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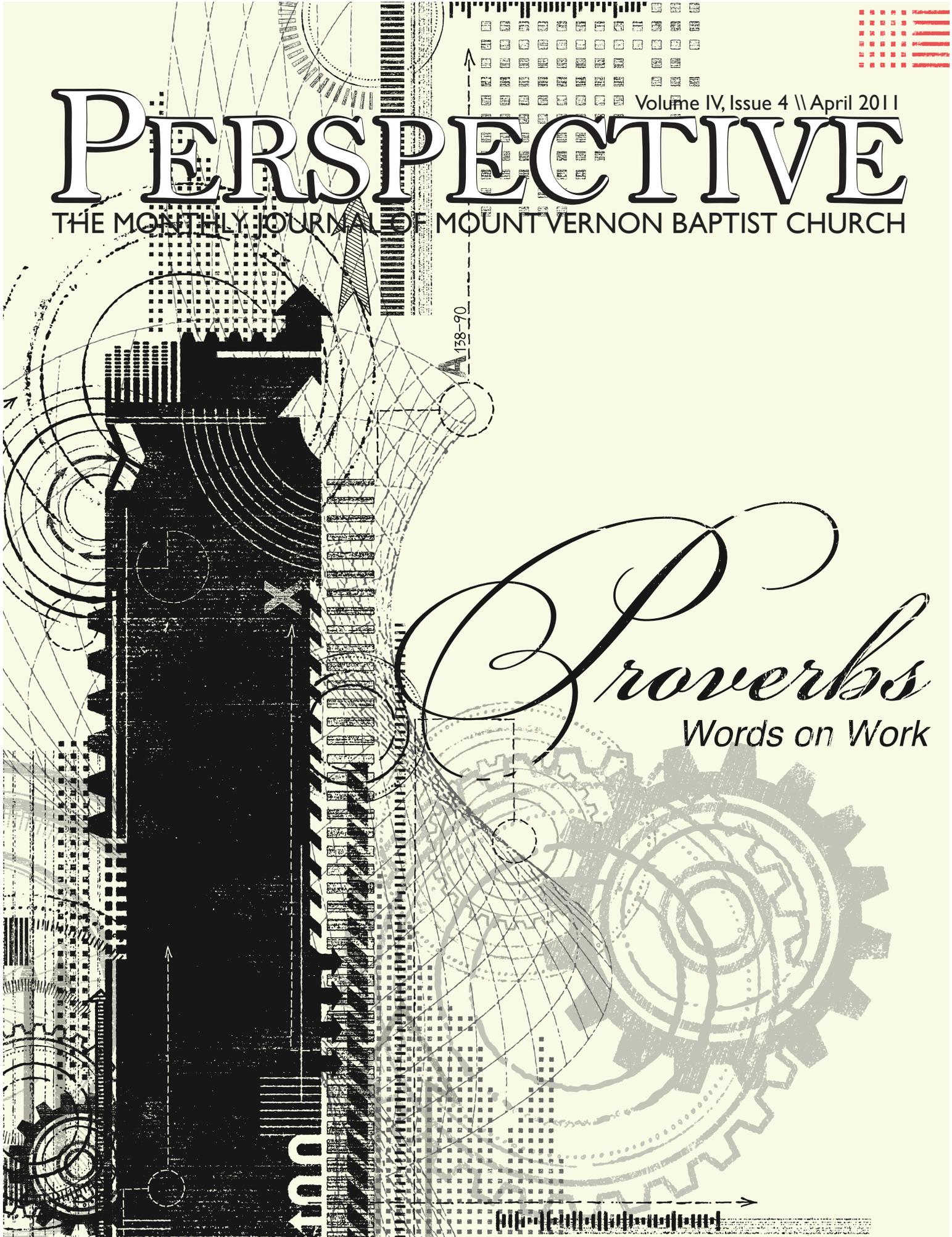
PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

138-90

Proverbs

Words on Work





850 Mt. Vernon Hwy. NW \\
Sandy Springs, GA 30327
Phone: 404.255.3133 \\
Fax: 404.255.3166
info@mvbchurch.org \\
www.mvbchurch.org



Aaron Menikoff
Senior Pastor
aaronmenikoff@mvbchurch.org



Bryan Pillsbury
Associate Pastor/Missions
bryanpillsbury@mvbchurch.org



David Carnes
Associate Pastor/Corporate Worship
davidcarnes@mvbchurch.org



Brad Thayer
Assistant Pastor/Administration
bradthayer@mvbchurch.org



Jacob Hall
Pastoral Assistant/Youth
jacobhall@mvbchurch.org



Terry Earl
Children's Ministry Coordinator
terryearl@mvbchurch.org



Chip Cofer
Recreation Minister
chipcofer@mvbchurch.org



Priscilla Barry
Administrative Assistant
priscillabarry@mvbchurch.org



Kathryn Searle
Children's Ministry Assistant
kathrynsearle@mvbchurch.org



Bert Neal
Administrative Assistant
bertneal@mvbchurch.org



Anne Russo
Financial Assistant
annerusso@mvbchurch.org

STAFF ▶ **SERMON SCHEDULE**

- April 3** **Is God's Care Strange?**
Habbakuk 1:1-2:20
Assistant Pastor: Brad Thayer
- April 10** **Is God's Care Sufficient?**
Habbakuk 3:1-19
Assistant Pastor: Brad Thayer
- April 17** **The Greatest Story Ever Told:
Salvation**
- April 24** **The Greatest Story Ever Told:
New Creation**

▶ **FIGHTER VERSE**

¹Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. ²Set your minds on things above, not on earthly things. ³For you died, and your life is now hidden with Christ in God.

Colossians 3:1-3

INSIDE THIS EDITION ▶ **Knowing the Body: Our newest members**

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by Aaron Menikoff

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▶ **Knowing the Body**
Our newest members

The following people were voted into membership on March 27 at the specially called Church in Conference. Please be sure to 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



Darrell & Terri Ingram
Noel

Woodstock, GA



Justin & Megan Weltscheff
Clara

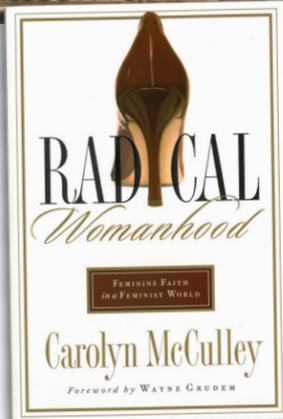
Atlanta, GA



Knowing MVBC: The Membership Class is a four session course that introduces you to life at Mount Vernon, covering the following topics:

- Knowing Our Commitments: Church Covenant
- Knowing Our Beliefs: Statement of Faith
- Knowing Our Disciplines: Personal Discipleship
- Knowing Our Structure: Nuts & Bolts

Anyone interested in membership or knowing more about life at Mount Vernon is invited to **Knowing MVBC: The Membership Class**. All four sessions will be offered Sunday, May 15 (session 1 at 9:15 and sessions 2-4 starting at 12:00). Lunch will be provided. You may sign up on the edge of the bulletin or by contacting the church office at 404-255-3133.



Radical Womanhood

by Carolyn McCulley

Reviewed by Robin Spangler

Radical Womanhood: Feminine Faith in a Feminist World is a wake-up call for every woman who is a disciple of Christ. It is for the wife, mother, sister, aunt,

grandmother, daughter, niece, fiancée or friend. Why? Because we may have unknowingly bought into worldly deception that defines us as women. Just ask yourself—what defines your womanhood? Where do you take your cues for how to carry yourself as a woman? Maybe you have good answers to these questions or maybe you’ve never considered them. Maybe you have conformed to the influence of the culture. We don’t want to ignore, or worse, be deceived about something as fundamental as what it means to be a woman made in the image of God. Therefore, it is imperative we understand our role—our God-given purpose—as biblical women so that we can glorify God.

To the men, whether you are married or not, you need to understand this topic because you play a significant role in how women often define themselves. This is especially the case for married men. In faithfulness to God, who will hold you accountable for your leadership, you need to know how to encourage biblical womanhood in your wife.

In *Radical Womanhood*, author Carolyn McCulley presents a brief history of the three phases of feminism and how it contradicts the true, biblical definition of feminism. She shares contemporary stories of women who have experienced the truthfulness of God’s word. Her goal is to provide a better understanding of God’s wisdom for women, who are equal in worth and dignity to men but with different roles, assigned to fulfill His purpose. Radical womanhood is to reject living by the world’s standard and choose to live by God’s standard.

McCulley begins by providing an overview of her own wrongful thinking. Her life was not particularly depraved, but she didn’t know Christ. She studied women’s history and feminism in college, which influenced her thinking and beliefs. At 29, she says, “I surveyed my life and perceived the emptiness of it. A relentless self-focus hadn’t produced much happiness” (22). McCulley accepted Christ while visiting family in South Africa, and “on Easter Sunday, in a church pushing for racial reconciliation in a nation scarred by apartheid, I heard the greatest message of redemption and forgiveness that would ever reach human ears” (23). Eventually, she read Paul’s instruction that wives should submit to their husbands in everything (Eph. 5:24) and soon after learned about servant leadership. These two truths helped McCulley understand God’s wisdom for women. It is living a life that glorifies God, growing in humility, serving others, cultivating the fruit of the Spirit, and growing in

Christlikeness (26).

She notes that feminism is partially right, as it brings greater awareness to sins such as abuse and assault against women. However, the more damaging impact of feminism is how it has permeated our culture’s understanding of womanhood. McCulley writes, “Chances are that there are aspects of your femininity that have been negatively impacted by feminism, no matter how you identify yourself now” (28). The central question is whether we will “be bold enough to stand against philosophies and strongholds that seek to undermine God’s Word and His Authority” (29).

In chapter two, McCulley examines feminist history by tracing its inculcation from today’s gender confusion, through the women’s liberation movement, suburban domesticity, Rosie-the-Riveter era, jazz age brazenness, and the women’s right to vote movement. She notes the importance of understanding this history: “There’s a difference between restoring God-given rights to women and setting women above both men and God. The history of the feminist movement shows that one led to another” (32). The first-wave feminists’ cry for women’s equal legal treatment brought good social reforms, but it also introduced challenges to biblical authority. The second-wave centered on perceived worldly freedoms against marriage, fidelity, and the desire for something more (42). By the early 1990s, the third-wave subtly rejected the second-wave orientation and descended even further away from God in an open sexual revolution (44). That revolution is observable, for example, on magazine covers, national television, and clothing for young girls. In uncovering the history of feminism, McCulley shows that its root cause was rejection of God’s authority.

What does God’s Word say about marriage and submission versus feminism? This is the topic for chapter three. To rightly consider this question, McCulley begins with the fact that God is Creator. He created the institutions of marriage and family, so we should expect the enemy to attack marriages and families in concert with the seeds of rebellion in our own hearts, which is what we see in Genesis 3. “Feminism is a contemporary manifestation of this timeless spiritual battle,” writes McCulley (58). Next, she addresses the “thorny” issue of wifely submission and illustrates the goodness of it as seen in the Trinity. She says submission is a “cornerstone of the Trinity.” What does this have to do with feminist’s relationship of rolls and inherent worth? McCulley says, “The three divine persons of the Trinity are equal in nature, but different in role. *Feminists put a lot of emphasis on roles because they equate roles with inherent worth.* But that is not a biblical concept” (author’s emphasis, 61).

She makes four points on biblical submission:

- Scripture does not call a woman to submit herself to all men, but only to one man—her husband.
- It’s not a husband’s prerogative to enforce this command because submission ultimately is a wife’s voluntary act of worship and obedience *to the Lord*.
- A wife’s loving and informed submission to her own husband is for the purpose of creating a “one flesh” union that points beyond the marriage to the mystery of Christ and His church.
- A husband’s loving leadership—as described in Scripture—challenges both of the predominant masculine sins of domination and passivity (author’s emphasis, 65).

In chapter four, McCulley dives deeper into the practical aspect of a woman’s role in marriage and the scriptural expectations for the husband’s guidance. At the heart of the issue is whether or not we believe God, know the Word, and trust His wisdom for creating women to be the suitable helper. This chapter has wonderful examples of what it means to be “equal but different,” what it means to be the “helper,” namely to help your husband think clearly and encourage him to act confidently (82). “A true helpmate is not a blind follower, but rather she is a faithful friend and wise sister in Christ who understands the seriousness of sin,” writes McCulley (84). These ideas are presented in the context of the man’s sacrificial leading as modeled after Christ’s love for the church.

Chapter five is an engaging presentation of the history of the home, including the feminist roots of home economics. Views on nomadic Hebrew and New Testament homes provide insight and understanding of home life in Scripture. Early homes were simple shelters to house families, animals, and the production of the economics for the family, all under one roof. Women were literate and responsible for educating the children. The home was a place of hospitality. In summary, the home was a vibrant, active, and productive community. But compare this to today. Is your home a community and a place of ministry and outreach or your museum of materialism and consumerism? This is an important question in understanding the value the culture places on the home.

The convergence of the Industrial Revolution, increased urbanization, and the notions of how best to socialize citizens in the new American culture in the late-19th and early-20th centuries provided the perfect conditions for a new age: The Golden Age of Domesticity (106). During this age, men worked in factories and offices. The home became a place of refuge and refinement to enjoy rest. Women spent time organizing charities and social reform opportunities. One consequence was that women assumed the role of guardians of morality, which led to a diminished role for men (109). This changed when social Darwinism was coupled with the science of homemaking, a.k.a. home economics. “Eager to apply the latest business and scientific principles to the home,” writes McCulley, “these new home economists thought they were creating a place for women in science. What they ended up creating, however, was the ultimate consumer” (112). Then came the jazz age, the Great Depression, and World War II. The home was once again a restful refuge, which eventually led to the rejection of the 1950s’ feminine ideal.

The point of this history is to show that the culture has redefined our homes. The solution is not to return to an antiquated form of society and reject all modern progress. Rather, it is to return to the “heart of the home found in the relationships nurtured there and the comfort offered to one another” (115).

Next, McCulley turns to the practice of motherhood. Chapter six is an excellent discussion on the tension between working and stay-at-home moms. She examines “the mommy wars” from two hundred years ago and, more importantly, the spiritual war on those made in the image of God found in Genesis 3 (122). All the cultural movements attempted

to solve the problems of women, their work, and their homes through various man-centered ideas. As motherhood was devalued, children were then viewed as an inconvenience at best or problem at worst. Thus, Margaret Sanger’s development of birth-control, the debate in *Roe vs. Wade* over a woman’s right to abortion on demand, and ultimately the global horror of female feticide. Another less obvious feminist idea is the one that says women should wait to have children until they have “attained it all.” Often realized too late, there are biological limits. In response, McCulley shows the value and esteem that God places on motherhood and the blessing of children. And though motherhood isn’t easy work, every job God assigns is holy. What may seem like drudgery today is sowing for eternity (140-145).

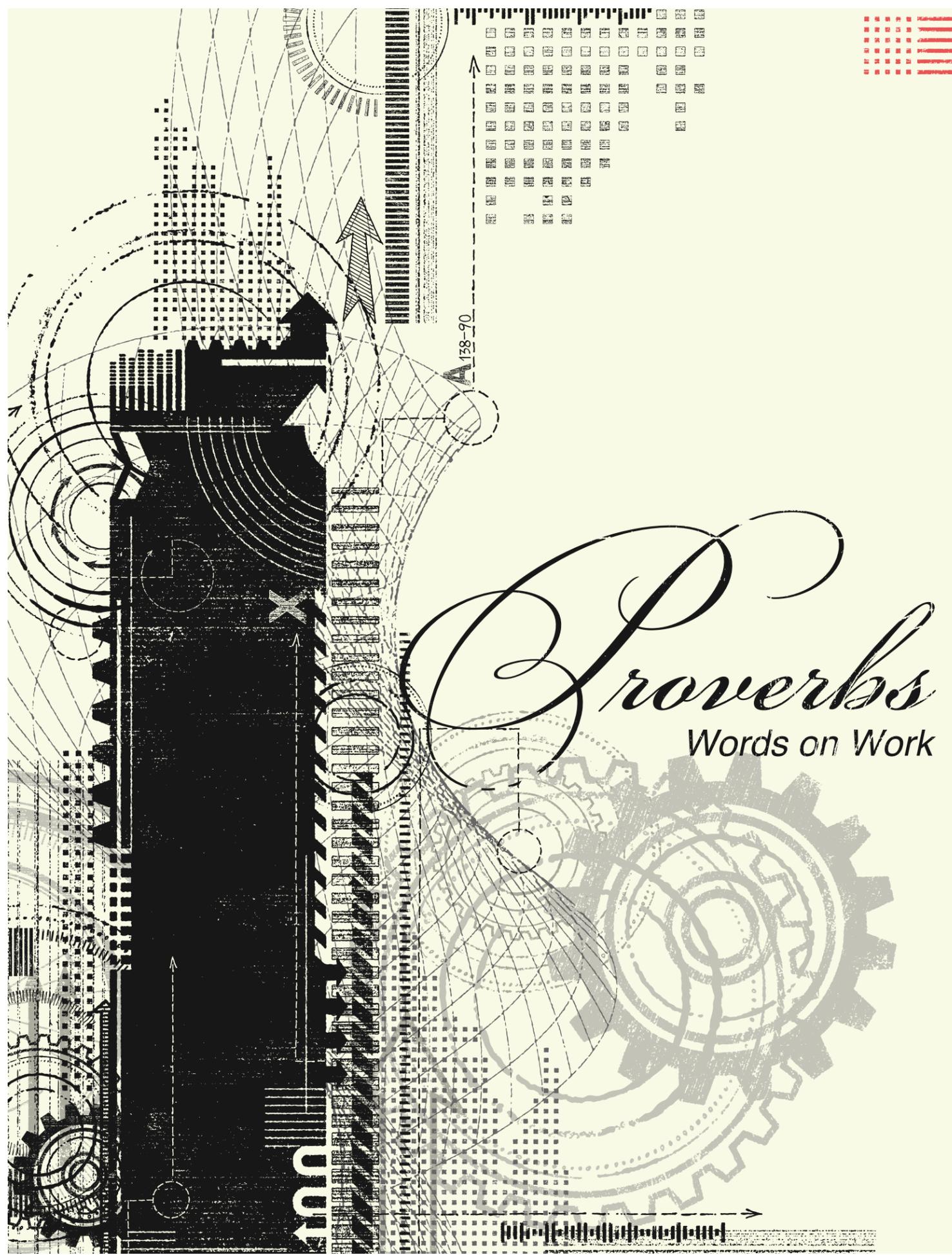
Chapter seven made me weep as McCulley addresses the rise of how we see women and young girls depicted today in “sex-positive” feminism, which is essentially empowered pornography and sex work. This is how serious the problem is: “We live in a culture of hyperaggressive female sexually, which is arguably the worst ever in recorded history” (164). The leading cause is that “third-wave feminists did an about-face, dismantling the opposition to pornography and sex work...by claiming participants in pornography and sex work can be ‘empowered.’ Third-wave feminist have also embraced a fluid concept of gender and rejected any universal definition of femininity” (165). This uncurbed sexuality hinges on the idea that sexual freedom is essential and opposes all legal or social efforts to control or limit such activities (175). Practically speaking, the difficulty of finding modest clothing for your daughters is an experience of “sex-positive” feminism.

Just a forewarning: This chapter may introduce a shockingly new lifestyle and industry to you. It is so horrific that McCulley provides a chapter summary to spare you exposure to the details. In short, God created sex as a good gift to be enjoyed within the bond of marriage. Sex experienced outside of His design inevitably causes problems. The call to the women of Mount Vernon is to proclaim the truth of the Gospel in our relationships, especially with younger women (Titus 2:4-5).

McCulley concludes with how the church responded to the times and trends previously outlined. In every response, the Gospel was altered. Women’s ordination is one example where emotions and feelings led to conclusions based on incorrect assumptions of the truth. Jesus shows us the truth in how he spoke to and taught women, for example, the Samaritan women at the well (John 4). McCulley ends the chapter with a beautiful story of her grandmother’s grandmother who sailed to India in 1834 with her husband of eleven days to minister in India. In 1867, due to his health, they returned to America, where her husband continued to plant churches. In 1889, she returned to India as a widow to teach life skills to other widows. Here is a woman who chose the Gospel and radical womanhood over the world. Women, if you are tempted to give up, remember God’s faithfulness. “Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands” (Deut 7:9).

What, then, is our call to action in light of the reality of such deception about worldly feminism vs. feminine faith? First, let us ground ourselves in the Word. Individually and collectively, we must be able to tell the truth from the counterfeit. Second, let us examine ourselves to see if repentance is needed from any incorrect beliefs. Third, let us continually lift up intercessory prayers for our husbands, fathers, brothers, sons, and church leaders. Pray that they will know Christ and rightly discern how to lead us in Christ. Finally, praise God that our leaders at MVBC do not conform to cultural trends but rather hold to the whole counsel of God.

It is a sobering thought to realize how far we have transgressed against our Holy God, and we don’t even know it. This book should ignite a desire to conform to His revealed will. ■



Proverbs

Words on Work

TYLER COWEN, A GEORGE MASON ECONOMICS PROFESSOR, noted that recessions change how people live. We spend less on entertainment; we cook at home more; and we take more walks. Recessions can change the daily habits of an entire generation. You've probably noticed little (or not-so-little) changes in your own life since the recession of 2008 started. I've noticed fewer people complaining about their jobs and more people saying, "I'm just thankful I've got a job!"

A recession may change our view of work—for a time—but it cannot change our hearts. Circumstances can't change hearts. We need God to do that. We need His Spirit to fill us so that we begin to love the things He loves and hate the things He hates. Specifically, we need God's Spirit to work through His Word so that our attitude toward work is biblical and godly—recession or no recession.

In this article, I want us to see, from the ancient book of Proverbs, two marks of a Christian worker. But first, how do we wrongly view work? In other words, where does our heart lead us astray when it comes to our attitude toward work?

TWO HEART PROBLEMS

If we have a wrong view of work, it is because we have a heart problem. *First, some of us make an idol out of work.* If this is you, you love work. You love the promise of success that hard work holds. You crave everything that we are told hard work will bring. You may even be a workaholic. This is a heart problem.

Second, some of us work at being idle. If this is you, work is merely a means to a paycheck. You clock in and out—nothing more. There is no sense of satisfaction. You work as little as you can in order to play as much as you can. Work is something you endure, and as a result, you rarely give it your all. You never work with energy and passion. This, too, is a heart problem.

Again, the recession may change our spending habits, but it won't change these deeper problems. We need God to change our hearts. In 1543, Copernicus argued the sun, not the earth, is the center of the universe. His findings were called a Copernican Revolution. We need a spiritual, Copernican revolution to teach us that Christ, not our work, is the center of the universe.

A PROPER VIEW OF WORK

So, before we turn to Proverbs to learn how to work, we need a better sense of what work is. *First, work is what we live to do.* This is the point made by the twentieth-century Christian writer, Dorothy Sayers. She argued, "Work is not a thing one does to live, but a thing one lives to do." Work is central to our existence. The Bible begins with a call to work. Genesis 1:28, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

We are called by God to fill the earth and to subdue it. As we have and raise children, as we paint pictures, as we explore mines, as we farm fields, we are filling and subduing the earth. This means we can't limit work to what we get paid

to do. We all work but don't all get paid. We all have a vocation, but we don't all have a title. One way or another, whether it is through a load of laundry, a planted garden, or a well-argued case, we have a mandate to keep this world under control.

This means, by the way, that there is no such thing as retirement from work. You may retire from a specific vocation, but God calls us to work as long as we have the strength. The question is never, "Will I continue to work?" The question is, "What work will I do?"

Second, all work is sacred. We all know work is hard. This led the ancient Greeks to see it as a curse. It was something slaves did. To be free was to be free from work. Christians disagreed. They commended work as necessary and honorable because that's how the Bible treats work.

But in the Middle Ages, Christians took this argument a step further. Not only is work good, but "religious" work is especially good. They distinguished between sacred work (work for priests and monks and nuns) and secular work (work for farmers and doctors and merchants). This division exists today. When I play basketball, I'm the only player referred to by my title, "pastor."

In the Sixteenth Century, Christians began to argue against this idea. William Tyndale wonderfully said that you can please God by washing dishes as easily as you can please Him by preaching the Gospel. Tyndale was right—all work is sacred. So what you do is not neutral. God cares about it. What you do—whether you are paid or not, is important to the Lord. So, work is what we live to do, and all work is sacred.

Third, true work is gospel-driven. Listen to what Paul wrote to the church in Colossians 3:23, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." All of our work is Christian work because we are serving Christ—our Savior, Redeemer, and Lord. Christ came to serve us by giving his life for us (see Mark 10:45). And now, by God's grace, we serve him. For that to happen, our work must be gospel-driven. Gospel-driven work has Christ's glory as our goal. True work is a response to the Gospel.

It is wrong to make an idol out of work—to value it (or the success it can bring) above all else. It is also wrong to be idle at work. We are to do everything for the glory of God, and this includes how we work. Work is God-given; it is what we live to do. Work is sacred; an honest, day's work honors the Lord. And true work is gospel-driven. As Christians, we don't work to please the Lord. We recognize that the Gospel is God's work for us. Now we rest in Christ. And (as strange as this may sound) it is from a state of rest that we can truly work.

What does this mean for you? Tomorrow at the office or in the home, what kind of work should you offer to the Lord? Here are two marks of a Christian worker.

FIRST, WORK DILIGENTLY

Much like Proverbs contrasts the foolish with the wise, we find a contrast between the idle and the diligent. Look closely at those who are idle.

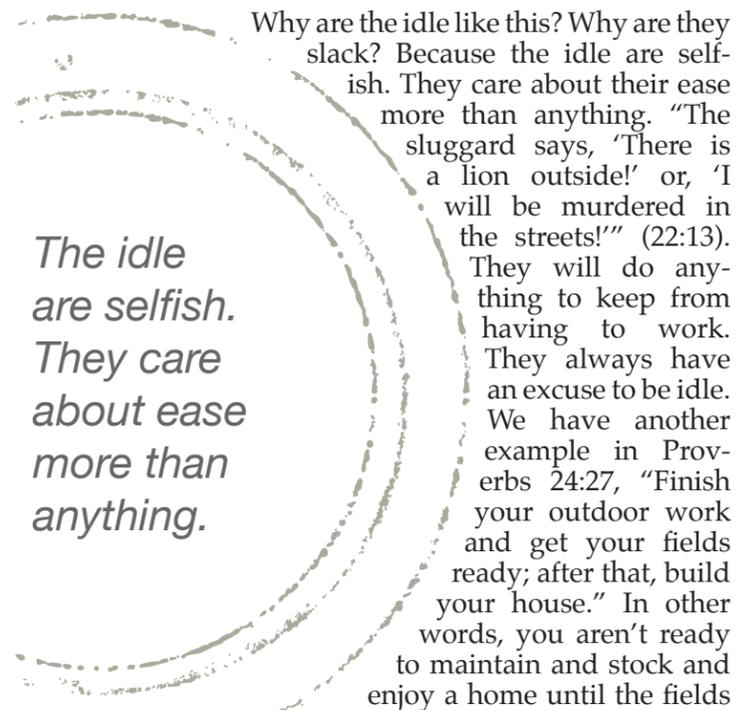
The idle are a disgrace. We see this in Proverbs, “Lazy hands make a man poor, but diligent hands bring wealth. He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son” (10:4-5). It’s not just that the lazy won’t be rewarded, as we see in verse 4. The *lazy* are a disgrace.

Proverbs paints the sluggard as ridiculous. “The sluggard buries his hand in the dish; he will not even bring it back to his mouth!” (19:24). Here is a lazy glutton; someone who is so stuffed, he doesn’t even have the energy to bring the spoon back to his mouth!

Amazingly, the idle don’t always see how disgraceful they really are. They think everything is okay. They don’t see the problem with being lazy, idle, and unwilling to work. They are wiser in their own eyes than seven wise men. Their sense of reality has been ruined (26:14-16).

Not only are the idle disgraceful, the idle are harmful. Proverbs 10:26, “As vinegar to the teeth and smoke to the eyes, so is a sluggard to those who send him.” The idle let us down. We can’t rely on them. They harm our plans. Maybe it is someone who promised to clean the garage but went to the game instead, or someone who spends too much time watching TV, or someone who can’t seem to get a task done on time. The idle are vinegar to the teeth and smoke to the eyes.

Proverbs 18:9 is clear, “One who is slack in his work is brother to one who destroys.” Imagine framing a house with someone who didn’t bother to get the measurements right. He was slack in his work, and he cost everyone else a day of labor. He is brother to the one who destroys.



Why are the idle like this? Why are they slack? Because the idle are selfish. They care about their ease more than anything. “The sluggard says, ‘There is a lion outside!’ or, ‘I will be murdered in the streets!’” (22:13). They will do anything to keep from having to work. They always have an excuse to be idle. We have another example in Proverbs 24:27, “Finish your outdoor work and get your fields ready; after that, build your house.” In other words, you aren’t ready to maintain and stock and enjoy a home until the fields

The idle are selfish. They care about ease more than anything.

are ready to produce a harvest you can eat and sell. Perhaps we could say, “You aren’t ready to get married until you can provide for your family.”

To the young men, this proverb says you should prepare *in advance* to support a family. Whatever you have to do, however hard you have to work, however diligent you have to be, don’t put off preparing for marriage. Work hard. Save a great deal. Be the type of man who will protect and provide for his family.

The description of the idle is a warning to all of us. How many Americans might have been spared disaster during this recession if they had lived within their means? Not all debt is bad, but Proverbs warns us against a selfish desire for creature comforts that gets us into debt we cannot handle.

You may think, “Okay, so the idle are a disgrace and even dangerous, but at least they are happy.” Wrong. The idle are unsatisfied. They never have enough and they live sad, unsatisfying lives. Proverbs 13:4, “The sluggard craves and gets nothing.” There is nothing here to emulate, nothing to follow. The idle are disgraceful, harmful, and unsatisfied.

The diligent, however, live remarkably different lives. In Proverbs 6:6-8, the ant is the model of someone who prepares for every hardship and works hard. The diligent person makes as much as he can and saves as much as he can so he will be ready when times are lean. “The plans of the diligent lead to profit as surely as haste leads to poverty” (21:5).

Are you diligent? If you are not, the answer isn’t to try harder. Instead, go back to the Gospel. Remember the One who served you, and know it is now your privilege to serve God in whatever you do. This is the first mark of a Christian worker: Work with diligence.

SECOND, WORK HUMBLY

After college I spent a semester as an intern with my Senator in Washington, DC. It was a great experience, and, when it was all done, I was offered a job in his office. But there was a catch: I needed to spend an unspecified amount of time serving as a doorkeeper in the United States Senate. People from all across the world would come to DC and many wanted to see the Senate in action. They made their way into the Capitol, to the gallery; and there, I would ask them to spit out their gum and refrain from talking while I opened the door and led them to a seat. It wasn’t glamorous work. After a few days it began to bother me. I wanted to be noticed, not hidden.

Have you ever had that feeling? The feeling that you were unrecognized, underutilized, and underemployed? Do you know what it is like to go to work—in the home or in the office—and to feel unimportant? It can lead you to despair. Remember, we may live to work but we should not be defined by what we do as much as who we are. This despair can lead us to say things in order to be noticed and appreciated. Faced with this great temptation to self-promotion, the Book of Proverbs calls us to humility. What does that look like?

Humility involves *recognizing* authority. In the case of Proverbs, the earthly authority is a king. But in our case

it may be an employer or a parent. If you have no boss, it may be a group of people to whom you are accountable. It is wise and honorable to recognize and respect their authority. “A king’s rage is like the roar of a lion, but his favor is like dew on the grass” (19:12). The king’s favor is something to desire. That is good. “He who obeys instructions guards his life, but he who is contemptuous of his ways will die” (19:16). Some of us are contemptuous when an authority figure gives us direction—we resent it and are tempted to ignore it. But the humble recognize authority and obey instructions. They recognize that authority is good.

In a fallen world, we will always have earthly authority figures who do not deserve our respect. And whether we stay under their authority requires wisdom. There are times when the best thing, the necessary thing, is to leave or quit. But Proverbs calls us to recognize that earthly authority is good even though it can be abused. More than that, you cannot be truly humble without recognizing those people you are called to serve.

Humility involves *honoring* authority. The wisdom of the world says you must prove to others that you are worthy, important, and special. The Bible teaches that true wisdom is honoring those God has placed over us. “Do not exalt yourself in the king’s presence, and do not claim a place among great men; it is better for him to say to you, ‘Come up here,’ than for him to humiliate you before a nobleman” (25:6-7). In other words, it is better to *be* noticed than to *seek* notice.

Jesus went to more than one wedding; and eventually, he observed a pattern. The guests would work hard to get the best seats, the seats of honor. Jesus told them this was a bad idea because if someone more prestigious came, they’d be asked to move in front of everyone. Jesus put it this way, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” Such is the message of Proverbs on work.

You may think to yourself, “How can I ever get ahead!” Jesus and Proverbs tell us the way up is down. Proverbs 25:27, “It is not good to eat too much honey, nor is it honorable to seek one’s own honor.” Proverbs 27:2, “Let another praise you, and not your own mouth; someone else, and not your own lips.” Notice that the problem isn’t you being praised—the problem is self-promotion. This idea is capped off in verse 12, “The crucible for silver and the furnace for gold, but man is tested by the praise he receives.” Fine metals are melted down in a crucible—once melted we can see just how pure they are. Our crucible is praise. What happens when we are tested by praise? Do we thank God that we have found favor in the eyes of others or do we think, “It’s about time I was noticed?”

Do you see the Gospel in all of this? In between all these words is the portrait of a Savior who gave up universal

authority and submitted himself to a self-righteous governor and ultimately to death. The way down is the way up. Recognize and honor earthly authority.

So, are you a humble Christian worker? If you aren’t sure, here are a couple questions to help you figure it out. First, are you able to stop working? If you are not, it may be because you have made an idol out of your own success. You are very diligent because you know that diligence brings profit and prestige. You are as addicted to work as an alcoholic is addicted to wine. If this is you, you are not humbly serving Christ—you are proudly serving yourself. Second, are you willing to live in obscurity? Are you willing to be unknown and under-appreciated?

Those, who truly live for Christ, may never be known as anything more than quiet and faithful. Is that enough for you? Can you handle working with little to no recognition? Can you live in obscure faithfulness? Pastor Charles Spurgeon urges us to be happy even if no one commends our work:

If you happen to have lived in obscurity, and have never entered the list for honors among your fellow-men, be content to run well your own course and fulfill truly your own vocation. To lack fame is not the most grievous of ills; it is worse to have it like the snow, that whitens the ground in the morning, and disappears in the heat of the day. What matters to a dead man that men are talking of him?

Do you remember those two heart problems related to our work? Some of us work at being idle. We see work as a means to a paycheck. We long for leisure. To us, the Lord says, “Be diligent.” We were made for work. Be satisfied using your minds and your hands and laboring for the glory of Christ. Your Master is watching you, even now. Are you working for Him? Meanwhile, some of us make an idol out of work. We see work as means to profit and prestige. We long for success. To us, the Lord says, “Be humble. Serve me, not yourself. Let my cross be at work in your life. Live in obscurity for the sake of your soul. Work for my glory, not your own.” ■

~ Aaron Menikoff

This article was adapted from a sermon delivered by Pastor Aaron on September 26, 2010.

April 2011

1	2						
8	9	8:00 am Dads' Work Day					
15	16	Epic Lock-in 10:00 am Change of Seasons					
22	23	Good Friday - Office Closed 12:00 pm Good Friday Service					
29	30	10:00 am VBS Work Day					
6	7						
13	14						
20	21	6:30 pm New Equipping Matters Starts					
27	28						
4	5						
11	12						
18	19	12:00 pm RW&A Luncheon					
25	26						
3	4	10:30 am Lord's Supper 10:30 am Guest Preacher: Brad Thayer					
10	11	10:30 am Guest Preacher: Brad Thayer					
17	18	Palm Sunday 4:30 pm Quarterly Church in Conference					
24	25	Easter Sunday 6:00 pm No Evening Service					

EVENTS < BIRTHDAYS

Churchwide

April 3 10:30 am 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.

April 17 4:30 pm Quarterly Church in Conference
We encourage all members to attend as we consider matters of membership, finances, and our ministries.

April 22 12:00 pm Good Friday Service
This is a special service with songs, prayer, and a brief devotion to reflect on Jesus' death. (See ad below.)

April 24 6:00 pm No Evening Service

Adults

April 18 12:00 pm Monthly RW&A Luncheon

Children

April 9 8:00 pm Dads' Work Day
We will be doing some work in the prop room on the children's hall, which will include carpentry and rearranging. We will then go to Slopes BBQ for lunch. Contact terryearl@mvbchurch.org.

April 30 10:00 am VBS Work Day
All hands on deck! We are in need of anyone who can help cut, assemble, paint, or glue to prepare for Vacation Bible School. Contact terryearl@mvbchurch.org for more information.

Youth

April 15-16 9:30 pm Epic Lock-In
Join us for the third annual Epic Lock-In. There will be games, snacks, and devotions all night long. Contact jacobhall@mvbchurch.org.

Women

April 16 10:00 am Change of Seasons
All women are invited to the next Change of Seasons. This is a great time of fellowship and encouragement. Sign up at Connections Corner, during Wednesday night dinner, or on the edge of the bulletin.

Vacation Bible School
Groups Holy Land ADVENTURE
JUNE 6 - 10
Galilee BY-THE-SEA
Register now at:
www.mvbchurch.org/vbs

GOOD FRIDAY SERVICE
APRIL 22
12:00 PM



Mount Vernon

BAPTIST CHURCH

850 Mount Vernon Highway NW
Sandy Springs, GA 30327

www.mvbchurch.org