



PERSPECTIVE

AUGUST 2017

MAKING
DISCIPLES

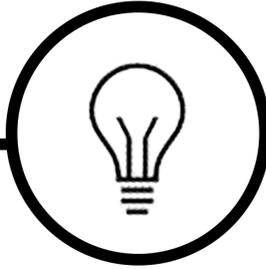
ONE AT A TIME

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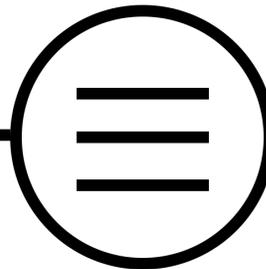
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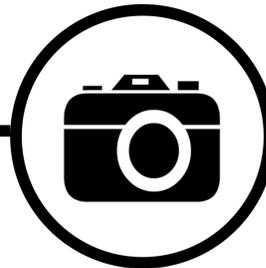
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MAKING DISCIPLES, ONE AT A TIME

Note: This article was originally published in the March 2014 edition of the *Perspective*. In light of the current focus on building a culture of discipleship at Mount Vernon, we thought it was a good reminder of practical tools useful for making disciples.

Over the past few years, I've devoted several *Perspective* articles to the topic of discipleship. In October of 2013, I argued for the centrality of church membership to our personal discipleship. I wrote about how we are called to know, equip, and send one another in October of 2011. In July of 2010, I warned against the danger of lone-ranger Christianity. I asked the question, "Who will you disciple?" in April of 2010. I explored the topic of friendship in September and October of 2009.

The reason I've devoted so many words to discipleship is because Christians must care about making disciples. Jesus teaches that the Great Commission includes helping others grow in their knowledge of and obedience to Christ: "Go therefore and make disciples of all nations, baptizing them in the name of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt. 28:19-20). We are to help others submit and live according to the gospel. Like Jesus, the apostle Paul did more than preach, he shared his life with others so that they would live out the gospel: "So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us" (1 Thess. 1:8).

In order to faithfully follow Jesus we must regularly invest in each other's lives. The main way we do this is by gathering together as one church. What we know for certain is that post-resurrection believers met for teaching, fellowship, the Lord's Supper and prayer (Acts 1:42). The early church didn't just model this practice, the Spirit commanded it: "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10:24-25). In short, by historical example and divine command, our weekly service is the God-ordained and primary way we encourage one another in the faith.

But it's safe to assume that the earliest believers found ways to share life together beyond gathering to hear the preached Word. We need to admit that we don't know exactly what this looked like. We know they didn't hang out at Starbucks. They undoubtedly encouraged one another as they celebrated the Lord's Supper. Some believers likely worked together. Many would have opened up their homes as places of refuge in a world where persecution was real and violent. In short, Paul and others found ways to share not only the gospel with each other, but their whole lives as well.

Before I move on, ask yourself the question, "How do I encourage other believers?" Gordon Cheng, author of *Encouragement: How Words Change Lives*, explained that encouragement is not flattery; it's lovingly and urgently applying the words of Scripture to another person's life to help them grow in Christ. Cheng put it this way: "Christian encouragement is speaking the truth in love, with the aim of building Christians up in Christ-likeness, as we wait for the day of judgment." So again, how do you encourage other believers? This is God's design for disciple making. Have you prioritized time in your life to give other believers biblical, Christian encouragement? If you haven't, you should.

At Mount Vernon we put a lot of effort into organizing what we call Covenant Groups—small groups for church members. In these meetings of roughly 10-12, individuals study Scripture, pray, and generally hearten one another in Christ. My hope is that because of these intentional, smaller-group gatherings, friendships will form, needs will be met, evangelism will be encouraged, and saints will grow in Christ. The goal is disciple making, and nearly one-third of Mount Vernon is in one of these groups. Praise God!

But small groups are just one tool in our discipleship toolbox. A small group is a really useful way to develop the kind of relationships that God uses to mature us in the faith, but there are other tools. A one-to-one discipling relationship is another tool. Some people call it mentoring. It's when a relatively more mature believer meets regularly with another brother or sister to offer (and receive) Christian encouragement. Whatever you call it, the goal is to push each other to grow in godliness. In this article, I want to talk about one-to-one ministry. What I'm going to say will also apply to groups of three or four, but I'm going to refer to one-to-one meetings throughout.

Even if you are in a small group, I think you'll find this article helpful. Small groups benefit when participants take an occasional moment to link up for a one-to-one meeting. Orlando Saer, in *Iron Sharpens Iron*, encouraged small group leaders to make time for these kinds of meetings:

As a small group leader, you will likely have both the experience and the credibility to nurture individual members of your group in their personal discipleship through meeting one-to-one with them. The initiative for meeting might come from them or from you. The meeting might be on a *one-off* or *ad hoc* basis – perhaps exploring in more depth an issue they struggled with in the context of the small group but which was impossible or inappropriate to deal with there.

So whether you are in a small group or not, a one-to-one discipling meeting can be really useful. In this article, I want to answer three questions about these one-to-one meetings. I pray that my answers encourage you to find ways to share your life with other believers. First, why enter into a one-to-one discipling relationship? Second, what would it look like? Third, what pitfalls should be avoided?

WHY ENTER INTO A ONE-TO-ONE DISCIPLING RELATIONSHIP?

1. *It's a convenient way to invest in a brother or sister in Christ.* Obviously, this is a purely pragmatic reason, but let's face it: schedules can be hard to coordinate, and it's easier to sync two people's calendars than twelve. Convenience shouldn't be the motivating factor in ministry. But it's not bad thing to look at your responsibilities (work, family, church-wide ministry, exercise, etc.) and recognize the need to be wise in how you fold others into your life. By the way, it's worth noting that you can fold other people into your life while accomplishing something else. Most of my discipling relationships take place over a meal—when I'd be eating anyway.

2. *It's usually more personal, at least immediately.* When it's just two people talking, the conversation tends to get deeper faster. A small group gathering can certainly foster intimacy as well. But that kind of transparency usually takes weeks to build, whereas someone is likely to open up a lot quicker in a one-to-one setting.

3. *It's harder to hide.* Even if someone wants to hide, it's more difficult in a one-to-one meeting. As I'll mention

below, it's always possible to keep your guard up. Nonetheless, one of the benefit of a one-to-one discipling relationship is the way you will be directly challenged with specific and personal questions about how you are doing spiritually, how you are growing, and where you are struggling.

4. *It's modeled in Scripture.* There is evidence for one-to-one meetings in the New Testament. You see it in the relationship that Paul had with Timothy and with Titus. Paul called Timothy "my true child in the faith" (1 Tim. 1:2) and Titus, "my true child in a common faith" (Titus 1:4). While they worked and traveled Paul spent individual, quality time with each of them. Paul charged Timothy to pass along the gospel "to faithful men who will be able to teach others also" (2 Tim. 2:2). How did Paul pass along the gospel to Timothy? It seems more than likely that Paul spent one-to-one time with him.

5. *It's a way to attack sin.* Heath Lambert, in his excellent book, *Finally Free*, speaks about the importance of accountability in fighting sin. A good one-to-one relationship is a way to pursue holiness. Lambert writes:

[Y]ou need to find someone who understands that the commitment to accountability is more than simply the commitment to meet regularly. They must be willing to take time through the week to pray for you, call you, answer your calls, and check up on you. The calling to be a spiritual person who restores another caught in sin is a high and holy calling that requires time.

In short, a one-to-one meeting can provide the platform for this kind of personal accountability. We all need people in our lives to challenge us. Remember, that's what biblical encouragement is: "Christian encouragement is speaking the truth in love, with the aim of building Christians up in Christ-likeness, as we wait for the day of judgment." If you don't have a relationship like this, you should find one.

WHAT WOULD A ONE-TO-ONE DISCIPLING RELATIONSHIP LOOK LIKE?

Part of me doesn't want to answer this question. There's no one-size-fits all policy. The answer is going to depend a lot on how you are wired, your stage in life, and your schedule. Not only that, but if you are a parent, much (or all) of your one-to-one time may be spent with your kids. Still, there are a few factors that I think fit every one-to-one relationship, no matter how it takes shape.

1. *Consistency.* Years ago, someone described (albeit awkwardly) what to look for in a Christian who wants to be disciplined. That man or woman needs to be F.A.T., that is, faithful, available, and teachable. Consistency gets to the issue of being faithful and available. Regardless of how often you meet up—be it once a week, twice a month, or even once a month—those times need to be protected. It's amazing to see how the Lord works through even a few, regular, gospel-centered meetings.

I try to schedule my one-to-one meetings in advance. I value those times. Sometimes things come up, life happens. But my goal is for the brother I'm meeting with to understand that he is important to me. I do all I can to consistently keep the commitment I've made to meet with him.

2. *Honesty.* I had a friend who was in a discipling relationship for many months. They talked together, prayed together, and generally lived life together. That whole time, the man he met with hid the fact that he was struggling with homosexuality. He never spoke about it, and the truth didn't come out until he'd left his wife and children to live in an open, same-sex relationship. There was consistency but little honesty.

A one-to-one discipling relationship without honesty is a like a car without gas—it might look good on the outside, but it's going nowhere. Tim Chester in his book, *You Can Change*, describes the danger of secrecy:

Some sins thrive on secrecy. They include sins of escape—things we do when we're feeling under pressure, such as sexual fantasies, pornography, compulsive eating, and addictions. They include sins of the mind—things such as bitterness, envy, jealousy, and complaining. We can become very adept at hiding them, but hiding them feeds them. You feel bad about yourself, so you eat compulsively. You eat compulsively, so you feel bad about yourself. You feel unable to cope with life, so you become a hero in computer games. But your addiction makes the real world seem even harder. The fear of exposure means you withdraw from the Christian community or learn to pretend.

I trust you can see why honesty is so important. To encourage honesty at MVBC, I try to regularly communicate that the church should be a safe place for sinners and a dangerous place for sin. Sinners should know that God is gracious and merciful—and they should see that grace displayed in the words of God's

children. As we bring our sin into the light, sin should be challenged and put to death. All this requires honesty.

3. *Intentionality.* As I mentioned above, most of my "official" one-to-one discipling takes place during my lunch hour. That's valuable time with others that I really look forward to. But I strive to be deliberate beyond the lunch hour as well. I try to fold men into my life throughout the week. This requires intentionality.

This may be the most important lesson I've learned about one-to-one discipling over the years. It requires taking the relationship beyond a lunch meeting every other week. Sharing life includes, but can't be limited to, sharing a meal.

What does this mean, practically, for the person or people you meet with? You should do your best to keep track of what's going on in their lives. Stay in touch throughout the week via phone, email, or text. Where appropriate, invite them and their families into your home. Have them over for dinner, to play a game, or watch a movie. Because this kind of an imposition affects my whole family, I usually talk with my wife before I commit to meeting with someone regularly. I know that decision may lead to increased hospitality from her, and I want to make sure there's enough of a margin in our lives to allow for it. Not only that, I want to make sure she's comfortable spending time with this person, too.

It might sound like being intentional means spending hours and hours outside of that lunch meeting. But it really doesn't amount to that. It simply means being thoughtful about including this person in your thoughts and in your plans. There may be seasons where you can't do much more than be faithful to your regular meeting. But being intentional includes taking advantage of opportunities to fold that person into your life.

4. *Prayer.* We ought to be praying for our brothers and sisters in Christ, and how much more for those the Lord has called us to uniquely invest in. Paul prayed earnestly for his brothers and sisters in Ephesus, "I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ may give you a spirit of wisdom and of revelation in the knowledge of him" (Eph. 1:16-17).

I strive to pray with and pray for the brothers I meet with regularly, and their families. I trust that whatever good I may be in their life, they don't ultimately need me to work for them; they need God. So I want to be on the

front lines, praying for the Holy Spirit to encourage and sanctify them.

5. *Love*. Finally, every one-to-one discipling relationship ought to be marked by love. “If I speak in the tongues of angels, but have not love, I am a noisy gong or a clanging cymbal” (1 Cor. 13:1). We can be dutifully consistent, honest, intentional, and even prayerful—but without love it will do us no good and, eventually, our lack of love will show.

People are wonderful gifts from God to us. We should see them that way. We should long to get to know them better, figure out how to encourage them, and labor to seem them grow. Gospel love should motivate us. We’ve seen the Lord be so generous to us in Christ, we should strive to show others the same kind of loving generosity.

If you want to make the kind of investment in others that one-to-one discipling calls for, you really need to love people. You need to see it as your calling in life to encourage others in the faith. The ghost of Jacob Marley was right when he bemoaned neglecting people: “Mankind was my business; charity, mercy, forbearance, and benevolence, were all, my business. The deals of my trade were but a drop of water in the comprehensive ocean of my business!” Love people, and make them your business.

WHAT PITFALLS SHOULD BE AVOIDED IN A ONE-TO-ONE DISCIPLING RELATIONSHIP?

No one, except Jesus, is a perfect disciple-maker. We will all make mistakes. As you strive to invest in others, recognize that there are some common pitfalls to avoid. This list is certainly not exhaustive, but it’s a start. I pray these warnings are helpful to you in the journey of making disciples.

1. *Defining Christianity more by what you get than what you give (or vice versa)*. Most discipling relationships (and, I think the best ones) include someone who is more spiritually mature. There is always a temptation to pride, “Look what I have to give!” If you are the more mature party in the discipling relationship, you may be prone to forget that you’ve not arrived, you’ve a long way to go, and you need to make sure that you are humbling yourself before others, being honest, and getting the encouragement you need to grow in grace.

Maybe you are more on the receiving end of a discipling relationship. That’s a good thing. But don’t get into the habit of always getting. Look for ways to give back. Offer

a word of encouragement and thanks to the person who’s agreed to meet with you. Look around yourself and see if there’s a younger brother or sister that you can spend time with. Find ways to serve.

2. *Focusing so much on the agenda you neglect the person*. It’s good to have a plan, an outline of what you are going to do when you meet together and what you want to accomplish. But your outline is simply a means to an end—Christian encouragement. Feel free to diverge from the agenda. If the conversation is fruitful, let it flow. And remember, it’s okay to get together simply for fun.

3. *Becoming overly dependent upon one person*. Ultimately, we should look to Christ for guidance. He is our light and our hope and our salvation. But God has given us the church, too, and we should find encouragement from other brothers and sisters in Christ. But don’t limit this encouragement to one person. Pray for a handful of individuals who know you well enough to speak into your life. The person you meet with most regularly may know you the best, but don’t let this person be the only one to know you.

4. *Allowing a one-to-one meeting to replace your active involvement in the church as a whole*. As I already pointed out, by example and command we are called to gather together as one church. If you have to choose between a small group and the church gathering or a one-to-one meeting and the church gathering, always choose to gather as the church. God’s Spirit uses these large group gatherings to instruct and encourage, to challenge and comfort. Make them your first discipleship priority.

5. *Neglecting your family for a one-to-one meeting*. Take to heart the words of Paul to Timothy in 1 Timothy 5:8, “But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.” Paul is referring to material provision here. We have a special responsibility to care for our families. But if this is true materially, isn’t it true spiritually?

Husbands, don’t spend time discipling young men in the church while your wife is withering on the vine. Fathers, give yourself to your children before you invest in others. You need to provide for your immediate family the spiritual instruction and encouragement that they need to understand the gospel and grow in grace. Mothers, it’s a wonderful thing to grab a cup of a coffee for a spiritually encouraging conversation with a friend. But are you having intentional, gospel-centered conversations

with your children? Pour first into them.

6. *Committing with no end in sight.* You should agree to meet for a certain period of time and then re-evaluate. Friendship is forever (Prov. 17:17) but a one-to-one discipling relationship is for a season. Because I usually read a book with a brother, I take it one book at a time. Then we decide whether we want to keep meeting, take a break, or simply stop altogether. Sometimes his or my schedule just doesn't allow us to continue. Or we may simply need to devote more attention to our families or to others in the church. Of course, ending a one-to-one discipling relationship doesn't mean the relationship has to end. You may still get together infrequently for prayer and encouragement. It's important to be faithful while you are meeting and willing to stop when the time is right.

CONCLUSION

I mentioned just a moment ago that friendship is forever but a one-to-one discipling relationship is for a season. However, let's not forget that most every friendship is built on a commitment to get to know, serve, challenge, and love another brother or sister in Christ. Sadly, as Michael Haykin noted, this kind of befriending is too often absent today:

Our culture is not one that provides great encouragement for the nurture and development of deep, long lasting, satisfying friendships. Such friendships take time and sacrifice, and western culture in the early twenty-first century is a busy, busy world that as a rule is far more interested in receiving and possessing than in sacrificing and giving.

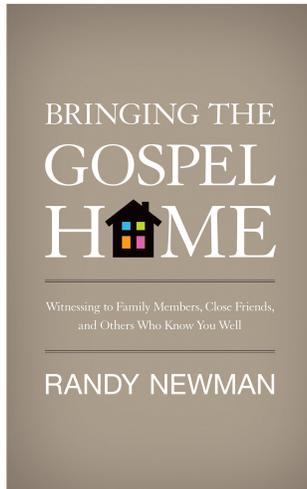
My Christian brothers and sisters, please don't give up pouring into the lives of others, even if you feel like you don't get much in return. Just think about how Jesus gave himself up for us even when we rejected him. This same kind of Christ-like love and mercy should mark us. And if this whole idea of discipling others still seems strange to you, pray for wisdom from God how to begin. It's certainly time consuming and even a little messy, but it's a tremendous joy to be used by God to help another brother or sister grow in grace.

~Aaron Menikoff

Bringing the Gospel Home

Written by Randy Newman

Bookstall Price \$11



Evangelism for most of us can be difficult, but as *Bringing the Gospel Home* describes, witnessing to family members can present a particular set of challenges. Randy Newman, has written a whole book on the topic of witnessing to family members, close friends, and people that know us well. This book is an encouragement for those of us who have unbelieving family members. It does not shy away from the difficulties and complexities of sharing our faith with our family. Rather, it encourages the reader to understand and celebrate the gospel and includes practical ways to minister

to and share with unbelieving family members. Newman says “this book is more about God and the gospel than it is about you and your family”. He wants to make sure that you understand and delight in the gospel. He then gives practical advice about how to share this faith with others. The book contains a mix of real life stories, gospel truths, theological reflections and very practical tips.

There are many reasons that I would recommend that you read this book. The first would be the spiritual encouragement and strong theological points that the author makes. He reminds the reader that witnessing to family members needs to begin in the heart saying “we need a wellspring of grace flowing within.” When this happens, “We can be bold because God’s message is true”. He also encourages us to relinquish the idea that our family’s salvation is dependent on us. Newman reminds us that it is truly all God’s grace and choice. This book is also filled with many practical tips for sharing with family. Newman shares practical methods to pray for your family, ways to memorize a concise statement of the gospel and ways to practically point out common grace. Finally, woven throughout are specific stories of Christians sharing their faith with unbelieving family members; some conversations that led to salvation and others which did not. For those of us from families of unbelievers, the road can be long and there can be discouragement as we pray, hope, and wait for salvation for those that we love. I came away from this book encouraged, refreshed, and excited to continue to share the gospel with unbelieving family members.

– RECOMMENDED BY JOCELYN DAVIS

Excerpts From the Book

1

“The Bible also teaches us not to give up on even the worst of families. The gospel’s power to redeem is greater than any family’s depth of sin. If Paul, who rounded up Christians for arrest, persecuted the church, and gave approval to Stephen’s martyrdom, could one day become ‘a servant of Christ Jesus’ (Rom 1:1) then so can your brother or sister or even your bisexual, dope-smoking cousin.”

–Beatitude and Yet a Burden, p. 40

2

“Many people told me that they didn’t witness to their family simply because they were afraid to. When I probed a bit, I did not find their families to be particularly evil or sinister. Instead, a vague cloud of fear loomed that immobilized the Christian from ever saying anything about the Lord. That cloud lifts when it was identified as an idol—the idol of fear of what the relatives would think.”

–Amazing and Yet Breaking, p. 69

3

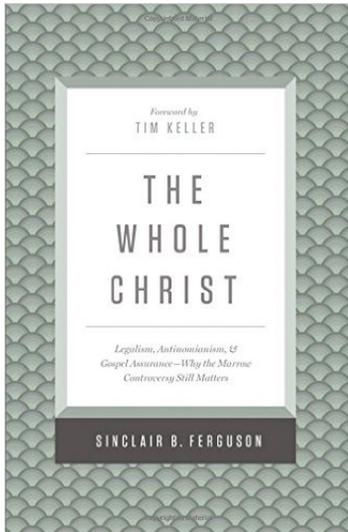
“When we pray for the salvation of our family, we release them to God. We relinquish a prideful belief that their salvation is dependent on us. We admit that perhaps the only thing we can do is pray. Our prayers work in two directions—they pry loose our fingers from the control we thought we had on our relatives and they ask God to work in wooing ways in their hearts.”

–Time Freeing and Yet Fleeting, p. 142

The Whole Christ

Written by Sinclair Ferguson

Bookstall Price \$18



The preaching of the Scottish church in the early eighteenth century led to the rise of an obscure “creed” from the Presbyters of Auchterarder, Scotland, which stated: “I believe that it is not sound and orthodox to teach that we forsake sin in order to our coming to Christ, and instating us in covenant with God.” The General Assembly of the Church of Scotland was quick to condemn this “Auchterarder Creed.” But a group of ministers, led by Thomas Boston (whose memoirs Sinclair Ferguson will rely on for this book), would protest the actions of the Assembly by reprinting a minor work of the Puritan Period known as Edward Fisher’s, *The Marrow of Modern Divinity* (1645). They came to be known as Marrow Men, and the General Assembly would respond by condemning the book in 1720. What was the issue? “At the root of the matter lay the nature of the grace of God in the gospel and how it should be preached” (35). The Marrow Controversy of 1717 faded into obscurity—until now.

As Ferguson uncovers the various themes of the Marrow Controversy, the book unmasks the “depths of the legal disposition that lingers” in our hearts. The Marrow affirms that repentance is not a qualification for coming to Christ. Furthermore, sanctification makes no contribution whatsoever to justification. We may think these statements troublesome, and yet they are fundamental to the order of grace. We may think we are not legalists, but in many ways legalist subtleties have invaded our Reformed theology. Thus, the Marrow proves to be a litmus test for pastors and believers—often revealing whether our hearts are grace filled or legalism filled. And yet, the answer is not antinomianism (a Latin word meaning against the law)—because at its root it is a failure to understand the place of the law of God in the Christian life. So, in essence, both legalism and antinomianism are antithetical to grace.

Once we refocus our faith on the person of Christ Jesus (our only warrant for faith), our salvation then becomes holiness-producing, assurance-effecting, God-glorifying salvation! In other words, neither legalism (a distorted view of God’s character that leads one to attempt to gain His approval through works) nor antinomianism (a distorted view of the law in which its abandonment seemingly produces a distorted assurance) are true faith, rather, assurance of salvation is the fruit of faith in the person of Christ! Our times demand new Marrow Men. Every believer wrestling with the meaning of the gospel and the law, grace and works, godliness and assurance (which should be all of us), should read this book.

– RECOMMENDED BY DAVID CASAS

1

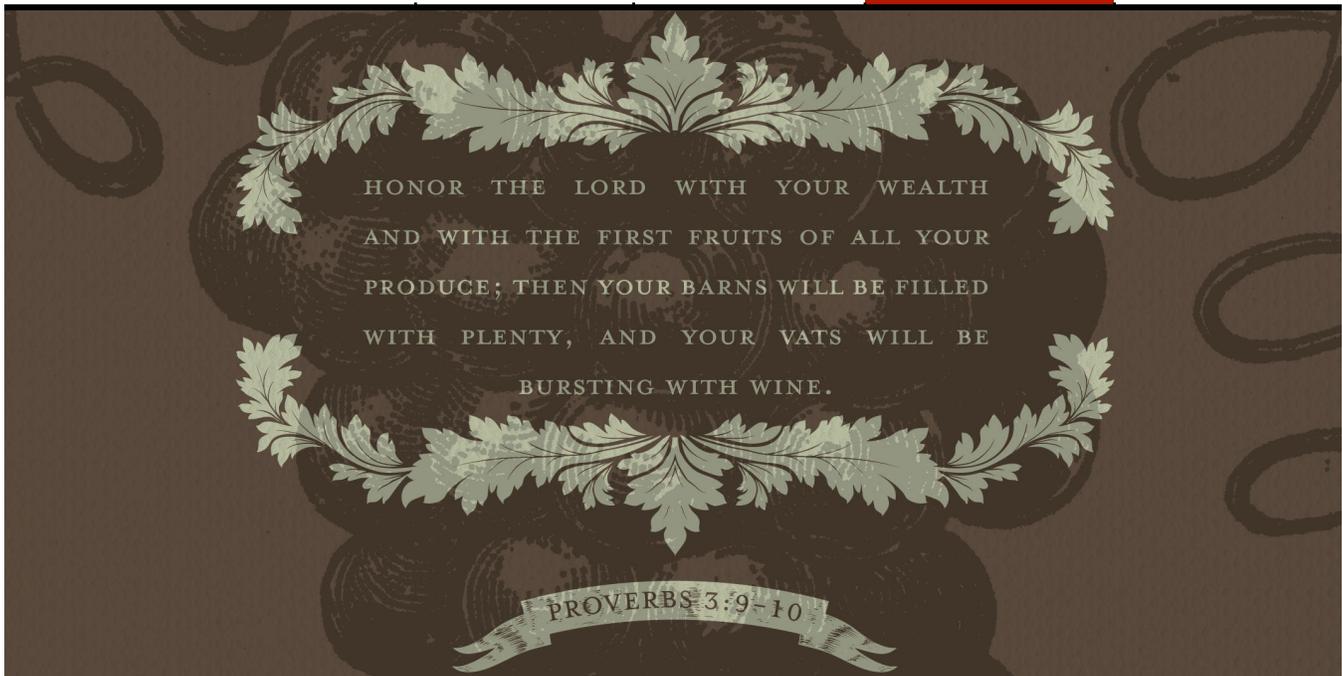
“The benefits of the gospel are in Christ. They do not exist apart from him. They are ours only in him. They cannot be abstracted from him as if we ourselves could possess them independently of him.”

–Grace in the Gospel, p. 44

2

“Legalism is the manifestation of a restricted heart disposition toward God, viewing him through a lens of negative law that obscures the broader context of the Father’s character of holy love. This is a fatal sickness. Paradoxically, it is this same view of God, and the separation of his person from the law, that also lies at the root of antinomianism. The bottom line in both of these –isms is identical. That is why the gospel remedy for them is one and the same.”

–Danger! Legalism, p. 85



Honor the Lord with your wealth
 and with the first fruits of all your
 produce
 then your barns will be filled with plenty,
 and your vats will be bursting with wine.
 -Proverbs 3:9-10

Proverbs provide us with a wealth of wisdom for how to walk in the fear of the Lord. From sexual purity to work, Proverbs gives us God’s wisdom for how to live. The proverbs are principals, not promises, for how the Lord deals with the wise and the foolish. This is how God, generally speaking, treats those who honor him with their lives, including their money.

It’s tempting to claim verses 9-10 as a promise. “If I honor the Lord with my wealth, then he’ll give me more.” Generally speaking, that’s true. But there are too many exceptions to claim this as a universal promise. Thus, we must avoid the temptation of thinking that “If I just do this for God then he’s going to do _____ for me.”

Rather, meditate on the first phrase in v.9 – “Honor the LORD with your wealth...” If we’re honest, we’re probably not as faithful at this as we think. Honoring him with our wealth begins with how we think about it. Ask yourself these questions to see if you’re honoring the Lord with how you think about your wealth:

- Would I feel just as secure if I had less?
- Am I generous only because I have much or because I enjoy being generous?

- How much do I worry about my finances and am I envious of others?

If we’re going to honor the Lord with our wealth, we must learn to think rightly about it. The Lord is the Creator, Provider, and Owner of all, and he is perfectly good and sufficient regardless of how much we have. Wealth is a poor and idolatrous substitute for what we find in him.

Second, we honor the Lord by what we do with our wealth. We give the “firstfruits of all your produce.” A harvest’s firstfruits were the best and were to be given to the Lord. Thus, you should see your money and wealth as a gift from the Lord too be used in a way that honors him. Ask yourself these questions to see if you’re honoring him with how you use your wealth:

- Do I generously give a significant percentage of my income to gospel ministry?
- Do I actively plan ways to regularly be generous, i.e., budget to give to the church and ministries, meals for hosting people, etc.?
- Do I use see my house as an epicenter for hospitality and ministry or as a place to display my wealth?

Christian, Christ left the riches of heaven to take on flesh in order to care and provide for the spiritually poor and helpless ones like you and me. He gave everything he had to honor the Lord. We fail to honor the Lord with our wealth as we’re commanded, but by being in Christ and learning from Christ, we too can honor the Lord with our wealth.

– BRAD THAYER

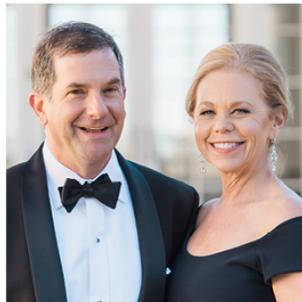
NEW MEMBERS



Rick & Kristin
Fields



Shannon Lamm



Jack & Jan
Lupas



James & Courtney
Ruley



Mount Vernon
BAPTIST CHURCH