PERSPECTIVE THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

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850 Mt. Vernon Hwy. NW \\ Sandy Springs, GA 30327 Phone: 404.255.3133 \\ Fax: 404.255.3166 info@mvbchurch.org \\ www.mvbchurch.org

	STAFF SERMON SCHEDULE				
-		20	ıly 4	Will God Love Me? Joshua 23:12-24:33	
Aaron Menikoff Senior Pastor aaronmenikoff@mvbchurch.c	org	Ju	ıly 11	See God's Glory John 2:1-11	
	Bryan Pillsbury	Ju	ıly 18	Embrace Christ's Cross John 2:12-25	
	Associate Pastor/Missions bryanpillsbury@mvbchurch.org	Ju	ıly 25	Be Born Again John 3:1-21	
David Carnes Associate Pastor/Corporate davidcarnes@mvbchurch.org				<u>R VERSE</u>	
	Brad Thayer Assistant Pastor/Administration bradthayer@mvbchurch.org			God exalted him to the highest place an ne name that is above every name. Philippiar	
Jacob Hall Pastoral Assistant/Youth jacobhall@mvbchurch.org	Terry Earl	DITION	& the (A rep	ern Baptist Convention: Great Commission Resurgence ort on the Southern Baptist Convention. ad Thayer)
	Children's Ministry Coordinator terryearl@mvbchurch.org	HIS EI		pc	age 1
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Anne Russo Financial Assistant annerusso@mvbchurch.org	MAR				

Southern Baptist Convention ••••••• & the Great Commission Resurgence by Brad Thayer

On June 13-15, six messengers from Mount Vernon attended the annual meeting of the Southern Baptist Convention (SBC) in Orlando, FL. For the average member of a Southern Baptist church, little consideration or interest is given to these annual meetings. That's completely understandable. So much of the business conducted has little to no impact on local congregations. But every now and again, the SBC's annual meeting makes waves that spread throughout the news and has an impact on local churches. This year's meeting was one of those meetings.

How It Began

Let me set the backdrop for this meeting with an explanation of the purpose and history of the SBC. The SBC was founded in 1845 in Augusta, GA as a cooperation of local churches in the Southeastern portion of the United States for the purpose of

domestic and foreign missions. That's primarily why the SBC exists. Since 1845, the SBC has grown to be the "largest evangelical denomination in the country, with over 44,000 churches in all fifty states."1 Though the SBC has grown to be the largest denomination, it "has been embroiled in controversy regarding theological issues and denominational polity" for nearly three decades.² The most notable debate was what has been called the Conservative Resurgence from the late '70s to late '80s where the battle for the authority and inerrancy of the Bible was fought and won. So in light of that resurgence when Jesus gives the Great Commission in Matthew 28, Southern Baptists sought to submit to his authority.

Great Commission Resurgence

Fast forward to April 16, 2009. Dr. Danny Akin, president of The Southeastern Baptist Theological Seminary, delivered a message in chapel entitled "Axioms for a Great Commission Resurgence" from Acts 1:4-8 calling his audience and the larger Convention to "stay focused on the main thing. Make sure your priorities line up with the Father's. Be (Jesus') witnesses and advance the gospel until I return." This message was the tip of the spear in an effort to refocus and reprioritize the Great Commission in the SBC. The concern being that the SBC has majored on secondary issues and become less effective at "penetrating lostness" through *some* of the current structure and Cooperative Program agreements.

In June 2009, the messengers of the Convention meeting in is a call to examine our commitments. Louisville, KY commissioned the president, Dr. Johnny Hunt, to appoint a Great Commission Resurgence Task Force comprised We understand that making disciples is Jesus' last commissioning of pastors and SBC leaders. This task force was responsible to words to his church. So why wouldn't we want to do everything spend the next year examining the SBC from top to bottom to we can to take the gospel to the nations in obedience to Jesus? see where the SBC is ineffective. They were then to report back Paul understood himself to be "obligated" to preach the gospel to the messengers in Orlando in 2010 with a list of recommended (Rom. 1:14). Are we some how not bound to that obligation? Of changes. That's exactly what they did. course not.

For an hour, 12,000 messengers deliberated and passed the The Great Commission Resurgence calls "every generation" to make following seven recommendations presented by the task force. an "unconditional commitment to reach the nations for Christ." May (These are a summary.) Mount Vernon be known as a church before God that has radical commitment of sending our resources and people to those who have ¹ David Dockery, "Introduction", Southern Baptist Identity: An Evangelical never heard the Gospel. A Great Commission Resurgence doesn't Denomination Faces the Future, ed. David Dockery (Wheaton, IL: begin with a denominational annual meeting. It begins in the lives of the pastors and members of local churches.

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Great Commission Resurgence Task Force Recommendations

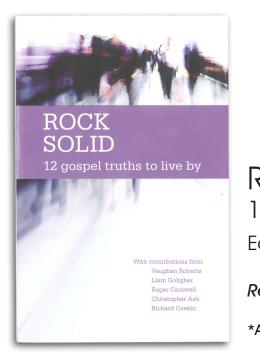
- 1. Adopt the following mission statement: "As a convention of churches, our missional vision is to present the Gospel of Jesus Christ to every person in the world and to make disciples of all the nations."
- 2. Adopt the following Core Values (each had a written explanation): Christ-likeness; Truth; Unity; Relationships; Trust; Future; Local Church; Kingdom
- 3. Request the Executive Committee (EC) to emphasize the Cooperative Program (CP) as the center of funding for the SBC and recognize all designated gifts to SBC causes as "Great Commission Giving." This recommendation also called all SBC entities and state conventions to direct more funds to the work of missions.
- Request the EC consider revising the ministry assignments of the North American Mission Board, specifically refocusing NAMB's efforts for greater effectiveness in planting churches and reaching unreached people groups in metropolitan areas. It also called NAMB to better fulfill leadership training in church planting.
- 5. Request the EC consider revising the ministry assignment of the International Mission Board that would remove geographical limitations on its mission to reach the unreached people groups.
- 6. Request the EC consider working with the leadership of state conventions in developing a comprehensive program of CP promotion and stewardship education in alignment with these recommendations. In other words, state conventions should work to have a CP that mirrors the emphasis and recommendations of the SBC.
- Request the EC consider recommending a budget allocation of 51% of all CP dollars go to IMB and decrease CP dollars to the EC by 1%.

What does this mean to MVBC?

Practically, it doesn't mean anything. The SBC has no authority to direct the affairs of its cooperating churches. But the adoption of these Task Force recommendations does come as an exhortation to all Southern Baptist associations, entities, churches, and pastors. It

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Crossway Books, 2009), 13.



Rock Solid 12 Gospel Truths to Live by Edited by Trevor Archer and Tim Thornborough

Reviewed by Aaron Menikoff

*Article reprinted from TGC Reviews: http://tgcreviews.com

TREVOR ARCHER, A PASTOR at Chessington Evangelical Church in London, and Tim Thornborough of the Good Book Company have put together a contemporary, doctrinal introduction to the Christian faith. Each chapter is a question, from: "Is Jesus the 'one and only'?" to "How good is good enough'?" These provocative questions are doors into historic, Christian truth.

The editors succinctly state the goal of their book: "to help us get to grips with twelve great truths that together form the core of what it means to be an evangelical Christian" (5). These twelve great or "gospel" truths form the fabric of Christian orthodoxy. Each truth flows into the other. This is beautifully explained in the introduction.

The first gospel truth they address is "the unique supremacy of Christ." Evangelicals must not compromise the necessity of turning to Christ alone. We need Christ because of the second gospel truth, "the seriousness of sin." As a result of this sin we deserve the wrath of God. Our only hope in the face of God's wrath is the third gospel truth, "the penal substitution of Christ's death." Christ died in the place of sinners.

Because of Christ's death, God can declare sinners righteous. This leads to the fourth gospel truth, "the justification of believers by grace alone." We can never be good enough to save ourselves-we need God's grace. Furthermore, we can be confident that God's grace can reach the most corrupt sinner because of the fifth gospel truth, "the sovereignty of God the Father." We can trust God an almighty God is able to save sinners!

But how does this salvation become our salvation? Through the sixth gospel truth, "the regeneration of God the Holy Spirit." We must be born again. We must be born again, and that urgency is due to the seventh gospel truth, "the reality of God's coming judgment." If we believe that Jesus is really coming to judge the living and the dead, then we will embrace the eighth gospel truth, "the priority of evangelism." We can evangelize boldly because of the ninth gospel truth, "the authority of Scripture." When we are confident Scripture is true and trustworthy we will share the Bible's Message.

Since we believe the Bible is God's Word, we advocate the tenth gospel truth, "the centrality of Bible-teaching." Good Bible teaching leads to the discovery of the eleventh gospel truth: "the importance of the local church." The local church displays the character of God, which is why the final gospel truth is crucial, "the necessity of holiness." To be a Christian is to pursue holiness.

The writers target young believers still trying to wrap their minds around the importance of Christian doctrine. Each chapter has several features. First, a clear and concise explanation of the doctrine being described. Second, a bible study and questions for further reflection. Third, a historical example. In the first chapter on the supremacy of Christ there is a brief summary of Athanasius's interaction with Arius. Finally, a "real life" example. In the chapter on the authority of Scripture, the author includes an account of how a man named Royston went from believing the Bible is boring and irrelevant to believing it is the living Word of God.

Rock Solid is a compelling introduction to Christian faith and practice. I was recently racking my brain trying to think of one resource to give a new Christian who is starting from scratch. There are so many great books that address the sovereignty of God, the necessity of holiness, the practice of spiritual disciplines, and the importance of the local church. This book has it all. I wanted a quick introduction to the basics of Christian thinking and living. I found it in *Rock Solid*.



The Deacons have approved a proposed Constitution that will be formally introduced at the next Church in Conference on July 25. As of now, there are five meetings scheduled for the Summer to discuss the Constitution. Here are the dates, times, and locations:

- Thursday, August 19 at 7:00 pm in room 211

If you are a member, please make a point to attend at least one of these meetings.

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Sunday, July 11 at 4:00 pm in the Fellowship Hall Sunday, July 25 at 4:30 pm in the Sanctuary Thursday, July 29 at 7:00 pm in room 211 Sunday, August 8 at 4:00 pm in the Fellowship Hall



I SPENT THE FIRST SEVERAL YEARS OF MY Christian life thinking that I could be a lone-ranger Christian. I was converted during my first year of college. Though I often went to church, it was an in and out event. I never dug into the congregation. As a college student, I often took advantage of Friday night fellowships, but I did it solely for myself, I didn't think much about how I could be an encouragement to others. I never gave it much thought. I still remember the day the college pastor came and asked me about joining the church—actually becoming a member. I thought about it for a few seconds and then replied, "George, since I'm only going to be here four years I don't think I want to join the church." Joining the church was something older, settled people did. It wasn't something an eighteen-year-old should consider. How

wrong I was! Every Christian needs to understand that God did not design us to live the Christian life alone. We were designed by Him to live in the context of a local church. This is for our good and for the good of others.

The Bible assumes that those people who are truly converted will invest themselves in a local church. They will not try to live the Christian life alone or even among a group of Christian friends who happen to share similar interests. Instead, they will give of themselves to a congregation of saints who have one thing, and perhaps only one thing in common: salvation by grace alone through faith alone in Christ alone.

We are living in an age where the church is considered an

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unnecessary serving in the buffet of the Christian life. There are Consider how passage after passage of Scripture identifies us as so many other tasty choices: small group Bible study, missions partnering with other Christians for the glory of God: trips, private prayer time, iPod sermons, to name a few. Jonathan A new command I give you: Love one another. As I have Stephen summarized contemporary antipathy to the local church:

Boring...irrelevant...outdated...stuck in the past...vindictive... hypocritical...out of touch...narrow minded...arrogant...dull... incomprehensible...

Ask any group of people in the street for their opinion of the church, and that's the kind of answer you are likely to get. But when we turn to the Bible, we get a very different picture indeed.

It is said of Christ that God 'put all things under his feet and gave him as head over all things to the church, which is his body, *the fullness of him who fills all in all'* (Ephesians 1 v 22-23).

Nothing, it seems, in all creation is more important than the church—because the church is intimately and indissolubly joined to Jesus Christ, and everything that happens in the universe is ultimately for her benefit.¹

I know exactly what Stephen is talking about. I've been in pastoral ministry for over a decade, and I've stopped counting the number of conversations I've had with people who say they love Christ but they can't stand the church.

In his book on church membership, The Church and the Surprising Offense of God's Love, Jonathan Leeman tries to answer why there is so much hostility to what some call "institutional religion." It is rooted, Jonathan argues, in modern man's attempt to separate love from authority. Authority (which is institutional) and love (which is organic) are like oil and vinegar. People are arguing that love and church just don't mix.

Love and *church* don't go together, particularly a church with sharp boundaries and authoritative pronouncements ... Say the word love and most people's thoughts immediately jump into some other category: maybe the relationship between two lovers, or the relationship between parents and their children, or even the relationship between an individual and God. But how many people today associate love with the relationships that subsist inside the local church? Often, just the opposite is the case. Local churches are better known for bickering, backbiting, and bigotry.²

Jonathan's analysis is spot on. We may love Jesus, but we no longer Because in the New Testament, ekklesia which is translated "church" think that our love for Jesus has that much to do with His body, is the name given to those Christians who gather together to hear the church, beyond an occasional visit and an occasional check. the Gospel (preaching) and celebrate the Gospel (baptism and the But nothing could be further from the truth. The local church is Lord's Supper). Pastor Mark Dever underscores that a church is ground zero for Christian love. not a place, it is a group of people:

We can't read the Bible without seeing the church

The storyline is about God creating a people for Himself, a people who live and breathe and serve for His glory. In Isaiah 61:3, the prophet describes the captives who have been set free: "They will be called oaks of righteousness, a planting of the LORD for the display of his splendor." It is not enough to think of ourselves individually, "like a tree planted by streams of water" (Psalm 1:3) we are part of a grove of trees, and this grove exists to display the splendor of the Lord our God. Until every believer is gathered, together, on the new earth, that grove is best pictured as the local church.

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- loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another (John 13:34).
 - Carry each other's burdens, and in this way you will fulfill the law of Christ (Galatians 6:2).

But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness (Hebrews 3:13).

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching (Hebrews 10:24-25).

Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us (1 John 4:12).

Someone may still read these verses and think, "But why do I have to be part of a local church to obey these commands? Can't I encourage my brothers and sisters in Christ wherever they are? Why do I have to be *in* a church?"

The local church is

GROUND ZERO for Christian love.

According to the New Testament, the church is primarily a body of people who profess and give evidence that they have been saved by God's grace alone, for His glory alone, through faith alone, in Christ alone. This is what a New Testament church is; it is not a building. The early Christians didn't have buildings for almost 300 years after the church began. The collection of people committed to Christ in a local area constitute a church.³

So when Paul described the local church in Corinth in material terms, he had a spiritual meaning in mind. Believers in the Corinthian church, Paul insisted, are "God's fellow workers... God's field...God's building" (1 Cor. 3:9). God plants the church (field) He places the stones in its walls (building). And we, as Peter argued are "living stones...being built into a spiritual house" (1 Peter 2:5).

³ Mark E. Dever, Nine Marks of a Healthy Church (Crossway, 2004), 149.

¹ Jonathan Stephen, "The Importance of the Local Church," in Rock Solid, eds. Trevor Archer and Tim Thornborough (The Good Book Company, 2010), 129.

² Jonathan Leeman, The Church and the Surprising Offense of God's Love (Crossway, 2010), 25.

Elsewhere, Paul describes the church as a body. So, writing to the local church in Rome, he argued:

Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully (Romans 12:4-8).

Those in Christ are supposed to form "one body" and in that body different kinds of gifts will be employed. Every Christian is to employ his or her gifts for the good of a local church. Paul calls this "member"-ship.

Perhaps the most beautiful image of the church that we find in the New Testament is the church as a family. So Paul wrote in Galatians 6:10, "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." Paul is writing to local churches scattered throughout the region of Galatia. How is an individual Christian in one of those churches supposed to exercise his or her Christian faith? By serving neighbors in general and the local church, the family, in particular. This makes perfect sense when we recall that to become a Christian is to be adopted into the family of God (Ephesians 1:5). And we are supposed to have a home. In the big scheme of things, that home is heaven. Until then, that home is a local body of believers that we can lock arms with regularly.

These powerful, biblical images for the church should work in

61? It existed to be a display of the splendor of God! We exist for the glory of God. "So whether you eat or drink or whatever you do [including joining a church], do it all for the glory of God" (1 Cor. 10:31).

The Gospel is also about others. When we become a Christian, when God saves us, we are saved for the sake of others. This simple truth has profound implications for how we live out the Christian life. Make no mistake; it is a countercultural truth. Virtually everything we read and hear and watch is encouraging us to look out for own interests, pursue our own pleasures, invest in our own security. CNN.com recently posted an article entitled "10 Ways to Find More Pleasure Every Day." To their credit, one of the ten suggestions was to give. But even here, the goal is the self: "If we act generously we feel joyful. Go ahead and try it. Go to the website of a favorite charity and make a donation. It doesn't have to be a lot—just enough to get a small burst of pride in your chest."⁴ Even serving others is turned, by the world, to serving oneself.

It is not that pleasure is wrong. God invented it. Pleasure is good. The problem is living in a world that assumes that personal pleasure is the ultimate good when the Savior taught and showed that He is the ultimate Good and, as a result, our lives are to be lived for Him and for others.

Chapter 13 is a turning point in John's Gospel. It is here that Jesus began the final days of his ministry. He is in the final stretch of preparing His disciples for His exit. The chapter begins with John's explanation:

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he

Every Christian is to employ his or her gifts for the good of a local church. **Paul calls this "member"-ship.**

our souls a desire to identify with a local body of believers. And this body can be identified. We know what makes up the field, the building, the body, the family—fruit, bricks, members, and siblings.

The Gospel is about me and it is not about me

There is a strange tension inherent in Christian discipleship. On one hand, it's all about me. I am a sinner. My sin has left me incapable of finding God, even of desiring to look for God. But in his love, God sought *me*. He bought *me*. He sent his only-begotten Son to die for *me*. Having been purchased by the blood of Christ I can join David who sang, "I love you, O LORD, my strength. The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold" (Psalm 18:1-2). The Gospel is about me, God saved *me*.

But in a very real sense, the Gospel is not about me. Fundamentally, it is about God. Do you remember that grove of oak trees in Isaiah now showed them the full extent of his love (John 13:1).

The "full extent" of Christ's love is, of course, the Cross. "This is how we know what love is: Jesus Christ laid down his life for us" (1 John 3:16). So how did Jesus begin to teach His disciples about His love? Jesus washed their feet. It's an amazing picture. Jesus who is the image of the invisible God, the firstborn over all creation, the one who holds all things together, took off his clothes, wrapped a towel around his waist, and washed his disciples's feet.

Peter knew something was amiss. And so when Jesus came to him, Peter objected, "No...vou shall never wash my feet." But Jesus insisted, "Unless I wash you, you have no part with me." Something more was going on than feet being cleaned. Jesus was teaching His disciples that they needed a cleansing that water could never bring. They needed forgiveness. To have a part with the Savior is to be forgiven by the Savior. The "full extent" of Christ's love was not the removing of dirt from the feet but the Third, pray for each other. This is one of the reasons we have removal of sin from the heart. This would take the Cross. made sure that Mount Vernon has a pictorial directory. We want you to be able to pray for brothers and sisters in Christ by name. So what is love? Jesus' sacrifice for His own. And what does this When we pray we are not speaking to a wall, we are speaking to mean for us? Again, 1 John 3:16, "This is how we know what love the Almighty God who has power over everything. Pray for each is: Jesus Christ laid down his life for us. And we ought to lay down other. This is love.

our lives for our brothers." The Gospel is about me in the sense that Christ died for me. But the Gospel is not about me in the sense that Fourth, see church attendance as a ministry to others. Years ago, now that I've been born again I'm to live for others. when I first began to take the church seriously, I was not surprised

that the pastor was there every time the doors were open—the All of this helps us understand those passages I cited earlier about church paid him! I was surprised that others were there so often loving, encouraging, and gathering with others-this is how the and their presence deeply encouraged me. Why were they there? love of God is worked out in our lives. So, if you are a Christian They had been Christians for years—were they really learning you should do more than join a local church, you should make it anything new? And then it hit me: they were there, at least in part, the heartbeat of your Christian discipleship. The church isn't the to be an encouragement to me. only place we should love—but it is the central place.

Sometimes someone will ask me at Mount Vernon, "How often do I *need* to be there?" I understand the question, I just don't think it is the right one. A better question is, "Why should I be there?" You should attend regularly for the sake of others. Here is what I tell Love to God will dispose a man to honour him, to worship new members coming into the fellowship of Mount Vernon: You and adore him...Love will dispose the Christian to behave should make it a point to come regularly on Sunday morning toward God, as a child to a father; amid difficulties, to resort and if you are going to come to the main service, then why not to him for help, and put all trust in him...It will lead us, too, come to the Shepherding Group hour that precedes it? Sunday morning is that time of the week that we uniquely devote to God to give credit to his word, and to put confidence in him... It will dispose us to praise God for the mercies we receive and to one another. Your presence will, Lord willing, be good for from him...Love to God will dispose us to walk humbly your own soul, but it will be good for the souls of those around with him...A true Christian...is willing to own that God is you as well. In addition, I encourage every member to come to one worthy of this, and it is with delight that he casts himself in evening service. This provides an opportunity to be encouraged the dust before the Most High, from his sincere love to him.⁵ in a small, more familial setting. My prayer is that whenever you attend, you won't come fundamentally asking what you can get out of a service, but who you can serve and encourage. This is love.

Above all, love God. Devote your heart to the Father, Son, and Holy Spirit. Jonathan Edwards wrote about what this kind of love looks like: But if you truly love God, you will love others as well, "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God" (1 John 4:7).

How can I love others as Christ intended?

First, join a church. If you are reading this far but just don't have a heart for the local church, reconsider! Don't let any church's failings keep you from living out God's design for your life. Join the church, and perhaps your very presence will, by God's grace,

help the church become what she should truly be. This is love. Sixth, encourage others with your words. Have you been encouraged by Christ? Are you filled with joy because you were Second, forgive others. Even within the church, there will be saved from sin and death and damnation? If so, then let that joy people that you do not like. There will be people-brothers and overflow into the lives of others by encouraging them. Point out sisters—who sin against you. Forgive them. This is not the same evidence of the Gospel working in their lives. Communicate to kind of forgiveness that God gives. Only God can wash sin away. them how they encourage you, personally. This is love. As Christians, we forgive by deciding that we will no longer hold another person's sins against them. This raises all sorts of **Together at last** interesting questions regarding how we can have fellowship with those who have wronged us. Consider, however, that God Being a Christian implies being part of a local church. This is a has chosen to have fellowship with us-though we so horribly wonderful but daunting responsibility. Everyone has their own wronged Him. experiences, their own take on life. We come with unique fears and challenges. We may have very little in common. This is hardly a recipe for successful community! But the Gospel changes that. Even if the Gospel is *all* we have in common, that is enough.

Dietrich Bonhoeffer, the German pastor who wrote *Life Together* is very challenging here. He explained the difference between a merely human love, which could never forgive this way, and a spiritual love which is motivated by God's perfect love. "Because Remember, our life together is a foretaste of heaven. There will spiritual love does not desire but rather serves, it loves an enemy come a day when every believer will unite in corporate worship as a brother. It originates neither in the brother nor in the enemy of the Triune God. We will not be alone. We will not simply be a but in Christ and his Word. Human love can never understand tree planted by a stream, we will be a grove of oak trees stretching spiritual love, for spiritual love is from above; it is something our branches to the LORD for the sake of His splendor. On that day, completely strange, new, and incomprehensible to all earthly people from "every nation, tribe, people and language" will be love."⁶ Is there someone in the church who has sinned against together. Being a Christian means making every day preparation for that glorious and eternal reality. you? Forgive him or her. This is love.

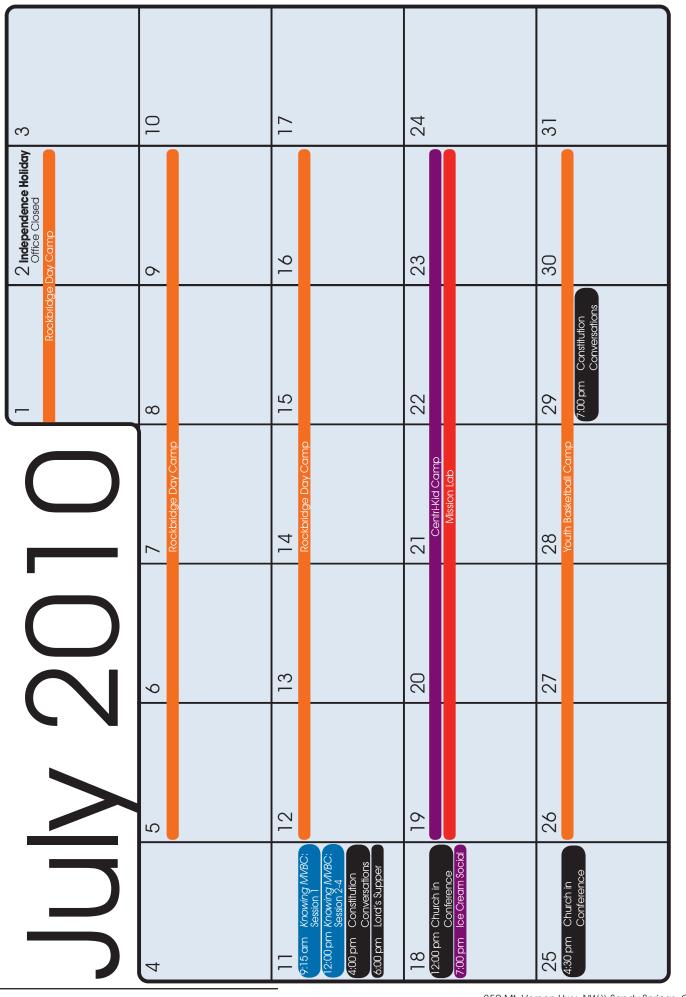
Fifth, serve others in very practical ways. Have someone over for dinner. Do you know we have many widows and widowers in our congregation? Consider exercising Christian love by sharing a meal with them. If you want to serve, but don't know how, ask a staff member or deacon. Whatever you do, please don't simply come—roll up your sleeves and serve. This is love.

~ Aaron Menikoff

⁴ Paul Bloom, "10 Ways to Find More Pleasure Every Day," at CNN. com (27 June 2010). Found at http://www.cnn.com/2010/ HEALTH/06/27/daily.pleasure.real.simple/index.html.

⁵ Jonathan Edwards, Charity and Its Fruits (Carlisle, Penn.: Banner of Truth, 1969), 6-7

⁶ Dietrich Bonhoeffer, Life Together (Harper & Rowe, 1954), 35.



- church in conference to vote on the new slate of deacons.
- 7:00 pm Constitution Conversation July 29

9:15 am Knowing MVBC: Session 1

EVENTS < Knowina 4:00 pm Constitution Conversation 6:00 pm Lord's Supper 4:30 pm Church in Conference OUIMOUN δυιμουχ 12:00 pm Knowing MVBC: Session 2-4 Knowing MVBC: The Membership Class is a four session course that introduces you to life at Mount Vernon, covering the following topics: 7:00 pm Family Night: Ice Cream Social Knowing Our Commitments: Church Covenant Centri-Kid Camp Knowing Our Beliefs: Statement of Faith Knowing Our Disciplines: Personal Discipleship Mission Lab 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 4 sessions will be offered on Sunday, July 11. Session 1 will be at 9:15 Youth Basketball Camp am in the Mount Vernon room. Sessions 2-4 will begin at 12:00 pm. Lunch is provided. You may sign **BIRTHDAYS** up on the edge of the bulletin or by contacting the Yvonne Holtzclaw Bubba Holmes church office at 404-255-3133. 17 Cam Cherbonnier Marie Tingle 18 Amy Bodor Cindie Brilev 19 Montine Alexander Gay Cooper Ralph Haines Hazel Kath Ruth Edwards Todd Mattera Linda Hickerson 20 Vic Moore Danny Brundage Kevin Smith Wink Laney 21 David Carnes Elsie Howard Connie Moore **Rob Meadows** Paige Pattillo Gloria Sartogo 22 Mark Henderson CAMP Courtney Nash Rhonwyn Ryan Ann McCallum Michael Mosby 23 Tom Howard 24 Andres Rivera **JULY 26-30** Joel Roberts 25 Jonathan Thurman Tricia Carnes MONDAY - FRIDAY, 9 AM - 12 PM Aaron Henderson Kevin Vaughter 26 Brandy Meadows

Churchwide 🗸 Julv 11 (see ad on pg. 3) Julv 11 We encourage members to examine their hearts and relationships with one another in preparation for this celebration of Christ's death and resurrection. July 18 12:00 pm Church in Conference After the morning service, we will be holding a specially called July 25 Our quarterly church in conference will consider matters related to membership, the budget, the proposed Constitution, and more. (see ad on pg. 3) New Members V Julv 13 (See ad to the right.) Elementary **v** July 18 Julv 19-23 Centri-Kid is a five day, four night camp for 3rd-6th araders. Students **v** July 19-23 (Recreation v) July 5-9, 12-16 Rockbridge Day Camp Rockbridge is a summer program designed for boys and girls ages 7-12. July 5-9, 12-16 July 26-30 (See ad to the bottom-right.) 1 6

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- 5
- 7 Lisa Kubes
- 8
- 9
- 10 Bob Flint
- 12 Vernon Hendrix
- 13 Sharon Donohue
- Joe Drexler
- 15 Kay Reagan
- Mel Wakefield 16 Cory Blackburn
- Jim Fleming

- 27 Rita Caldwell
- Dee Linker 28 Anthony Blalock
- Lena Hocker John McCoy 29 Joyce Williams
- 31 Margot Dawkins

BOYS AND GIRLS AGES 9 - 14

Cost: \$35 per camper

REGISTRATION FORMS ARE AVAILABLE OUTSIDE THE FRONT OFFICE AND BESIDE THE GYM.

