



## Understanding God's View of Covenants vs Our Modern View

*Full Message Transcript — Pastor Louis Lupo*

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Open in prayer.

Sovereign Lord, in the mighty name of Jesus, my Lord, we come before you and surrender this time into your almighty and all -powerful hands.

I ask, Sovereign Lord, that you would open the hearts that we'd get to hear the message that you have for the church at this hour, anchoring souls in your throne room this day, O Lord, opening our spiritual ears and open our spiritual eyes that we can hear the message for the church.

Lord, that you would rivet our hearts and focus our attention into your glorious eternal kingdom, removing the distractions of the day and the evening, and we may hear the message you have at this hour.

Holy Spirit, you are the authority here, and I surrender this time, your holy congregation, and this time of the word into your almighty and all -powerful hands.

May your perfect will be done, I pray.

In the mighty name of Jesus, amen.

And amen.

Welcome so much.

So we've been covering covenants, the covenants that men make, and then, of course, the covenants that THE LORD has established with the church and with Israel, and how THE LORD sees covenants versus how we, as mere mortals, and how we look at covenant.

Welcome so much.

Yeah, welcome, everyone.

And so we found out we're in a lot of trouble.

We said, wow.

If you have tattoos, that's a blood covenant with the enemy.

We read Zechariah chapter 3.

We'll go there just as a refresh, and we realized all the covenants that the priesthood had made with the enemy and the filthy garments he was wearing.

We found out about the seriousness of the covenant of marriage and how we here in the States and the present -day church, we treat that covenant like it's nothing, and yet it was the first covenant that THE LORD created, and it was created before there was any sin.

So it's a most holy covenant.

And so we're going to cover today, how do you escape this?

You know, you have a lifetime of all these terrible covenants that the church has learned, the priesthood has taught.

It's actually been taught from the pulpit, sometimes unwittingly and some other times just because out of pure negligence, because that's exactly how the pulpit is living.

How do we escape?

So we're going to share the good news with that today.

So if you have those that are dealing with...

Broken hearts, who isn't?

Broken relationships, who isn't?

Dealing with rejection, isolation, the suffering church, those that are on the outside, the unpopulares.

These are not the popular people.

We're going to share how Christ Jesus arranges the visitation of that church.

So turn with me.

First, we'll recap with Zechariah chapter 3 to bring everybody on board, and then we'll go to John chapter 4, the Gospel of John chapter 4.

But first, let's turn to Zechariah, because something happens in Zechariah that is very specific and very germane to the present -day church, because we serve the same God.

And he gives a very, very powerful demonstration, Zechariah chapter 3, and we'll start at verse 1.

This is what THE LORD says in His Word.

He says, then he showed me Joshua.

I'm reading from Zechariah 3, verse 1.

Then he showed me Joshua, the high priest, standing before the angel of THE LORD, and Satan standing at his right side to accuse him.

This is the Joshua, not from the book of Joshua.

This is not the first officer of Moses.

This is the Joshua that's the high priest many, many hundred years later.

It's important to make that distinction here, because you can see the trouble that the priesthood fell into when they fell into sin.

Then he showed me Joshua, the high priest, standing before the angel of THE LORD, and Satan standing at his right side to accuse him.

That's Zechariah chapter 3, verse 1.

It's right towards the end of all the Old Testament prophets.

The name Satan actually gets retranslated out as the accuser.

So he's accusing the brethren.

This is what the devil does.

He's always accusing the brethren of sin and bringing that before THE LORD.

You see that in the book of Job and the conversation there, which is really fearful.

Verse 2, Zechariah chapter 3.

THE LORD said to Satan, THE LORD rebuke you, Satan.

THE LORD has chosen Jerusalem. rebuke you so he's chosen Jerusalem so for this week when we started out that we had the blockbuster news What had happened, the hostages got released in Israel.

You saw the United States president is involved on the floor in the Knesset.

And the covenant blessings that we receive as a result of blessing Israel.

So we receive them when our leadership is as wise as our president has been.

And I know a lot of people think there's always a very volatile opinion of President Trump.

But no president has done more for the United States than President Donald Trump because he has support. the covenant with Israel, which is God's sovereign choice.

You see it right here in the scriptures in Zechariah 3, verse 2.

And this is important because our God doesn't forget covenants like we do.

You know, mere mortals, we forget covenants.

We figure, well, after 10 or 15 years, I can get a new wife.

After, you know, I've been walking with Jesus and righteousness for a couple of years, maybe I can go back to my old...

You know, we just do these things because of the wickedness of our flesh.

And he says this, verse 2, Zechariah chapter 3.

THE LORD said to Satan, THE LORD rebuke you, Satan.

THE LORD who has chosen Jerusalem rebuke you.

Is not this man a burning stick snatched from the fire?

And here the fire is sin.

Now Joshua, verse 3, Zechariah chapter 3.

Now Joshua was dressed in filthy clothes as he stood before the angel.

In this scene, the angel of THE LORD is the pre-incarnate Christ Jesus.

You'll see that by what he does.

So it's not like there's some great revelation here.

You can see by the actions of the angel of THE LORD that you'll see in other places in the Bible where THE LORD introduces Jesus, like in Melchizedek in the book of Genesis.

He's introducing here now.

And you can tell by the things that he does and by what he says.

But this angel.

Because in the Bible, angel can come back as messenger.

So, for instance, in the book of Revelation, you'll find the angels of the church of Sardis, the angel of the church of Philadelphia.

Those angels are actually the church leaders, right?

Obviously, that's not THE LORD.

But in this instance, in Zechariah, watch what this angel of THE LORD does, and you can see how this angel of THE LORD rebuked the devil.

Now, listen.

He says this.

Now Joshua was dressed in filthy clothes as he stood before the angel.

The angel said to those who were standing before him, Take off his filthy clothes.

Then he said to Joshua, See, I have taken away your sin, and I will put fine garments on you.

This is extremely powerful.

So we only know only Christ Jesus, the power of the blood of Jesus is the power to wash our sins away.

Only Jesus can do that, right?

No, obviously no angel can do that.

So now we've identified who the angel of THE LORD is.

And he's giving Joshua a clean garment.

That is very powerful for the church to understand that that garment of salvation, that garment of righteousness is a gift.

You can't earn it and you can't weave it yourself.

You see him, but he says it right here.

And he said, take off his filthy clothes.

Then he says to Joshua, then he said to Joshua, see, I have taken away your sin and I will put fine garments on you.

And it's the garment of salvation that Christ Jesus bestowed from the Calvary cross onto the church that is a gift.

Salvation is a free gift.

But we have a responsibility as a church to work out our salvation with fear and trembling.

Christ Jesus finished the job at the Calvary Cross.

But we have a responsibility as a church to pick up our cross daily.

We have a responsibility as a church to be holy and walk holy as he is holy.

We have all of these responsibilities as a church.

Our job isn't finished yet.

Matthew chapter 28 verses 18 to 20.

Jesus gives the instructions of the church.

He says, go.

Go into all the world.

Go and make disciples.

Baptizing them.

We're not reading that scripture, but maybe we should.

Let's stop here for just a second.

And we're reading Matthew.

Let's turn to Matthew chapter 28, verses 18 to 20.

Because there's a bit of confusion. in the church that there's this hyper grace that says once you receive the salvation of the grace that's it it's over it's a finished job it is for Jesus but for the church was plenty to do and listen to this I'm reading verses 18 to 20. one of the most powerful the most powerful sermon ever given this is Christ Jesus instructions to the church he said then Jesus I'm reading Matthew chapter 28 verse 18.

Then Jesus came to them and said, All authority in heaven and on earth has been given to me.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

So right away, and then he says, And teaching them to obey everything I have commanded you.

And surely I am with you always to the very end of the age.

He doesn't say, don't teach them anything about obedience.

That's another responsibility we have as the church, right?

The salvation of the grace will produce holy works in our lives.

It will not produce a sinful life.

A sinful life is someone who does not have the Holy Spirit, neither do they have salvation.

What do they say from?

Are they really saved from the lake of fire?

Is it really possible to live like an atheist and enter the kingdom of God?

Of course not.

Those are the very ones, THE LORD, Lord, Church, that Jesus says, depart from me, workers of iniquity he didn't say depart from me you who believe in me because even the devils and the demons believe in trouble but he's talking about the workers of iniquity so in this one scripture you see the responsibility to the church there's an action that the church has to take there's responsibilities with the salvation of the grace and we're sharing that just from the context that The garment that Jesus gives us is a gift.

But after that, we have responsibility as a church.

It's not I can sit on my couch and watch Netflix, you know, make a whole bunch of money, live a comfortable life, be popular and do what I want to do.

No, I have responsibilities in the house of God.

I have responsibilities. to THE LORD who redeemed me.

You're going to see that in tonight's scripture when we look at the covenants that the church has fallen into.

Because with that casualness, that casual lifestyle, it's caused the church to go to a covenant of trunk or tree.

And she's gone to divination, not even real life.

She's gone over to blood covenants with the devil with multiple tattoos and thinks nothing of it.

Because of that casualness, that liberty in her life, that free time in her life, that there's no persecution, a very comfortable lifestyle.

Let's finish up Zechariah 3 and then we'll go to our reference scripture.

He says this.

The angel said to those, verse 4, Zechariah chapter 3.

The angel said to those who were standing before him, take off his filthy clothes.

Then he said to Joshua, see, I have taken away your sin and I will put fine garments on you.

Hallelujah.

Then I said, I'm reading verse 5, Zechariah chapter 3. put a clean turban on his head.

So they put a clean turban on his head and clothed him while the angel of THE LORD stood by.

So Jesus is supervising all of this.

You find this in the book of Revelation chapter 1 and in chapter 2.

He's amongst the candlesticks, meaning Jesus is walking amongst the churches.

Jesus is overseeing it.

There's this misconception in the church that Christ Jesus is not there and the pastors can do whatever they want to do.

No, no, no, no, no.

No, not at all.

Remember, THE LORD's writing everything down and Jesus is walking in the churches.

And some of them he's knocking to come into the churches too.

We see that.

But he is still there.

He's the King of Kings.

He's THE LORD of Lords.

He's the one who's in charge.

He's the one that's making all of this happen.

Okay.

So just so there's no misunderstanding that the omniscience and omnipresence of our Lord and Savior, he's not limited by that location.

And so he says, verse six, the angel of THE LORD gave this charge to Joshua.

So this is a charge.

This is like a legal charge, a military command.

This is not an option.

When you get a charge, it comes with consequences if you don't deliver it.

And we went through some detail in the prior segments on this.

This segment, we're talking about the difference between God's covenants and our covenants that we've made.

And in this segment, because we've been covering throughout how many covenants, the tax, the music, the troublesome covenants that we've created, and the self-inflicted wounds, and the way out.

So we're going to get the way out tonight.

And he says this.

This is the charge.

And he gives him a charge.

He says, the angel of THE LORD gave this charge to Joshua.

This is what THE LORD Almighty says.



If you will walk in obedience to me, he doesn't say faith, he just says obedience here, and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these. standing here.

So he gives the way out.

And that way is to walk in obedience, take the charge of THE LORD, to meet the requirements of God.

I'll give you an example.

When you hear requirements, you'll see in the Gospel of Matthew, Matthew chapter 25, verse 35 onwards, there are some requirements that are bestowed upon the church.

And one of those is to care for those that are thirsty.

One of those is to feed those that are hungry.

One of those requirements is to clothe those that don't have any clothing and are naked, to take care of the poor, to take care of the least, the widow, the orphan.

To those in the hospital and the prisoners.

How many churches today actually support Not try to bribe God with currency, right?

That's not a bad thing to contribute to those ministries.

But nowhere does Jesus say, go buy righteousness with your currency.

He says, no, go and visit them.

Because although the prisoners, they do need resources and money and cash, they really need visitors too.

They need someone to bring good news, someone to cheer them.

Because at the end of the day, if you just were given a pile of grain and urine, what could you even do with that?

So that's the command.

That's an example of requirements.

When he's giving this charge and you see those words, oftentimes in the Bible, you'll see laws, precepts, ordinances, commands, and requirements.

Those are some of the examples that Jesus brings down.

This is not legalism.

This is just what the church will do because it's only common righteousness, common sense righteousness.

Well, if you see somebody hungry, Jesus said, and you walk by them and pray for them.

What is that?

Remember the parable of the good Samaritan?

And so who's my brother?

Let's continue.

Okay.

Let me repeat this, and then now we're going to turn so you can cue up John chapter 4.

He says, The angel of THE LORD gave this charge to Joshua, verse 7, Zechariah chapter 3.

This is what THE LORD Almighty says.

If you will walk in obedience to me and keep my requirements, Then you will govern my house, have charge of my courts, and I will give you a place among these standing here.

Verse 8.

Listen, high priest Joshua.

You and your associates seated before you, who are men symbolic of things to come.

I am going to bring my servant the branch.

Verse 9.

See the stone I have set in front of Joshua.

There are seven eyes.

And on that stone, and on that one stone, and I will engrave an inscription on it, says THE LORD Almighty.

And I will remove the sin. of this land in a single day.

Don't we know that when we read the scripture in Matthew chapter 27, verses 50 to 51, that that one day when the veil was torn in two, and then we had access to the presence of God Almighty that had been shut down. all the way back in Genesis chapter 3, verse 21 to 24, where THE LORD put the cherubim, the two cherubim and the flaming sword to guard the way to the tree of life.

So here's the prophecy that in one day, we saw the same thing in Daniel chapter 9, verses 24 to 27, that the sin would be taken away in one day.

Remember, scripture interprets scripture.

Now, let's turn to John chapter 4.

This is our scripture for today.

John chapter 4, verse 1. and you can see the church is in a lot of trouble and we need a savior and we need the good news what is the way out if we've been making all these demonic covenants all these demonic contracts We're listening to demonic music.

There's a contract, bitterness and unforgiveness.

We didn't even cover the bitterness and unforgiveness contracts, maybe for another time.

But when we hold unforgiveness to someone, the Bible is very clear.

Jesus said, let's read this before we turn to this covenant.

All right, let's turn to Matthew chapter 6.

And we'll read a very famous prayer that speaks to the discharging of debts.

That if we don't discharge those debts, that they become covenants, debt covenants.

Don't you know that's exactly what they call debt?

Those of you that have credit lines, mortgages, whatever, you'll find in there covenants.

So that's come all the way up to the present day.

It's not exactly the same, but it's the same idea.

It's essentially, it's a contract.

So we're going to read Matthew chapter 6, and we'll start at verse 9.

So Jesus is instructing the church how to pray.

To pray against those, do not make those covenants.

He says, pray this way.

This then is how you should pray.

Our Father in heaven, so Holy One in heaven, hallowed be your name.

Your kingdom come.

Your will be done.

If we just woke up in the morning with just that one, that God, your kingdom come today, because we always wake up with our kingdom.

I'm busy.

I got to check my email.

I got to check my voicemail.

I got to check my social media.

I got to check all these things of the world to see how my day is going.

And all these things of the world are the kingdom of men.

And this kingdom is going away.

As wonderful as the USA kingdom is, it's going away.

The Russian kingdom is going away.

All the kingdoms are going away.

The kingdom of God is going to be established.

We read those scriptures in Daniel chapter 2, verses 43, 44.

And also here, you're seeing it right here.

The kingdom of God is coming and also the book of Revelation.

But he said, we're reading on.

Our Father in heaven, hallowed be your name.

Verse 10, Matthew chapter 6.

Your kingdom come, your will be done on earth as it is in heaven.

Verse 11.

Give us today our daily bread and forgive us our debts as we also have forgiven our debtors.

So this is another covenant that we have with THE LORD because THE LORD has forgiven us.

We are required to forgive others.

It's not a license for abuse.

It's not a license to take advantage of.

But we're not allowed to have demonic contracts and say, no, I am not forgiving this one for this reason.

Because you can't, like this, the cross of Jesus and behind the cross of Christ Jesus is that person who wounded you.

So yes, you can get to them and you can hold them accountable if you can go through the cross to get to them.

Go ahead and do so.

But every time I've ever tried that, I'm like, oh, wow, I'm so wicked.

How can I?

Because if I go to the cross and say, then I'm loaded down with my own sin.

And that is the way that we release and release those demonic contracts.

The bitterness is extremely very, very poisoning.

And there's nowhere in the scripture for it.

We'll cover that tomorrow.

Tomorrow is Friday, so probably not.

But as THE LORD enables, we'll cover that on the next segment.

We're talking about the holy covenants and yet the unholy covenants we made.

Today we're going to break new ground in the good news.

The very good news.

So let's turn there as soon as we finish this.

It says verse 13.

We'll reread verse 12.

And forgive us our debts. as we also have forgiven our debtors.

Some versions read trespasses, right?

And then the King James only crowd asked him to define trespass, which is an old English word.

What is trespass?

It's always, you can do this as a nice, you know, what does trespass mean?

Lawyers can tell you what trespass is, but not many people actually, any of how you pronounce it, they don't pronounce it trespass, it's trespass.

Anyway.

We're reading on verse 13.

And lead us not into temptation, but deliver us from the evil one.

Verse 14, Matthew chapter 6.

For if you forgive other people when they sin against you, he goes right back to it, your heavenly Father will also forgive you.

Verse 15, Matthew chapter 6.

But if you do not forgive others their sins, Your father will not forgive your sins.

And this is where we're going right now.

This is a perfect lead into John chapter 4.

And John chapter 4 is the woman at the well.

John chapter 4 is a shocking chapter because it finds a situation that in the day, back in the day, it would be considered almost scandalous.

Let's read.

And this is a chapter about forgiveness.

It's a chapter of hope and a chapter of salvation.

Because look at all the covenants that the church has made with the devil.

Wow, we need deliverance.

We need forgiveness of sin.

We need the breaking of those covenants.

John chapter 4, verse 1.

Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John.

Although, in fact, it was not Jesus who was baptizing, but his disciples.

Verse 3.

So he left Judea and went back once more to Galilee.

Verse 4.

We should stop this for a second.

So the Pharisees were people of the law, were people of the Torah.

They were learned.

They were like biblical scholars and biblical lawyers.

They were the people of the house of God.

What's very shocking here is they were the ones contesting.

The messenger, they were contesting the Messiah.

Then you can see Jesus is moving on from there, from Judea.

And it's always in the house that THE LORD is contested, meaning it's a spiritual battle.

So that's why we're reading the word and we're going into those covenants.

We've been sharing that because it's a real spiritual battle.

When pastors and churches lead the sheep of Christ into spiritual bondage through unholy covenants you can see there's a serious spiritual battle that's taking place because they have this bus that they painted the sign on top of it to heaven but if you peel it back that bus is going to the lake of fire and they don't seem to care as long as they're receiving offering and there's a lot of sheep that don't seem to care as long as they're having a good time and they're popular and that bus is going in the wrong direction and the deception is over the top that's what we read Revelation chapter 6, verse 1, the white horse.

The church cannot distinguish the white horse of Revelation 6, verse 1, who has a bow and no arrows.

He doesn't need them.

Versus the writer of Revelation chapter 19, who has a sword.

Our Lord and Savior, Jesus Christ.

So we covered that also in Matthew chapter 24, when Jesus is talking to the disciples, and he says, don't let anybody deceive you.

He's not talking to anybody else but the disciples.

That's how serious the deception is today.

That's how serious it is.

When you have the things going on that are going on in the house of THE LORD, they're wearing t-shirts at the pulpit, pocketing before THE LORD, preaching motivational messages, saying sow a seed and get a miracle, false prophecy.

Oh my goodness, you can see the trouble.

But here's the good news.

Everyone has the opportunity.

The window is open today to repent because the Messiah has not taken the church yet.

When the Messiah comes, he comes with his reward and is also coming to judge sin.

The judgment of that sin is coming if the church doesn't repent.

But so here you see.

And then we're going to see a beautiful situation of THE LORD.

We just saw him.

He took Joshua and gave him the garment of salvation.

He says, now walk in obedience.

And now watch what happens.

This church is in a lot of trouble.

The Pharisees are persecuting Jesus.

He's going through Samaria.

This is what the Bible says.

So he left, verse 3, Judea and went back once more to Galilee.

Now he had gone to, hallelujah, verse 4, John chapter 4.

Now he had to go through Samaria.

So he came to a town in Samaria called Sitchar, near the plot of ground Jacob had given to his son Joseph.

This is very key.

The location is key.

To the south is where he was in Judea.

He's going up north.

He has to go through.

He doesn't have to, but he chooses to go through Samaria to get to the Galil. which is the far northern kingdom.

The kingdom he was going to is being identified right here.

Manassas was part of that kingdom of Samaria.

And what happened in Israel, the southern kingdom of Judah was the last to get overthrown.

But the northern kingdom, the Samaritan area, got overthrown by Assyria.

The Assyrians moved in, married, intermingled.



And what happened is you essentially had like a watered down, intermingled.

Israelites with the Samaritans that were considered inferior, and there was that, like a tribalism, a racism that developed there in a, what do they call it, not combat, but like that, you know, there was a challenge always going on, but it was always considered to the Jews that the Samaritans were inferior because they had intermarried so much and had diluted the bloodlines.

Jesus chose to go through He could have gone around to the right, or he could have gone around to the left.

You could see the maps of Israel, and he could have gone around over to where the Jordan is, but he decided to go through.

And that tells you there's a divine visitation coming.

He didn't have to do that.

The Jews did not do that.

Jesus was Jewish, and he chose to go this way.

So this is very key.

And he says, so there's a visit, there's a meeting coming, right?

There is a divine appointment that's coming.

So he came to a town in Samaria called Sitchar.

Near the plot of ground, Jacob had given to his son Joseph.

And this is the same area Joseph's son was Manasseh.

And Manasseh was part of now, now part of Samaria.

So that you kind of understand the history.

The Samaritans were not like Babylonians, pure Babylonians.

They were not.

They were partially Israelite in their bloodline.

And they were partially Assyrian.

And other people that the Assyrians imported into that area to take over.

You can't take over a country and then leave all the native inhabitants there because they'll go back doing what they were doing before.

They'll go back to THE LORD, go back in worshiping.

This is something that nation builders will tell you.

This is something they call winning the hearts and minds.

You don't do it.

You just import them.

You see this happening in the States, in fact.

That's another conversation.

But here, this is Samaria.

This is what they're dealing with.

Jacob's well, verse 6, I'm reading from the Gospel of John, chapter 4.

This is the woman at the well.

Who is this woman at the well?

He says, Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well.

It was about noon, which is the hottest part of the day.

And look, Jesus is traveling.

What about the present day church?

Are we traveling?

Are we comfortable?

So Jesus is traveling.

He's traveling to the point he's very tired.

So he now needs to sit down by a well.

He's looking for water.

And it was about noon, just about the hottest part of the day.

There is a divine appointment coming here.

Verse 7.

When a Samaritan woman came to draw water, Jesus said to her, Will you give me a drink?

Now.

We're setting this up, Samaria and Israel, in the scriptures so you will understand the context.

Because remember we shared audience is key.

The issues are important.

The message is important.

How it's all packaged is very important.

But the audience is number one.

Who is the audience?

So Jesus is now speaking to a Samaritan.

This is not an Israelite.

And if you recall when we read Matthew chapter 15 verse 21 onwards, he says, I wasn't sent to anybody but the lost tribe, the lost sheep of Israel.

But now he's speaking to a Samaritan woman, and she's a woman, which in the Middle East is just a no -go.

What they do is if a woman approaches, if a woman begins to preach, they'll spit on her.

They spit on women.

They do not treat them like equal rights like you see here in the States.

There is a definite hierarchy, and the women are not at the top. as a male, is speaking, and he's a Hebrew, he's Jewish, and he's speaking to a woman who's a Samaritan.

So it's kind of like, you know, it's a big reach, right?

From where he is to where she is.

So he says, will you give me a drink of water?

His disciples had gone into town to buy food.

Now, he's talking to a woman and there's nobody else around.

This is very, very shocking because this is something else you don't do.

In the Middle East, they have an expression that if you're with a woman for 15 to 20 minutes, it's assumed you've gone to immorality if you're alone with them.

It's just assumed.

That's an expression they have in the Middle East.

I don't know if they had that expression in the day, but they have it today.

So it's part of the culture that you just didn't do that.

You didn't have conversations alone with the woman for 15 to 20 minutes.

Let's take a look at the average marriage.

If you're married and you're a man, and your wife's home alone, and somebody comes in the house for 15 to 20 minutes and says, man, what are you thinking?

You don't even allow it.

That's what's going on.

There's a conversation that's going on here.

This is a very huge ministerial risk that Christ Jesus has taken.

His witnesses, his disciples are gone.

She can say anything.

Oh, he tried this.

Oh, he tried that.

Whatever.

He's taking an enormous risk.

The Samaritan woman said to him, verse 9, How can you ask me, reading verse 9, the Samaritan woman said to him, you are a Jew and I am a Samaritan woman.

So she's identifying the hierarchy.

You are here and I'm a Samaritan.

I'm here.

But not only that, I'm a woman.

I'm even lower than that.

And she says, how can you ask me for a drink?

For Jews do not associate with Samaritans.

In my Bible, that's in parens.

I don't know how your Bible has it, if it's in parens or not.

Meaning it's a helpful note that people understand.

That's why she's saying that.

They have no inheritance here.

Jews have no associates with Samaritans.

Verse 10.

Jesus answered her, If you knew the gift of God, and who it is that asks you for a drink, You would have asked him and he would have given you living water.

This is the one who is the rock of salvation.

This is the rock of living water.

Speaking to her, a Samaritan woman.

There's a divine appointment going on.

Here's something to understand.

A Samaritan woman is going out in the noonday. to draw water.

Remember, we talked about the audience.

And one of the things as you read your Bible and as you read the Word, you need to take the facts into account, the context of what is going on.

Oftentimes, one of the best places to start are who the kings during the prophecies.

I'm just giving an example.

But here, take a look at the facts that are on the ground.

And you find that she's drawing water at high noon.

What is a woman doing drawing water at high noon when all of the good water gets taken out in the morning?

Now, I have been to Africa.

I see them go in the morning with the jerichos, right, or on their head.

And they go to draw the fresh, cool water in the early morning.

Who draws hot, lukewarm water, especially in the Middle East or in Africa, in the afternoon?

Who does that, especially after the villagers have already gone through and they drew it for their family and they drew it for their animals and the water's turbid.

So who does, what kind of woman is this that's going out at the noonday to go get water?

Did she not get it in the morning?

Did she not, did they go through it all?

What's going on here?

And you start to see that this woman is not the ordinary type of woman.

That she's actually a rejected woman.

And she's very representative of the rejected church, right?

The rejected believer, right, that's not accepted by the major majority of the community, doesn't have the friends, what we sometimes call reindeer games, doesn't have the fellowship, isn't popular.

Maybe there's some humiliating news in her background.

Maybe there's something going on in her life.

They're gossiping about her.

She's not popular.

She's persecuted.

She's going out, not only that, alone at the noonday.

Now, for us in the year 2025, it's very common, unfortunately, for women to be alone at the house.

But in the day, and even today in places like Africa, they never alone.

They go in groups.

Have you never seen a group of women go at a restaurant and they all get up at the same time and go to the restroom?

Have we not seen that?

We say, well, what's going on here?

Why do they do that?

But there is a fellowship, a natural fellowship that occurs.

And in the village, that was very true.

So something is going on here with this woman because it's noonday.

She's alone.

She's drawing water when everybody else has already drawn water.

And we begin to see, hmm, I think she's not very well liked.

She has no friends with her.

She's out at the noonday.

She's rejected.

She's persecuted.

What is up in this situation?

Let's continue.

Because she's really reflective.

We don't have a lot of time.

Wow, it's running fast.

We don't have a lot of time.

She's reflective of the present day church, the righteousness -seeking, holiness -seeking church that found herself just enmeshed in sin and apostasy out of ignorance, not even knowing what that church was doing.

Watch this.

And he says, Sir, the woman said, verse 11, you have nothing to draw with and the well is deep.

She's giving us more facts.

She says the well is really deep now because everybody already took water out of it.

He has no can. right and and she knows that because they identified by their cans right don't you see that too people you recognize like for instance people mark their cans people mark in baltimore they mark their trash cans because they steal them but everybody knows all that so -and -so right we mark these things so he's he's got nothing and she's coming out with one but not with the rest of the villagers she's all alone and he has nothing to draw from in the middle of the day And she knows the well is deep.

It's even deeper now because all the water has been taken.

Everybody has been there and the water table is resettling.

He says, where can you get?

She says, sir, the woman said, you have nothing to draw with in the well is deep.

Where can you get this living water?

Verse 12, are you greater than our father Jacob?

So that should help you a little bit understand the context that they were still believing in the Israelite covenant and the Israelite inheritance, the Samaritans.

It's not like they were Babylonians and they had no gospel, they had no Bible.

No, they were claiming some of that inheritance.

Reading on, are you greater than our father Jacob who gave us the well and drank himself? and drank from it himself, as did also his sons and his livestock.

This will have been around a long time.

That's how aquifers work.

The water table will replenish.

So when you take water out of it, it drops, but later on it will replenish.

Hallelujah.

Replenish.

I'm reading verse 13.

Jesus answered, Everyone who drinks this water will be thirsty again.

But whoever drinks the water I give them will never thirst.

Indeed, the water I give them will become in them a spring of water welling up to eternal life.

Verse 15.

The woman said to him, Sir, give me this water.

So that I won't get thirsty and have to keep coming here to draw water.

He told her, verse 16.

Okay, let's stop for just a second.

So Jesus is speaking.

He is the rock of ages.

He is the water.

He is the fountain of life.

He's telling her that.

And now you start to see she's starting to come around.



And she realizes that the things of this world never satisfy.

It always requires a repeat.

Whatever you have in this world, you eat, you have to eat again.

You sleep, you have to sleep again.

You drink, you have to drink again.

Nothing in this world satisfies.

It's like this repetitive cycle.

We're on this hamster wheel.

And she's saying, I want this because I don't want to have to keep coming back here.

And there's a little bit deeper message, too, because she doesn't want to keep coming back in shame.

She's been going out in shame.

She's alone.

She's been going alone.

We're going to find out why it is that this woman of the well keeps coming back.

Why it is she's alone and why in shame?

And then she says, the Bible tells us this.

The woman said to him, Sir, give me this water so that I won't get thirsty and have to keep coming back here to draw water.

Verse 16.

He told her, Go, call your husband and come back.

I have no husband, she replied.

Jesus said to her, you are right when you say you have no husband.

Verse 18, Gospel of John chapter 4.

The fact is, you have had five husbands, and the man you now have is not your husband.

What you have just said is quite true.

So now Jesus is talking to her from a covenant language too.

So we talked about and shared, we started all this off with the covenants of God versus the covenants of deceptions that are out there.

The covenants that we make and how very light we are as the present day church with covenants and how serious THE LORD takes covenants.

He's called the God of covenant.

Remember, the Ark of the Covenant is so holy.

When Uzzah touched it, he died.

The covenant, God takes his covenant very, very seriously.

They're called, he's called by the name, The God of Abraham, the God of Isaac, and the God of Jacob.

Why?

Because he has a covenant with the patriarchs.

He's not forgetting them, and he's not ashamed to be called by their name.

Look.

Still there, he's going to come for his people.

He's going to keep all of his promises.

He's faithful.

And so what's happened here is the Samaritan woman, who's not completely biblically, hallelujah, biblically illiterate, when he says, wait a minute, you have no husband, that's true, but actually you've made covenant. with many men, by meaning that when we are promiscuous and fall into immorality, the two become one, there is now a contract, right?

And that's why the Bible tells us you cannot become one with the prostitute because how can Belial and God be one?

How can we do that?

What happens, people say, well, I was dating, I was going to get married, and they fell.

And they fell to that, and sometimes they fall to that, and there's children, and they hope to get married, and they're dealing with that covenant that's there.

The guy will be someone, no, I'm not ready.

We need to do this.

In the meantime, that covenant exists, but people are acting like it doesn't.

We shared the tearing of the covenant, and that's why the animals were torn in two.

That's what happens when we tear covenants.  
That's what happens when we go to divorce.  
So now Jesus is saying, you've made many.  
So you can see the heartache this woman has.  
She has all of these heartbreaks, many in her life, that she's dealing with.  
And he says, wow.  
And she says, you are right when you say you have no husband.  
The fact is you have had five husbands.  
And the man you now have is not.  
So she's repeating the cycle of sin again.  
And this is the church.  
That's what I want you to see.  
That's what we're reading.  
It's not just this woman.  
And don't personalize it.  
The pastor's talking about me personally because that's what I'm...  
But this is the church of Christ globally and especially in the United States of America.  
The whole church has gone this way.  
How else can you explain the level of apostasy that you see out there where there's so much church hurt?  
People would rather fellowship at home.  
People have been hurt so much, there's even a word called church hurt.  
Can you imagine that?  
They log a mock, created a name for hurt because it's so common.  
And we talked about it.  
We should do it sometime.  
Do 1 -800 and dial up the major denominations.

And you'll find out that they'll connect you to a special voice response unit that will let you resolve issues of... of immorality or harm that was done to a parishioner, to one of the sheep of Christ.

They call that, not immorality, they call it assault, sexual assault.

Those kind of things that happen in church.

The very refuge that's supposed to be a refuge from the world has become worse in the world and exploited.

So we say, look here, she's got four or five and the heart's broken.

The hearts are broken everywhere.

So what's the solution?

We're coming to the solution.

We have the solution, right?

It's very good news.

But understand the gravity, the magnitude, how horrible the wasteland is.

Like Joshua in chapter 3 of Zechariah.

Joshua, the high priest, he was standing in filthy garments, and the devil was claiming 100 % ownership.

Yeah, well, he's mine.

No, no, no.

He's mine.

He looks just like me.

He has the same sins as me.

He worships the same way I do.

He's talking about the devil now.

And Jesus says, no, he gives him a new garment.

So watch what happens now.

Sir, the woman said, verse 19, and we're reading from the Gospel of John, chapter 4.

Is this the church?

It is indeed.

This is the deliverance for the church with all those demonic contracts.

In a month where they're still celebrating Trunk or Treat.

In a month where it doesn't even look like the church anymore.

Sir, the woman said, I can see that you are a prophet.

Now this is amazing.

Can the church identify the prophet of THE LORD?

This is amazing.

He tells her of her husband, and she says, I can see that you are a prophet.

When they talked about and mentioned the prophets in this day, it was with fear and trembling, because they understood those were the messengers sent from heaven with the message from God.

They had a letter that they couldn't change.

The letter wasn't theirs.

It's not theirs.

It's theirs to deliver.

To reject the prophet is to reject the sender.

And so who's going to enter that way?

Nobody.

So she's saying, wow, I can see that you are not from around here, spiritually speaking.

You have a sender.

So she's able to see that.

So he's talking about the church now, so the woman can see it.

He's talking about the rejected church, the church that's mired in iniquity, the church that's not popular, the church that's not comfortable, the church that doesn't have many friends, the church suffering sorrow and rejection.

He's talking to that church.

Now that church can recognize, oh, you're the prophet.

That's what she says.

I can see you are a prophet.

Not like, oh, you said sow a seed and get a miracle and prophesy wealth to me.

No.

And then listen to what happens.

Our ancestors, reading on verse 20, I'm reading the Gospel of John, chapter 4, verse 20.

And it says, our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.

And we read that in Zechariah chapter 3.

That's in the Bible.

So she wasn't so well read with her Bible.

Doesn't that sound like the present day church?

Who's not aware that Jerusalem is indeed the eternal capital of Israel.

That the new Jerusalem is heaven.

Heaven's called the new Jerusalem.

The modern church doesn't know that.

Otherwise, you wouldn't see the level of anti -Semitism that you see.

And entire churches in the U .S. and globally saying, no, there's a replacement theology.

They're replacing what?

Oh, you can see they've replaced THE LORD with the devil, and they've gone to devil worship.

It's tricky.

Okay, we're reading verse 21.

John chapter 4.

Woman, Jesus replied, believe me.

A time is coming when you will worship the Father, neither on this mountain nor in Jerusalem.

Verse 22.

You Samaritans worship what you do not know, for salvation is from the Jews.

There's the line that should knock out every single anti -Semitic argument ever brought up.

Because the fact of the matter is salvation does come from the Jews.

The Bible is from the Jews.

Christ Jesus is Jewish.

So if you want to be anti -Jewish, go ahead and have at it.

But what you've just said is I choose the lake of fire.

Why would you do that?

He said salvation is from the Jews.

Christ Jesus is Jewish.

The prophecy came from the Jewish scriptures.

Like that or not, that's why when the United States blesses Israel and our president is there in the Knesset, we say hallelujah.

President Trump, thank you so much.

For having that understanding of fearing God and giving God glory, the blessings of Genesis chapter 12, verse 3, flow unto our country, that whoever blesses Israel will be blessed.

Whoever curses Israel will be cursed.

And that's why we're in a state of really wonderful blessedness.

We thank THE LORD for your new wise decisions.

We'll continue to pray for you and continue to pray for your health, your safety, and your protection.

And we thank God for you very much, President Trump.

So here we go.

We're moving on now.

We're reading the scripture.

He says, Jerusalem.

He's saying, neither on this mountain nor in Jerusalem.

Verse 22, you Samaritans worship what you do not know.

We worship what we do know, for salvation is from the Jews.

Then he says this, verse 23, Matthew, excuse me, John, chapter 4, verse 23, Gospel of John, chapter 4, verse 23.

Yet a time is coming and has now come when the true worshipers will come, will worship the Father in the Spirit. and in truth.

Let me slow down and back up.

Verse 23, the Gospel of John, chapter 4.

Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

Verse 24, God is Spirit and His worshipers must worship in the Spirit. and in truth well so he's giving so much revelation to the present day church when the present day church puts on theatrics puts on a rock show puts on a dance show puts on you know a modern music show and sometimes the worship sounds very good it does it sounds very good but you're left with but where's the anointing And you're left with, but where's the presence of God?

And you're left with, where's the word of God?

I see you have nice instruments, your reverb sounds good, and your musicianship is good, but where is the holy worship?

Because if you're in disobedience and rebellion, you cannot worship.

It does not matter how skilled you are, you will not worship because of this very scripture tells us we must worship the Father in spirit and must worship in truth.

And if we're in sin, that's not the right spirit.

And so that's why you see all the wonderful sounding music.

But you're like, you go there and like, ah, what's going on here?

Verse 25, and we're really out of time.

We'll get a chance to cover some more ground.

We won't cut it short here.

We'll continue because it's a very powerful message, a very encouraging message, because it can be quite scary to realize all the iniquity that we've piled on and not to have a solution.

There is a solution.

Watch this.

We're going to cover some of it this evening before we close.

Verse 25, the woman said, I know that Messiah called Christ is coming.

When he comes, he will explain everything to us.

Then Jesus declared, I am the one speaking to you.



I am he.

There it is, the answers to all of our problems.

Our redeemer, our deliverer, our king, our wonderful counselor, mighty God, prince of peace, rock of salvation, rose of Sharon.

Here he is.

He's saying, I am he.

And he's speaking this to her, a woman at the well.

He's speaking, this is the church that's rejected.

The church that's rejected gets the revelation directly.

The prophet speaking, it gets the revelation directly.

Watch what happens.

Just then, just then, his disciples returned and were surprised to find him talking with the woman.

There you go.

But no one asked, what do you want?

Or why are you talking with her?

Verse 28.

Then, leaving her water jar, the woman went back to the town and said to the people.

Okay, so she's leaving her water jar.

This is key.

It shows you her heart condition.

Remember, she went to draw water.

That's why she, in the noonday, the hottest part of the day, she went to draw water.

But now, now that she's met the Messiah, she leaves those worldly things behind.

She leaves the water behind and she goes in.

She leaves her, she could have taken it with her.

But now her priorities are up a level because now she knows, wait a minute, there's another water that's here.

And she runs in the town with this.

Watch this.

Then, leaving her water, remember the disciples left their nets to follow Jesus?

After they were full, they left it all behind to follow Jesus.

That's a message to the present day church.

Because the present day church is mired and bogged down in possessions, in materialism, in this present world, as though that's a substitute for the kingdom of God, as though they're going to live here forever.

My Bible says in Philippians chapter 3, verse 20 to 21, our citizenship is in heaven.

And that's where we're waiting for our Savior to come.

This place is very, very temperate.

We're just sojourners here.

All right, verse 28.

Then leaving her water jar, the woman went back to the town and said to the people, Come, see a man who told me everything I ever did.

Could this be the Messiah?

So now she's evangelizing Jesus.

She turns from the rejected, the humiliated, the outcast, the woman that's at the well, like the church.

Now she's evangelizing the Messiah.

Now she's an evangelist.

She leaves the possessions behind.

She goes into the village.

Remember, she was too humiliated to go with them in the morning to draw water.

She was an outcast.

But now she's emboldened and she's going there with a message.

And the message is, listen to the message she preaches.

She says, come see a man who told me everything I ever did.

Could this be the Messiah?

They came out of the town and made their way toward him.

So her testimony, you can see something has happened in her.

Her testimony is so strong that the town actually came out.

They believed her.

The anointing in her life.

Something had happened to her.

Remember, we're talking about God's covenant and the church's covenant.

And the church has made all these diabolical, demonic covenants.

And we need delivered.

We must be delivered.

She runs into the deliverer.

And now you can see what's happened.

Once she runs into Jesus, now she's evangelizing the blood of Jesus.

She leaves her things behind.

She goes to them.

And they come out.

They actually come out in her numbers.

This is very shocking.

How many of us have been so successful in our evangelism to go into the village?

These are the people that knew her.

That's not so easy.

They know your background.

Yeah, but we know how you live.

We know where you came from.

We know how you live.

We remember what you did in school.

We remember what you did as a mom, a dad, or whatever.

People like to bring things up blackmail.

That's what they do.

But watch what happens.

Meanwhile, his disciples...

I urge them, Rabbi, eat something.

There's a lot of action going on.

They're used to action around our Lord and Savior.

He drew crowds.

The anointing draws people.

So they're saying, eat something.

But he said to them, I have food to eat.

You know nothing about.

He's talking about the heavenly manna.

He's talking about the will of his Father.

He's talking about eating the instructions that THE LORD has given him.

To win the nations.

To win the nations.

That's when Christ Jesus came that they would enter the kingdom of glory.

He says, my food, verse 34, John chapter 4, my food, said Jesus, is to do the will of him who sent me. and to finish his work.

That's the instructions we have, to do the will of him who sent us, and to go and finish his work.

But our work isn't finished.

The apostasy is so great, they'll say, no, Jesus did it, it's a finished job.

Yes, he finished his job, but what about ours?

Don't we have a job to do?

He did not deliver the church for the church to go back to sin, but to go back and serve Jesus, to go and serve THE LORD.

Because all this time we've been serving demonic covenants.

We've been serving the devil.

But now we have a chance to serve THE LORD.

And that's a privilege.

It's a great privilege and a great honor to be able to serve THE LORD.

So Jesus says, no, he's got work to do.

He says, don't you have a saying?

Verse 35, John chapter 9.

John chapter 4, verse 35.

Don't you have a saying?

It's still four months until the harvest.

I tell you, open your eyes and look at the harvest.

Hallelujah.

I tell you, open your eyes and look at the fields.

They are ripe for harvest.

Verse 36, John chapter 4.

Even now, the one who reaps draws a wage and harvests a crop for eternal life.

So that the sower and the reaper may be glad together.

Thus the saying, one sows and another reaps, is true.

In my Bible, this is in red.

So you have a part.

You have good news.

You have a part.

One sows for eternal life.

He's speaking that now, now.

His word is alive.

The promises of God are yea and nay.

They never go away.

We have the sure word of God.

He says this.

Thus the saying one sows and another reap is true.

I sent you to reap what you have not worked for.

Others have done the hard work and you have reaped the benefits of their labor.

Verse 39.

Many of the Samaritans, John chapter 4, from the town believed in him because of the woman's testimony.

He told me everything.

I ever did.

So she testified he's the prophet of THE LORD.

And then she's testifying, could this be the Messiah?

That is quite the testimony.

They didn't submit this to the Board of Regents.

They didn't submit this to the pastor's council or the bishop's council.

They didn't submit it to any of those places.

They knew that nobody does this and nobody speaks like this unless God has sent them.

Watch now.

So the Samaritans came to him.

And they urged him to stay with them.

And he stayed two days.

This is very shocking.

He was only sent to the lost sheep of Israel.

Now he's staying in Samaria for two days.

The divine appointment.

The church that receives Jesus is the church that receives her visitation.

He's talking to the present day church.

That the visitation is now.

The church that receives Jesus.

The church that's rejected.

The believers that are out there.

You're choosing righteousness.

Those people are outright rejected.

The people that are taking the unpopular way.

The broad road.

That's got a lot of people on it.

You have stars on that road.

You might have big -time leaders on that road, business leaders on that road.

They can even talk about things like Antichrist.

They can talk Bible stuff.

That road, that's a different road.

That's nice and broad.

That's going somewhere else.

But he's saying, look, there's a group, a church, that receives the visitation of THE LORD.

And that's the visitation to enter the kingdom of God.

It's a very, very serious visitation.

The Bible says in the book of Revelation chapter 12, we're out of time to cover it, but he says they overcome by the blood of the Lamb without defect and by their testimony.

That's how the church overcomes the devil.

Not by casting devils out of telephone poles or conspiracy theories and fighting COVID, what, that, we're binding up this, not that, but by their testimony. and by the blood of the Lamb without defect.

Listen to what the Bible says now.

He told many of the Samaritans, verse 39, the Gospel of John, chapter 4, many of the Samaritans from that town believed in him because of the woman's testimony, because of her testimony.

Now remember, she wasn't so believable to begin with. remember that she was the rejected woman at the well at noonday with her own can to draw water drawing the hottest part of the day she's all alone she has many husbands she was they probably gossiped about her and ridiculed her and persecuted her non -stop because back then you know if you were promiscuous and it was out you were you were shamed a lot of shame and you could tell she was on a vicious cycle because she had so many husbands now So they come out and THE LORD Jesus stays with them for two days.

Remember in Matthew 15, verse 21, the Canaanite woman whose daughter was demon -possessed, she was delivered.

And Jesus said, the crumbs, not for the dogs.

No, this is not, even she says the dogs, oh, can you imagine that?

Should we read it?

We'll read it in the next segment because we're out of time here.

But Jesus is essentially referring to the Canaanites as dogs.

And here he's talking to a Samaritan woman and the grace and the compassion, the abundance of mercy and pity of our Lord and Savior.

That's why we can't go back to sin.

How can we repay THE LORD for sin when he's been so good to us?

How can we go back to sin when THE LORD has done such a marvelous, spectacular, miraculous job?

This woman at the well is the church.

And it's also this woman.

And imagine being in that situation back in that day.

And he says, we're reading on.

So when the Samaritans came to him, they urged him to stay with them.

And he did stay two days.

Wow.

And because of his words, many more became believers.

So he's evangelizing there.

He's ministering there.

And there's a revival in a town in Samaria.



Somebody.

Do you see the weight here?

It's Samaria, the one that was considered inferior, rejected.

You don't have the word.

You're not Israelite.

We don't even want to deal with you.

The Good Samaritan is based on that.

There was so much hostility between the two.

There they have revival, and there they receive Jesus for two days.

Would you imagine to have Jesus in your town for two days ministering, and many people came on board?

They recognized the hour of their visitation.

They put everything aside.

That church, that broken church, that rejected church, that Samaritan church, they recognized the hour of their visitation.

They welcomed our Lord and Savior.

Are we ready for that?

Are we prepared for our hour of visitation?

Are we even aware that THE LORD is visiting the church?

Woe to us if we're not even aware of the visitation of THE LORD.

But he's saying, look, now, what you see here, the Samaritans, when they heard the message, they came out.

And they believed, and they kept them there for two days.

Now, finishing up, John chapter 4, verse 42.

They said to the woman, we no longer believe just because of what you said.

Now we have heard for ourselves, and we know that this man really is the Savior of the world.

Wow, what a...

Powerful, powerful closure to that section.

The Samaritans recognize.

What about the Pharisees?

What about the Sadducees?

What about Israel?

What about Jerusalem?

Did they say, this is the Savior of the world?

Or did they say, we want Barabbas, crucify him.

What did Israel and Jerusalem do?

Missed the hour of visitation.

And to this day, the Dome of the Rock is there as a testimony to their rebellion.

It's serious when you miss the hour of your visitation.

Jesus talks about it in the Gospel of Luke, chapter 19.

Woe to the city that misses the hour of her visitation.

The Samaritans, they said, no, no, this is the hour of our visitation.

You come and say, here, Lord Jesus, and teach us.

And they received him.

It's very serious.

The woman at the well, we didn't get a chance to cover some other scriptures I wanted to share with you.

In context, because this is not the only example in the Bible of the church being healed, being restored, being redeemed.

The rejected church, the poor church, the isolated church, the suffering church by our Lord and Savior Jesus Christ.

That's the church he visits.

Whether we like that or not, that's the church he visits.

I'll give you an example.

We have the woman with the bleeding disease of Luke chapter 8. verses 43 to 41, thereabout.

We'll cover that in our next segment.

The woman found in adultery, John chapter 8, verses 1 to 11.

Remember, he says, don't go back to that sin, but she enters, and her sins are taken away.

That's the present -day church.

The present -day church is married in adultery everywhere.

Sexual sins, number one, everywhere.

He forgives them.

He tells them, don't go back.

The isolated church, the harassed church, the ridiculed church.

And then we have Luke chapter 7, 36 to 50 of the bleeding disease and the law of Leviticus chapter 15, 19 to 31, that in that law of the bleeding disease, everything that the woman touched was unclean.

And she takes power.

She goes and she grabs the garment of the Messiah because she knew that was her only hope and that was her answer.

All of these examples of women in sin, the compassion of God, that received the visitation of God in the healing of our Lord and Savior.

You'll find those two words, healing and Savior, very close.

Very, very close.

You find in the book of Exodus, when in Marah, I believe it's Exodus 15.

Let me read it, Exodus 15, then we'll close it down on this.

It's very key because those women needed healing, right?

And obviously they needed their hearts healed too.

And the women with the issue of blood, dragging that around.

I mean, the rejection that you get living like that.

Everything you touch is unclean.

You have to say you're unclean.

What that does to your relationships, your marriage relationships.

She lived with it for such a long time.

She's really, really suffering.

And THE LORD says this.

I'm reading from Exodus chapter 15.

And this is a very, very powerful narrative of what happens after they go through the Red Sea.

And they're thirsty.

They've been fasting, dry fasting, essentially no water for three days.

They finally find water and it's bitter at Marah.

And THE LORD instructs Moses what to do with the wood.

Put the wood in the bitter waters.

And the wood sweetens the waters that they can drink and not die.

The wood, the cross, throw it into the bitter, whatever's bitter in your life, whatever's bitter in the life of the church, the wood, the cross, it'll sweeten the waters.

And he says this, here comes the healing.

Because Jesus came to heal his people.

And he says, I'm reading from the book of Exodus chapter 15, and I'm reading verse 25, part B.

And I just started at verse 25.

Exodus chapter 15.

Then Moses cried out to THE LORD, and THE LORD showed him a piece of wood.

He threw it into the water, and the water became fit to drink.

There THE LORD issued a ruling and instruction for them and put them to the test.

He said, verse 26, Exodus chapter 15, If you listen carefully to THE LORD your God and do what is right, there's that action word do, be obedient, do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am THE LORD God who heals you.

He didn't say, I'm THE LORD God that gives you water.

He didn't say, I'm THE LORD God that gives you drink.

He says, he turned the bitter water sweet.

He says, I'm THE LORD God that heals you.

I'm just sharing that for me.

It's a very beautiful narrative.

We have more time.

In another segment, we can cover the bitter waters of Nera.

It's a very deep message to the church.

But you can see the healing and the salvation are very, very similar in the Bible.

That THE LORD Jesus is bringing salvation to all of these women.

And as THE LORD allows, we'll cover these scriptures.

They're very, very powerful to be encouraged.

Because we started all this off about the covenants.

The covenants that we've made.

It's dreadful what the church has done.

There's so much sin.

But the power of the blood of Jesus. our Redeemer.

He's able to bring healing and salvation and put a new garment of salvation on the church if she's willing to walk righteous and holy from here on out and enter the kingdom of God.

He's saying the visitation is to that church that's rejected, to that church that's been humiliated, to that church that's suffering.

She's not rich.

She's not popular.

She may not be well -liked.

She's gone through a lot of rejection, a persecuted church.

That's the church that receives the visitation of Jesus, not the popular church that's too comfortable.

You know, the early morning church that had their waters, they're home and they're comfortable now.

They're not out there at the noonday meeting Jesus.

That church that drew their waters at 6 a .m., 5 a .m. in the morning, their home and their house is nice and comfortable.

Isn't that exactly how it is today?

They're in their houses, comfortable.

Maybe they've got their TV going or entertainment center, but it's that rejected church that's out there in the divine appointment with Christ Jesus, the hour of visitation.

So, blessed people, for those of you that want, we have to close it down here.

We're past our one -hour time frame.

Very powerful.

We didn't even get a chance to cover the scripture.

Very powerful message.

THE LORD's speaking to the church because he's visiting the church, and he wants each and every one of his children to enter the kingdom of God.

So maybe that's you.

You've been out there rejected, humiliated, persecuted, disliked, dishonored.

You name it.

Your phone doesn't ever ring.

You know, it doesn't ring with any fellowship.

Leave her out.

She's got children.

Oh, that's a big one.

Who's more isolated than the single mom?

I'm just giving one example.

My goodness.

They don't say leprosy, but the way she's treated, it's like, oh.

And we need fellowship.

We need those things.

Or the poor man.

He's unemployed.

Don't call over there.

He doesn't get any attention because they're afraid he might ask for something.

He's talking about those people.

The hour of visitation is now.

The Messiah is coming and Jesus loves you all very much.

For those of you that want, you can receive Jesus as Lord.

Let's say this very simple prayer.

Say, Mighty Father, Lord, I repent for all of my sins.

Lord, please forgive me and wash me with the eternal blood of Jesus.

Lord, fill me with your Holy Spirit and bring that healing. of salvation into my life.

Lord, establish your word in my heart and command my footsteps into your kingdom.

This day, I have received you as my Lord and Savior.

And in the mighty name of Jesus, I am born again.

Hallelujah.

THE LORD bless you all.

For those that said that prayer, the best decision you could make.

Isaiah 59 says THE LORD doesn't hear our prayers because we're in sin.

And when you go before THE LORD in repentance, now he hears your prayer because that's the one prayer he'll always receive.

Repentance is a treasure before THE LORD.

There's no forgiveness without that turning.

And you saw it in this woman's life, the woman at the well, that she even became an evangelist and a powerful minister in the kingdom of God.

In fact, she's such a powerful minister that we're reading about her today.

Several thousand years later.

And her testimony and how powerful that evangelism is and what that has accomplished.

THE LORD used her to do that.

That's the God that we serve.

So let me close it down here.

If there are any questions, we'll open it up.

Yeah, I've got a dozen questions for the Repentance and Holiness pastors.

Mama Becca, thank you so much, Mama Becca, for all the help.

Welcome, Brandy Jenkins.

THE LORD bless you.

Welcome, Krista Miller.

THE LORD bless you.

If you have any questions, you can ask.

I know we really, we didn't read so many scriptures, but it's a very deep, deep instruction to the church.

Be encouraged.

I know that out there it can be very, very harsh, and people can be very cruel, even in the church.

Be prepared to stand alone. even in the house.

Remember, that's not God.

Those are just servants.

If you had based all of your belief on the church by Judas Iscariot, imagine that, how dreadful that would be.

And that happens, and that's why there are wolves in the house.

But that's not the will of our Heavenly Father.

It's that you enter the kingdom of God, that you bring healing into your life, to bring peace into your life, your family, and revival to the entire nation.

Hallelujah.

Any questions?

We'll close it down otherwise.

Everybody understood everything, right?

We can take a quiz on it.

I know.

It's not academic.

I'm just being light there.



Let's close it down.

Thank you, Alma Services.

THE LORD bless you, too.

Thank you for joining everybody.

Thank you for sending the links out there and being active.

It helps the algorithm.

It helps the TikTok algorithm get the message out there.

It's my dream that we reach the entire country with the gospel of Christ Jesus, with the true gospel, the gospel of repentance, the gospel of holiness, the gospel, the message of the coming of the Messiah, because you can see how much trouble the church is in and we need the visitation of THE LORD we want to see our cripples walk our blind see our deaf hear our lepers cleanse we want to see the power of god in fact i believe that we'll see the biggest revival the Church has ever seen.

The United States is where Great Awakening I was, Great Awakening II.

We also had and hosted the Azusa Street Revival.

As you know, the nations of the earth right now are preparing for the coming of the Messiah.

There are revivals, massive, massive, in the land of revival in Kenya.

I honestly believe with my heart that when THE LORD has His time and His set schedule, He'll blow up the biggest revival the world has ever seen here. in the United States of America.

So we need to prepare the wineskins for that, because we've never seen that before.

And that's why he's reaching the broken church and the brokenhearted, because those are the ones that please THE LORD.

Those are the ones that are humble, that won't take the anointing and the favor and say, I want a new car, a new airplane, and that kind of nonsense that you see out there.

And so THE LORD is cleaning up the house, just like Jesus.

He just flipped the tables over and beat them right out of the house, the mighty God that we serve.

All right, let me close and pray the blessing.

Mighty Heavenly Father, my Lord, as we go this day, I ask that you would bless your congregation, the holy congregation that you brought forth, Lord, that you would preserve the word in their hearts, in the forefront of their minds.

Mighty Holy Spirit, Lord, please increase their anointing.

Please increase their favor in this present age.

Help them, O Lord. with the wickedness that goes on, that their eye gate and their ear gate be well guarded, that you speak to them, Lord, even in advance in warning them that their entryways would be protected.

I ask, Holy Spirit, that you would illuminate their hearts and reveal if there's any wickedness hiding there, any idolatry or any sin that's offensive to you, my Lord, that you would reveal unto all of us that we would have this time an opportunity to repent.

I ask as you increase the anointing in their life and the favor that you continue to contribute to them, my God, all the blessings that they need for provision and all that they need, my Lord, for their day to day.

You know where their hearts are and you know where they reside and you know all of their names, oh Lord.

I thank you for bringing them forward this day that the word be preserved and that each and every one of them that we meet, all of us meet in your glorious eternal kingdom when you come and take the church.

Lord, we pray these things, and I release those blessings by virtue of the anointing that you've placed in my life and the calling.

In the most glorious, eternal name of Christ Jesus, we pray.

And thank you, O Lord.

Amen.

And amen.

And THE LORD bless you.

Thank you all again for taking the time.

In the meantime, until we come back, you can read the Word.

You can spend some time in that Scripture as THE LORD leads you.

Great peace to you all in Jesus' mighty name.

The Messiah is coming, and Jesus loves you.

Thank you again.

Shalom.

God bless you.

Don't close it down here.

Yeah, we'll end it here.