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PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH



Starting the **Christian Life**

DIGGING DEEPER



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STAFF > SERMON SCHEDULE

January 2	Praying in the Dark <i>Psalm 43</i> Pastoral Assistant: Jacob Hall
January 9	Justice Is Coming <i>2 Thessalonians 1:1-12</i>
January 16	Judgment Is Deserved <i>2 Thessalonians 2:1-12</i>
January 23	The Church Will Endure <i>2 Thessalonians 2:13-17</i>
January 30	The Gospel Will Spread <i>2 Thessalonians 3:1-5</i>

> FIGHTER VERSE

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.
Romans 12:1

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Sow Diligent

a conference on gospel-centered parenting

Save the Dates:

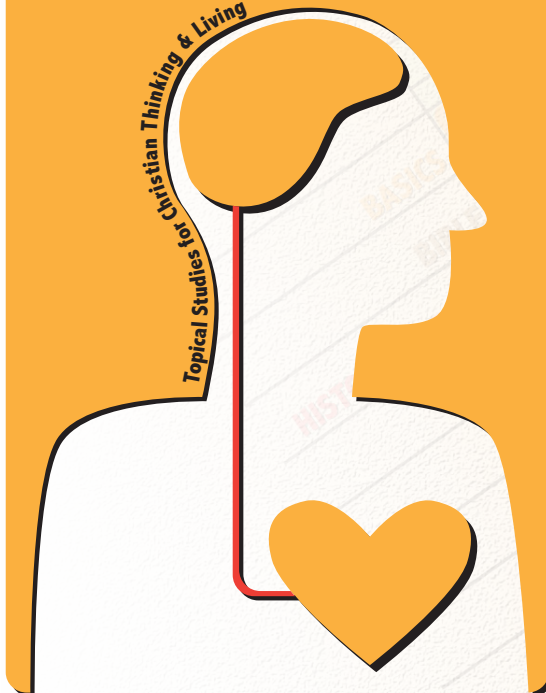
Friday, February 11
6:30 - 9:00 pm

Saturday, February 12
9:30 am - 2:00 pm

Mount Vernon is hosting a parenting conference with the desire that parents will be **so diligent** to **sow diligently** the Gospel into the hearts of their children. All, adults with or without children, are invited to attend.

Cost, registration, and itinerary are forthcoming.

EQUIPPING matters



Equipping Matters: Topical Studies for Christian Thinking & Living is a series of studies offered Wednesday nights to change the way we think and live. Come and learn every Wednesday night at 6:30 pm. Below are the courses being offered in January and February.

2 Ways 2 Live

Room 211

This is a great class for anyone interested in learning more about how to share the gospel.

Led by Dan Taylor and Bryan Pillsbury.

Crazy Love Bible Study (Women's Group)

Room 232

Join us as we study *Crazy Love* by Francis Chan and dig into God's Word to learn about God's love and plan for our lives. The answer to religious complacency isn't working harder at a list of do's and don'ts—it's falling in love with Jesus Christ. Cost: \$12, homework: 30 minutes a week.

Led by Diane Neal.

Old Testament Overview I

Room 202

This course will introduce you to the purpose, message, and application of each Old Testament book from Genesis to Malachi.

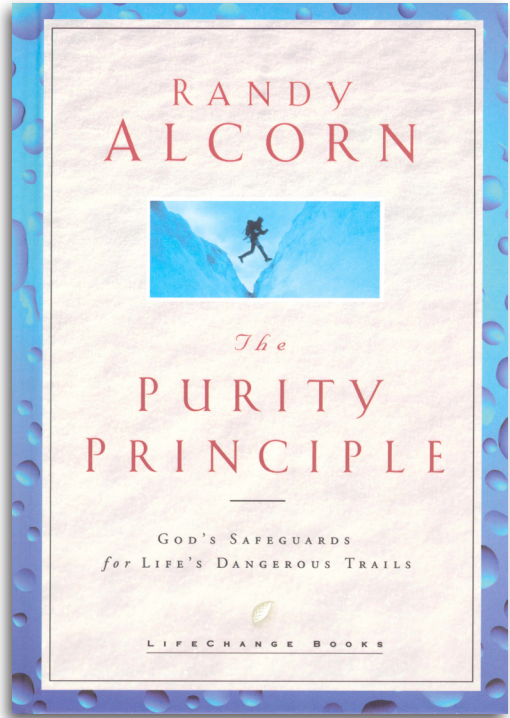
Led by David Scott and Mark Lamprecht.

Living with Intentionality in 2011 (Men's Group)

Room 212

We invite you to join us in considering Christ's example in the real-life struggles we face. Some of us are out of work; some fear they will lose their jobs; some are deeply concerned for their children or grandchildren; some of us realize we need to stop marking time and be intentional about growing spiritually.

Led by Bill Franklin and Wayne Elliott.



The Purity Principle

by Randy Alcorn

Reviewed by Mark Lamprecht

Randy Alcorn is a well-known Christian author and speaker. He has written over 30 books, which include both fiction and non-fiction. He is the founder and director of Eternal Perspectives Ministries (EPM) through which he has ministered to people in many countries. Prior to founding EPM, Alcorn was a pastor for 13 years in the state of Oregon.

Much like the name of his ministry, in *The Purity Principle* (TPP), Alcorn seeks to address sexual purity from an eternal perspective; that is, from a biblical, godly perspective. Alcorn relates this topic using stories of people who have struggled with sexual purity as well as those who have fallen into sexual deviancy. These stories of sexual sin and temptation are accompanied with Scripture.

TPP does not side step sexual purity issues but addresses them head on. The author deals directly with sexual issues including pornography and marital fidelity. While these issues are addressed scripturally, Alcorn’s strength is in the practical advice he offers for dealing with temptations in order to avoid sexual sin. He lays out the real life problems, effects of sexual sin, and how to think about it from God’s perspective in the first five chapters. Chapter five transitions into practical strategies for how to avoid sexual sin, which is the last half of the book. Provided below is a chapter-by-chapter summary followed by brief concluding thoughts on the book’s strengths and weaknesses.

Chapter one begins with a story of adultery and blame. In this chapter, Alcorn describes various life stories showing how poor sexual choices have lead to serious life-changing consequences. These consequences involved people from church-going families. The examples show that no one, regardless of background, is above falling into sexual sin. Even though God offers forgiveness, there are serious consequences to sexual sin.

In Chapter two, Alcorn writes about self-interest. The people in the stories from chapter one thought they were acting out of “their own best self-interests” when following their lusts (15). When in reality such actions are actually against one’s self-interest in light of being against God’s commands and holiness. God desires purity not impurity, and His standard is perfect. Alcorn expresses his views on obedience and disobedience toward God in the realm of purity. Obedience is measured “not by its virtue, but by its wisdom” (18). The bottom line is that choosing purity is wise while choosing impurity is foolish. Alcorn finishes the chapter with the idea that one is either punished or rewarded based on their pursuit of impurity or purity, respectively.

The next chapter gives a biblical overview of sex. Sex was created by God as a good thing (26) yet when abused is a great evil (27). Alcorn explains the boundaries of sex as set by God and what God’s will is for sexual purity.

In Chapter four, Alcorn explains how Satan is out to get Christians and that Christians are at risk of his attacks. He shares more examples of Christians who have fallen into temptation and his personal stories of facing temptation to illustrate that all are susceptible to sexual sin and that Christians do fall into it. It’s important to identify Satan’s lies because “temptations always look good” (37). Christians must find fulfillment in Christ rather than sexual temptations.

Chapter five is a transition chapter as Alcorn provides Scriptural evidence that the origin of lust is internal and not external. It is a matter of the heart, and the battle is fought in the mind. Christians must guard their thoughts to help fight sexual temptation. They “need to set mental boundaries” in order to protect purity (43). Alcorn concludes by offering practical daily steps Christians can use to protect themselves against sexual temptation. For example, make a “covenant with your eyes” (48).

Chapter six offers more practical advice as its title, “Wise Strategies,” suggests (50). Several strategies are presented for dealing with sexual temptations. The “most basic strategy” is that one must run from temptation (52). Alcorn gives several Scripture quotes that deal with fleeing from temptation and suggests anticipating it. Scripture memorization and prayer are an invaluable tool in fleeing temptation. Christians are to “never underestimate Christ,” and are to live in His victory over sin (60).

Chapter seven opens with an illustration that ends up pointing to a popular box office hit which makes a powerful point of how prevalent and acceptable sex is in everyday life. This particular illustration should make any Christian question what they view on a daily basis. Alcorn sets the stage to explain how the enemy tries to “normalize evil” (61). In order to combat such normalized evil, Christians need to take Jesus seriously and “think far more radically about sexual purity” (64). The rest of the chapter is spent giving practical suggestions with Scriptural backing of how to avoid sexual temptation from the TV to the computer.

Chapter eight offers principles for singles to stay sexually pure. Alcorn does not seek to be legalistic in providing guidelines, but to be “biblical and wise” (72). He tackles the question of how far Christians should go, sexually, in a relationship. Alcorn ends the chapter by providing fourteen dating guidelines for singles.

Chapter nine offers principles for parents and couples to stay sexually pure. Alcorn advices couples how to “cultivate and guard” marriage through relationship evaluation, dating each other, being “fiercely loyal,” and more (77-78). Alcorn also writes practically on the issues of attraction and honesty in a marriage. The chapter finishes with advice on raising pure children. Children will learn by the example of their parents’

lives and habits including having one standard for children and another for themselves. He concludes with urging parents to be their children’s “ultimate sex educators” (82).

The topics in chapter ten are “confession, accountability, and counting the cost” (83). Alcorn states again that there are consequences of sin but by God’s grace one can move past those sins. Furthermore, Christians cannot “win the battle” alone, but they need a “buddy system” (86). Personal stories and questions for accountability helpful illustrate and emphasize this point. Alcorn concludes with his personal list of what committing adultery would cost him while encouraging the reader to make his or her own list.

Chapter eleven is the concluding chapter in which Alcorn explains that sexual purity is a battle that Christians can win. This short chapter encourages the reader to seek a life of purity because it is a life that is pleasing to God. A life pleasing to God will allow one to experience God’s “blessing and rewards” both presently and eternally (93).

For a book that is just shy of 100 pages, TPP offers quite a bit of practical advice on being aware of and avoiding sexual temptations. Its strength lies within the practical applications it offers. What is disappointing about TPP is that it seems to assume the gospel. For example, the gospel is only mentioned once by name. Grace is mentioned several times, but Alcorn does not really explain what it means to do something “by God’s grace.” For those less mature it may be good to work through TPP with a mentor to prevent a slide toward moralism that overshadows the gospel. For the mature Christian who understands that the gospel is behind Alcorn’s advice, this book can be very helpful for fighting sexual sin. It is with this concern in mind that I recommend TPP for its practical applications of fighting sexual sin and seeking purity. ■

waiting with confidence

Starting January 9, Pastor Aaron will begin a sermon series through Paul’s second letter to the Thessalonians. Sermons are made available online the Monday after they are delivered through the Mount Vernon podcast on iTunes or the church’s website at www.mvbchurch.org. Sermons are also available on CD for \$5 per copy.



Starting the Christian Life

DIGGING DEEPER

BEFORE I STAND UP TO preach, I almost always pray something like, “Lord, change us! Don’t let us be the same people we were when we walked into this room.” My prayer comes from the conviction that God’s Word and Spirit sanctify, changing what we do, how we think, and what we love. I’m eager for that type of work to take place every Sunday morning. Moreover, this change should be ongoing in our lives—every day.

Once we are converted, will grow in holiness. Notice how Paul describes Christians in 2 Corinthians 3:18, “And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.” Paul wrote that Christians *are being* transformed, and this is the Lord’s work. In 1 Thessalonians 5:23, Paul’s prayer is that God would make them even more holy: “May God himself, the God of peace, sanctify you through and through.”

We should take comfort in the fact that if we have truly been converted, we will grow like a young oak tree whose trunk gets strong with each passing year. Even the oak tree owes its growth to God. But how does this happen? God sends sunlight and rain. We, too, owe our spiritual growth to God. But how does this happen? God sends His Word and Spirit to enlighten our mind and our heart. We are to reach out our mind and heart to the Lord much as that tree reaches out its limbs to the sun and rain. As we pursue the Lord, His Word and Spirit will change us. Pastor Sinclair Ferguson put it this way:

As we find our minds expanded by the grace of God, our hearts should be correspondingly enlarged with love to him for all that he has done for us in Christ. This in turn should lead us to a richer experience of his love for us.

The Pursuit of a “Richer Experience”

Part of growing as a Christian is having this “richer experience” that Ferguson mentioned. We want to know God more deeply. We want to have our emotions affected. We want hearts that overflow with love and gratitude to him. But we must be careful. As we think about growing as a Christian, we must not elevate our desire for a “richer experience” above our desire for God. We are to care for the God of peace, joy and satisfaction *more than* being peaceful, being joyful, and being satisfied.

In other words, Christian growth involves pursuing God for who he is, and not merely for what he does. Maybe you think this is a minor point. It is not. I don’t want my kids to love me because I buy them toys! I want them to love me because I am their father. We should be careful not to love God merely because he brings us peace and joy. We should love him because he is our Father. To love God merely for the gifts he gives us is to trivialize the Creator.

Also, if we pursue God’s gifts instead of the God who gives the gifts, we will never have a “richer experience” of the Lord. You see, we don’t get love, joy, and peace by pursuing them. We get them by pursuing God. The quest for a deeper experience of God is dangerous when it distracts us from a simple longing to know God deeply.

Jonathan Edwards ministered during America’s First Great Awakening in the early eighteenth century. He urged believers to pursue the Lord in an essay he called, *Thoughts on the Revival*. A richer experience of God begins as we love Him::

If we take the Scriptures for our rule, then the greater and higher our exercises of love to God, delight and complacency in him, desires and longings after him, delight in his children, love to mankind, brokenness of heart, abhorrence of sin, and self-abhorrence for it; the more we have of the peace of God which passeth all understanding, and joy in the Holy Ghost, unspeakable and full of glory: the higher our admiring thoughts of God, exulting and glorying in him.

How do we know this is true? How do we know that Christian growth comes from pursuing God and not simply pursuing the things we want from God? First, because in Scripture God is

presented as the Giver of every good gift. In Colossians 1:3-5, it is God whom Paul thanks for the faith, love, and hope evident in the Colossian church. And in Philippians 3:14, Paul wrote that he lived the Christian life by pressing “toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” This goal must be his eternal salvation. But how did he do this? By “eagerly awaiting the return of the Savior, the Lord Jesus Christ” (Phil. 3:20). Paul pressed ahead by focusing on Christ. And James, who urged his Christian audience to persevere through all kinds of suffering in James 1, tells them how to do this in James 4:7-8, “Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you.”

The means of GROWTH are the same for every Christian:

**GOD’S WORD
and
SPIRIT.**

The point is that there is no silver bullet for Christian growth. We live in a culture that tempts us to desire immediate results. It may be a ten-step plan for increasing sales at your company or a six-week regimen for washboard abs. But the truth of the matter is it takes years for a sapling to become a mighty oak. It requires sun every day and rain every month. So it is with us. The pursuit of God is a timely and costly business. But it is worth it.

So I urge you to commit yourself now, this very moment, to pursuing the Lord with all your heart. Do not be satisfied with where you are spiritually but pursue the Lord. Stop going after that “richer experience” and start going after the Lord. “Come near to God and he will come near to you.”

Growing in the Pursuit of God

What does the pursuit of God look like? This entire series, “Starting the Christian Life,” has been an attempt to answer that question. We began with Scripture. Our food is the Word of God. We pursue God by digesting the Bible. We turned next to the church. God intends us to live the Christian life together with other believers who are also eager to follow God. We pursue God by loving each other. Then we examined the all-encompassing nature of the Christian faith. When you are converted, it affects everything. Nothing is secular; your entire life is sacred. Next we studied evangelism. Why would anyone who is truly converted not tell others this Good News? After this we turned to the danger of idolatry. Christians struggle to keep God first. He is our only priority. Next we remembered that at the center of the Christian life is the Cross. Everything we do is to be done in light of Christ’s substitutionary atonement. And this brings us to these concluding remarks: *Christian growth demands we pursue God with desperation, the way a drowning man pursues land.*

The means of growth are the same for every Christian: God’s Word and Spirit. We each have different weaknesses. We each struggle differently. Nonetheless, I’m convinced that the success

we have pursuing God depends upon our attitude to Scripture, prayer, the Holy Spirit, and holiness.

Scripture

We cannot truly know God outside of the Bible. We will not pursue him if we are severed from His Word. It is not enough merely to read the Bible or even hear it preached. We are to meditate upon Scripture as David did in Psalm 119, “Your hands made me and formed me; give me understanding to learn your commands” (119:73). David recognized God is *his* Creator. David obviously believed God is good; why else would he commend the Lord and pray to the Lord? But David knew that his life depended upon the commandments of this good God. David pursued God by pursuing God’s Word.

So should we. Our goal, as Tremper Longman III put it, is to read God’s word with our heart and mind:

God *has* chosen to reveal Himself to us in the Bible, and it is God’s description of Himself. It is not an internal voice that could be the produce of our own wish fulfillment; it is the voice of God addressing us from outside of ourselves. In this regard, the Bible is the other side of prayer. I speak to God by praying to Him, and He answers me most clearly as I read the Bible. To pray much but not study the Bible traps us into a one-way conversation with God. Prayer without Bible reading is narcissistic. We hear ourselves but not God (39).

You will not grow unless you immerse yourself in the Bible. To neglect Scripture is to neglect the Lord.

Prayer

“Praying without reading the Bible is narcissistic,” and reading the Bible without praying is foolish. Our entire lives are to be given over to prayer (1 Thess. 5:17; Col. 4:2). Prayer is not something we do for five minutes or even an hour. Prayer is to be woven into the very fabric of our lives. Aware of our daily need for forgiveness, we go the Lord in prayer. Aware that God listens and answers, we go to him in prayer. Aware that others have great need for comfort and wisdom, we go to God in prayer.

Donald Whitney in his very helpful book, *Spiritual Disciplines*, argues that we need to unite Bible reading and prayer. He offers this practical instruction:

After the input of Scripture, meditation allows us to take what God has said to us and think deeply on it, digest it, and then speak to God about it in meaningful prayer. As a result, we pray about what we’ve encountered in the Bible, now personalized through meditation. And not only do we have something substantial to say in prayer, and the confidence that we are praying God’s thoughts to Him, but we transition smoothly into prayer with a passion for what we’re praying about. Then as we move on with prayer, we don’t jerk and lurch along because we already have some spiritual momentum (67-68).

You will not grow unless you pray regularly and fervently. To neglect prayer is to neglect the Lord.

Spirit

We are too quick to distill the Christian life into a list of disciplines. Disciplines are necessary and good, but they are not the end. They are means to an end. This is why Christians for centuries have referred to disciplines like Bible reading and prayer as means of grace. They are the means God has ordained so that we would enjoy the grace we have because of Christ’s

death and resurrection. But they are only means of grace if we are walking in the Spirit. To pursue the Lord we need to know how to keep in step with the Spirit (Gal. 5:25).

We know from the Bible that we are born again because of the work of the Holy Spirit (John 3; Titus 3). Now the Spirit is in us (Rom. 8:9). With the Spirit we are empowered to live lives that honor and glorify Jesus Christ. Jonathan Edwards said the Word of God is like wood in the furnace of our hearts. The Spirit is what sets that wood ablaze. The fire may rage at varying levels of intensity—we can grieve and quench the Spirit—but it will not go out. If you are a Christian, your life will bear spiritual fruit! You will see your sin more, hate it more, and fight it more.

As you pursue God, thank the Lord for the Spirit he has given you. Pray that the fire of the Spirit would burn brightly. Pray that your life would be marked by the Spirit’s presence in your life: “love, joy, peace, patience, kindness, goodness, gentleness, and self-control” (Gal. 5:22-23).

God used Charles Spurgeon, the nineteenth-century English pastor, to reach the hearts of thousands of people. In his autobiography, Spurgeon noted a danger of laying down rules about our spiritual lives that we don’t find in Scripture. Don’t find in Spurgeon’s comments reasons to avoid discipline. Find in them, instead, the reminder that we are called to pursue the Lord by the Spirit and not rules written by men:

I have found, in my own spiritual life, that the more rules I lay down for myself, the more sins I commit. The habit of regular morning and evening prayer is one which is indispensable to a believer’s life, but the prescribing of the length of prayer, and the constrained remembrance of so many persons and subjects, may gender unto bondage, and strangle prayer rather than assist it. To say I will humble myself at such a time, and rejoice at such another season, is nearly as much an affectation as when the preacher wrote in the margin of his sermon, “Cry here,” “Smile here.” Why, if the man preached from his heart, he would be sure to cry in the right place, and to smile at a suitable moment; and when the spiritual life is sound, it produces prayer at the right time, and humiliation of soul and sacred joy spring forth spontaneously, apart from rules and vows. The kind of religion which makes itself to order by the Almanack, and turns out its emotions like bricks from a machine, measuring its motions by the moon, is too artificial to be worthy of my imitation (103).

Pursing the Lord, then, demands we depend upon God’s Spirit to work in us at the proper time in the proper way. To neglect the Spirit is to neglect the Lord.

Holiness

How many of us have seen our lives nearly shipwrecked by sin in our lives. We know the wages of sin is death and yet we give in when we should be resisting. Every day is a battle. But for to see growth in our lives, we must remember that the battle against sin is not exactly the same thing as the battle for holiness. It is not enough to look for the thoughts, actions, and words in your life that dishonor the Lord and change what you think, do, and say. To pursue the Lord we must give him our entire lives. We must present our entire “bodies as a living sacrifice, holy and pleasing to him” (Rom. 12:1). God calls for a total commitment.

Jerry Bridges explained the necessity of holiness in his book, *The Practice of Godliness*. Bridges writes that holiness has five essential elements. First, conviction. In other words, the

Christian must be convinced that God demands holiness from us. Such a conviction comes from the Spirit of God. Second, commitment. We must commit ourselves to follow the Lord; to be obedient in the big things and the small things: “We need a commitment to holiness as a total way of life. We must decide that holiness is so important to God that it deserves priority attention in our lives. We must commit ourselves to obeying God in all of his commands” (153). Third, discipline. Every day presents us with a myriad of choices. In the face of each choice we have the option to make a good decision or a bad decision. Discipline will decide what choice we make. Discipline does not come overnight. It is a muscle that needs to be exercised and developed. Fourth, dependence. Specifically, we are dependent upon the Spirit. Bridges notes the paradox: “The principle of simultaneous personal responsibility and total dependence upon God for fulfillment is one of the most important principles in the practice of godliness” (157). Finally, desire. Our desire needs to be God-centered. We have to keep our attention on God: not our sin, not our suffering, not our success. Our desires must be for him and not ourselves: “We are by nature self-centered. If we are diligent to examine ourselves, we will often find that our motivation is self-centered. We must confess and renounce this, just as we must any disobedient action, and then seek a God-centered motivation” (158).

Holiness is a goal to be pursued, even if it we won’t be perfect until we are with Christ, himself. I don’t know of anything that curbs Christian growth more powerfully than a lack of holiness. It robs us of the confidence to approach the Lord in faith, it quenches the Spirit, and it robs us of assurance. A persistent lack of holiness may even be an indicator that we do not truly know God.

You will not grow unless you pursue holiness. To neglect holiness is to neglect the Lord.

Self-examination and the New Year

2011 will be a year is full of promise and opportunity. How will you spend the days that follow? Instead of beginning the year with a long list of resolutions, I encourage you to begin the year in an extended period of self-examination. Take an afternoon, even a full day, to ask yourself some important questions. They may be the most important questions you ask all year long!

- 1. *How devoted am I to reading the Bible with my mind and heart? What did my devotion look like in 2010? What should this devotion look like?*
- 2. *How devoted am I to prayer? What did my prayer life look like in 2010? What should my prayer life look like?*
- 3. *How dependent am I upon the Holy Spirit? What did this dependence look like in 2010? How should I depend upon the Holy Spirit?*
- 4. *How am I growing in holiness? What struggles with holiness did I have in 2010? How can my life be marked by growth in holiness?*
- 5. *How am I pursuing the Lord? Did I pursue him or a “richer experience” in 2010? How can I pursue him faithfully in the year to come?*

As you examine your own life, do not grow discouraged. God is good. He has promised to sanctify His children. As Paul wrote, “The one who calls you is faithful and he will do it” (1 Thess. 5:24). Join me as I pray with confidence, “Lord, change us!”■

~ Aaron Menikoff



The Elder Nominating Committee is still diligently reviewing elder qualifications and your nominations of men to serve as elders. All elder nomination forms are due by the end of **Sunday, January 9**. Nominations forms are available at Connections Corner and as inserts in the weekly bulletin. There is also a list of Frequently Asked Questions about elder nominations at Connections. As you make your nominations, please keep in mind the following:

- Read 1 Timothy 3:1-7 and Titus 1:5-9 and prayerfully consider the men that exemplify those biblical qualifications.
- All adult male members, including staff, are eligible to be nominated.
- Pastor Aaron does not need to be nominated.
- The following men are serving on or related to someone on the ENC and are not eligible to be nominated for the first slate of nominations:

Wayne Elliott	Troy Kubes
Vic Moore	Dennis Mosby
Von Sheffield	Bob Neal
Bert Neal	Brian Neal

Four Practical Questions to Consider When Nominating

1. Does the man have theological convictions and boldness to stand on the authority of the Bible in the face of our culture?
2. Does the man love the church by modeling a strong commitment to worship, the regular assembling of the church, active service, and humble support of authority?
3. Does the man appreciate and agree with the distinctives of Mount Vernon as laid out in our Church Covenant and Statement of Faith?
4. Does the man practice good stewardship of his time, talents, and resources?

Continue to pray that the ENC will have wisdom to rightly discern who should be recommended to the church.

January 2011

1 New Year's Day							
2 10:30 am Guest Preacher: Jacob Hall No Evening Service	3						
4							
5 6:30 pm Equipping Matters Resumes							
6							
7							
8							
9 12:00 pm Directory Pictures 4:00 pm Crossroads Study Begins 6:00 pm Lord's Supper	10						
15							
16 9:15 am Knowing MVBC: Session 1 12:00 pm Knowing MVBC: Sessions 2-4 12:00 pm Directory Pictures	17						
22							
23 12:00 pm Volunteer Appreciation Luncheon	24 12:00 pm RW&A Luncheon						
28							
29 10:00 am Change of Seasons							
30 4:30 pm Church in Conference	31						

Churchwide ▼

January 9, 16 12:00 pm Directory Pictures
January 12, 19 5:30 pm Directory Pictures
We will be taking new pictures for the next church directory for all those who need or want to update their photos or retake their family picture.
January 9 6:00 pm Lord's Supper
We encourage members to examine their hearts and relationships with one another in preparation for this celebration of Christ's death and resurrection.
January 30 4:30 pm Church in Conference
This joint shepherding group will be a time to discuss the qualifications of elders as we start the process of nominating elders. We encourage all to make a point to attend.

New Members ▼

January 16 9:15 am Knowing MVBC: Session 1
12:00 pm Knowing MVBC: Sessions 2-4
(See ad to the right.)

Children ▼

January 23 12:00 pm Volunteer Appreciation Lunch
The children's ministry will be hosting a luncheon for all those who have given of their time and energy to help in the children's departments.

Women ▼

January 29 10:00 am Change of Seasons
(See ad to the bottom right.)

BIRTHDAYS ▼

- | | |
|-----------------------|---------------------|
| 1 Cheryl Knight | 16 Louise Sweet |
| 2 Roselyn McConnell | 17 Leyna Vaughter |
| 3 Bob Neal | 18 Priscilla Barry |
| 4 Fletcher Anderson | David Dudley |
| 5 Genevieve Carrenard | 19 Amber Fouts |
| 6 Gery Groslimond | Jackie Temsamani |
| 7 Doug Stanfield | 21 Pat Lehman |
| 8 Marian Spiceland | 22 Bryan Pillsbury |
| 9 Bill Timmons | Brooke Reid |
| 10 Devra Brown | Kyle Harris Timmons |
| 11 Vanessa McCurdy | 23 Brian Ferguson |
| 12 Ted Noble | Ron Kath |
| 13 Julie Ann Lester | 24 Ashley Lowery |
| 14 Carley Tatum | 25 Boo Elliott |
| 15 Justin Miller | 26 Callie Henderson |
| 16 Rachel Clark | Maya Rivera |
| 17 Donna Clark | 27 Guerda Sajous |
| 18 Sherri Austin | 28 Laura Thompson |
| 19 Erin Tatum | 30 Candace Thayer |
| 20 Jeff Neal | 31 Mikell Mitchell |
| 21 Scott Oliver | |



Knowing MVBC: The Membership Class is a four session course that introduces you to life at Mount Vernon, covering the following topics:

- Knowing Our Commitments: Church Covenant
- Knowing Our Beliefs: Statement of Faith
- Knowing Our Disciplines: Personal Discipleship
- Knowing Our Structure: Nuts & Bolts

Anyone interested in membership or knowing more about life at Mount Vernon is invited to **Knowing MVBC: The Membership Class**. All four sessions will be offered Sunday, January 16 (session 1 at 9:15 and sessions 2-4 starting at 12:00). Lunch will be provided. You may sign up on the edge of the bulletin or by contacting the church office at 404-255-3133.

CHANGE OF Seasons

"TITUS 2 WOMEN"
Saturday, January 29
10:00 am -12:00 pm in Room 211

Sign up is available at Connections
Corner, Wednesday night dinner, or on
the edge of the bulletin.



850 Mount Vernon Highway NW
Sandy Springs, GA 30327