

PERSPECTIVE



THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

The
God of the Bible
Debate

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Welcome to Mount Vernon!

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SERMON SCHEDULE

June 7 *Go On to Maturity*
Hebrews 5:11-6:12

June 14..... *Take Hold of the Hope*
Hebrews 6:13-7:28

June 21..... *That Is Not Fair*
2 Corinthians 5:11-21
Guest Preacher: Bryan Pillsbury

June 28..... *Trust the Maker of Better Promises*
Hebrews 8:1-9:10



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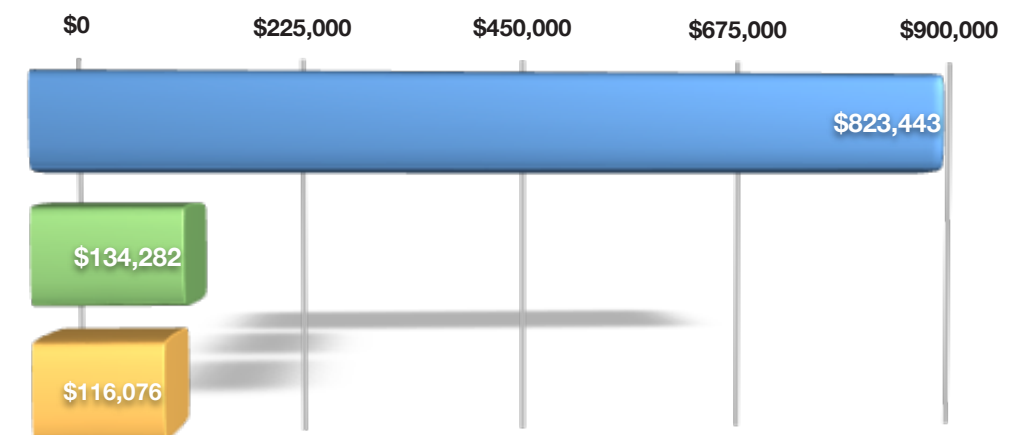
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FOUNDATIONS Update

In 2006, MVBC organized a three-year Foundations Campaign to raise money through a pledge drive to fund much needed facility renovations and improvements that would be beneficial to our ministries, members, and guests far into the future. The **October 1, 2009** deadline to retire our Foundations Campaign debt is fast approaching. On **March 23, 2009**, Jim Clayton, as chairman of the Foundations Campaign Team, sent a letter to the congregation explaining the current status, need to retire the debt, and how the church can help in this task.

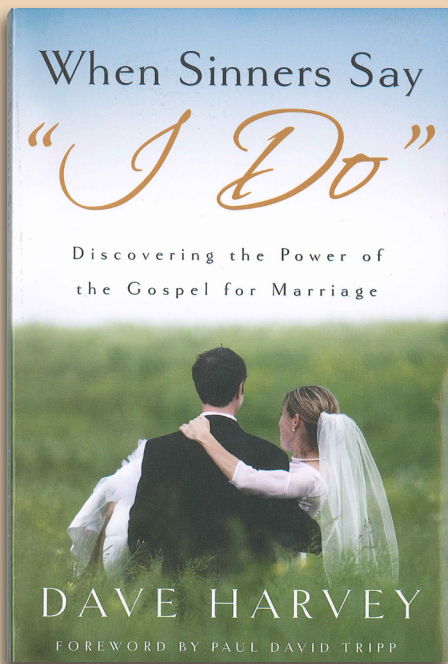
Below you will find a report through **May 24, 2009**. A few things stand out immediately. First, the Lord has graciously provided through your sacrificial giving. In only nine weeks we have received \$116,076 in gifts. That's an average of \$12,897 a week. Thank you! Second, we still have a long way to go in a matter of five months. We contacted a total of 517 individuals/couples and have heard from 130. We still need more responses. *Finally, based on the pledges we have confirmed and the gifts we have received to date, we need to collect approximately \$600,000 to erase the Foundations debt.* The Finance Committee is currently working on the 2009-2010 Operating Budget, and they need as many responses as possible to help project a potential shortfall that will have to be included in next year's budget.

Total Contacts	Total Contacts Responded	Total Outstanding Loan Balance at Mailing	Total Pledges Expected by Deadline	Total Gifts Since Mailing	Total Pledges & Gifts Since Mailing
517	130	\$823,443	\$134,282	\$116,076	\$250,358



■ Total Outstanding Loan Balance at Mailing
■ Total Pledges Expected by Deadline
■ Total Gifts Since Mailing

The Bookshelf



When Sinners Say “I Do”

Discovering the Power of
the Gospel for Marriage

by Dave Harvey

Reviewed by Brad Thayer

“I DO.”—two short, simple words that make up a very simple sentence. In most contexts, the implications of saying “I do.” are minimal and carry insignificant consequences. Saying “I do.” to a waiter asking if you want lemon in your tea or a friend inquiring about seeing a movie on Friday night does not make much difference in the big scheme of things. Your tea may be a bland and your night a little boring if you say “I don’t.”, but saying “I do.” is simply a matter of personal preference and does not carry any consequences beyond the immediate and temporary. However, saying “I do.” in other contexts can carry great and permanent consequences. The equality of the judicial system hinges on the validity of the sentence “I do.” To go against one’s oath sworn in the court of law can carry a sentence of punishment. An arrested suspect may be asked to sign a copy of the Miranda warning as testimony and proof that they have heard and acknowledge their rights.

I could go on with the examples. But the point is simple—“I do.” can be a huge commitment and carry significant responsibilities if said in the right context. So the question is what does it mean when sinners say “I do.” in the covenant of marriage? Dave Harvey, senior pastor of Covenant Fellowship Church (Glan Mills, PA), addresses this issue in *When Sinners Say “I Do”: Discovering the Power of the Gospel for Marriage*. With Christians adopting the popular notion that marriage is solely intended for personal happiness and the solution to the woes of singleness, Harvey’s book is applicable to Christians engaged, newly married, or at any stage in marriage. People want to know that they can have a marriage that will thrive and grow even in the hard times. Christians long for their marriages to be a source of true joy and sanctification. So what the key to such marriages? Harvey argues

that “dealing with the sin problem is the key to a thriving marriage. When we apply the gospel to our sin, it gives us hope in our personal lives and in our marriages. Bad news leads to great news. It’s the story of the Bible, and the story of our lives” (29-30). In other words, “*When sin becomes bitter, marriage becomes sweet*” (author’s emphasis, 16).

Let me go ahead and say from the beginning that I think Harvey’s thesis is exactly right. He works from the basic, yet often neglected, principle that the Gospel is for all of life (including marriage) and that Christians never move beyond the Gospel but only into a better understanding of it. He said, “Accurately understanding and continually applying the gospel is the Christian life” (25). So as you read through *When Sinners Say “I Do,”* you are not just reading a “how-to” for a better marriage. Rather, you are walking through the Gospel.

Furthermore, marriage, like a lot of things in life, points to something beyond itself. In this case it points, albeit imperfectly, to the relationship between Christ and His church. And the purpose is to prepare Christians for the final day when all God’s people will enjoy the marriage supper of the Lamb. “Our marriages here,” wrote Harvey, “are an imperfect picture of what we are looking forward to enjoying in eternal relationship with our Savior” (183).

So what does it practically look like to discover the power of the Gospel for marriage as the subtitle suggest? A simple yet profound question to begin with is what determines the quality of a marriage? Is it emotional compatibility, shared leisure interests, and common life goals? Is it being financially successful with an esteemed education? I’m not suggesting there is anything inherently wrong with any of those.

However, the determining factor for the quality of marriage is, as Harvey notes, not what we have but what we believe; primarily what we believe about God (20). Our theology actually determines the quality of our marriage. For some it may be a radical thought that a good spouse is first a good theologian. But I think Harvey is correct. Marriage is “street-level theology,” and we are to be “spouse-theologians” (a play on the Puritan term pastor-theologian) that see its foundation on the Bible, its fountain as the Gospel, and its focus as the glory of God (22-29).

However, if people could see our marriages behind closed doors in the privacy of our homes, they may find marriages that have lost their focus and joy. Harvey then calls us to remember who we really are—sinners. In order to improve our relationships as husbands and wives we must first understand our relationship to a holy God (41).

Is your mind ever bogged down with the question “If I love my spouse, why do I find it so easy to treat him/her like I don’t?” The answer is because our sin, with its selfish desires, is at war with God and the desires of the Spirit (Gal. 5:17). Harvey wrote, “It is a trench warfare for supremacy of the human heart...The cause of our marriage battles, friends, is neither our marriage nor our spouse. It’s the sin in our hearts—entirely, totally, exclusively, without exception” (48, 51). The goal is to stop the fighting. And the victory is not accomplished by moral fortitude or stern resolve. Rather, it is by fighting as forgiven sinners and resting in the fact that the victory is already won on the cross where Jesus defeated the power of sin (57-59).

In what I believe are the best two chapters (ch. 5-6), Harvey shows how the mercy and grace of God for the forgiveness of sins is rightly applicable when we sin against one another in marriage. Here is how essential mercy is to martial strife:

Without mercy, differences become divisive, sometimes even “irreconcilable.” But deep, profound differences are the reality of every marriage. It’s not the presence of differences but the absence of mercy that makes them irreconcilable (81).

In response to our martial strife, we ought to heed Jesus’ commands to “be merciful, even as your heavenly Father is merciful” and “forgive your brother” (Lk. 6; Matt. 18). The reality, however, is that this is not easy nor done over night because we are not only sinners but also the objects of other people’s sin (82). We are offended and cut down by our spouse whom we love. Forgiveness requires that we “see another’s sin for the evil that it is, address it, then *absorb the cost of that sin*” (emphasis added, 108). So how is that accomplished? How do we absorb the cost of our spouse’s sin against us?

Here are some practical steps Harvey suggests for fostering mercy and forgiveness toward one another. First, develop a

habit of showing lovingkindness. This is mercy before sin is ever committed (84-85). Second, when you are sinned against, respond with mercy (86-87). Third, show forbearance because in so doing you “represent the love of our Savior in forbearing the sins of [your] spouse for the sake of love” (90).

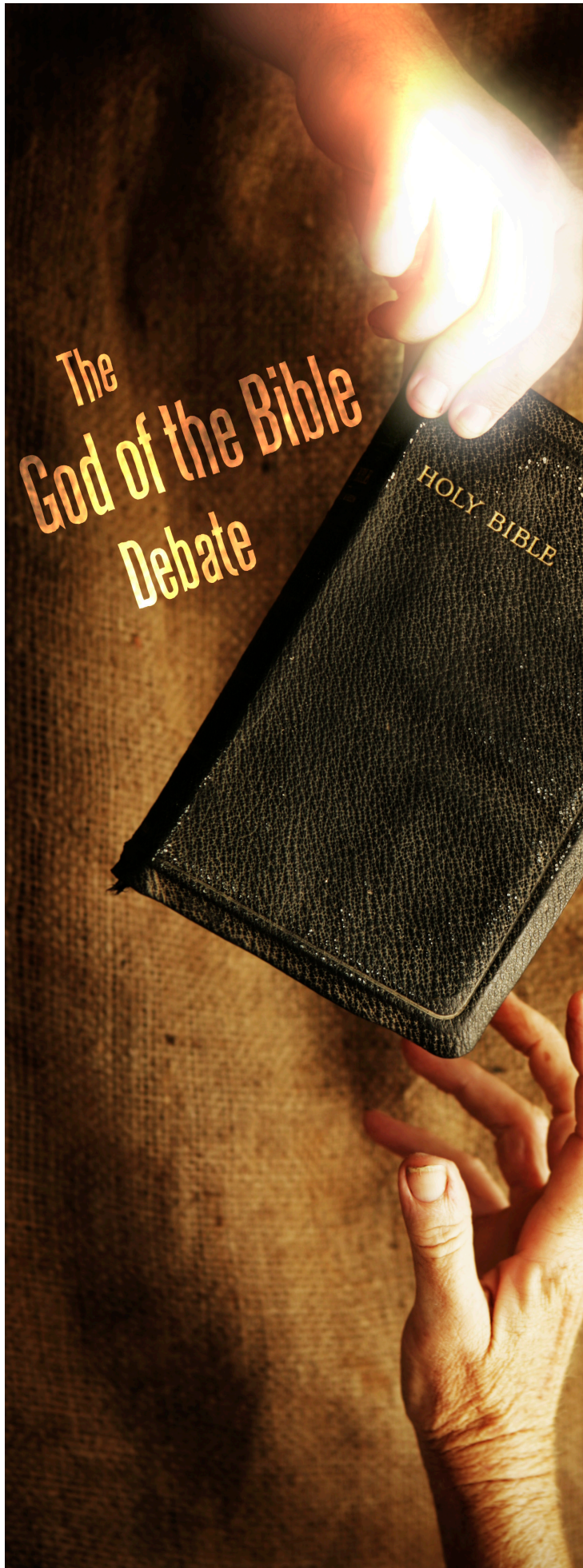
When sin becomes
Bitter,
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Yet, there are times, when the most merciful thing to do is to address your spouse in their sin. It is part of the Gospel. God pursued sinners and uses sinners to pursue other sinners. This is evident in the relationship between Jonathan and King David found in 2 Samuel. And I’m sure we never fail to point out the sin of our spouses but probably rarely succeed at doing it appropriately. Thus, Harvey rightly notes that we should first examine ourselves before confronting our spouse. (He calls it “lumber work” as you find in Matt. 7:3-5 about the speck and log in your brother’s eye.) Assuming that is done, we need to pray and work for a spirit of wisdom, courage, and meekness. Here, again, Harvey gives great practical application for what this would look like (122-133).

The final two chapters are devoted to topics that Christians, of all people, ought to be able to speak honestly and biblically about—sex and death; about loving and dying well. That is exactly what Harvey does. First, he describes “sexuality in marriage as an adventure of devotion, delight, and dependence” (154). It is a devotion to one another’s protection against sexual temptation (155-158) and sexual delight and dependence on one another (158-166). Second, Harvey reminds us from 2 Corinthians 4:7 that we are “treasure in jars of clay,” so “caring for clay is part of the calling of marriage. We have the joy of preparing one another for heaven even as the earth makes its claim on the body” (173). And that leads me back to the point I made at the beginning. Marriage points and prepares us for something greater. It is intended to be a picture of the eternal relationship between Christ and His church. It is a picture of the Gospel.

Pastoral Advice to Struggling Couples

If you are reading this and find your marriage excessively strained by sin and want to know where to turn, let me especially encourage you to read this book. It is, as Harvey stated, about “street-level theology,” i.e., practically applying the Gospel to your marriage. But also go one step further. Find another couple you trust and read it with them. God has called us into a covenant community with one another. It is easy to disguise our martial difficulties behind smiling faces and cordial conversations on Sunday mornings. But let me encourage you to lean on another. As we recently heard from Hebrews “*See to it, brothers, that none of you has a sinful unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin’s deceitfulness*” (Heb. 3:12-13). 🙏



I recently wrote this piece for The Gospel Witness, a magazine published by Toronto's historic Jarvis Street Baptist Church. As you'll see, it is a reaction to Bart Ehrman's recent book, Jesus, Interrupted. When I wrote my critique, Jesus, Interrupted sat at number seventeen on the New York Times bestseller list for hardcover non-fiction. This tells me that Americans are reading it—maybe those in your family or those with whom you work. It is my prayer that these words will help you have good conversations with those tempted to agree with Ehrman. Even more, I pray that this essay will encourage you to read the Bible daily and carefully. ~AM

IN 2007 CHRISTOPHER HITCHENS wrote *God is Not Great: How Religion Poisons Everything*—one of many books carrying the “new atheism” banner. On April 27, 2009, the *New York Times* published, “More Atheists Shout It From the Rooftops,” documenting the rise of atheism in South Carolina, of all places. Responses to the challenge of new atheism are increasing as well. From *Atheism Remix*, a new book by seminary president R. Albert Mohler, Jr. to *God is Back: How the Global Revival of Faith is Changing the World* by journalists John Micklethwait and Adrian Wooldridge. A debate over the existence of God is in full swing.

There is another significant debate raging that that needs careful treatment as well. I'll call it “the God of the Bible debate.” The question at the heart of this controversy is not “Does God exist?” but “Has God spoken?” The good news is that this controversy is not raging within evangelicalism—at least not right now. Young evangelicals like myself owe a debt of gratitude to those pastors and teachers who addressed the reliability of the Scriptures when “evangelical” churches and institutions all around them were abandoning their biblical and historical moorings and accepting the modern and false notion that biblical inerrancy is a fallacy. I am referring to those who gathered in 1978 to craft the Chicago Statement on Inerrancy. Scholars like J. I. Packer, Carl F. H. Henry, R. C. Sproul, Kenneth Kantzer, and John Wenham who argued that the Bible is inspired by God and is, therefore, true and authoritative.

Biblical authority is an issue that must be revisited by every generation. As the preface of the Chicago statement asserts, “The authority of Scripture is a key issue for the Christian Church in this and every age.”

For this reason, as a pastor, I felt obliged to read Bart Ehrman's most recent work, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible (and Why We Don't Know About Them)*. Ehrman is a religious studies professor at the University of North Carolina, Chapel Hill, and *Jesus, Interrupted* is presently one of the most popular non-fiction books in America, holding a place of prominence on the *New York Times* best-seller list. It is worth noting that as I write these words, Ehrman's critique of Scripture is selling better than all new-atheism manifestos!

Ehrman is up front with his agenda: “My thesis here is that not only is the Bible a very human book, but that Christianity as it has developed and come down to us today is a very human religion.”¹ Ehrman is influential because he manages to avoid the cul-de-sac of academic discussions by taking his argument directly to the pew. His underlying thesis is that pastors should know better. We are sitting on secrets that, if disclosed, would undermine our con-

¹ Bart D. Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible (and Why We Don't Know About Them)* (New York: HarperOne, 2009), 227.

gregation's confidence in the Bible. We are doing so, implies Ehrman, because we fear that if we come clean with what we know to be true about Scripture the believers sitting in our churches will abandon their faith.

In this article, I want to take Ehrman's objections to the authority of the Bible seriously. Though space limitations prohibit an exhaustive critique of his views, there is enough space to argue that belief in the inerrancy (truthfulness and accuracy) of the Bible is a reasonable view demanded by the God of the Bible himself. Ehrman's objections to the authority of Scripture fall into three categories: moral, methodological, and practical. I will look at each in turn.

First, Ehrman's moral objections to the authority of Scripture. Much of *Jesus, Interrupted* is autobiographical. He wants the reader to understand his progression of thought about Scripture from his days as an eager evangelical at Moody Bible Institute to his days as an agnostic religious professor at a state university. Ehrman's first and fundamental problem is not with the Bible but, rather, with the God of the Bible: “There is so much senseless pain and misery in the world that *I came to find it impossible to believe* that there is a good and loving God who is in control.”²

Any serious Christian should be able to relate to Ehrman's difficulty. It is not easy to reconcile the existence of a good and powerful God with a world full of suffering. Ehrman, however, gave up. Notice how he concluded that it is “impossible” to believe a good God is in control. However honest, this confession makes it hard to take seriously Ehrman's request that his own readers peruse *Jesus, Interrupted* with both an open mind and a willingness to change.³ Ehrman's moral objections to God make it impossible for him to believe that a good God is in control. If it is impossible to believe that a good God is in control, it also impossible to believe that Scripture is the product of divine intervention. So, before his argument even begins, before a piece of evidence against authoritative Scripture is offered, Ehrman concludes Scripture *cannot* be the Word of God.

Careful readers of *Jesus, Interrupted* ought to realize that Ehrman's own assumptions about God inevitably affect his approach to Scripture. Different assumptions about God produce different interpretations of the Bible. We will see that shortly. Until then, I want to affirm that there is a God who is indeed good and loving and in control. I may not be able to understand why God chose to create a world where evil could exist. Nonetheless, it strikes me as the height of arrogance to so matter-of-factly conclude this is impossible. Ehrman may find a God who is good, loving, and in control of this world *displeasing*—but there is no logical reason to conclude it is *impossible*.

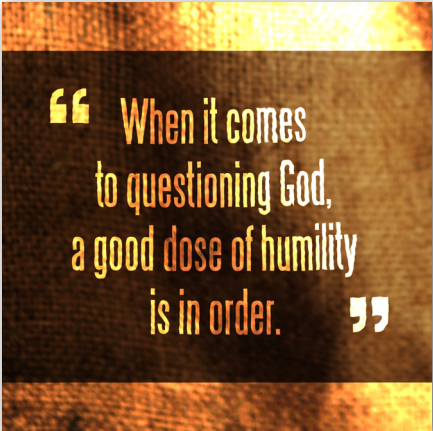
Many of us have—or will—wrestle with moral objections to the God of the Bible. Scripture does not ignore our difficulties with God. Job was a righteous man who questioned the goodness of God in the midst of suffering. God's answer to Job's objection leaves little room for complaint: “Who is this that darkens my counsel with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me” (Job 38:2-3). God's knowledge

² Ibid., 17. Italics added.

³ Ibid., xii.

is not our knowledge. His ways are not our ways. That does not make Him impossible any more than it makes Him wrong. When it comes to questioning God, a good dose of humility is in order.

Second, Ehrman's methodological objections to the Bible. Ehrman argues that the entire evangelical approach to Scripture is misguided; the method evangelical Christians adopt to read or interpret the Bible is unfounded. Instead of reading the Bible as a book that is divinely inspired, a book with God as its author, we ought to adopt a method of interpretation, writes Ehrman, which understands the Bible to be a book like any other book.



Ehrman is advocating a method of reading the Bible that is relatively new in the history of the Christian church. He calls it a historical-critical approach to the Bible. Others have referred to it as the grammatical-historical method of interpretation. It is method that tends to restrict meaning to that which can be discerned from the setting and word choice of a particular writing. Most who adopt this method of biblical interpretation downplay—or delete—God's role in inspiring the Bible while elevating—or isolating—the human role in writing the Bible. Some historical background (not to be found in *Jesus, Interrupted*) is in order.

The Englishman, Anthony Collins (1677-1729), was one of the earliest proponents of the grammatical-historical approach to biblical interpretation. Collins was a deist meaning he believed in god but not the God of the Bible. He argued that the method of reading Scripture should match the method of reading any book—be it Homer's *Odysseys* or Shakespeare's tragedies. Collins rejected the notion that a book could have *both* a divine and human author. Collins's writing on this topic made its way to Germany and, a century later, the grammatical-historical method reached the United States.

In America, some scholars attempted to adopt the grammatical-historical approach and keep their faith in divine inspiration. They tried to read the Bible like any human book while using the tools of grammatical-historical interpretation. One such scholar who attempted to use the grammatical-historical method to bolster faith was Moses Stuart (1780-1852). Stuart was a biblical scholar in the northeast who held firmly to the divine inspiration of the Bible and the grammatical-historical approach to interpretation. He ran into problems, however, when trying to interpret Old Testament prophetic texts. He refused to believe that divine inspiration could give certain texts a fuller meaning than that penned by the original author. In his attempt to interpret the Bible as a human book, Stuart shut down the ability of a biblical passage to simultaneously speak about David *and* Jesus—as so many Old Testament passages in fact do.

By holding to divine inspiration *and* the grammatical-historical approach to interpretation, Stuart made understanding the Bible difficult. By denying divine inspiration, Ehrman makes understanding the Bible impossible.

Let's look at a well-known example. The prophet Hosea spoke God's words when he said, “When Israel was a child, I loved him, and out of Egypt I called my son” (Hosea 11:1). Here, the prophet is referring to the nation of Israel being saved from captivity to

the Egyptians. We learn from texts like this that Israel is a special people because they are known, collectively, as God’s son. Fast forward to the birth of Jesus where Matthew describes the flight of Jesus and his family to Egypt in order to escape Herod. “So he [Joseph] got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: ‘Out of Egypt I called my son’” (Matthew 2:15). Matthew took Hosea’s words about the nation of Israel and applied them to Jesus. The “son” in Hosea 11:1 refers to Israel. The “son” in Matthew 2:15 refers to Jesus. How is this possible? Scripture has a divine *and* human author. Matthew, led by the Holy Spirit, knew there was more meaning in Hosea 11:1 than the meaning intended by Hosea. There was a fuller, divine meaning. Hosea 11:1 is, in fact, a prophetic text and this became clear in Matthew’s revelation.

By assuming that Ehrman’s method of interpreting the Bible (the Bible must be read as any other book) is the only or even the best method of interpretation, Ehrman takes off-the-table the possibility that something or someone else is at work. Ehrman is free to do this. But he ought to admit that this approach to interpreting the Bible limits his ability to understand the Bible the way the authors of the Bible and the earliest Christians understood the Bible: as a work of God *and* man.

Third, Ehrman’s practical objections to the Bible. The most important segments of Ehrman’s book have to do with assumptions. Is the existence of the God of the Bible possible? Must the Bible be read as a human book? The majority of *Jesus, Interrupted* is spent interpreting alleged contradictions and discrepancies with these assumptions in place.

Sometimes the contradictions Ehrman points out are factual. What did God the Father say upon Jesus’ baptism? Did he say, as we read in Matthew, “This is my Son, whom I love; with him I am well pleased” (Matt. 3:17). Or, did God say, “You are my Son, whom I love; with you I am well pleased” (Mark 1:11). For Ehrman, the differing language is evidence that the Bible is merely a human book. Were it divine, he insists, Matthew and Mark would have used identical language.

Sometimes the contradictions Ehrman points out are thematic. According to Ehrman, Matthew and Paul disagree on how a person is saved. Paul clearly understood that one cannot work himself into heaven. Ehrman summarized Paul’s position well, “Anyone who tries to be justified by keeping the law will still be caught up in sin, and so it will be to no avail.”⁴ Matthew, on the other hand, taught (again, according to Ehrman) that salvation “comes to those who treat others in a humane and caring way in their hour of deepest need.”⁵ For evidence, Ehrman alludes to Matthew 25:31-46 where Jesus said that those who fail to serve the poor will not find a home in the kingdom of heaven. Ehrman’s objection is straightforward: “if Matthew’s Jesus was right, that keeping the law and loving others as yourself could bring salvation, how could Paul be right that doing these things were irrelevant for attaining salvation?”⁶

Readers of *Jesus, Interrupted* need to ask the question, “Do Ehrman’s observations undermine Christian orthodoxy?” The answer is no.

⁴ Ehrman, *Jesus, Interrupted*, 89.

⁵ Ibid., 92.

⁶ Ibid.

Take the factual example raised by Ehrman concerning the Father’s words at Jesus’ baptism. If divine inspiration requires the human author to provide *exact quotes* then Ehrman is correct and the difference in Matthew’s and Mark’s record would be a problem. If divine inspiration requires that the *meaning* of Matthew’s and Mark’s record be the same then Ehrman’s objection is unfounded. We have no reason to think that the gospel accounts are the equivalent of transcribed audio recordings of first-century conversations. We have every reason to think that both Matthew and Mark intended to help their readers understand that Jesus is God’s Son. Mission accomplished. Theologian Wayne Grudem made the point that the truthfulness of Scripture is dependent on consistent meaning not consistent quotation: “the Bible repeatedly affirms its own *truthfulness*...but...this...affirmation does not imply a claim to a very high level of *precision* or to a practice of *verbatim quotation*.... These elements are not essential to complete truthfulness in speech and writing.”⁷

What about the thematic difference between Matthew’s and Paul’s view of salvation? Though there may be a difference in emphasis there is no difference in meaning. Both Matthew and Paul teach that salvation is based upon the work of Christ alone. They both teach that salvation is evidenced by a renewed character. Matthew certainly teaches that those who know Christ will obey him by displaying acts of mercy. That is much different, however, from saying that salvation is won through our obedience. It is, after all, Matthew who cites Jesus in chapter 5, “Blessed are the poor in spirit, for theirs is the kingdom of God (Matt. 5:3). In other words, it is those who recognize their need for Jesus who find entrance into the kingdom of heaven. By God’s grace, those who see their need for Jesus will respond to their salvation with acts of obedience to Jesus. In that sense, the saying is true: we are saved by faith alone in Christ alone *but such faith is never alone!*⁸ On this point, Paul and Matthew are in complete agreement.

Christians have good reason to believe that the Bible is God’s inerrant Word. We begin with the assumption that there is a God and that He has spoken. When we turn to Scripture, we find a coherent explanation of history in general and our lives in particular. Ehrman begins with his own, honest, assumption: the God of the Bible is impossible. Thus, when he turns to Scripture he finds contradictions that he cannot explain.

Evangelicals should not shy away from serious Bible study because we sometimes encounter difficulties. After all, Peter read Paul’s own writings and concluded Paul’s “letters contain some things that are hard to understand” (2 Peter 3:16). We ought to take the existence and popularity of books like *Jesus, Interrupted* as a challenge to renew in our own lives a vigorous study of the Bible. Let us not be accused of *saying* the Bible is the Word of God but never studying it for ourselves. ☞

~ Aaron Menikoff

⁷ Wayne A. Grudem, “Scripture’s Self-Attestation and the Problem of Formulating a Doctrine of Scripture,” in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids, Mich.: Baker Books), 53.

⁸ Those interested in further exploring Ehrman’s practical objections to the Bible should read Timothy Paul Jones’s *Misquoting Truth: A Guide to the Fallacies of Bart Ehrman’s “Misquoting Jesus”* (Downers Grove, Ill.: InterVarsity Press, 2007).



REVIVE
summer camp

What: Revive Summer Beach Camp

When: July 27-31

**Where: Laguna Beach Christian Retreat
in Laguna Beach, FL
<http://www.christiancamp.com>**

Why: Jesus, Worship God, The Beach

How Much: 300 o.b.o.

**What all does that include: 4 Evening
Worship Sessions, A week at the Beach,
and Meals (excluding travel), and a day
at Shipwreck Island Water Park.**

**How do I sign Up: Contact Jacob Hall at
404.255.3133 ext 228 or
JacobHall@mybchurch.org**

sun	mon	tue	wed	thu	fri	sat
June						
1	2	3	4	5	6	
		Vacation Bible School 5:00pm VBS Family Night				
7	8	9	10	11	12	13
6:00pm Lord's Supper			New Orleans Mission Trip Rockbridge Day Camp			
14	15	16	17	18	19	20
9:15am First Look 7:00pm Watermelon Social			Rockbridge Day Camp	10:00am Play in the Park		
21	22	23	24	25	26	27
10:30am Guest Preacher: Bryan Pillsbury			SBC Convention Basketball Camp			
28	29	30				
10:30am No RED Zone	Rockbridge Day Camp	6:00pm Laser Show at Stone Mountain				

Events Key

Churchwide

Children (1st-6th grade)

Recreation

Youth

Women

Adults

Happy Birthday!

- | | |
|-----------------------|---------------------|
| 1 Ann Barnes | 18 Kris McNeese |
| 2 Elinor Siefert | 19 Jeffrey Timmons |
| Clayton Wood | 20 Linda Sproull |
| 4 Pat Knowles | 20 Carolyn Chatham |
| Judy Kuhlman | Roger Kunes |
| Ross McCulloch | 21 Carrie Rochester |
| Matt McCurdy | 22 Michelle Hoover |
| 5 Antoinette Garrison | Holly Reeves |
| 7 Jonathan Mosby | Rosie Reeves |
| 8 William Long | 23 Paula Costello |
| 9 Claudia Payne | Ethan Meadows |
| 10 Stan Thompson | Benjamin Tingle |
| 11 Chris Spruill | 24 Cameron Davis |
| 12 Conrad Whitfield | Bill Frantz |
| Chris Williams | Matt Reid |
| 13 Rebecca Cox | 25 Tom Pamplin |
| Brittany Nash | 26 Caroline Harris |
| 15 Emma Briley | 27 Joy Hudson |
| Christine Hunter | Hubert McDonald |
| Gayle Hynds | 28 Kelly Clark |
| 16 Helen Carter | Barbara Hodge |
| Kris McCleskey | Frank Speer |
| 17 Corb Hankey | 30 Joel Andrews |
| Ben Hudson | |
| Julia Johnston | |

CROSSING BARRIERS

How to Reveal the Simple News about Jesus

with Mack Stiles*

Saturday, July 18
9:00 am - 3:00 pm

Sunday, July 19
During the Sunday
school hour

*Mack Stiles is the author of *Speaking of Jesus*
Details are forthcoming.

VBS FAMILY NIGHT

JUNE 3 - 5:00 PM

Joins us for dinner and a short program in the fellowship hall. Come see what our kids have been learning during the week and also hear from our pastor. Dinner starts at 5:00 pm and we will begin the program at 6:15 pm.

LORD'S SUPPER

JUNE 7 - 6:00 PM

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

NEW ORLEANS MISSION TRIP

JUNE 7-13

MissionLab is a Ministry of the New Orleans Baptist Theological Seminary seeking to reach out to the community through construction projects, sports camps and backyard Bible clubs. The youth will be partnering with them and working in all three areas listed, learning missions, doing missions and becoming missionaries.

ROCKBRIDGE DAY CAMP

JUNE 8-12, 15-19, JUNE 29 - JULY 3

Registration for Rockbridge Day Camp is available. The goal of Rockbridge is to use nature, adventure and recreation as tools to build and strengthen our children's relationships with friends, family and, ultimately, Jesus Christ. Brochures with registration details are available on the brochure rack beside the church office.

FIRST LOOK

JUNE 14 - 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. Sign-up is available on "The Edge" of Sunday bulletins.

WATERMELON SOCIAL

JUNE 14 - 7:00 PM

Free watermelon tasting for all ages! Join us after the evening service for some tasty watermelon and fellowship with one another.

PLAY IN THE PARK

JUNE 18 - 10:00 AM

A day for all preschoolers and their families at East Cobb Park. Bring your picnic lunch and any games you want to play.

LASER SHOW AT STONE MOUNTAIN

JUNE 18 - 6:00 PM

Join us for the 2nd Annual Laser Show and Cookout at Stone Mountain Park hosted by the Children's and Student Ministry. We will be cooking out around 6:00 pm and the laser show starts at 9:30 pm.



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