

Volume III, Issue 9 \ September 2010

# PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

**Starting** the **Christian Life**



**SAY SOMETHING!**





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**STAFF** > **SERMON SCHEDULE**

**September 5 Words on Wisdom**

**September 12 Listen**  
 1 John 1:1-4  
 Associate Pastor: Bryan Pillsbury

**September 19 Words on Words**

**September 26 Words on Work**

> **FIGHTER VERSE (Sept. - Dec.)**

Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:4-11

**INSIDE THIS EDITION**

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An explanation of the new Wednesday night schedule of classes.

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 by Aaron Menikoff

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► **Equipping Matters**  
 Topical studies for Christian thinking and living

The head and the heart are connected. Peter tells us that we are to add knowledge to our faith. Why? So that we can live effective and productive lives (2 Peter 1:8). One pastor put it this way: "Thinking is one of the most hazardous things we do...but the use of our mind is absolutely necessary for being human and worshipful. So do this dangerous thing, but do it well (because) our head and heart must be connected to have God-honoring action and long-lasting satisfaction." **Equipping Matters: Topical Studies for Christian Thinking & Living** is a series of studies offered Wednesday nights to change the way we think and live. Come and learn every Wednesday night at 6:30 pm beginning September 1.

Below is a list of courses being offered September 1 - October 27:

**Christianity Explained**  
 6:30-7:30 PM in Room 212

A foundational class for everyone as you will learn about the life of Christ and the core beliefs of Christianity through the study of the Gospel of Mark. (No cost, no homework.)

Led by Mike Wilkinson and Bryan Pillsbury.

**Men's Bible Study**  
 6:30-7:30 PM in Room 211

This class will consist of interactive discussion on a new topic each week. The topics will be matters that impact all men who are attempting to walk with God. Some of the topics to be covered are the grandeur of a man, developing godly courage, overcoming past failures, and the nobility of churchmanship. (No cost, light reading.)

Led by Bill Franklin and Wayne Elliott.

**Church History I**  
 6:30-7:30 PM in Room 210

Discover how God has grown His church from Jesus' ascension to the 17th-century English Reformation and how the key events during that period are relevant to our lives and church. (No cost, no homework.)

Led by Eric Rasmussen and Brad Thayer.

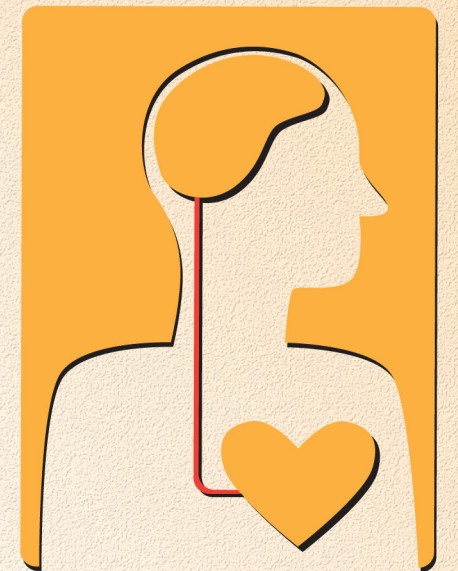
**Women's Bible Study**  
 Jonah: Navigating a Life Interrupted by Priscilla Shirer  
 6:30-7:30 PM in Room 232

You can't escape life's interruptions. They shock us; they shake us; they compel us to change. Dive into the study of Jonah and discover that what you see as an interruption is actually God's divine invitation to a life much bigger than you can imagine. This in-depth Bible study will include discussion, a video, and homework each week. Cost of workbook: \$12.

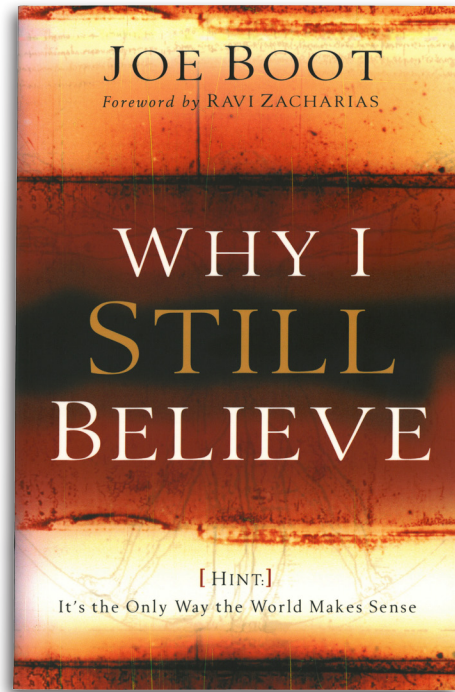
Led by Boo Elliott and Diane Neal.

**EQUIPPING matters**

**Topical Studies for Christian Thinking & Living**







## Why I Still Believe

Hint: It's the Only Way the World Makes Sense

by Joe Boot

Reviewed by Mark Lamprecht

THE CHRISTIAN FAITH is more than an intellectual or emotional assent to believe in the Gospel of Jesus Christ. It is an objective, rational faith in Jesus Christ. The apostle Peter calls upon Christians to be ready to give a defense of why they believe (1 Pet. 3:15). This practice of defending the faith is known as apologetics. In *Why I Still Believe*, Joe Boot goes one step further explaining why he *still* believes by sharing his life story as a Christian while providing a rational defense along the way.

Joe Boot is an apologist, educator, author, and pastor. He worked with Ravi Zacharias International Ministries (RZIM) for seven years as an apologist in the United Kingdom and Canada. For five of those years he was the executive director of RZIM in Canada. He is the founding president of the Ezra Institute for Contemporary Christianity in Toronto where he currently serves as senior pastor of Westminster Chapel. These credentials make him well qualified to write a book on defending the truth claims of Christianity.

Boot's approach to apologetics is rooted in the presuppositional method. He credits Christian thinkers Blaise Pascal and Cornelius Van Til for greatly impacting his thinking in defending the Christian faith (17-18). What impressed Boot most was their devotion to the Scriptures as the foundation for defending the faith. This is also the foundation from which Boot argues in *Why I Still Believe*.

Chapter one addresses the question of authority. He begins with a story from his past as a teenager and moves to the question of God's existence. Boot's contention is that for the Christian, God is their basic presupposition (27). In other words, Christians contend that truth and all of reality are rooted in the existence of the "transcendent, triune God of creation" (27). He then quotes a few atheists who seem comfortable with the non-existence of

God being their starting point for understanding reality. Boot's point is that there are many areas of life which people assume yet cannot prove such as the sun rising tomorrow or "facts" about cats and trees which as from custom and habit (28). He then explains that no one is without underlying presuppositions in their beliefs (30). Most people trust that their mind and senses will not deceive them. Boot goes on to explain that no one can make sense of the world with a worldview that the transcendent Triune God of Scripture exists.

In Chapter two, Boot addresses how one's upbringing affects our worldview. He was raised in a Christian household always believing in Jesus (43). While admitting his Christian childhood shaped his worldview, Boot explains how the child in a non-Christian home also shapes one's worldview (47). One child was no more or less *indoctrinated*, if you will, than another. Boot states that there is no neutrality; one is either in covenant with God or a rebel outside the covenant (49).

While a person's worldviews are influenced by their upbringing this does not necessarily secure a particular position for their entire life as Boot states in the next chapter (51). He goes on to explain how minds are shaped by what they are fed, which form one's presuppositions. These presuppositions affect how one understands and interprets evidence given for or against the truth of Christ. This is why Boot does not believe a defense of Christianity from evidence alone is sufficient. He contends that the disagreement ultimately resides in the nature of facts (57). The nature of the evidence for God should not be determined by one's autonomous reasoning, but based upon the authority of Christ as found in the Bible (60).

In the next two chapters, Boot shares his journey through high school and into seminary. His high school philosophy teacher

was an atheist whose view of God was based on empirical verification, i.e., what can be proven by observation or experience (65). Boot uses this story to explain that this approach suffered from the problem of induction. For example, the principle used for verification cannot itself be empirically verified (65). Boot's faith grew stronger throughout these years which lead him to seminary. In seminary he grew in knowledge and understanding (70). He even encountered liberal Christian scholars who were driven by their own presuppositions through which to judge Scripture (71). This led him to continue trusting Scripture as the word of God (72).

In chapter six, Boot briefly tackles rationalism and empiricism. He addresses philosopher Immanuel Kant who claimed that people cannot actually know reality, but can only perceive it based on their senses (75). Boot then explains how Kant's own position is self-defeating. The rest of the chapter explains why the Christian faith is the only way by which anything, including reason, science, logic, language, and morality can be accounted (78).

Chapter seven, "The Heart of the Matter", is the longest chapter in the book. Boot begins by summarizing the non-Christian worldview. He starts by defining philosophy and explaining its problem which begins with the question of authority (84). Philosophy is broken down into laymen's terms making the subject more approachable. He explains the philosophical foundational assumptions found in any worldview (86). Boot walks the reader through the assumptions of the non-Christian worldview. He then replies with the Christian worldview on the basis of the authority of the self-attesting revelation of God's Word (90). The rest of the chapter explains that the Christian worldview is the only way to make sense of the world while chance, polytheism, pantheism, naturalism, bare theism, and autonomous reason are all internally self-defeating (92-104).

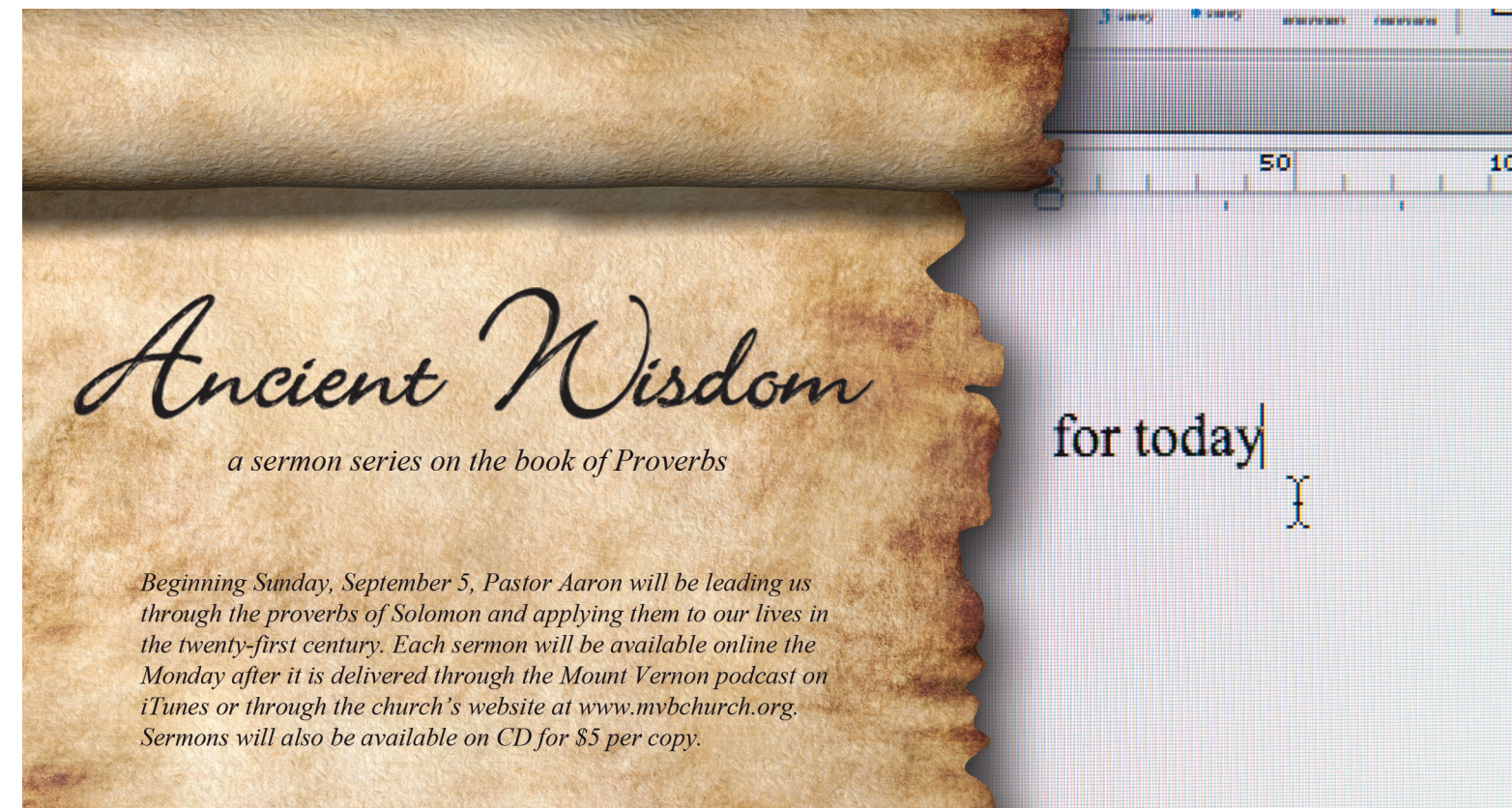
Boot explains more directly in chapter eight that presupposing the existence of Christ is the only foundation that "provides a rational warrant for proving anything at all" (112). He makes

a case for what is known as the impossibility of the contrary. In making his case, Boot uses logical syllogisms to explain that "reality is unintelligible apart from God" (114). In the rest of the chapter, Boot appeals to the non-Christian explaining that belief in God is the only way to make unifying sense of life including logic and emotions (115).

Chapter nine quotes Scripture more than any other. Boot builds upon the previous chapter, though with more appeal to the heart of the non-Christian. The Christian presupposition of starting with Christ is explained through the analogy of needing correct eye glasses to be able to see the world clearly (130). Boot uses Scripture to show that not being able to see clearly stems from one's presupposition and is a heart issue. He uses this chapter to explain who Christ is and that through Him alone is the free offer of salvation for all who believe (136-138). Boot contends that it is only through faith in Christ that one can truly understand the world (140).

In the final chapter, Boot uses the principles set out in the book to offer an evangelistic plea while at the same time explaining why he still believes. He admits that he has probably not proved that the reader must become a Christian, but hopes he challenged him that it is necessary (144). In true presuppositional fashion Boot bases this challenge on Scripture. He continues with the rest of the chapter arguing evangelistically and apologetically why the Christian worldview is the only one that makes sense of life.

I recommend *Why I Still Believe* as a beginner's level introduction to defending the Christian faith. The presuppositional method can be difficult to understand, but Boot made it understandable. The personal narrative keeps the reader moving along so that he or she does not get bogged down by too much philosophical jargon at any particular point. Those more trained in presuppositional apologetics may find that Boot did not dig deep enough in any particular area. However, at 159 pages Boot will challenge those new to this apologetic method to think through their faith both evangelistically and apologetically. ■





# Starting the Christian Life

SAY SOMETHING!

One Sunday evening a few weeks ago, I interviewed a man who committed his life to sharing the Gospel in an unreached portion of the world. Just being around him made me want to share the Gospel more! He moved his family thousands of miles from home because he is convinced that unless people hear and believe the Gospel of Jesus Christ, they will go to hell. He shared so many stories of conversions. He also spoke about the danger for new converts there—once a Muslim is known to convert to Christianity, his life is at risk. The danger is real, but the alternative is worse. As missionary Jim Elliot once wrote, “He is no fool who gives up what he cannot keep to gain what he cannot lose.”

Back to Sunday evening. As we were sharing back and forth about the need to evangelize, the importance of his work, the joys of serving, I realized that most of the men and women sitting here probably won't move their families to share the Gospel overseas. I realized that, similar to all major U.S. cities, the nations are coming to Atlanta. With all that in my mind, I asked the missionary a simple question, a softball: “Most of us probably won't go overseas. How can we live an evangelistic life where we are?”

My missionary friend paused only a brief moment before replying, “Why won't you go? The most you have to lose is your life.”

When he uttered those words, you could hear a pin drop. “Why won't you go?” That's the question every Christian needs to answer. Jesus said in Matthew 10:28, “Do not be afraid of those who kill the body but cannot kill the soul.” There is a holy boldness that it supposed to fill the heart of every believer. We are to be marked by a thick resolve to make much of Christ—regardless of the cost. We are to bear witness that Jesus is Lord.

There are almost 8 million Tajik people in Afghanistan. Less than 0.01% are Christian. There are almost 25 million Arabic-speaking Algerians. Just 0.19% are believers. There are nearly 15 million Azaris in Iran. We don't know of *any* Christians there. Of the 55 million Brahman people in India, 0.01% profess faith in Christ. My missionary friend lives in a part of the world where faithful followers in Christ are not even a drop in the bucket of the population-at-large! No wonder he asks, with all seriousness, “Why won't you go?”

I'm still convinced my question was appropriate. Not everyone is going to go to Afghanistan, Algeria, and India. But if the need for the Gospel is real and the time is short, then certainly our lives—wherever we are—must be affected. In this brief essay, I want to accomplish three things. First, I want us to understand better what is at stake in evangelism. Second, I want us to address some reasons we fail to evangelize. Finally, I want us to know better how to take a step forward.

## What is at stake?

Unbelievers need the Gospel or they will be eternally punished by a good, holy, and just God. As theologian Carl F. H. Henry once noted, all humans know enough about God to be held accountable for their rebellion against him. Reflecting on Romans 1-2, Henry wrote,

Those who have never heard the gospel are not spiritually guiltless. Human beings are judged in God's sight for the response they make to whatever light they have—and no human being is without light. The human species is made in the *imago Dei*. God has endowed all humans with categories of morality and reason and, moreover, has ensconced humans as responsible caretakers of the cosmos. He has endued all humankind with some inescapable knowledge of divinity. Judgment day will not overtake any man or woman as a total surprise.

Some have received more light than others. If you have grown up in the United States, you have had more light than if you grew up among the Koiri people of India. But when all is said and done, Henry is right, “Those who have heard the gospel certainly have had more light than those who have never heard, but all are judged for light obscured and deflected.”

As Christians, our mandate is clear. It is known as the Great Commission. The resurrected Jesus charged his disciples to proclaim the Gospel, “All authority in heaven and on earth has

been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” What are we to do when there are thousands of peoples blinded by their sin? We are to go to them and make disciples—teaching them that Jesus is Lord.

Unbelievers live overseas. They live next door to us. They pass us on the way to the supermarket. We celebrate holidays with them. If our hearts don't break over the future that awaits them, I wonder, do we truly know Christ?

## Why do we fail?

Although we enjoy unparalleled religious freedom, too many of us squirm at the thought of sharing our faith. We think of evangelism the same way we think about marathons—nice ideas in theory, but not for us! What makes it so hard?

Some people don't share the Gospel because they don't know it well enough. People who know something really well are usually able to explain it simply. The better we know the Gospel, the better we will be able to explain the Gospel. What does it mean to say that God is the good Creator of everything—including you? What does it mean to say that we all rebel against His good and perfect authority? How will God respond to our rebellion? How is Christ the answer to our rebellion? Why is the resurrection of Jesus important? Each of these questions has a biblical answer. As you study each question, you could dig down two inches or two miles—the further down you dig, the better equipped you will be to make sense of the Gospel.

Some people don't share the Gospel because they haven't experienced its power. In Romans 1:16, the Apostle Paul wrote, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes.” Even if you bore two miles deep into the facts of the Gospel, you may still not have experienced its power. The power of the Gospel is a changed heart made manifest in a changed life. I wonder if one of the reasons we don't tell others about Jesus' death and resurrection is because we have not been truly gripped with the reality of what his sacrifice means for us. A man who knows he just escaped a tsunami will help others avoid the coming destruction. Someone who knows that he has escaped the coming wrath will point others to safety.

Some people don't share the Gospel because they love the world too much. James minced no words when he wrote in 4:4, “You adulterous people, don't you know that friendship with the world is hatred toward God?” Most of us want to be liked and respected by our friends. This craving to be accepted is powerful. James says you can't have it both ways. You can't be a friend of the world and of God. You have to choose. In order to share the Gospel we have to be willing to de-friend the world. This happens when we place God and his glory above our comfort. Similarly a true friend will place the well-being of the person who needs the gospel above his own reputation. In that sense, it is not so much about de-friending the world as it is about being a true friend.

## What can we do?

There is no easy plan forward. There are some wonderful guides to help. Greg Gilbert has written a book called, *What is the Gospel?* For individuals struggling to know what to say, this book is for you! He walks through the Gospel as God made it clear in the book of Romans: God, man, Christ, and response. Another guide to evangelism is Mack Stiles's *Marks of the Messenger: Knowing,*



# TIME IN GOD'S WORD, ON ONE'S KNEES, and WITH GOD'S PEOPLE is the only foundation strong enough to support a LIFESTYLE OF EVANGELISM.

*Living and Speaking the Gospel.* The tenth chapter, "A Manifesto For Healthy Evangelism," is worth the price of the book. In it he writes:

Healthy evangelism is rooted in our own commitment of faith in Christ rather than in any pragmatic method of evangelism. So, first, we become people of faith by putting our complete trust and faith in Jesus. Since we trust with our whole lives that the gospel is true, we desire to share the gospel out of faithfulness, not technique.

One morning in college I was sitting in my dorm room reading when I heard a knock at the door. It was Tim. Tim and I became friends my freshman year when we both lived together in Smith Hall. Tim was quiet, kind, and had a great sense of humor. That morning, Tim was troubled. He had been reading the Bible and was worried about his soul. He wanted to become a Christian but he didn't know what to do. So he came to me.

To this day, I don't know exactly why he came to me. I was known as a Christian in college, but I was hardly known as an evangelist. I invited people to church, I didn't hide my faith, but I hardly shared Christ with the boldness that the Savior deserves. I prayed with Tim that day to submit his life to Christ. I was humbled knowing how little I had done to make Christ known to Tim and yet I learned that God is sovereign in evangelism. He is at work, bringing people to himself, saving them from their sins. He has a master plan. As Paul wrote about every Christian in Ephesians 1:4, "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves."

Tim and I have kept in contact over the years, and from what I can tell he is still walking with Christ. It wasn't my work that brought Tim to know the Lord. I simply opened the door, literally! It was God's work. So the question we want to ask ourselves is how can we position ourselves in order to be obedient to God's command to evangelize?

*First, cultivate a deep and growing relationship with Jesus Christ.* Charles Bridges wrote that a man called to the ministry must devote himself to prayer. His words apply to all of us who would be used by God to share the Gospel:

Luther long since has said—"Prayer, meditation, and temptation make a Minister." No one will hesitate to admit the importance of the first of these qualifications, who has ever realized the weight of Ministerial responsibility, who has been led to know that his "sufficiency is God," and that prayer is the appointed channel of heavenly communications. The student's conscious need of wisdom, humility and faith, to ascertain the pure simplicity of his purpose, his necessary qualifications, and his Divine call to the holy office—will bring him a daily supplication to the throne of grace.

What is true for the minister of the Gospel is true for the evangelist. There is no substitute for a life of diligence, prayer, Scripture reading, fasting, and church fellowship. Time in God's word, on one's knees, and with God's people is the only foundation strong enough to support a lifestyle of evangelism.

The Christian life is a call to action, and that action includes evangelism. But this action depends upon holiness. As Peter put it, "Prepare your minds for action; be self-controlled; set your hope fully on the grace given you when Jesus Christ is revealed" (1 Peter 1:13). A holy life will not only nurture in us a heart for the lost, but it will grant us favor in the minds of the lost. As C. S. Lewis argued, "What we practise, not (save at rare intervals) what we preach, is usually our great contribution to the conversion of others."

*Second, embrace the biblical responsibility to share the Gospel.* Ideally, a lifestyle of evangelism will be the natural outflow of a heart committed to Christ. But this is not always the case. The world, the flesh, and the devil all conspire to keep us silent. If Satan would have his way, no Christian would ever proclaim the Gospel again. When tempted to be silent, remember that evangelism is a requirement.

The biblical command to evangelize comes from the Great Commission of Matthew 28:19, "Therefore go and make disciples of all nations." It is a command explicit in Jesus' teaching, "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16). It is a command given by Paul to Timothy in 2 Timothy 4:5, "But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry." Timothy certainly had a unique role, but the enduring quality of these words rests in the fact that what is true for Timothy is true for us all. We may not all have the gift of evangelism, but we must all do the work of the evangelist.

There is a danger when our evangelistic efforts are done out of duty, not out of delight. There is a danger we will forsake evangelism altogether. May it never be! British pastor, C. H. Spurgeon shared the great joy he had speaking the gospel as a new believer:

I think I never felt so much earnestness after the souls of my fellow creatures as when I first loved the Saviour's name, and though I could not preach, and never thought I should be able to testify to the multitude, I used to write texts on little scraps of paper, and drop them anywhere, that some poor creatures might pick them up, and receive them as messages of mercy to their souls. I could scarcely content myself even for five minutes without trying to do something for Christ. If I walked along the street, I must have a few tracts with me; if I went into a railway carriage, I must drop a tract out of the window; if I had a moment's leisure, I must be upon my knees or at my Bible; if I were in company, I must turn the subject of conversation to Christ.

In his later years, Spurgeon was not convinced the way he evangelized was always the best:

It may be that, in the young dawn of my Christian life, I did imprudent things in order to serve the cause of Christ, but I still say, give me back that time again, with all its imprudence and with all its hastiness, if I may but have the same love to my Master, the same overwhelming influence in my spirit, making me obey my Lord's commands because it was a pleasure to me to do anything to serve my God."

*Third, make evangelism a lifestyle.* Evangelism is not something to be scheduled. I first had this idea driven home years ago in a course on evangelism I took at my local church. It was called, "Living Proof," and the idea was simple. All of our lives are to be evidence that Christ is our Lord. A lifestyle must include a verbal witness, but it should be more than that. Our words should often be delivered in the context of normal, growing relationships. Haddon Robinson summarized the importance of opening up your life to unbelievers:

Making a place in your life for non-Christian neighbors demands effort, thought, and a times risk. Bridges are harder to construct than walls. But that doesn't alter this reality: Outsiders to faith are first drawn to Christians and then to Christ. Unfortunately, not all Christians attract. Like a turned magnet, some repel. Yet Christians, alive to God,

loving, caring, laughing, sharing, involved at the point of people's needs, present an undeniable witness for Christ in their society.

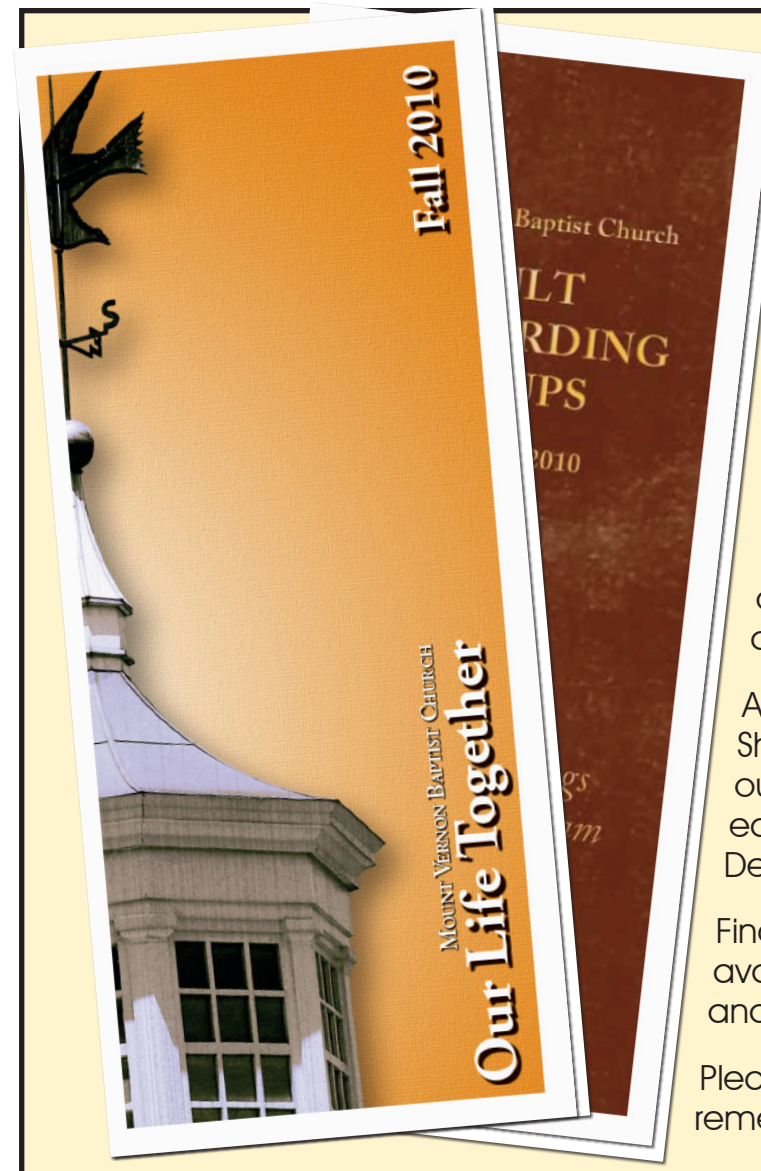
As a Christian, that is my goal. To "make a place" in my life for my non-Christian neighbors. I do this in a number of ways. I try to spend time in my community. By doing something as simple as frequenting the same restaurants and stores, the town I live in feels smaller and the faces more familiar. Many little conversations grow into a relationship and this relationship is an opportunity to make Christ known.

Serving at a church with a gym that the community enjoys provides an easy opportunity to bear witness. Hardly a week goes by where I don't exercise with non-Christian friends and tell them about Jesus Christ!

The key for all of us is to look at our lives and see where we intersect with people who need Christ. Develop relationships there. Have neighbors over for dinner or dessert. Let your co-workers know what you are learning at church. Wherever you are, be living proof that Jesus is alive.

I'm so thankful that so many years ago, someone was bold enough to tell me that unless I repented and believed I would go to hell. Those are hard words, but God used them to save my life. There is just no getting around it: if Jesus rose from the dead then life can never be the same. If he rose from the dead it means that he reigns as Lord and we are all accountable to him. We will all stand before him and give an account for our lives. Evangelism is the process of preparing others for that day so that when they stand before the holy judge they will not be condemned as rebels against God but forgiven as friends who have found a savior in Jesus Christ. ■

~ Aaron Menikoff



We have placed new literature around the church so that you can be informed about what is going on at Mount Vernon through the course of the next few months.

New brochures are available for the children's and student ministries, and an updated music ministry card can be found at various racks around the building. These cards and brochures contain the schedule—both regular weekly events and special events which you may want to attend.

Additionally, we have updated the Adult Shepherding Group brochure which outlines all of our Adult Sunday morning Bible studies and what each one will be studying from September through December.

Finally, the newly designed Church Card for the Fall is available, detailing the sermons through December and giving a brief overview of who we are as church.

Please feel free to take these cards and use them to remember events or give them to potential guests.



# September 2010

1 6:30 pm Equipping Matters Begins	2	3	4
5 6:00 pm Lord's Supper	6 Labor Day Church Office Closed	7	8
12 9:15 am Knowing MVBC: Session 1 10:30 am Guest Preacher: Bryan Pillsbury 12:00 pm Knowing MVBC: Sessions 2-4 4:30 pm Budget Q&A	13	14	15
19 12:00 pm Church in Conference	20	21	22
26 Sandy Springs Festival	27	28	29
25 Sandy Springs Festival	23	24	25
11	9	10	11
18	16	17	18

## EVENTS

### Churchwide

Sept. 7 6:30 pm *Equipping Matters Begins*  
(See ad on page 2.)

Sept. 5 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.

Sept. 12 4:30 pm *Budget Q&A*  
Members are encouraged to attend a question and answer session for the proposed 2010-2011 budget.

Sept. 19 12:00 pm *Church in Conference*  
There will be a specially called church in conference to vote on the 2010-2011 budget.

Sept. 25,26 *Sandy Springs Festival*  
Mount Vernon is setting up a booth at this year's Sandy Springs Festival. We will have printed materials and copies of *What is the Gospel?* to hand out to the community.

### New Members

Sept. 12 9:15 am *Knowing MVBC: Session 1*  
12:00 pm *Knowing MVBC: Sessions 2-4*  
(See ad to the right.)

## BIRTHDAYS

- |                     |                    |
|---------------------|--------------------|
| 1 Margaret Friend   | 15 Harry Early     |
| 2 Kenneth Cutshaw   | Terri Jo Reees     |
| Leesa Wheeler       | 17 Amanda Gravitt  |
| 3 Greer Henderson   | 18 John Coleman    |
| Tyler Hughes        | Wiley Hosmer       |
| Lisa Morgan         | Rosie Lobefaro     |
| Preston Pillsbury   | Todd Wheaton       |
| 4 Edward Fisher     | 19 Sherry Harris   |
| Martha Fisher       | 20 Andy Blackburn  |
| Barbara Harkey      | John Due           |
| Drew Roth           | 22 Bert Neal       |
| 5 Jane Johns        | Susan Spruill      |
| 6 Betty Dewberry    | 23 Patrick Carnes  |
| Jake Lowery         | Terry Clayton      |
| 7 Sam Galbraith     | Virginia Pridgen   |
| Frank Olver         | Cameron Searle     |
| 8 Charlotte Chapman | 24 Robin Spangler  |
| 10 Carroll Chapman  | 25 Amy Cofer       |
| Sara Tucker         | Laura Salzman      |
| 11 Latrell Hosmer   | 26 Linda Andrews   |
| 12 Betty Mooney     | Brian Neal         |
| 13 Coleen Bryant    | 27 Jeremy Brundage |
| John Hall           | 29 Gay Gregory     |
| Alice Ann Sage      | Heidi Higgins      |
| 14 Danny Clark      | Doug Johns         |
| Chris Reed          |                    |



**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, September 12 (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.

## CHRISTMAS IS HERE!

(at least for the choir)

The choir has begun working on music for Christmas at Mount Vernon—and YOU are invited! If you have some experience singing and would like to sing for the Christmas program, we rehearse every Wednesday at 7:30 pm. We begin rehearsal with the Christmas music and then rehearse music for Sunday morning worship. **Christmas at Mount Vernon is Sunday, December 12, at 7:00 pm**, and we hope to reach many with the story of God's desire to see all come to faith in Jesus. If you would like to be part of this evangelistic musical effort, please contact **Kristine Harris at 404-255-3133** or [kristineharris@mvbchurch.org](mailto:kristineharris@mvbchurch.org).





*Mount Vernon*

BAPTIST CHURCH

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[www.mvbcchurch.org](http://www.mvbcchurch.org)