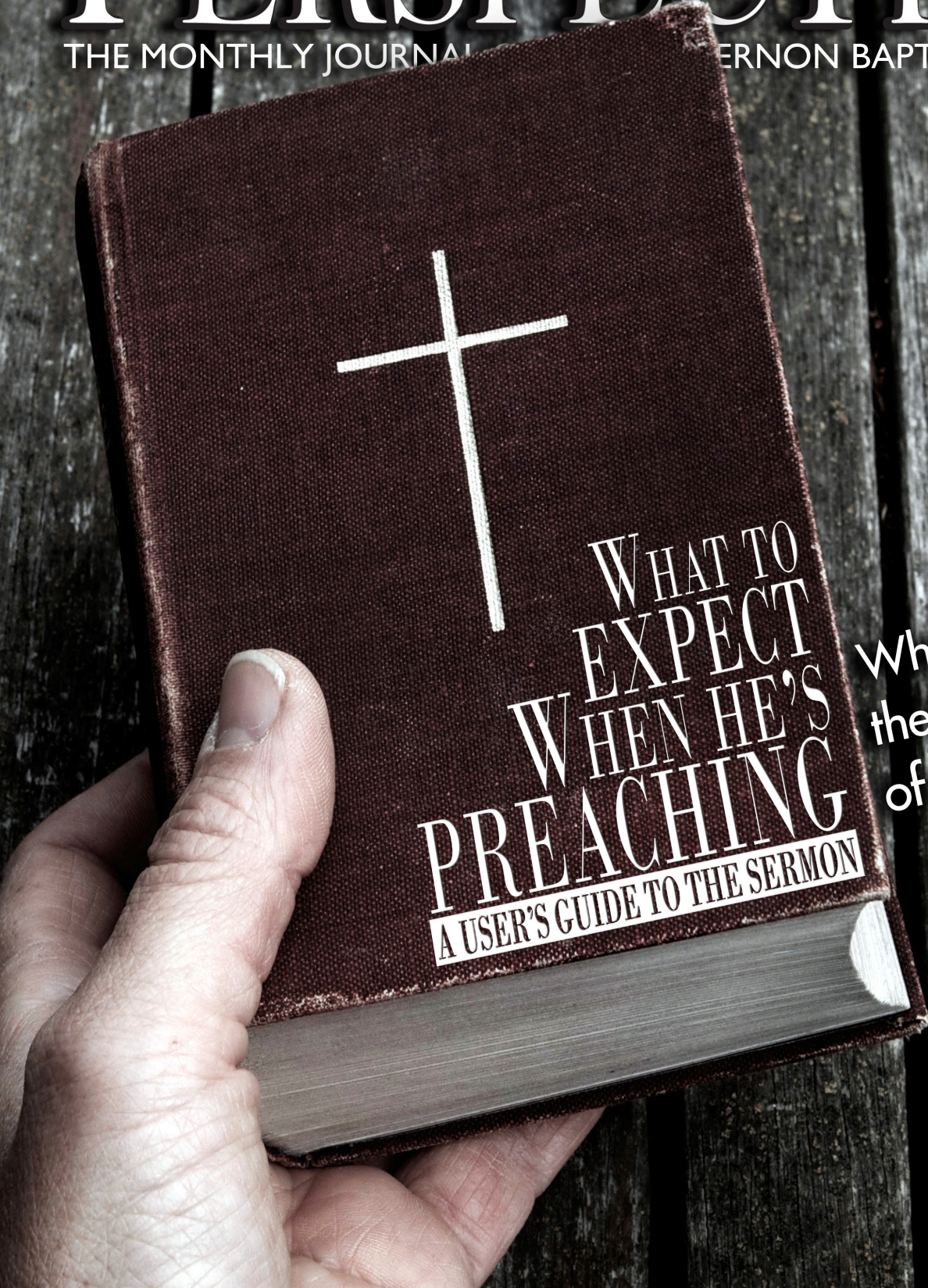


Volume V, Issue III \ March 2012

PERSPECTIVE

THE MONTHLY JOURNAL OF PERSPECTIVE \ ERNON BAPTIST CHURCH



What Is
the Purpose
of a Sermon?



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STAFF ▶ **SERMON SCHEDULE**

- March 4** **Will You Depart from the Faith?**
| Timothy 4:1-5
- March 11** **Will You Avoid Hypocrisy?**
| Timothy 4:6-16
- March 18** Guest Preacher: Tony Carter
- March 25** **Will You Care for the Body?**
| Timothy 5:6-2

▶ **FIGHTER VERSE**

³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day.

I Corinthians 15:3-4a

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Use the QR reader on your mobile device to sign up to receive each issue of *Perspective* by email.



Lord's Supper Fellowship Meal

Sunday, March 4, after the evening service. See Connections Corner for details.

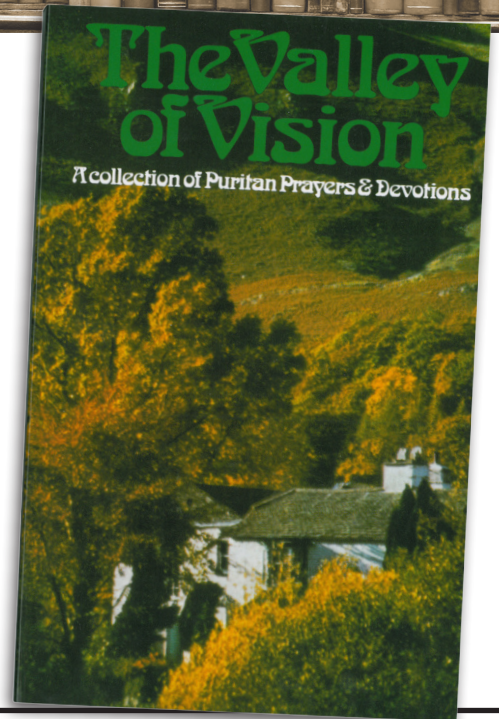
THIRTEEN SERMONS THROUGH 1 TIMOTHY

LOVING QUESTIONS FOR A GROWING CHURCH

Pastor Aaron will continue his thirteen-part sermon series on Paul's first letter to Timothy.

Each sermon will be available the Monday after it is delivered through the Mount Vernon Podcast on iTunes, in *The Courier*, and on the church's website at www.mvbchurch.org.

Sermons are also available on CD for \$5 per copy.



The Valley of Vision: A Collection of Puritan Prayers & Devotions Edited by Arthur Bennett

Reviewed by Brad Thayer

YES! THIS IS A BOOK REVIEW on a type of book that, if you've been a Christian for any period of time, you probably have at least one of them—devotional and prayer guides. They are the classic, Christian gift for nearly every occasion—birthdays, graduations, baptisms, and all the rest. You can find them for nearly every circumstance in life. Search “Christian devotional and prayer guide” on Amazon.com and you will get 521 results. There are devotions for dating couples, teenagers, cancer patients, ministers, wives, husbands, children, soldiers, pregnant women, and more. My favorite was the one from the *Dummies* series called *Christian Prayer for Dummies*. Nothing calls us to intimate communion with the Creator of heaven and earth like first being reminded that you are, as my computer's dictionary “informally” defines it, “a stupid person.” (Sarcasm intended.)

With such a plethora of choices, why do I take the time to review and recommend just one? For starters, not all are equally valuable. These types of resources can be spiritually helpful. But we have to use discernment in picking one.

For example, some yank Scripture passages out of their biblical context, add a few sentences for inspiration, and then wrongly apply it to a situation out of the scope of the passage's intended meaning. Say you need some encouragement from the word. You look up “encouragement” in your daily devotional and you find Habakkuk 1:5—“*Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told.*” From there the author instructs you to find hope and encouragement for the future because God has a plan so wonderful it is beyond comprehension. It then closes with some pithy prayer. Well, if you understood the book of Habakkuk and the context in which God originally spoke that verse through

the prophet, encouragement for the future is the last thing you find. You would be looking for some foreign nation to sack you because of your sinful rebellion against God. Devotionals and prayer guides that use Scripture in such a way teach people to read and interrupt their Bible like fortune cookies. Those should be avoided.

There are, however, many good ones, and I want to highlight one I have found particularly useful. It's *Valley of Vision: A Collection of Puritan Prayers and Devotions*. *Valley of Vision* is categorized and organized like many devotionals and prayer guides. The table of contents is the navigational and user guide. You can read it by simply going page-by-page, or you can thumb through the table of contents and find a prayer relevant to a particular situation or Christian characteristic. In many ways it's just like the devotional and prayer guide you may have on your nightstand.

There are some characteristics that distinguish it from others. The most obvious is that it is a collection of prayers and devotionals by Puritans. The Puritans often get a bad rap because of events like the Salem Witch Trials, Nathaniel Hawthorne's *The Scarlet Letter*, and your high school or college literature professor's detestable opinion of Jonathan Edwards's sermon “Sinners in The Hands of an Angry God,” (which by the way was a revival sermon). But a fair reading of church history will prove that these 17th and 18th century Christians in England and America offer a wealth of spiritual instruction for us today. This is why J. I. Packer could rightly say the Puritans are like California's Redwoods. “As Redwoods they attract the eye, because they overtop other trees so the mature holiness and seasoned fortitude of the great Puritans shine before us as a kind of beacon light, overtopping the stature

of the majority of Christians in most eras, and certainly so in this age of crushing urban collectivism, when Christians sometimes feel and often look like ants in an anthill and puppets on a string" (*A Quest for Godliness*, 11-12). There is a seasoned maturity that pours from the pages of *Valley of Vision* distinctly of a Puritan era and spirituality. In some ways, you get the Puritans at their best in *Valley of Vision* as they disciplined and instructed one another in how to pray and meditate on Scripture.

For example, you don't find many contemporary devotionals and prayer guides that thoughtfully lead us to confess our sin. *Valley of Vision*, on the other hand, has a whole section of "penitence and deprecation." When was the last time you thought of your sin of "pride" (pg. 88) as something you should "deprecate?" Admittedly this is language of generation that is largely foreign to ours. Nonetheless, it conveys the seriousness with which we should think about our sin. It's not simply something we "disapprove of" or find "harmful." Rather, it is something we should have extreme displeasure and distaste and disapproval of. *Valley of Vision* helpfully leads us to think and, most importantly, pray in those terms and categories.

Another distinct feature of *Valley of Vision* is its simplicity. It doesn't have those classic gift book characteristics with a dedication page, no place for a pen or pencil, no ribbon to mark your page, and no colorful illustrative pictures. It's simply black text on white paper. It's not a particularly attractive book either. As a matter of fact, the cover looks like someone took a picture of a hillside with a cheap digital camera and stretched the picture to make it fit the dimensions of the cover. It's blurry and pixelated. (If you don't know what I'm talking about, that's perfectly fine.) These are common features of Banner of Truth's books, the publisher that reprints Puritan works. But all of that are aesthetics and a minor point.

It's also simple in its format. There are no editorial comments or interpretations. The editor doesn't define or substitute old English words that are uncommon to our modern vernacular. The editor gives readers the Puritan prayers and devotions in their unvarnished originality.

Yet, I don't want to mislead you. The simplicity of the format doesn't mean they are simple-minded prayers and devotions. The most impressive characteristic of them is their complexity of thought. That doesn't mean they are difficult to understand. Rather, they are thoughtful and comprehensive requiring you to read slowly and critically. The editor has helpfully put the prayers in a poetic form to aid readers in their comprehension and utterance of the prayers, which only highlights the depth with which the Puritans thought and prayed.

There is more that could be said about the positive qualities of *Valley of Vision*. However, I do want to make a couple of qualifications. First, these are not divinely inspired prayers. They should not be a substitute for your own practice of meditating on the Word of God or praying prayers or psalms found in Scripture. Rather, *Valley of Vision* is an aid in your prayer life. Think of it as a spiritual jump-start to your day but not as the fuel that keeps you going all day.

Second, *Valley of Vision* should not be your only exposure to the Puritans. Some people may find some of the prayers unhelpfully introspective, an accusation some times made of the Puritans. Some say they focus too much on their own sin and not enough on the grace of God realized in Christ. But that is a one-sided view of the Puritans and exposure to other Puritan works helpfully counter balance such a view, albeit plenty of the prayers in *Valley of Vision* focus on the glory and grace of God.

Valley of Vision can be used like many other devotional and prayer guides. I've used it in personal quiet times. I've seen them read in public gatherings. I've heard of fathers reading them at dinner time or in family worship, which is arguably the context many of them were probably originally prayed. I've used them in one-on-one discipling relationships as I've prayed with other brothers. I've written portions of them in notes to encourage others. There is no prescription for how to use them. Their use is as limited as your creativity.

Hopefully, this summary has been helpful and encourages you to pick up a copy of *Valley of Vision* at the bookstore. But it would be woefully lacking if I didn't conclude with one of the prayers. It's on our experience when we pray. The Puritan who wrote it likened it to a spiritual voyage from this earthly world to the eternal one.

"In Prayer" (pg. 144)

O LORD,

*In prayer I launch far out into the eternal world
and on that broad ocean my soul triumphs over all evils
on the shores of mortality.*

*Time, with its gay amusements and cruel disappointments
never appears so inconsiderate as then.*

In prayer I see myself as nothing;

*I find my heart going after thee with intensity,
and long with vehement thirst to live to thee.*

*Blessed be the strong gales of the Spirit
that speed me on my way to the New Jerusalem.*

*In prayer all things here below vanish,
and nothing seems important*

but holiness of heart and the salvation of others.

*In prayer all my worldly cares, fears, anxieties disappear,
and are of as little significance as a puff of wind.*

*In prayer my soul inwardly exults with lively thoughts
at what thou art doing for they church,*

*and I long that though shouldst get thyself a great name
from sinners returning to Zion.*

*In prayer I am lifted above the frowns and flatteries of life,
and taste heavenly joys;*

entering into the eternal world

*I can give myself to thee with all my heart,
to be thine for ever.*

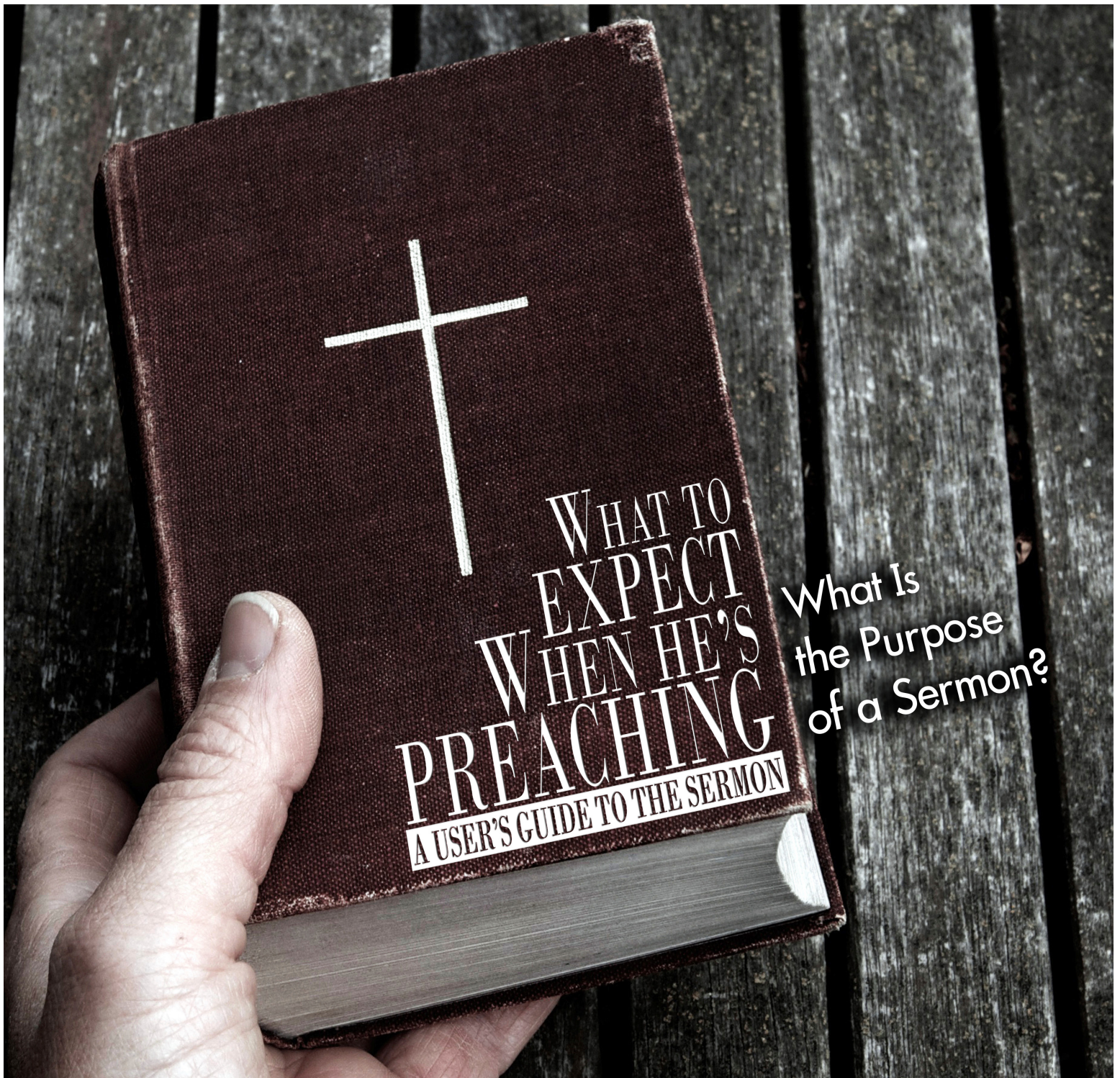
*In prayer I can place all my concerns in thy hands,
to be entirely at they disposal,*

having no will or interest of my own.

*In prayer I can intercede for my friends, ministers, sinners,
the church, thy kingdom, ardent hopes*

as a son to his father, as a lover to the beloved.

Help me to be all prayer and never to cease praying. ■



WHEN SHE WAS JUST NINETEEN months old, Helen Keller contracted a disease that left her deaf and blind. Her parents called upon a teacher named Anne Sullivan for help. When Anne came to Helen's home, she found a young girl living in a prison of darkness and silence and frustration.

Anne began her lessons by writing letters in Helen's hands. Helen learned that every object is associated with a word. For example, Anne would spell out "d-o-l-l" on Helen's palm before placing a doll in her hand for Helen to feel. This went on for weeks with virtually no improvement. Then, one day, Helen realized that "w-a-t-e-r" means water. If you've seen *The Miracle Worker* then you'll remember that amazing scene where Helen's hands are under a water pump and she starts

screaming, "water!" She gets it, and she wants everything named at once. From now on, there would be no stopping her. In 1904, Helen became the first deaf and blind person to earn a bachelor's degree.

Can you imagine what it must have been like the moment the light turned on in Helen's mind and she understood language? Everything had been silent and black, but she was no longer in the dark. Her world changed in an instant. She was blind, but she could now see. She was deaf, but she could now hear.

Words change everything.

Christians should understand this better than anyone. Words are essential to our faith. We worship a God who has revealed

himself in words. The Bible is a written testimony of Jesus Christ (John 5:39). He has revealed his nature, his character, and his will in Scripture. God has spoken. And much like words opened up Helen's mind, if you are a Christian, God's Word opened up your mind.

The Word of God is at the heart of the Christian life. Pulpits are placed front and center in our churches to symbolize the centrality of God's Word for the building of his church. God gives pastors the responsibility to deliver this Word. These sermons are not divine revelation, but when a pastor preaches rightly, the Word of God is exposed. Preaching is the unveiling of Scripture.

In 1994, I moved to DC to work for my senator from Oregon. I occasionally gave a speech in my position as a legislative assistant. When I did, I was aware that no one was really interested in my thoughts; they wanted to know what the senator thought. That was my job, to represent him.

A couple of years later, I gave my first Sunday morning sermon. I felt the weight of the moment. I knew when I spoke for the senator that the value of my words was linked to his prestige. How much more true was this when I stood behind a pulpit to represent the God of the universe? The preacher is an ambassador for Christ.

We shouldn't be surprised, then, to discover that the purpose of preaching is to honor God and, more specifically, to honor God's plan.

The Purpose of Preaching is to Honor God

The sermon is not a lecture. It is a call-to-arms. God is honored when the Savior is proclaimed and when God's people are called to change. Just as a child honors his parent by listening and obeying, so we honor God by listening to and obeying him. We listen to preaching because God is honored when his Son is proclaimed.

Crowds often gathered around Jesus to hear him speak. One day so many came to listen that there was no room for his mother and brothers. Someone near Jesus saw it all and sensed injustice. After all, if anyone should hear the sermon, it should be Jesus' own family, right? The observer interrupted Jesus and said, "Your mother and your brothers are standing outside, desiring to see you" (Luke 8:20). He wanted Jesus to send some of the crowd away in order to make room for his family. It seemed wrong to leave them waiting outside.

But Jesus refused to send anyone away. Instead, he took the opportunity to teach that his true family is made up of those who listen to and respond to God's word. So Jesus said to his disturbed friend, "My mother and my brothers are those who hear the word of God and do it" (Luke 8:21).

Notice what Jesus didn't say. He didn't preach on the importance of the family. He didn't insist that his mother and brothers have the right to sit at his right and at his left. Instead, he identified his spiritual family as all those who listen and obey. Why? Because God is honored when we take his Word seriously.

Jesus showed us the importance of preaching. Hearing and responding to the Word is the identifying mark of a believer. Those who listen and change are part of the family of Christ. We listen to preaching in order to honor God by taking his Word seriously.

Let's consider another example. Do you recall when Satan tempted Jesus in the wilderness? Jesus left all the comforts of home behind. He had no family to support him, no friends to help him, no food to eat. He spent forty days in isolation, praying and fasting. That would not be easy since Jesus, the God-man, was fully human. He experienced the same suffering we would have faced if we went forty days without sustenance.

Jesus was tempted to find a way out of the trial. This is when Satan rolled up his sleeves and went to work. He taunted Jesus, "If you are the Son of God, command these stones to become loaves of bread" (Matt. 4:3).

The test begins.

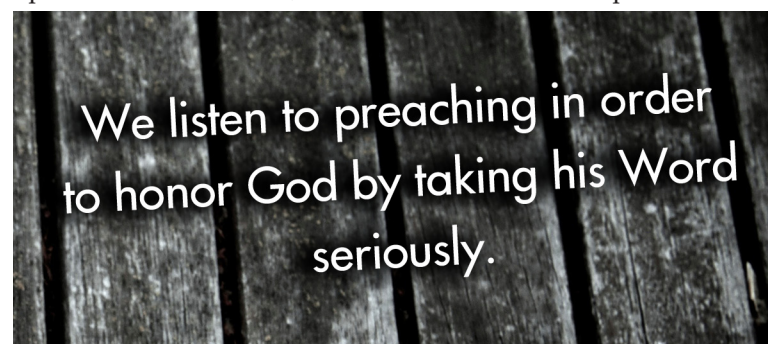
Jesus could have called down a squadron of angels to dismember Satan. Jesus could have transported himself to the finest kitchen in Jerusalem for a feast. Less dramatically, Jesus could have walked back to Galilee, leaving Satan behind. Instead, Jesus cites Deuteronomy 8:3, "Man shall not live by bread alone, but by every word that comes from the mouth of God." Satan tempts Jesus to bring angels to help him, but Jesus instead quotes Psalm 91:11-12. Satan offers Jesus the kingdoms of the world, but Jesus speaks Deuteronomy 6:13.

Again and again, Jesus leaned into Scripture to wage war against the devil. He listened and he obeyed. In so doing, Jesus honored his Father by relying upon his Father's words. That's what we do when we listen to and obey Scripture—we honor God.

The foundation is the most important part of a building. Unless the foundation is strong or straight the structure will falter and fail. That's why those who work in construction spend a lot of time making sure the foundation is just right.

Jesus taught that God's Word is the foundation of the church. God intends our lives to be built upon Scripture. When we gather on the Lord's Day and hear a sermon, we are right to think of this as the central event of our week. It is public evidence that we do not live on bread alone, but on every word that comes from the mouth of God. This is a testimony to the fact that the family of God is made up of all who truly listen and obey.

We are called to follow Christ's example and make preaching central to our life together as a church. Jesus modeled dependence upon God and his Word, and so should we. When a pastor stands



up and preaches, there is a sense in which he is modeling Christ by preaching the Bible. But in another sense, you are modeling Christ by listening to and trusting in the Word.

Listening to preaching every week can be inconvenient. There are vacations to take, tournaments to be played, and work to be done. Thankfully, we are not under the Law anymore. Christ is now our Sabbath rest. Now we assemble together to hear the Word with hearts that long to honor God. We gather to listen to preaching not out of obligation, but because the purpose of preaching is to honor God, and by the power of the Holy Spirit that has become our heart's desire, too.

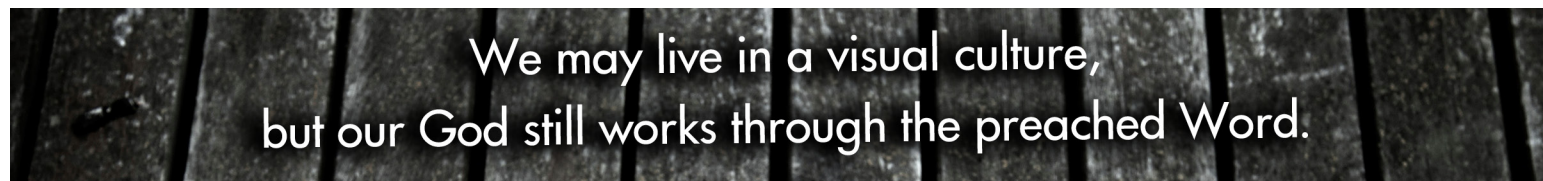
The Purpose of Preaching is to Honor God's Plan

Not only does preaching honor God, but he has designed it to be the primary means of growing his church. So when you come to a sermon, not only are you honoring God who has spoken but, more specifically, you are honoring his plan to build his church.

Perhaps nowhere is this clearer than in Paul's letter to the Romans. In chapter ten, Paul expresses his desire to see his Jewish brothers and sisters come to a saving knowledge of Jesus Christ. He wants them to repent and believe the gospel. Paul wants to rejoice with them in heaven. But many of them had not submitted their lives to Christ. They had yet to confess that Jesus is Lord and believe in their hearts that God raised him from the dead. So Paul urged them to call on the name of the Lord.

Much the way we call 911 in an emergency, Paul wanted them to call on Jesus.

How will this happen? How will unbelievers become believers? God revealed the plan to Paul in a series of rhetorical questions.



Romans 10:14, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?" In order to call on Christ, you have to believe in Christ. In order to believe in Christ, you need to have heard of Christ. In order to hear Christ someone needs to have preached Christ. It begins with Christ being preached. It ends with Christ being called upon. And then it begins again!

Preach Christ → Hear Christ

Hear Christ → Believe in Christ

Believe in Christ → Call upon Christ

Call upon Christ → Preach Christ

We can't overlook the fact that God intended words to save sinners and change the world. We may live in a visual culture, but our God still works through the preached Word. I like how Ravi Zacharias once put it: God did not say, "in the beginning was the video" but, "in the beginning was the

Word." And God's Word remains a powerful, life-changing reality.

God's plan is simple: preach the Word. As Paul told Timothy, "preach the word; be ready in season and out of season; reprove, rebuke, and exhort with complete patience and teaching" (2 Tim. 4:2).

Of course, none of us should leave it to pastors to preach. A pastor is uniquely called to share the gospel with the church he serves, but there is a sense in which we are called to preach. We start with our own sphere of influence: the home, the office, our neighborhood. We live in a world full of people who are in desperate, spiritual need, and if we wait for them to come to church to hear the Bible preached, we are doing them a disservice. By all means, take Romans 10 to heart in your own life and share the gospel!

Many people today feel alone and are convinced that even if there is a God, he does not care about them. When we preach the gospel, we are telling them that the most basic personal problem is their sin. The answer to their sin is the love of God on display in the cross of Christ. Paul tells us in Romans 10:14 that God lovingly came to us through the preached Word. He sent messengers to speak truth into our lives. You, too, are called to be God's messenger.

What is true in your own, personal, evangelistic life is true for the church as whole. When I stand in the pulpit and preach on Sunday morning, before the church, I am modeling Romans 10:14 for a congregation that needs to be equipped to preach the gospel to the world. This is how God designed sinners to be saved, and this is how God designed churches to grow: through the preaching of the Word.

We see this principle played out in history. In the book of Acts the church grows through the preached Word. In Acts 2:41 we read of three thousand souls saved and added to the number of the church. How did this happen? Through Peter's preaching. Acts 2:40, "And with many other words he bore witness and continued to exhort them, saying, 'Save yourselves from this crooked generation.'" Upon their conversion, what did these new believers do? They listened to preaching. Acts 2:42, "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers."

It is by bearing witness to the Word that people believe. Once people believe the Word they commit themselves to know it better. Again, that's God's plan.

Bear witness to Word → Believe in Word

Believe in Word → Listen to Word

Listen to Word → Bear witness to Word

This model of Word-based ministry was paradigmatic for the

life of local churches in the first century and in the centuries to follow. God builds his church through the preaching of the Word.

Before I took this pastorate in Atlanta, I had the privilege of serving as an elder at two churches. I noticed this pattern at work in both of them. Neither congregation was built on programs or style or special events. But both churches saw numerical and, more importantly, spiritual growth. How did it happen? The preachers bore witness to the Word and the people believed the Word. The more the people believed, the more they wanted to listen. The more they listened, the more they bore witness. God's plan works.

Let's go back to Acts and see just how committed the apostles were to this plan. In Acts 6 we discover the church is growing, but there is a problem. Animosity is growing between Greek and Hebrew-speaking Jews. Specifically, the Greek-speaking Jews complain that their widows are being overlooked during the distribution of food. They cry foul and complain of favoritism. The missionary work of the apostles is in jeopardy. What should they do?

They decide to turn the responsibility for distributing bread to faithful men who could take care of these widows. The apostles chose this course of action because they understood their unique calling was to pray and preach. Acts 6:4, "But we will devote ourselves to prayer and the ministry of the word." There it is again. It is God's plan to build his church through the ministry of the Word.

A pastor is called to do many things that fall under the umbrella of shepherding the flock of God. He is supposed to visit the sick, counsel the troubled, model biblical manhood, the list goes on and on.

But one thing is primary: the preaching. It has been said that where the pulpit goes, so goes the church. The saying is correct. Preaching honors God's plan to build his church. The preacher is there to lay out a spiritual feast for God's people—in words. That is his main job. He stands as a representative of the Lord to give the people what they need more than anything else, the Word of God. As tempting as it may be to entertain people with funny jokes or to impress them with insightful comments—he is to do neither. He is simply there to apply the Word of God to their lives that the Spirit might change them.

This is God's plan. Staying true to it, honoring this plan, is the purpose of preaching.

If your pastor is faithful, he will gently but boldly confront you with the Word of God so that you change. Another way to think of it is to realize that preaching is part of God's plan to sanctify you, to make you more holy so that, as Paul told the church in Philippi, "your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God" (Phil. 1:9-11).

I became a Christian in 1990, but I didn't grow very quickly. When I went to college, I didn't attend a church faithfully. I never

made preaching a priority. I was glad God used preaching to save me, but I didn't understand how he could use preaching to grow me. The first four years of my Christian life were a slow, spiritual crawl.

When I graduated college in 1994 I made my way to Washington, DC. There for the first time I encountered expositional preaching (this is where the preacher simply walks you through passages from the Bible). I was like a starving dog that had been set free at the butcher!

The Bible came alive through the spoken Word, and it changed me, I began to grow like I'd never grown before.

About a year later I flew back to Oregon to get married. After a brief honeymoon, Deana and I got in the car and began our drive to DC. Somewhere along the way (but I know it wasn't in Nebraska, because I slept through Nebraska), Deana looked at me with fear in her eyes and said, "You are not the same man that proposed to me a year ago." She was right, I had changed a lot, and for the better. The Lord had changed me. Years before God had used the preached Word to save me. Now she saw how God was using the preached Word to grow me.

I am living proof that something happens when the preached Word has a central place in our churches and our lives. We change. We come to love God more. We want to obey him more. That is God's plan. Think of it this way: the purpose of preaching is to honor God's plan to build the church—and you are part of that plan! From the beginning of time, God has ordered things so that you would grow closer to him through digesting healthy sermons.

Have you ever thought about why you show up to listen to preaching? Maybe you haven't. Maybe it is just a routine, something you do because your parents did it. If that is you, my prayer is that you now understand that listening to preaching is a way that we honor God because he ordained preaching to build his church.

Maybe you are someone who has given up on the church because you are tired of slick preachers who don't seem to burn with conviction. Maybe you are sick of three point sermons that always end the same way. I understand. But before you forsake the church altogether, remember that you cannot abandon preaching without dishonoring God. My prayer is that you will grow in a church that honors God and his plan for church growth: *preaching*. ■

~Aaron Menikoff

This article is adapted from a sermon given on March 14, 2010.



March 2012

	1	2	3
4 ▶ 9:15 am Knowing MYBC: Session 1 ▶ 12:15 pm Knowing MYBC: Sessions 2-4 ▶ 6:00 pm Lord's Supper ▶ 7:00 pm Lord's Supper Fellowship Meal	5	6	7 ▶ 6:30 pm New Equipping Matters Classes Begin
11 Daylight Savings Begins ▶ The Silk Road Missions Display Begins	12	13	14
18 ▶ 10:30 am Guest Preacher: Tony Carter ▶ 12:15 pm So You Want to Teach Kids Class	19 ▶ 12:00 pm RW&A Luncheon	20	21
25 ▶ 4:30 pm Church in Conference	26	27	28
	8	9	10
	15	16	17
	22	23	24
	29	30	31

EVENTS ◀ ▶ BIRTHDAYS

Churchwide ▼

March 4 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.

March 4 7:00 pm Lord's Supper Fellowship Meal
(See ad on page 1.)

March 25 4:30 pm Church in Conference

Members are encouraged to attend our next Church in Conference as we'll consider many matters related to the life of the church.

Membership ▼

March 4 9:15 am Knowing MVBC: Session 1
12:15 pm Knowing MVBC: Sessions 2-4

(See ad below.)

Children ▼

March 18 12:15 pm 'So You Want to Teach Kids' Class

If you interested in teaching children at Mount Vernon, please plan to attend this orientation class that will help you understand our children's ministry, equip you, and answer any questions you may have.

Adults ▼

March 19 12:00 pm RW&A Luncheon

Everyone 50 and older is invited to the monthly RW&A luncheon. Bring a covered dish.

- | | | | |
|----|-------------------|----|-------------------|
| 1 | Taylor King | 14 | Julie Metry |
| 2 | Jocelyn Davis | | Clay Speas |
| | Diane Hughes | 16 | Anne Goodgame |
| | Brandon Laney | 17 | Ash Anderson |
| | Brad Thayer | | Becky Luttrell |
| 3 | Bethany Houser | | Wanda McCleskey |
| | Samantha Long | 21 | Lisa Timmons |
| 4 | Steve Chamblee | 22 | Dee Carter |
| | Daniel Spratlin | | Michael Clary |
| | Joy Sullivan | | Keith Cooper |
| | Carol Thurman | | Charlotte Haigler |
| 5 | Terry Earl | | Tony Watson |
| | Sid Miller | 23 | Dianne Hoover |
| 6 | Jaime Fulcher | | John Pattillo |
| | Johnny Hall | | Mary Robinson |
| | Mary Turner | 25 | Bob Linker |
| 8 | Kimberly Ferguson | 26 | Hal Barnes |
| | Frank Louthan | | Everett Hodge |
| | Ferrell Ryan | | Ann Nable |
| 9 | Scott Sullivan | | Anita Shipley |
| 10 | Erin Nable | 28 | Donna Reid |
| 12 | Von Sheffield | | Lois Shank |
| 13 | Alice Nelson | 30 | Georgiana Branam |
| | | 31 | Reneé Moultrie |

Knowing MVBC

Knowing MVBC 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 Structure: Leadership**
- **Knowing How to Be Involved: Discipling & Serving**

Anyone interested in membership or knowing more about life at Mount Vernon is invited to **Knowing MVBC**. All four sessions will be offered Sunday, March 4 (session 1 at 9:15 am in the Mount Vernon Room and sessions 2-4 starting at 12:15 pm in Room 232). Lunch will be provided.

You may sign up on the edge of the bulletin, by contacting the church office at 404-255-3133, or by email at info@mvbchurch.org.



Mount Vernon

BAPTIST CHURCH

850 Mount Vernon Highway NW
Sandy Springs, GA 30327

www.mvbchurch.org