

# PERSPECTIVE

FEBRUARY 2020

# GENEROSITY

& OUR WORK



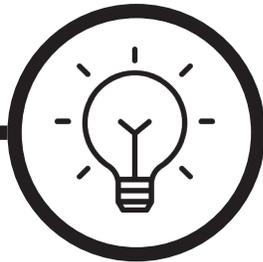
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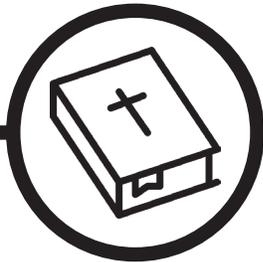
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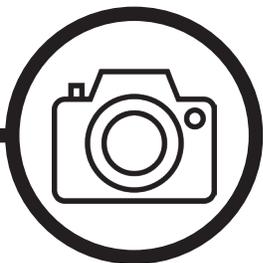
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## Generosity and Our Work

I remember being very excited in my early twenties to have my first “real” job. Of course, I’d worked for years—a checker at a grocery store, a resident assistant at a university, a receptionist at IBM. But my job as a staff assistant in Washington, DC, had the makings of a career. Not only was I excited to cut my teeth in politics, but I was a fairly young Christian eager to navigate my personal faith in the office. Though I didn’t know what it looked like to be a witness for Christ at work, I wanted to try.

One day, while walking past another staff member’s cubicle, I eagerly noticed she had a worn Bible on her desk. I thought to myself, “This is a good sign! There’s another believer in the office.” Unfortunately, as I tried to make conversation about her Bible, she smartly replied, “I just have it there for quotes.” Sigh. It’s hard to live out your faith at work.

Life for me today is quite different. I’m a pastor. I work in a church office with Christians. I pastor Christians. I have to be quite strategic and intentional if I’m going to spend intentional time with non-Christians. In that sense, my “work” is Christian ministry. When I think about *generosity* and *my* work, it’s pretty easy: I want to work hard to honor the Lord as I labor to preach, disciple, evangelize, and write articles like this!

But you probably don’t work for a church. You may be a project manager for a construction company, an accountant for a small firm, a cook in a restaurant, or a full-time homemaker. What does it mean for *you* to be generous? The biblical call to generosity is clear. Believers are to be generous to the poor (Luke 11:41; Acts 10:2). We are to be generous with our homes (Acts 28:7; Rom. 12:13; Heb. 13:2). We are to be generous in our financial giving to the church (Rom. 12:8; 2 Cor. 9:5). But what, if anything, does generosity have to do with your work?

### IT’S ABOUT MORE THAN MONEY

This year at Mount Vernon, we are giving extended thought to the topic of generosity. *Generosity is being joyfully open-handed with what we have for the sake of those we love—family, church, community, and world.* I fear many of us are tempted to think generosity is *just* about giving more financially. I worry that when we hear a pastor call us to greater degrees of generosity, we think he’s *simply* asking us to devote a little more time to Bible study, a little more effort to evangelism, and, yes, a little more money to the Great Commission.

But generosity is about so much more. Go back to our definition: Generosity is being joyfully open-handed with what we have for the sake of those we love. You

have so much more to give than time and money. God has called you to work. He has gifted you to work for the good of others. How you spend your time on the job site, in the office, or in the kitchen matters. It is work, good work, and it is a field where you get to be generous. I want you to realize being generous is about more than your money. Sebastian Traeger and Greg Gilbert in their book, *The Gospel at Work*, put it well. They argue Christians should be asking questions like this:

Is my work shaping my character in a godly direction? How can I do my work, not just as a way to put food on the table, but as a sold-out disciple of Jesus? What’s the point of work, anyway, in a Christian’s life? Is there any meaning to it beyond providing goods and services, making money, and providing a living for myself and my family?<sup>1</sup>

These are great questions to ask. One answer is found in the responsibility you have as a Christian to be generous. Thinking about our jobs in particular, generosity is being joyfully open-handed with what we have—*our skills and our jobs*—for the sake of those we love—*our employees, employers, co-workers, and customers.*

When Paul tells Timothy to instruct Christians to “do good, to be rich in good works, to be generous and ready to share” (1 Tim. 6:18), we aren’t only to think about the money in the bank, we are to think about skills and jobs we have been given to serve others.

### YOUR JOB IS IMPORTANT

I’m not going to lie—I love my job. Right now, it’s about 3:00 p.m. on a Tuesday afternoon, and I get to think about what the Bible says about work. What a joy! I love being a pastor. Of course, every Christian should give some thought to this, but I’m allowed to give more time to this than others because I’ve been set aside by a congregation for this work. This is my job. But it’s probably not *your* job. That’s okay. We can’t all do the same work, but we should all agree that our work matters.

Work matters because God invented it. Work is not a curse, it’s a blessing. Work entered the world before sin. Prior to Adam and Eve biting into the forbidden fruit, they heard the call to till the garden: “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth’” (Gen. 1:28). Filling and subduing the earth takes work. It requires labor. It demands effort. God placed the first couple in this garden “to work it and keep it” (Gen. 2:15).

You may not like your job. Perhaps you are counting down the days until retirement. That's because work is hard. Work is cursed. Sin has infiltrated our hearts, and this has an effect on our work. It can be monotonous, painful, and at times seem pointless. This is why Solomon could lament work: "I hated all my toil in which I toil under the sun, seeing that I must leave it to the man who will come after me, and who knows whether he will be wise or a fool?" (Ecc. 2:18). We've all experienced unsatisfying days and wondered if our work matters. We've all questioned if our work makes a difference. That's understandable.

Nonetheless, these feelings of exasperation should not lead us to despair. Our work may never be as fruitful as it could be, but it's never pointless. Every man and woman who puts a shovel to the ground, a pen to the paper, a paintbrush to the canvas, or a wooden spoon to the pan is living out his God-given calling to work.

In *Every Good Endeavor*, pastor Tim Keller makes a powerful case for the inherent goodness of work. In creation, God was kind enough to let humanity bear his image in working. Not only did God the Father *work*, creating everything we see, but God the Son came to work, just as his Father worked, to accomplish our redemption:

It was part of God's perfect design for human life, because we were made in God's image, and part of his glory and happiness is that he works, as does the Son of God, who said, "My Father is always at work to this very day, and I too am working" (John 5:17).<sup>2</sup>

For the believer, our work should not be thought of as something we merely *have* to do. Rather, most fundamentally, it is something we *get* to do. It's not a necessary evil; it's a divine blessing. Because work is good and one way we bear God's image, Paul can tell believers who work for even the most difficult masters to render their "service with a good will as to the Lord and not to man" (Eph. 6:7). You see, since work is decreed by God, work is fundamentally *for* God, and that makes *every* job valuable.

Sadly, for many generations, Christians didn't agree every job is valuable. They ranked the work of priests and bishops far greater than the work of the man or woman in the pew. Martin Luther argued this is one way the church had been kidnapped by worldly wisdom. Writing in 1520, Luther attacked this obnoxious teaching. It is not better to be a pastor. In fact, he counseled against entering pastoral ministry unless someone fully understood all work is good work:

Therefore I advise no one to enter any religious order or the priesthood . . . unless he is forearmed with

this knowledge and understands that the works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone.<sup>3</sup>

Five hundred years have passed since Luther penned those words, and we still need to be reminded of this basic teaching. Your job matters to God. It's important not simply because it provides for the family, allows you to tithe, or keeps you occupied—your work is important because God designed you to work, and your daily vocation brings glory to your Father who is in heaven.

Your work matters, and because it matters you should give careful thought to how you can be joyfully open-handed with your skills for the sake of those you love.

### WHAT ABOUT WOMEN AND WORK?

Some readers may be tempted to think an article on generosity in the workplace applies only to men working *outside* the home or women working *inside* the home. That's not true. You may be a single woman working faithfully to provide for yourself and others. You are to be a good steward of your gifts at work, laboring so you can be generous. Perhaps you are a woman staying at home without kids—life is full of opportunities for you to work too, both as a helpmate to your husband and as a good neighbor.

As we think about mothers and fathers in particular, it's appropriate to appreciate their different roles. This wisdom may run counter to the narrative of our culture, but we ignore Scripture's teaching at our peril. Men simply cannot bear children, and this means a father's care for his child will differ from a mother's care. Sadly, a twenty-first century wife may feel she has failed if she "just" stays at home. But the home is a wonderful epicenter of work and a place where real industry takes place.

Moms have a special role, and those moms who stay at home to nurture their kids are doing good. The Bible is not silent on the priority of caring for the family. Look no further than 1 Timothy 5:14 where Paul urges young widows to marry and "manage their households" or Titus 2:5 where Paul holds up "working at home" as a worthy endeavor.

At the same time, the Bible presents examples of women who worked at more than homemaking. Both the Proverbs 31 wife and Lydia engaged in commerce outside the home. The "excellent wife" assessed and purchased

property (Prov. 31:16). Lydia sold “purple goods” (Acts 16:14). These examples should keep us from assuming it is always *best* for a woman to limit her work to homemaking. Numerous faithful mothers find a way to nurture their children *and* pursue work outside the home. Of course, given technology, some women are working outside the home *inside* the home!

It’s easy in a local church for women who stay at home to *feel* they should be doing more to provide for the family. Dear sister, if that’s you please consider the usefulness of being freed up to pour into your children, to be around your neighbors, and to invest in the local church. All this is hard work and is very valuable even if it doesn’t come with a paycheck. Of course, it’s also easy to be proud for staying at home, as if that makes you the “ideal” mom. Do remember, women working outside the home can be generous in their own way.

Likewise, it’s easy for women who work outside the home to *assume* they are falling short for not investing all their time in the home. Dear sister, if that’s you please consider the examples from Scripture mentioned above. Though you are not free to neglect your home, Scripture nowhere confines you to the home. Of course, it’s also easy to be proud for doing so much—caring for your home, bringing in a paycheck, etc. Instead, be thankful for where God has placed you and understand women working in the home can be generous in their own way.

A few years ago, the elders of Mount Vernon discussed the question of where women work. We concluded, “While upholding the goodness of being a stay-at-home mother, we do not consider where a woman works to be the fundamental question. We insist the fundamental question for a married woman is, ‘Does she care for the home in obedience to God’s Word?’”

Much, much more could be said about “women and work.” Suffice it to say, God calls *all* of us to work: single and married men, single and married women, mothers and fathers. God calls *all* of us to be generous in our work, using our gifts for the good of those we love—family, church, community, and world. In that sense, all Christian women are “working” women and are to be generous in the stewardship of the skills God has kindly given them.

### THE NUTS & BOLTS OF BEING GENEROUS WITH WORK

The Bible frees us to value work not merely as a means to preserve our lifestyle but as a means to glorify God. Therefore, we are free to see hard work as one way of living a life of Christ-centered generosity. Again, the point

I’m making is that generosity is more than evangelizing, discipling, and tithing—generosity is being joyfully open-handed with *everything* God has given you, and this includes your skills and your job.

What does this look like? How can we be generous with our work? Though more could be said, here are a few things to think about as you get started.

#### First, embrace godly ambition.

If you are a plumber, you should be the best plumber you can be. The same holds true if you are a lawyer, a baker, or a candlestick maker. You have a responsibility before the Lord to be a good steward of whatever gifts he’s given you, and this includes the skills you have to work. Working hard isn’t wrong. Wayne Grudem appropriately commends what he describes as “productive work”:

In contrast to some people’s attitude toward life today, *productive work* is not evil or undesirable in itself, or something to be avoided. Productive work should not be seen as “bad,” but as something “good.” In fact, the Bible does not view positively the idea of retiring early and not working at anything again. Rather, work in itself is *fundamentally good* and God-given, for it was something that God commanded Adam and Eve to do before there was sin in the world.<sup>4</sup>

Do you see what Grudem is doing? He is connecting the importance of work with the value of ambition. But first, a word of warning.

There is a kind of ambition that is toxic. This ambition is fueled by pride—the desire to be thought the best. This kind of ambition leaves you restless, always feeling like you are falling short. Someone who is ambitious for the sake of status or money will never be satisfied and, even worse, will soon see himself destroyed. Proverbs 14:30, “A heart at peace gives life to the body, but envy rots the bones.”

But there is another ambition that is simply glorious. It’s the ambition of an athlete who realizes he has the potential to break every record that’s been set. It’s the ambition of a Special Olympics athlete cruising down the track in a wheelchair realizing she can cross the finish line. When you realize God made you and gifted you as he sees fit, you will find pleasure in working for him. In other words, there is a contentment that comes from striving to do as much as you can with the gifts God has given you. Dave Harvey’s meditations in *Rescuing Ambition* hit the mark:

Selfish ambition is a motivating desire to do things for selfish glory. Godly ambition is a motivating desire

to do things for God's glory. Contentment is what happens when godly ambition triumphs over selfish ambition. Where there is godly ambition, we can be at peace with whatever comes our way.<sup>5</sup>

Godly ambition could mean investing in your vocation with further study or education. It could mean supporting your co-workers even when they are tempted to take the credit for your work. It could mean taking a risk to see what you are capable of even if you fail. We learn from Scripture that "a slack hand causes poverty, but the hand of the diligent makes rich" (Prov. 10:4). The point isn't to pursue riches, but it's to pursue diligence, to exercise godly ambition and to be joyfully open-handed with the skills God has given you.

### Second, embrace work as an act of worship.

I love Sunday morning, and I hope you do too! I usually sit about three rows from the front. That means most of the congregation is behind me. There are few things I enjoy more than hearing the church body singing praises to God. Certainly, this is worship. When we gather with the body of Christ, we do well.

But worship extends beyond the four walls of a church building. Worship is all of life. Australian theologian David Peterson made a careful study of the words translated "worship" in our English Bibles. He concluded that our gatherings as churches are certainly important, but worship is more:

Ministry exercised in love amongst the people of God is a sign of the Spirit's transforming power already at work in those who believe. Yet Christ claims absolute lordship over this *whole* fallen world and desires that his people should live to the praise of his glory *in every context*.<sup>6</sup>

Every context. That means the basketball court, the conference room, the mechanic's shop, and the art studio. Peterson is right, we "should live to the praise of [God's] glory in every context." Therefore, when you hear your pastors and elders or fellow church members exhorting you to greater degrees of generosity, keep in mind you are being exhorted to give more of yourself at your work because this is one way you live to the praise of God's glorious grace. Your work is one way you worship. As Traeger and Gilbert insist, "This means obeying God in every task you perform, knowing that when you do that task with all your heart, you are pleasing God."<sup>7</sup>

### Third, embrace your limitations.

Growing up, I remember hearing public service announcements telling me, "You are what you eat." The powers-that-be clearly wanted me to eat healthy. They probably knew Hostess Ding Dongs—tasty as they may be—are not part of a balanced diet.

As I got older, I came to replace this announcement with a proclamation of my own, "You are what you do." This opened a door to the ungodly ambition I wrote about earlier. Our culture makes it easy for people—including Christians—to find their identity in their vocation. It's easy to think you're only as good as the number of clients you bring in, the number of sales you make, or the number of contracts you sign.

We are to be joyfully open-handed with everything God has given us, including our skills. Nowhere does God call us to give more than we have. There is nothing godly about working yourself to the bone and calling it "godly ambition." There is nothing godly about sacrificing the work you are called to do in the home or the church at the altar of your career.

Accept your limitations. After writing a long letter to the church in Corinth, a letter in which Paul called upon believers to do the hard work of being a local church, he left them with this exhortation: "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15:58). Specifically, Paul is talking about the work of building the church—we all have a role to play in this great work. But I'm convinced Paul's words apply more broadly.

All of our work—whether we are doctors or painters—is to be done "in the Lord." In short, the *where* of our work matters more than the *what* of our work.

I work hard to be a good pastor, but I'm not the *best* pastor. I know that. Many other pastors are more approachable, have better sermon illustrations, and a keener grip of systematic theology. Does that mean I'm not a good pastor? I hope not! Though I want to improve every day, I'm convinced the *where* of my work—"in the Lord"—is more important than the *what* of my work—being the best.

Are you a stay-at-home mom? There may be other moms that take to it better than you. They may seem to enjoy being at home more. The question you need to wrestle with is not, "Am I the best?"—the *what* of your work—but, "Am I working in the Lord?"—the *where* of your work. Are you a salesman? You may have co-workers who outsell you without breaking a sweat. For whatever reason, you may

never crack the top ten percent in your field. That's the *what* of your work. There are more important questions to ask. Questions like, "Where do you work?" Are you working in Christ?

This is not an excuse to be lazy! Re-read the section on godly ambition if you need to. It is simply a call to remember the gospel. God is the one who gifts us as he sees fit. God is the one who gives us the skills we need—not necessarily the skills we want. We are to trust him by being joyfully open-handed with what he's given us.

Why should we trust him? Because he's given us himself, after all. Remember what Jesus did! He went to work for us. Jesus lived the life we were supposed to live; he never sinned. Jesus died the death we deserved to die; the wages of sin is death. This was Jesus' work, and he did it for us. When we fix our eyes on Christ we are freed up to work, limitations and all. We no longer have to be the best—though we strive to work for his glory. We can accept our limitations and remember what a blessing it is to be able to work "in the Lord."

## BE ORDINARY

I'm regularly calling on Christians to do extraordinary things. As William Carey, the great missionary, said, "Expect great things from God, attempt great things for God." The last thing I want to do is get to heaven only to hear from God that I set the bar too low. We should all examine ourselves to make sure we are generous with our time, finances, and all the gifts God has given us. For example, generosity, for you, may require *changing* vocations. Maybe you need to talk to someone about becoming a pastor or moving overseas for the sake of the Great Commission. Maybe.

The point of this particular article is to call you to generosity where you are. Whatever you do, you can be generous. You can live a generous lifestyle within the confines of your daily, ordinary life. Radical obedience to the Lord can be found in unremarkable faithfulness. In God's economy, little acts of generosity matter. Michael Horton, author of *Ordinary*, summed it up nicely. In the following passages, he never uses the word, "generosity," but the idea is there nonetheless:

What did you do for the kingdom today? How did you impact the world for Christ? Our tendency might be to hesitate at that point, trying desperately to recall something worth reporting. Yet every day, in all sorts of ways we're not even aware of, the kingdom is growing and our neighbors are being served. There may be a quiet reference in the coffee room that

provokes a coworker weeks later to ask a question about life and death, maybe even addressing it not to you but to another believer. You made lunch for the kids and got them to school on time. You worked well with your hands to supply neighbors with what they need and—oh, again, "I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Keep on point. Don't lose focus. Jesus has bound Satan (Mark 3:27; Luke 10:17). Now we are free to do the little things that matter, without anxiety about how it all turns out in the end.<sup>8</sup>

Whatever you do "for a living," it's an opportunity to be generous. God may do an extraordinary work in the midst of your daily faithfulness.

— Aaron Menikoff

<sup>1</sup> Sebastian Traeger and Greg Gilbert, *The Gospel at Work: How Working for King Jesus Gives Purpose and Meaning to Our Jobs* (Zondervan, 2013), 13.

<sup>2</sup> Timothy Keller, *Every Good Endeavor: Connecting Your Work to God's Work* (Dutton, 2012), 36.

<sup>3</sup> Martin Luther, "The Babylonian Captivity of the Church" in *Three Treatises* (Fortress, 1966), 202–203.

<sup>4</sup> Wayne Grudem, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Crossway, 2003), 28–29.

<sup>5</sup> Dave Harvey, *Rescuing Ambition* (Crossway, 2010), 123.

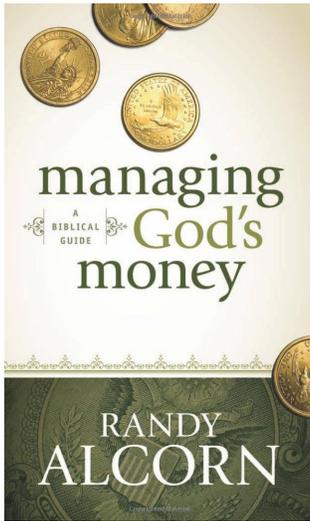
<sup>6</sup> David Peterson, "Worship in the New Testament," in *Worship: Adoration and Action*, ed. D. A. Carson (Baker, 1993), 83. Italics added.

<sup>7</sup> *The Gospel at Work*, 52.

<sup>8</sup> Michael Horton, *Ordinary: Sustainable Faith in a Radical, Restless World* (Zondervan, 2014), 208.

## Managing God's Money

Written by Randy Alcorn



Former pastor, Randy Alcorn, has dedicated his life to communicating the strategic importance of using our earthly time, money, possessions, and opportunities to invest in need-meeting ministries that count for eternity. *Managing God's Money* is one of the many books he has written in support of that ministry objective. This book, along with his *Money, Possessions, and Eternity* and *The Treasure Principle*, are core resources for financial stewardship.

*Managing God's Money* is a biblical guide to managing the money God has entrusted to us, with an eye to eternity. Alcorn breaks down what the Bible has to say about money and possessions in a simple, easy-to-follow format. Filled with Scripture references, this book is a great reference for anyone interested in gaining a thorough biblical understanding of money, possessions, and eternity.

Alcorn progressively leads the reader through biblical teaching on the foundations of money. Through six sections, we see some basic principles that underlie much of what Alcorn teaches:

- *Ownership*: all of our money belongs to God.
- *Stewardship*: we are to be faithful managers of God's money.
- *Morality*: money is not evil; however, it can be used to expose the evil that inhabits our hearts.
- *Materialism*: we are drawn toward desiring and idolizing money and possessions.
- *The Treasure Principle*: you cannot take it with you, but you can send it on ahead.

This book should be read by all who want to know how to handle money and possessions in a way that honors God. Alcorn teaches that most of us have neglected our responsibility to give deeply, consistently, and generously. He rebukes the materialism that inhabits the church to almost the same extent that it inhabits the world. He calls for a radical rethinking of the way most of us relate to our money! That rethinking is rooted in Scripture—no surprise as Jesus says more about money than both heaven and hell. This prominence in God's Word surely means that knows how difficult it is for us to rightly manage our money. He has provided the help we need, including gifted teaching in biblical resources like *Managing God's Money*.

– RECOMMENDED BY RICK HUTCHINS

### Excerpts From the Book

## 1

"If Christ is not Lord over our money and possessions, he is not our Lord  
– Starting Right: A Biblical Mind-Set About Money, p. 7

## 2

"Too often we assume that God entrusts more to us to increase our standard of living, yet his stated purpose is to increase our standard of giving."  
– Freewill Giving: Overflow of the Grace-Filled Heart, p.134

## 3

"... the New Testament clearly teaches that we are to be channels of money and possessions, not storehouses. Whatever role saving has in our lives, it should always be secondary to giving. And it must never be a substitute for trusting God."  
– Preparing for the Future: Savings Accounts and Retirement Funds, p.193

## 4

"Five minutes after we die, we'll know exactly how we should have lived. But God has given us his Word so we don't have to wait to die to find out."  
– Preparing for the Future: Savings Accounts and Retirement Funds, p.199

## Work: Its Purpose, Dignity, and Transformation

Written by Daniel Doriani



There are many good Christian books related to the topic of work, all teaching about the value of working for God's glory, whatever your vocation. We should rightly understand that there is no kind of work that pleases God more than that of a faithful Christian working for the glory of God. Yet, Daniel Doriani in his book *Work: Its Purpose, Dignity, and Transformation*, goes deeper into questions like: "Is my job as a cashier at McDonald's really valuable?" or "Do I need to leave my big corporate job because some of its business deals in pornography?"

Luckily, the answer to these questions is found in the two best chapters of the book: "Faithfulness at Work" and "Work in Difficult Places". Doriani goes even further to explain how our current free market, capitalist values in America tend to devalue certain kinds of work and the people in those lines of work. So, if you love a free market, capitalist society like me, this book will give you a healthy pause to rethink how to understand the value of work as a Christian in America.

While you can read this book to better understand how you to glorify God in your job or be a light in your workplace, this book is particularly helpful to those who are questioning the work they are doing right now. If you are someone wondering if your work is really valuable and making a difference, then read this book. Doriani is willing to say that not all work is created equal, even types of work done faithfully by godly Christians. "Is it really more valuable to be a truck driver than a doctor?" "Can I really make an impact and a difference in the world when I am just an accountant?" Doriani helps you to think biblically about the value of all work, even when it is hard to see. By living with a biblical perspective on work, you can not only reform the workplace, but even society by the work you are doing right now.

– RECOMMENDED BY KYLE GROSS

### Excerpts From the Book

## 1

"The quest for fulfillment is largely egocentric. The pursuit of fulfillment readily pushes aside the needs of neighbors. Scripture speaks most often of faithfulness, not fulfillment, in labor."  
– Faithfulness at Work, p.108

## 2

"The shape of faithfulness varies according to our gifts and settings. Cashiers, drivers, investment bankers, teachers, architects, engineers, and politicians should all see work as their place to love God and neighbor and strive to serve there faithfully. Whether our lot seems humble or exalted, let us work with all our heart, for the Lord knows and rewards all faithful labor."  
– Faithfulness at Work, p.116

## 3

"Drawing on Scripture, this chapter argues that believers *may* remain in compromised or even corrupt organizations, *if* they can mitigate evil there and if they are not *required* to sin. On the other hand, the godly may also stand outside morally compromised structures and denounce them." (Author's emphasis)  
– Work in Difficult Places, p.119

# FEBRUARY

*These Scripture readings have been selected to help you prepare for the Sunday morning message. Take Up & Read!*

February 1 Acts 7:1–16

**February 2 Acts 16:1–5**

February 3 James 5:19–20

February 4 James 1

February 5 James 2–3

February 6 James 4

February 7 Proverbs 16:22–32

February 8 James 5

**February 9 James 5:19–20**

February 10 Acts 16:6–10

February 11 Acts 7:17–34

February 12 Acts 7:35–53

February 13 Acts 7:54–60

February 14 Joel 2:28–32

February 15 Acts 8:1–8

**February 16 Acts 16:6–10**

February 17 Acts 8:9–25

February 18 Acts 8:26–40

February 19 Acts 9:1–9

February 20 Acts 9:10–19

February 21 Ezekiel 36:22–27

February 22 Acts 9:20–31

**February 23 Acts 16:11–15**

February 24 Acts 9:32–35

February 25 Acts 9:36–43

February 26 Acts 10:1–8

February 27 Acts 10:9–33

February 28 Psalm 78:32–43

February 29 Acts 10:34–48

**\*Sermons in bold**

# TAKE UP & READ

# NEW MEMBERS



Rachel Bath



Sarah Lauren Bath



Logan & Michaela Devine



Rachelle Guertin



Michael & Rachel Hebert  
Cosette(2),  
Aimee (5 mths)



Taryn Herselman



Matt Hudson



Caleb & Glorie  
Redmond  
Luke (2)



Preston & Liz  
Smith  
Abby (1),  
Lydia (newborn)



*Mount Vernon*  
BAPTIST CHURCH