



*May 14, 2023, Mother's Day
"Service"*

SS 9:30, Service at 10:30 with King's Kids.

News:

★ VBS June 12-16★

★ Church Camp August 24-27★

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JOHN 13:1-17 ~ 1Now before the Feast of the Passover, Jesus, knowing that His hour had come that He would depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3Jesus, knowing that the Father had handed all things over to Him, and that He had come forth from God and was going back to God,

1) Highlighting what's to come.

A) The timing and setting.

B) Jesus' foreknowledge and assurance.

C) Judas and the Devil.

D) And the love of God displayed and its implication.

2) Transitioning into a different phase of the Gospel (Book of _____ & Book of _____).

4got up from supper and laid His outer garments aside; and He took a towel and tied it around Himself. 5Then He poured water into the basin, and began washing the disciples' feet and wiping them with the towel which He had tied around Himself.

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

It is utterly insane that _____ would stoop down and wash the disgusting grime from mere mortals! Yet, that's exactly what He does.

It is an act that is demeaning if done unwillingly but when done out of _____, it is the polar opposite of demeaning - it is glorifying.

6So He came to Simon Peter. He said to Him, "Lord, You are washing my feet?" 7Jesus answered and said to him, "What I am doing, you do not realize right now, but you will understand later." 8Peter said to Him, "Never shall You wash my feet!"

When it's truly understood that the perfectly clean Messiah is going to wash the nauseatingly repulsive filth from you, as only He can, it demands of you, humble _____ to the project.

The more we get what it means the more difficult the decision becomes to our _____ and then to our _____.

Jesus answered him, "If I do not wash you, you have no place with Me." 9Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head!" 10Jesus said to him, "He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—

Jesus was saying that they would be entirely _____ through Him. Here again, Jesus spoke of future realities as though they were already _____.

—but not all of you." 11For He knew the one who was betraying Him; it was for this reason that He said, "Not all of you are clean."

12Then, when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done for you? 13You call Me 'Teacher' and 'Lord'; and you are correct, for so I am. 14So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15For I gave you an example, so that you also would do just as I did for you. 16Truly, truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.

Within Christianity this passage is understood to _____ something of the Christian person.

17If you know these things, you are blessed if you do them."

We dishonor Jesus when we don't take His _____ seriously.

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

Name _____ Address _____
Phone _____ Email _____



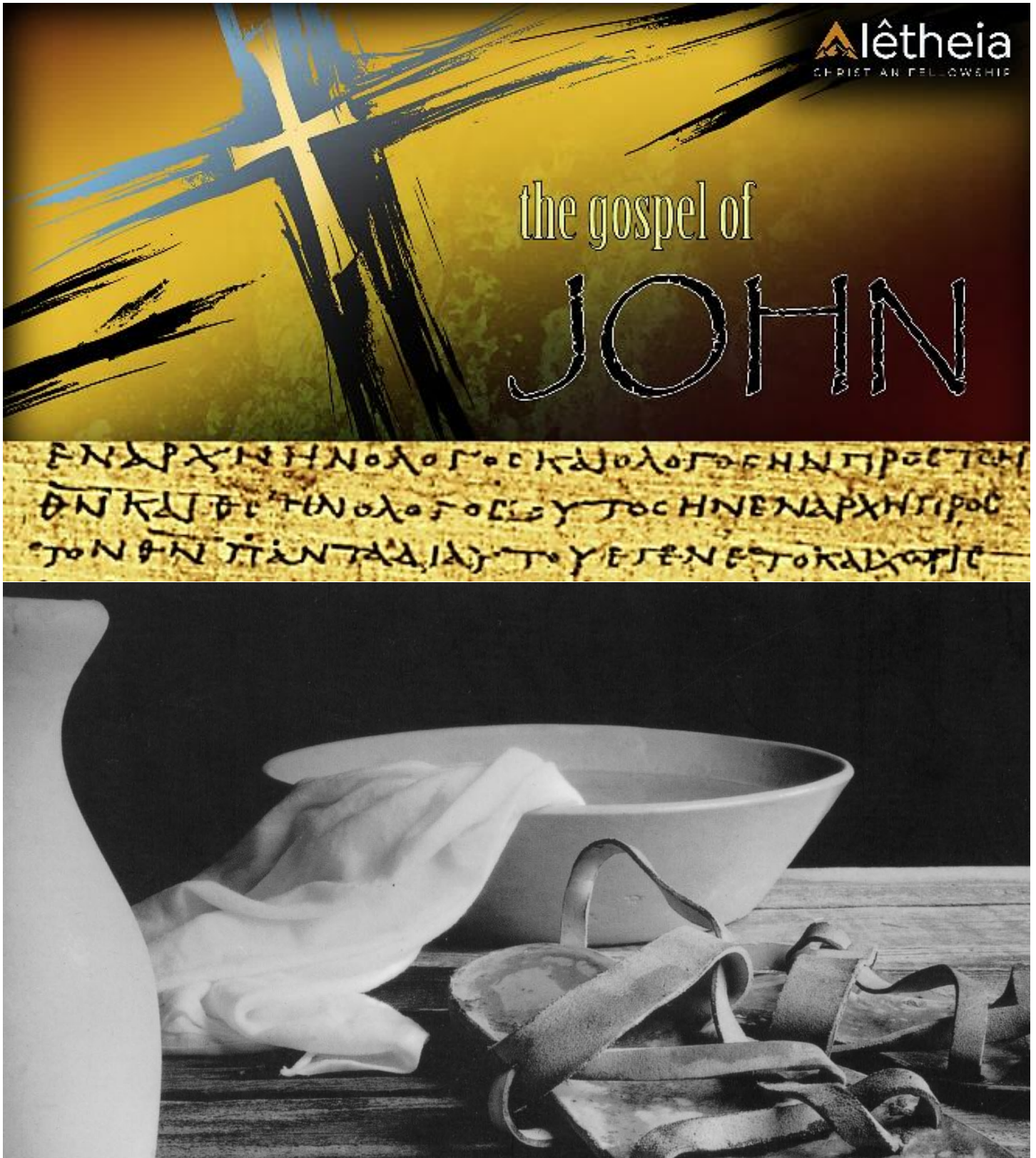
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CHRISTIAN FELLOWSHIP



*Happy
Mother's
Day*





John 13:1-17, 1Now before the Feast of the Passover, Jesus, knowing that His hour had come that He would

depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3Jesus, knowing that the Father had handed all things over to Him, and that He had come forth from God and was going back to God, 4got up from supper and laid His outer garments aside; and He took a towel and tied it around Himself. 5Then He poured water into the basin, and began washing the disciples' feet and wiping them with the towel which He had tied around Himself. 6So He came to Simon Peter. He said to Him, "Lord, You are washing my feet?" 7Jesus answered and said to him, "What I am doing, you do not realize right now, but you will understand later." 8Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no place with Me." 9Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head!" 10Jesus said to him, "He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—but not all of you." 11For He knew the one who was betraying Him; it was for this reason that He said, "Not all of you are clean." 12Then, when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what

I have done for you? 13You call Me ‘Teacher’ and ‘Lord’; and you are correct, for so I am. 14So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. 15For I gave you an example, so that you also would do just as I did for you. 16Truly, truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17If you know these things, you are blessed if you do them.”

The first 3 verses set the stage by not only 1) highlighting the things we are to anticipate, but also by 2) establishing a transition into a different phase of the Gospel.

2) Taking the second thing first, this transition takes us from the public ministry of Jesus to a private ministry, from an outward focus to an inward focus, and from interacting with and teaching people in various states of belief to interacting with and teaching those belonging to Him. The first 12 chapters of John are often called the Book of Signs, whereas the remainder of the Gospel starting with this transition is often called the Book of Glory.

1) Going back to the first and more important thing in this three-verse transition, is the introduction to the key points to come. A) The timing and setting related to the Passover Feast. B) Jesus' foreknowledge and assurance. C) Judas and the Devil, which will be more thoroughly developed in the next passage. D) And the love of God displayed and its implication, or result.



Speaking of the implication or result of God's love displayed, we could say that His love manifested as service to us implies 1) the obviously reasonable service of us to Him, in the form of actual obedience. 2) Then our service to our fellow Christians starting in our own church family, 3) and finally our service to the lost

by sharing the reason for our hope with those God places in our path.



In our world, the typical, ubiquitous, and almost guaranteed, behavior is the female relationally and self-sacrificingly serving her children. In the human female we frequently see her losing herself in service to others. Moms especially take on an identity defined by service to family.



Females in general are often drawn to serve, first and foremost what is the most helpless, or dependent ones. That's usually children, perhaps puppies, kittens, and ponies as well. Next on the helpless scale is frequently her husband, then her family beyond that, and then her community. Women, far more than men, spend themselves in service to others relationally. What I mean is that men, who serve, tend to do so in grand gestures. They tend to serve non-rationally as in the military, for example. There is some overlap to be sure, but females tend towards more relational service directly connecting with other human beings. Because of the relational connection that kind of service is often manifested as a non-stop, around-the-clock, self-

sacrificing service that becomes expected and taken for granted. Human nature being what it is, the ones loved and nurtured through such continuous service become entitled. It very often results in burnout. That's being worn down and frustrated to the point that resentment and depression are not far away but lurking nearby, ready to pounce. Women, you do it to yourselves, but there are better answers than giving up.



VIDEO: MOM COFFEE

This video addressed the burnout issue by hinting that resentment and depression can be warded off by accepting yourself and the job that you're able to do for what it is. It's important to have reminders like Mother's Day where we can show our appreciation for the millions of little and often unseen acts of service done

for us. It's also good to take it easy on yourself - it's a tough job and you're doing great. So, my Mother's Day connection and the title of this sermon is "Service." My hope is that moms, and the rest of us, will better understand service, the model and mandate to serve, as well as an even better method to prevent burnout - a God method. The best answer. To find it let's take a closer look at the Passage I read...



(Slide: Orange "R" is Roman time, yellow "J" is Jewish time. 6 pm on Thursday for the Romans and us today becomes the starting hour of Friday for Jews. Likewise, 6 pm on Friday for the Romans and us today becomes the starting hour of the Sabbath day for Jews) We start with the timing and setting, which, when taken together

with the rest of the Bible, is controversial. What's very clear Biblically is that the Last Supper started on, what for us would have been, Thursday evening at about 6 pm, which for them was the beginning of Friday. Jesus died roughly 21 hours later at 3 pm on what is Friday for everyone, 3 hours prior to the 6 pm start of the Great or Festal Sabbath by Jewish reckoning.

The problem is that Matthew, Mark, and Luke all have that Friday being the Feast of Passover Day. In other words, the Last Supper in those Synoptic Gospels was a Passover meal.

John, on the other hand, has the Passover Lambs being slaughtered the following day - Friday afternoon - as Jesus Himself was being slaughtered as the ultimate Passover Lamb. That means that the official start of the Passover meal in John's Gospel comes just shortly after Jesus was laid to rest in Joseph's Tomb. Therefore, the meal depicted here, associated with the Last Supper of the Synoptic Gospels, is not the official Passover meal as no properly sacrificed lambs were yet available.

Reconciling the problem has occupied scholars for two millennia and as a result there are many suggestions.

The most plausible is the recognition that the Jews back then used several different calendars and at least two different methods of reckoning a day. If you're confused about what I'm talking about, imagine how complicated it really was... People used both the Roman solar and the Jewish lunar calculations to determine days and months. A Roman day started at midnight and a Jewish day started 6 hours earlier at 6 pm the previous day. There was not a single universally accepted calendar and that led to the notion that whoever controlled the calendar of the people, controlled the people. Rome, the Sadducees, the Pharisees, and the Essenes all had their own slightly different calendars that they tried to force on the populace as being the correct one.

The most intriguing specific solution I've seen is the work by DTS professor Hoehner in His book, "Chronological Aspects of the Life of Christ." In it he writes that the Galilean Jews celebrated Passover a day earlier than Judean Jews owing to their use of the Pharisee's calendar, rather than complying with the High Priest's official Sadducean calendar.

The theory is that the Jewish ruling council allowed two consecutive Days of Passover Meals because they

wanted to keep the peace between the Pharisees and Sadducees and because of a practical reality. The population of Jews had grown to the point where there were more sacrificed lambs needed than priests to get the job done in a single afternoon. So, they spread Passover over two days... The first day according to the Pharisees' calendar and the second for Sadducees' calendar. This allowed the Sadducean priests to sacrifice half of the lambs a day early and then accomplish what to them would have been the true Passover sacrifice the following day. It would have been a reasonable compromise.

According to Hoehner, The Last Supper was a recognized legitimate Passover meal of the Pharisees that the Galileans preferred, and it was also simultaneously the evening before the lambs were slaughtered for the priestly or Sadducean Passover meal held on the next evening, which was preferred by the Judeans. Remember our author John was personally connected to the priestly class of Sadducees, as we'll see later on in this Gospel.

Using Hoehner's proposal, verse 1 refers to the priestly Passover. Therefore, the evening before the Passover meal of the Priests, Jesus was having a Passover meal

with His disciples based upon the Pharisee's calculations.

Incidentally, while we're talking about timing, there is a very popular idea that Jesus died on Wednesday, rather than Friday. That erroneous construct exists to answer the common confusion about the "Sign of three days and three nights," which needs no such fix when properly understood. It is also used to promote and legitimize the erroneous claims of Sabbath worshippers like the Seventh Day Adventists. Extensive Biblical and historical evidence proves that without a doubt the earliest Christians assembled on Sunday to commemorate the Resurrection and the establishment of the New Covenant. Christians are not Jews. One of the very first things that God sorted out for the early church was the fact that Gentiles did not need to become Jewish in order to be Christians. If you are a Gentile Christian and you think God will like you more if you observe Jewish customs, you are, by definition, a legalist.



*“The
Ascension of
Christ”*

*by, Giotto
(c.1267-1337).*

Jesus knew full-well that His sojourn on earth was nearly up and that He would be returning to the Father because He was about to faithfully complete His mission. That’s an important qualification that could easily be missed. Jesus’ confidence, or better, His assurance, or even better than that, His certainty was rooted in His right relationship with the Father, which entailed obeying the Father unto “death, even death on a Cross” (Philippians 2:8). People say that they worship God or that they love Jesus, but the truth of those claims is always seen in the level of actual obedience - the actual doing of what we are commanded to do.



Jesus loved His own to the end. “Loved” is of course Agapê as demonstrated by taking our sin and paying for it with His life. “To the end,” has a double meaning, the obvious quantity or temporal aspect - the end of His physical life, but far more notably, to the quality, or, in a sense, the spatial aspect of His love. It is to the fullest, it is perfected, made complete. Love has come to its ideal end of being entirely finished for what it is supposed to accomplish.

We see in verse 2 that it was the devil who firmly decided on a cosmic plan of action. We typically think of Satan implanting something into the heart of Judas, but just as likely is that the devil taking note of Judas

decided in his own heart to commit to the plan of having Judas betray Jesus.

Either way, the idea is that the celestial supernatural plan of attack was now unified in the terrestrial natural realm in the person of Judas - one of Jesus' 12 hand-selected Apostles and Jesus knew it. Imagine lovingly and generously interacting with Judas over the course of years all the while knowing that he was going to betray you.

Well, Jesus did know that Judas would be the human instrument of the Satanic assault. Jesus also knew that because of that everything was proceeding perfectly to plan. The plan that the Will of God and the Word of God and the Breath of God had devised prior to the existence of the universe was unfolding precisely as it was meant to unfold.

The Father had already given everything into Jesus' hand... Oh, not temporally at that moment, but eternally. Jesus would allow the Father to impute the entirety of sin to Him as though it were His own sin. Jesus would die a substitutionary death by yielding His life into the Father's hands for judgement. Jesus would be bodily Resurrected because His personal

sinlessness and His sacrificial SERVICE to others destroyed the power of sin, death, and the grave. “He had come forth from God and was going back to God.” That’s what Jesus knew.



Knowing all of that Jesus “got up from supper and laid His outer garments aside; and He took a towel and tied it around Himself. 5Then He poured water into the basin, and began washing the disciples’ feet and wiping them with the towel which He had tied around Himself.”

I saw a blasphemous cartoon poking fun at this scene. The joke had to do with the ridiculous nature of the very Word of Almighty God, agent through Whom God

spoke the universe into existence, on the ground washing the feet of a bunch of ne'er-do-wells. To the obviously anti-Christian artist it was incomprehensible that God would humble Himself to such a demeaningly menial level.

Well, the premise is absolutely true. It is utterly insane that God would stoop down and wash the disgusting grime from mere mortals! Yet, that's exactly what He does. This act of humble self-sacrificing service to those who in no way, shape, or form, deserve it is the epitome of Agapê. It is a precursor to, and so example of, the incredible Agapê that was to be poured out upon a Cross a few hours later.



In an all-too common upending of our expectation, twist of man's reality, and overturning of human perception found in God's economy, the humbleness of Jesus is not weakness, but strength. Not humiliation, but victory. Not shame, but glory. It is an act that is demeaning if done unwillingly but when done out of love, it is the polar opposite of demeaning - it is glorifying. That's what the atheistic cartoonist cannot comprehend. Self-sacrificing service to others driven by God's Agapê is never demeaning even if it is changing a diaper, scrubbing a toilet, washing someone's muck caked feet, or being brutally executed in public.



What's kind of a remarkable discovery is the humbleness required to submit to that foot washing

from Jesus. When it's truly understood that the perfectly clean Messiah is going to wash the nauseatingly repulsive filth from you, as only He can, it demands of you, humble submission to the project.



I attended a women's retreat (I'll let you think about that for a moment). Half of the attendees washed the feet of the other half. Well, they had an odd number of ladies and so I was put on the spot publicly to allow one of the women to wash my stinky man feet. Worse, the odd woman out was my mom! My mother was going to get on her hands and knees and wash my feet in front of over 100 women. It was frankly one of the most humbling experiences of my life - I was embarrassed to my core and had to muster all the

strength that I could to swallow my pride and allow her to proceed.



Jesus “came to Simon Peter. He said to Him, “Lord, You are washing my feet?” Jesus answered and said to him, “What I am doing, you do not realize right now, but you will understand later.” Peter said to Him, “Never shall You wash my feet!” Ironically, it’s actually “In all eternity You shall not wash my feet.” I fully get Peter’s reaction. It’s really the reaction of the majority of people once they grasp the nature of this washing. 1) The identity of the one doing the washing, 2) the extent of their own filth, 3) their inability to clean themselves, and 4) the implication of what it will mean once Old Testament is done. The humbleness of entire

submission necessary to be washed and the effect of it is a challenge.

You see God's condescension to service on our behalf forces us to decide on whether or not we will accept by submitting to His washing of us. The more we get what it means the more difficult the decision becomes to our pride and then to our fear. Here's why... What's implied is that we need washing and that our part in the washing is entirely passive. Jesus is going to scrub our feet with His hands, we are not going to scrub His hands with our feet. No help from us is necessary, or desired, or even possible.

Going back to my example with my mom, it would have been a whole lot easier on my pride if my feet hadn't been sweating in my shoes all day and if I was able to lend a hand scrubbing my feet. Your feet stink, señor and you can't help, and someone of dignity is stooping over to do it for you!

That's only the first hurdle. The second is the fear that allowing Christ to wash you, puts you in a different category. You're now clean and you cannot go back in time and make the opposite decision. As a clean

person you enter into a new and relatively unknown future.

If I become a Christian, I will have to...

- 1. Attend church and The Church is morally compromised**
- 2. Submit to judgmental Christians and be judgmental myself**
- 3. Condemn other religions and Beliefs**
- 4. Endure people making fun of me**
- 5. Make sacrifices and pay the church money**
- 6. Give the leadership of my life over to God**
- 7. Live a boring lifestyle**
- 8. Give up fun.**
- 9. Give up friends.**
- 10. Hate non-Christian people especially LGBTQ...**

All future is unknown to us, but we think we have a bit of a handle on it as we make our plans and plot our goals. Becoming a Christian, throws a huge question mark into the mix. What does it mean, what will God ask of me, what will I have to give up? How will my plans and goals be affected?



These are the two biggest obstacles to faith in Jesus and the eternal Salvation that He brings. People make all manner of excuses, put up all kinds of barriers, spout multitudinous objections... but it's all smoke and mirrors to cover their fear.

Fear that their filthiness will be exposed - that's called pride. Fear that they will lose control of their life - that's called irony. Not only is control an illusion, but the way people direct their own lives could not possibly be worse than handing the reins over to Jesus.



Jesus answered Peter, "If I do not wash you, you have no place with Me." 9 Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head!" 10 Jesus said to him, "He who has bathed needs only to wash his feet; otherwise, he is completely clean. And you are clean."

Peter is the spokesperson for the knuckleheaded lot of us all. Of course, Peter didn't get what Jesus was doing, and of course he didn't understand Jesus' explanation either - but none of us would have done any better in the circumstances. The message was clear enough, the only way anyone is going to be rightly connected to Jesus and the rest of the Godhead

through Him, is through Him. There is no other way, method, or means, for a human to get to Heaven except through Christ Jesus our Lord washing you. You must yield to that.



People have a hard time with verse 10 and the, “He who has bathed needs only to wash his feet; otherwise, he is completely clean” bit. It is an example. The reason it is misunderstood by us is that it’s an example that we are not familiar with. For the Jews attending the Passover festival in Jerusalem it was obvious. They were required to purify themselves beforehand. We saw that in this very Gospel. John 11:55, “Now the Passover of the Jews was near, and many went up to Jerusalem from the country prior to the Passover, in

order to purify themselves.” Once purified, you would still need to clean your hands and feet before reclining for the Passover meal. It wasn’t necessary to enter a Mikvah, or Jewish baptistry, and be immersed, and ritually re-cleaned. You simply had to wash up for dinner. Another indicator that the foot washing was an example of a much deeper concept.

Jesus was saying that they would be entirely clean through Him. Here again, Jesus spoke of future realities as though they were already complete. When He said, “And you are clean,” He addressed that to the entire group. The “you” there is plural as in y’all. Then He added, “but not all of you.” For He knew the one who was betraying Him; it was for this reason that He said, “Not all of you are clean.”

We’ll come back to the washing of Judas and his betrayal in the next passage. For now, since they all submitted to His washing, Jesus moved on to the implication of being a washed person... “Then, when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done for you? 13You call Me ‘Teacher’ and ‘Lord’; and you are correct, for so I am. 14So if I, the Lord and the Teacher, washed your feet,

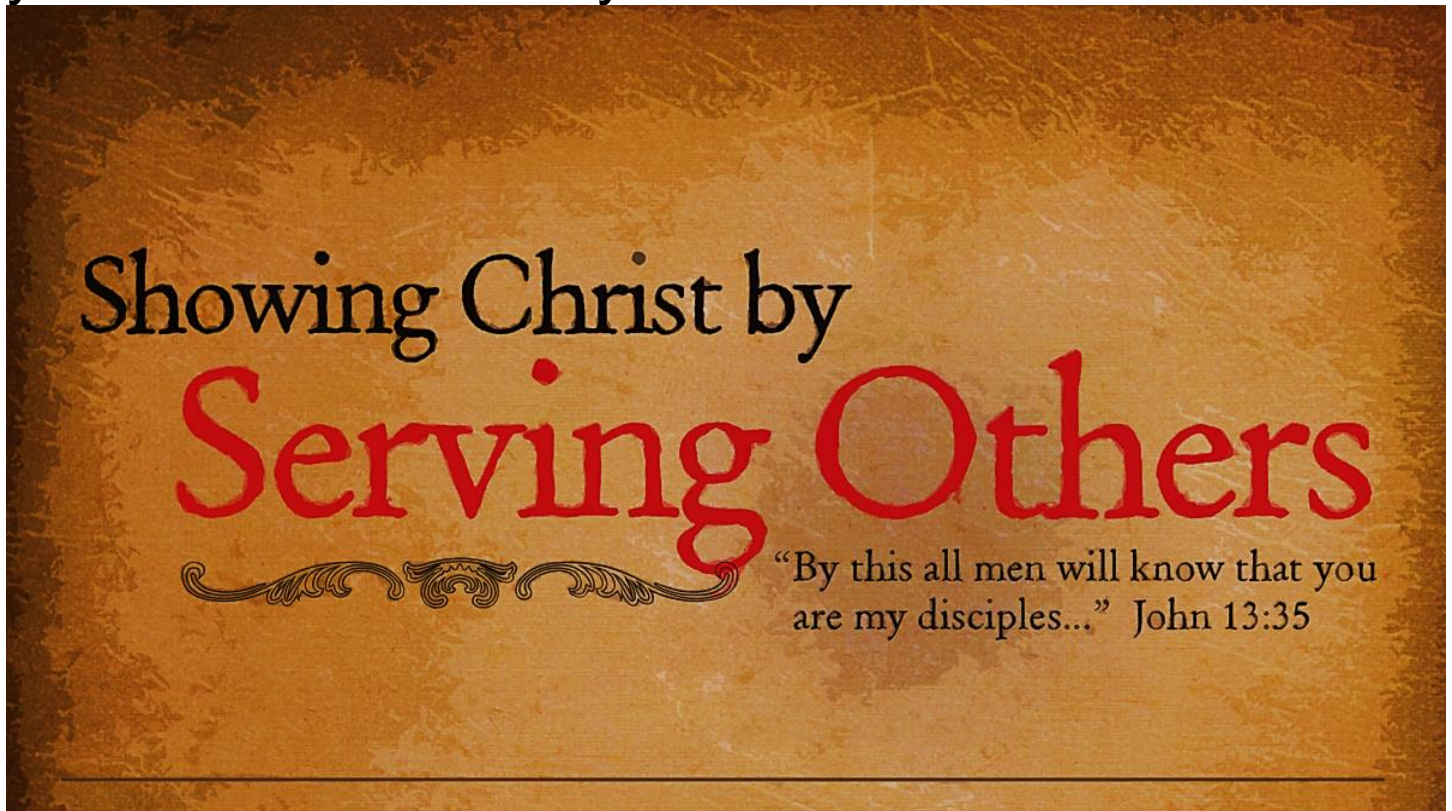
you also ought to wash one another's feet. 15For I gave you an example, so that you also would do just as I did for you. 16Truly, truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.



Within Christianity this passage is understood to require something of the Christian person. Everyone with any sense at all gets that and as I said earlier it's one of the main things preventing submission to Jesus.

Some see it another sacrament like Communion or Baptism. Some see it as an actual practice of literal foot washing required by Jesus. Others see it as a thing literally done on a voluntary basis to enhance

one's spiritual walk. Still others effectively dismiss it by supposing it to be some deep theological issue to be privately contemplated. There are many other nuanced approaches, but instead of talking about that, let me tell you what Jesus actually intended.



By His own explanation it was an example and by His own command it was an activity to be emulated. You could rightly call it an enacted metaphorical example to literally mimic in any number of tangible ways. In short, it is service. Service is Agapê and we are commanded to Agapê one another. This foot washing was a physically illustrated example of that Command to Love given by our Lord and Savior Jesus Christ.

The demand from Jesus is for you personally... for you, as you, to, without excuse, physically serve. And it is both a real requirement placed upon you by God made man, and something to be accomplished in this physical reality with the resources that He has blessed you with. I'm saying this in a lot of different ways because I don't want you to miss it or misunderstand it. Jesus is presently commanding you to literally serve now.

We dishonor Jesus when we don't take His commands seriously. I don't know if it's a lack of understanding, or a lack of motivation, or a lack of respect, but Christians are recreated by God to a new life of service.

Service to Him, service to our fellow Christians, service to the lost. Stacey is paid to organize things around here, she is not paid to be in a constant state of frustration trying to get you to serve God by serving the church.

I'm not irritated, or angry with you, I blame myself. I have obviously not done a good enough service to you all by not impressing upon you the command from Jesus to serve.



I'm asking, pleading really, with you to serve this church like a mom serves her family. We need teachers and teachers' helpers. We need people to respond to texts and emails. We need people to get involved. This is your church. This is our church as a Christian family all of us in the same boat... It's not here to serve you - you are here to serve it. Serve it as in the people who are your brothers and sisters in Christ. This is your church, my friends. You can make it what you want it to be. This can be a place of great fun, acceptance, encouragement, worship, support, fellowship - it's up to you. If you see something that needs fixing, fix it.

I spent a lot of time last week talking about church history. I know that there were at least 3 or 4 people who didn't fall asleep. Part of my purpose was to show how we got where we are, because if we don't know that, we don't know anything about why things are the way they are. The ends do not justify the means.

An end that we experience, because of past means, is a deep-seated comfort with the idea of personal responsibility when it comes to our own Salvation. A belief that the Bible is the authority for the practice of Christianity and that it should be readily available. That the church and the clergy are not infallible. That we can have a personal relationship with God.

That end, because of the way we got to it, also denigrated the church and the clergy. It is called low church where anything the church or the clergy can do for you; you as a Christian can do just as well for yourself. Church and pastors are seen as more and more unnecessary. Now, I just admonished you to redouble your service to the church, not because I'm superior and not because I personally need your help, but because God has put a love in my heart for you as your pastor. I want to proudly stand beside you when

Jesus hugs you and declares to you “Well done good and faithful servant.”

For that same reason I also admonish you to obey the Bible in the areas of active and regular church participation (Hebrews 10:25) as well as honoring my position as your teaching elder (I Timothy 5:17). I’m not saying that you have to respect Scott, I’m saying you better respect the pastor God has anointed and appointed for you.

Now, let me say one other thing. I am massively blessed to be your pastor. I couldn’t hope for a better church family. I’m not complaining about you, your attitude, or your service, but as the one anointed to teach you, I must encourage us all to strive to grow in the faith and we do that by being engaged, being intentional, and serving others.



So, on this Mother's Day I'm asking all of us to be a little more like our moms by serving others ahead of ourselves. Jesus closed this passage on service with "If you know these things, you are blessed if you do them."