

PERSPECTIVE

OCTOBER 2020

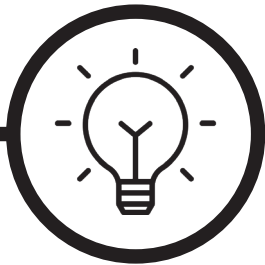
GENEROSITY & **OUR MONEY**



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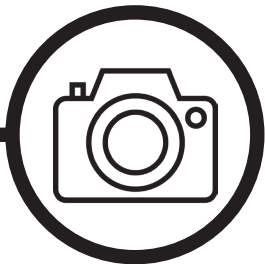
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Generosity & Our Money

In our year of fostering a culture of generosity, this is the article most of us expected—“Generosity & Our Money.” Giving money is often what comes to mind when we think about being generous. What does it mean to be financially generous? How does the Bible call Christians to give their money?

This topic makes some Christians uncomfortable. In premarital counseling, I’ve had couples be equally uncomfortable with the session on money and finances as they were with the one on sex and intimacy. We shouldn’t be embarrassed to talk openly about money. The Bible does. It tells us pointedly of the dangers and blessings of money.

I’ll go one step further and say we *should talk more* about money. In my twelve years pastoring at Mount Vernon, I can count on one hand (maybe two if I think really hard) the number of times a member has asked me for counsel about financial stewardship and generosity. Seeking counsel about marriage, purity, dating, or parenting is more common. For some reason, money has become an island unto itself in Christian discipleship. It shouldn’t be that way.

Don’t misunderstand me. We should be prudent in how we talk about money. I’m not suggesting elders become financial advisors. I’m not saying giving records should be publicly available or that we need more sermon series on generosity. I’m saying that if we’re going to talk about generosity and money, we need to learn to talk about it honestly with brothers and sisters in the local church.

Ask yourself: Are you willing to share with a trusted brother or sister details about your giving just as freely as you’re willing to share details about your relationships and sin struggles? If the answer is “Maybe?” or “No, that’s not their business,” then I encourage you think about the depth of your discipling relationships.

Here’s my point: A culture of generosity must be wedded to a culture of discipling. If we’re to grow in being generous with our money, then we need a culture of discipling. Money tempts us with too many dangers and offers too many rewards to think we can handle it on our own. By God’s grace, we have one another to help us be generous with our money.

FINANCIAL GENEROSITY DEFINED

Much can be said about financial generosity. My goal is to explain why we give and how we are to give to God’s purposes. *Financial giving is not ultimately a practical matter of budgeting and lifestyle choices but of the heart. It reveals what we love, and it helps orient our hearts to love treasures of eternal worth. Thus, we are to financially give cheerfully, regularly, and generously in response to the gospel of grace.*

WHY BE FINANCIALLY GENEROUS?

Money is a big deal. There is more at stake in financial giving than simply how much we give. Financial giving is an exercise of faith revealing something about our relationship with the Lord. It is a declaration of independence from the slavery of earthly treasure and a pledge of allegiance to Christ’s Lordship.

A pastor-friend noted that when people consider why to give, “two words come to mind: need and obligation.”¹ Generally speaking, charitable giving hinges on those two realities. There is a need, and people feel obligated by something to help meet the need by giving. Yet, the Bible gives different motivations for why Christians ought to give to God’s purposes. So why do we give our money in the first place?

Financial giving reveals what we love.

Have you ever found yourself immersed in a new hobby or project? If so, much of your time, energy, and resources are taken up by this new thing you’ve come to love. Someone looking in might say, “Wow! You really love that.” And they would be right. Your affection for it is obvious by how much you give of the things you value to enjoy it. The same is true with giving our money. Financial generosity reveals how much we love to see God’s purposes fulfilled.

In two of the shortest gospel parables, Jesus talks about a man and a merchant willing to sell everything because they found something of infinite value—the kingdom of heaven. Matthew 13:45–46 says, “The kingdom of heaven is like a treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.” The treasure and the pearl represent the kingdom of heaven, i.e., God’s redemptive reign of love and forgiveness in the gospel. When discovered, these men were willing to part with everything they once valued to obtain the kingdom of God they now truly love.

Jesus commands this of his disciples in Luke 12:32–34: “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.” Do you see what Jesus is saying? There is nothing to fear. It is our heavenly Father’s joy and delight to give us the kingdom. If that’s so, then of course he will give us everything we need for this earthly life (see Lk. 12:22–30). Therefore, we should generously give to the needy. Such generosity models our heavenly Father and reveals our love for the kingdom.

Lastly, Paul warned Timothy of the dangers of money. He wrote, “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs” (1 Tim. 6:9–10). There is nothing inherently wrong with being rich. The problem is that such love comes with perilous temptations that have caused countless believers to fall away from the faith.

One of the ways we guard against a love of money is with financial generosity. It shows that our love of God is greater than our love of money. It shows that our heart’s affection is bound up with love for God and his gospel and not with what the world says is worthy of our devotion.

Financial generosity orients our hearts to treasures of eternal worth.

God is concerned about what happens in our hearts when we give. He knows our motives, and he “loves a cheerful giver” (2 Cor. 9:7). Paul said, “If I give away all I have... but have not love, I gain nothing” (1 Cor. 11:3). Read that again! I could empty my bank accounts and liquidate my assets for others. But if it’s not done from love then I gain nothing. The Lord cares about what motivates us to give.

But we can’t easily change our desires and motives. The Lord has to work in us, and it’s through giving that he orients our hearts toward things of eternal worth.

I was given some good counsel years ago during a difficult season of our marriage. Someone said, “If you wait until you ‘feel’ like sacrificially leading and loving your wife then you’ll never do it. Rather, in doing it, the Lord will eventually move your affections and make you ‘feel’ like doing it.” The same is true with financial giving. When I don’t feel like giving, I should give. If giving is difficult at times, then it’s a sign that your heart is being oriented away from earthly treasures and toward heavenly ones.

Paul commended the Philippians for their exceeding generosity. He wanted them to know that he was content with his circumstances (Phil. 4:10–13) and was “well supplied” (4:18), so he didn’t need to “seek the gift” (4:17). But he wanted them to give for their sake. He wanted “the fruit that increases to [their] credit” (4:17).

Your bank statement has credits (deposits) and debits (withdrawals). Credits show money going into your account, and debits show money going out. In God’s accounting, the earthly debits spent on God’s purposes become spiritual credits in our heavenly account. The Philippians’ financial generosity (debit of earthly money) resulted in a spiritual credit (heavenly reward). Paul wanted them to give so that they would experience a spiritual return on their investment.

Jesus says something similar in Matthew 6:19–21, “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroy and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” Paul and Jesus make it clear that the *spiritual rewards* of giving are real and are a result of our generosity. We give, and we are given spiritual “credit.” In giving, we “lay up treasures in heaven.” What we do with our money today has an eternal impact.

What does this have to do with our hearts? Jesus said, “For where your treasure is, there your heart will be also” (Mt. 6:21; Lk. 12:34). Our hearts follow our treasure. As the saying goes, “Follow the money.” Our hearts will follow after the treasures we spend our money on. If your money is solely a means of acquiring and enjoying earthy treasures, that’s where your heart will be. If you work tirelessly simply to earn more so you can spend it on high-end furnishings and bigger vacations, then your heart will be tethered to those things. If you know how to keep those things in their rightful place and generously give for God’s purposes, then your heart will be tethered to the things God values. Simply put, we should spend money on things that are essential and enjoyable for life. But we must also give financially in a way that pleases the Lord and orients our hearts toward the eternal things of heaven.

Financial generosity is a work of grace in response to the gospel.

My first “real job” was as a stock-boy at Roses at the age of 16. (Roses was a smaller scale Walmart in the 1980s and 1990s.) I earned \$5.25/hr., which seemed like a lot given that minimum wage was \$4.50/hr., and I wasn’t sweating in the sun cutting tobacco or putting up hay.

I, like most young people, was shocked and confused when I saw the deductions on my first paycheck. My dad helpfully walked me through my pay stub explaining incomes taxes, social security, and Medicare. He showed how my gross pay minus deductions equaled my net pay. He then explained how I needed to give my “tithe and offering to the Lord by giving to the church.” He showed me how 10% of my pay was to go to the church. I had questions, and my dad graciously answered them. He’s always been a generous man. He showed me how to manage my money by balancing my checkbook every month. (Yes! This was the 1990s where we dealt with cash and checks, not online banking.) He helped me apply for my first loan. I trusted my father financially. So when he instructed me how to tithe off my gross pay, I gave.

I thank God for that instruction and the discipline it instilled in me from a young age. Undoubtedly my giving would not have been as healthy were it not for my father. But my father couldn’t give me everything I needed for giving. I ultimately needed the grace of God in order to rightly give in response to the gospel.

2 Corinthians 8–9 talks extensively about financial generosity. There were churches in Macedonia that gave generously even when it hurt. They didn’t have great wealth but “extreme poverty” (2 Cor. 8:2). What they lacked in material wealth, they made up for with “an overflow [of] wealth of generosity” because they gave “beyond their means” (8:2–3).

Paul commended them to the Corinthians as an example to follow knowing that the Corinthians were financially better off than the Macedonians (8:13–15). But he didn’t say, “Look! If they can give from their poverty then you definitely can give from your wealth.” Rather, he said, “But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also” (8:7). The NIV says, “see that you also excel in this grace of giving.”

The ability to give generously is a gift of God’s grace to his people. Humanly speaking, the Macedonians didn’t have the means to be extremely generous. But they were generous nonetheless because God gave them the grace to give (8:1). And Paul wanted the Corinthians to experience the same grace in their giving. Graham Beynon wrote, “It changes everything to grasp that [Paul] doesn’t call it the practice of giving or the discipline of giving, or even the rightness of giving. It is the grace of giving. It is the gift of being able to give in light of God’s gift.”²

The grace to give is in response to the gospel. Paul exhorted them to “excel in the grace of giving” for this reason: “I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty you might become rich” (8:8–9). Paul explained how they experienced the “grace of our Lord Jesus Christ” in financial terms. In his incarnation and death on the cross bearing the wrath of God, the Son of God, who was infinitely rich with all glory and perfection, became spiritually bankrupt. Why? So we might become infinitely rich with new life, eternal joy, and unhindered fellowship with our Creator God. That is grace!

It’s in response to that grace that we are to financially give! Financially generosity in response to the gospel of grace is that public declaration that “I am infinitely rich in Christ. I can give money generously because I’ve been given grace beyond measure.”

I hope you see that what motivates you to give is extremely important. The Lord cares about your heart. He wants you to be captivated by his abundant generosity in giving us the kingdom of heaven and the sacrificial poverty of his Son to make you eternally rich. Our monetary gifts may have a significant impact on the causes to which we give. But the Lord wants to know that your giving comes from a heart of gratitude and love for the gospel.

HOW DO WE GIVE OUR MONEY?

By “how,” I don’t mean the currency you give or mechanism through which you give, e.g., check, cash, stock, electronically, etc. I mean what characterizes your giving? How does the Bible describe how we ought to give? The New Testament gives us three descriptors—cheerful, regular, and generous.

We are to give cheerfully.

Paul said, “Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Cor. 9:7). This is why need and obligation will never be sufficient motivations. One can give because they feel obligated or “under compulsion,” but that that’s not how God wants his people to give.

Twice a year NPR has their pledge drive. One year, Ira Glass, the host of *This American Life*, called listeners of his show who he knew didn’t give. (I think listeners’ friends tipped him off.) While on the air, he would tease them about consuming the great programming but never paying for it until eventually he guilted them into giving. It made for some awkward

and funny radio, and it worked in raising money.

That's not how Christians are to give. We give cheerfully for gospel proclamation and to help the needy. We're not outed by friends. We willfully decide in our hearts before the Lord how we're going to give. When we write the check, click "donate," or setup the recurring gift, we gladly part with what we're tempted to treasure.

Candace and I are in a season of life where we don't have a lot of disposable income. Therefore, the vast majority of our giving is to the church. But we periodically receive unexpected income, e.g., CARES Act stimulus money. We see this income as an opportunity, in God's providence, to give to missionaries or people in need. I say this with great humility, and I'm hesitant to even share it lest I violate Matthew 6:2–4. I'm always surprised at how much joy we find in the opportunity to give above and beyond. We look at our list of missionary friends or people in need and are thankful God has given us an opportunity to give. I hope you know the same experience of cheerful giving. It's what the Lord loves for his people.

We are to give regularly.

The expectation of the passages we've considered is that Christians give regularly. It's not to be haphazard or an afterthought, but thoughtfully planned and regularly scheduled.

Regular giving is part of the fabric of Christian discipleship. God commanded it of Israel in the Old Testament and the expectation continues in the New Testament. In 1 Corinthians 16:2, Paul told the Corinthians, "On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come." He was instructing them how to prepare to give for "the collection of the saints" (16:1). Each Sunday they were to set aside a proper portion of their income to give to Christians in need elsewhere. They weren't to scramble around last minute trying to figure out what to give when Paul arrived. From the time they received the letter until Paul came, the Corinthians were to regularly ("every week") set aside something to give.

In 2 Corinthians 9:7, Paul said, "Each one must give as he has decided in his heart." Though this doesn't speak to the regularity of giving, it implies an important aspect that is related to it. We need to be thoughtful and deliberate about giving. We must "decide" how much to give and why it is that much.

To give regularly, we have to deliberately plan to give. Regular giving doesn't have to be weekly or evenly monthly. But there ought to be some thoughtful

plan for giving. This is one of the reasons personal budgets are important. They are a plan for how you're going to steward your money, including how and when you're going to give. Jamie Dunlop writes:

When you create a personal budget, you're essentially deciding how each dollar of income will go off to serve God's purposes. Some money will help you obey his command to provide for your family (1 Tim. 5:8). Some will help you obey the government as you pay your taxes (Rom. 13:7). And one of the best ways your money can serve God's purposes is as you plan to give it to his work in your church (Gal. 6:6).³

One final note: There is a way to give regularly and be ambivalent or unthoughtful about it. You may have recurring giving setup but no budget that evaluates how much or how often you give. You may give regularly, but it seems no different than regularly paying your utility bills. If that's you, please give more deliberate thought to your giving. Maybe you need to stop the auto bill-pay and write a check or stop the recurring donations and schedule time to go online monthly to give. Maybe you need to look over your budget monthly and not semi-annually. I'm not trying to be prescriptive but to give examples of how to be deliberate and thoughtful, so you can ensure your giving is regular.

We are to give generously.

You ought to give in proportion to your income (1 Cor. 16:2). If you make little then you can only give little. If you make much then you can give much. It's not biblically prudent to give more than you can in proportion to your income and other financial obligations.

The best biblical descriptor for financial giving is to be generous. Is your portion of giving generous? Given the biblical precedent for tithing, many Christians believe 10% is at least an appropriate place to begin.⁴ I agree it's a good place to start. But for some that may be the minimum amount they should ensure they give. For others 10% may be a great target to aim for given their financial circumstances. A generous portion to give will vary from person-to-person. *Generous giving is to be substantial to you based on your income.*

Generous giving doesn't mean you neglect providing for your family and meeting other financial obligations like debt. It doesn't mean you never spend on entertainment and leisure. Rather, generous giving is the type of giving that makes a dent in your heart, even if it may not make a dent in the cause to which you give. This is why people are commended for their giving in the Bible. The Macedonian Christians gave from "their extreme poverty" (2 Cor. 8:2).

Jesus told the disciples that the widow who gave a couple of coins to the temple treasury was more generous than the rich who gave “large sums” because she gave “out of her poverty” (Mk. 12:41–44). Dunlop calls these the “giving heroes of the Bible.”⁵ Their giving was personally costly.

Maybe you question whether or not your giving is generous. Here is one way to assess if that’s the case. Look at the percentage of your income that is given for God’s purposes and ask a couple of questions.

1. Does my percentage of giving actually cost me something? Am I having to go without some worldly “treasure” because I’m giving? Again, the generosity of the poor was commended because it was costly for them to give.
2. Does my percentage of giving seem counter-cultural by a significant portion? Our lives are to be lived for the worship of the Lord that is not conformed to this world (Rom. 12:1–2). If it’s true that people can tell what you value by looking at your calendar and bank statement then they ought to be surprised when they see how much of your income funds God’s purposes.

I thank God for his provision through your generosity, especially in this unprecedented year. I have enough experience managing the church’s finances to say with all sincerity that you are a generous congregation. Praise God! But I don’t know who gives what or the motives of your giving. I don’t know how you’ve “decided in your heart” (2 Cor. 9:7) what to give. I hope others do as a matter of Christian discipleship. The Lord knows. He sees your secret giving. You can have the confidence that if you give cheerfully, regularly, and generously then you will be rewarded (Mt. 6:3–4).

HOW SHOULD THE CHURCH BE PRIORITIZED IN OUR GIVING?

I’ve said a few times that we are to give to “God’s purposes.” I’m not going to spend a lot of time explaining these purposes in detail. I encourage you to listen to Aaron’s sermon “Generosity Applied” from September 13, 2020 for a wonderful explanation.⁶

In summary, the Bible says we are to give to the needy and for the proclamation of the gospel (See Lk. 12:33; Jn. 12:8; Acts 2:45, 4:34–35; 1 Cor. 16:1; 2 Cor. 8:4, 9:12, 11:7–11; Phil. 4:14–20; 1 Tim. 5:16–18; Jam. 1:27; 3 Jn. 5–8). These are God’s purposes. That does not mean we can’t or shouldn’t give to other causes. But God expects his people to give for his purposes. Non-Christians will give to other good causes, but they won’t for God’s purposes.

There are countless Christian, charitable organizations designed to care for the needy and focused on gospel proclamation. So how do we prioritize where to give? That’s where the local church is central to our giving. God’s purposes for the world are intended to be fulfilled through the local church. Jesus said, “Upon this rock I will build my church, and the gates of hell will not prevail against it” (Mt. 16:18). Dunlop wrote, “God loves when we choose *where* we give based on our trust in him, not merely out of duty and obligation. The whole shape of the New Testament points toward the priority of the local church in God’s plans, and our giving should follow.”⁷

The “whole shape of the New Testament” shows God’s plan for making disciples of all nations through the apostolic teaching that planted churches throughout the known world. The passages listed above about giving are unsurprisingly in the context of the local church. People gave so that no one in the church went without (Acts 2:45; Jam. 1:27). Churches gave to help and serve other churches (1 Cor. 16:1; 2 Cor. 8:4). People gave to support elders who labored in teaching (1 Tim. 5:18) and missionaries who traveled proclaiming the gospel and planting churches (2 Cor. 11:7–11; Phil. 4:14–20).

So when we think about how to prioritize where to give, listen to the New Testament’s financial advice—give to your church. The most significant portion of our giving ought to be to our local church. No church is perfect. Mount Vernon has its own history of soiled financial management. But God cares deeply for his church and plans to fulfill his purposes through it. So I lovingly encourage you to make cheerful, regular, and generous financial giving to your church a priority.

CONCLUSION

Thank you for reading this! I know it’s longer than normal, but it’s an important topic. You may have questions. I’m happy to try to answer them. I’m not a financial advisor but a pastor who would love to help you think biblically about money. If you need help getting your financial house in order, we have godly members who are well-equipped. Don’t be afraid to ask for help.

I love how Paul introduced financial generosity to the Corinthians. He said, “We want you to know, brothers, about the grace of God that has been given among the churches in Macedonia” (2 Cor. 8:1). Brothers and sisters, “generosity and our money” is about the grace of God in your life.

— Brad Thayer

REFERENCES

¹ Jamie Dunlop, *Why Give to My Church?*, “Chapter 1: God Doesn’t Need Your Money (But He Cares That You Give).” This is from a pre-printed draft used with permission.

² Graham Beynon, *Money Counts: How to Handle Money in Your Heart and with Your Hands* (The Good Book Company, 2016), 80.

³ Dunlop, *Why Give to My Church?*, “Chapter 6: How to Give?”

⁴ Jerry Bridges, *Respectable Sins* (Navpress, 2007), 168.

⁵ Dunlop, *Why Give to My Church?*, “Chapter 3: Why Give? For Your Reward”

⁶ mybchurch.org/resources/sermons/2020/09/generosity-applied/

⁷ Dunlop, *Why Give to My Church?*, “Chapter 5: Where to Give? Your Church and God’s Plans”

Redeeming Money

Written by Paul David Tripp

Redeeming Money (Paul David Tripp) is a simple and straightforward approach to how Christians should use and think about the resources they have been given, namely money. The book is directed towards believers and Tripp begins by examining who we are in light of our redeemed status. He then unpacks what our view of money should be based on key biblical examples including Adam and Eve and the fall, the book of Proverbs, and many parables of Jesus that focus on money. He develops an argument that hinges on the ultimate gift that we were given – salvation through the death and resurrection of Jesus, and how that reality should revolutionize our view of what we think is ours.

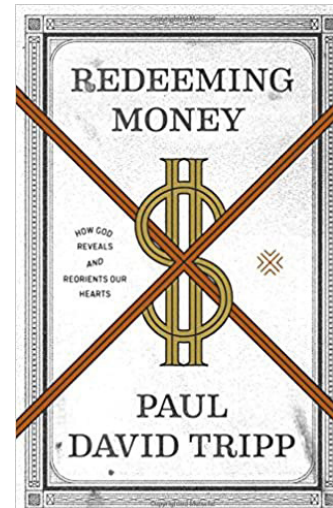
With so many books and articles on money in the Christian world, I appreciate Tripp's methodical approach that is not simply a checklist of applications. As a result, several key things stand out. First, for a believer to even think about generosity or money in the correct way, they must first begin with a right understanding of human nature and the gospel. Until we both grasp our sinful nature *and* the power and holiness of God, we cannot correctly view our resources. As Tripp writes, "The existence that dominates the universe is not ours, but God's. It is this perspective that must shape... the way we think about money" (p.13).

Second, Tripp does not belittle the importance of money in a believer's life but rather works to establish the right mode of thinking that Christians should have surrounding it. Rather than see money simply as a blessing from God to be used and enjoyed as we see fit (so long as it is not sinful), he encourages the saint to think of money as a tool to be used to magnify and glorify who God is. Chapters 4 and 5 reflect this brilliantly as he uses the Lord's prayer as a framework for the many aspects of how we use our money: for the praise of God and the furthering of his kingdom.

Third and last, Tripp, in a very practical way, contrasts how we can be tempted to use our money with how it should rightly be used. He returns to the theme of generosity and gives key examples of how God has been lavishly generous to us, and how we should seek to be lavishly generous with all that we have.

While not every believer struggles with money, debt, or generosity, I think those that do could greatly benefit from this book. While Tripp does not reveal any new and revolutionary ideas, his guided reframing of our mental paradigm could be very helpful for those that find themselves beholden to the physical blessings God has given.

– RECOMMENDED BY ALEX FREEMON



Excerpts From the Book

1

"Money sanity begins with surrender, a surrender that rescues us from ourselves and frees us to use what God has provided in the way he intended."
– Money and the Grace of Surrender, p.59

2

"Through the life, death, and resurrection of Jesus, God frees us from our bondage to ourselves... and he frees us to find out identity, meaning, and purpose in him."
– The Generosity Agenda, p.144

3

"God calls us to have money lifestyles ruled by generosity, not lifestyles in which generosity is thought of as giving what's left after we have been taken care of."
– Questions Only You Can Answer, p.154

OCTOBER

These Scripture readings have been selected to help you prepare for the Sunday morning message. Take Up & Read!

October 1	Ecclesiastes 3:16–22	October 17	Jeremiah 17:1–13
October 2	Ecclesiastes 4:1–8	October 18	Mark 7:14–23
October 3	Colossians 3:12–4:6	October 19	Ecclesiastes 7:1–13
October 4	Ecclesiastes 2:18–4:8	October 20	Ecclesiastes 7:14–18
October 5	Ecclesiastes 4:9–16	October 21	Ecclesiastes 7:19–29
October 6	Ecclesiastes 5:1–7	October 22	Ephesians 1
October 7	Ecclesiastes 5:8–20	October 23	Ephesians 2
October 8	Ecclesiastes 6:1–12	October 24	Ephesians 3
October 9	Philippians 3	October 25	Ecclesiastes 7
October 10	Philippians 4	October 26	Ecclesiastes 8:1–9
October 11	Ecclesiastes 4:9–6:12	October 27	Ecclesiastes 8:10–13
October 12	Mark 7:14–23	October 28	Ecclesiastes 8:14–17
October 13	Mark 6:1–13	October 29	Ecclesiastes 9:1–6
October 14	Mark 6:14–29	October 30	1 Thessalonians 4:1–12
October 15	Mark 6:30–56	October 31	1 Thessalonians 4:13–18
October 16	Mark 7:1–13		

***Sermons in bold**

TAKE UP & READ

NEW MEMBERS



Adam &
Catherine Bates



John Bolger



Daniel Giles



Jonah Menikoff



Kem Morgan



Gordie
Zimmermann



Mount Vernon
BAPTIST CHURCH