

## Series 36

### Title: Wrong Judgment Call

We are back again. This is Expose 247. The last time we had this transmission we were talking about "the Amazing gospel" and that was very good. We encourage you to look at that wonder again, to look at the message of the cross because it so easy for us to be easily distracted. I don't know if that is the right word by the other things. It is so easy for people to easy the amazing work of God in provisions, when those people saw Jesus; how he miraculously provided for the five thousand congregant with that little bread and fish. They say this is work of God. We see people in history, *who were captivated all days*, like the way he spoke with authority; they said no man spoke like this. They were drawn by his power. There were so many things people have expressed; they had wonder about the life of Jesus.

But most of the times the cross... people don't really get that excitement. I want to draw out the story of the centurion, the soldiers that are with Christ on the cross. You remember the remark of one of them that said, after he saw those things that happened, this is actually the Son of God. He was able to say indeed, he was at his lowest form because he was marred....

The book of Isaiah was able to tell us how he was. He was marred beyond recognition. There was no beauty to desire him, yet the centurion could see at that place of gory, the place of death and shame, that yes! this is the Son of God.

And that was what we call our audience to see, the amazing gospel, to see the beauty, the wonder of the cross. These days the church as whole need to come to back to this. And we want this love, this amazement to be born out of knowledge. We don't want the motive kind of response, the Hollywood kind of response. Oh! I am fining for you, fining for what? oh! Lord you are great! You are great because you did this. You provided this, this testimony...

We are not belittling those acts of God, intervention of God in our ... but we want it to go deep seated, we want it to find root, to the cross, to what happen at the cross.

And so we are going to go further from where we stopped, that was verse 27 in John Chapter 4, from the amazing Gospel to go further in this conversation that Jesus had with the Samaritan woman.

So I want you to get your Bible, notepad or any listening device, increase the volume of your Ipad or phone as we continue.

Now, viewers all over the world, welcome again to another great episode of the Bucket Ministry Series.

Now like she has said, the last transmission we actually began to look at the 27th verse of the 4th Chapter of the book of John.

Can you take that again please as we go on with today's transmission?

## **John 4**

**27. And at this point, his disciples make and they marvel that he talked with a woman, yet no one said what do you seek? or why are you talking with her?**

You see, this was an aspect that we didn't actually get unto fully in the last transmission. One thing he said there is, when they saw that Jesus was speaking to a woman, we established in our last transmission, that this was a way that Jesus broke through barriers and broke through walls. In last transmission, there was one thing we established that the gospel of our Lord Jesus is a wall-shattering gospel.

So they saw what Jesus did. There is one thing that you have to take note that the scriptures in that 27th verse highlighted a particular word, he said "yet."

You know when somebody goes against your traditions, or when somebody says something that goes or runs contrary to the things that you have lived by. They are supposed to generate questions; they are supposed to generate reactions.

He said they saw Jesus broken down the walls set up by culture, set up by race, set up by religion. They saw Jesus breaking through those walls, and the Bible says yet, no man asked him questions.

See! this is the point. How is it that Jesus was able to walk against their tradition and yet, he said no man asked him a question? What is the question?

He said nobody said, what are you looking for? And then why are you talking with her? He's simply saying why are you breaking the norms? Why are you going against that which is the rule?

Now, the reason why this is important that we look at this today is, at a point for you and I, you have to understand that if you are living by the love of God, if you are expressing the grace of God in your life, one of the ways you would know is, it will run contrary to the norm of this world.

In fact, the scriptures tell us in Romans Chapter 12, he says do not be conformed to this world but be ye transformed by the renewing of your mind. It means the true gospel of Christ will enact in your life that will make you a non-conformist. That is just the fact. It will make you a non-conformist to the traditions, to the tenet, to the concepts, to the godless concepts of this world.

But in that place where your life run contrary to those things, but what will you do when the world system react back? Because in this case, he said nobody dare ask him question. It didn't generate opposition. It didn't generate question. It didn't generate... there was a grace at which Jesus opposed the system in such a way that people couldn't come and start arguing with him and say, why did you do that? Why did you go against that tradition? That was a grace that Jesus actually carried in his ministry

I do understand there were Pharisees; there were people that were out there to oppose Jesus when he does things that were against their tradition. But also in some cases, Jesus did things that were against the tradition yet, instead of people reacting back with questions and argument; they reacted back with amazement and grace.

That is why the scriptures simply say if all men speak well of you, if anybody speak good about you and nobody opposite you. There is something wrong. You've got to have opposition as a way to know that you are doing the right thing. But in the midst of that opposition, there should be a level of awe, a level of amazement that should come to the people even though you are going against their tradition.

That is what we see in Jesus.

Yet!

Can you see?

There is a yet. Nobody decides to query him. Nobody decides to question him even though he was running against their tradition.

Even ourselves when we begin to live life, have convictions and persuasions that do not run in agreement with the system of this world, even though the world know we are against what he stands for, there has to be a level of grace that we carry in the opposition that could quieten or shut up the mouth of those who are opposing us. That is what we see there in the Word of God.

Yes, in the bid not to belabour the point, but we still have to stress that this barriers are valid. Because some people might just want to say that oh! maybe there wasn't that much of barrier or they have forgotten the century or the country, the nation we are talking about. That these barriers are valid. And it was an expected reaction that they should talk, that they should query this.

So we see the barriers are there, it is so valid. And the natural reaction was expectation. There was an expectation for them to question it, but yet as you rightly pointed out, there was a grace that the way Jesus got through those barrier, it let the people in awe, yet they are meant to question but they couldn't question.

That is why he says yet. He used the word yet. It should have led to question, but they couldn't because there was a grace, there was an awe that came with the way Jesus actually broke down those walls.

And this is very encouraging for us as ministers; and we are all able ministers because we've all received this ministry of reconciliation, whether you have the title or the platform or any of those things. We can go through barriers, just as our Lord passed through all these barriers in our transmission, the way we communicate this gospel of grace to people. That we break through every cultural barrier, every barrier that is settled, that we do it gracefully. We are not going to deny it. We are not going to say there is no barrier. We are going to run away from where it is or where there are no barriers. We are going to cross through.

I want you to open a scripture, 1 Peter Chapter 3 to give us an insight into this. That we as Christians, if you are born of the Spirit, if we live by the convictions that God has placed in your heart for your generation, it is expected that you will be a transformer not a conformer. I repeat the word!

You are supposed to be a transformer not a conformer because you are living out the life of God that is in you, you are expressing that through the Word and Jesus said if the world hated him, the world would hate you. It means it is naturally expected that your convictions runs contrary to a lot of things that is in the world system. It is expected if you are Christ's because they hated Christ, they will hate you as well.

But it is not the opposition that is a problem; it is how do those people that oppose you, what perception of you did they have? They had a perception of Christ, even though he broke down their walls of tradition in this John 4: 27 but there was a level of grace that they attached to him. And that is what we should carry as well even in what we do.

Look at 1 Peter Chapter 3; see what he says there from verse 15

### **1Peter 3**

#### **15. Sanctify the Lord God in your heart...**

Can you read verse 13 please?

#### **13. And who is he who will harm you, if you become followers of what is good?**

What he is simply saying is, there is a benefit to righteousness. If you are born of the Spirit and you live by the Word of God, you are living by the conviction of the Spirit from your heart. You are not doing the right thing because the law of the land says, do right thing or not because of the legal or penal code. But you are living a level of righteousness because of the convictions of the Spirit of Christ in your heart.

He says if you are doing the right thing. See what he says in verse 13...

#### **Who is he that will harm you?**

He said even that could itself protect you from the hand of the law from falling against you. Just because you are living life, you are demonstrating the goodness of God to your generation; it should naturally in way make you in some cases not to run against what the law says. It should shield you in some cases.

But look at the next verse,

#### **14. Even if you should suffer for righteousness...**

He said even though I said it should shield you, there are times when the convictions of the Spirit might run against some of the laws of the land.

You see, he is presenting a balance view here. He is not simply saying because you are living righteously in the world, he didn't say you are immune from being in trouble. But he's simply saying, it will save you from some troubles because you are living righteously in this world. But it doesn't guarantee. That is why the next verse 14 then comes in to say

**14. Even if you suffer for righteousness sake, you are blessed. Do not be afraid of their threat not be troubled.**

Don't be afraid. Don't be troubled. Don't allow these things to enter into your heart.

What does the next verse says there?

Now, don't forget this verse 14 is saying you are suffering for righteousness sake. It doesn't actually apply to every one. It only applies to people that because of your convictions, because of your persuasions, because of what you believe to be the lifestyle that God has granted you grace to live, grace to live your convictions. He says because of those things, you might end up in trouble. That is what he is simply saying.

He didn't say inspite of those things, because of them not inspite. Those are two things. Because of your convictions you might get into trouble that is what he says in the verse.

And before we go to verse 15, I need to clarify this to people. Because some people will say oh! they are suffering for Christ, they are suffering because of righteousness. Oh! Christians in a country but the same suffering, maybe they are facing unemployment, they feel like just because they are Christian that is why. Some *will not be able to separate the societal problem with the government...*

So they take every suffering that happens to them that they are suffering for righteousness because of their stand.

So we really need to differentiate. People do not even know when they go through any lack, the things that happen to common man, or things that happen to their neighbour and they felt because they are Christian, they should be shielded from every of the mistakes....

But we need to separate and know that, it is the only the ones that unemployment (I want to use this one as an example) that comes as a result of your conviction. Maybe you stood up to something in your office, and then you were relieve of your job because of it. It is not that because you've gone out of school and you've not find job, just like the percentage of people who do not find job. People need to separate this.

It means this suffering for the sake of righteousness, you stood for something, you said something this is the mind of God, and this is how God will have it in my life or this is the kind of choice that I can make based on what the Word of God says. And because of that convictions...

It is only the resultant problems that come specifically from that conviction that you actually held out. Maybe somebody wasn't unable, the government wasn't happy because of that. Your Boss wasn't happy because of that. Maybe your family members were not happy because of that conviction. Spouse may not be happy because... at least somebody somewhere was not happy because you stood by what the Word of God says in that situation. And because of that, he decided to oppose you, because of that they decided to make life hard for you. Those are the instances that the 14th verse is addressing.

Can you see that?

And then we can relate that to the case of Jesus. We've come here from the 27th verse of the 4th Chapter of the book of John.

Jesus did something in that 27th verse that runs against what is the common error, tradition. You shouldn't be found as a man talking to a woman that is not your relative, not your wife, not your sister. You are talking to a woman that is a stranger in the public, you shouldn't be found doing that much less to talk about a priest of God, a Rabbi talking to a morally loose woman in public.

Now to make it worse, we said in the last transmission, a Jew for that matter having discuss with the Samaritan in public, you don't do that.

So here was Jesus going by his convictions of the gospel saying all the walls are broken down I am talking to the woman. So he is doing something that should have created a riot. He is doing something that should have created a contention.

Now go on please...

Verse 15

**15. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.**

**16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.**

Now if you look at that, he is simply saying that

**sanctify the Lord God in your heart and be ready to give a defence for everyone that ask reason for the hope that is in you...**

With what?

**with meekness and fear**

This is where the whole problem is.

He says even when you begin to lay out your convictions and you simply say the wall is broken. I cannot live my life the way you are living your life. You are telling the world system; to you the wall is broken; the racial wall is broken. All the stratification that society, culture, religion has set up to separate, to malign, ostracise people; you are simply saying in Christ, he is our peace. The walls are broken down and you are living out your convictions like Christ did in John 4: 27.

He said in the midst of all that, if it creates opposition from other people, be ready to make a defence for why you've acted the way you acted. But he says when you are doing that, be careful now. It is not that you have a conviction that is the issue, the question is, how did you present your convictions?

He said with meekness and fear. Are you making your presentation, is it coming across to them with a level of meekness and attitude in the presentation? That is what he says.

Because so many people do apologetics today and it is just very insulting in the way you're presenting your defence. It becomes contentious. The element of meekness and fear is not. We know some people run away from giving defence and feel like we cant do defence. People cannot understand...they just go away.

So we see that we are encouraged to give a defence for why we are doing this. So we don't just say and just run away and bury our head. We should be able to do it, and when we want to do it, we convey it with meekness. Let it be enveloped. Let our conversation...

It means meekness, people use it for the fact that to say humility or something. It means you are simply looking at the other party, looking at the person who is against your belief; he is against your conviction. You are looking at them with a sense that simply says, if not for the grace of God, there is no difference between the two of you.

You are not any better than them. You are not any wiser than them. You are not any smarter than them. You are not much more on the higher pedestal than them. In fact you are seeing yourself in them if not for the grace of God. You are approaching them with an attitude of humility and honor. You honor them in your heart. You see them with the way God see them even though you opposed because of your conviction what they stand for.

Can you see that?

This is the thing that attracts them, even though they are against...

Can you see what he says?

**Even when they defame you as evildoers**

They don't like your convictions. They are not happy that you stand for something that is against what they stand for. But what does it say there?

**Those who revile your good conduct in Christ may be ashamed.**

He said even though they revile your good conduct, they are against it. But they will be ashamed. Why are they ashamed? Not because of the good conduct. They are ashamed because of the attitude with which you approach, because they are not probably approaching you with the same attitude.

So it means... watch this!

Look at the balance.

They are against your conduct, they revile your good conduct, but they are ashamed because of the way you approach; the attitude with which you approach them.

And that is what we see in Christ, that you see Jesus Christ... You see the way he approaches those who are downtrodden, the outsiders, even those people, you see the way Jesus approach grace, with a lot of grace, with mercy, with compassion. People that even

actually are down and out. And it attracts them. That is why you see so many people following Jesus. You see crowds following Jesus.

In most cases, the reason why the crowd are thronging around Jesus apart from the issue of the miracles and all that is because of the way he spoke. In fact, there was a time they say nobody spoke like this man, the grace with which he carry in his ministry.

And the same thing we also have to learn that we must come with an attitude of meekness, humility and an attitude that attracts people towards us even though they disagree and are against the things we actually stand for.

It is good that we are discussing this today because it is so relevant in this our age. Because we have so many people that are against something. We have so many interest groups; so many judgements even from a Christian standpoint, biblical stand point. We know to judge sins and people are judging sins differently. Judging sins that this is not their own sin.

And we see there is so much of anger and bitterness that does not convey. Some become even more angry than what they are complaining about. We have to look about what you just said and looking about the way Jesus dealt with that adulterous woman that was brought to Jesus. So we see the way he judged sin. He judged that sin of adultery.

And the way we are talking about it this morning is not about we are watering it down. Watering down our judgement, watering down our judgement, and say you don't need to have any conviction. That is not!

We saw the stand of Jesus, Jesus will not condone adultery, but he dealt with them and dealt with the sins of everybody that were there; not only the woman and he conveyed it with mercy. We are not better off if not for the grace of God understanding that.

And because some people look at the people and see them as sin themselves in the way they talk to them and talk about it. So it will not mellow down our convictions because people are afraid that if I don't take that stand, I don't get rising up and be this dramatic.

Maybe I can't show people that I'm really convince about it. I have to raise my voice; I have to scatter the things. I just have to show. And that's how to show and fight the good of faith. That is not. We fight the food fight of faith with meekness and fear trembling that we might fall into the same error, arrogance, even the same thing.

Because we saw Apostle Paul when he was writing to the Corinthians church, when you judge. He was not saying we should sit back and just condole. He was judging it among the brethren that you too, watchful less you. Less we fall into the same thing. It is that meekness and fear; the fear of that, judging that you could be...

Thank you for raising that issue.

See! the fear and trembling thing that he mentioned in that verse... so that you don't fall into the same error.

The error in 1Peter 3:15 was actually addressing is not the error in difference in conviction. That is not the error he was saying you should be afraid of falling too. Because of course there is going to be a difference in conviction, because they are of the world, and you are of Christ. And if the world hated Christ, the world will hate you.

So there is no way you can reconcile the spirit of Christ with the spirit of the world. 1John 2: 15, "**if anybody loves the world, the love of the Father in him.**" There is no way, not from now till eternity can we reconcile the convictions of the spirit of Christ, with the convictions of the world system. There is no way you can reconcile them. They run parallel. That is not under contention.

The contention is, when the world system opposes us, it doesn't just oppose our convictions, they come with a sense and arrogance mentality that says that who do you think you are? That is the mentality that conveys the conviction. And the scriptures says you come against that conviction with the Word of God, with the persuasion of Christ in your heart make sure you don't always come with the same attitude by which they are coming. That is why he is saying; watch yourself now, with fear and trembling.

As you begin to explain to them the reason for the hope that is in you. It must come with meekness and you must be afraid so that you don't fall into the very same trap that they are already into. And that is what the main thing is.

So it means God is not as concerns that you have conviction that are based on the Word of God as he is as concerns that your convictions are presented with an attitude of meekness. That is what is important.

And I think if most people apologetic or people who come to say we pro-this, anti-that, all over the place, I think if we come with the attitude of meekness, we may win over a lot of people now by the argument but by the attitude. That is what he says in there that though, they revile you because of your actions, they may be put to shame. The good conduct, not your good convictions. It is the conduct that put them to shame.

So should I say it is safe to say, if you know that you cannot convey your defence in meekness and with an attitude of trembling with fear, it is better not to say anything.

Well it is better...

*You know, there was one thing... I think it was this Professor in Oxford. He did say one thing. He said the night they actually took Jesus and you had the Pharisees come with all the soldiers and all that. You know according to the book of Luke, Luke gave a very graphic illustration of that; one of the disciples took out the sword. Jesus told them if you have a purse, sell your purse and buy a sword.*

And then you see, they took out the sword and they cut the ear of Marcus. And *then Jesus had to put the ear back. Professor Jawling was saying that is a kind of illustration to show you that a lot of Christians when they want to stand against the enmity of the world, what we first do is we remove the ear of the people then we are trying to address and unless Jesus put the ear... because people need to have their ear back to listen to what you have to say.*

He said if we are not careful, we will be cutting off people ear and we now are making a defence. If people's ear have been cutting off, you are making no defence. They can't listen to what you are saying. So attitude will make their ear to be in place, so that you can make your defence.

So we see why is it, that in John 4.... you see what we are trying to explore this morning is, we are trying to reconcile the fact that how can Jesus opposed the tradition of a people and yet, nobody is asking him questions? There has to be a grace that came with it.

There is something I want us to read, 2Timothy Chapter 2 verse 25.

Let's read that quickly.

The good news is that God has not asked us to compromise our convictions to be at peace with our neighbour. He's not asked us to compromise our stand so that we can live at peace with other people. He is saying that you can show an attitude of meekness and yet stay in your convictions.

2Timothy 2:25, what does it says?

## **2Timothy 2**

### **25. In humility, correcting those who are in opposition.**

Can you see that again?

He says some people can be in opposition. If you see yourself as somebody that can provide insight, as somebody who can provide guidance but how do you do that in humility? So that is important here.

**25. In humility, correcting those who are in opposition, if God perhaps will grant them repentance so that they may know the truth.**

So what does the preceding verse say?

**24. And the servant of the Lord must not quarrel but must be gentle to all.**

A version says must not strive, there must be no contention.

**Able to teach, patient in humbling correcting those who are in opposition.**

Do you know some people think that verse 24 and 25 could not possibly exist on the same matter? But they can because he says...

It's not even broken into verses, it's just the scholars that...

Thank you for that.

Some people think that those two verses could not just hold together but they did in the scriptures, because... See what he says...

He says you must not strive.

In today's world where you say don't strive; people run off to say watch it now! make sure that your own convictions and belief does not run contrary to what is on ground. Try to find the middle ground or be accepting, be tolerant, give up on yours, let them give up on theirs and both of you come to a middle ground. People think that is the way to avoid strive and quarrel.

But it did say in verse 24 that avoid strive and quarrel, but how can verse 25 then say you must still then try to correct those in opposition, teach them and say that is not the way of God?

How can you be correcting and you are supposed not to be quarrelling?

So he is simply saying even though I said don't quarrel, don't strive, I didn't say lose your conviction. I didn't say don't teach it. I didn't say keep quiet and be malign and allow yourself to be pushed to a corner because I say don't strive.

So it means what is the bridge between holding on to your convictions of the Word of God for life and at the same time ensuring that you are in a position where you are able to influence and be a blessing to others? The only middle ground is humility, meekness. That is the bridge.

Can you see?

The starting verse 25 says "and in humility."

It means if you remove that word humility, if you remove meekness from that verse what will happen is you either choose two options, either you keep your mouth shut or you will strive. There is no other middle ground.

I think is talking about the hope "and that they may come to their senses and escape the snare of the devil."

Why are they coming to their senses? Because somebody is not striving

And somebody is not keeping quiet as well, because if you do not strive and you keep quiet, they will stay up for ever...

And if you strive just because you say you have a conviction, it will still achieve nothing. They will still... definitely you will cut off their ears like Peter cut off Marcus ear; you will cut off people's ear. That is the way it is.

The fact is, in the gospel holding on to the convictions...

This thing we are teaching today, this thing we are looking to the Word of God today is so critical, even now in our generation because there are lots of voices that are saying, the only way you can actually come into agreement and peace is to just drop your convictions. We don't see that in the Word of God.

He said be ready to defence, be ready to teach. In fact, be apt to teach, get a readiness to influence and to show people the way. But be careful now; don't be in a hurry to do that, if you know you will not treat those people with an attitude of respect, humility before God and man. It must come on that platform. If it will not come on that platform, you may do more evil than good with your so call Christian convictions. And that is what we see in the Word of God there.

So it means we now know that John 4: 27, if Jesus broke down the wall of traditions of the Jew and they saw him when the disciples came back because they were Jews and there was no contention, there was no argument, he must have won them over. Isn't it? And there was an amazement that they had instead of contention. It means there was a gracefulness with how Jesus did it and that is what we have to understand and live by in our lives today. That is what we see there.

So we are going back again to the 27th verse.

So nobody ask him questions.

If somebody is asking us too many questions or somebody is contending with us, we need probably to trace our steps and say, am I doing this with meekness? Am I doing this with humility?

And we must be ready and be prepared. So there is a preparation that comes with giving defence, because today I don't think some of the congregant are trained and prepare to do that. Apart from knowing the truth and living out their conviction, there is a preparation for defence.

So many people does not know why they believe this, why they are doing this. Some people are living off what the church manual is saying, their GO, their Pastor is saying. And beyond that, they don't know why? Why they are saved, what they are doing.

So really we have to know what we are doing, why we are doing it. And besides that, we need to prepare ourselves, the training for the defence of this. And part of the training is even when we masher the point, we must convey it with meekness and fear but we must do the training for people to see why. Because we have so many people that are dumb, they do not know why they are doing this.

Thank you for that.

And I think it is one of the signs of blessedness. It is one of the symbols of blessedness. If we get to a point, like what you are saying, just to clarify that, if we have Christians that are not finding oppositions or resistances, where they are because of their convictions in Christ. It probably shows that such people are not well trained to understand what they have or what they have received. Because if we know what we have or what we have received it will find expression. And if it finds expression, it will find opposition. It is just like a cycle. Isn't it?

And then we should create an environment to be comfortable with people asking questions. We've seen some people that are alienated from the environment of grace. They could have learnt. Some people have gone out of faith because they raise questions. They are asking for somebody to come up with the defence and nobody could say and people try to oppose them and say why are you asking this question? If you would ask the question, you should be out in the first place, people cannot just understand what we are doing.

So we should be comfortable and don't make people twice the son of devil and send people out. The reason why we do things, we should be comfortable to explain it out with meekness.

I think now, that you have mentioned this, some people might be wondering, there are times do we have to address and deal with every kind of question?

Let's see what the Scripture has to say.

Can we go back to 2Timothy 2:25 that we read?

Let's read up a bit, there is something that the Word of God has to say about that.

## **2Timothy 2**

**23. But avoid foolish ignorant dispute knowing that they generate strife and a servant of the Lord must not quarrel.**

You see, the reason why he put that first in verse 23, he says

"Avoid and foolish ignorant dispute knowing that they generate strife."

He uses the word dispute there because that stands for contention. It means a fight for supremacy. This is what he said you have to avoid. It means where somebody brings a question and the goal of that question is to say who is better or who is higher?

You know when you are disputing or to say who own this territory or this belongs to me? Dispute really is a fight for supremacy. Dispute is a fight for ownership. Dispute is a fight to say who has the upper hands out of the two parties? Something is in contention, that is what we call dispute. A position, a post, property, a product whatever.

He says you have to avoid any form of questions that is based on dispute. You are not fighting that is ... You are not contending or fighting for supremacy, not at all! That is not the goal, avoid such.

He didn't say avoid the person, avoid such questions but he then says that you must be ready to actually teach and correct. So you have to understand that he didn't say avoid the person, he only simply says don't go on with questions trying to establish supremacy or who is better or contending, that is what you should avoid. But when people are actually asking questions to clarify, people are asking question to bring insight, we must be ready to prepare a defence to people in such situations.

So he didn't say avoid the person, he only say avoid foolish and learned questions that lead to dispute.

I think is a test on the person they are being asking question to. Some people they feel uncomfortable because they are being put on the spot. But some they don't even have answer for that. But some they are not bold to see what the answer is. And so because of that, they run off and they try to ostracise and make the person to be the bad person for asking the question.

So we just have to be able to.... is a test for the leader and the person that is asking question and the one that want to answer to know that we are answerable to people that are not accountable, you cannot get to answer them. They want to ask a particular kind of questions they asked.

So the scripture is telling us that we should feed all questions that relate to our convictions. So we cannot say we want this kind of question that can only be asked. Any question relating to our convictions, why we do this? We must be ready to answer it in patience. We must be able to teach it out in patience.

Thank you for that.

It means any question that you know that will lead you into strife and contentions, you have to retrieve your steps. You have to say wait a minute! Son of God must not strive. No questions must bring you to strive. You have to avoid such scenario, such cases, such circumstances.

And then even though you avoid the circumstances like that, you must always come back. Because if you notice, he sounds to me 2Timothy 2: 24-26, is addressing the same scenario. He is not saying go away. He said still make sure you address in humility those in opposition.

Can you see?

Because the person in verse 24, I will assume he is in opposition. He didn't say avoid the opposition. He says address those that are in opposition with humility but you have to avoid yourselves being circumstance where you are now disputing with them. You want to avoid dispute with them but you also want to address the question with humility in your heart. That is what he is simply saying in one word.

And you rightly point out that most of these strive is based about ownership, who is in control here? We see some people who wanted to ask questions, they too want to guard their hold, and say that any question that threatens my authority in this place and how do I show and approve my authority? I just have to do it the way of the world, because this body is mine.

So we see it is still about strive, about ownership. So the person that is asking the question; enquirer and the one that feed the question should know that, is the work of the flesh. Yes, someone wants to prove that they know this better or some say this is my territory. These people are there under my denomination, under my watch, raising question, threatening my hold on them and resulting to the flesh.

That is it!

The fleshly way of doing things by ostracising people away....

Everywhere you see a dispute and contentions, somebody trying to hold on to idols. Dispute and contentions are not about questions. Behind the question, there is a grabbing for an idol. That is what leads to dispute and contention.

And if there is no idol, there is no reason why somebody will not be meek because I don't have anything, I should be able to respond to it.

Thank you, that is what I want to say.

Meekness is an evidence to show the power or hold of the idol over your life has been broken, because you are simply saying that I'm not in anyway better or different than you if not for the grace of God. I did not derive my meaning from that thing. That thing doesn't define me, so why would I want to hold on to it? What do I have to prove a point?

So meekness is an evidence that you have been liberated from it. That is why he says do it with meekness. But you see today, some Christians do struggle to do in meekness. In fact, some Christians organization that they say they are a pressure group for one thing or the other, in some cases, the reason why some people struggle to relate with outsiders in meekness is because those very convictions is what give them a sense of pride, gives them a sense of value, makes them look better and different than the outsiders. And they are not willing to let that identity go.

So to them asking them to treat others with compassion, with meekness, detracts from that sense of value they get from those things. This is the reason why, not everyone is qualify to express their convictions in public without causing much more evil because it must be done with meekness. And to do it with meekness like you have said, meekness is a demonstration; it's an evidence that you have been liberated from the hold of this lower gods.

And today the word is going forth for us to be equipped on how to do our defence, on how to be about our conviction. Today we are getting preparation, everything we need from this transmission.

You know there is one thing, before we go back to this John 4.

I remember the case of Apostle Paul when he got the city of Ephesus. They were making so much money from making idols of the queen of Diana, the queen of Ephesians. They are making so much money from that. And Paul got to the city and preached the gospel. Bible tells us that the magicians brought all their curious works and all the magical works, and everything was burnt and all that. And Paul was preaching in the synagogue for three years, arguing that Jesus is the Christ. The whole city was under fire for God. And then before Paul knew it, there was trouble in the city.

And while I pointed out to that story was because the reason why we now learnt in that scripture, where there was so much contention and trouble in the city is one of their men confessed and say this man has come to take away our trade. He has come to take away the very means of our livelihood, the reasons that define our life.

So to Paul he was preaching the gospel, but what was happening inadvertently, was he was smashing down the idols. And we saw the evidence- there was strife. There was confusion. And when they even got to the city gate, they didn't even know who to arrest. They were confused. There were so much dispute, contention because somebody's idol has just been touched.

This is what we see there that if we as Christians. In fact you may want to listen to some of our previous transmission, we've addressed the issue of idols, worshipping other god, we've addressed that in the New Covenant. And this is another thing for us today to simply say; it is going to be a struggle to express your conviction with meekness if you are still holding on to those very convictions to define your life.

So let us say this, even though you must have convictions that is being propagated by the gospel. You must have a belief system, a doctrinal belief system that is being informed by the Word of God, if you are really being transformed and not being conformed to this

world. But those convictions cannot be your life. If they define you and your life, I don't see anyway you can with meekness express those convictions. You cannot express convictions with meekness if those convictions define you. This is where the problem is.

Oh! it is good that you mention that because some people are all know by what they are against. We don't know them for what they are or what they stand for is even hard. So they are being covered up by this, we know they are against this, this against this and it speaks more than what they believe in. The first thing they know about you. It is not about what Christ has done in your and what you stand for is what you are gazed for and you have derived a meaning and identity by it and they call you by that.

Thank you for bringing that insight.

And we see Jesus, there was this grace, this meekness that they saw in Christ. Even they saw him going against their idols but yet nobody was speaking anything.

And that was what happened too with the story of Jesus with the adulterous woman. They couldn't say anything. You know it was that same thing, it was that barrier. They brought that woman to Jesus and question what would you do? They actually explained, we found her in the very act. They had to emphasize that to provoke something out. We are not guessing or we think...in the very act. So we want to elicit your response, what would you do?

And we see how the crowd was dispersed gracefully.

What a grace?

That was the wisdom. That was the kind of meekness without raising voice. Because then, it would have been that are you against Moses? Are you saying? You know it would have put Jesus in a tight corner. If you say this, we should stone, then actually support this. If he say no! we should not do it as Moses.

They had to remind him that as Moses commanded. We came under the seat of Moses. So what are you going to do? But we saw the grace and meekness and how the crowd was dispersed. And nobody could question why the judgement? Why did you do this or that?

And mercy cover everyone of them even for sins that were not actually on the fore because it was the adultery they were judging then, but he judge every sin in their heart gracefully. And he has to ask the woman, where are your accusers? It was so dramatic that those people were dispersed by the wisdom.

Today, we are just gathering unnecessary crowd, unnecessary protest, unnecessary court judgement and all those things. The crowds are not disperse with wisdom. We need to come into that wisdom, into that grace of living out our convictions in this age that can disperse the crowd and nobody can question anymore.

He has to ask, where are your accusers? He looked around maybe somebody will stay around, maybe somebody will stay within eyesight, within the line of vision. There was no none. The woman looked around, she was hoping maybe there will be one person that will be a voice, somebody strong enough, maybe the leaders of the group, the one who has define the identity from what they against. No! there is none. We both agree that there is none. So me too, I am not your accuser.

Now, viewers all over the world, you see what we are emphasising today is that the Lord will have us demonstrate our convictions with so much grace, so much meekness, so much of the attitude that the Spirit of Christ will have us show in such circumstance should shut the mouths of lion. This is what we are talking about. It should put them to shame, put even your opposers to shame.

See! 1Peter 3: 16 emphasise that, though they were against you for what you stand for, yet they will be put to shame by your conduct and your attitude. That is what we are talking about today.

We want the Spirit of the Lord to help us and living out our conviction so that will not take pride in what we believe and we stand for. That is meekness. (Not taking pride in the conviction)

So how can you show a conviction yet not taking pride in the conviction? This is the challenge of the Spirit to everyone that believes. That is the challenge of the Holy Ghost to them...

And to walk in grace, that accuracy of the spirit to do beyond what is the matter at hand, because the matter at hand was just to judge adultery but Jesus judged every sin in the heart of the people. Because when we are being called into situations to make a judgement on this, we ought to know that beyond what you are judging there is arrogance, there is pride and attitude even beyond the one that is on the table. That the grace will come into it in that understanding, to understanding that yet and to be able to judge and the person that is even giving judgment is judging himself... so that they will be ashamed because of your conduct. That is the Word of God.

Look at the case of Simon that Jesus went into his house, and when that woman came to Jesus and began to wipe the feet of Jesus with her hair. And even though what was happening was completely shattering down every wall that Simon held on to... but yet you know what? He couldn't say anything... It was until when Jesus spoke what was in his heart. Simon do not think in your mind?

We saw the way he approached the question is, he brought a scenario who was forgiven most? That was the thing that silences them.

He was saying that, he was even trying to address what was in their thought. They couldn't even say anything. Even there was a grace; there was a meekness with Christ in breaking down the wall. There was a meekness with which even opposers; those who withstood him were silenced.

And then when he opened his mouth in those situation, he spoke little but with just a drastic effect just like during the woman of Adultery when they brought her to say who

among you have not cast the stone? Just that! Even this Simon story at least to say who's forgiven much.

It is just self explanatory, crowd dispersing wisdom. That is what we need this age. This age of being put...Our convictions is being put on the house and bringing so much of contentions. The wisdom to walk like Jesus, the way he walked and dispersed crowd and judge and people do not go outside, feeling like Oh yes! we are right when those that Pharisees left. They were not thinking, they were better off than the woman they thought were better off before. So it is that wisdom that we live out especially in this age.

Now the question viewer all over the world is this, if you are rich in terms of things of this world, how do you consider? How do you treat? How do you Attitude to the poor? You are morally strong and morally upright, how do you view? How do you treat those who are morally lose? If you are somebody who is from a great family background, how do you treat with? With what attitude do you perceive those who are from socially dysfunctional families? If you are gifted... this is the test of the gospel.

You see! look at Jesus. Jesus is the embodiment of righteousness. In fact they say there was no guile his mouth. Not even one evil work. If Jesus gave a testimony, he says the prince of this world, Satan came and couldn't find something to say ahh! that is where you went wrong, that is an error in you. Satan could find nothing in Jesus.

Now, with a person with such a pedigree, Jesus with such a status, righteously speaking and morally speaking will then look at those who are morally down- the adulterous person, the person who is down and have a downtrodden. He will look at them and still treat them with mercy....

You know in our days when somebody is treating those kind of people with mercy, people will assume he too must be trying to cover up his moral failures, that is why he is having a soft spot because something is wrong with him.

See the kind of training the world system has given us, the kind of wrong mentality we have imputed in the world system. For somebody to show soft spot for people in the other

side, it means that there is something of that in him. He's just trying to cover up, that is why. That is the kind of perception we've had in the world system.

But the scriptures says no! the gospel should produce something in your heart. The processing of the gospel in your heart should make you arrive at a point that no matter the status, no matter the level, no matter the condition you are in life. You are able to look at those in opposite condition to what you are and yet treat them, approached them with mercy up to the point of your belief system, people that believe opposite of what you believe.

The scriptures says are you still able to treat with an iota of meekness. And as we have said, for that to ever happen it means that conviction or that belief you never took pride in it in the first place. That is the only way it can happen. There is no other way it can happen. Your pride is in Christ, not in your conviction.

And it is mind boggling, it used to be when there is a scandal (I am just using this practical example) broke out maybe something maybe society, the media is awash with, we begin to see people's stand especially people who that one is not their weakness. People who are strong in that area we begin to see... we see people standing without mercy.... though you feel this is not your problem. But you see the pride of it and people come out, people that had no time that would not have known what their intention was. Everybody coming out of the wood to come and judge from the standpoint.

We see that they have taken pride in this. And so they feel like this is where they get their own relevance that this is showing them forth, and this is where they can trade their righteousness. Assuming they are judging immorality and those people felt like okay, that is not their own temptation. They crawl out of the roof. They are so much more vocal. I am not saying they should be vocal; they get vocal and try... That is all about them. They turn the thing all around. People begin to see their own goodness and their own standing is.

Meekness is very hard when a conviction is your idol, you can't be meek. It's just not going to happen. And this is why the scripture tell us one thing. You know when he says about judging, about accessing situations. When he says before you remove the speck in the eye of your brother, take out the log that is in your eyes.

Now, why did he say that? Maybe he didn't mean that you don't have the right to judge and that is why I think some people have taken those kinds of scriptures and turn it upside. He didn't say don't judge. He only says judge righteous judgement.

And I have seen people atimes online when something happens and they are trying to write for and against, somebody did something, something fell into situation, a condition, a minister did this, said that. And somebody says you know what? The Bible says I can judge righteous judgement. Hey! you can judge righteous judgment, but he did say take out the log in your eyes.

What it simply means is, by the time you take out the log in your eyes, the amount of pain that your eye is subjected to by the time you remove the log, by the time you look at your brother speck, when you are talking to him, you will talk with mercy because you have been humbled by the devastating effect of removing the log from your eyes.

And again, apart from the pain that you suffer and mellow you down. It is about you will be able to see clearly because some people have a log and they are judging speck. You will have clarity at that point in time. You can see fully. You are not clouded.

So what is he addressing?

So most people are addressing situations when they have not even seen clearly themselves. They leave their own veil to be removed.

It means he is addressing the attitude, your perspective back to verse 1Peter 3:15

There is a way you look at it, that you have never seen it before, because you are seeing that person in you or you in that person. It changes the whole thing. So he is not saying don't judge.

And you see we will always know when people are judging other people whether the log has come off or not. Watch the attitude, the tone, the lack of meekness tells us that the log is still right there in your eyes. So you don't need to tell me that, the log has been taken away. I will need to watch whether you are fallen foul of 1Peter 3: 15 or you have fallen foul of 2Timothy 2: 26. We used those scriptures to measure oh! the log is still in your eye. That is what we see in the Word of God.

So for want of time today, we just have to draw the curtain on this transmission and I hope you've been blessed by this?

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

God bless you.

Bye!!