

Worship services are being cancelled until further notice because of Covid-19. However, we will have worship services through the Internet Zoom platform every Sunday at 10:30 AM in NB, NS and PEI. The Zoom link for this service will be sent to you by email. The telephone numbers for Zoom always remains the same but the Meeting ID and password number change every week.. Please let Mr. Vautour know if you would like to be added to the weekly email list. See the bottom of the bulletin for the contact information

If you have friends or acquaintances who want to join in the worship service, please do not hesitate to share with them the Zoom links to join with us in the worship our great God.

Please note that audio and video sermons and other material are also available on our local website at www.gcine Brunswick.org Mr. Bill Hall's sermon who Canadian Director dated February 28 is not available on this website.

Sessions 1-20 on the study of the book of Acts by Mr. Gary Deddo are now available on our local website under "Members Only". Sessions 15-20 have just been added. It is an excellent Bible Study. You are encouraged to take the time to study it.

Bible study: Moncton church meeting this coming Thursday, March 18, 2021 at 7:30 p.m.

March 28 will be dedicated as a day of prayer for GCI churches across Canada. We will pray for God's gracious intervention for the management, consequences of the Covid 19 pandemic and its related problems which affect so many people in so many ways.

We can be thankful for the progress being made even though many challenges continue.

If you have any particular prayer requests and suggestions for this day of prayer, please send them to Mr. Vautour by Thursday March 25. They will be included in the prayer requests on our local website www.gcine Brunswick.com under "**Members Only**". Your suggestions will be graciously received and appreciated. Please do not hesitate to participate by sharing your prayer suggestions and requests. They can be personal or general in nature.

We know God is concerned for people in Canada, as he is for people in other countries.

To see specific prayer requests from the church, please go to www.gcine Brunswick.org – under "**Members Only**" and type the password. If you do not know the password, please contact Mr. Vautour.

- Let us pray according to God's will and as per his instructions: **"1 ¶ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth."** (1Ti 2:1-4 ESV)
- **Prayers of Thanksgiving** For this period of the year when churches all over the world are remembering the death of our Lord and Savior and preparing to celebrate his resurrection. These events are pivotal for God's people and for the world.
- We can thank God for his immeasurable love and grace shown in his willingness to give it "His all" to save us from non-existence to give us eternal life.
- We can thank Jesus who gave up his life in the greatest exchange when He took our life on the cross in exchange for His life.

- Let us pray for the church that God will enlighten and open our eyes to appreciate this immeasurable act of love.
- Let us pray for the world and for the return of Jesus to put an end to the suffering and the pain experience on this earth.
- Let us pray that more and more people will have their eyes opened to the truth that true freedom can only be found in Jesus. Jesus said, **“If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free. (John 8:31-32)”**
- Let us pray for one another that Jesus will continuously invigorate us by his presence to live in the obedience of faith.
- Let us pray that we will present ourselves to God as those who have been brought from death to life and our members to God as instruments of righteousness (Rom. 8:13b)
- Let us thank God for the joy of salvation!

Offerings: (Paraphrase of some information given by Mr. Hall, GCI Canadian Director): Just a reminder that any donations we receive via either Credit Card or Canada Helps are subject to about a 3-3.5% fee which means any donations we receive for your congregation, are reduced by that amount. Direct Debit (Pre-authorized Payment) or E-Transfers have much lower transaction fees, that we do not back charge to the local congregation. (Cheques do not have a transaction fee). One can send E-transfers to khorwood@gcicanada.ca (her full name is Kathleen Horwood) if their bank uses INTERACT. In the subject or message line, write the name of your church and your member number. There is no need for a password as your offering will directly immediately in the GCI church bank account. Most bank send an immediate confirmation of successful deposit. If you do not know your member number, please write to Mr. Vautour at the email address below. You can send your offering directly by cheque to the following address: **Grace Communion International- Canada, Suite 203A, 2121 Airport Dr., Saskatoon, SK 7SL 6W5.** If you prefer, you can also call **1-306-653-2705.** *You can also donate via phone using a credit card, or via Canada Helps using **the donate button** on our website at <https://www.canadahelps.org/en/dn/7735> . All donations received via “Canada Helps” are credited to the members local congregation. It is therefore important that you include your address and other information Canada Helps asks.*

T4 FYI some may ask about donations they gave via Canada Helps. As a registered Canada Helps issues tax receipts for donations to the church given through their portal (website). (From Mr. Bill Hall, Canadian Director Feb. 6, 2021)

Important Notice: if you have and are giving your offerings directly to GCI either by regular post, telephone or automatic withdrawal from your bank account, credit card or e-transfers, you will receive a tax receipt directly from the GCI head office in Saskatoon, Saskatchewan.



Mentorship March 2021 Update – Video Transcript

Hello Church. We are winding down the season of reflection and preparation that brings us to Easter. The months of winter seem to move with a slower and perhaps more deliberate rhythm – I think it is by God’s design that we are given the seasonal changes to provide a disruption to our routine. In similar fashion the worship calendar taps into our rhythms to disrupt us from life’s busyness to draw our attention to Jesus – his life, his salvific work, and especially to the reality that he is present with us. It is extraordinary to consider the benefits we have because of Jesus – it is in him that we live and move and have our being. All that we have and all that we are is in him. It is Jesus who holds all things together. In John’s Gospel Jesus says he came to give us life in abundance. So, what does that mean to a person living in the 21st century? Especially in our materialistic, consumer-driven world. It comes down to our understanding of abundance. Was Jesus talking about financial wealth and the accumulation of physical stuff? This was not the intent of his communication. The “zoe” life (the Greek work for life in John chapter 10) that he was speaking of springs from a conscious, tangible, daily relationship with him. It is by being with him that his nature transforms our nature. It is his love that fills our life so that we can love; it is his faith that stands for us so that we can be faithful; and it is his peace that comforts us in life’s storms. True, abundant living does not happen apart from Jesus. [Acts 4:13](#) says this about Peter and John: **“Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus.”** – They had been with Jesus. It is so easy to be jealous of the original disciples. What would it be like to spend three years following Jesus around Israel and having personal interaction? We can relive the experiences as we interact with the written word which is deeply meaningful. And the really good news is that we, too, can be with Jesus by communing with Him because he is the Living Word of God. Listen to Commentator

Matthew Henry. ***“Those that have been with Jesus, in converse and communion with him, have been attending on his word, praying in his name, and celebrating the memorials of his death and resurrection, should conduct themselves, in everything, so that those who converse with them may take knowledge of them that they have been with Jesus; and this makes them so holy, and heavenly, and spiritual, and cheerful; this has raised them so much above this world, and filled them with another.”*** This concept of “being with” translates to how we approach ministry. After the Damascus Road experience, the Apostle Paul was in Arabia for three years and during this time was being taught by Jesus. It is this same Apostle who instructed the Corinthian church to follow him as he followed Christ. The list of Paul’s protégés is quite long, with Timothy and Titus being the most notable. Bible Professor Dr. Andreas Köstenberger says ***“While Paul preached the gospel everywhere, he went and planted numerous churches, perhaps his most important contribution was mentoring men such as Timothy and Titus.”*** Paul approached ministry with the intention that he would pass along what he knew and what level of expertise he had to other capable men and women so that Gospel Messengers would multiply, and that Jesus would be made known. There are many facets to mentoring. Sponsorship mentoring: Barnabas did this for Paul as he began his ministry. Barnabas lent his good name and credibility to Paul. He opened doors Paul could not open for himself. Paul in turn shows a more intensive style of mentoring in his relationship to Timothy. He intentionally takes Timothy under wing and disciples him. In essence he is a teacher, model, and guide for Timothy. He whole-heartedly believes that Timothy can care for the church in the same way that Paul does. Over the course of time, he sends him out to serve as a church Bishop. Back in the early 2000’s I spent two years in a mentoring relationship with my good friend and pastor Bill Winn. Once Bill completed his internship and answered the call to pastor our GCI congregation in Richmond, VA he gave me this plaque. (READ) Mentoring happens in seasons of time. Over the last few years, I have been learning about reverse mentoring. I have younger staff members who help me learn about their generational preferences and creative ways of thinking and operating. Being that we are an international fellowship I engage with multiple people groups around the world, and I must learn from them if I am going to serve them well. In their book *Connecting*, Paul Stanley and Bobby Clinton sum up mentoring this way – *Mentoring is a relational experience in which one person empowers another by sharing God-given resources*. Having a relational guide to help you increase your knowledge base and learn new skills is an awesome gift to treasure. In 2021 our Media department will be creating video clips to better define and educate us about the GCI ministry tools and values. The Apprentice square is a specific clip that will unfold more about the methodology and power of mentoring I think Jesus was onto something when he sent the disciples out two by two. Think of how they learned from one another and the support they felt. Earlier we talked about how it was Peter and John ministering together when the crowd identified their intimate tie to Jesus. It circles back to acknowledging and celebrating Jesus. As we make final preparations for Easter, may we be in a posture that allows us to whole-heartedly receive the overflowing graces of Good Friday and Resurrection Sunday. Our forgiveness and salvation was made secure with Christ’s willing sacrifice on that dark Friday afternoon. And our hope and assurance for eternal life with Jesus was solidified when the Father raised him, and he went triumphantly out of the tomb. Amen, and amen

REVELATION: REVELATION 3:1-6 – SARDIS: THE “DEAD” CHURCH

The “dead” church



The church at Sardis was described as being “dead” (3:1). It appeared to be alive – had “a reputation of being alive” – looked spiritually vibrant on the outside – but was spiritually lifeless. The church was Christian in name only. This recalls Christ’s scathing rebuke of the Pharisees who “look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean” (Matthew 23:27).

Says G.R. Beasley-Murray: “The appearance [of the Sardis church] is that of a beautifully adorned corpse in a funeral parlour, and the Lord is not deceived”

(*Revelation*, p. 95). The church needed to stir up the living Spirit of God in order to come to life.

What was dead about the church and what needed reviving? First, there was no indication of persecution or trouble from outside forces. Neither was there any heresy within, in contrast to some of the other churches. Things seemed to be peaceful and religiously correct. Perhaps it was a church that was too good to be true. Its religiously proper appearance may have only meant that it had fully and silently compromised with the truth and the pagan society around it.

G.B. Caird calls Sardis “the perfect model of inoffensive Christianity” (*A Commentary on the Revelation of St. John the Divine*, p. 48).

That might explain its calm and sedated outward appearance. George Eldon Ladd defined the Sardis church as “a picture of nominal Christianity, outwardly prosperous, busy with the externals of religious activity, but devoid of spiritual life and power” (*A Commentary on the Revelation of John*, p. 56).

Paul had described such Christians by saying they seemed quite religious but denied God’s power in their lives ([2 Timothy 3:5](#)). This community of the living dead needed the power of God to bring them back to life.

Christ therefore gave Sardis a jolting command to **“Wake up!” (3:2)**. The rousing call was meant to encourage the church to take action. The members were to strengthen what little remained, to obey, to repent (**3:2-3**). Jesus told the church at Sardis to wake up or he would come like a thief does. **“You will not know at what time I will come to you,”** he said (**2:3**).

Promise to Sardis (3:4-6)

While most in the church at Sardis were in a dead spiritual state, **“a few people”** were faithful to Christ, and had **“not soiled their clothes” (3:4)**. They were promised that they would be taken on a walk in Christ, and to be dressed in white (**3:4-5**).

White garments are mentioned on five other occasions in Revelation. The church at Laodicea needs them to hide their spiritual shame (**3:18**). The 24 elders wear white garments (**4:4**). The martyrs waiting for God’s judgment are given white robes to wear (**6:11**). The armies appearing with the Messiah also wear white and clean linen (**19:14**). The great multitude of the saved in Revelation 7 wear robes made white in the red blood of the Lamb (**verse 14**). The color paradox makes the point. It implies that the color white stands for God’s people made spiritually pure and justified by Jesus’ blood.

That means the few in Sardis who were given white robes had been made right and just before God. We should not lose sight of the fact that the robes are given to the Sardians as a gift, reflecting the fact that we do not justify ourselves by good works; we are made spiritually right by the work of Christ.

In the ancient world, white clothing also stood for festivity. Ecclesiastes counseled people to “be clothed in white” – to enjoy their food and drink with a joyful heart (**9:8**). Those clothed in white will feast at the marriage supper of the Lamb in the kingdom of God (**19:9**). It will be their day of victory, a time to put on the best of clothing, clean and white.



The righteous saints in Sardis were also promised that their names would appear in the book of life (**3:5**). Only those names entered in the Lamb’s book of life will be allowed into the New Jerusalem (**21:27**). The idea of a divine ledger is an Old Testament figure of speech for the Lord’s salvation ([Exodus 32:32](#); [Psalm 69:28](#)). Daniel was told that at the end-time, **“everyone whose name is found written in the book – will be delivered” (12:1)**.

It was also a common New Testament way to speak of salvation, of having a part in the kingdom of God. Jesus used the term ([Luke 10:20](#)), and so did Paul ([Philippians 4:3](#)).

Hebrews speaks of “the church of the firstborn, whose names are written in heaven” (**12:23**). The entering of a person’s name in a book of life is another metaphor for salvation and eternal life.

The metaphor would have been familiar to the non-Jews in the Sardis church as well. Ancient cities in the Greek world kept registers of the names of their citizens. Criminals were removed from the civil register and lost their citizenship. Sardis, as the western capital of the earlier Persian and Seleucid empires, would have kept the royal archives for to a wide area.

Finally, Jesus promised to acknowledge the name of the overcomer in Sardis before his Father (**3:6**). This recalls Jesus’ promise as the incarnate Son of God: **“Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven” (Matthew 10:32)**.

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GCI principle website and Moncton Websites—a) www.gci.org , b) www.gcinewbrunswick.org , c) www.gcicanada.ca; d) www.facebook.com/GCIMoncton ;

For a wealth of helpful articles about God, grace, and his plan for salvation, who we are, etc., please see the GCI.org website. Contact Information: Pastor’s contact information: email— evautour47@outlook.com