



September 10, 2023

“Progressive Christianity?”

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

News:

★ Wednesday at Aletheia starts September 20 ★

330 N. Somers Rd. (Mail: PO Box 10626) Kalispell, MT 59904~ (406) 755-1776

Visit the website ~ www.myaletheia.com

Like us on Facebook (aletheiachristianfellowship) Listen on PodBean (Aletheia Christian Fellowship)

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Anyone who believes that they have heard from _____ in any way that is contrary to the Bible, or diminishes _____, or elevates them, or puts extra-biblical stumbling blocks in the path of others, or requires someone else to do the heavy lifting or _____, or is wishy-washy, fickle, and as flakey as their own personality... is wrong.

A person not ready to hear, _____ hear. A form of unreadiness is unwillingness (Jeremiah 17:9). Ultimately, we convince ourselves that in our particular case, _____ is okay with it.

The source of the problem is a lack of _____ for the Bible.

JOHN 16:16–22 ~

The phrase “A little while,” and the lone word “see,” each occur seven times in the passage I read. Six of them come in three couplets. Each time the first word translated as “see” is θεωρέω (thē-ō-rē-ō) and the second word translated as “see” is ὁράω (hō-rä-ō). To _____ see is βλέπω (blē-pō), which does not appear in the passage at all.

βλέπω is... to _____ see.

θεωρέω is... _____ something by observing it.

ὁράω is... to _____.

Jesus was telling them that He would be gone and that they would no longer be able to _____ Him with their eyes, but that the Holy Spirit would help them truly see Jesus.

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!

In verse 20, Jesus tells them that while they will be rocked by His departure thinking it is a horrific failure, and while the _____ will rejoice thinking that they have won the victory, reality will prove to be the exact _____.

Joy, χαρά (čĥă-řă), is the noun derived from the verb to rejoice, χαίρω (čĥī-řō). God will, as He so often does, flip the script. The absolute _____ of Jesus comes in a moment when all the forces arrayed against Him believe that they have _____.

After applying the comparative analogy, He said “but I will see ὀράω you again.” As the Holy Spirit enables us to see ὀράω Jesus, Jesus likewise sees ὀράω _____.

JOHN 16:23&24 ~

Here, Jesus tells us that we go straight to the source - we talk to, pray to, and ask all things, directly. We stand boldly in the throne room of Almighty God and speak, and He hears us. He _____ to hear us. That should give you complete _____.

We choose joy by choosing to _____ that God loves us (Hebrews 11:1).

We understand that our free and unencumbered access to the Heavenly Father is solely based upon our _____ in Jesus.

JOHN 16:25–28 ~

God loves you with Agapê - with His unconditional love because 1) you love _____, and you only love _____ because 2) you believe that the Heavenly Father sent Him to be the Savior - to enable the right-relationship with the Father. The only way that you can do any of that is because of the ministry directly to you from the _____ _____. This is the Trinity.

JOHN 16:29&30 ~

Once again, the Apostles demonstrate that God uses ordinary people to do _____ things, not the other way around. We all need a Savior as desperately as the _____ person does.

JOHN 16:31-33 ~

This is what you call a necessary _____.

The Christian can be courageous no matter what happens because our God lives, and His living is the very _____ that He has defeated sin, death, and the grave once and for all.

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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the gospel of
JOHN

ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΗΝ
ΘΗ ΚΑΙ ΘΕ ΤΗ ΝΟΛΟΓΟΣ ΕΣΤΟΣ ΗΝ ΕΝΑΡΧΗ ΤΙΡΟΣ
ΤΟΝ ΘΗ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΧΩΡΙΣ

God is Still Speaking...

Never put a period
where God put a comma



Last week we talked about the doctrine of new revelation given by the Holy Spirit since the Ascension of Christ. The nice title for it is Progressive Christianity. What that really means is a Christianity that is ever changing, ever evolving, ever progressing, from what it was, to what it will be.

There are many ways that happens and while some are quite overt, others are so subtle that you are likely guilty of some progressiveness yourself.

Anyone who believes that they have heard from God in any way, shape, or form, and the message, or the form of communication, is contrary to the Bible, or it diminishes Christ, or it elevates them over others, or it

puts extra-biblical stumbling blocks in the path of others, or it requires someone else to do the heavy lifting or sacrificing, or it is wishy-washy, fickle, and as flakey as their own personality, they're just wrong.

The Holy Spirit indwells the children of the Father, the friends of the Lord Jesus, and He has much to teach each one of us, but His teaching is never His Own. His teaching is what Jesus taught and what God saw fit to record and to preserve in the Bible.

We ought to talk a bit about the work of the Holy Spirit within a Believer. A lot of people think that because they have the Holy Spirit, they don't need any human teachers. That is patently false. The Holy Spirit uses the church, the teachers, the pastors, and the Biblical scholars to illuminate the Inspired Word. Humble submission to the Spirit's teaching through His human vessels is required. Because that's true, one of the key ministries of the Holy Spirit to the individual is personal discernment.

In large part that's the ability to discern when a teacher is teaching Truth, versus teaching a distortion of Truth. Here's the problem. The Spirit cannot be heard when we ignore Him by being too prideful to humbly listen, or by being too self-serving to hear.

Last week I said that a person not ready to hear, cannot hear. A form of unreadiness is unwillingness. When we don't want to hear, we will not hear. Through prayer allow the Holy Spirit to strip away your ego and your preconceived ideas, your personal agendas and your selfish desires asking Him to show you Truth. Show you Truth through His imperfect, but dedicated teachers. Show you Truth no matter how hard it is to hear and then ask Him to help you implement that Truth in your life.

It requires the Spirit of Truth showing you the difference between what resonates with you and what is actual Truth. "The human heart is deceitful above all things, and desperately sick," declares the Lord God Almighty (Jeremiah 17:9). It means that we are our own worst enemies. Our own heart deceives us. Ironically, our own effort to protect ourselves is the source of our continued sickness.

We must yield to the Holy Spirit and actively allow Him to shine the light of Truth into our heart. The first step is desiring Truth more than comfort. We must have the indwelling Holy Spirit to enable us to discern because the world has flooded the church with lies. Because we Christians are generally more interested in what

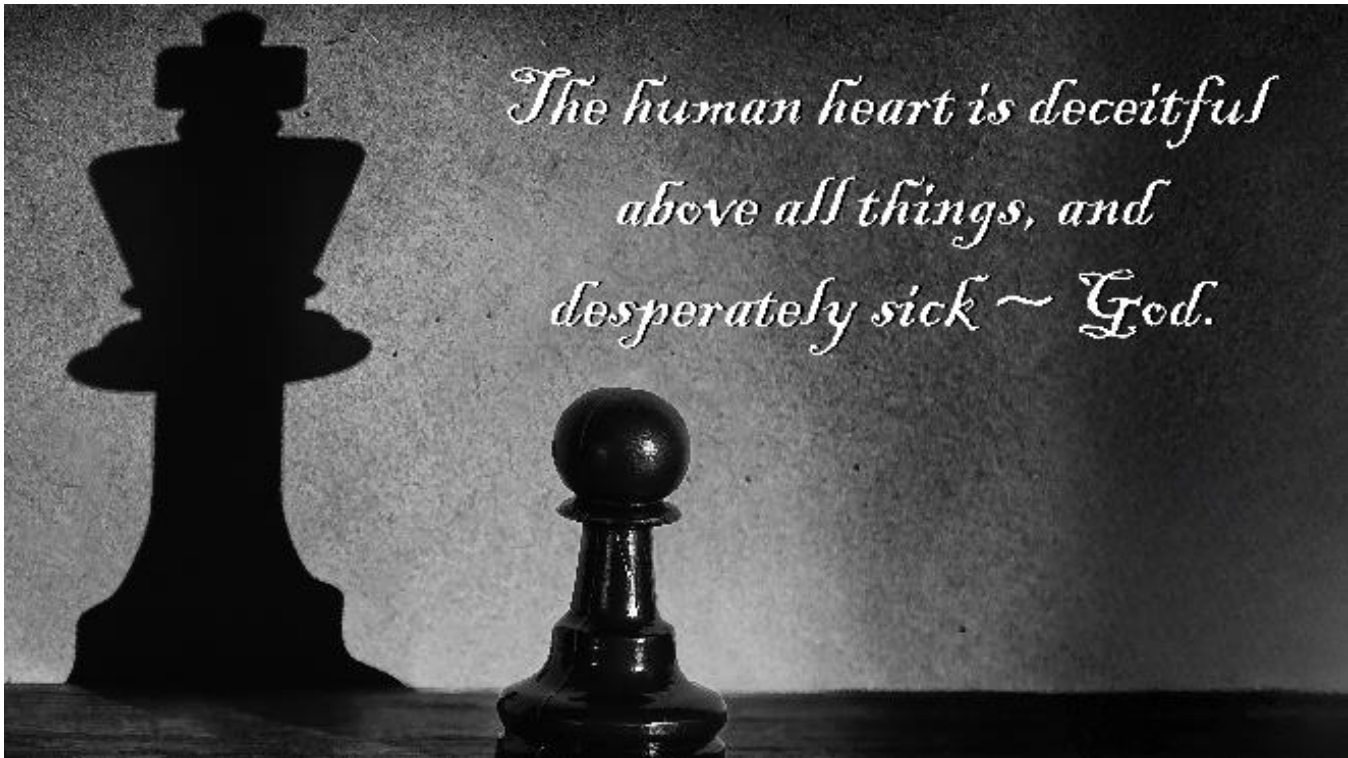
resonates more than what convicts, we have allowed, no, we have encouraged, the flood.

As an example - just one example... Everyone says that they believe in the Bible - even the Mormons will tell you that. The highly progressive, extremely liberal Episcopal, Presbyterian USA, Evangelical Lutheran, Methodist and United Church of Christ denominations all proclaim a foundation based upon the Bible. You must read the fine print to discover that it simply is not true.

The statement on the slide that I've had up all this time, "God is still speaking," sounds good to the undiscerning and the statement, "Never put a period where God put a comma," seems profound.



Both statements and the concept behind them are part of the ad campaign of the United Church of Christ, one of the most progressive groups on the planet. A so-called Christian denomination that supports abortion on demand, solemnizes same sex marriage, aggressively advances the LGB and transgender agenda, and even has a church sex education program for children teaching gender fluidity. That's what they mean when they say "Never put a period where God put a comma." Unfortunately for them, Jesus did put a period on it when He said from the Cross, "It is finished." The correct statement would be "Never put a comma where God put a period," and therefore, "God has spoken," rather than "God is still Speaking."



While that's interesting, that's not what I'm warning you about this morning. I'm far more concerned about the extremely subtle self-serving way we do the very same thing ourselves, often without realizing it. It usually happens when we don't particularly like something that the Bible clearly teaches and so we modify it for ourselves. Because we don't like feeling bad about that we rationalize our deviation. We initially blame someone else, or create a distorted narrative, or emphasize another Scripture that seems to support our decision... Ultimately, we convince ourselves that in our particular case, in our specific situation, that God's okay with it. We begin to assume that we are in the right, that our activity is Godly, that, in effect, God told us it was okay for us.

I've seen it run the gamut from abandoning a church family to sex outside of Biblical Marriage, from getting intoxicated to smoking weed, from divorce to shirking responsibilities, from gossiping to vengeance, from all manner of things to all manner of things.

We know deep down that it's wrong and we keep rationalizing and justifying and spinning the narrative and manipulating the situation until we have ourselves convinced that we heard from God and are doing His bidding.

Be very careful about putting your words into God's mouth... In the Old Testament that was a death sentence.

We do it even more subtly than that with the way we use our Bible. If you overemphasize a particular part of the Bible, you simultaneously deemphasize other parts. That is a distortion of what God actually said that you decided was okay. In doing that you create a new Christianity. You are your own god.

This is why at Alêtheia, we do what we do. We are doing our very best to allow the Holy Spirit to illuminate the inspired Word of God so that we are conformed to

true Biblical Christianity rather than conforming the Bible and Christianity to us.



The source of the problem is a lack of respect for the Bible. The Bible is either God's Holy Word and should be carefully investigated, understood, and put into practice or it is less than that. The degree to which it is less than that to you is the degree to which you practice a progressive Christianity.

As I said last week, the Bible could be shorter; it could be longer... It isn't. It could be plainer; it could be more complex... It isn't.

Now, after all of that, this next passage will be super easy...



John 16:16–22, 16“A little while, and you no longer are going to see Me; and again a little while, and you will see Me.” 17So some of His disciples said to one another, “What is this that He is telling us, ‘A little while, and you are not going to see Me; and again a little while, and you will see Me’ ; and, ‘because I am going to the Father’ ?” 18So they were saying, “What is this that He says, ‘A little while’ ? We do not know what He is talking about.” 19Jesus knew that they wanted to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you are not going to see Me, and again a little while, and you will see Me’? 20Truly, truly I say to you that you will weep and mourn, but the world will

rejoice; you will grieve, but your grief will be turned into joy! 21Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. 22Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one is going to take your joy away from you.

Like I said, this is one of the most straightforward and easy to understand passages in the Bible, particularly when we've just studied what precedes it. The basic gist is likely just what you think it is. Let me offer you a few little tweaks to give you a deeper and more nuanced understanding.

¹⁶“A little while, and you no longer are going to see Me; and again a little while, and you will see Me.” ¹⁷So some of His disciples said to one another, “What is this that He is telling us, ‘A little while, and you are not going to see Me; and again a little while, and you will see Me’; and, ‘because I am going to the Father’?” ¹⁸So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.” ¹⁹Jesus knew that they wanted to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you are not going to see Me, and again a little while, and you will see Me’?”

Jesus once again repeated that He was going away, but that He was not really leaving the church alone. He said, “A little while, and you no longer are going to see Me; and again a little while, and you will see Me.” Two standout things here... The phrase “A little while,” and the lone word “see,” each occur seven times in the passage I read. Seven times it says, “A little while” and seven times it says, “see.”

I’ve highlighted the 6 that come in couplets.

That’s then three times in a few verses that we have them in couplet form. Taking the second thing first, the word “see.” In each of the 3 double occurrences we have, no longer see and then, we have, see again. In each couplet the first word translated as “see” in yellow is θεωρέω (thě-ō-řě-ō) and the second word translated as “see” in blue is ὁράω (hě-řä-ō). Weird, but what’s even weirder than that is the actual word to physically see is βλέπω (blě-pō), which does not appear in the passage at all.



Imagine that you're playing catch with someone. You see a line of parked cars off in the distance... βλέπω, the word, as I said, is not used here, but it indicates a casual, visual observation. It is the typical verb to see.

Your partner throws you the ball and you see the fast-approaching object... θεωρώ, meaning to observe with interest and with purpose. It's more than just looking at something, it is, in essence, studying something by observing it.

Now you throw the ball back and intentionally impart a spin on the ball and so you closely watch how the ball moves through the air... it is ὀράω, meaning to gain

insight into the physics of the ball, the air, and the imparted spin, by visual perception.

In short, when used figuratively as here, the verb βλέπω is to see Jesus, the verb θεωρέω is to carefully observe Jesus in order to understand Him and the verb ὁράω is to perceive Who Jesus is.

What the repeated phrases with the two different verbs means is that in “a little while,” you will no longer be able to carefully observe Me and through that attempt to understand Me; but then in “a little while,” you will perceive Who I Am. Well, that should change the nuance for you a bit...

That’s why the phrase “A little while” confused the disciples. What does that mean? What does the change in verbs mean? From their perspective did Jesus mean that He was going to the Father quickly, maybe for reinforcements? Would He then return to them just as quickly... If so, why all the talk about Him going away, and sending the Helper and why the concern about being hated by the world?

What Jesus was saying, they could not possibly grasp at that time. We get it because we already know what happened - they didn’t. They couldn’t. Jesus was telling

them that in a very short time He would be gone and that they would no longer be able to examine Him with their eyes, but that in another very short period of time the Holy Spirit would come to them and teach them what Jesus had taught them. This time they would be ready to receive it and they would truly, deeply see Jesus for the very first time.

You and I have never seen Jesus, either βλέπω, or θεωρέω, but because of the Holy Spirit and Holy Scripture we, like the Apostles, have seen Jesus ὀράω.



In verse 20, Jesus again gets personal with His guys and tells them that while they will be rocked by His departure thinking it is a horrific failure, and while the world will rejoice thinking that they have won the

victory, reality will prove to be the exact opposite. Like the Grizzly fans versus the lone Bobcat fan, in the 2018 Brawl of the Wild. At Washington-Grizzly Stadium in Missoula. Montana State Bobcats down 22–0. All is lost and yet the Cats roared back and won the game.

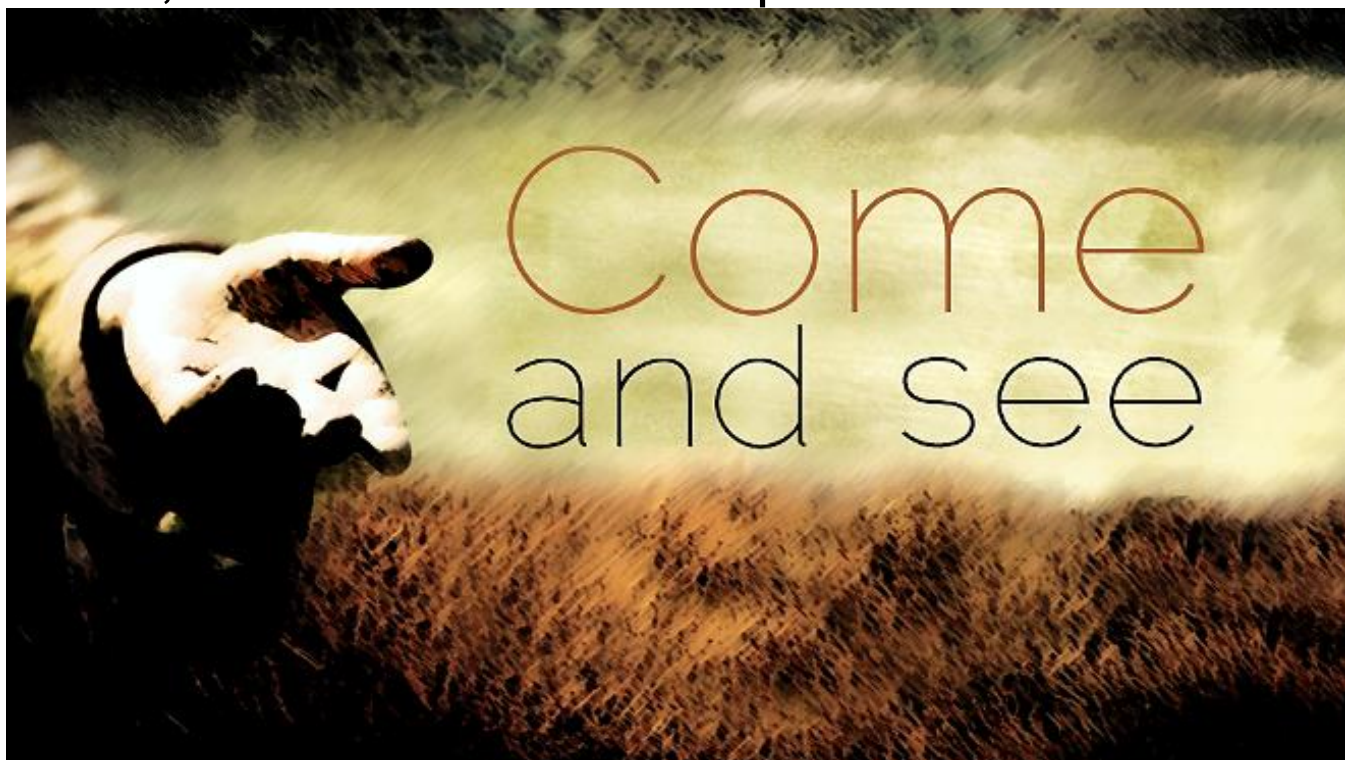
For those of you who were here two weeks ago you'll remember that joy, χαρά (čḥä-řä), is the noun derived from the verb to rejoice, χαίρω (čḥī-řō). God will, as He so often does, flip the script. The absolute victory of Jesus comes in a moment when all the forces arrayed against Him believe that they have won.



They are so overcome with joy at their win that they exuberantly rejoice, yet they will quickly discover that their victory is actually their defeat. They will come to

understand that they have destroyed themselves by murdering Jesus. Through His death, which seemed to be His ultimate failure, He has won the eternal victory. He has defeated His enemies once and for all and so their temporary rejoicing will turn to endless lament and grief. It's the reverse for all of Jesus' friends who will have their temporary weeping and mourning replaced with everlasting joy.

Jesus used the great analogy of a woman in labor and how her suffering is replaced with joy. Then in verse 22 Jesus said something quite remarkable. After applying the comparative analogy, He said "but I will see ὁράω you again." As the Holy Spirit enables us to see ὁράω Jesus, Jesus likewise sees ὁράω us.



That is a union, that when comprehended and appropriated by us, causes our very essence to cry out in rejoicing. Rejoicing, in this context, is authentic praise and worship from our heart based upon Biblical joy. Biblical joy itself is based upon truly seeing Jesus, and also being truly seen by Jesus. And around and around we go, in a kind of joy loop, that will be yours for all of eternity. There will never be an end to the rejoicing that God sees ὁπάω you and you see Him.



John 16:23&24, 23“And on that day you will not question Me about anything. Truly, truly I say to you, if you ask the Father for anything in My name, He will give it to you. 24Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

Jesus closed out that thought by addressing the relational and practical result of this reciprocal seeing. He said, “on that day,” which was initially the Day of Pentecost, were for the first time, Christians received the indwelling presence of the Holy Spirit. Of course, it will be perfectly fulfilled when all things are consummated after Judgment Day. Jesus was talking about the former.

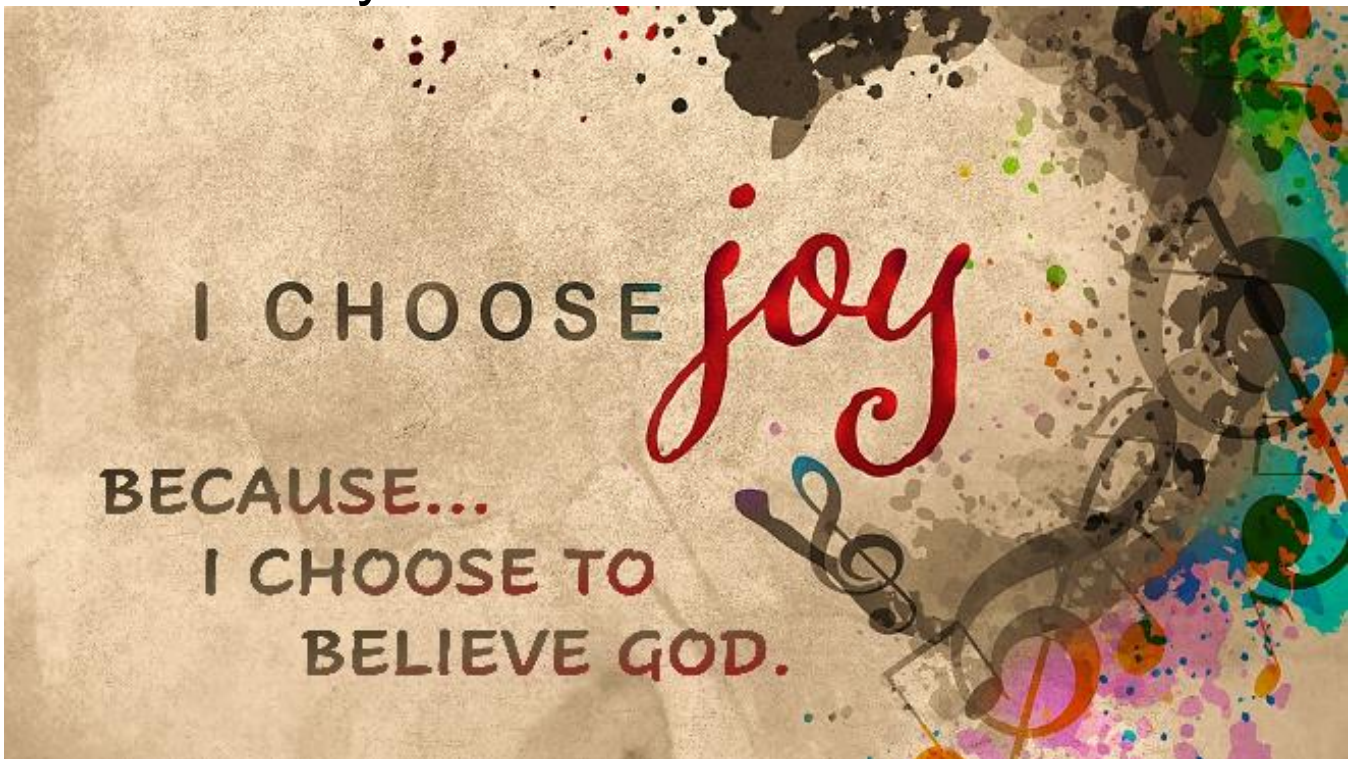
That means that every genuine Christian starting with those dudes and continuing through to today has entered into this right-relationship with God and as such we are told to speak to the Heavenly Father directly.

That’s a profound revelation. Never does a human being interact directly with God. The exchange is always mediated in some way. God spoke through prophets, through clouds, through storms, through smoke, through miracles and ultimately through His Son. He speaks through His Holy Spirit inspired Bible and through the illumination of its contents.

Here, Jesus tells us that we go straight to the source - we talk to, pray to, and ask all things, directly. We stand boldly in the throne room of Almighty God and speak,

and He hears us. He wants to hear us. That's amazing and that's what Jesus was telling the Apostles and by extension you and me.

Jesus ended this short declaration by again talking about human joy made full. It is that Truth that the Christian is a beloved child of the Living God and that we have full access into the very presence of the Ancient of Days.



That should give you complete joy. Now, for those who weren't here two weeks ago when we talked about joy, I refer you to the online notes. I won't rehash it here but will simply remind you that Biblical joy has nothing to do with how most Americans would define it.

Biblical joy is the result of being loved by God. That's truly the best way to define it. We know that God loves us unconditionally and we accept that love and we go forward acting like we really have entered into His love because we believe that it is so. We choose joy by choosing to believe that God loves us.

Can you see that it is faith? You must believe in order to have joy. You must believe that God loves you without condition because you believe in Jesus. It is faith and that is quite nicely defined for us in Hebrews 11:1, "faith is the certainty of things hoped for, a proof of things not seen." Isn't that a remarkable way to phrase that? It's beautiful. It means that God makes Himself believable to us and so we believe a bit, and, in that belief, God reveals Himself a little more, and our faith grows.

This is the process, and the more that we believe that God loves us, that He has us, that He knows what He's doing, and that everything will "work together for good to those who love God and are called according to His purpose" (Romans 8:28), the more we are certain about the object of our faith.

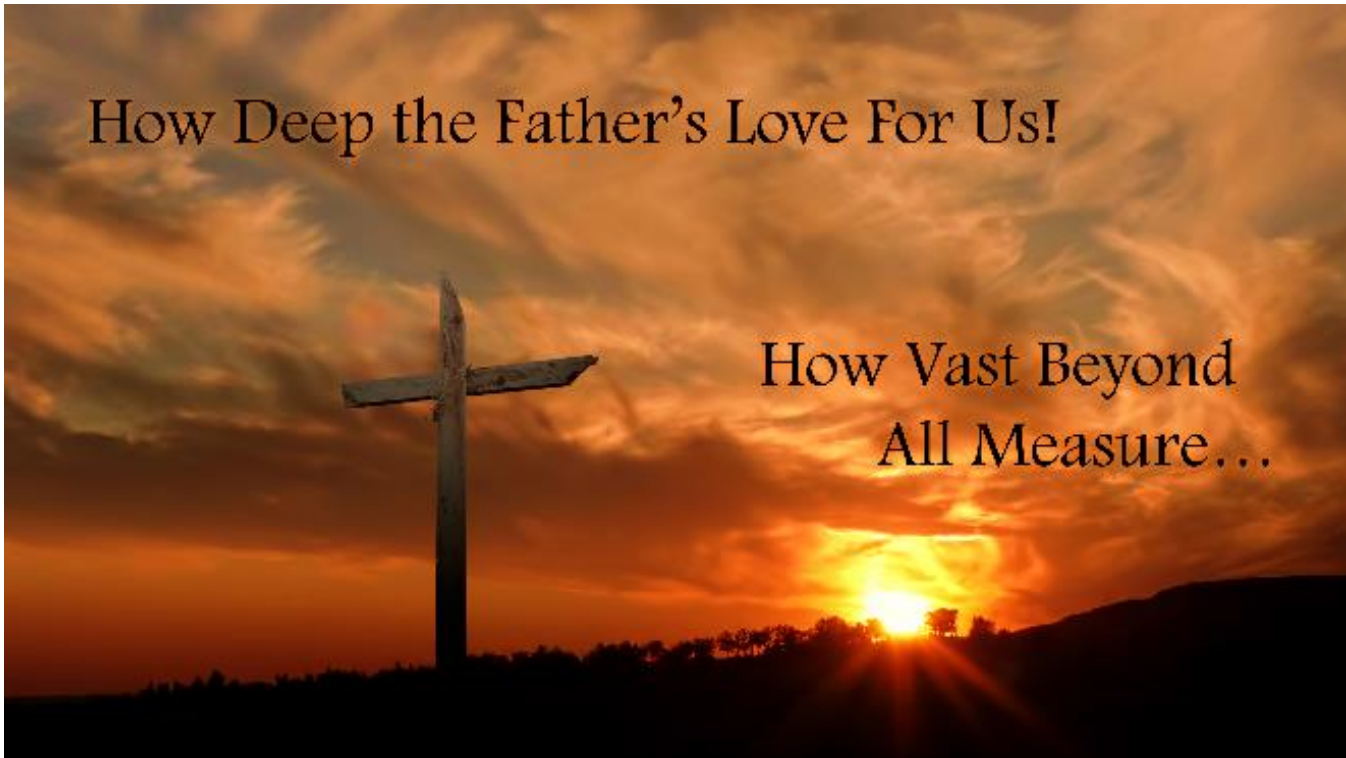
It is that certainty about the object of our faith that gives us the joy of the Lord. It is the unshakeable conviction

that it is going to be okay. Beyond that Biblical joy is the condition resulting from the assurance that everything, no matter how dire it may be, is going to be used by God for the maximum good.

Biblical joy is what enables people to go to their torturous deaths praising Jesus because Biblical joy reflects that person's complete trust in the eternal love of Almighty God for them.

You can easily see why shallow and unsophisticated people would look at this passage and think that joy is happiness, and that happiness comes from getting what you want. They think that they can ask anything that they want, put the "In Jesus name" incantation on the end of it and voilà, God grants them their wish just like a good genie would and they are filled with happy joy.

We understand that our free and unencumbered access to the Heavenly Father is solely based upon our abiding in Jesus. Our petition in Jesus' name means that we ask for precisely what He Himself would ask for. The Joy of the Lord is the realization that you, little ole' you, are an integral part of the process - part of the family business and as such, part of the family forever no matter what and that is Biblical joy.



John 16:25–28, 25“These things I have spoken to you in figures of speech; an hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father. 26On that day you will ask in My name, and I am not saying to you that I will request of the Father on your behalf; 27for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. 28I came forth from the Father and have come into the world; again, I am leaving the world and going to the Father.”

This is the eighth and final section of the Farewell Discourse and as such it is the epilogue. It's like a summary. While Jesus carried on from what He'd just

been saying the net result of His clarification is an overview of all that He's said over the last few chapters. We've been over this territory in the previous 7 sections.

Jesus very specifically said that "an hour is coming when" Jesus will speak "plainly." You'll need to file that one away for later.

He then said that it was "On that day" when "figures of speech" would no longer be needed and He defined "that day," as the day when Christians would make their requests directly to the Father. We already know that as the Day of Pentecost for them, and the day we are indwelt by the Holy Spirit as Believers ever since. What Jesus was addressing here was just what He'd been talking about before.

Once the Holy Spirit enters into a person, they see Jesus and begin realizing that Jesus sees them too. They understand their direct access to the Heavenly Father and enter into that right-relationship that He desired so much that He sent Jesus to die on the Cross.

God loves you with Agapê - with His unconditional love because 1) you love Jesus, and you only love Jesus

because 2) you believe that the Heavenly Father sent Him to be the Savior - to enable the right-relationship with the Father.



In addition, the only way that you can do any of that is because of the ministry directly to you from the Holy Spirit. This is the Trinity. We interact with the Father through the Son and in the Holy Spirit. We who embrace the Truth of that have no need for metaphors, examples, parables, or figures of speech. We can handle the unvarnished actual Truth available to us because we are grafted into the Truth through the power of the Holy Spirit at the behest of the Father.

Just to quickly closeout the Farewell Discourse and chapter 16, we read...



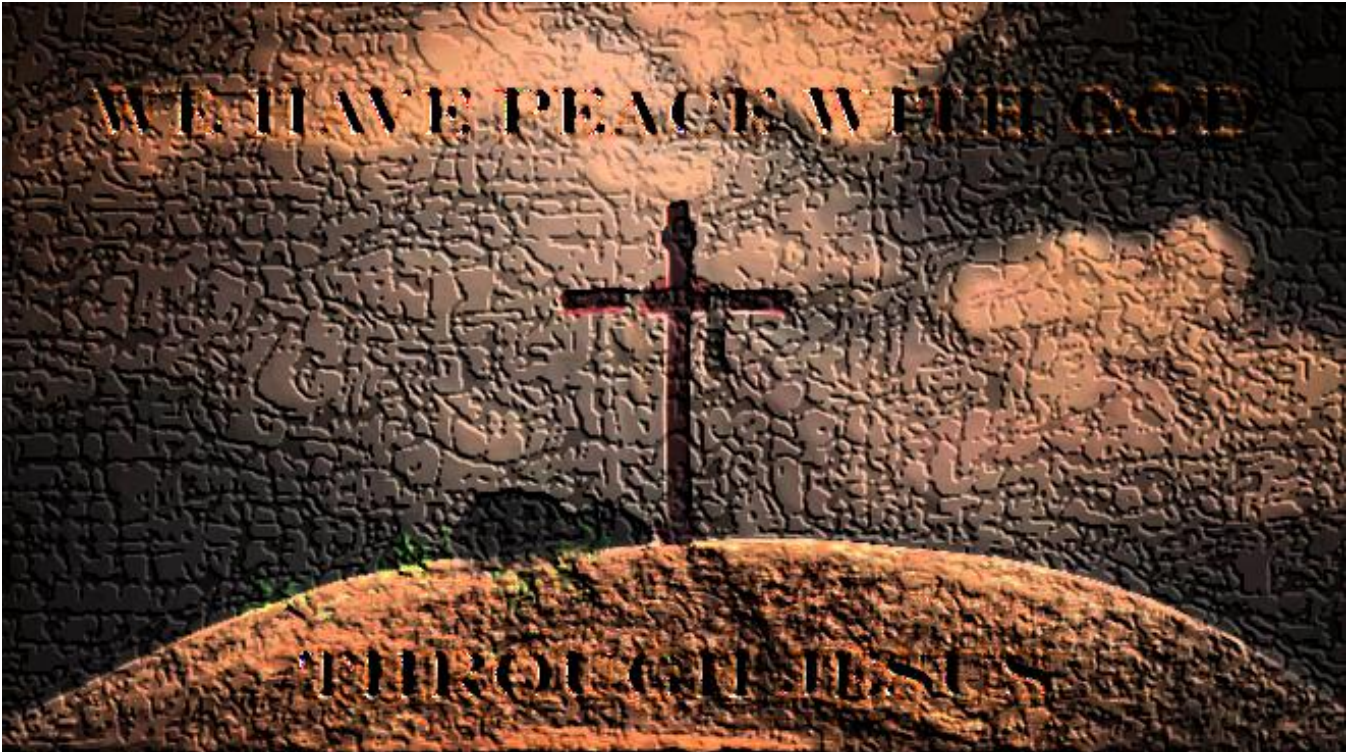
John 16:29&30, 29His disciples said, “See, now You are speaking plainly and are not using any figure of speech. 30Now we know that You know all things, and that You have no need for anyone to question You; this is why we believe that You came forth from God.”

I told you to hang on to the “an hour is coming” bit. Once again, the Apostles demonstrate that God uses ordinary people to do extraordinary things, not the other way around. These guys were mind-numbingly dull prior to the actual coming hour.

What they said seems somewhat reasonable and maybe even good, but without delving into the minutia, their statement once again is about them, not about

Jesus. They open with an exclamation translated as “Now,” but it’s really “behold!” They are confident without justification. The Apostles failure was in their inability, at that time, to understand that Jesus hadn’t recruited them because of their talents and abilities. Jesus hadn’t selected them because they were the most righteous, had the least number of sins to forgive, or were the easiest to train. They needed a Savior as desperately as the worst person does... We still make the same mistake. We think sprinkle a little Jesus on us like He’s some divine condiment and we’re good to go. You see they were still thinking in terms of okay, our general Jesus is going to go back to God for some purpose but would then return to them and then they would get the revolution started.

At this point they have no clue whatsoever that Jesus was God and that He was going to suffer and die to wash away their sin. Like us, they spoke of what they did not know and it’s embarrassing.



John 16:31–33, 31 Jesus replied to them, “Do you now believe? 32 Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. 33 These things I have spoken to you so that in Me you may have peace. In the world you have tribulation but take courage; I have overcome the world.”

This is what you call a necessary rebuke. Jesus derisively parodied their word of exclamation. Jesus could have just let their foolish comments go, but He knew that He needed them to have the clear and unmistakable pre-knowledge that things were about to

get so bad, so confusing, so desperate, that they were going to lose hope. That their faith would be rocked.

Jesus would very shortly appear to be all alone betrayed and abandoned, but it would only appear that way. The Father would be with Him all the way. It's true that the Father would in one sense look away from Jesus after placing your sin upon Him, but it was all part of the plan.

Jesus rebuked His guys so that they could have peace. Meaning that since He had so plainly and so frequently talked to them about them failing to follow Him for a time, they would be able to recognize it when it happened.

The final thought Jesus left them with puts a bow on the purpose of the entire discourse and will be the primary subject of the next section.

Those 11 guys needed to understand that horrors awaited them. Their future in being scattered, but well beyond that, in being reunited in the power of the Holy Spirit was going to be fraught with trial and tribulation.

But again, through a sure and certain hope and the Joy that that brings, a Jesus-loving true Believer can push

through... The Christian can be courageous no matter what happens because our God lives, and His living is the very proof that He has defeated sin, death, and the grave once and for all.

The world will hate you if you are a person who loves the church - that's okay because the Source of our Love has already defeated the world.



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News:

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JOHN 16:16–22 ~

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God Bless You!

In verse 20, Jesus tells them that while they will be rocked by His departure thinking it is a horrific failure, and while the world will rejoice thinking that they have won the victory, reality will prove to be the exact opposite.

Joy, χαρά (čĥă-řă), is the noun derived from the verb to rejoice, χαίρω (čĥī-řō). God will, as He so often does, flip the script. The absolute victory of Jesus comes in a moment when all the forces arrayed against Him believe that they have won.

After applying the comparative analogy, He said “but I will see ὀράω you again.” As the Holy Spirit enables us to see ὀράω Jesus, Jesus likewise sees ὀράω us.

JOHN 16:23&24 ~

Here, Jesus tells us that we go straight to the source - we talk to, pray to, and ask all things, directly. We stand boldly in the throne room of Almighty God and speak, and He hears us. He wants to hear us. That should give you complete joy.

We choose joy by choosing to believe that God loves us (Hebrews 11:1).

We understand that our free and unencumbered access to the Heavenly Father is solely based upon our abiding in Jesus.

JOHN 16:25–28 ~

God loves you with Agapê - with His unconditional love because 1) you love Jesus, and you only love Jesus because 2) you believe that the Heavenly Father sent Him to be the Savior - to enable the right-relationship with the Father. The only way that you can do any of that is because of the ministry directly to you from the Holy Spirit. This is the Trinity.

JOHN 16:29&30 ~

Once again, the Apostles demonstrate that God uses ordinary people to do extraordinary things, not the other way around. We all need a Savior as desperately as the worst person does.

JOHN 16:31-33 ~

This is what you call a necessary rebuke.

The Christian can be courageous no matter what happens because our God lives, and His living is the very proof that He has defeated sin, death, and the grave once and for all.

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 _____