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# PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

**GOT ANXIETY?**





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**STAFF > SERMON SCHEDULE**

- October 7**     **A Radical and Saving Faith**  
*Genesis 18:1-23:20*
- October 14**   **An Unusual and Divine Choice**  
*Genesis 24:1-29:30*
- October 21**   **An Uninspiring and Disappointing Family**  
*Genesis 29:31-36:43*
- October 28**   **Peace with God**  
*Psalm 4*  
 Guest Preacher: Mark Dever

**> FIGHTER VERSE**

<sup>1</sup> I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Romans 12:1-2

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

# Knowing THE BODY

our newest members

The following adults were voted into membership at the Church in Conference on September 23.  
Please get to know and love them.

*“By this all men will know that you are my disciples, if you love one another.” - John 13:35*



*Juraj Bedi & Katie Bediova*

*Atlanta, GA*



*Clifford Collins*

*Marietta, GA*



*David & Joy Derrer*

*Emma Grace, Thomas, Mary Catherine, Caroline*

*Atlanta, GA*



*Ben\* & Celina Desantis*

*Jemma*

*Atlanta, GA*



*Ila Gressette*

*Atlanta, GA*



*Bill & Sharon Luck*

*Atlanta, GA*



*Jim & Pam Reimann*

*Marietta, GA*

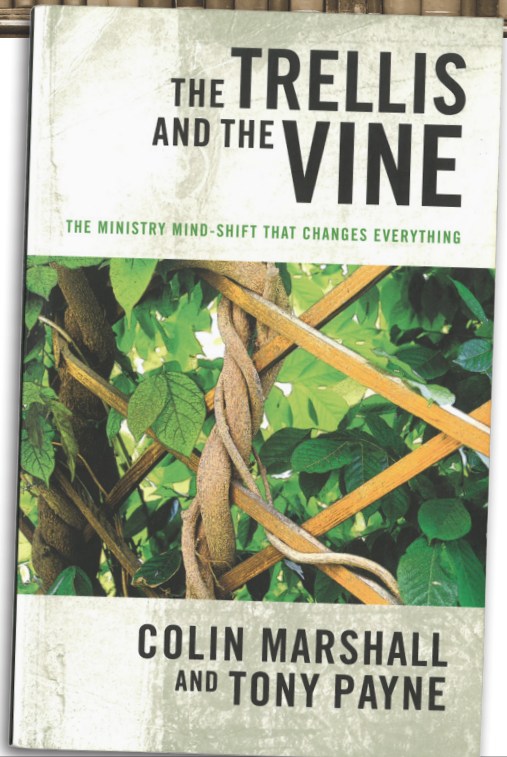
*\* Non-member*



## The Trellis and the Vine

by Colin Marshall and Tony Payne

Reviewed by Jacob Hall



ONE OF THE FIRST BOOKS that I read after coming on staff at Mount Vernon was *The Trellis and the Vine*. Aaron had purchased copies for all the staff to help us refocus our view towards ministry. The echo from our staff discussion of that meeting was, and has been, “We can’t hire enough people to do the ministry of this church.” The model set forth in Scripture and illustrated by *The Trellis and the Vine* show why this is the case. With each member comes a different need, area of passion, and area of hurt. To address each of these, as well as the myriad of other events and parts of the Christian life, requires a mindset of every-member ministry.

If you are reading this, you are most likely a member of Mount Vernon, meaning that this truth affects you. We are called to serve together to take the Gospel to the nations, and so we must begin to do so. *The Trellis and the Vine* offers great insight into how to begin implementing these ideas, and I want to give a brief overview of the book with some closing thoughts on how we can embrace these truths at Mount Vernon.

The beauty of *The Trellis and the Vine* lies with its simplicity. The first chapter explains the title and premise: for vines to grow well, they need some sort of structure to grow on. This isn’t news to anyone who has gone hiking and seen a tree stump that has become the victim of English ivy or tried to stop vines from creeping onto their lawn. The trellis comes in at this point. Instead of allowing the vine to grow without purpose or direction, a trellis serves as a foundation. A more Georgian example might be a tomato plant and its cage that most of us are probably familiar with. The growth of the plant is necessitated by the type of structure placed around it. Simply put, too little or no structure leads to floundering and

aimless growth. On the reverse side, too much structure and not enough tending to the vine itself leads to a stunted plant. There is a third option, which we should strive for. One that allows us to build the structure needed to facilitate good healthy growth but that spends a majority of the time allowing the vine to grow in a manner that is beneficial. That is the goal of *The Trellis and the Vine*: to promote and give instruction on how local churches, like Mount Vernon, can spend the majority of their time, energy, and resources on proclaiming the gospel and discipling believers. The analogy plays out when it is understood that the vine represents individuals in the church and the trellis is the structure that allows them to grow in discipleship and knowledge.

One of the major questions raised by this idea is the focus of chapter four, “Is Every Christian a Vine Worker?” Marshall and Payne ask the same question a different way in saying, “Who really does the vine work?” (41). Is it only those in the paid employ of the church or everyone? Chapter four seeks to answer this question, as the answer isn’t simply yes or no. It is the responsibility of every Christian to engage and promote discipleship, but in the context of their unique spiritual gifts and abilities. “We may all build (edify) in different ways, but we are all builders” (48).

At this point, most of us find ourselves in one of two places: being encouraged that we are attempting to be vine workers or seeing how we have not lived up to these expectations. Anticipating this response, the next chapter deals exactly with the difference between grace and guilt and motives for making disciples. The example from Scripture that is examined is Paul and his interactions with the Philippians. Paul calls them his partners in the gospel. Guilt can’t bring that, only grace can. If



you find yourself thinking, “I don’t know if I have been doing this enough,” don’t beat yourself up over it thinking about the time lost; instead, devote that time to grace-filled relationships with people!

The second half of the book is dedicated to the premise of advising churches and members how they can not only implement some of these ideas, but have a fundamental change in their view on the local church and its mission. Since the length of this review doesn’t allow adequate coverage of each topic, only a few select ones can be addressed. The first is chapter eight which discusses how we view the pastor and the sermon on Sunday mornings. In recent decades, a change in pastoral authority and position has occurred. The idea of a pastor as CEO became prominent and popular in many churches following a pragmatic approach to ministry and church growth. While there are some visible benefits to this model, on the whole this is unhealthy both for the pastor and the church. The second faulty option discussed is the pastor as a service man, someone who is there to meet the needs of everyone around him and, oftentimes, the only one to do so. The final, and biblical, model is the pastor as trainer. While the pastor must serve the church in a role that requires decision-making and serving, the healthiest model is a pastor who helps to train his people for the day to day work of the gospel in their own lives. One of the greatest historical examples of this is Richard Baxter, a puritan preacher that focused his duty of “personal catechizing and instructing the flock” (105) as well as the corporate preaching of the Word. One other chapter to look at is chapter ten, which is entitled “People Worth Watching.” The idea is simple, those who seem to have natural abilities to lead and teach and organize will stand out. This might be one of the greatest responsibilities for the congregation: to note who might be suited for pastorally-minded work. On page 127, the authors ask a simple question, “By what means, or through what agency, does God call and raise up the next generation of pastors and evangelists?” A common attitude and answer to that question is “It’s someone else’s job—perhaps a denominational office or seminary’s job.” However, neither of those positions are found in Scripture. Marshall and Payne make it clear that responsibility is on the local church and her pastors. This, in effect, makes the members “talent scouts” (139) for the work of the church.

One of the more interesting issues addressed in this chapter was the topic of secular work and whether it could cause division to have people performing similar functions but with some being paid for it and others being volunteers. The answer is a resounding NO! In the trellis and vine model, those who are employees of the church are in place to help facilitate gospel work so that those who aren’t can focus on the meat of the mission! Marshall and Payne note on page 138 that we are all called to be discipled and to make disciples. The analogy they give is that of a football team: each person has specific responsibilities, but first and foremost each of the members are football players. Regardless of our vocation, we are all called to serve in the church, and serve joyfully.

I hope that this review has served to whet your appetite to read *The Trellis and the Vine* and apply its ideas to our life as a church together. To help prime that pump, I want to offer a few pieces of application for Mount Vernon from my reading of *The Trellis and the Vine*.

First, embrace the mindset of an every-member ministry. As I mentioned at the beginning, Aaron has consistently said that we can’t pay enough people to do the ministry of the church. This means that every member bears the burden for caring for one another and preaching the gospel to one another. There are few things in life greater than seeing and embracing a local church that cares for you and your family.

The second piece of application was mentioned earlier, and it’s the need for the membership to encourage and build up those who are aspiring to teach and lead. Much like a baseball team has scouts that go all over the country, we need members to be scouts for us here. The few men who are able to devote their full day to pastoral ministry are not able to evaluate and listen to each and every teacher in the church. We need the members to listen well, give encouragement, and, when needed, constructive feedback. Time after time, men and women in ministry will say that one of the biggest encouragements for them when they were first starting out in ministry were the men and women in the church that gave them feedback and encouragement. Some simple ways to encourage a teacher are to explain how they helped you understand the Scriptures better or how it helped you to think more deeply about how you should live the Christian life. ■

## IX 9Marks

Building Healthy Churches

## Workshop

October 29-30

Mount Vernon Baptist Church  
Atlanta, GA

Mount Vernon will be hosting a 9Marks Workshop for local church pastors and leaders from all around the Atlanta area. However, all are invited to attend. If you are a member, registration cost is only \$20. Volunteers are needed. Registration is free for volunteers. Contact Brad Thayer to register as a member or volunteer. General admission is \$45.



# GOT ANXIETY?

Everyone, sometimes, is anxious. The first question is not *if* you will be anxious, but *when*? And the second question is what will you do when that day comes? The Baptist pastor, Andrew Fuller, urged us not to look within ourselves for hope. That is of no use. "Though it be proper if we expect consolation from this quarter, we shall find ourselves sadly disappointed." In other words, if your answer to your distress is to camp out in your own heart with the expectation of finding comfort, you are barking up the wrong tree.



As Christians, we know we should not worry. Our Savior exhorted us not to be anxious, but to “seek first the kingdom of God and his righteousness” (Matt. 6:33). But how do we do this? When the troubles of this world feel like a crushing weight pressing down upon our chests, how can we push it off? How can we take our eyes off of ourselves and place them upon the kingdom of God in such a way that the anxiety leaves and peace is found?

Most of us look for simple, one-step solutions to even the most troubling problems. It would be foolish to expect that after reading an article you would have the necessary tools to rid your life of anxiety. But are you fighting anxiety with the Word of God? There are seasons in life when we feel God’s absence (see Psalm 74) and times when we feel his presence (see Psalm 33). But our feelings, as I’ll note later, will never lead us out of anxiety or worry. We need God’s truth carefully applied to our lives.

As I reflect on anxiety, and its power to choke joy out of life, five imperatives stand out as necessary to fight the fight against worry:

1. Remember the gospel.
2. Confess unbelief.
3. Take your emotions in hand.
4. Express thankfulness.
5. Trust God’s plan.

### **First, Remember the Gospel**

I can’t think of anything more simple than encouraging one another to remember the gospel. And yet I’m constantly surprised by how many people say they understand the gospel but don’t really even know what it is. The other day at a local festival, I had the privilege of handing out copies of Greg Gilbert’s little book, *What is the Gospel?* with the hope that as I did, I would enter into an evangelistic conversation. As I reached out my hand to give the book to one woman, she looked at the title and said, “I don’t need that, I know the gospel.”

“That’s great!” I responded, “What is it?”

She answered with great confidence, “Matthew, Mark, Luke, and John.”

“That’s not it at all,” I said. “Yes, those books are certainly called, ‘The Gospels,’ but the gospel of Jesus Christ is the message those books lay out. She seemed confused and interested, and so I walked her through the gospel. God made us to know him and love him. He is a holy God and he rightly demands perfect obedience. But we all rejected God. Each and everyone one of us. We attempted to live life under our own authority, not God’s. And as a result, we deserve his condemnation. But God, in his love, sent Jesus into the world. Jesus never sinned. He didn’t deserve to die. And yet Jesus did die; he was crucified. And on that cross he died in the place of everyone who would ever turn from their sins and trust in him. Then, to prove that everything Jesus said and did is true, God raised him from the dead. Now, by submitting our lives to Christ, by trusting him completely,

we can be forgiven of our sins and have everlasting life. This is Good News!

When I was done, she walked away—she wanted nothing to do with it, at least for now. But this gospel that I shared with her, this gospel that we need for everlasting life, is the gospel that we need to remember all the time, and especially when anxiety hits.

Consider our sovereign God who “made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil. 2:6-8). Amazing. Jesus Christ laid aside his natural glory for the ignominy of flesh. And why? Paul answers elsewhere: “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor. 5:21).

*For our sake.* Those are sweet and powerful words. They imply a God of immense love, compassion, and joy. He delights in redeeming a people to know him, love him, and enjoy him forever. Christ came into the world to establish a kingdom, a kingdom populated by men and women who have been adopted into the family of God. He did this *for our sake*.

When the weight of anxiety seems immovable, relief is found in a God who made himself known, lived among us, and then died for us so that we could have everlasting life. And the gospel is at work in the life of every believer until God presents us “blameless before the presence of his glory with great joy” (Jude 24). The gospel is leading us into the perfect presence of God. Is he with us now? Yes! If you are a Christian then you are filled by God’s Spirit. But the work of the gospel will be fully complete when “the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God” (Rev. 21:3).

As anxiety builds in your life, as worries pile up, remember the gospel. Take your eyes off of yourself and consider who God is and what he has done. Not only have you been saved from the domain of darkness, but also the future that God’s gospel-work has won is very bright.

### **Second, Confess Unbelief**

When we are weighed down by distress, we shouldn’t turn within and look at ourselves. We have to go outside ourselves and remember the gospel. But many times our own sin will keep us (or at least make a hearty attempt to keep us) from dwelling on the gospel. We will struggle to *truly* believe that all of God’s promises for us in the gospel are true. That’s why as we remember the gospel we should go to the Lord and confess unbelief.

When we struggle with anxiety or depression or discouragement or doubt it is not because we don’t know the gospel—at least intellectually. It is because unbelief has reared its ugly head in our hearts. We know what is true with our mind but we are battling the Truth within. This battle should come as no surprise: “For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do” (Gal. 5:17).



Have you ever dived into a pool? The first few times it is pretty scary. You can swim, and you know the water is safe, but you also know that if you hit the water the wrong way it can hurt. You know what to do but you can still stand frozen on the diving board, trying to screw up the courage you need to dive. You believe you can do it, you really do. But doubt lingers in your mind. You are engaged in a battle against unbelief.

Christians who have the Spirit of God want to trust the Lord in thick and thin. They want to rejoice even in their suffering because they know that this pleases God. And yet the doubts and ungodly desires of the flesh remain. And these desires want unbelief to reign. These desires want God and the gospel to be doubted and, ultimately, dismissed. A battle erupts. Perhaps it is an invisible battle—at least to the eyes of family and friends—but it is a battle nonetheless.

Unbelief should not be toyed with. It is dangerous: “Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God” (Heb. 3:12). Thankfully, we can treat unbelief as we treat any other sin. We can confess it and receive God’s mercy. Writing to Christians, John taught, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

Pastor John Piper, in his book, *Faith in Future Grace*, made this exact point—unbelief is the root of anxiety:

I have also learned something about the root of anxiety and the ax that can sever it. One of the most important texts has been the one I underlined when I was 15—the whole section of Matthew 6:25-34. Four times in this passage Jesus says that his disciples should not be anxious. Verse 25: “For this reason I say to you, do not be anxious for your life.” Verse 27: “And which of you be being anxious can add a single cubit to his life’s span?” Verse 31: “Do not be anxious, saying, ‘What shall we eat?’” Verse 34: “Therefore do not be anxious for tomorrow.”

Anxiety is clearly the theme of this text. It makes the *root* of anxiety explicit in verse 30: “But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little *faith*?” In other words, Jesus says that the root of anxiety is inadequate faith in our Father’s future grace. As unbelief gets the upper hand in our hearts, one of the effects is anxiety. The root cause of anxiety is a failure to trust all that God has promised to be for us in Jesus.


So battle anxiety *first* by remembering the gospel and, *second*, by confessing your unbelief.

### **Third, Take Your Emotions in Hand**

Our faith in the God of the gospel is undermined by our doubt that God cares, that he loves us, that he wants what is best for us. We must, therefore, confess these doubts to God, pursue forgiveness, and throw ourselves at his mercy, confident that we will receive his grace.

But the fight is not over. Our emotions can take over. They strain to control us. Emotions like fear and anger and even sadness can be hard to overcome.

Feelings come and go, don’t they? We are emotional beings; God made us that way. We can let others take advantage of our feelings. I’m thinking about Hollywood movie directors. They can play us like a violin. With the right music, the right pace, the right combination of words and pictures they can make that lump well up in our throat and tears well up in our eyes. We know with our head that what we are watching is fiction, but it doesn’t matter—our emotions have gotten out of hand.



**Take your eyes off of yourself,  
and consider who God is and  
what he has done.**

What’s even worse, though, is when we take advantage of our own feelings, when we preach fiction to ourselves instead of truth. So what can you do when this happens? Take your emotions in hand.

I am indebted to pastor Martyn Lloyd-Jones and his classic work, *Spiritual Depression*, for this point. He understood that the battle against anxiety is a battle against unbelief. He said that the man who is depressed has forgotten God. He urged him to go to war to apply the gospel to his heart.

Lloyd-Jones said that to win the battle we must “take ourselves in hand,” and he pointed to the writer of Psalm 42 as a perfect example. The psalmist asked himself, “Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God” (Psalm 42:5). His actions are chock full of wisdom for the anxious. Lloyd-Jones put it this way:

We must learn to take ourselves in hand. This man [of Psalm 42] was not content just to lie down and commiserate with himself. He does something about it, he takes himself in hand. But he does something which is more important still, that is he talks to himself. This man turns to himself and says: ‘Why are thou cast down O my soul, why are thou disquieted within me?’ He is talking to himself, addressing himself.

The Psalmist sees the battle going on inside. He sees anxiety welling up. He knows that his heart is troubled. His emotions are spinning, and they are nearly out of control. It is into this hurricane of doubt and distress that he cries out: “Hope in God; for I shall again praise him.” He took his emotions in hand by reminding himself of what he should do (hope in God) and what is true (I shall again praise him).



Our thoughts will often lie to us. They will tell us that God has forgotten us. He doesn't care. He is uninterested and unconcerned. Our soul is cast down. The sky is gray and gloomy. What then? Take those thoughts captive. Apply the truth of the gospel to your life with vigor. Take those emotions in hand.

#### **Fourth, Express Thanksgiving**

I am convinced that anxiety is fought with thanksgiving. "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). Are we to pray for relief? Yes. Are we to pray for joy? Of course. But we are to pray with thanksgiving. If we are Christians, we have much to be thankful for.

If we listen to our sin very long, we will soon come to the conclusion we shouldn't be thankful. We will forget that God has given us everlasting life. We will not care that God has adopted us into his family. Our hearts will not be moved at the thought that God will present us before him blameless. Our minds will fail to reflect upon and be thankful for the amazing provision God has made for us in Christ.

For most of us there are 1,001 reasons to be thankful. Most of us have plenty of food, durable clothes, and warm shelter. We are blessed with friends and family who love us and a church that feeds us with spiritual truth. Most importantly, for those who have come to Christ and received everlasting life, we have tasted and seen that the Lord is good! But again, in the face of anxiety, we are prone to ignore the good things God has given us. We are prone to ignore the good God.

The Christian can even give thanks for hard things, for bad things. C. S. Lewis put it this way, "We ought to give thanks for all fortune: if it is 'good,' because it is good, if 'bad' because it works in us patience, humility and the contempt of this world and the hope of our eternal country."

It is a sin to worry. Jesus commanded us not to be anxious about our life. We are tempted to doubt that our needs will be met. When work is going poorly, when sales are slow, when the bank account is closing in on zero, when the grades aren't up to snuff, when our health or the health of our kids or the health of our grandkids is failing -- in all these circumstances we are tempted to doubt that God will provide. And in just such a circumstance, Jesus asks, "Is not life more than food, and the body more than clothing?"

The Christian's life cannot be summed up by material matters. Our life is in Christ. He is our Lord. His glory is our goal. Our job is to trust not only that God will meet our basic needs (as Jesus goes on to say in Matthew 6) but that our troubles will be used by God to bring him glory. This is reason enough to give Him thanks.

#### **Fifth, Trust God's Plan**

God, in 2 Corinthians 4, may have given us one of the most moving passages in all of Scripture. Here is the portrait of a man so consumed by the light of the gospel of Jesus Christ that he refuses to be shredded by the sufferings of life. The treasure is the gospel. The "jars of clay" is the fragile body of the believer.

But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in our body the death of Jesus, so that the life of Jesus may also be manifested in our bodies (2 Cor. 4:7-10).

Paul followed Jesus. Paul knew this meant carrying his cross. In that sense, he carried the death of Jesus. Jesus suffered for his faith. Paul knew he would suffer for his faith, too. Jesus rose from the dead. Sharing in Jesus' life, Paul believed that his life would be a testimony to the power of the gospel.

Paul was a faithful follower of Jesus. But notice God's plan for his life: Paul was afflicted, perplexed, persecuted, and struck down. But in the face of affliction, Paul received a deeper awareness that he could not be crushed. In the midst of perplexity, Paul knew even better that he would not despair. Because he was persecuted, Paul knew—more clearly than he ever knew before—that God had not abandoned him. And having experienced the pain of being struck down, Paul exclaimed that he would not be destroyed.

Through his pain, Paul grew to appreciate God's presence. In that sense, Paul could trust that God's plan for his life was a good plan. Though it was full of all sorts of trials it produced lasting, spiritual fruit. And isn't this the point of passages like Romans 8:28, "And we know that for those who love God all things work together for good, for those who are called according to his purpose"?

One of the reasons we get anxious or depressed or distressed is because we doubt that there is any meaning behind what's happening to us. We forget that life is more than food and clothing. It is more than money and prestige. It is more than health and wealth. God is sovereign and he is carefully using all the calamities that befall us to shape us into men and women after his own heart. It is a painful process, but there is a divine purpose.

Christian, remember that God is at work in your life, in your circumstances. You can trust him. John Flavel, in his work, *The Mystery of Providence*, reminds us that God uses everything to shape and sharpen his holy people:

The *design* and *scope* of providence must not escape our thorough consideration what the aim and level of providence is. And truly this, of all others, is the most warming and melting consideration. You have the general account of the aim of all providences, in Rom. 8:28, "And we know that all things work together for good to them that love God." A thousand friendly hands are at work for them to promote and bring about their happiness. O this is enough to sweeten the bitterness of providence to us, that we know it shall turn to our salvation (Phil. 1:19).

Those who remember the gospel, who confess their unbelief, who take their emotions in hand, and who express thanksgiving will be well-prepared to trust that God's plan for their lives—as hard as it may be—is good. ■

~ Aaron Menikoff

# October 2012

	1	2	3	4	5	6
7 ▶ 4:00 pm Covenant Group Training Session ▶ 6:00 pm Lord's Supper ▶ 7:00 pm Fellowship Meal	8	9	10	11	12	13
14 ▶ 12:15 pm Scripture Readers' Workshop ▶ 4:00 pm Covenant Group Training Session	15 ▶ 12:00 pm RW&A Luncheon	16	17	18	19	20 ▶ Family Mission Trip
21 ▶ 4:00 pm Covenant Group Training Session	22	23	24	25 ▶ 7:00 am Business Persons Breakfast	26 ▶ 6:00 pm Faith & Film	27 ▶ 2:00 pm Baby Shower
28 ▶ 10:30 am Guest Preacher: Mark Dever	29 9Marks Workshop ▶	30	31			



## EVENTS ◀ ▶ BIRTHDAYS

### Churchwide ▼

October 7 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.

October 7 7:00 pm *Fellowship Meal*

Immediately following the evening service, we will have a fellowship meal. We need everyone to bring a dish. Sign up sheets are available at Connections Corner and in Sunday School.

### Adult ▼

October 7,14,21 4:00 pm *Covenant Training Group Training*

Covenant Groups are a great way to build relationships marked by love, encouragement, and accountability with other members. This Fall, Pastor Aaron will lead several training sessions for any member interested in leading a group.

October 14 12:15 pm *Scripture Readers' Workshop*

The reading of Scripture in our services is a vital part of our corporate worship gathering. This is an opportunity for those wishing to lead in that capacity to share ideas about enhancing our public reading in order to communicate most effectively the beauty and richness of God's Word. A light lunch will be served.

October 15 12:00 pm *RW&A Luncheon*

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

October 25 7:00 pm *Business Persons Breakfast*

MVBC encourages business people to attend a breakfast at which will be presented the opportunity for Christian business persons to have gospel impact on business leaders in other nations.

October 29-30 *9Marks Workshop*

MVBC will be hosting a 9Marks Workshop for local church pastors and leaders from all around the Atlanta area. All are invited to attend. For Mount Vernon members, registration is only \$20. Volunteers are also needed for whom registration is free. General admission is \$45.

### Children ▼

October 20 *Family Mission Trip*

All elementary children, parents, and workers are invited to spend a day ministering at Calvary Children's Home in Powder Springs, GA.

### Students ▼

October 26 6:00 pm *Faith & Film*

The student ministry will be watching a movie and then discussing it from a biblical worldview.

### Women ▼

October 28 2:00 pm *Baby Shower*

The women's ministry will host a baby shower for expectant mothers, Elizabeth Hearn and Lauren Kail.

### BIRTHDAYS

- |    |                                  |    |                                    |
|----|----------------------------------|----|------------------------------------|
| 1  | Renee Drexler<br>Patty Stanfield | 18 | Mark Mosby<br>Scott Houser         |
| 2  | Mary Anne Knowles                | 19 | Phyllis Tatum                      |
| 3  | Hannah Paxton<br>Barbara Bear    | 20 | Pat Orchard<br>Michael Varzi       |
|    | Jerry Sexton<br>Parks Houser     |    | Stephanie Morris<br>Paige Clayton  |
|    | Martha Morgan                    | 21 | Sherry Gill                        |
| 4  | Aaron Menikoff                   |    | Lark Ivester                       |
| 5  | Chip Cofer                       |    | Richard Sweet                      |
| 6  | Kaylee Morgan                    |    | Marilyn Early                      |
| 7  | Carey Louthan<br>Gerry Chatham   |    | Jeanette Wallace                   |
|    | David Scott                      | 22 | Megan Gryder                       |
| 9  | David Scott                      | 23 | Jamie Butts                        |
| 10 | J.C. Poole<br>Megan Weltscheff   |    | Rebecca Long                       |
|    | Ed Goodgame<br>Jim Bryant        | 24 | Shirley Chandler<br>Rebecca Reagan |
|    | Margaret Boomhower               | 25 | Dawn Lamprecht                     |
| 13 | Betty Lowndes                    |    | Rhonda Hatley<br>Jerrie Woodward   |
| 15 | Pete Vanderzee                   | 26 | Nick Birmingham                    |
| 16 | Kelly Poole                      | 28 | Julia Borchers                     |
| 17 | Juraj Bedi<br>Carolyn Roberts    | 29 | Suzanne Timmons<br>Daniell Yancey  |
|    | Tommy McNeese                    | 31 | Wynette Fleming                    |

## EQUIPPING matters

### Topical Studies for Christian Thinking & Living

Good living is coupled with good thinking.  
The head and the heart are connected.  
Peter said we are to add knowledge to our faith. Why? So that we can live effective and productive lives (2 Peter 1:8).

### EQUIPPING MATTERS

is a series of studies offered Wednesday nights to change the way we think and live.

The current class offerings are:

**CHURCH LIFE MATTERS**

**GOSPEL GROWTH FOR MEN**

**FEMININE APPEAL**





*Mount Vernon*

BAPTIST CHURCH

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