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PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

Proverbs

Words on Wealth





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May 1	Do I Belong? <i>Numbers 1:1-4:49</i>
May 8	Does God Care? <i>Numbers 5:1-10:10</i>
May 15	Will I Ever Be Satisfied? <i>Numbers 10:11-14:45</i>
May 22	Whom Should I Follow? <i>Numbers 15:1-19:22</i>
May 29	What Happens When I Fail? <i>Numbers 20:1-27:11</i>

> FIGHTER VERSE

³When I am afraid, I will trust in you. ⁴In God, whose word I praise, in God I trust; I will not be afraid. What can mortal man do to me?
 Psalm 56:3-4

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Ministry Highlight
Missions Opportunities



Ukraine Opportunity

June 2011
 Approximate Cost: \$2,200/person
 Spots Available: TBA
 Description: Organize and host a VBS camp for about 150 children in the village of Kizilovka. Teachers and people that can help with crafts and recreation are needed.
 Contact: Tricia Carnes at triciarexcarnes@aol.com

Southeast Asia Opportunity

June 25 - July 1, 2011 or July 2-9, 2011
 Approximate Cost: \$1,700/person.
 Spots Available: TBA
 Description: The IMB Central Asia office has requested for SBC church members to serve them by providing childcare for their Team Strategy Leader Training. This is a great opportunity to serve missionaries and to become familiar with the work in Central Asia.
 Contact: Bryan Pillsbury at 404-255-3133 or bryanpillsbury55@yahoo.com

China Opportunity

July 12 - Aug 6, 2011
 Approximate Cost: \$2,500
 Spots Available: 2 spots desperately needed to be filled!
 Description: Teachers are needed in China for a 3-week English workshop for students ages 13-20. This year the workshop will begin in mid-July.
 Contact: Mary Roth at wizroth2625@hotmail.com or 770-309-7717

Albania Opportunity

Summer 2011
 Approximate Cost: \$2,500/person
 Spots Available: TBA
 Description: A team of indigenous Albanians from Campus Crusade (Nikolin Edvina - team leader) needs help hosting an English camp on their college campus.
 Contact: Bryan Pillsbury at 404-255-3133 or bryanpillsbury55@yahoo.com

Cuba Opportunity

August 1-7, 2011
 Approximate Cost: \$1,500/person
 Spots Available: TBA
 Description: Pastor Bryan Pillsbury will lead a trip to follow up on long-time church partnerships in training local ministers in *Christianity Explained* and *Two Ways to Live*.
 Contact: Bryan Pillsbury at 404-255-3133 or bryanpillsbury55@yahoo.com

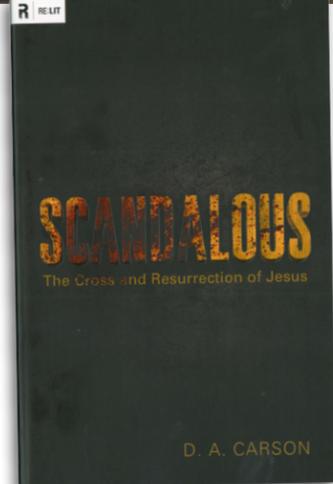
Guatemala Opportunity

Fall 2011
 Approximate Cost: \$1,000/person
 Spots Available: TBA
 Description: MVBC members Mike and Nancy Wilkinson's daughter, Terri Caton, is involved in medical missions in Antigua, Guatemala. We will work closely with Terri's ministry in medical missions and personal evangelism.
 Contact: Mike Wilkinson at mtwilkinson@comcast.net

In addition to these international opportunities, there is opportunity to learn...

- about missions and global evangelization.
- about how to use business skills for missions.
- about how to be trained to teach English as a second language.
- about local opportunities to serve Christ.

Please contact Bryan Pillsbury at bryanpillsbury@mvbchurch.org.



Scandalous: The Cross and Resurrection of Jesus

by D.A. Carson

Reviewed by Wayne Elliott

Does the book title *Scandalous* seem surprising? We comfortable twenty-first century American church members are seldom struck with the scandal of the Gospel.

The apostle Paul describes preaching “Christ crucified” as a “stumbling block” (1 Cor. 1:23) and that there is an “offense of the cross” (Gal. 5:11) in the Gospel. The Greek word for stumbling block makes it clear that Paul understood the Gospel to be scandalous and offensive. This may seem strange to those of us who think the Gospel is at least socially acceptable. Yet, when we move out of our Christian community and cultural Christianity, we often meet hostility or skepticism in response to the preaching of the Gospel.

Fox commentator Brit Hume had the temerity a year ago to publicly assert that Tiger Woods needed to find true forgiveness by embracing the Gospel of Jesus Christ rather than trying to escape the scandal he had brought on himself through some other means. The public blowback against Hume’s witness demonstrated that the scandal of the cross among many in modern American society is greater than the scandal of Tiger’s gross infidelity.

The sad reality is that in the twentieth century, much of American Protestantism did move away from the scandal of the cross and watered down the Gospel in an attempt to make it more marketable, more appealing, and less scandalous. The truth, as D. A. Carson writes, is that “attempts to make sense of the Bible that do not give prolonged thought to integrating the crucifixion and resurrection of Jesus are doomed to failure, at best exercises in irrelevance” (11).

D. A. Carson (PhD, Cambridge) is research professor of New Testament at Trinity Evangelical Divinity School, the author of more than fifty books and one of today’s clearest communicators of biblical truth. In *Scandalous: The Cross and Resurrection of Jesus*, Carson examines five passages of Scripture, unpacking the testimony of the earliest witnesses of Jesus’ death and resurrection.

From Matthew 27:27-51, the account of Jesus’ crucifixion, Carson explores four profound ironies of the cross: that the man who is mocked as king is the King, that the man who is utterly

powerless is all powerful, that the man who “can’t save himself” saves others, and that the man who cries out in despair trusts God. Carson challenges the reader:

To take up your cross does not mean to move forward with courage despite the fact you lost your job or your spouse. It means you are under sentence of death; you are taking up the horizontal cross-member on your way to the place of crucifixion. You have abandoned all hope of life in this world. And then, Jesus says, and only then, are we ready to follow him. (25)

In the second chapter, Carson explores Romans 3:21-26, which he terms “The Center of the Whole Bible.” Carson notes:

The move from the Old Testament to the New Testament is not a move from a wrathful God to a loving God. Rather, the New Testament ratchets up both themes. The depictions of both God’s wrath and God’s love are ratcheted up in intensity in the New Testament documents. The cross spectacularly displays God’s love, but it also displays God’s wrath against sin; it massively underscores God’s condemnation of sin. (51)

Carson provides an excellent explanation of the unfortunate use in some Bible translations of Romans 3:25 where words such as “expiation,” “sacrifice of atonement,” and even “remedy for defilement,” are used rather than the most appropriate—“propitiation.” Expiation refers to canceling sin while propitiation refers to satisfying or setting aside God’s wrath. The object of expiation is sin—the cancellation of sin. “Propitiation is the act by which someone (in this case, God) becomes propitious, that is, favorable. Propitiation is the sacrificial act by which someone becomes favorable” (60). Carson continues:

In Christian propitiation, *God the Father* sets forth Jesus as the propitiation to make *himself* propitious; God is both the subject and the object of propitiation. God is the one who provides the sacrifice precisely as a way of turning aside his own wrath. God the Father is thus the propitiator and the propitiated, and God the Son is the propitiation. (64-65)

Further, he writes:

Do you want to see the greatest evidence of the justice of God? Go to the cross. It is where wrath and mercy meet. Holiness and peace kiss each other. The climax of redemptive history is the cross...A God who stands over against us in wrath and who loves us anyway? A cross where punishment is meted out by God and borne by God? Scandalous! (75)

In his third exposition, “The Strange Triumph of a Slaughtered Lamb,” Carson explores Revelation 12:10-12, where Scripture tells us of our brethren who overcome the accuser “by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.” Today, do we use the weapons that Christ has provided, weapons based on Christ’s atoning death? Do we “love our lives so much as to shrink from death?”

Several generations ago, Charles Spurgeon’s Sunday sermons were cabled by the media from London to New York to be published in the Monday morning edition of the *New York Times* because *Times*’ readers wanted the whole of Spurgeon’s sermon for their Monday morning breakfast. Can we imagine that today? When this reviewer was young, the front page of the *Atlanta Constitution* always featured a highlighted box containing a daily Bible verse. Today, as Carson points out, “the national discourse rarely concerns truth, integrity, or God; or, if it does talk about God, it does not really talk about God but about the response of various people to people who talk about God” (78).

In his fourth chapter, Dr. Carson takes a fresh look at John 11:1-53, the amazing story of the raising of Lazarus from the dead. In response to a desperate plea for help, Jesus demonstrated his love by delay. He waited till Lazarus had been in the tomb for four days. Why? John tells us that Jesus delayed his arrival *because* he loved Martha, Mary, and Lazarus. Do we understand that sometimes today Christ demonstrates his love for us by delaying his response to our desperate pleas? Carson writes, “Suffering produces perseverance, which produces character” (122).

How do we minister to those who are suffering? Carson said,

In our deepest loss, we need more than friendship and a listening ear—though they are wonderful. We need more than mere arguments—though in some cases good arguments stabilize us. We need the reality of God himself—God as he has spectacularly and definitively disclosed himself to us in the person of his Son. He will

require of us that we focus our attention on him, both for this life and the one to come. (130)

In John 11:34-35, Jesus weeps not because he was deeply moved or saddened as some would present it, but because he was *outraged* at the offense of death itself. Death is the last enemy. Carson states, “There is something odious about death. Never pretend otherwise. But death does not have the last word. It is the last enemy, but more to be feared yet is the second death. Thank God for a savior who could claim, ‘I am the resurrection and the life’” (133).

In his final chapter, “Doubting the Resurrection of Jesus”, Carson provides a fresh look at the resurrected Lord’s interaction with Thomas as set forth in John 20:24-31. Carson notes that the disciples “had no category for a Messiah who would be crucified. Messiahs win; messiahs triumph. By the same token they had no expectation whatsoever that he would rise again from the dead” (148).

Thomas was a devout, first century Jew who had passionately believed that Jesus was the promised Messiah. But that belief was vitiated by the barbarous crucifixion Jesus had just suffered. Jesus was gone; he was dead. Yet, here he stands before Thomas. Thomas is perplexed. “Jesus knows what evidence Thomas demands, and so he says to him, ‘Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe’ (v. 27)” (153). And Thomas immediately proclaims: “My Lord and my God!” (v. 28).

Carson calls this a stunning confession and warns the reader not to skip over Thomas’ confession too quickly. It is a personal confession: “*my* Lord and *my* God.” Carson warns his readers: “If you cannot utter the words of this confession with similar deeply personal commitment, you have no part of Jesus and the salvation that flows from his death and resurrection” (163). Carson continues:

Thomas begins as a skeptic; he continues in personal adoration when his doubts are overcome by the appearance of the Lord Jesus; and now he functions as a part of the chain of witnesses who call forth faith in the Lord Jesus among generations yet unborn...Here is the function of a converted skeptic. (166-167).

Scandalous is classic Carson: accessible, easy to read, yet profound. Carson is a scholar, yet a preacher, an excellent writer, indeed a poet. He is not content with exegesis without application. I highly recommend this short book to my Mount Vernon brothers and sisters. Most of us could read its 160 pages in the relatively short span of a few hours. And in so doing, the impact on our Christian walk could be all the better with a greater appreciation for just how “scandalous” it is to profess a crucified and risen Savior. ■

THE FOURTH BOOK OF NUMBERS

CHAPTER I. 1 The princes of the people. 5 The princes of the Levites are exalted. 10, 11, 12

6 I have spoken unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, in the first year of the year.

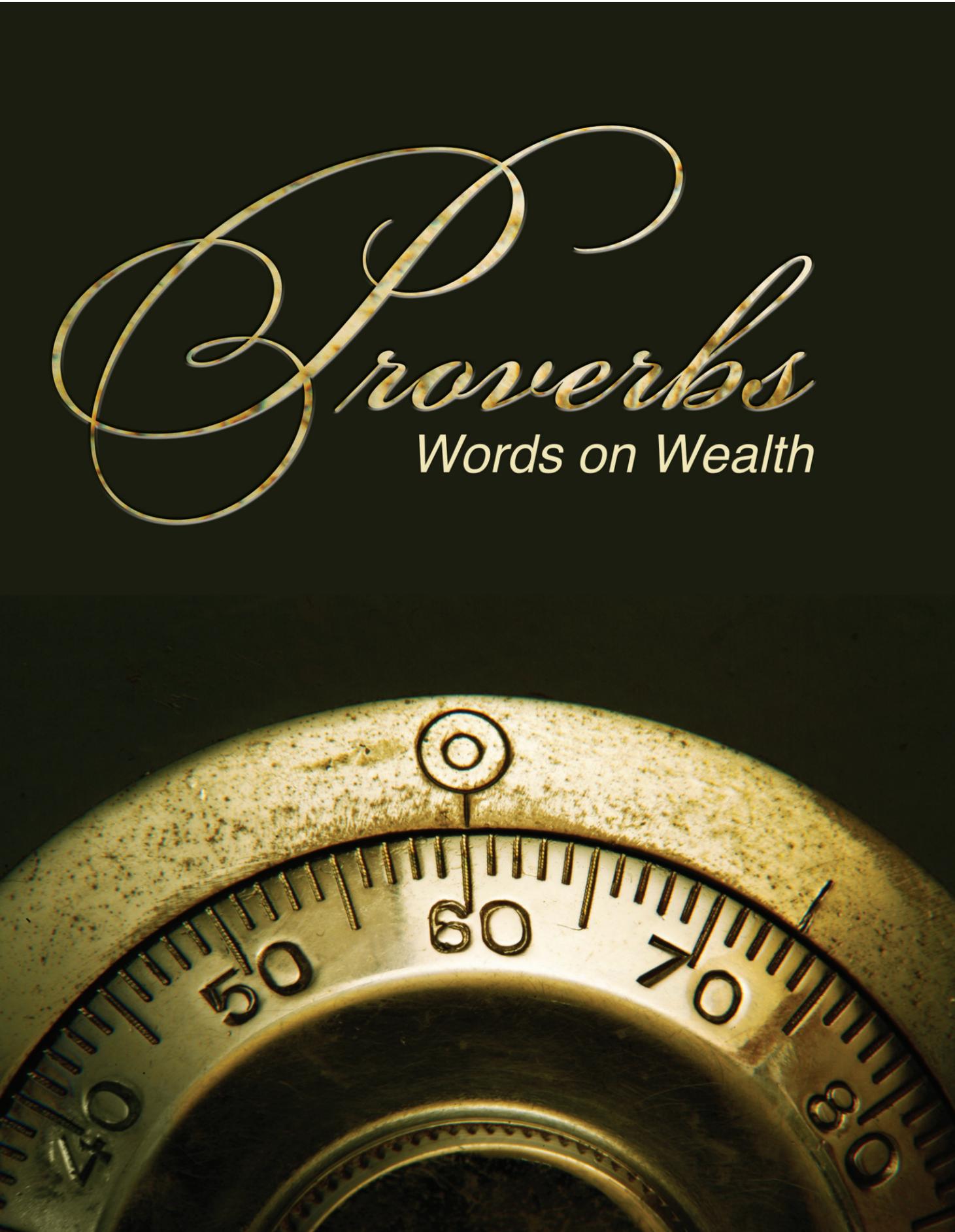
six studies through the book of numbers

CRUCIAL QUESTIONS

In May Pastor Aaron will start a six-part sermon series through the book of Numbers.

Each sermon will be available online the Monday after it is delivered through the Mount Vernon Podcast on iTunes or the church’s website at www.mvbchurch.org.

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



Proverbs

Words on Wealth

THERE ARE SO MANY WAYS TO BEGIN AN ESSAY ON WEALTH. I could mention how Sandy Springs is the wealthiest city in Georgia, the second wealthiest city in the South, and the ninth wealthiest city in the United States. I could note that since September of 2007, Americans as a whole have lost fifteen percent of their financial assets. Unemployment is around ten percent. Many who have jobs are working for less while home prices are lower now than five years ago. I could talk about the greed that I have seen in my own life, which is idolatry.

But I would rather tell the story of an elderly missionary couple repeatedly investigated by the Internal Revenue Service. It seems the IRS did not believe that this couple was really giving half of its income away. But they were. They consistently gave away fifty percent of their gross income to missions. I wonder what you think about that. Do they seem zealous and a little strange to you? I believe their life is a reasonable implication of the Bible's teaching on wealth, an implication we find in the book of Proverbs.

Solomon wrote Proverbs around 1000 AD, when he reigned over Israel. Proverbs uncovers the wise and foolish life. The book can be hard to read because many of these proverbs tell us that *if* we live a wise life *now* we will be blessed *now*. Furthermore, if we are foolish *now* we will be punished *now*. Of course, we have all seen the righteous suffer and the foolish prosper. Therefore, we need to remember that in Proverbs we find *general patterns* not *certain promises*. We find patterns that *normally* hold true not promises that *always* hold true.

More than anything, Proverbs shows us what it looks like to follow Christ. *He* is wisdom from God. A life of wisdom is a life of following Christ. The most important message of Proverbs is that we need Christ. We can't live the way God wants us to live—that's why we need a Savior. More on that later. For now, let's see what Proverbs says about the topic of wealth.

The wise know that wealth is a gift.

When I use the word "wealth," I'm referring to the items we own that carry value—items that can be bought or sold and that are used to help us live or make us comfortable. Such wealth is a blessing from God. Look at Proverbs 10:22, "The blessing of the LORD brings wealth, and he adds no trouble to it." God blesses the wise. Their wealth is a gift from him. In Proverbs 8:17, wisdom is talking, "I love those who love me, and those who seek me find me. With me are riches and honor, enduring wealth and prosperity."

The ungodly are often wealthy, too, but they gain their wealth through bribing, cheating, lying and oppressing the poor. Eventually, they will receive what they deserve. But I'm focusing on God's gifts to the wise. Look at Proverbs 12:11, "He who works his land will have abundant food, but he who chases fantasies lacks judgment." The man who works his land diligently is wise, and he will have wealth. So here is the pattern: wealth is a gift that God gives to those who live wisely under his authority.

The wise are free to enjoy this wealth.

In Proverbs, wealth is spoken of positively. Three images can help us understand why the wise are free to enjoy their wealth.

First, wealth is a crown. Look at Proverbs 14:24, "The wealth of the wise is their crown, but the folly of the fools yields folly." The wise don't need to be ashamed of their wealth—it is a crown, evidence of God's blessing. I like how William Cowper put it, "Wealth is in fact a blessing, when honestly acquired, and conscientiously employed. And when otherwise, the man is to be blamed, not his treasure." So we can be thankful for the wealth we have. If we earned it wisely, it is a crown.

Second, wealth is a key. We don't actually see the image of a key used in Proverbs, but the idea is there. Wealth unlocks doors of opportunity. Look at Proverbs 18:16, "A gift opens the way for the giver and ushers him into the presence of great men." The man or woman wealthy enough to give a gift will have opportunities the poor don't have. Like a key opens a door, our wealth can open up opportunities.

Third, wealth is a fortress. Look at 10:15, "The wealth of the rich is their fortified city, but poverty is the ruin of the poor." Wealth can bring security—at least in this life. I remember in seminary not having enough money to fix my car. For me, this was a small problem, we are a two-car family. For some, the loss of a vehicle is a major crisis. They understand what it means to say that wealth is a fortress, protecting the city within. Wealth can protect us from all sorts of difficulty.

Because the Bible speaks positively of wealth, I believe that the wise are free to enjoy it. Many figures in the Bible lived in wealth—think of Abraham, Joseph, David, and Solomon. Even in the New Testament we find Jesus enjoying the wealth of those who could afford to throw a lavish wedding. In Romans 16, Paul sends greetings from Gaius, who had enough wealth to be hospitable, and Erastus who is described as "the city's director of public works."

All this leads me to believe that we can carry our cross, follow Christ, and enjoy wealth as a crown, as a key, and as a fortress. But there is more to the story...

The wise know wealth is dangerous.

Perhaps it is no surprise to you that most of the words on wealth in Proverbs argue that wealth is dangerous. It is dangerous because it can distract us from more important things. Let's look at a few examples.

First, wealth can distract us from a godly reputation. Proverbs 22:1, "A good name is more desirable than great riches; to be esteemed is better than silver or gold." It is easy to care more about having money than honor. Other proverbs teach us that respect and honor are better than wealth. The danger is that we are so enamored of wealth we gain it at the expense of our integrity. Nowhere is wealth a qualification for being an elder, but a godly reputation is.

Second, wealth can distract us from "peace and quiet." Look at Proverbs 17:1, "Better is a dry morsel with quiet than a house full of feasting with strife." If your wealth brings conflict and tension—it's not worth having. Proverbs 23:4, "Do not wear yourself out to get rich; have the wisdom to show restraint." Sometimes the most godly thing you can do is turn down the promotion. You may be turning down

a raise, but if that raise is going to take you away from your family and friends then you are better off without it. Wealth is not better than peace and quiet. If you want to think more about this, look at 1 Thessalonians 4.

Third, wealth can distract us from eternal life. Look at Proverbs 15:16, “Better a little with the fear of the LORD than great wealth with turmoil.” Here’s the danger: wealth can distract you from the LORD. We can get so fixated on earthly desires that we forget to desire God. Proverbs 27:20, “Death and destruction are never satisfied, and neither are the eyes of man.” Our eyes are never satisfied; they always want more. Our hearts are gluttons for wealth.

If you are *not* generous with your wealth, it is because you are distracted by your wealth.

What happens after a couple years in an apartment? You want a house. Then, after a few years more you want a bigger house, more furniture, fancier electronics, and better cars. Before you know it, you’ve spent your whole life sacrificing for things but you’ve never really ever sacrificed for the LORD. Do you see the danger?

Do you recall when Jesus met a man who wanted eternal life? He was a “good” man in the sense that he tried to follow the commandments of God. But Jesus wanted more, so he asked the man to give up his crown, his key, and his fortress. Here’s what Jesus said, Mark 10:21, “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” A personal invitation to follow Christ. This is a good exchange—*give up* the goods, *get* the Savior!

The man refused, and he went away sad. Why? Mark tells us: he had great wealth. That wealth distracted that man from eternal life. He had a crown of cash and Jesus told him to exchange that crown of cash for a crown of life but the man refused. Here is Jesus’ conclusion: “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

So here is the warning for us: You face the same temptation that man did, the temptation to so love your crown and key and fortress that you forget the Savior, Jesus Christ.

Here is the crazy thing: the Bible doesn’t tell us our wealth is bad. In fact, our wealth is good, a good gift from God. The French philosopher Voltaire said “The perfect is the enemy of the good,” meaning sometimes we have to be satisfied with imperfection. But for us it is enough to say, “The *good* is the enemy of the perfect.” It is the good things in our lives that choke out the perfect One, Jesus Christ. It’s the dinners and the movies and the trips and the shopping and the feasting that distract us from the best thing—a crucified and resurrected Savior.

And here’s the tragedy—these good things are worthless when it comes to eternal life. Proverbs 11:4, “Wealth is

worthless in the day of wrath.” The Russian writer, Tolstoy, asked, “How much land does a man need?” The answer is six feet. You can’t fit your car in your grave. Proverbs 23:5, “Cast but a glance at riches, and they are gone, for they will surely sprout wings and fly off like an eagle.” Those of us who live for all that money can buy—will one day find that we were living for nothing.

In the early church, there were men and women who heard Jesus’ words about the dangers of being rich and they were petrified. They feared for their souls because they had great wealth. They prayed hard and studied intently to know what God would have them do. They wanted heaven more than WalMart or Macy’s and so they struggled with anxiety to find the answer. Was God calling them to give up everything they had and follow him?

Where is the godly anxiety in our church? Where are the men and women so hungry for the LORD, so eager to know him and love him and serve him that we are raising questions about our crowns, our keys, and our fortresses? Where is your heart today? Do you think more about your 401(k) than your Savior? Are you distracted by your wealth?

The wise are generous.

If you are *not* generous with your wealth, giving to the needy and to the church, it is because you are distracted by your wealth. The Gospel frees us to be generous. In Proverbs, the wise give generously to the needy and to the church. Follow me carefully as I unpack this idea.

Proverbs 14:21, “He who despises his neighbor sins, but blessed is he who is kind to the needy.” We are called to love our neighbor. When our neighbor is in need, we give to him (Proverbs 11:24, 14:31, 21:13). Notice Proverbs 19:17: “He who is kind to the poor *lends to the LORD*, and he will reward him for what he has done.” God is identifying with the needy. Furthermore we are told that those who give to the needy can expect to be blessed. Now look at Proverbs 3:9, “Honor the LORD with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.” This is about supporting the Temple and the priests with the firstfruits of your labor. In other words, giving to the Temple was a non-negotiable. And when they gave, they weren’t honoring the priests they were honoring the LORD.

So, God identifies with those to whom we give, and when we give we are blessed. That’s the pattern. Is it always true? Of course not! But it is often the case that when we are generous to others, God will provide for us. Let’s see how this is fulfilled in the New Testament.

In Matthew 25, Jesus is speaking to his disciples. He is warning them of the coming Day of Judgment. He is the Son of Man who will come to judge the living and the dead. “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left” (Matt. 25:31-33).

After this divine separation, blessings and curses are given. Notice who is blessed: “Then the King will say to those on his right, ‘Come, you who are blessed by my Father, take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me’” (Matt. 25:34-36).

But “the righteous” are confused, and they ask, “Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?” (Matt. 25:37-39).

Jesus answers, “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me” (Matt. 25:40). Jesus is saying that the Gospel makes us generous. One of the marks of someone who is truly born again is a Christ-like generosity, especially to Christ’s “brothers.” Surely we should have a heart for all the poor (Gal. 6:10; Luke 10:25-37). But here, Jesus is especially concerned with poor believers. And notice, again, who identifies with the poor: God.

- Proverbs 19:17, “He who is kind to the poor *lends to the LORD*, and he will reward him for what he has done.” The LORD identifies with the poor.
- Matt. 25:40, “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.” Jesus identifies with the poor.

All of a sudden, a missionary couple that decided to live off of fifty percent of their income so they could give away as much as they could doesn’t seem so strange anymore.

How can you be generous?

First, realize that if you are a believer, you have everything you need. If Christ died for your sins and rose for your salvation, he is your crown. He is your key. He is your fortress. Wealth is good, but Christ is the best. You can live as someone who is independently wealthy because your true needs have been met in him. You are free to be generous because you know that your soul is more important than your stuff.

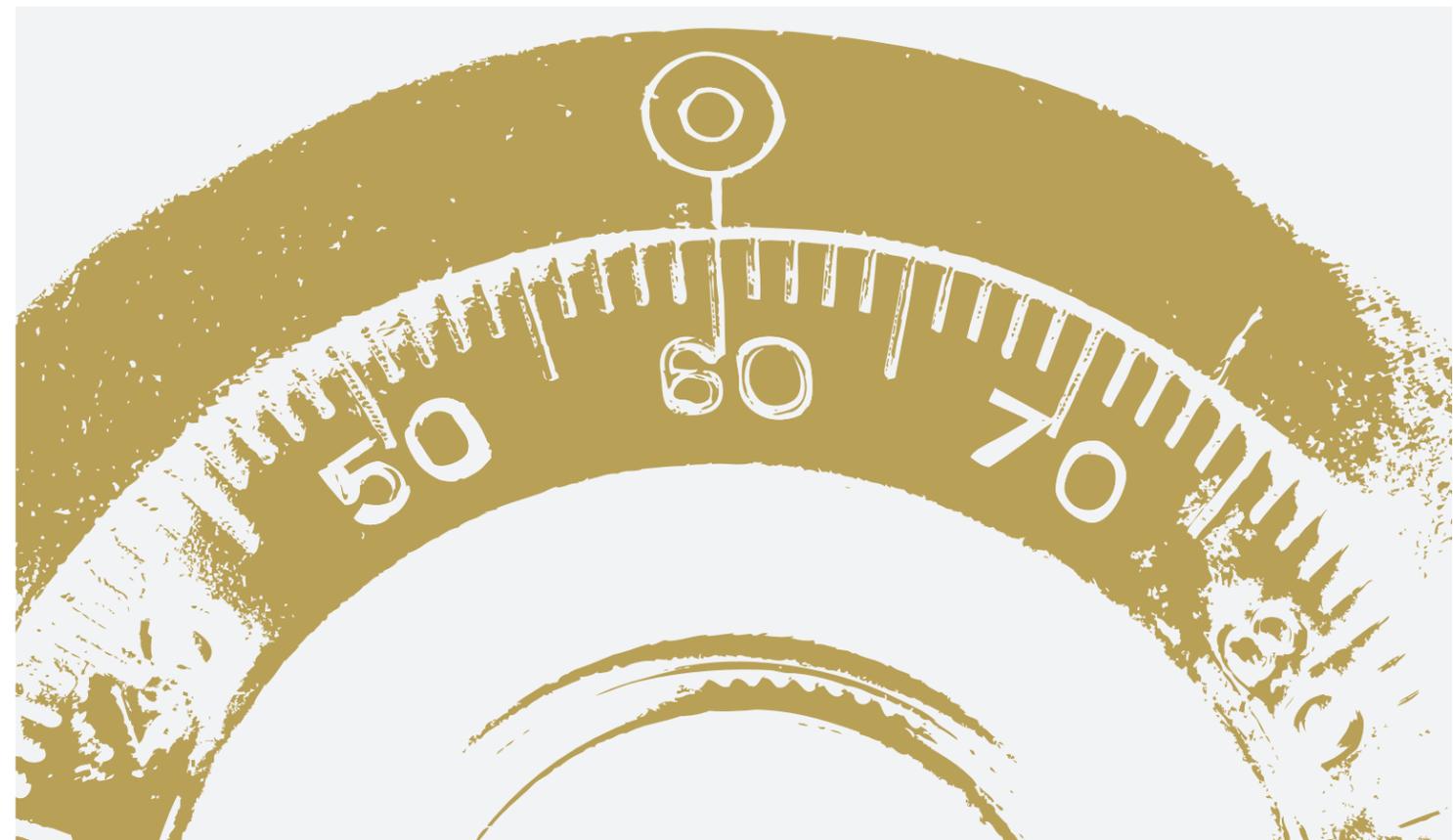
Second, love the needy. When the Gospel grips your heart Christ gives you a love for those in need; for your neighbor here in Atlanta and for your neighbor in Algeria. Our hearts break for those who lack food and shelter. Our hearts break even more for those who lack the Gospel.

Third, follow Jesus in the context of a local church. We are a family of believers who have locked arms to live out the Gospel together. When you support the work of a solid church you are supporting the work of Christ. The Gospel frees you to join our family and to be a part of our calling to seek and save the lost.

If the Gospel has come to you in power, you will be generous. If it has not, you will live and spend on yourself. ■

~ Aaron Menikoff

This article was adapted from a sermon delivered by Pastor Aaron on October 3, 2010.



May 2011

1 10:30 am Elder Installation Service 6:00 pm Lord's Supper	2	3	4	5	6	7
8 Mother's Day 10:30 am New Parent Recognition	9	10	11	12	13 10:00 am VBS Work Day	14
15 9:15 am Knowing MVBC: Session 1 12:00 pm Knowing MVBC: Sessions 2-4 12:00 pm Children's Family Picnic	16 12:00 pm RW&A Luncheon	17	18	19	20	21
22 Graduation Sunday 12:00 pm VBS Orientation	23	24	25	26	27	28
29	30 Memorial Day - Office Closed	31				

EVENTS < BIRTHDAYS

Churchwide ▼

May 1 10:30 am Elder Installation
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.

Adults ▼

May 16 12:00 pm Monthly RW&A Luncheon

Children ▼

May 8 10:30 am New Parent Recognition

This will be a time during our morning worship service to recognize parents who have recently had children and pray for them.

May 13 10:00 am VBS Work Day

Volunteers are still needed to help get everything ready for VBS.

May 15 12:00 pm Children's Family Picnic

All families and teachers of preschool and elementary aged children are invited to the children's ministry picnic at East Cobb Park. The preschool and elementary ministry teams will be cooking hot dogs and hamburgers.

May 22 12:00 pm VBS Orientation

There will be a VBS orientation for anyone interested in volunteering for VBS this year. Free lunch will be provided.

New Members ▼

May 15 9:15 am Knowing MVBC: Session 1

12:00 pm Knowing MVBC: Sessions 2-4

Knowing MVBC: The Membership Class is a 4-part course introducing you to life at Mount Vernon. It covers our commitments, beliefs, spiritual disciplines encouraged among members, and some nuts and bolts about our structure and ministry. This class is a requirement for membership. Lunch will be provided.

2 Mary Duncan Chris Yancey	16 Josh Bradford Danielle Rasmussen
3 George Camp Bob Seifert	17 Doug Padgett Hank Sturgess
4 Glenn Austin Eric Rasmussen Kathryn Searle	18 Michael Montemayor 19 Bill Warren Jo Johnson
5 Michael Dawkins Caroline Pattillo	20 Jon Duncan Bill Mayes
6 Mike Wilkinson	21 George Hynds Roy Payne Don Roden
7 Pam Groslimond Jonathan Ludwikowski	22 Tom Ashworth Matt Reid
8 Wayne Elliott Jennifer Galloway	23 Sue Houser 25 Lana Ball Hubert McLellan Emily Yancey
9 Fred Boynton Ron Korthals	26 Kristine Harris 27 Joan Herdt Beth Matz Dave Salzman Dave Salzman
10 Kevin Bemiss Berkley Gryder Ron Wareham	28 Chuck Stone 30 Alice Wareham 31 Charlotte Boynton Susan Boynton Jean McLellan
11 Jan Chastain	
12 Greg Ford Doug Harmon Brooke Henze Peg Wharton	
13 Jessi Lowman	
14 Alice Faye Ashworth Marshall Dawkins	
15 Al Herdt Linda Sexton	

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