

# PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

## LEADERSHIP IN THE CHURCH



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# Welcome to Mount Vernon!

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## SERMON SCHEDULE

August 2 ..... *Fix Your Eyes on Jesus*  
Hebrews 12:1-13

August 9 ..... *Praying in the Face of Death*  
Psalm 90  
Pastoral Assistant: Jacob Hall

August 16 ..... *Worship God Acceptably*  
Hebrews 12:14-29

August 23 ..... *Live Honorably in Every Way*  
Hebrews 13:1-19

August 30 ..... *Be Equipped with Everything Good*  
Hebrews 13:20-25



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## SUMMER SPORTS SPECTACULAR

Saturday, August 15, 2009

### 3 on 3 Basketball Tournament

Men's A - Elite  
Men's B - Competitive  
Men's C - Recreational  
Women's - Open

(\$120 per team)  
Prizes Awarded for Division Winners

### 7-Man Screen Flag Football Tournament

Men's (Open) - 16 and older

(\$220 per team)  
Prizes Awarded for Division Winners

### 1-Pitch Co-ed Softball Tournament

4 girl/4 guy minimum

(\$220 per team)  
Prizes Awarded for Winning Team

### Skills Challenge

Are you the best multi-sport athlete?  
Basketball | Football | Baseball  
\$10 per participant • 5 divisions

Mens 15 & up • Women 15 & up  
Boys 10-14 • Girls 10-14  
Children 9 & under

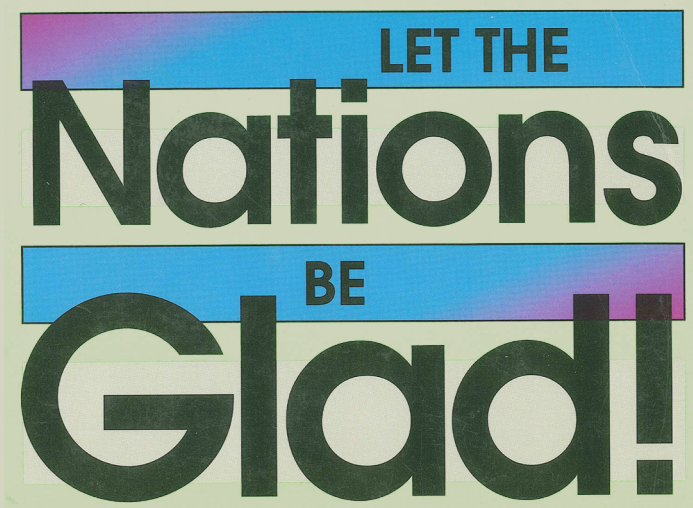
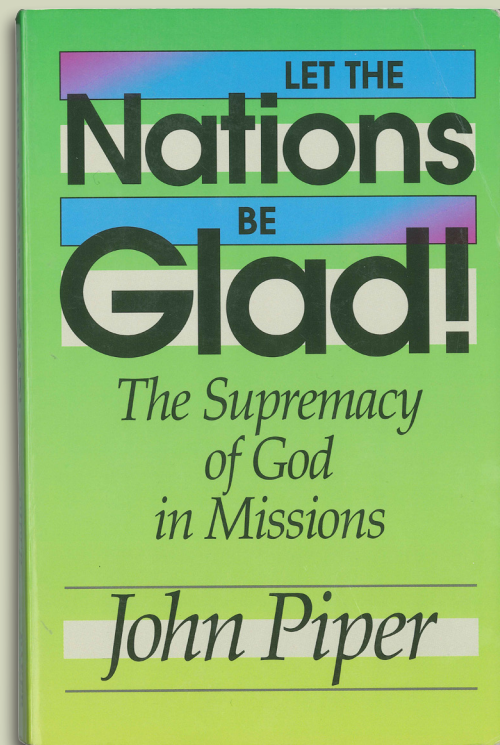
Prizes Awarded for Division Winners

**MVBC, GA Sports Leagues, and New Faith Ministries will be joining together to sponsor a Summer Sports Spectacular for individuals, teams, and families on Saturday, August 15. Tournaments—including 3-on-3 basketball, flag football, and co-ed softball—will begin at 9 am and continue throughout the day. An open skills challenge for men, women, boys, and girls of all ages will be from 10 am - 2 pm. Prizes will be awarded in each age group for all-around division winners in basketball, football and softball.**

**This is a great opportunity to support the community. There will be lots of activities and concessions. Proceeds will benefit the New Faith Ministry.**



# The Bookshelf



by John Piper  
Reviewed by Kristine Harris

*Let the Nations Be Glad!* by John Piper is written to inspire missionaries, pastors, and lay people to connect their daily lives to the invincible, eternal, and global purposes of God. It also is intended to encourage leaders to re-focus their work on what God intends for his people. Piper's overarching theme—missions exists because worship does not—connects the evangelizing of the nations with the quality of praise that God deserves. The extraordinary greatness of the praise which the Lord should receive is the foundation for the mission to the nations.

*Let the Nations Be Glad!* is divided into two sections that consider different aspects of the supremacy of God in missions. In section one, Piper thoroughly examines the purpose (worship), the power (prayer), and the price (suffering) of missions. In section two, he lays out the necessity and the nature of missions.

Part One contains three chapters that all examine the supremacy of God in missions. Although Chapter 1 is a scant 30 pages, its treatment of the subject of worship is extensive. Piper lays the foundation for missions squarely in worship. His argument is both inspiring and convicting. "The goal of missions", he states, "is the gladness of people in the greatness of God." Our passion for God in worship must be the underpinning of the offer of God in preaching. He says that missionaries will never call out "let the nations be glad!" if they cannot say from the heart, "I rejoice in the Lord" (11).

Piper also reinforces the idea that churches who are not centered on the exaltation of the majesty and beauty of God will lack the fervent desire to "declare *his glory* among the nations" (12). This discussion ends with a thoughtful question: "How shall one ever be the emissary of this great God who has not trembled before him with joyful wonder?" (14).

Ultimately, Piper cites numerous scripture references that support the argument that missions is not *God's* ultimate goal—worship is (15). Piper reveals the chief end of all nations by calling on Christians to "exalt the glory of what is infinitely glorious" (25). His discussion of the infinite value of God's glory ends with this sentence: "*God is most glorified in us when we are most satisfied in him*" (27, author's emphasis). The great sin of the world is not that the human race has failed to work for God so as to increase his glory, but that we have failed to delight in God so as to *reflect* his glory (33).

In chapter two, Piper uses a wartime mentality to illustrate the role of prayer in missions. He compares prayer to a wartime walkie-talkie for the mission of the church as it advances against the powers of darkness and unbelief. With prayer, we can call headquarters for everything we need (41). Piper states confidently that we are engaged in war, but people do not believe it in their heart. Most people show by their casual approach to spiritual things that they believe we are in peacetime. Few recognize that Satan is

a much worse enemy than any earthly foe, or realize that the conflict is in every town and city in the world. The casualties of this war do not merely lose an arm or an eye or an earthly life, but lose everything, even their own soul and enter a hell of everlasting torment (44). God has given us prayer because Jesus has given us a mission. We are on this earth to press back the forces of darkness, and we are given access to headquarters by prayer to advance this cause (48).

Although Piper is very clear that the *proclamation of the gospel* is *the* work of missions (62), he states that prayer makes clear to all participants that the victory belongs to the Lord. Prayer rightly puts God in the place of the all-sufficient Benefactor and us in the place of needy beneficiaries (220). Prayer is the power that wields the weapon of the word, and the Word is the weapon by which the nations will be brought to faith and obedience (62).

In chapter three, Piper examines the supremacy of God in missions through suffering. Throughout this chapter, he puts forth many examples of missionaries who suffered for the cause of Christ, but the underlying importance to this analysis is actually the value of Christ in our lives. Suffering alone proves nothing. But suffering because of the "surpassing worth of knowing Christ" proves that Christ is supremely valuable. The extent of our sacrifice coupled with the depth of our joy displays the worth we put on the reward of God. Therefore, God ordains that the mission of his church move forward, not only by the fuel of worship and in the power of prayer, but at the price of suffering (221).

Part two contains two chapters. In chapter 4, Piper is trying to answer two questions. First, are some people saved by grace through faith in a merciful Creator even though they never hear of Jesus in this life? Second, are there devout people in religions other than Christianity who humbly rely on the grace of a God whom they know only through nature or non-Christian religious experience (163)? His answer, supported by a lengthy discussion of New Testament passages, is a clear and earnest "no." With the coming of Christ, a major change occurred in redemptive history. The Old Testament contained prophecies of coming redemption but in the New Testament, the focus of faith narrowed down to one Man, Jesus Christ, who is the fulfillment and guarantee of all redemption, sacrifices, and prophecies. It is to his honor that all saving faith is directed to him (163).

The universal lostness of man is not the only focus for missionary motivation. Arching over it is the great goal of bringing glory to Christ (165). The aim of missions is to "bring about the obedience of faith *for the sake of his name* among the nations" (222, author's emphasis).

The last chapter in *Let the Nations Be Glad!* is a thorough look at the translation of the term "nations." Although this chapter becomes a bit too detailed for the lay person in its discussion of linguistics, Piper quotes many scriptural sources that convincingly argue that "nations" refers

to people groups (ethno-linguistic) rather than political nations, family clans, or individuals. Mark 11:17 is just one example where we see God's missionary purposes. When Jesus cleanses the temple, He quotes Isaiah 56:7, "Is it not written, 'My house shall be called a house of prayer for *all the nations*'?" (202).

Piper concludes that God's will for missions is that every people group be reached with testimony of Christ and that a people be called out for his name from *every tribe and tongue and people and nation*. The beauty of praise that will come to the Lord from the diversity of the nations is greater than the beauty that would come to him if the chorus of the redeemed were culturally uniform or limited (222).

*Let the Nations Be Glad!* unapologetically calls all Christians to glorify God and to enter into missions because of the joy we feel in the worship of God, the love that we have for others, and the value we place on God as our treasure and reward. Thus, I strongly recommend this book, and urge anyone reading this review to pray for the missions work at Mount Vernon. 🙏



## "BEING A TITUS 2 WOMAN"

SATURDAY, AUGUST 15  
10:00-12:00 IN ROOM 211

SIGN UP WILL BE AVAILABLE  
WEDNESDAY NIGHTS DURING  
DINNER, AT CONNECTIONS  
CORNER, AND ON "THE EDGE"  
OF THE BULLETIN.





*Many of you will notice that this essay is a sermon I delivered on July 19, 2009, just a few weeks ago. Due to the discussions that have taken place at Mount Vernon for several years about moving to a plurality of elders, I thought it would be helpful to clarify who elders are and how they function in a local church. Leadership always raises questions of authority and that is where we begin...*

### Good Authority

“Good authority” has practically become an oxymoron. Allesandra Stanley of the *New York Times* recently wrote an article about the death of renowned anchorman, Walter Cronkite. No one today, she argued, comes close to the “air of authority” he possessed, “lightly worn and unquestioned.” We increasingly distrust authority. As one Carl Henry once wrote, “The problem of authority is one of the most deeply distressing concerns of contemporary civilization...Respect for authority is being challenged on almost every front and in almost every form.” Henry wrote that in the turbulent 60s, but it is true today as well.

There once was a third grader who woke up one morning for another day of school. Upon arriving he discovered that his teachers decided that today would be “blue” day. All day long, they would think about, read about, and create with the color blue. At lunch he joined the long line to get his meal and his milk. But he noticed that each milk carton had been violated. Someone “in authority” had opened his milk carton and dyed his beverage in celebration of “blue” day. He was outraged. The boy went up to his teacher and said, “You can’t open *my* milk!” That boy was me. I was only in third grade, but I was already nurturing a serious streak of anti-authoritarianism. Thankfully, the Lord saved me, and I have had to learn a lot about submitting my life to Christ. This idea of authority, even the authority of God, is difficult for some people to accept.

Yet we must understand authority: the authority of God, first and foremost, but also the various authorities he has placed in our lives, from the state to the church. This essay, however, is about authority in the church. Specifically, it is about the biblical office of elder.

I bring this up now because the topic of Mount Vernon moving in the direction of a *plurality of elders* has been around for about twenty years. You may have been here just over a year ago when our interim (and former) pastor, Jim Wood, preached on

elders from 1 Timothy. He even called for a vote on the issue during the Sunday morning service! He was making the point that we want to order our church around the Word of God. So Mount Vernon has thought about elders for quite a while. Several churches in the area—and even more around the country—have moved in this direction. It is, therefore, important for us to wrap our minds around the idea. To do this, I want to ask four, simple questions about elders.

### What are elders?

*First, the word “elder.”* In the New Testament there are three words that refer to the office of pastor: elder, shepherd, and overseer. “Pastor” comes from the Latin translation of “shepherd.” All of these words refer to the same office. This point is made most clearly in Acts 20 where Paul is saying goodbye to the leaders of the church in Ephesus. In Acts 20:17 these leaders are referred to as “elders.” But in Acts 20:28 they are referred to as “overseers” and “shepherds.” When someone speaks about the office of elder, he or she could just as easily use the word “overseer” or “shepherd.”

*Second, the number of elders.* It seemed to be normal in the early church for more than one elder to serve in a local congregation. 2 Peter 5:1 is a good example. Here Peter referred “to the elders among you.” In Acts 20, Paul encouraged the elders of the Ephesian church. As I mentioned above, in the past several years, a number of Baptist churches have returned to plural elder leadership. This idea is not new. William Williams, a nineteenth-century pastor and University of Georgia graduate (class of 1840) argued that in the New Testament era there was a plurality of elders in a local congregation: “the elders of the New Testament were all equal in rank and authority, and discharged the same duties—the ministry of the gospel and the oversight of the government and discipline of the church.”

*Third, the gender of elders.* We must take seriously Paul’s instructions to Timothy in 1 Timothy 2:12, “I do not permit a woman to teach or to have authority over a man.” At the very least,

this text is arguing that the office of elder is reserved for men since the fundamental duties of the elders include teaching and exercising authority. I will bring up the issue of gender below when discussing the relationship between elders and deacons. I should add that when President Jimmy Carter recently announced he was leaving the Southern Baptist Convention, he argued he did so because churches limited the role of pastor to men. This, however, is not a Southern Baptist issue. For generations, since the earliest church, the office of elder has been limited to men because most Christians have understood the Bible to speak very clearly to this. Limiting a church office to men does not imply women are inferior. Was God the Son inferior to God the Father because Jesus submitted to the Father’s will? Of course not! The Father and Son are equal but have different roles. So it is in the church—men and women are equal but have different roles.

*Fourth, the role of a senior pastor or elder.* The title, “senior pastor” is not in the Bible. However, when Paul tells Timothy in 1 Timothy 5:17 that the “elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching,” he seems to imply that there are some elders who devote comparatively more of their time to preaching and teaching. Such elders may be the first century equivalent of senior or lead pastors.

*Fifth, the presence of non-staff elders.* At this point, we need to admit that many churches today have adopted a staff-driven ministry. The pastor is the CEO, the deacons are the board of directors, and the staff serve as vice-presidents of the corporation. But as I look at the passages I’ve already mentioned, it seems that the spiritual authority in the congregation is not placed in the hands of one man, but in a group of men committed to the ministry of a local church. Nowhere in the Bible does it *require* these men to be in the paid employ of the church.

What are the elders? They are a group of men who share the responsibility to oversee the ministries of the church.

### What do Elders Do?

*First, elders model the Word.* We find the qualifications for an elder laid out for us in 1 Timothy 3:1-7, Titus 1:7-9, and 2 Peter 5:1-4. It has been noted by many others that these qualifications are remarkably *unremarkable*. We should all be above reproach (1 Tim. 3:2). Every married man should be a one-woman-man. I don’t think this is saying that elders have to be married, but if they are, they must be faithful. Every one ought to be temperate—not easily flustered or rash. Every one ought to be self-controlled, respectable, hospitable...you get the point.

In a world full of bad examples we have come to expect hypocrisy. But the elders of the church should, by the grace of God, follow Jesus in obvious and consistent ways. An elder should have a track record of godliness. Much like Lance Armstrong just keeps on racing, an elder keeps on following Jesus. I like

how John Stott put it, “Nobody can be a true pastor or teacher of others who is not first a good servant of Jesus Christ.” Please pray for your pastors. Pray they we would faithfully model a Christ-like life.

*Second, elders teach the Word.* The qualification for an elder in 1 Timothy 3 that really stands out is found in verse 2: he must be “able to teach.” I don’t think this means that every elder must be able to preach on Sunday morning or Sunday evening, but it means he finds a way to communicate the content of Scripture clearly and lovingly.

An elder is a man who finds ways to bring the Word to bear on situations in his marriage and friendships. He opens up Scripture around people and makes disciples. May the Lord raise up men with that heart—a heart to see the lives of others transformed by the Word of God!

“AN ELDER IS A MAN WHO FINDS WAYS TO BRING THE WORD TO BEAR ON SITUATIONS IN HIS MARRIAGE AND FRIENDSHIPS.”

*Third, elders protect the Word.* Paul instructed Titus in 1:9 that an elder “must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.” An elder is not *only* supposed to know “sound doctrine.” He is not only supposed to teach sound doctrine. He must refute those who oppose sound doctrine.

I’ve served on two elder boards at two different churches. We dealt with issues ranging from divorce to homosexuality to the possibility of apostasy. In each instance we had to address a false understanding of the Word of God. In that sense, we were protecting

the Word as we sought to apply it to these important questions.

Many years ago I was handing out the microphone for a Sunday evening prayer service. Bruce Keisling was up front soliciting prayer requests and Chris Bruce was stationed at the sound booth. One visitor raised her hand and asked for the microphone. She proceeded to say that she had a “Word from the Lord.” It was clear when she started talking that this was *not* a word from the Lord. In the blink of an eye Bruce motioned for her to stop speaking, I gently removed the microphone, and Chris cut off the sound. In a very practical sense, we were acting like elders, protecting the flock from false teaching. That’s what elders do.

As those entrusted with the teaching ministry of the church, elders have a responsibility to see that every message, from the children’s wing to the Sunday morning service, is biblical. More than that, by protecting the Word, the elders have a responsibility to promote the gospel; to see that everything we do as a church is done with the end view of gospel proclamation in sight. It is the Good News of Christianity that elders are to teach, protect, and promote. This is the Message that has changed our lives and everything in the church should be focused on explaining and applying the gospel. As Mack Stiles said during his recent visit to Mount Vernon, we cannot as-



sume the gospel. By teaching and protecting the Word, elders work to keep that from happening.

When I think of elders protecting this gospel, I think of Basil of Caesarea who was converted by the verbal witness of his sister, Macrina, in the fourth century. He devoted his life to Jesus. About 360 AD he became an elder at a church in Caesarea, Cappadocia, where he relentlessly defended the faith. He wrote against those who denied the divinity of Christ and of the Holy Spirit. They argued that Jesus is not the Son of God and that he could not die for our sins. Basil, an elder of the church, opened up the Word and said, “No—Jesus is God and he is Lord.” Protecting the Word is the work of an elder—and it is serious.

When I was in Washington, D. C. I visited the Natural History Museum. I saw the beautiful and large Hope Diamond. Stationed right outside the display case was a security guard. Nobody paid attention to the guard and yet the presence of that guard made it possible for hundreds of people to see that diamond. The analogy isn’t perfect but I hope it gets the point across. We need elders to protect the Word, but the elders aren’t the point: the Word is. We don’t want a church built focused on a man or even a group of men—we want a church focused on the Word.

“ULTIMATELY, ONLY GOD IS WORTHY OF OUR TRUST—HE DESERVES IT, AND HE DEMANDS IT.”

How Do Elders Relate to the Congregation?

First, the congregation, under God, has final authority. We are a congregational church. The church, under God, is the final, earthly authority for matters of faith and practice. This is clear from passages like Matthew 18:17 where Jesus said that if a professing believer refuses to repent, the issue should be taken to the church—not to the elders, but to the church. In Galatians 1, it was the church with the responsibility to know and defend the one, true Gospel. Members of Mount Vernon, please do not take your membership in the church for granted. We are a priesthood of believers and, under God, the ministries of the church are in your hands.

Second, elders have real—but not final—authority. The author of Hebrews commanded his readers to recognize the authority of church leaders. “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you” (Heb. 13:17).

Final authority, under God, is reserved for the congregation, but the elders of the church do have real authority. Both the elders of the church and the congregation will be held accountable to God for their role. Both must be seeking the Lord in prayer; both must be studying the Word; both must be doing

the work of the ministry.

But because we, as a church, cannot collectively make all the decisions necessary for doing the work of the ministry, and because Scripture so instructs us, congregations should recognize men to be elders, and set them aside to oversee the ministry of the church.

How Do Elders Relate to Deacons?

The Bible presents two biblical offices in the church: that of elder and deacon. Elders are overseers of the church and deacons are servants of the church. “Deacon” literally means, “servant.” This is not a hierarchical matter—Jesus, after all, described himself as one who came not to be served—but to serve. Jesus is our chief shepherd and our chief deacon.

Deacons at Mount Vernon presently serve a dual role. Some of their responsibilities are elder-like in function. They oversee the ministries of the church. The budget ultimately comes to the congregation through them. Recommendations for pastors ultimately come through them. Serious issues of church discipline are addressed by them. I’m so thankful for our deacons. They give of their time, thinking and praying through issues of serious importance to us as a church. But they are also very practically serving—organizing the Lord’s Supper and benevolence, meeting the needs of our members wherever they arise. So, as I see it, right now, our deacons are a hybrid of two biblical offices—the office of elder and the office of deacon.

I think we would be better served to adopt a model of church government where we have a board of elders who are responsible to the congregation for overseeing the ministries of the church and many deacons who are responsible for undergirding the ministries of the church. I like how my former pastor, Mark Dever, once put it: the elders are responsible for figuring out where we ought to go. The deacons are responsible for figuring out if we have the gas to get there. Both roles are crucial.

Now, let me say something controversial (if I haven’t already). If we have a group of men from the church who are set aside to serve as elders, and these men are recognized as the spiritual leaders of the church, then (and only then) is it appropriate and, in fact, biblical to have women serve as deacons. Such women would not be exercising spiritual authority. They would, however, be serving in an office officially recognized by the church.

This seems clear in a few places. For example, Paul wrote to Timothy in 1 Timothy 3:11, “In the same way, their wives are to be women worthy of respect” (NIV). In context, it appears that Paul is referring to the wives of the deacons. In other words, a respectable wife is a qualification for being a deacon. However, “their wives,” is an interpretation. The Greek simply says, “the women”: “In the same way, the women are to be women worthy of respect.” So, it is quite possible (and I would argue, probable) that Paul was referring here to deaconesses. A similar conclusion could be drawn from Romans 16:1: “I commend to you our sister Phoebe, a servant of the church in Cenchrea.” “Servant,” is the English word of deacon. The text could just as easily be translated, “Phoebe, a deaconess of the church in Cenchrea.”

The important thing to understand is that if we were to adopt

a system of church government these deacons would serve a different function than our current deacons. Because our current deacons are a hybrid of elders and deacons, it is appropriate that this office currently be reserved for men. Our deacons are presently overseeing the church. If and only if the deacon office becomes an office without spiritual oversight over the congregation but serving to meet the needs of the congregation (much like our current ministry teams) than I think we should consider women serving in that important role.

The elders are a group of men responsible for overseeing the ministries of the church. They must model, teach, and protect the Word. They have real authority but, under Christ, the congregation has the final authority. Finally, under the oversight of elders, deacons undergird the ministries of the church.

In God We Trust

It is so important that we promote and support a church government that exercises godly authority. Should we someday move to elders (some paid, some unpaid), we should trust those men to labor for our good.

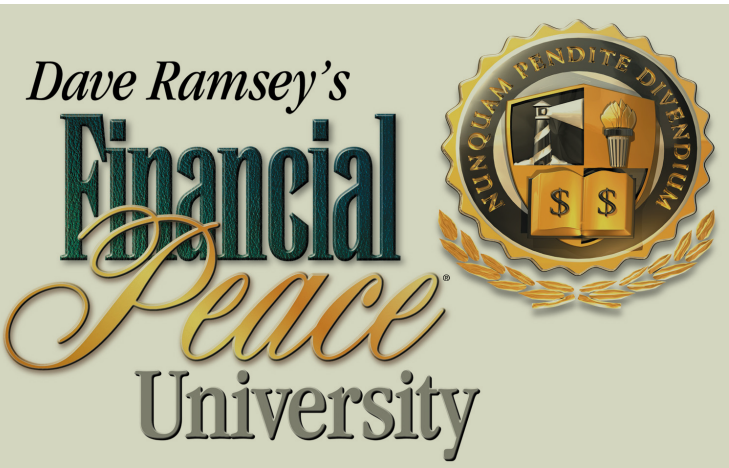
What we must remember, however, is that no elder or deacon is finally worthy of our trust. We are called to trust leaders not because they deserve it, but because Scripture demands it. In that sense, trust in any human is a wonderful gift.

Ultimately, only God is worthy of our trust—He deserves it, and He demands it. That’s the message of the Bible. When God gave commands in the Garden, the Lord deserved to be followed. When God led Israel out of Egypt, the Lord deserved to be obeyed. When God exalted David to the throne, the Lord deserved to be honored. When God sent His Son, Jesus Christ to the earth, the Lord deserved to be praised.

We are not to praise or worship any man except the God-man, Jesus Christ. This is evident in the gospels. The day before he was killed, Jesus gathered his disciples to celebrate the Passover meal. All the apostles were there, the leaders of Christ’s ministry. These were the men Jesus set aside to do miracles and drive out demons. Then, something amazing and horrific happens. Jesus said that each of these leaders was going to fall away—every last one of them. None of them would be faithful. “This very night you will all fall away on account of me, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered’” (Matt. 26:31). Jesus, their shepherd, their pastor, was arrested. Then his words came true. Matthew 26:56, “all the disciples deserted him and fled” (Matt. 26:56). All the “guards” fell away. There was no one to protect the Word because the Word had to die.

Clearly, our faith was to be in Christ alone. It must never be in a man. We have all had people let us down—and that is a travesty. But it should not shake our faith. Our faith is not in a mother or father. It is not in a teacher or even a preacher. Our faith is in the Lord Jesus Christ. As we think about godly leadership in the church, we should be careful not to devote all our attention to elders. We ought to think about the diamond—the Word—Jesus Christ. Ultimately, we only have one Shepherd—his name is Jesus Christ, and he is the head of the church.✠

~ Aaron Menikoff



Did you know that disputes over money are given as a primary reason in over half of all divorces? That figure rises to 90% of divorces in the first seven years of marriage. Are you tired of living paycheck-to-paycheck so that any emergency—a major car repair, medical expenses, or even overspending at Christmas—results in new credit card debt that never seems to go away? Are you concerned that you may not have enough savings to be able to retire?

If you see yourself in any of these cases, or if you simply want to be in control of your money instead of the other way around, Dave Ramsey’s Financial Peace University is for you. You may have heard Dave from 4-7 pm on 640 WGST, or perhaps you have been to one of his live events. If so, you know that he delivers a solid, no-nonsense message with passion and humor. The principles that Dave teaches on the radio and in live events are appetizers for the main course, Financial Peace University. FPU helps hearers of his message to become doers.

The FPU course consists of 13 lessons, two hours each. In the first hour, you will see and hear Dave on DVD and the second hour consists of small group discussion. In the small group we will reinforce the principles of the lesson and work through the difficulties while we celebrate the successes as each participant develops their own unique cash flow plan. *The cash flow plan is the living heart of the change in the way you interact with your money.*

In addition to creating a cash flow plan, you will learn financial principles related to saving, debt, credit scores, insurance, investments, retirement planning, buying real estate, negotiating, and giving.

Since we are in an electronic age, the MVBC course will teach the basics of Quicken which vastly improves the ease of managing your cash flow plan. We have found that by combining Quicken with FPU, the percentage of participants who are working a successful cash flow plan by the end of the class more than doubles.

The cost of the class is \$100 for FPU materials (single or couple) and you will want a recent copy of Quicken Deluxe, which can be purchased for about \$50. This may sound like a lot of money, but, if you work the plan, you will have saved more than \$150 by the end of the class. In addition, Mount Vernon wants to provide dinner to encourage members to attend so that they can glorify God in their finances.

*The class will be coordinated by Chad Zimmerman, a MVBC Finance Committee member and newly elected deacon. Chad is also a financial advisor with SignatureFD and a Certified Financial Planner.*

sun	mon	tue	wed	thu	fri	sat
						1
2 10:30am Lord's Supper	3	4	5	6 8:00am Movie Marathon 11:00am Monkey Joe's	7	8
9 7:00pm Bake Off Competition 10:30am Guest Preacher: Jacob Hall	10	11	12	13	14	15 8:00am Summer Sports Spectacular 10:00am Change of Seasons
16 9:15am First Look	17	18	19	20	21	22 8:00am Rafting Trip
23 12:00pm Reception for Bethany Saunders 4:30pm Church in Conference	24	25	26 6:00pm Dave Ramsey FPU Begins	27	28	29
30 4:30pm Deacon Ordination	31					

Events Key

Churchwide

New Members

Preschool

Children (1st-6th grade)

Recreation

Youth

Women

Adults

Happy Birthday!

4

Mark McCallum

5

David Dorsett

6

Ellen Hendrix

7

Elaine Bell

8

Anna Carron

9

Ruth Murdock

10

Bill Franklin

11

Anne Elizabeth Goodgame

12

Peg Windham

15

Elinor Becknell

16

Melvin Mooney

17

Paul Holtzclaw

18

Nancy Garner

19

Linda Baugh

20

Bill Mitchell

22

Dot George

23

Clint Daniel

24

Deana Menikoff

26

Bob Wharton

27

Larry Baugh

28

Karen Ford

31

John Galloway

Carolyn Nygaard

Janet Olver

Jim Windham

Candy Houser

JeEllen Langmack

Bonnie Laney

Charlotte Dixon

Darcelle Reid

Pat Terry

Julia Gurley

Ida Wheeler



SUNDAY, AUGUST 16  
9:15-10:15 AM IN THE MOUNT VERNON ROOM

JOIN US FOR A FIRST LOOK AT MOUNT VERNON!  
COME AND LEARN MORE ABOUT OUR CHURCH AS  
YOU MAKE YOUR MEMBERSHIP DECISION.

→ LORD'S SUPPER

AUGUST 2 - 10:30 AM

We will be celebrating the Lord's Supper in remembrance of Christ's death and resurrection during the morning service. We encourage members to examine their hearts and relationships with one another in preparation.

→ MONKEY JOE'S

AUGUST 6 - 11:00 AM

The preschool department will be sponsoring a trip to Monkey Joes inflatable play center, including wall-to-wall inflatable slides, jumps, and obstacle courses for preschoolers and their families. Please RSVP to Amiee Hamby at 678-665-6070 by Tuesday, August 4.

→ BAKE OFF COMPETITION

AUGUST 9 - 7:00 PM

Join us for a cooking competition featuring the men of Mount Vernon and their junior "sous chefs" after the evening service in the fellowship hall. Prizes will be awarded in each age group for first, second, and third place. Entry forms are available at Connections Corner and at the preschool and children's desks.

→ CHANGE OF SEASONS

AUGUST 15 - 10:00 AM

All Ladies...SAVE THE DATE! The theme for the next Change of Seasons is "Being a Titus 2 Woman." Be collecting travel-size toiletries for our service project! There is a basket at Connections Corner.

→ YOUTH RAFTING TRIP

AUGUST 22 - 9:30 AM

The youth will be enjoying a day of fellowship and recreation on the Ocoee River. The cost for this trip is \$40. For more information, please contact Jacob Hall at jacobhall@mvbchurch.org or at 404-255-3133 x228.

→ RECEPTION FOR BETHANY SAUNDERS

AUGUST 23 - 12:00 PM

For the past five years, Bethany Saunders has been serving Mount Vernon as the Children & Preschool Minister. This past Spring, she announced that she would be resigning at the end of August. We are hosting a reception in honor of her faithfulness and God's provision. The reception will be in the fellowship hall immediately following the morning service.

→ CHURCH IN CONFERENCE

AUGUST 23 - 4:30 PM

Church family, we are having our next quarterly Church in Conference. Please make a point to attend. We will be considering many matters related to the life of the church.

→ DEACON ORDINATION SERVICE

AUGUST 30 - 4:30 PM

Please join us as we set aside new (and returning) deacons for the Lord's service here at MVBC. All are welcome.



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