they are fruit of the Spirit. They couldn't be married together naturally. That is why they couldn't understand.

That is why even up till today, we have Ministers who want to show they are serious for the things of God, even when they go to where they are eating and drinking, they separate themselves to show we are committed to the cause of God. That is a natural life that you are displaying. They are prone to the besetting sin of hypocrisy. For those kind of people and some places where they found them...

That is a natural life. That is not the spirit life. The spirit life will produce love, joy, passion about life and at the same time, it will produce faithfulness, temperance, self endurance in one person. That is how you can know definitely that was the work of the Spirit.

We know in Christ, that was the work of the Spirit. We saw him do that. And that is what we see in the Word of God.

Yeah, that besetting sin of hypocrisy will come because people are trying to do things that are not spiritually possible. They are trying to "how can I do both together and making an attempt?" So in failing in one of those attempts leads to hypocrisy.

So this message today is releasing people from that burden to know that the fruit of the Spirit will naturally produce this and they will go together. That is the way you can test. If you see them growing together in your life, then you know that is the work of the Spirit. You can't be confused about it. Because if you are wondering, is this my natural man? You will know if it is a "is" in your life. You know it is a fruit of the spirit. If it is just a "are" then it is just work of the natural life.

And let's not forget that even as we have the fruit of the Spirit for those who have received the fruit of the Spirit, who are born again, who have the fruit of the spirit, that if they see any part of these things that is not coming forth, that they are not seeing it the way it should be exhibited. They should not feel remorse and know that it is inside, because it always come as a package. They just need the environment to bring it out.

And it's assuring when you know that it is already there and you know you have to do something to get it, when you know is actually inside. It releases you from that extra-burden, giving you that sweet environment to just bring it forth. It's so relaxing to bring that forth.

Think about it. Thank God for Eugene Peterson "The Message Bible" The Matthew that we used to quote and say, "come unto me all ye that labour and I will give you rest." You know when the Message Translation will call it; he says, "learn of me." Message says, "Learn the unforced rhyme of grace."

These are unforced rhyme of grace. It is a bit of grace. This is unforced rhyme. He says it will bring forth seed. It will bring forth in its season. Longsuffering, Joy, they will all come as a full package. They will show forth. They will produce.

You should be more concern about the environment you are giving it not just... you should not be concern about what fruit you want to produce. Your concern is the seed of God is planted in you.

1Peter 1: 18, 19 say, "**you are born of again, not of the corruptible seed but of the incorruptible seed of the Word of God.**" It is already planted. That shouldn't be your

concern. Just meditate day and night. Give it the environment. Let the Word of God dwell in you richly.

I can't but go back to verse 19 to see how tiring and exalting that work of the flesh is. It is so tiring. It is such a labour that even the book of proverbs says, "**the way of the transgressors is hard.**" They have to do this and do this scheming. A lot of things come into it. Fruit is unforced but work... is a hard labour.

Hard labour of this, to do this.... It's not so easy to combine all these things. So is not easy to be a sinner. It's easier to become a saint. To be a saint is by acceptance.

Have you notice when he says the works of the flesh are.... that is just to show you that you don't expect everyone who are in the flesh to display these all at the same time. It means for somebody there own might be fornication and adultery. Somebody else, their own is just witchcraft. Some, its drunkenness. Some people are not given to drunkenness but they are given to hatred and some are not given to hatred, given to envy.

So the point is, it's "are" because it is multidimensional and it affects different people in different ways in different phases of life. It's not like the fruit of the Spirit, which is "is" which is going to be all or nothing.

And that is why you see today like you *see the kettle calling pot...* there is a book that I saw something talking about special sins or what kind of sin is that? Some people today, the reason why they condemn other people is those people are sinning differently from their own sin. That is why they can say look at that!

For example, the person who is drunk is looking at the person who is fornicating and said "look at you; you are just messing around with other people's spouse?" "Are you not ashamed of yourself?" That is a drunken man telling the other person.

And you look at somebody who is full of bitterness and hatred in their soul is looking at the person that is reviling and in envy and they are condemning. So people condemn sin that are not comfortable for them because they sin differently.

The reason why they are not doing that is that, that sin was particularly...

Because the works of the flesh is always a "are." It is multi-fold. It's not all or nothing. But for the fruit of the Spirit is all or nothing package. It's on the banquet table of God. And God says all or nothing. That is what we see in there.

So today we are inviting you to allow the seed to bring forth by giving it the right environment. And when it brings forth, you will know. You can test it because it will come out all or nothing. That is what we see there.

So today we thank the Lord for this opportunity to share this. We always appreciate every moment we have to share this with you. And we believe you are praying with us as we pray for you.

So till we see you next time as we continue on this Expose 247, the Bucket Ministry. We are going to the 39th episode.

We want to say as you have received Christ Jesus the Lord, so walk in him.

God bless you!!

Bye!