



June 19, 2022

*“Received Rightly or Wrongly”*

*Service at 10:30 with King’s Kids.*

**HAPPY FATHER’S DAY**

*News:*

Church **Camp** Aug 22-24

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**JOHN 4:28-30 & 39-42 ~**

People transferred from the kingdom of \_\_\_\_\_ and \_\_\_\_\_ into the Kingdom of Light and Life. All because Jesus was more interested in winning \_\_\_\_\_ than He was in winning arguments.

Gently defending God with self-control gives God a \_\_\_\_\_ even if the person rejects Him. Through you, He tried. What the person chooses to do with that is their right and privilege. God wins, and when God wins, you His child, \_\_\_\_\_.

Simply invite them to \_\_\_\_\_ Jesus for themselves by explaining what He means to \_\_\_\_\_.

**JOHN 4:31-38 ~**

While they didn’t dare ask Him why He was taking to her, Jesus wanted to tell them. Not for self-serving reasons, but to show them that they needed a change of \_\_\_\_\_.

What mattered? \_\_\_\_\_ mattered.

*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!*

According to the Bible, one of the very worst things that a person can do is speak \_\_\_\_\_ for God. Be extremely cautious in your teaching about Christianity and your \_\_\_\_\_ extrapolated from it (Matthew 18:6 Mark 9:42 Luke 17:1&2). If you cannot teach, introduce, and then give a referral to someone who can. Every Christian is called to be a preacher.

### JOHN 4:28-30 & 39-42 ~

That seems contradictory. The Galileans “Received” Jesus. It is δέχομαι (dě-ǰō-mī) and would be better translated as they “Welcomed Jesus enthusiastically.” The word is used just this \_\_\_\_\_ by John. He uses the word λαμβάνω (läm-bä-nō) 74 times to describe receiving. For John there is a crucial \_\_\_\_\_ between welcoming Jesus, even enthusiastically, and in taking possession of Him and making Him your \_\_\_\_\_.

The alien Samaritans entirely received Jesus because they believed His \_\_\_\_\_. His own people welcomed Him enthusiastically because they had \_\_\_\_\_ Him perform.

### JOHN 4:28-30 & 39-42 ~

1) Many folks assume nothing especially miraculous occurred between the “First sign” and this “Second sign.” “Signs” serve two purposes. They are \_\_\_\_\_ events that validate His claims, and they make profound \_\_\_\_\_ readjustments to Judaism.

2) Why would such a desperate father not return to His child that \_\_\_\_\_ \_\_\_\_\_?

3) Many people conflate this incident with a \_\_\_\_\_ one in which Jesus healed the Centurion’s servant near Capernaum.

4) Some folks have trouble with the rebuke Jesus gives, which is followed by Him \_\_\_\_\_ the petition, and then the faith of the official.

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

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Name \_\_\_\_\_ Address \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_



# Alêtheia

CHRISTIAN FELLOWSHIP



**HAPPY FATHER'S DAY**

 **Alêtheia**  
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*Vacation Bible School*

 **Alêtheia**  
CHRISTIAN FELLOWSHIP

the gospel of  
**JOHN**

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΕΗΝ ΠΡΟΣ ΤΟΝ  
ΘΕΟΝ ΚΑΙ Ο ΤΗΝ Ο ΛΟΓΟΣ ΕΣΤΙΝ ΟΣ ΗΝ ΕΝ ΑΡΧΗ ΤΙΣ  
ΤΟΝ ΘΕΟΝ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΣΤΟ ΚΑΧΩΤΙΣ

Last week we looked at how Jesus initiated contact with someone so vastly different than Him and then how He treated her with dignity and respect despite her confrontational defensiveness. Jesus interacted with her with gentleness and self-control. We are to do likewise.



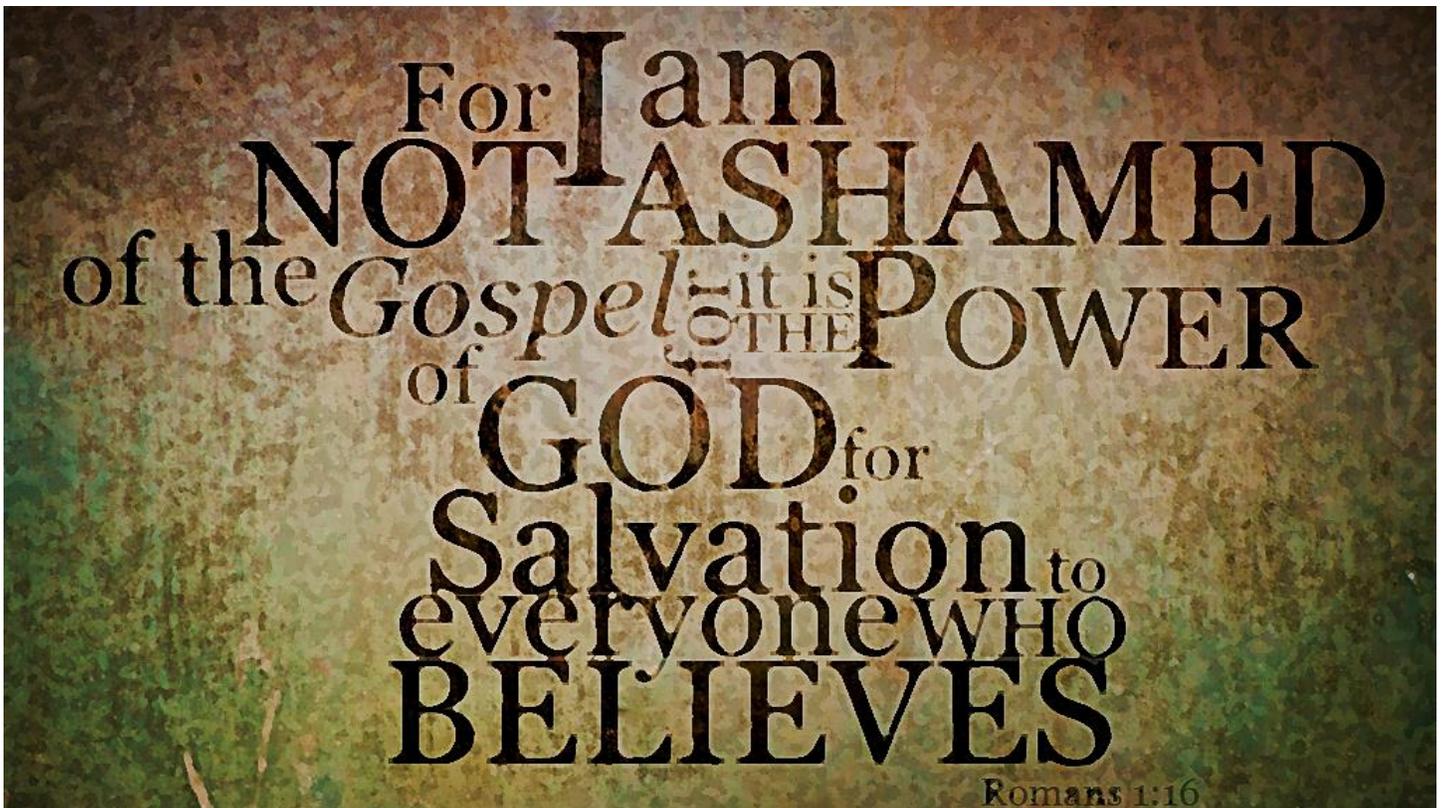
Due to His gift to her of Truth in Love, she believed. God's unadulterated Truth offered in a loving, joyful, peaceable, patient, kind, good, faithful, gentle, and self-controlled way. A way that is designed to bless rather than to condemn. To reconcile rather than to alienate. To save rather than to destroy.

In reading and discussing the encounter over the last three weeks, I think we've got the gist. There are two areas, or parts, that I'd like to spend a bit more time on, and they are intermingled together in the last half of the passage. The first part comes in two sections because the second part is set into the middle of the first one splitting it in half. Let's read the first bit minus the intervening second section.



John chapter 4, verses 28-30 and then verses 39-42,  
28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 "Come, see a man who told me everything I ever did. Could this be the Messiah?" 30 They came out of the town and made

their way toward him... 39 Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." 40 So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. 41 And because of his words many more became believers. 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."



That's very cool. People transferred from the kingdom of darkness and death into the Kingdom of Light and Life. All because Jesus was more interested in winning

souls than He was in winning arguments. More interested in doing His Father's Will than what people thought of Him. More interested in allowing God to love through Him than in defending Himself, proclaiming His opinion, showing everyone how smart, or right, or superior, He was. He wasn't focused on making Himself feel better, and the result, and this is how it works in God's economy, was that He couldn't have felt better given the outcome because of it.

When presented with an opportunity to talk with a person who appears to be an enemy, you can ignore them, or engage them. If the latter, you can defend yourself and maybe even go on the offensive and beat them back, or you can be like Christ, take some personal hits, and defend only God. The outcome will be dramatically different even if it does not appear so in the moment. Gently defending God with self-control gives God a victory even if the person rejects Him. He tried. Through you, He tried. What the person chooses to do with that is their right and privilege. God wins, and when God wins, you His child, win.

One of the things I love about the details John gave us is the woman's excited evangelism. She's just found

Jesus and she cannot contain herself – she wants to share Him with everyone! Even with her people who had likely treated her as an enemy for years.

I mean she'd no doubt stay in His presence as a first choice, but the arrival of the gang of dudes precluded that, so she ran back to town so hastily that she forgot her waterpot. Notice carefully what she said. It starts with an invitation. "Come and see." Then without any hint of judgment about her audiences need, she simply conveys what Jesus did for her personally. No one can argue with that – there's really nothing to argue about because she hasn't made it about them, nor about herself, she's put the focus on Jesus. Finally, she allows for them to make up their own minds on the matter. She didn't say, "You're all a bunch of heathens and you desperately need my friend the Messiah to fix you – so follow me, I'll introduce you," Instead she said, "I just met Jesus and because of what He did for me, I believe. Is it possible that He has something for you?"

David Wilkerson's grandfather was a country preacher down South about 100 years ago and he used to talk about "Porkchop Salvation." He said, "If a big mean dog is walking along with a bone in his mouth and you

try to take it away, that dog will bite you. But, if you throw a nice juicy porkchop down on the ground in front of the dog, he will gladly drop the bone for the porkchop.”

Don't judge others, don't cheapen Jesus by trying to sell Him, don't argue, coerce, manipulate, or otherwise try to convince people. Simply invite them to meet Him for themselves by explaining what He means to you.



Finally, true faith must be one's own. There is a transition that must take place for all people where it becomes personal for them. Christian children are an obvious example. Their faith early on is really just the

faith of the adults around them. It's the same for everyone really. "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."

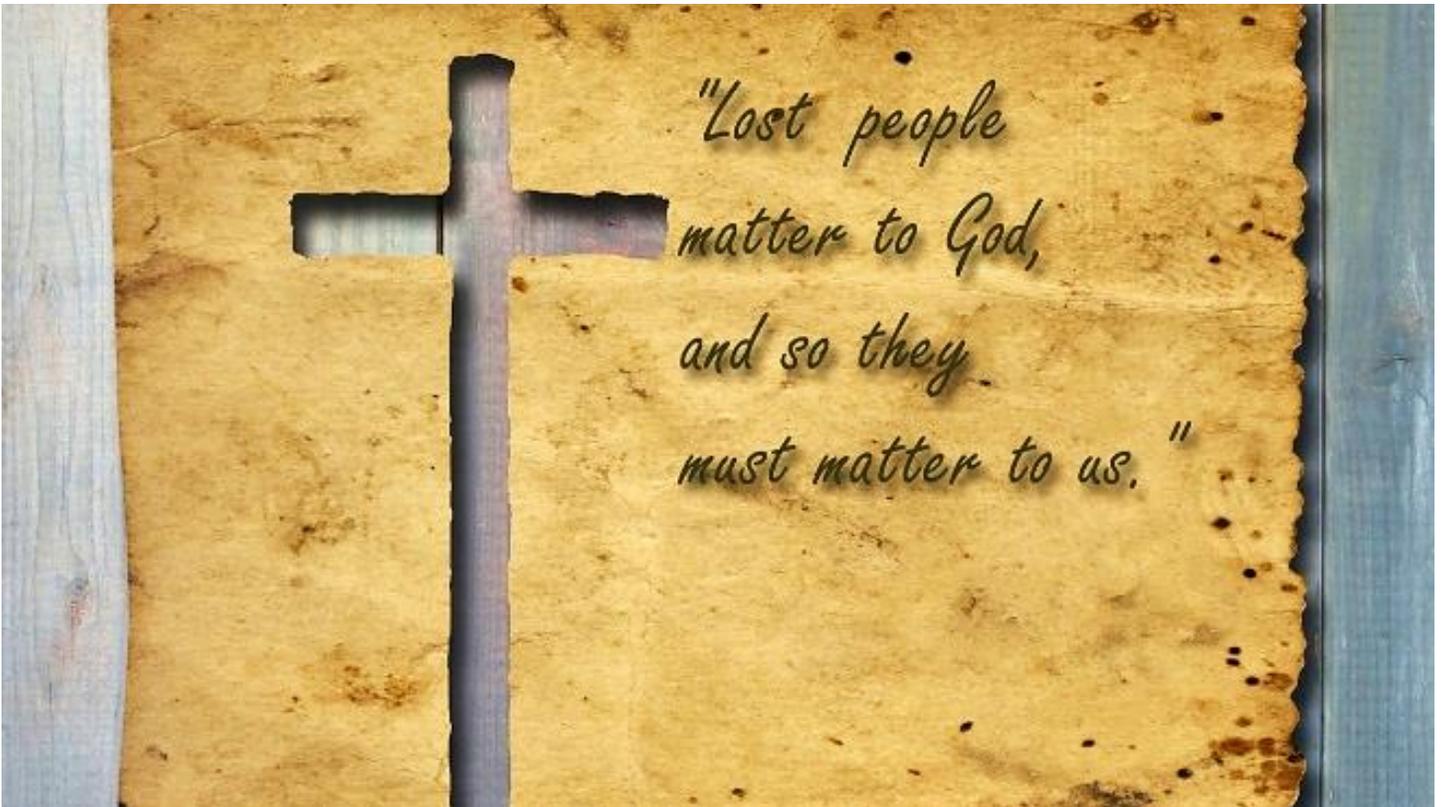


The second part I want to discuss further is the disciple's interaction with Jesus "In the meantime." John 4:31-38, 31Meanwhile the disciples were urging Him, saying, "Rabbi, eat." 32But He said to them, "I have food to eat that you do not know about." 33So the disciples were saying to one another, "No one brought Him anything to eat, did he?" 34Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work. 35"Do you not say, 'There are yet

four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36"Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37"For in this case the saying is true, 'One sows and another reaps.' 38"I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

You'll no doubt remember that the disciples had gone into the Samaritan town to buy food and when they returned to the well where they had left Jesus, they were shocked to see Him talking with the woman.

While they didn't dare ask Him why He was talking to her, Jesus wanted to tell them. Not to defend His actions, not to assuage their horror, not to nip their gossip in the bud, but to show them that they needed a change of perspective.

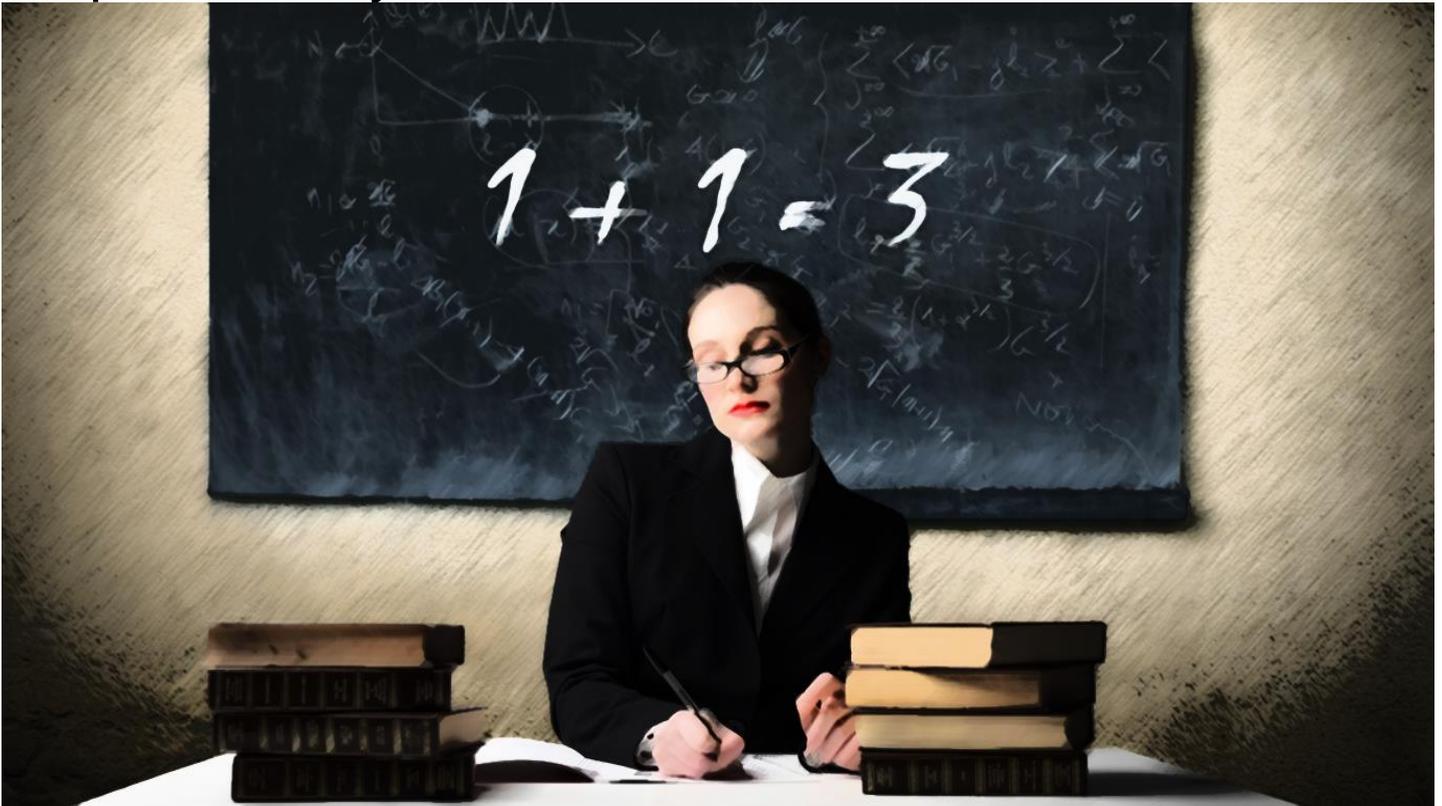


What mattered? Souls mattered. The entire reason Jesus came was to save souls. The entire reason the church exists is to save souls. I think we forget that. We're constantly making church about everything else. First, we think of church in terms of a building, or an organization. It's neither. It's the Body of Christ on earth and so it is those people willing to be His true disciples, which is to say, His ambassadors here and now in this physical reality. We must be His hands and feet interacting with those He wishes to reach with His healing touch.

The church is a unity of Christ followers here to do His bidding. We gather, we pray, we worship, we learn, we fellowship... All for the purposes of unity, so that we can then go out into the world and be Christians. Our country is so far from God it cannot possibly be overstated. Anyone who thinks that America is a Christian nation does not understand what Christianity is. We're certainly not going to become a Christian nation through politics, or through protests, or through civil war. The only hope that America can be a Christian nation is the church allowing God to love the unlovable through them. Through you.

You will not convince the typical unsaved, unmarried, 28-year-old, that sexual activity outside of marriage is unacceptable, that abortion is murder, that drunkenness is a sin, or that church services aren't a complete waste of time, but Jesus can. Just invite them to meet the Jesus Whom you know and let them decide. You're not selling anything, so if they are uninterested, walk away, politely, no worries because they get to make their choices same as you, even if you vehemently disagree with the choices they make – that's what God does.

It is between them and Almighty God – your job is simply to introduce the two parties and perhaps work as a translator. That work as a translator may scare you and it should – it scares me. To present what God says to someone interested in hearing that – in other words, to someone who has asked you to do that for them – should be taken very seriously. According to the Bible, one of the very worst things that a person can do is speak falsely for God.



Anyone who leads or teaches others – and the two things are always really just one thing. “A true teacher is a leader, and a true leader is a teacher, regardless of anyone’s opinion on the matter.” Any such person who

does so for God will receive far greater judgment from Him. To lead someone astray, whether through incompetence, negligence, or calculation, is one of the very few things that Jesus railed against. He said that “It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble” (Matthew 18:6 Mark 9:42 Luke 17:1&2). Just to be clear, “Little ones” are children in God’s eyes, which covers all of us.

So yes, be extremely cautious in your teaching about Christianity and your advice extrapolated from it. If you cannot teach, introduce, and then give a referral to someone who can. You must do at least that much because, just like Jesus our “Food is to do the will of Him who sent Me and to accomplish His work.” Our spiritual nourishment comes from being busy about the Lord’s work and His work is to save souls, not to focus on endless planning meetings, prayer vigils, Bible studies, small groups, worship sessions, fellowship events, church services, and the like, but to actually be ministers of the Gospel.



Every Christian is called to be a preacher. Do you know what a preacher is? A preacher is a person who proclaims to others good news and then challenges them to do something about the information. The good news in this case is literally the Good News – the Gospel of Jesus Christ and specifically it is what Christ has done for you, sharing your experience with Christ with others and inviting them to see for themselves. Let's do that. As a minimum, let's do that.

All the other stuff is great and needed, but it is for the purposes of strengthening the unity of the church so that the church can preach – so that each one of us

can preach. Some will turn and be healed by His touch, and they will join us in building the Kingdom of God here on earth until He returns.

Staying in a Samaritan town for two days was extremely outrageous and yet God made man did just that “In order that some might believe and be saved.”



Familiarity breeds contempt,  
while rarity wins admiration.

John 4:43–45, 43After the two days He went forth from there into Galilee. 44For Jesus Himself testified that a prophet has no honor in his own country. 45So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

That seems contradictory. Verse 44 no honor, verse 45 received, or welcomed. This three-verse transitional passage is almost never talked about from the pulpit and is usually glossed over in Bible studies. When commentaries do discuss it, they almost always get it wrong and yet, when we keep it all in context it's pretty simple stuff.

The territory of the Samaritans was definitely not Jesus' "Own country," and yet, He enjoyed His greatest level of success there. He and His band of Disciples spent two full days among their enemies and as a result, "Many more believed," saying of Jesus, "We have heard Him for ourselves and know that this One is indeed the Savior of the world." That is true faith in the true Jesus based upon His Word. What they heard Him teach.

Then, Jesus intentionally moved from there to His "Own country" and it specifically says that His own people, "Received Him, having seen all the things that He did." As I've often said, you must pay close attention to the little words, to the nuance, and especially to the greater context, when reading the

Bible and that's particularly true when it seems confusing.



The NASB has that the Galileans “Received” Jesus. It is the word δέχομαι (dě-řǎ-mī) and while it can mean to “Receive,” in this case, it would be better translated like nearly every other Bible version does as, “Welcomed” (ESV, HCSB, MSG, NET, Nlrv, NIV, NLT, etc.). In this context, it would be appropriate to add the exuberance present and translate it as the “Galileans Welcomed Jesus enthusiastically.” The crowds of people were eagerly excited to welcome Jesus. So how does that square with the proverb in the previous verse that “A

prophet has no honor in his own country”? I’m glad you asked.

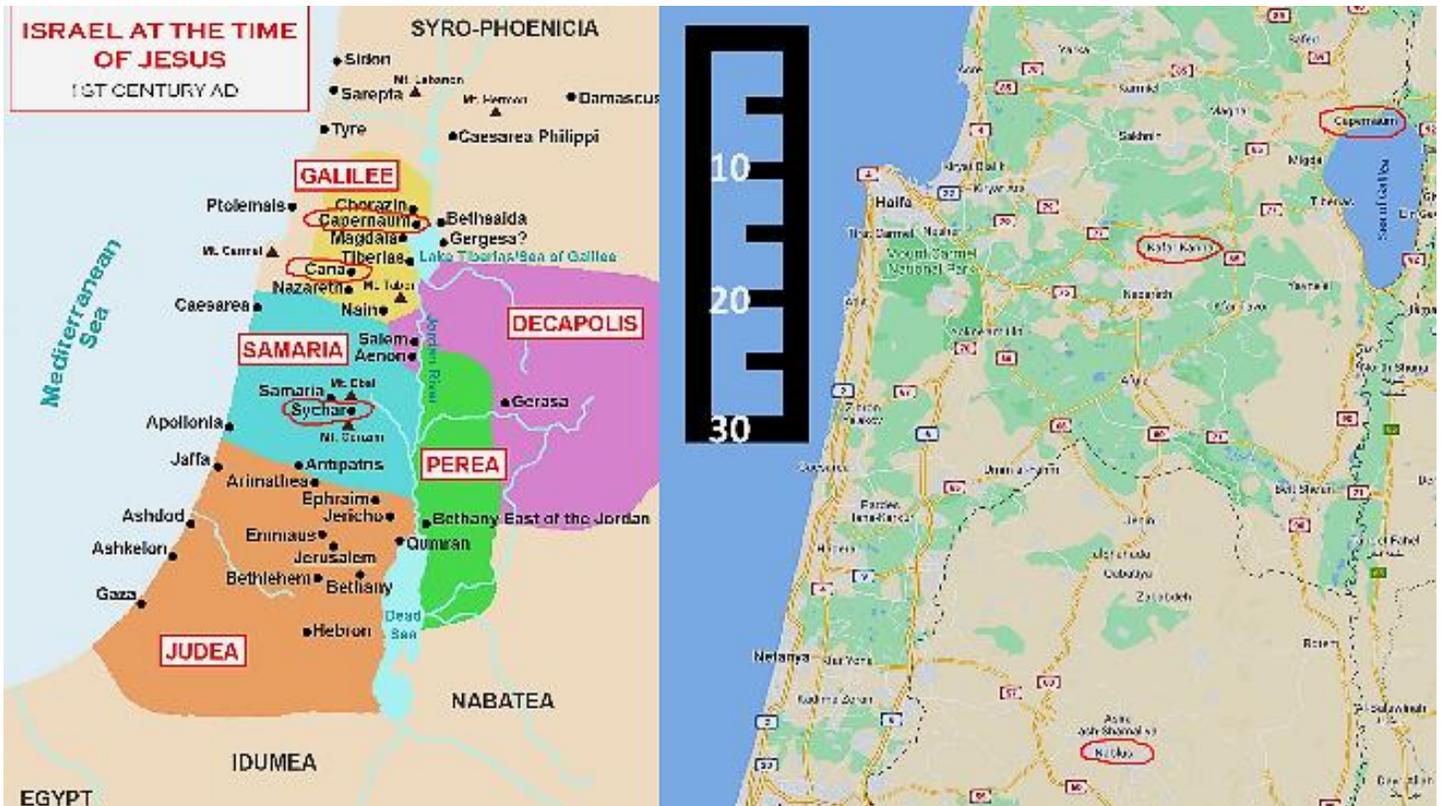
This word δέχομαι is used by John just this one time in all his writings. It is a Johannine hapax legomenon. That’s odd, because John constantly says that in order to be a Christian one must “Receive” Jesus. John uses the word λαμβάνω (läm-bä-nō), 74 times to describe that type of receiving. This is a critical bit of information most people miss, particularly since both δέχομαι and λαμβάνω are often translated in English as “Receive.” The verb λαμβάνω means to seize for one’s own and for John there is a crucial difference in welcoming Jesus, even enthusiastically, and in taking possession of Him and making Him your own.

The alien Samaritans fully embraced, and entirely received, and completely possessed, Jesus because they believed His Word. His own people welcomed Him enthusiastically because they had seen Him perform. They wanted to see Him perform again. It was, and still is, a totally self-serving motivation. It is therefore not only an inadequate acceptance, but also blasphemous. It is actually a rejection of the Jesus Who is, through a

welcome of the Jesus they want. Truly, “A prophet has no honor in his own country.”

I’m not a big fan of the Message Bible, but Eugene Peterson captured the intent well even though he added a lot of words to do so... John 4:43–45, 43After the two days he left for Galilee. 44Now, Jesus knew well from experience that a prophet is not respected in the place where he grew up. 45So when he arrived in Galilee, the Galileans welcomed him, but only because they were impressed with what he had done in Jerusalem during the Passover Feast, not that they really had a clue about who he was or what he was up to.

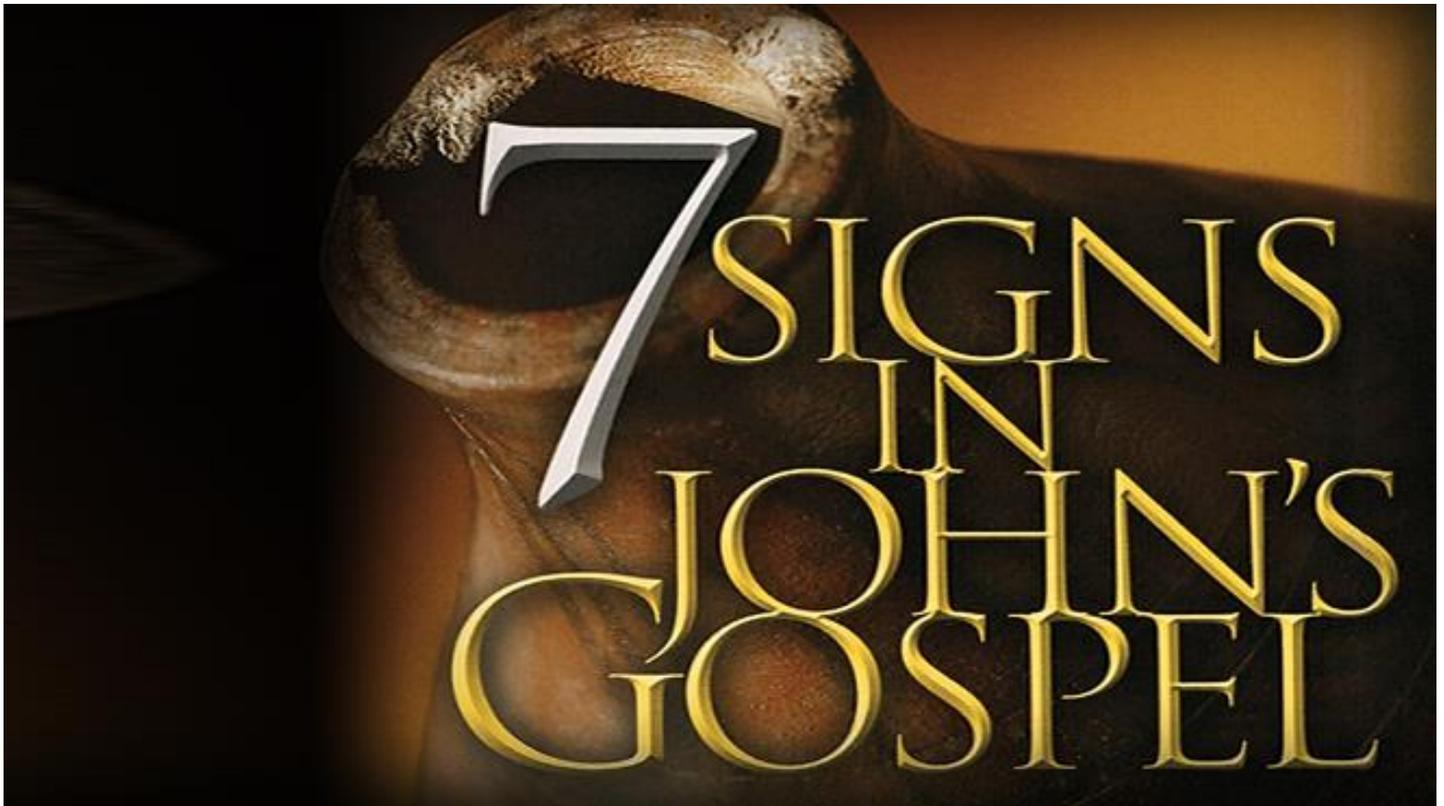
Nothing has changed in 2,000 years. People either oppose Jesus, or they ignore Jesus, or they think well of Him if they happen to think of Him, or they display one of the two reactions we’re seeing here. The Samaritan reaction of believing what they hear and the Galilean reaction of wanting a bigger show, wanting stuff granted, wanting what works for them.



John 4:46–54, 46Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. 47When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death. 48So Jesus said to him, “Unless you people see signs and wonders, you simply will not believe.” 49The royal official said to Him, “Sir, come down before my child dies.” 50Jesus said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and started off. 51As he was now going down, his slaves met him, saying that his son was living. 52So he

inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the seventh hour the fever left him.” 53 So the father knew that it was at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household. 54 This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

It's an interesting incident, and it's obviously a supernatural miracle that is called the “Second sign.” People have a hard time with several points in the passage and I'd like to examine it further by addressing those concerns.



1) First, many folks assume nothing especially miraculous occurred between the water into wine “First sign” in Cana, and this healing at a distance “Second sign” in Cana. That’s why people don’t attribute anything supernatural to the “Cleansing of the Temple,” or the revelations made to the “Woman at the Well.” It’s a monumental mistake. The “Signs” as stated by John are a literary way for him to divide his Gospel account. The first two signs both being in Cana make what’s called an *inclusio*. The two episodes bookend Jesus’ early ministry. Most everyone agrees that John has “Seven Signs” signifying completion and perfection. For John the miracles that he specifically points out as “Signs” serve two purposes. They are historic events that validate His claims, and they serve to make profound theological readjustments to Judaism.

This one clearly demonstrates the point alluded to in the three-verse transition we just looked at. The people clamor for a show, and they beg for what they want, and for what they think is best. It’s all about entertainment and what I can get out of it for my own benefit.



How is the mega-church, MAGA-church, hip-church, signs and wonders church, name it and claim it church, experience today any different? I'm not bashing anyone in particular – I'm sure some see our worship service as being too much about keeping people comfortable and entertained.

There's a line somewhere between squatting on a dirt floor and having heated leather recliners. Is it hardwood pews, is it padded chairs, I'm sure it's not individual jetted hot tubs, but just what is too comfortable?

There's a line somewhere between singing the Psalms right out of the Bible a cappella and having a full symphonic orchestra with an electric light show and a turbocharged smoke generator. Is it old English hymns to a lone pipe organ, is it a small worship team singing contemporary songs, I'm sure it isn't a Kiss concert with some Christian sounding lyrics, but just what is too entertaining?

When does what I do here, go past using a variety of techniques to hold your attention to a cheap attempt to enthrall an audience? Don't you suppose it has to do with the heart? Don't you think that our underlying motivations driven by our core beliefs are the key?

We can do the Christian thing because it works for us Old Testament at least we hope that it will one day, or we can believe Jesus and accept Him as our "God and Savior" simply because it's the Truth. Clamor for Jesus because of what you see a show or follow Jesus because you believe His Word.



2) Another, far lighter point has to do with the timing. Why would such a desperate father not return to His child that same day. The healing took place “At the seventh hour”, which is 1:00 pm. That time of year, in that part of the world, the sun sets 6 hours later at around 7:00 pm. Since it's about 25 miles from Cana to Capernaum and no one traveled at night, the “Royal official” couldn’t make it all the way home that day. He spent the night in some town along the way and set off again early the next morning only to be met on the road by his slaves.



3) Another easy bit is many people try to conflate this incident with a similar one in which Jesus healed the Centurion's servant near Capernaum. The two healings are not connected. In this one it is a "Royal official," and the other a "Centurion." True, both probably worked for Herod Antipas, but the first is a political position and the second a military, or security position. In the first it is the son and in the second it is a slave. In the first it is in Capernaum and in the second it is outside of the town. There's more, but bottom line is it's two separate events. It is possible that both young men suffered from the same disease spreading in that area.



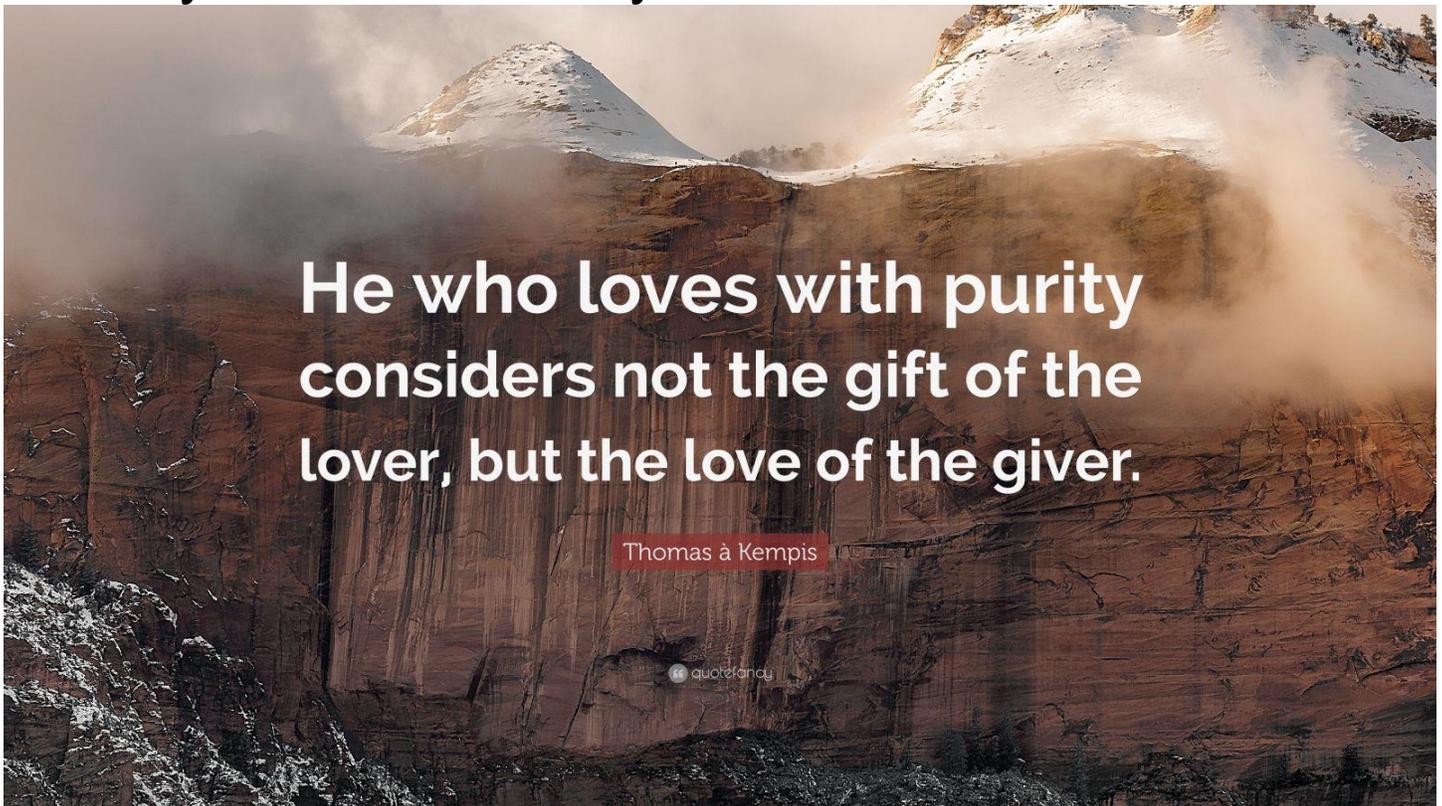
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4) Another issue some folks have is the rebuke Jesus gives which is followed by Him granting the petition and then the faith of the official. The stage was set for the type of belief Jesus typically found among the Jews, and the next thing you know we have a real-life example. A man pleading for Jesus to grant him his wish, like Jesus was some sort of Rabbi Genie.

Please heal my beloved child, my son who is on death's door. And who could argue? Of course, it is the right thing to request and of course a good God would immediately grant such a worthy appeal. Humans

thinking that they know better than Almighty God. That's what got us into this mess in the first place.

That "Royal official's" son was a guy named Adolph. He was responsible for the Second World War and the deaths of 100 million people. No, maybe not, but you get the point. Instead, perhaps, "Please, I beg of you heal my Son if that is Thy will."



Jesus' rebuke is in response of this desperate father's petition, which seems very harsh, but He was making a critically important eternal destination type of point. Seek the Giver, not the gift and when you do all will be right. Jesus' rebuke was to not only the entire crowd,

but really to everyone throughout time with that “Show me a sign” mentality.

Here’s my Father’s Day tie-in... Jesus was a bit like a father in that He was hoping people would love Him for who He was, rather than for what He could give them. Don’t judge the work of Jesus by the warm fuzzy, or by the pleasant feeling, or by rejuvenated attitude, or by the satisfied interest... Judge the work of Jesus by its conformity to Him, to the Word He left us.

Any charlatan can put on a show and make you feel wonderful – seek the minister who points to the Savior alone. What’s truly wonderful about this pericope is that Jesus healed the son from 25 miles away and there was no show. He didn’t jump up and down and wipe His brow. He didn’t wave a Bible and preach up a storm and hold an altar call followed by a second offering to finance a new jet. He simply looked at the distraught father and commanded him to “Go; your son lives.” What does it say then? “The man believed the word Jesus spoke.” Now, that’s what Jesus was looking for... The man believed, not Jesus’ showy performance, not some concrete evidence that

something had happened, not a confirmation by carrier pigeon, but Jesus' word.



What do you seek? What do you believe? It's all only ever about Jesus.

Einstein's genius was his ability to conduct thought experiments. In developing His theory of special relativity, he thought about what light would look like if he were traveling with the light at the same speed.

I find thought experiments helpful in Christianity. If God told you that He was going to send you into the Lake of Fire for all eternity and nothing could change His mind,

would you still serve Him with all your heart? If Jesus turns out to be other than you think Him to be, will you still follow Him? Is your Christianity about you, or is it about Him? Just thoughts...