

Gospel

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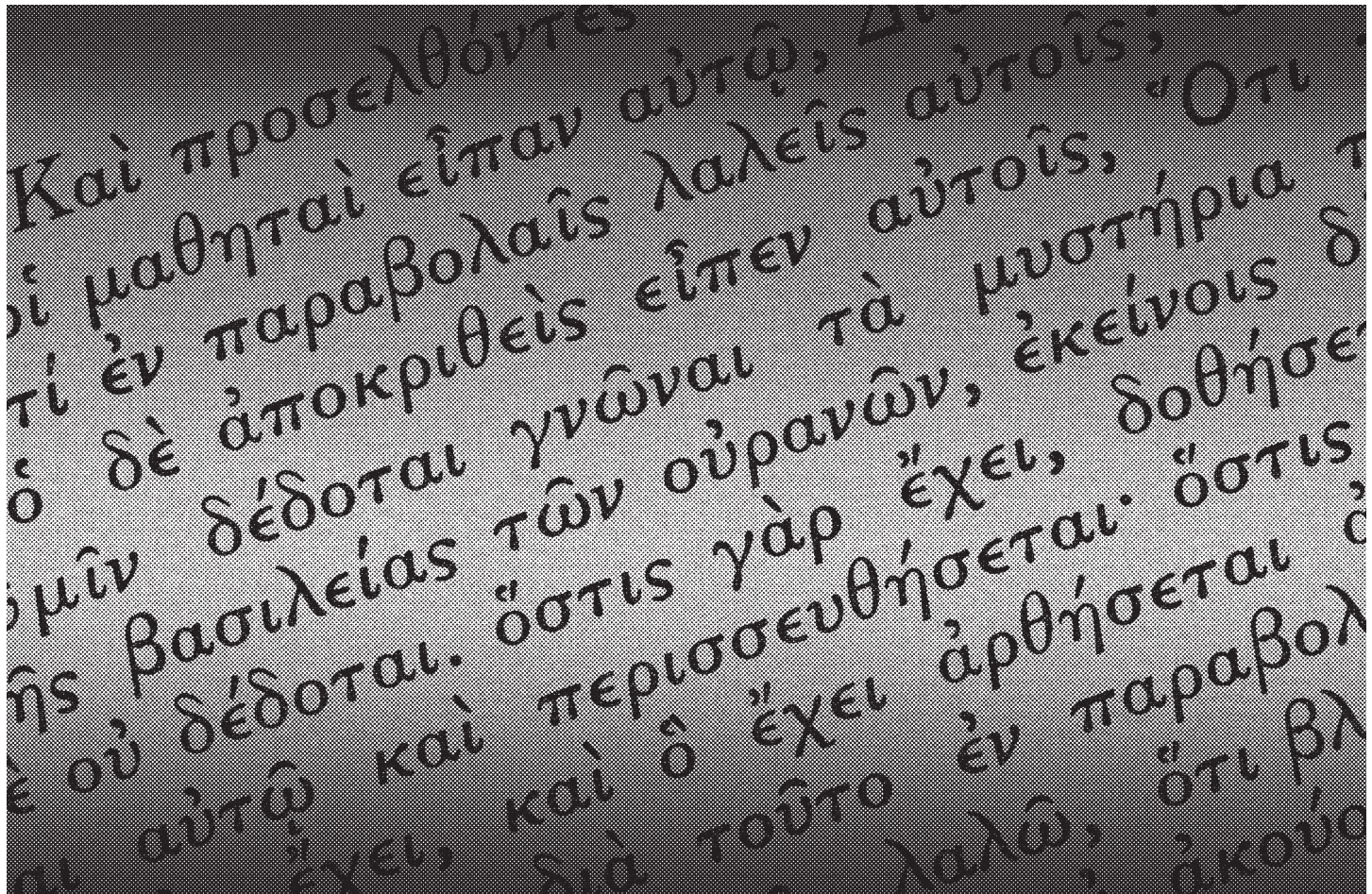
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THIS ISSUE'S THEME:

Matthew's Gospel: The King and His Kingdom

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Christ the King

Thayer Salisbury

The first half of the New Testament tells, and retells, and retells, and tells yet again the story of Jesus. Although it was probably not the first Gospel written, Matthew's account of the life, ministry, death and resurrection of Jesus has stood first among the four Gospels through the centuries.

The similarities between the Gospels, especially the first three, are greater than the differences. But we can perceive differences of emphasis among them.

Why Four Gospels?

People are not all alike. Most people learn best from examples; but others prefer to be taught principles which they can then apply in various situations. Some are very interested in the origin and history of an idea. Others have little interest in origins and seek to judge ideas strictly on their merits. Some prefer to learn in a large group, others prefer to be taught individually. Some approach the study of Christianity with an extensive background knowledge of the Old Testament. Others know little of the Old Testament before learning of Christ.

It is natural that the Holy Spirit, when inspiring the recording of the gospel, would inspire accounts that differ in such a way as to appeal to these different kinds of people. Those who prefer individual instruction may tend to be attracted to John's account where Jesus is often shown teaching an isolated individual. Those who want to know what happened, and who have less knowledge of the Old Testament, may be more interested in Mark's account. Gentiles, women, and other "minorities" in the early church, were likely attracted to Luke's account. But for the large number of early Christians with a Jewish background, or engaged in evangelism

among the Jews, Matthew is likely to have been the account that was most appealing.

Matthew and the Old Testament

Matthew follows the same basic outline as Mark, but he places a much greater emphasis on Jesus as the fulfillment of the Old Testament. This is especially noted in the fact that Matthew quotes the Old Testament much more than Mark.

Matthew also includes several blocks of teaching not found in Mark. In one case at least, several chapters contain only the words of Jesus, without a single action being recorded. Some have suggested that there are five major sections of teaching in Matthew, and that this may have been an intentional parallel to the five books of the Law. This claim seems extreme; but it is true that Judaism placed a premium on worship and teaching by means of the word of God, and that Matthew appeals to this emphasis. Leon Morris says of Matthew, "The writer seems concerned throughout to show that Christianity is the true continuation of the Old Testament—the true Judaism, if we may put it that way" (Morris, Matthew, 2).

Jewish culture at this stage in history seems to have been more group oriented than Greek culture. Jews who chose to become Christians were giving up the security of belonging to the Synagogue, a community that influenced every aspect of their lives. Perhaps that may play a role in Matthew's tendency to show Jesus teaching large groups. Perhaps it also explains the interesting fact that Matthew is the only one of the Gospel writers to use the word "church."

The Authority of Jesus

We could go on noting the many shades of special colouring that

Matthew brings to his account, but I would prefer to focus on one topic that seems to be especially emphasized in Matthew. The Gospel of Matthew emphasizes the authority of Jesus.

There is no need to claim that he does so more than the other gospel writers. John emphasizes the authority of Jesus in his own way, stating plainly "the Word was God" (John 1:1). Mark, in dwelling on the powerful actions of Jesus, is indirectly making it plain that Jesus has supernatural authority. Luke mentions the power and authority of Jesus on a number of occasions, many of which are quite significant. There is no doubt in any of the gospels that Jesus has all authority, but it is especially interesting to see how Matthew develops this theme.

Son of David

Matthew begins to develop this theme of authority right from the start, but the means is so subtle, from our point of view, that we may miss it. Matthew begins with a genealogy. We are tempted to think that he does so simply because his Jewish readership would have expected this. But the genealogy does more than meet expectations, it emphasizes the connection of Jesus with two Old Testament figures—Abraham, the father of the nation, and David, their iconic king. The genealogy is given at length in 1:2-16, but first it is given in short form, "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham" (1:1).

Living under democratically elected governments, we do not make the connection between the genealogy and authority, but no Jewish reader in that era would have missed it. Matthew is claiming for Jesus kingly authority, and additionally hinting that this authority may extend to all nations of the earth (cf. 2 Samuel 7; Psalm 89; Genesis 12:3; 49:10).

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Magi from the East

The hints of the genealogy are developed in chapter two. Matthew is the only evangelist to tell us of the visit of the wise men. They came to see the one born “king of the Jews” (2:2). As will often be the case during his lifetime, foreigners are recognizing the authority of Jesus before it is acknowledged by his own nation.

As always, false authorities feel threatened by those who have true authority. The first recorded opposition to Jesus is from Herod, the phony king of the Jews (2:7-23).

The Authoritative Tone of His Ministry

The ministry of Jesus, and even the ministry of his forerunner, John, was marked by an authoritative tone. Neither John nor Jesus came asking to be accepted as a “personal savior,” but they came commanding repentance (Matthew 3:1; 4:17).

Jesus did not teach on the basis of appeal to earlier teachers; but dramatically set his teaching in contrast with much of what had gone before. “He was teaching them as one who had authority, and not as their scribes” (Matthew 7:29).

Jesus did not make use of charms, incantations or elaborate ceremony in accomplishing his healing ministry. He did not even need to be physically present to effect a cure. His mere word, even spoken at a distance, had authority over illness (8:5-13).

This authority extended beyond human illness, even to the controlling of the raging forces of nature (8:23ff), the casting out of demons (8:28ff), and forgiveness of sin (9:1-8).

We can sum up much of Matthew by saying that Jesus is like no other. He taught like no other; healed like no other; made demands like no other; controlled nature like no other; commanded demons like no other; and forgave sin like no other.

Authority to Die

By the time we reach the turning point in chapter 16, the attentive reader is ready to confess with Peter “You are the Christ, the Son of the

living God.” But, also like Peter, the reader still must learn that the kingship of Jesus is like no other, that the authority of Jesus is exercised. As his Messiahship is revealed, the cross is also emphasized (16:21ff; 17:11-12, 22-23). His will not be a reign of pomp and glory, but of service and suffering, for “the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (20:28).

The sovereign authority of Jesus is not to be exercised by exempting himself from suffering, but by redeeming the world through his suffering. For Jesus, as for his followers, life is not something to be sought but something to be gained by means of sacrificial service (10:39, 20:28).

Once his message has been sufficiently taught, there is no need for Jesus to avoid conflict with the authorities, or even to respond to them when they question his authority (21:23ff). His authority authenticates itself as his teaching pierces hearts;

and his life, death and resurrection confirm the truth of his promise that he who loses his life will gain it.

The Climax

Matthew leaves his readers standing beside the disciples on a mountain in Galilee with the final claim of the resurrected Lord ringing in our ears, “All authority in heaven and on earth has been given to me.” He leaves us also with a final commission to take that message, with all that it implies, to all the world.

There are many details of Matthew that have confused Christians and puzzled scholars through the ages. But if we have heard this theme clearly, if we have come to accept the authority of Jesus, to recognize that is it like no other authority on earth, or even in heaven, then we have caught the main theme, and the rest will naturally follow.

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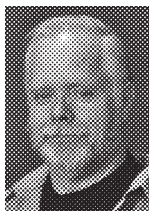
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Window to a King

Wayne Turner



You may never have thought of it, but, some of the most exciting words in the Bible are found in 1 John 1:1, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.” As we read John’s words, John is a direct connection to Jesus—there is only one step between us and Jesus as he walked on this earth. We are virtually sitting at John’s feet and hearing directly from a man who was an eyewitness to Jesus—who saw Him, walked with Him, heard Him and even touched Him.

Similarly, Peter says, “We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.” (2 Peter 1:16). Though Peter is specifically referring to Christ’s Transfiguration, this passage reminds us that he had the same personal encounter with Jesus as John, during his life and ministry on earth.

How exciting it would have been for early Christians to hear the apostles or other eyewitnesses of Jesus tell of their experiences with Him. At some point those accounts, the four Gospels, were written to allow later generations to share those experiences. The Synoptic Gospels—Matthew, Mark and Luke, focus on the events and teachings of Jesus’ life. Though similar in many ways, they evidence the different audiences for whom each was intended. John, apparently aware of the more factual presentations of the others, offers a deeper, more “theological” description of Jesus’ identity and purpose. Historically, two Gospels bear the names of apostles, Matthew and John. Mark, a young associate of Paul and Peter, may have written the stories of Jesus he heard Peter tell. Luke wrote his account after investigating and verifying information from some of the eyewitnesses. Each Gospel offers its own look, its own window on Jesus. Together, the Gospels complement and supplement each other.

This month’s issue of the Gospel Herald features the Gospel of Matthew. We are familiar with Matthew as the first book of the New Testament canon, therefore, the first Gospel. This book offers a cross-section of Jesus’ life and ministry. Matthew tells of many of the events in Jesus’ life including His birth, baptism, temptation and many of His miracles as well as the events of the last days of His earthly life. Matthew also includes lengthy sections of Jesus’ teaching, including many of his parables. Through Matthew’s window is the amazing thread running through his Gosepl that shows Jesus is the fulfillment of Old Testament messianic prophecy. Through this window the reader can see Matthew’s purpose, by his telling of the signs and wonders, fulfilled prophecy, direct and indirect recognition, to present Jesus as the Messiah—the

Christ, the King promised centuries before.

We are again indebted to Paul Birston for his work on planning and coordinating this edition. In “Christ the King,” Thayer Salisbury looks at the role and authority of Jesus as king, and how that authority brought him to the cross noting, “The sovereign authority of Jesus is not to be exercised by exempting himself from suffering, but by redeeming the world through his suffering.” In “Matthew’s Messiah,” Geoffrey Ellis suggests why Jesus called Matthew to be an apostle and why Matthew chose to follow Jesus. He offers us some insight into the mind and abilities of Matthew observing that his Gospel “as well as bearing the evidence of its inspiration, reflects the stamp of his personal experience, the fruit of his studies, and the breadth of his perceptions.” Roy Davison, in “Mysteries of the Kingdom,” after observing that the twelve apostles were limited in their ability to understand when Jesus taught them about the kingdom of heaven, reviews many of those teachings. Paul Birston shows us how the good news of the kingdom brought our king to the cross then to the culmination of his authority and resurrection. “While the kingdom of the heavens is global in its often hidden presence, it is His reign in our lives which is most powerful for He reigns over us, in us and through us wherever we are.”

Matthew ends his account of Jesus’ life with the “Great Commission” in which Jesus makes the kingly proclamation, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 18:18-20).

As eyewitness, Apostle and Gospel writer, Matthew challenges the world to acknowledge with Peter, that Jesus is the Christ, the Son of the Living God. He challenges us, as Christians, to follow our King’s teaching in our lives as we also share the good news of His kingdom.

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Walking with Our King through His Kingdom

In the Power of His Life, Death and Resurrection (MATTHEW 26-28)

Paul Birston

Matthew's Gospel begins the incredible journey of God's fuller revelation of His Son Jesus Christ in the New Testament. Walking on this journey with our King through His kingdom as Matthew reveals them we learn much about both on the road that leads to Golgotha and His reign as risen King.

The King and His Kingdom Revealed

Matthew begins by showing us Jesus' royal ancestry. He is descended from kings and patriarchs, notably David and Abraham (1:1) as we have seen in our opening articles. Jesus is the Christ, the Messiah, the anointed One. God anoints His kings with authority and power. Jesus is King at His birth. The wise men knew it (2:2). Herod, a king of lesser realms, resented it. Matthew shows us Jesus is a very special King. He is Immanuel, God with us (1:23). His name, Jesus, has special meaning. Jesus is Greek for the Hebrew name Joshua meaning "the Lord is salvation" which Matthew reveals in this profound way: "You shall call His name Jesus, for it is He who will save His people from their sins" (1:21). He is a King who takes special care and responsibility for His people.

Jesus begins His preaching ministry by proclaiming the kingdom and calling for changes of mind and deeds: "Repent, for the kingdom of heaven is at hand" (4:17). Jesus says literally "the kingdom of the heavens" has been brought near (as Roy noted the perfect tense indicates something has happened with long-standing or permanent results, as in "it stands written"). Only Matthew's Gospel contains this descriptive phrase "kingdom of the heavens." He uses it 33 times. "The heavens" shows several things about His kingdom: its vastness, eternal spiritual nature and

superiority. Jesus' opening words in His first sermon recorded by Matthew are, "Blessed are the poor in spirit for theirs is the kingdom of heaven" (5:3). The same possession awaits those who "have been persecuted for righteousness' sake" (5:10). As God has given Jesus the kingdom, He is pleased to give it to His followers.

Jesus enlarges upon what the community of His kingdom is like, how people treat one another, its values and ethics. Kingdom values are often opposite to the worlds, filled with paradoxes so powerful they can only be divine. How can the last be first, the meek inherit the earth? The kingdom is broad and mighty yet begins with small seeds of faith. The kingdom is simple but complex with tares (weeds) among the wheat. It is revealed but hidden, at hand but yet to come. Sinners enter ahead of the self-righteous. How can the kingdom belong to children instead of lords (19:14; 20:25)? In the

kingdom all things are possible (19:26). The kingdom is more than just a realm, it is God's reign over His people who seek Him (6:33), strive to be like Him and live the lives of cross-carrying disciples.

In His parables Jesus shows us that in the kingdom of the heavens the King gives talents to His citizens and a wedding feast for His Son. He deals justly with those who labour with Him and powerfully refutes His opponents. He sets the terms of kingdom citizenship. The King foretells future events that will rattle the world. He prepares places for those who mercifully serve Him and for the merciless. He rewards the former and recompenses the latter according to their deeds. He uses time as a school for eternity.

The King on the Cross: What Did They All Expect?

In Matthew, Jesus preaches that the kingdom is good news. God reigns powerfully over the natural world, heals the sick and lifts up the downtrodden. How is it then that the King of Israel, sovereign over the people of God, walks purposefully toward death on a cross? An earthly king of this stature decides who goes to the cross, he does not go there himself.

Matthew reveals the escalating tension between the King and the citizens of His ancestral homeland Israel. Before Matthew's Gospel is half through, the Pharisees are testing Jesus and plotting to kill Him (12:14). Their plans approach fruition at the Passover. By this time backers of the plot expand to include the chief priests, elders of the Jewish people and Caiaphas, the chief priest (26:3), all driven by their envy (27:18). Judas offers to betray Jesus.

As Jerusalem, the city of the great King (5:35), swells with expectant pilgrims, the oppo-

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Matthew's Messiah

Geoffrey Ellis

Matthew's Gospel is all about Jesus Christ as Messiah and Messiah's kingdom. Matthew begins his Gospel with the line—lacking a verb it is equivalent to a title—“Book of the generation (i.e. history) of Jesus Christ, son of David, son of Abraham.” Matthew here consciously echoes Genesis 2:4; 5:1, etc., indicating that his story of Jesus has the weight of the Old Testament's story of God's activities among men. In this introduction he also implies that his book will develop Jesus Christ as the fulfillment of both the Abrahamic and Davidic covenants, even as His genealogy identifies Him as a direct descendent of both.

In considering Matthew's Messiah, the questions immediately arise. (1) Why did Jesus call Matthew to discipleship? And (2) why did Matthew “leave everything” (Luke 52:8) and follow him? The Biblical record gives only the barest description: “...Jesus... saw a man named Matthew sitting at the tax collector's booth. ‘Follow me,’ he told him, and Matthew got up and followed him” (Matthew 9:15). While there is little factual explanation supplied, the Gospel record swarms with clues that invite at least a conjectural profiling.

(1) Jesus called Matthew both because of, and in spite of, his being a tax collector. The Jews lumped “tax collectors” with “sinners” and “prostitutes.” And Jesus was quite willing to accept the negative slur that he consorted with tax collectors, for he stated: “Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners” (Matthew 9:13).

As a class the tax collectors showed great interest in Jesus (Luke 15:1). As a group Jewish tax collectors had no doubt a pragmatic view of the long awaited Messianic led restoration of Israel to its former glory. After a half millennium and more of subjugation, Israel's recovery did not seem, to the practical minded, to be just around the corner, especially considering the current titanic power of Rome. So it was still every man for himself. Work the system. Follow the money. Be a tax

collector. However, Jews who served as tax collectors were not necessarily disinterested in Israel's restoration. And generally, they would have a political awareness that permitted a broader understanding of the Roman-Jewish relationship than Jews in general (cf. Jesus and the paying of taxes issue, Mark 12:13-17). For the moment they were placing their chips on Rome.

Matthew's post in Capernaum was strategic—on the border of Herod Antipas' tetrarchy, Galilee and Perea, with that of Philip's Iturea and Trachonitis (Luke 3:1). It served the fishing industry of the Sea of Galilee and was on the major trade highway, the *Via Maris*, which ran from Damascus to Capernaum, to the coast, and on to Egypt. Hence, his post was not minor. As a tax collector, it can also be concluded that Matthew was well to do, educated, capable of reading, writing, and even short hand, practiced in keeping records, fluent in Aramaic and Greek, with some knowledge of Hebrew and Latin. He would be worldly aware, know the value of goods, of local and foreign currency, and be alert to area, regional, and imperial “goings on.” At the same time, his family would have disowned him as well as be disgraced in the community because of his occupation. His Jewish neighbors would consider him a traitor, an apostate, and one perpetually unclean because of his handling of Gentile goods and coinage. Yet all this did not mean that Matthew was not knowledgeable regarding the history and beliefs of the Jews or that he necessarily lacked principles and convictions. (Consider Matthew's early attitude toward tax collectors as expressed in the banquet he held in Jesus' honour, Luke 5:29).

It can properly be surmised that Jesus called Matthew to discipleship for his qualities, abilities, and quite possibly character, as well as the potential that Matthew possessed. Matthew's subsequent service as an apostle and as the author of the New Testament's first Gospel, confirms the accuracy of Jesus' choice. Jesus later said, “You did not choose me, but I chose you to

go and bear fruit—fruit that will last” (John 15:16). Jesus chose Matthew for all of his endowments and promise, for what he was and what he would become. (The same can be said to hold true for all disciples today whom Jesus calls through the Gospel, i.e. in spite of our sins and because of our potential for the kingdom.)

(2) It can be safely concluded that Matthew chose to follow Jesus because he was exposed to and impressed by the extensive ministry of Jesus in his home area of Capernaum. In fact, a major portion of the Gospel of Matthew, chapters four through nine, can be described as Jesus' Capernaum Ministry. Following John's imprisonment, Jesus left Nazareth and “lived in Capernaum” (Matt. 4:12-13; cf. Mark 2:1; see the 17 “Capernaum” references listed below). The same description of Jesus' ministry given in Matthew 4:23 is repeated in Matthew 9:35, thus supplying “book-ends” for this section of Matthew's Gospel.

Little of Christ's activities in Capernaum, a small fishing village with an estimated population of 1,500, would have escaped Matthew's notice, a tax collector whose job required that he keep “his nose to the ground!” Certainly his attention would have been drawn to the one being identified by that prophet in the wilderness, John the Baptist, as the Messiah. Certainly his interest would have been piqued by Jesus' frequent reference to the imminence of the kingdom's restoration, especially because initially he would have shared the common view of a successful earthly Israel (see the 13 “Kingdom” references in this section of the Gospel listed below). He would have been alert to Jesus' successful recruitment of His first disciples—the well-known fishermen, Peter, Andrew, James, and John, on the nearby shore. He would have heard about and even listened to some of Jesus' preaching and teaching presented in Capernaum and throughout the surrounding Galilean area (cf. Matthew 4:23-25). This could well have included the “Sermon on the Mount,” quite likely conducted on the

nearby Horns of Hattin elevation—the “Sermon” reads as from the notes of someone present. The content of Jesus’ frequent teaching in the synagogue in Capernaum (see the 4 “Teaching in the synagogue” references listed below), while a place restricted to Matthew, would have been publicized throughout the village and region. As well, Matthew would have been especially amazed by the numerous miracles Jesus performed in the area (see the list below of 13 “Miracles performed”). As Jesus’ Capernaum ministry neared its completion, he called Matthew and Matthew responded (Matthew 9:9). Within a short time all of the twelve disciples had been selected and Jesus readied them to launch out on their own “limited commission” (Matthew 10:1ff). Matthew’s Gospel, when viewed as a record of Matthew’s own experiences, gives ample reason for Matthew’s decision.

A conclusion can now be reasonably made: Matthew chose to follow Jesus because, convicted by His words and works, he believed Him to be the

Messiah; Jesus chose to call Matthew to discipleship because of Matthew’s belief in him as Messiah.

The Scriptures do not describe how Matthew came to comprehend with startling clarity how Jesus fitted perfectly the Old Testament prophetic profile of the promised Messiah (see the list below of 9 “Messianic prophecies fulfilled” by Jesus given by Matthew in this section of Scripture). Nor do they explain how Matthew came to understand the spiritual emphasis and the worldwide scope of the restored kingdom of old Israel that merged with the eternal kingdom that came down from heaven, in contrast to the commonly expected refurbished Jewish military machine capable of toppling the Romans. It remains that Matthew became a brilliant student of and authority on the Old Testament, uniquely able to decipher Jesus as Lord and Christ. Of course, he was instructed by Jesus during the days of his discipleship and was tutored by the Holy Spirit for the remainder of his ministry (cf. John 16:12-15). But

neither Christ nor the Spirit recruited mere secretaries for the dictation of the Scriptures. Matthew’s Gospel, as well as bearing the evidence of its inspiration, reflects the stamp of his personal experience, the fruit of his studies, the breadth of his perceptions, and the depth of his faith.

Matthew’s choice of Jesus as Messiah and Christ’s choice of Matthew as disciple and apostle were choices made in heaven!

References:

“Capernaum”: Matt. 4:12; 8:5; 9:1 (“own city”); cf. also: Matt. 11:25; 17:24; Mark 1:21; 2:1; 9:33; Luke 4:23, 31; 7:1; 10:15; John 2:12; 4:46; 6:17, 24, 59.
 “Kingdom”: Matt. 2:2-4; 3:2; 4:17; 4:23; 5:3; 5:10; 5:19 (2); 5:20; 6:10; 7:21; 8:11; 9:35.
 “Teaching in the Synagogue”: 4:23; 9:35; cf. also Mark 1:21; Luke 4:33;
 “Miracles performed”: Matt. 8:3f; 8:5f; 8:14f; 8:16; 8:23f; 8:28f; 9:2f; and after Matthew’s call, 9:18f; 9:27f; 9:32f; cf. also John 4:46f; 6:5f; 6:16f.
 “Messianic prophecies fulfilled”: Matt. 1:23/Isa. 7:14; 2:6/Mic. 5:2; 2:15/Hos. 11:1; 2:18/Jer. 31:15; 2:23/?; 3:3/Isa. 40:3; 4:15/Isa. 9:1-2; 8:17/Isa. 53:4; 9:13/Hos. 6:6.

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Mysteries of the Kingdom (MATTHEW 10-18)

Roy Davison

Although the twelve were to preach, “The kingdom of heaven is at hand” (Matthew 10:7), their understanding was limited. This is not surprising since this kingdom would be like no other. Jesus instructs them as they are able to bear it (John 16:12).

“It has been given to you to know the mysteries of the kingdom of heaven” (Matthew 13:11).

When would the kingdom be established?

The kingdom ‘is at hand’ (10:7). This is a verb in the perfect tense which means that the action has been completed and the results are continuing: “The kingdom of heaven has drawn near.” Later, Jesus says: *“I tell you the truth, there are some standing here who will not experience death before they see the Son of Man coming in his kingdom”* (Matthew 16:28).

What is the nature of this kingdom?

It is the kingdom of heaven. Jesus explained to Pilot, *“My kingdom is not of this world”* (John 18:36). *“As living stones,”* Christians *“are being built up a spiritual house”* (1 Peter 2:4). They are *“a holy nation”* (1 Peter 2:9). Their *“citizenship is in heaven”* (Philippians 3:20).

By what power would the kingdom be established?

Jesus says: *“If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you”* (Matthew 12:28). Earlier in the chapter, Matthew had applied this prophecy to Jesus, *“Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him”* (Matthew 12:18).

What is the foundation of the kingdom?

When Jesus asked His disciples, *“But who do you say that I am?”*

Peter replied, *“You are the Christ, the Son of the living God.”* Jesus said, *“Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church”* (Matthew 16:15-18).

What is this rock? Some claim it is Peter, others that it refers to Peter’s confession. Paul states: *“No other foundation can anyone lay than that which is laid, which is Jesus Christ”* (1 Corinthians 3:11). Yet, because they were inspired by the Holy Spirit, the apostles and prophets are also in the foundation, along with Christ as cornerstone (Ephesians 2:20; 2 Peter 1:19-21).

The authority of the apostles in the kingdom.

“And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease” (Matthew 10:1). The word ‘power’ can also mean ‘authority’.

Jesus told Peter: *“I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”* (Matthew 16:19). ‘You’ in this verse is singular in Greek, so this definitely refers to Peter individually.

Although the other apostles also preached on Pentecost (Acts 2:7, 14), Peter’s sermon is recorded (Acts 2:14, 38). Later he states: *“Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe”* (Acts 15:7). Peter opened the kingdom for the Jews on Pentecost and for the Gentiles at the conversion of Cornelius (Acts 11:18).

When Jesus tells Peter, *“Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”*

(Matthew 16:19), ‘will be bound’ and ‘will be loosed’ are perfect, passive participles, indicating that the binding and loosing had been done in heaven before the change on earth. The NASV is more accurate: *“Whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.”*

The same applies to all of the apostles: *“Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven”* (Matthew 18:18 NASV). Here ‘you’ is plural, referring to all the apostles.

Peter did not have more authority than the other apostles. He refers to himself as *“an apostle of Jesus Christ”* (1 Peter 1:1) and speaks of *“the commandment of us, the apostles of the Lord”* (2 Peter 3:2).

Although Paul was not one of the twelve (1 Corinthians 15:5), he was an apostle (Romans 1:1, 5; Galatians 2:8) and a witness of the resurrection as *“one born out of due time”* (1 Corinthians 15:8). When Paul’s apostleship was questioned, he affirmed his apostolic authority (2 Corinthians 10:8; 13:10) verified by signs and wonders (2 Corinthians 12:12). His writings were *“commandments of the Lord”* (1 Corinthians 14:37). Peter recognized them as Scripture (2 Peter 3:15, 16).

Jesus told the apostles, *“He who receives you receives Me, and he who receives Me receives Him who sent Me”* (Matthew 10:40).

How would the kingdom wage war against evil?

“Behold, I send you out as sheep in the midst of wolves” (Matthew 10:16).

But won’t they be killed? Yes, some of them, just like their Shepherd was killed. “Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to

death. And you will be hated by all for My name's sake. But he who endures to the end will be saved" (Matthew 10:21, 22). *"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell"* (Matthew 10:28).

Jesus said: *"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.'* He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it" (Matthew 10:34-39).

How would the kingdom be spread?

By preaching: *"As you go, preach"* (Matthew 10:7).

First they preached to the "lost sheep of the house of Israel" (Matthew 10:6). Then they preached to the whole world (Matthew 28:19, 20).

"Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops" (Matthew 10:27).

The 'word of the kingdom' is like seed sown in the hearts of men (Matthew 13:19-23). The condition of the heart determines how much fruit is borne. A small seed can become a large plant (Matthew 13:31, 32). The kingdom spreads like leaven (Matthew 13:33).

The kingdom will be purified at the judgment.

God's kingdom is like a dragnet that gathers good and bad, the good are saved but the bad are discarded (Matthew 13:47-50).

The enemy sows weeds among the good seed (Matthew 13:24-30; 36-39). "Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father" (Matthew 13:40-43).

How much is the kingdom worth?

"Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it" (Matthew 13:44-46).

Alken, Belgium

The Salmon Arm congregation is praying for a full-time minister to teach, preach, continue community outreach and work with God's people in British Columbia. Although not required, it is desirable that the candidate have several years of committed experience as a minister. The successful candidate's wife will also be committed to the work of advancing the Kingdom. We would like a family that is ready to put down roots and "stay awhile." Is this your family?

Average attendance is in the 55+ range and has a good distribution of ages. We are a self supporting congregation that has been in the community for well over 50 years and we have an established Eldership. Salmon Arm is surrounded by outstanding natural beauty, clean waterways, provincial parks and an abundance of green space. There are many people in this area that need to know about Jesus and His church. Will you come and help us tell them about the Saviour?

More information is available by visiting our website: sa4Christ.com

Please send a resume, cover letter, and references to:

"Minister Search" P.O. Box 51, Salmon Arm, BC, V1E 4N2

OR e-mail sacofc@jetstream.net

May God bless you as you seek His will.



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Reminder: To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker by the 10th of the month preceding the date of issue, which is the first of each month. Please clearly mark the email or the envelope: "NewsEast." When reporting an event, please state the specific date (month/day/year) of that event. Also, to make sure that information you wish reported is included, please note that reporters forward to NewsEast only the information received from congregations. They do not check each congregation's website.

NEW BRUNSWICK

Saint John: On October 13, the congregation placed its second ad in the personals section of the newspaper offering free Bible studies. On October 15, 2010, the congregation received its first call in response to this ad. The woman asked what denomination the church was and said she would speak to her husband about having a home study. On October 27, Royal and Charline Maillet from the Moncton congregation visited bearing gifts—a filing cabinet and some wonderful resource materials. Some of the money previously supporting Krishna Oli in Nepal is now going towards a building fund and the members have committed to increasing their giving for this effort. A Nepalese family moved to Saint John and the father has started to attend worship and Bible studies on Thursdays. The Tarko family from Quebec finally found work here and is a fine addition to the congregation. The church had a fellowship meal on October 24. The congregation finished the book of Exodus and started their new Bible study in the book of John.

ONTARIO

Beamsville: Sharon Maddeaux, sister-in-law to Anna Cox, was baptized on September 19, 2010. The women's discussion group meets Thursday and discusses the book: "Becoming a Woman of Influence." The missional church weekend was conducted October 28 and 29, 2010. For further information, contact tinternchurchofchrist.com/partnership-for-missional-church. Christmas shoeboxes are again being sent to Bonnie Cox to be given to six little boys in the First Nations Community of Neskantaga.

Bramalea: Guest speakers on Sunday, October 24, 2010, were Jim Whitfield and Jonathan Straker. A Fall Celebration Party was held October 31 for Grades 1-3. The congregation is considering holding Dave Ramsay's "Financial Peace University" workshop to assist individuals to improve how they handle their finances.

Brantford: Ladies' class was held October 17, 2010, and the lesson was a study of the book of Luke. The box for hats, mitts and scarves is again available for donations to be used by Central Public School students.

Cambridge: The congregation feels they are blessed to have some older and enthusiastic people. Two of these are

Murray Hibbard and Charles Baines, who were recently appointed as elders of the Cambridge church. Prayers are requested for these two men as they lead the congregation.

Hamilton (Fennell Avenue): Members are encouraged to fill a shoe box with gifts for a teen student at Parkview High School. Wednesday evenings the study will be the general theme of "Being the Church in the 21st Century." The congregation hopes to offer its neighbours a free night out at the movies sometime in November and will show the movie, "Amazing Grace." An invitation was issued to a fall fest on October 30, 2010, with games and food.

Fenwick: The congregation's presence at the Niagara Regional Exhibition resulted in three people requesting information about the church of Christ and one asking for a correspondence course. Max Craddock spoke on October 3, 2010, as the church celebrated 115 years in Fenwick. Ninety five individuals were in attendance. The winter clothing drive went well and coats and other items were supplied by the community with 25 people able to find something they needed to ward off the cold this winter. The meeting with Wayne Turner ("Conflict Resolution") went well with an average attendance of 45. The congregation is again sending Christmas boxes to Bonnie Cox for distribution to the children in their northern community.

Selkirk: The congregation hosted a hymn sing on Sunday, October 24, 2010.

St. Catharines: The women's group invited the Beamsville church of Christ ladies to join them on November 22, 2010. Jo-Anne Fleming and Dorothy Graham taught lessons from the book of Ruth.

Tintern: Congratulations are extended to Evelyn Perry, well known for her many years of service, including Western (Radville) Christian College, Great Lakes Christian College, the Tintern church of Christ, the Gospel Herald magazine and bookstore and mission work in Zambia, celebrated her 90th birthday on October 31, 2010. She has been afflicted with serious health challenges over the last few years. Those wishing to honour this event are encouraged to make contributions to Great Lakes Christian

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E-mail: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Camrose: The month of October saw us blessed with a visit from Max Craddock and Marlon Molina. Max did a presentation of "Key to the Kingdom" in our Thursday Bible study time to help our young Christians understand exactly what the program is all about. It was much appreciated and very well received. It was also great to be able to take in Max' classes at the Edmonton Church of Christ workshop the following Saturday. We continue to reach out with the gospel in our community and God is blessing us with souls searching out his will for their lives. We have a good number of guests every week now and, as a result, we are starting up some one on one studies. We are also praying for responses to the Gospel call. Our attendance has been steadily growing and so we are very excited to be part of a growing congregation. We are also enjoying some fellowship between our congregation and the two congregations in Edmonton. Striving to serve our King faithfully. (Dave Friesen)

Edmonton (North Side): Gerry Bibaud is our new evangelist. Welcome Gerry! October 16 was Men's Day Out. Max Craddock, of Strathmore Blvd. Christ of Christ, Toronto, Ontario, spoke on training men presiding at the Lord's Table and leading prayers. Titles of the lessons were: Why and How We Preside at the Lord's Table, Presiding at the Lord's Table (WVBS-DVD Rudy Cain), How He Leads in Prayer, Leading Prayers (WVBS - DVD Rudy Cain). The day also included small group discussions and training sessions. Twenty-six attended. Max Craddock spoke in the Sunday morning class and gave the sermon on October 17. Max Craddock and Marlon Molina were traveling across Canada updating congregations on the Key To The Kingdom ministry. We are developing and formulating a new mission statement that reflects our congregation here and now and for the next several years.

BRITISH COLUMBIA

Central Valley (Abbotsford): Fourth stop on Max Craddock's swing through BC to publicize the "Key to the Kingdom" T V program was on Oct. 21, where the Thursday evening group met at the home of Norm and Jen Weir. Upon discovering what a great voice Max has, there was a singing session along with the study and his report. Marlon Molina, film editor, who traveled with Max took pictures of our place of meeting the next day. The Weirs left on Friday for their scheduled weekend in Kelowna, and on the last October weekend, went to Creston, also visiting Christians in Elkford and Castlegar.

Chilliwack: On their extended tour of Western Churches, we were privileged to have Max Craddock and Marlon Molina from Toronto with us, as well as two couples from the Central Valley church, for our Wednesday night Bible study. This small group has been loyal supporters of the "Key to the Kingdom" program on a regular basis. Max and Marlon appreciated the hospitality of John and Margaret Forman before resuming their travels.

Burnaby: John Clelland didn't realize he would be preaching to such well-known visitors when he arrived for the worship service on Oct. 24. Max Craddock, who has been the minister for Toronto's Strathmore congregation for over 22 years, co-editor of the Gospel Herald since May 2002, and speaker on the church's only nation-wide TV program for the past five years, was present, along with his film editor, Marlon Molina, who also preaches at Strathmore. Marlon's father, Santiago Molina, is the preacher for the Spanish-speaking congregation which meets at that location at three o'clock on Sunday afternoons. The well-traveled men were provided a place to stay by the little lady with the big house, Chris Clarke, who is known for her hospitality. Chris started a Ladies Study class in her home three years ago, with about nine people meeting regularly. It now meets in the home of Lorelei Clelland and the attendance list has grown to 29 names, with one member from the Oakridge congregation also added. The current series being studied is called "Breaking Free" by Beth Moore, a resource that requires 3 to 4 hours of personal study outside of class time. In addition to taking part in the class, volunteers are helping in a variety of ways: acting as hostesses or chauffeurs, making phone calls, leading the singing, reviewing lessons with ladies who have been absent or sick, etc.

Delta: The ladies filled a second set of Samaritan's Purse boxes, which were

picked up in mid-November. Each set contains 12, eventually finding their way to needy children world-wide. This year, in addition to countries in Africa, the Caribbean, Central and South America, a special shipment will go to Haiti. Several BC congregations are helping with the outreach of this national organization that is this year also inviting people online to participate.

Oakridge (Vancouver): Our bulletin had a special "thank you" to Oakridge ladies who were able to prepare a nice tea for two special occasions in succession on Oct. 23 and 24. The first was for the Memorial Service for Frank Pankey on Saturday afternoon, and again on Sunday evening for guests here to learn about the "Key to the Kingdom" program from TV speaker Max Craddock. Traveling with him was Marlon Molina, who is the film editor in Toronto, and has been the cameraman getting pictures of meeting places of the church in the three Western Provinces of Saskatchewan, Alberta and B. C. In addition to explaining the importance of the program in Canada in reaching people who do not know of the church of Christ, Max preached for most of the congregations they were able to be with on Sunday or Wednesday nights. The men hoped to travel as far as Hope that evening, as they were on a tight schedule to catch their plane in Calgary on the 27th.

Salmon Arm: Ron Beckett's sermon preceding the memorial service on Oct. 31 was appreciated. Maurice Taylor has accepted a call to serve on the WCC board of directors.

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EVANGELIST WANTED

The congregation in
Prince Rupert BC

is seeking a full-time evangelist.
Must be a capable preacher, teacher
and personal worker.

The congregation is stable with no real problems. We have a new building in a prime location (that is paid for) and are seeking a family that is willing to make a long term commitment. Our current evangelist has been with us for 20 years.

Please reply by e-mail at
prchofch@citytel.net

MISSION NEWS

Barbara Lewis
4920 N. Penn Ave.
Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



ROMANIA (Bucharest): “Two hundred Christians from 18 cities came together for three days this fall for the Annual National Conference (lectureship) to sing, pray and hear inspirational messages. They gave reports and last—but certainly not least—enjoy the fellowship of one another and what a time they had! We sat amazed as they reported on how the church had grown from 0 to 20 congregations in less than 20 years. Teenagers who had come to study the Bible with us in 1991 had gone to Christian camps together and, in many cases, married and now had a cry room full of children. The ladies from Bucharest had spent half the night preparing food to feed the crowd. They were also housing those who were there from other cities, many of whom had come bearing gifts that were shared with the entire congregation. The fellowship and love was something to behold! “Nineteen and one-half years ago we embarked on an effort to take the gospel to the country of Romania. Many of you worked tirelessly as you mailed out more than 30,000 correspondence lessons to those who had responded to ads in newspapers across the country. Several of those students told me how grateful they are for your efforts to teach them that Jesus lives. Twenty-four teachers went with us to Bucharest to share God’s love and His message of salvation. God used us, together with others who came later, to bring the message of life and salvation to hundreds who might never have enjoyed that opportunity without this mission trip. As I sat in their assembly I thanked our Master for all who had participated, and for bringing us together to work in this country. Many of our Romanian brothers and sisters asked me to thank you for caring enough to give them the message of eternal hope. “We had been invited to come to speak at the Conference and I simply reminded them of their blessings and opportunity to share them with others. The men who led were, for the most part, the men who had been taught in those early months when we were sent as a team to share the Word. Many had brought their own parents to the Lord,

and the 20 congregations since established are now leading and directing their own works in as many cities and have prospered spiritually. They are concerned about evangelizing and are bringing their friends to be taught, while also rearing their own children in the Lord. “They are planning to celebrate the 20th anniversary of their beginning next fall and wanted me to invite as many of you as would and could come to join them in this greatly anticipated event. As you thank God for these successes, we ask that you continue to pray for these Christians because we all knows He Cares.”—Edited from a report from Wm.(Bill) McDonough, International Director of PARTNERS IN PROGRESS

UKRAINE (Donetsk): (Ed. Note: More on the trials and tribulations of Jay Don and Mary Lee Rogers, which Mary Lee manages to make us laugh about no matter how painful they were at the time for them.) “We both taught this past term. However, after three days we left for the Seminar in Crimea. Due to the large crowds, the organizers decided to divide the seminar into 2 weekends this year, but had asked Jay Don to help with both weekends. Since the trip by train to Crimea is so long, we decided to stay the week, relaxing for four days by the Sea. As we both had our classes covered, we felt good about going. However, PROBLEMS started the day we were to leave. I woke up with a horrible sore throat. I taught my class, using salt water all day until it was time to leave on the train, but was no better. I should have stayed in Donetsk but I didn’t! It had been such a lovely Indian summer, we packed only “summery” type clothes and light jackets for the late-September week. Literally, on the way to the train station, a cold front starting blowing in (Ed. comment: ‘no, this was not an off-course Blue Texas norther’). Nothing—NO ONE, NO TRAINS, NO APARTMENTS, NO NOTHING gets heat until Oct. 15th!! (Welcome to Communism!!) Our compartment on the train was like a freezer....We both put on our jackets and wrapped the one blanket we each had around us but it was a NO SLEEP night. In early morning we had instant coffee and glared at each other until 8:00 A.M. when we arrived in Feodicia. Alexander Procupchuck was there waiting for us with his car (the seminar was about 30 minutes away). However, he could not get his car’s electrical locks to open. We stood for over an hour while he dealt with this problem. We had the choice of two places to stay. One had hot water and one did not. No

Brainer!!! We chose the one supposed to have hot water!! (IT DID NOT!!!) I went right to bed for the rest of the day. The seminar started that night, but I couldn’t even think of going as it was outdoors. Friday morning Jay Don spoke, showing our slides from Gomorrah, Capernaum and Gethsemane. Saturday I was determined to get out as Jay Don was speaking after lunch. On returning, would you believe I slipped, with both feet, into one of the famous Ukrainian potholes? Tendons and ligaments in the back of both knees were injured. I couldn’t move! Jay Don helped me back to our room and ran for Dr. Natalia, who came immediately. First she said I had bronchitis and needed antibiotics. Then she gave me shots for pain in the knees, told me my immune system was not good, to get back to Donetsk ASAP and stay off my legs!!! (Lovely news!!) My poor husband had to go lecture after all this ‘drama’, but he did a great job, speaking about “Planting the Seed”. (I know because I could hear him from my window.)”—(A small part of Mary Lee’s report) The conclusion of this story is that a young couple drove them back to Donetsk, where somehow Mary Lee was transported up the 84 stairs to their apartment and she had an unplanned rest for the week under Jay Don’s supervision. Another speaker covered his remaining lessons at the Seminar, where 14 people were baptized before the conclusion.

PHILIPPINES: “Our mission is to help the poor break the cycle of poverty and dependency. We teach them that one of the stops in their journey towards self-sufficiency is to learn to help each other in times of need.” www.giveagoatnow.com. “In the Philippines, people are lining up for their goats, though some are getting impatient. We hope to buy hundreds during the next few weeks to distribute all over the country. “Bread for the Hungry World” released \$5000 of which most will be used to buy goats. This translates to from 50 to 100 of various sizes. Next year our target is 2,000, to be purchased from our own goat raisers or from outside the program. The cost of a goat ready to breed is \$50, but \$25 to match someone else’s donation is always welcome. What many don’t realize is that there are numerous other costs involved: medicine, transportation, personnel, training raisers, materials, manuals, follow up, communication costs, etc. However, in the 10 years since our goat-raising was started, each one which has survived has given at least 50 goats back to the program, all of them

worth at least twice the original starter goat, because, by then, their breeding will have been upgraded several times over. Few programs can have as much impact with so little cost. It improves Philippine national economy, and the investment is immeasurable when considered in terms of church-planting and self-sufficiency. Over the last few years, while building a herd of over 1,000 goats, we have also been building an organizational infrastructure that can handle 10,000. We have been networking, promoting, recruiting, and training goat raisers who are now teaching others. Our ultimate goal is 100,000, and we have to prepare for that today, not later. One of the recipients in Butuan is Franklin Lahip, a convicted murderer in Manila who was converted and later became a preacher in Butuan City. He has eight goats and is the best raiser in Butuan. He is asking for more to help support his family and keep his children in school. His compelling story and competence in goat-raising makes him one more on his way towards self-sufficiency. He traveled to Cebuto to visit our farm so that he could learn more about goat-raising, and we think he can eventually handle 30 to 50, along

with training and supervising others in Butuan while he continues to preach the gospel in every way that he can. I tell his story because his life and service to the Lord is a very inspiring one." A goat may be purchased by sending money for the number you wish to buy to: Give a Goat, Enterprise Square, P O Box 11000, Oklahoma City, OK 73136. (Edited from a report by Salvador Cariaga)

JAPAN: Sasha Ingle, intern to Japan, is traveling in North America to share about the work in Mito, Japan, and to request a raise in her support. The Cheyenne, Wyoming, congregation – currently her sponsoring congregation – will continue to sponsor Sasha but probably will not continue or increase their support. Prayers are requested for individuals or congregations that will support her to continue her work with the Mito church. Joel Osborne has several work-related prayer requests: 1) English Bible College—a Bible discussion in English with 1-4 Japanese students; 2) Assistant English Teachers (AETs) as they make decisions about their future (as in signing another contract); 3) Young Adults' cell group and retreat. One of their core members will move to the US in December; 4) Ibaraki Christian

College and the students Joel spends time with there. Jonathan Straker, along with Hijiri (4) and Minori (2), were in Ontario from October 21-25, 2010, to celebrate Jonathan's 15th homecoming year from Great Lakes Christian High School. Jonathan also attended the Missional workshop in Beamsville. Michiko could not fly up as she is expecting baby #3 soon. Ben and Erica Berry continue to work in Abilene, Texas, preparatory to returning to Japan in 2011. Crimsen Ruhnke's mother, Shelley, has suffered a recurrence of her cancer and is praying about whether to do a third round of treatment and/or surgery.

WORLD BIBLE SCHOOL: Action! The World Bible School magazine publishes news about their worldwide work as well as opportunities showing how individuals can help with this ministry. As contacts request a correspondence course, Key to the Kingdom supplies these names to various churches. If you wish more information about the Japan mission work, contact Joel Osborne at joelosborne4@yahoo.com; Jon and Michiko Straker at jonathan@strakerhouse.com; Sasha Ingle at sashainsendai@yahoo.com; Ben and Erica Berry at benberry@gmail.com; or the Bramalea church of Christ at ail@bramaleacofc.ca.

The Barrie Church of Christ

is seeking a full-time Gospel Preacher to be a part of our congregation and continue the Lord's work of teaching, preaching and bringing the good news of the gospel of Christ to our community. Our congregation was established in the mid 1960's and presently has 3 elders and 2 deacons. We are self-supporting and meet on Sunday mornings at 10:00 a.m. for Bible studies; Sunday morning at 11:00 a.m. for worship services; Sunday evenings at 6:30; and Wednesday evenings for Bible study at 7:00 p.m. There is more information about us at www.barriechurch.ca.

Barrie is a city of over 125,000 people situated on Lake Simcoe at the southern edge of Ontario's "Cottage Country" about an hour north of Toronto. Our location means that we have a number of visitors at our services as they travel through the area.

We are seeking an individual concerned with preaching the Bible with the respect that God's word deserves; someone interested in personal work; and Bible studies not only with our own people but with members of the community as opportunities permit.

Please send your resume and references to the attention of: **The Elders
Barrie Church of Christ
345 Grove Street
Barrie, Ontario L4M 2R6**

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High School or they may be sent to her at 4904 King Street, Beamsville, Ontario, L0R 1B6, to be forwarded by her as directed. Congratulations are extended to Don and Amy Halls on the occasion of their 60th wedding anniversary, October 28, 2010.

Toronto (Scarborough): In October the Thursday evening mid-week Bible study is: "Calvinism and Grace." The November study is: "The Book of Hebrews." The youth group met Saturday, November 13, and the ladies had a function right afterwards.

Toronto (Strathmore Blvd): Looking to the future, the congregation is working to strengthen brethren for leadership. The monthly Men's Bible class is providing good instruction and discussion to help those involved grow in their knowledge and commitment to be leaders in the Lord's Church. On Sunday, November 21, Jonathan Braga was appointed to the work of deacon. He is presently serving the congregation as Treasurer.

Waterloo: The teens are invited to come and grow a deeper relationship with God through prayer on Mondays. A regular meeting is held at the building each Friday evening for teens from 13 and up. The UCC Thursday games night is held at the building. The quarterly contribution to assist the congregation's four China Mission orphans came to \$310. All ex-pat Americans and "wannabes" were invited to join on Saturday, November 27, for a traditional, southern inspired Thanksgiving meal. Every member is encouraged to join

a small group for spiritual support and fellowship. Prayers were requested for Carol Pinzucuk as she works through the legal issues surrounding the property in Kiev. The annual Family Fall Fun night was held Sunday, October 31, at the church building.

Windsor (West Side): Drew Chapados, minister for the congregation, summed up the missional workshop recently held in Beamsville: "The basic idea of 'missional' is to recapture the original vision of the church in the New Testament as being a people who live in their communities as the salt and light of the world. Church is not simply something you attend, neither is it simply there to serve itself - but the church is the body of Christ and, hence, a people to be!" The congregation held its annual clothing giveaways on November 8, 9, 12, and 13, 2010. This effort helps many families throughout the community and larger city. A song service and apple social were held at the building on Sunday, October 24, 2010. November 21, 2010, is the date for the "Men-Make/Buy a Dessert" night. Three episodes of Key to the Kingdom taped at West Side were shown the weeks of November 19 and 26, and December 3, 2010. A leaders' and wives' holiday banquet was scheduled for December 7, 2010, with Senator Raymond Basham as featured speaker.

QUEBEC

Montreal (Ville-Émard): Glen Robins marked the one year anniversary of his work with the Ville-Émard congregation

on November 7. In July he began a sermon series in 1 Corinthians. In Sunday class, the English study is in the minor prophets and Wednesday nights Mark's gospel. In French, Roger Saumur deals with scriptural church polity on Sundays and world religions on Wednesdays. Six men from the church attended the 31st annual Ontario Men's Retreat at Camp Omagh on September 10 and 11. Glen shared the podium with Geoff Ellis on one of his favourite subjects: Restorationism. Chris Blackwell from Waterloo, Ontario, former minister, gave the class and sermon on Thanksgiving Sunday. On October 24, 2010, Gilles Boulet was baptized. Additionally, since September the fellowship has been blessed with some new additions from the universities. Glen reports that one dimension of working in Montreal is dealing with street people. The church has begun to explore avenues and options that may be available to help these people. The congregation will celebrate its 25th anniversary with a special day on Sunday, December 5. Michael Mazzalongo, Roger Saumur, Chris Blackwell and Glen Robins will speak that morning and the plan is for celebrations to extend into the afternoon with food and fellowship. If you wish to receive Glen's report, email him at glenadamrobins@gmail.com or glen@vecoc.org. If you do not have email, notify him by mail or phone (514-993-2355 or 514-765-8919) and he will send the report via post.

News West... continued from page 11

Salmon Arm was the first stop for the two men from Toronto traveling to advertise the "Key to the Kingdom" TV program. Max Craddock and Marlon Molina were able to visit with our elder, Gordon Parmenter, and another elder's wife, Marie Taylor. Both were enthusiastic about material concerning the program that might be used successfully in Salmon Arm. Coming from Aubrey, TX, James Calvin Henry 111 (Trey for short) was here to speak for us on Nov. 7. He arrived early in the week in order to have time to visit with members in their homes and learn something about our city. As he is the son of missionary parents who spent a lot of time in South and Central American countries, he speaks Spanish and also Mandarin Chinese, having done mission work in China the past seven years.

Vernon: Murrey Ververda enjoyed a visit with Max Craddock and Marlon Molina when they made a stop here. The weekly

ladies' quilting bee held in the Vernon building also had a respite from their labours when the men were introduced to the group. In November, the Thursday Ladies class started their third book on "Becoming a Woman", this one concerned with growing "in Faith". An Ethnic Supper was planned for Nov. 19, and a "Principle of Change" Workshop for Nov. 27.

MANITOBA

Carman: (submitted by Don Jenkins) We are pleased to have Randy Foss as our minister effective November, 2010. Randy and Tami and their boys, Noah and Ben moved here from Dauphin, Manitoba. We are also pleased that former minister Dale Elford and Kathy have elected to retire here and we can continue to benefit from their involvement with this congregation. The church will be conducting services at the Boyne Lodge and Towers (seniors residences) each Tuesday for the month of

November. This is an annual opportunity and commitment.

Winnipeg (Central): We rejoice with Laurel Woods, Romel and Gina Salonga who have confessed their faith and were baptized into Christ. On October 27, Friend Speak had 19 readers and 23 others for a total of 42 people, our largest number to date. New calls continue to come in.

SASKATCHEWAN

Westen Christian: The Western Christian College Lectureship was held October 8-10. Dr. Ken Greene spoke on "Reclaiming Social Justice". The theme lectures and the workshops were all very uplifting and encouraging.

Weyburn: The children's "Tree of Knowledge" program has begun. This quarter's focus is on the days of creation and the 12 apostles. Scott is teaching the class "Above and Beyond the Call of Duty", a study on the book of Ruth.

OBITUARIES

Cassady, Lilly

Ron Beckett was called from Surrey to come to Salmon Arm to conduct a Memorial service for Lilly Cassady on October 31. Lilly died on October, 11, at the age of nearly 96. Her son, Jerry Cassady, his wife and son, who attended the service, said that she had outlived almost all of her family.

Although she was nearly deaf as well as blind, she had continued attending the services of the church until near the end. By using one magnifying glass on top of another, she could read her hymn book! She was a lovely, trusting little woman who was loved by everyone, and had made Salmon Arm her home for the past 15 years. A potluck was served after the service.

Information supplied
by Barbara Lewis

McLure, Pat

A simple graveside service was chosen by the family of Pat McLure as she was buried in Vancouver's Ocean View Cemetery on the morning of October 14, with Ron Beckett of the Surrey church officiating. Later that afternoon, he also conducted a memorial service for her friends at the Langley Seniors' Home where Pat had been living the past several years, and where she had made many friends as she found productive things to do with her days.

Although Pat had been hospitalized several times during the last month, most did not realize the seriousness of her condition, and her brother and his wife were called from the Lectures they were attending at WCC in Regina. Pat died peacefully Saturday afternoon, October 9, in the Langley Memorial Hospital with her daughter, Suzanne Pruett, of Kirkland, WA, and granddaughter, Amanda, New Westminster, beside her.

Born Patricia Anne Murray on November 25, 1935, in Chehalis, WA, her family moved to Vancouver in 1950, where Pat graduated from John Oliver High School and went on to become an elementary school teacher. She was one of the young people in the church group who became a Christian at 12th Avenue in the early 1950s and remained an active Christian until pain took its toll on her capabilities.

After an adventure for a few years "down east", she returned to Vancouver

where she found a newcomer, Frank McLure, whom she married in April, 1961. Two children, a son, Stephen, and a daughter, Suzanne, joined Frank's son, Neil, to complete their family. They worked as members of the new Oakridge congregation for several years before attempting to start a new one on Vancouver's Eastside. The small group eventually amalgamated with the Surrey congregation, where Pat took care of the secretarial work for many years.

She was very dedicated to her grandchildren, Amanda, Alana, and David, whom she taught, mentored and loved at every opportunity. Her husband, Frank, died in 2005, and she was also predeceased by a great granddaughter. She leaves her grandchildren and children: Neil (Casandra) McLure, Suzanne (Mike) Pruett and Stephen McLure, as well as her brother, John (Lorraine) Murray of Salmon Arm and many nieces, nephews and friends.

Information supplied
by Barbara Lewis

Pankey, Frank

A Memorial Service for a long time member of the Oakridge church family, Frank Pankey, took place in our building the afternoon of October 23. Frank's only son, Kirk, arranged the tribute for his father, who was born in 1922 and died in an ambulance on the way to the Richmond Hospital at 12:35 a.m. on October 1. Ron Beckett gave the opening welcome, which was followed by a prayer worded by L.T. Ferrox, one song and a scripture read by Mike Brunelle.

Three speakers who gave details of Frank's life and their remembrances of him included Jim Hawkins, Stephen Hasbrouck, Jr. and Prince Hall Masons. Frank was a conductor on one of Vancouver's two railroads for many years. When his train pulled into the city on Sunday afternoons, he was always at the evening worship assembly of the church at 12th Avenue, (Oakridge for the last 52 years) taking an active part in all of the services after his retirement. With his many years on the railroad, meeting visitors and making them feel welcome came naturally to him, a service he enjoyed doing.

Kirk Pankey delivered a message from the family, especially requesting comfort for his mother, who is also in a care facil-

ity. Three meaningful songs were led by Miguel Garcia, and the closing prayer led by David Prasad.

Information supplied
by Barbara Lewis

Sillman, Terry

The Burnaby building was packed on October 6 when a Memorial Service for Terry Sillman brought many of his business and church friends together. Terry was spared further complications of pancreatic cancer when called from this life, suddenly, on October 6.

John Clelland welcomed the audience, gave the eulogy and closing remarks between the singing of numerous older hymns led by Richard Wood. Kirk Ruch led the closing prayer, which was followed by remarks from friends.

Terry, who was born in Vancouver on December 14, 1943, became a Christian as the result of door-knocking in the area of the Burnaby church when he was a young man. After studying with Brother E. P. Lake at the building the same evening, he was baptized. His prompt obedience eventually led to the baptism of his wife, Alvina, his father and mother, and his two sisters, Simone Sullivan and Leilani Sillman, who survive him. He continued to have a great influence on those who came to know him, as many came forward to share their stories of Terry, describing his optimism, generosity, and willingness to help others. As Brother Clelland put it afterwards, "It was such a testimony to the family. He had a great impact on the people whom he met and interacted with.

One of Terry's friends came to me afterwards and congratulated me on our wonderful 'choir', noting we are so good we could tour! I told her that was just our normal church singing of praises that we always do. She said that she would bring her mother back to hear it. My prayer is that we planted some seed in good soil and let God do what He does so well.

Given the message that it was fatal when he first saw an oncologist a year ago, Terry had managed not only to survive the cancer without chemo or radiation, but took care of his store throughout his illness, nor did he miss being with his Lord on the first day of each week. Terry was predeceased by his wife, Alvina, and a daughter last year. He will be remembered by an adopted daughter, Kim Sillman, a granddaughter, Christina, his two sisters and other relatives, along with a host of friends.

Information supplied
by Barbara Lewis

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nents of Jesus well up with their own expectations of what will happen. The Pharisees, chief priests and elders sense the threat that contradicted their perceptions of God's law would soon be removed from them after the festival (26:5). Judas' offer to the conspirators accelerates their schedule and he looks forward to the profit of his betrayal (26:14-16). After asserting their allegiance (26:31-35), the disciples expect they might divert the inevitable with a show of force (26:51). They flee expecting the worst (26:56). The chief priests and the whole Council expect their false witnesses will win over Caiaphas and they succeed in convincing him Jesus blasphemes and is worthy of death (26:57-68). Pilate should offer a less partial verdict but expects to avoid a riot by caving in to the conspirators' and crowd's demands to crucify Jesus (27:11-26). Pilate's wife expects trouble if he has anything to do with Jesus (27:19). Though others are out of control, Jesus is completely in control. Only He knows what is going on.

They all know what crucifixion is. They expect Jesus to die and it all ends there. Though they identify Him in writing as "Jesus the King of the Jews" (27:37) and verbally as "King of Israel" (27:42), they question why He can't come down from the cross and prove His deity by saving Himself. Their taunts echo the temptations of Satan before Jesus' ministry of compassion. They hear Jesus cry the words of Psalm 22:1 and conclude God has indeed forsaken Him, He is not the King of the Jews after all, despite what the wise men thought. They expect Jesus' disciples to deceive people about His promised resurrection so they seal the stone closing the tomb (27:62-66). They expect to go home knowing it is all over. The chief priests expect money

can guarantee the Jews will believe the guards' lie (28:11-15). God has other things in mind...

Jesus, the King resurrected! God does what they never expected! "He has risen!" (28:6). There are clues God is doing something entirely new. Only Matthew mentions at the moment of Jesus' death "the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split" (27:51). Resurrection follows Jesus. As Jesus raises people in His ministry, at His death "the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many" (27:52-53). Jesus, the resurrected King, appears to His disciples fulfilling His promise to die and rise. On the basis of His total authority in heaven and on earth, He commands them to take this good news to the world, to make disciples, to baptize and teach them all He has commanded them. The kingdom of the heavens which was at hand has come! The door revealing God's reign is open wider. The kingdom of the heavens is open to all nations on earth because of the death, burial and resurrection of the King.

Walking with Our King In the Power of His Life, Death and Resurrection

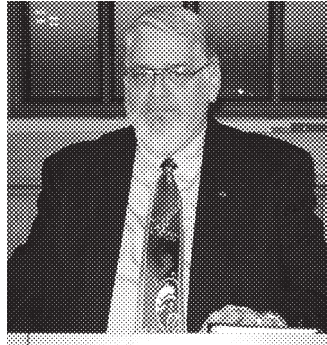
Up to the moment of His crucifixion, no one is able to follow Jesus faithfully through His passion and agony as a true disciple living up to the high calling of the kingdom He so beautifully lays before them time and again beginning with the Sermon on the Mount. They flee. In the ultimate paradox excelling all the paradoxes of Matthew's Gospel, the death

and resurrection of Jesus the King of the Jews empowers His disciples from all nations to live lives fit for His kingdom. It is His "blood of the covenant, which is poured out for many for forgiveness of sins" (26:35) which makes it possible to become children of righteousness relating to God, His family and His enemies as He wills. The King leads by example embodying all He teaches. It is His power that enables His disciples to make other disciples as they are going through His world in His presence.

As of the moment of Jesus' resurrection, a whole new age of possibility opens for us to actually be the disciples Jesus us calls to be. Jesus says much about the future in Matthew's Gospel. With the other Evangelists Matthew lays the foundation for what follows in the New Testament revelation and in the ages to come until Jesus returns. Living the Sermon on the Mount by human power is not possible, with God's power it is. While the kingdom of the heavens is global in its often hidden presence, it is His reign in our lives which is most powerful for He reigns over us, in us and through us wherever we are.

Expectations in the world today are often just like those Matthew describes. Most don't expect to see Jesus again and certainly don't see Him reign as King. He has opponents in high places and low. Even groups meeting under His name deny His deity and His resurrection and influence others to do the same. So it will be until He comes again as promised. But Matthew assures us at the end as He does at the beginning of His Gospel that Jesus is the Christ, the anointed King of the kingdom of the heavens. He is always with His disciples who walk with Him in the power of His life, death and resurrection!

Winnipeg, Manitoba



Max Craddock, Speaker

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