

# PERSPECTIVE

THE MONTHLY NEWSLETTER OF MOUNT VERNON BAPTIST CHURCH

## What is the Gospel?

14 "Now after that John was put in prison,  
Jesus came into Galilee, preaching the gospel  
of the kingdom of God,  
15 And saying, "The time is fulfilled, and  
the kingdom of God is at hand: repent ye,  
and believe the gospel."  
16 "Now as he walked by the Sea of Galilee,  
he saw Simon, and Andrew his brother,  
casting a net into the sea: for they were  
fishers.





# Welcome to Mount Vernon!

## STAFF

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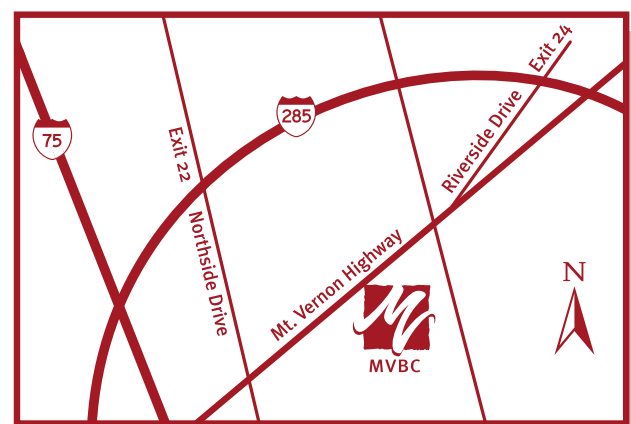
## SERMON SCHEDULE

February 1 ..... *Who are God's People? Faithless*  
Exodus 15:22-18:27

February 8 ..... *Who are God's People? Holy*  
Exodus 19:1-20:21

February 15 .... *Who are God's People? Promised*  
Exodus 20:22-24:18

February 22 .. *Who are God's People? Deliberate*  
Exodus 12:33-15:21



850 Mount Vernon Highway NW  
Sandy Springs, GA 30327

Telephone: 404.255.3133  
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# Missions Report

## Back from the Ukraine



The Mission Team is grateful for your prayers. The team participants were David, Tricia, and Patrick Carnes, Bryan and Preston Pillsbury, Katherine Scheidt, Jenna Langmack, Charlotte Haigler, and Gary Stillwagon. The team expresses their appreciation for all those who worked and supported this trip behind the scenes and for everyone who participated in last year's USO.

We ministered to the children in the orphanage in Kiev for the first three days and then spent the next three days in the city of Chernigov working with the missionary team of Jake Knotts and Conor McNamee. The last part of the trip was in the village of Kazilovka, where we were able to reach out to over a hundred children. It was a blessing having David Carnes on this trip as God used his music in every venue we had an opportunity to share the Gospel.

A detailed presentation of this mission trip will be given at an upcoming Wednesday evening dinner.  
Stay tuned for an announcement.





# The Bookshelf

## LIVING THE CROSS CENTERED LIFE

by C. J. Mahaney\*

Reviewed by Brad Thayer

**SUMMARY**  
A PERSON'S IDENTITY IS OFTEN LINKED to what they are most passionate about or successful at. It is what defines us. It may be stable fixtures such as family, work, ministry, social involvement, and political affiliations or the shifting trends of cultural pursuits. This is not a novel observation. It is immediately noticeable from the way we spend our time, in our attire, and most frequently in our speech. Our lives are centered on what we are most passionate about.

Yet, have you ever stepped back to ask the question, "What's the one thing that is really best, according to God? What should be the center of my life" (14)? In *Living The Cross Centered Life: Keeping the Gospel the Main Thing*, C.J. Mahaney rightly exhorts Christians to not move beyond but to a "more profound understanding of the cross" (17). The cross is the "one transcendent truth that should define our lives, motivate all our work and affect every part of who we are" (14). Thus, Paul wrote, "Now, brothers, I want to remind you of the gospel I preached to you...For what I received I passed on to you as of *first importance*: that Christ died for our sins according to the Scriptures" (1 Cor. 15:1, 3, NIV). "Christ died for our sins." That truth is at the heart of a cross centered life.

Mahaney spends the bulk of his time tracing the last moments of Jesus' life from the garden of Gethsemane to his forsakeness on the cross to explain what it means that "Christ died for our sins." The "divine drama" of God reconciling sinners to himself starts in the Old Testament, specifically in Isaiah 53 (53). It is here, notes Mahaney, that we see "our contribution of sin" to the suffering Servant who died as a substitute for his people (53). In addition, we see God's will and love for his people as he allowed his Son to die for his people. Thus, Mahaney encourages us with these words: "When you're tempted to doubt God's love for you, stand before the cross and look at the wounded, dying, disfigured Savior, and realize why He is there" (56).

As we move from the Old Testament to the New, Mahaney lays out with clarity, why only Jesus could save us from our sins and God's just punishment for them. The reason: "Only someone both fully divine and truly human can effectively mediate between God and man, and Jesus is exactly that. He is unique - totally unlike anyone else" (71). Furthermore, because Jesus experienced the worst suffering ever - being forsaken by the Father (99); drinking the cup of the Father's wrath (92); the sinless dying for the sinful - he can completely

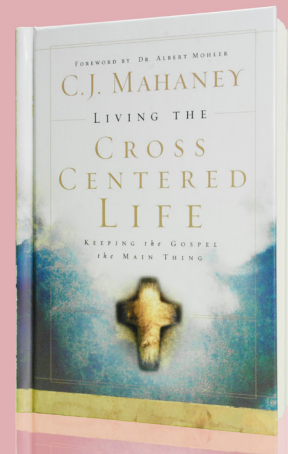
sympathize with us in our suffering. Again Mahaney encourages us, "So I point to the cross of Christ, for there's no greater encouragement, and no greater motivation for everything God has called you to do and experience in life, than to recognize His love for you in *His* darkest hour, and to receive His care for you in *your* darkest hour" (98).

In summary, that is what it means that "Christ died for sinners."

Mahaney continues by showing how Paul's life, though not perfect, was exemplary of a cross centered life. As an old man, fatigue and nearing the end of his life, he wrote to his spiritual son in the faith, Timothy, reminding him of the one and only message. He urged him to "keep as a pattern of sound teaching" and "guard the deposit entrusted to him" that which he received and "heard" from Paul (2 Tim. 1:13-14). What "sound teaching teaching" did Timothy hear? What "deposit" had been entrusted to him? It is "Jesus Christ, raised from the dead" (2:7). Mahaney insightfully comments, "The gospel wasn't merely *one* of Paul's messages; it was *the* message. He taught about other things as well, but whatever he taught was always derived from, and related to, the foundational reality that *Jesus Christ died so that sinners would be reconciled to God*" (25).

Why did his living never move beyond that message? It was because he, like all Christians, experienced God's abundant "mercy" and "grace" (1 Tim. 1:13-14). "Paul never forgot what he once had been" and how he was "saved and transformed...This remained at the forefront of his mind", wrote Mahaney (27).

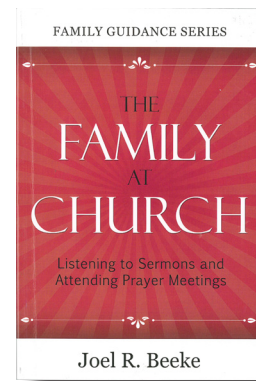
Our lives, however, are less frequently marked by cross centered living. Rather, there are three sinful tendencies that easily draw us away from such living - subjectivism (33-38, 103-109), legalism (111-121), and condemnation (123-130). How do we identify those tendencies in our lives? Mahaney gives symptoms of a life not being cross centered. They are lack of joy, not consistently growing in spiritual maturity, love for God lacks passion, and the constant search from some "new truth or experience" to pull all the pieces of our faith together (18). In learning to live a cross centered life, we learn how to break free from, leave behind, and overcome those tendencies and corresponding symptoms. Mahaney then offers some very helpful and practical ways to focus daily on the cross. He says, "Memorize, pray, sing, review, and study the



Gospel" and how it has changed your life (131-145).  
In concluding, Mahaney reminds us that we never move beyond the gospel and that all areas of life are related to it. "Name any area of the Christian life", wrote Mahaney, "that you want to learn about or that you want to grow in (Old Testament, end times, prayer, holiness, relationships)...They, and indeed, all topics should be studied through the lens of the Gospel" (151).

**RESPONSE**  
*Living The Cross Centered Life* is "nothing less than a manifesto for turning your world upside down," wrote Mohler in the preface. Given the current number of devotional books written on Christian living, I agree with Mohler. Mahaney takes deep theological themes that weave through the gospel and presents them with clarity, brevity, and helpful illustrations; many of which are personal stories. His practical applications are convicting, thought provoking, and encouraging. If you are looking for a book on "Christian living" then I cannot think of a better book to recommend starting with than *Living The Cross Centered Life* by C.J. Mahaney. ☞

\**Living The Cross Centered Life: Keeping the Gospel the Main Thing* by C.J. Mahaney (Multnomah Publishing, 2006, pp 158)



## The Family at Church: Restoring God's "Ordinary" Means of Grace

Joel R. Beeke

Reviewed by Aaron Menikoff

EVANGELICAL BOOKSTORES ARE PILED HIGH with books on how to live the Christian life. Authors cover every conceivable topic from parenthood to prayer times. One of the more neglected topics is the relationship between the Christian and church. There are some notable exceptions. These include Donald Whitney's *Spiritual Disciplines Within the Church: Participating Fully in the Body of Christ* (Moody, 1996) and the more recent book by Thabiti Anyabwile, *What is a Healthy Church Member?* (Crossway, 2008). Another little book worth every Christian's attention is Joel R. Beeke's *The Family at Church: Listening to Sermons and Attending Prayer Meetings* (Reformation Heritage Books, 2008).

At first glance, this book seems too quaint to be helpful, too short to be profound, and too traditional to be of any value. After all, when pastors from Houston to Seattle are raising the eyebrows of the mainstream media by preaching adult-only sermons on sex, how much use could seventy-seven pages on preaching and prayer be? Much.

If Christians spend four hours in church a week (divided between Sunday morning, Sunday evening, and a weekday service) that means roughly two hundred hours of their year are spent in the midst of other believers. Whatever type of church you attend, that time is going to be divided up listening to preaching and Bible teaching, praying, and singing. It seems wise for us to set some time aside to thoughtfully consider how we should approach this time. Let me put it another way: the average Christian probably spends more time deliberating over questions like where they will eat, what they will see, and what they will wear than how they will listen and speak to God in the presence of His people.

In the section entitled, "Listening to Sermons," Beeke offers some practical instructions on how families can prepare their hearts and their mind for the preaching event. There is nothing earth-shattering here, but his suggestions make so much sense readers will be ashamed of their own neglect: "Before coming to God's house to hear His Word, prepare yourself and your family *with prayer*" (9). "Come with a *heartily appetite* for the Word" (10). How do you gain this appetite? Devote even a small portion of Saturday evening to reading that will be relevant to the Sunday morning service. "Come with a

*loving expectant faith*" (13). I particularly appreciate this exhortation. When God speaks, things happen. When the Word is preached, lives are changed. Believers should come with faith that God's Spirit will move.

A few years ago I heard Ravi Zacharias make the point that God had a purpose in revealing Himself through His Word. With no small degree of sarcasm, Zacharias said, "It *wasn't* 'In the beginning was the video.'" Sadly, many of us who are convinced that the Word is important neither listen nor preach with the conviction it will work. So Beeke writes, "Many people listen halfheartedly to sermons, as if they were not compelled to hear the Word of God; likewise, many preachers preach as if they were addressing empty pews instead of people with eternal souls" (15). Preaching is not what happens before lunch on Sunday—it is God's plan to save and feed His sheep.

In the final section of the book, "Attending Prayer Meetings," Beeke makes a case for congregations having meetings that are largely devoted to prayer. He argues that God's people have always met corporately for prayer. Whether it is David and his men (Psalm 41:13, 14; 66:16), exiled Jews (Psalm 137:1-2) or the New Testament believers of Acts 12—extended prayer *with other believers* ought to be a staple of the Christian's life.

I first started going to prayer meetings in 1994 in Washington, DC, at Capitol Hill Baptist Church. As a young Christian the whole experience seemed strange to me. It was quiet. We prayed for everything from sick grandmothers to unrepentant friends. There was nothing flashy but something authentic, something real took place. I saw men and women taking Christ seriously enough to lay before Him their families, their work, their souls. When my family and I joined Third Avenue Baptist Church in Louisville, Kentucky, we had a prayer meeting there as well. Pregnancies were announced as well as stillbirths. We rejoiced over couples recently engaged and prayed for international student ministry on the University of Louisville campus. Talking together with God became the best part of our week. We might not have been doing everything right, but we knew God was listening to us as we pled with Him to make something happen in our midst. As a new pastor in Atlanta, I recently led my church to (re)start its Sunday evening prayer meeting. It's nothing fancy, nothing large, and in the world's eyes nothing special. But for me, it is demonstrable evidence that Christ is the head of the church and we are dependent upon Him for everything.

Pastors are supposed to be devoted to preaching and to public prayer. I want to be part of a congregation full of people committed to the same. Beeke's book, *The Family at Church*, moves us an important step in that direction. ☞

This review was first published on Christianity.com. *The Family at Church: Listening to Sermons and Attending Prayer Meetings* by Joel R. Beeke (Reformation Heritage Books, 2004).



# What is the Gospel?

I don't know of many people who doubt the power of words. Children quickly learn to reject the idea that, "Sticks and stones may break my bones but words will never hurt me." Words are powerful. A few years ago the United Nations Tribunal for Rwanda, Africa, convicted three Rwandans of genocide. They did not lift a weapon. Instead, they waged their war over the radio. As a result of their broadcasts, over 800,000 Tutsis and moderate Hutus were killed in the course of three months. Yes, words matter—they carry content that changes lives. Nathaniel Hawthorne only got it half right when he noted, "Words - so innocent and powerless as they are, as standing in a dictionary, how potent for good and evil they become in the hands of one who knows how to combine them." It is not the combination of words that makes them powerful—but the content they communicate.

Almost 2,000 years ago, Peter's life was changed. A rabbi unlike any rabbi spoke to Peter and his brother, saying, "Come, follow me, and I will make you fishers of men." Without hesitation, they followed. They left a humble but certain living for a precarious ministry as disciples of a mysterious teacher named Jesus. Peter followed Jesus, albeit imperfectly. When Jesus predicted his murder, Peter rebuked him (Mark 8:32). After Jesus' arrest, when a servant girl identified Peter as one of Jesus' disciples, Peter denied him (Mark 15:68). Peter had yet to grasp the power behind Jesus' message.

A few weeks after Peter's denial, something happened. He changed. Courage replaced his cowardice. He stood up to a crowd of Jews and spoke:

Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him (Acts 2:22-24).

Peter continued preaching. He spoke of Jesus as the fulfillment of the Old Testament prophecies. He described Jesus as alive. Those who heard Peter were amazed. They asked him, "What shall we do?" Peter answered: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38). In response, over 3,000 people believed Peter and committed themselves to following Christ. Peter's words changed their lives. More precisely, God used Peter's words to deliver salvation.

Something happened to Peter. Something happened that day to those 3,000 individuals who heard Peter's words. They changed. But what did Peter say that led them to change? He preached the Gospel.

The Gospel or "Good News" is simply the English translation of what Jesus referred to as the *evangelion*. "Evangelical" Christians are Christians whose lives are marked by the Good News. Declaring the *evangelion* was the purpose of Jesus' ministry. "After John was put in prison, Jesus went into Galilee, proclaiming the *evangelion* of God. 'The time has come,' he said. 'The kingdom of God is near. Repent and believe the *evangelion*'" (Mark 1:15).

Those who have been changed by the *evangelion* have a responsibility to know the *evangelion*. What is this Good News? What is the Gospel?

Many years ago, I was helped by a gospel presentation called "Two Ways to Live." It presents the glorious Gospel in the context of God's entire revelation of Himself. "Two Ways to Live" breaks down the Gospel into six ideas. Here they are:

**First, God's purpose in creation.** God made everything and rules over it with infinite love. Humans are not incidental to God's creative activity. He in fact made us to rule the world under Him. In other words, humans were made to exercise authority. A mother caring for her son is modeling the authority so perfectly exercised by God. This is God's intention. We were made to manage, to steward creation—from natural resources to children.

**Second, our rejection of God's plan.** We have spurned God's plan. More bluntly, we have rejected God. Regardless of how nice we *think* we are, regardless of how moral we think we are, regardless of how trustworthy we think we are; the reality is that we are rebels of the Divine. As the Apostle Paul explained, "There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one" (Romans 3:10-12). Admittedly, this is hard to hear. It is never easy to hear bad news. *But we need to hear it.* Mechanics are not doing us a favor when they refuse to tell us that our brakes are shot. Doctors are not helping by hiding a fatal diagnosis. So it is with the *evangelion*: we must face up to our rebellion.

I lived in Oregon when Mount St. Helens in Washington State erupted. We knew for weeks of the impending disaster. Residents of the volcano had plenty of time to evacuate. I'll always remember one resident of St. Helens named Harry Truman. Though the mountain was about to erupt he refused to leave his home. He just stuck his fist in the air and declared war against

the mountain. This is what we have done with God. This is what everyone has done with God. We have stuck our proverbial fists in the air and declared our independence from our Maker.

**Third, the reality of judgment.** Either God overlooks sin or He judges sinners. According to the Bible, all sin will be judged. Evidence is found in the reality of death and judgment. Death is the consequence of sin. Hebrews 9:27 presents this truth with terrifying simplicity: "Man is destined to die once, and after that to face judgment" (Hebrews 9:27). Judgment for what? Judgment for sin. Paul explained further: "For those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger" (Romans 2:8). Make no mistake, this wrath and anger is not limited to outward acts of immorality. God sees the moral stains inside our very selves. God's judgment "will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares" (Romans 2:16).

The reality of judgment is part of the *evangelion*. The good news is only good in light of this bad news. There is a God. He is holy. He judges the unholy (that's us—each and every one of us). In 1996 I attended a ceremony at the U. S. Capitol when Billy Graham received the Congressional Gold Medal. Standing before the vice-president, senators, congressmen, and other dignitaries Graham pointed to the statues of the esteemed former politicians that adorned the room. "What do all these men have in common?" Graham asked. After a long pause he answered, "They are all dead." Graham went on to point out what Christians have always believed: death comes to all because all sinned (Romans 5:12). What a necessary reminder! This world is not all there is. Upon our death (as a result of sin) we will face judgment. Can we escape God's righteous wrath?

**Fourth, the means of salvation.** Thus far, we might think there is no hope. We have sinned and God's judgment is certain. It is certain. But there is more to the *evangelion*. God is amazing, and in His love He sent His only-begotten Son into the world, the man, Christ Jesus. Jesus is unlike any of us. He never committed a sin. He never lied. He never cheated. He never shaded the truth to come out looking better. He never killed. He never lusted. He never took a bribe. Jesus never did anything wrong and yet He is at the heart of the greatest scandal in history. *The one man who deserved eternal life was killed.* The whole purpose of this God-man taking on human flesh was so that He could accomplish *for us* what we could never accomplish for ourselves: our salvation. Paul sums up the work nicely: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). In other words, a miracle took place at Calvary where Christ was crucified. He became a substitute for sinners. He was clothed in our sin so that we might be clothed in His righteousness. God the Father counted Christ a sinner. God the Son bore the wrath of God sinners deserve. As a result, as Peter put it, Christ "himself bore our sins in his body on the tree so that we might die to sin and live for righteousness" (2 Peter 2:24).

**Fifth, the evidence of salvation.** When Paul summarized the Gospel, he reminded the Christians to whom he wrote that the

*evangelion* includes the resurrection:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve (1 Corinthians 15:1-5).

If there is no resurrection, Christ was simply a crazy man who said crazy things. The Resurrection serves as the exclamation point which finalized and verified His earthly ministry. Paul could not have been clearer when he wrote, "If Christ has not been raised, your faith is futile; you are still in your sins" (1 Corinthians 15:17). Remember Peter, the one who went from cowardice to courage? What happened to him? He encountered the resurrected Christ! Because of the Resurrection, Christianity is not a crutch; it is not an opiate for the masses, as Marx argued. Because of the Resurrection we rightly have hope in Christ today and security in Him for eternity.

**Six, the demand.** When confronted by the Gospel, there is only one correct response. It is the response given to Peter after he preached: "What shall we do?" Sometimes, this is the hardest thing to accept. I remember when I first heard the Gospel. I found it outlandish. I was in high school listening to my friend tell me about Jesus. She was serious. She told me, "Yes, Aaron, if that is what you believe and that is how you are living your life, I think you are going to hell." I remember thinking, "Wow. I just met someone who really believes in hell. Amazing."

Unlike those Jews to whom Peter preached my first response wasn't "What shall I do?" Instead I started to think, study, and even pray. I began to explore her claims for myself. It took months before I came to the point of asking, "What shall I do?" But when I did, my life forever changed. Like Peter's listeners in Acts 2, I repented of my sins and was baptized upon my profession of faith. I had become a Christian. It has been a rocky road for sure, but at least I am moving in the right direction.

The *evangelion* demands a response. This is why Jesus said, "The kingdom of God is near. Repent and believe the good news!" (Mark 1:15). When God encounters us in the *evangelion* we have a choice. Either we will chart our own course and navigate life by our own wisdom or we will submit to the authority of Jesus Christ—humbly and wholeheartedly following Him.

By God's grace and for His glory, I chose to follow. I am not perfect, but am being perfected. Now I can join with Paul who claimed, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (Romans 1:16). ☩

~Aaron Menikoff

*A version of this essay was originally delivered at Mount Vernon Baptist Church on Sunday evening, September 28, 2008.*

*For the Two Ways to Live Gospel presentation see [www.mathiasmedia.au/2wtl/](http://www.mathiasmedia.au/2wtl/).*



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February

1 6:00pm Lord's Supper	2	3	4	5	6	7 10:00am Change of Seasons
8 9:15am First Look 6:00pm Church in Conference 7:00pm Reception for Boo Elliott	9	10	11 6:00pm Ukraine Mission Trip Report	12	13	14
15	16 12:00pm RW & A Luncheon	17	18	19	20	21 6:30pm Faith & Film
22	23	24	25	26	27	28

Events Key

Churchwide

New Members

Preschool

Children (1st-6th grade)

Children/Preschool

Youth

Leadership

Adults

Happy Birthday!

1	Robert McCallum	15	Lisa Cloudt
	Blake Morgan	16	Amiee Hamby
	Emilee Morgan		Kristin Rios
2	Pearline Koenig	19	Jacob Hall
	Bill Long	20	Diane Neal
4	Jeanette Ripley		Sweden Swilley
8	Sarah Lee Flint	21	Valerie Brutti
	Mary Roth		Dorothy DeFreese
	Isabelle Carver		Dan Graham, Jr.
	Danielle Wood	22	Larry Norwood
	Jenna Langmack		Austin Nable
9	Richard Carron	23	Mark Lamprecht
	Chris Carnes	24	Doug Langmack
10	Jackie Marler		David Pattillo
	Lynne Warren		Tammy Glass
	Aimee Speas		Marni Daniel
	Christina Gordon	25	Howard Kauffman
	Lincoln Stillwagon		Kerns Sage
12	Dianne Williams	26	Paula Mosby
	Rick Roth		Stacy Roth
	Taylor Wilkins	27	Brent Reid

Saturday, February 7  
10:00-12:00 in Room 211

Sign up will be available Wednesday nights during dinner and on The Edge.

Events

→ LORD'S SUPPER  
FEBRUARY 1 - 6:00 PM

Church family, we will be partaking of the Lord's Supper in remembrance of Christ's death and resurrection. We encourage members to examine their hearts and relationships with one in preparation.

→ CHANGE OF SEASONS  
FEBRUARY 7 - 10:00 PM

Ladies, join us for a series bringing together the women of Mt. Vernon. We will pray, share, and encourage one another as we each travel through the individual seasons of our lives.

→ FIRST LOOK  
FEBRUARY 8 - 9:15 AM

Join us for a First Look at Mount Vernon in the Mount Vernon Room! Come and learn more about our church as you make your membership decision. No need to RSVP—just come!

→ CHURCH IN CONFERENCE  
FEBRUARY 8 - 5:00 PM

Members, please note that the date our regularly scheduled Church In Conference has changed from what was previously announced. It will now be held on Sunday, February 8, at 5:00 pm. Please make a point to attend as we consider matters for the church and vote on new members.

→ BOO ELLIOTT'S RETIREMENT RECEPTION  
FEBRUARY 8 - 7:00 PM

Friday, January 16, was Boo Elliott's last day in the office after 17 years of service to MVBC. We thank God for her faithfulness. We want to honor her by hosting a reception for which we encourage members to come out for a time of fellowship and thanksgiving for God's provision through Boo.

→ FAITH & FILM  
FEBRUARY 21 - 6:30 PM

Faith and film is a time of discipleship and fellowship. The youth will enjoy dinner and a movie together, as well as discussing Biblical truths in the movie. For more information, please contact Jacob Hall at 404-255-3133 or jacobhall@mnbchurch.org.

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# BECOMING A BIBLICAL WOMAN



## MVBC Women's Retreat March 13-14, 2009

# IN A MODERN WORLD

### Guest Speaker

**Cheri M. Jimenez**

President

### *The Embracing Womanhood Project*

The indoctrination of feminism ignited a revolution that profoundly changed our culture and consciousness on issues of feminism. In a time where women are offered more opportunity and freedom than ever before, many find desperation and disillusionment with their life choices. In this captivated session, Cheri will closely examine the unique challenges and ever-changing roles that face the modern woman with the unchanging truth of God's precious Word!



Georgia Baptist Conference Center  
Toccoa, Georgia



## FITNESS CENTER



### Hours:

Monday - Friday  
8:00 AM - 8:00 PM

### Usage Fee:

\$100 per person/year  
\$150/year family max

Cardio and weight rooms are available for members of MVBC at least 16 years of age and their guests (maximum 2 guests per visit). Children ages 13-15 will be permitted with direct supervision of an adult. A \$10 deposit for each swipe card will be collected at the time it is issued.

Contact Anne Russo to purchase your membership and access ppg at 404-303-8033 x241 or [annerusso@mvbchurch.org](mailto:annerusso@mvbchurch.org).



SUNDAY, FEBRUARY 8  
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.

## Faith & Film

**Everything in life can and should be used to point others and ourselves to Jesus. The Student Ministry of Mount Vernon wants students to think critically and carefully about the world in which they live. The movies picked are popular movies so that the participants will be able to take what they have learned into a cultural setting. Each movie selected is checked for content and language, as well as reading the reviews on the PluggedIn portion of the Focus on the Family website. We will be having another Faith & Film on February 21, and we are anticipating a time of enjoyment and spiritual growth.**

## Men's Small Group

Mt. Vernon is excited about the opportunity to kick off men's small groups. It is our prayer that through these small groups men will be able to grow in their knowledge of Scripture, holiness and discipleship of one another. There are sign up sheets at Connections Corner for men who are members of Mt. Vernon. The sign up sheets indicate the time and location that each group will be meeting. If you have questions, please contact Smith Swilley at [smithswilley@comcast.net](mailto:smithswilley@comcast.net) or Brad Thayer at [bradthayer@mvbchurch.org](mailto:bradthayer@mvbchurch.org).

## CHILDREN'S SUNDAY NIGHT BIBLE STUDY

A uniquely designed  
weekly Bible study for  
children kindergarten  
through fourth grade  
where they will have  
their own time to  
learn and fellowship  
during the regular  
Sunday evening  
Service.







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