



July 16, 2017

# Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

*Where Christ Is Exalted and the Fellowship Is Exciting*

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If you have any questions concerning the message from today, or are interested in obtaining information about church membership, please see the Pastor after the service, drop a note in the offering plate indicating your desire to talk with the Pastor, or call the church office.

## Announcements

### Congregational Meeting

Quarterly meeting, this afternoon, Sunday, **July 16**, at 6:00 p.m.

### Senior Saints

They are travelling to Hilton Head for shopping and lunch on Tuesday, **July 18**. Sign the list in the hall, and meet here at the church at 9:15 a.m.

### Young Adult Bible Study

Thursday, **July 20**, 7:00 p.m., at the Sheffields'.

### Children's Camp

Our camp for those who have completed the 3rd through 6th grades is **July 24 - 27**, at Epworth by the Sea. Pray for the final preparations for this camp as far as lessons and activities, as well as for the Lord to prepare the hearts of the campers and counselors for a week of spiritual enrichment. Also, feel free as led to contribute to our Camp Fund, which will help provide scholarships for those in need.

### After Church Lunch

There is an After Church Covered Dish Lunch Fellowship scheduled for Sunday, **July 30**, after Morning Worship. Bring a covered dish to share! The Moores and Groovers are scheduled to serve.

### This Week at FABC

#### Today

Coffee Fellowship	9:00 a.m.
Sunday School	9:30 a.m.
Morning Worship	10:30 a.m.
Adult Choir Practice	5:00 p.m.
Congregational Meeting	6:00 p.m.
Evening Worship	7:00 p.m.

#### Wednesday

Youth	6:30 p.m.
Children's Music Camp	7:00 p.m.
Prayer & Bible Study	7:00 p.m.

### FABC Deacons

Shawn Champion	433-0098
Bobby Deloach (CH)	667-8867
Mickey Fell	920-4557
Ron Fowler	901-409-8628
Jimmy Kicklighter	355-5616
Jack Moore	547-5000
Billy Morris, Sr.	398-1038
Joe Morris	398-0125
Steve Posner	704-5617
Kelly Stanford	441-2151
Michael Walker	655-2497
Ric Zittrouer	210-0344

July 16, 2017

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10:30 a.m.

Welcome and Announcements

\* Opening Chorus & Greeting  
"Come and Sing"

*Words are on the back of the bulletin*

\* Call to Worship  
Psalm 34:1-3

\* Hymn #1  
"O Worship the King"

Scripture Reading & Prayer  
Napoleon Martin  
Ezekiel 34:1-10

Special Music

Receiving of Tithes And  
Offerings

\* Hymn #3  
"Sing Praise to God Who  
Reigns Above"

Message  
Tim Wade  
*The Emptiness of Idolatry*  
Judges 18:21-31, Judges #27

\* Hymn, to right  
"Doxology"

\* All those who are able, please stand.

7:00 p.m.

Welcome and Announcements

\* Hymn #452  
"My Savior's Love"

Prayer

Receiving of Tithes And  
Offerings

Hymn #118  
"When I Survey the  
Wondrous Cross"

Hymn, bulletin pp. 6-7  
"All I Have Is Christ"

Message

\* Hymn, bulletin p. 8  
"Jude Doxology"

### **Doxology**

Praise God from whom all blessings  
flow.

Praise Him, all creatures here below.  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost.  
Amen

## The Emptiness of Idolatry

Judges #27

Judges 18:21-31

1. Idolatry leaves us empty handed

Psalm 135:15-18

Do you have an idol?

Where do you spend your time?

On what do you spend your passion?

How do you spend your money?

2. Idolatry leads to empty success

1 Kings 2:3

Psalm 73

3. Idolatry creates an empty legacy

P.M. Notes

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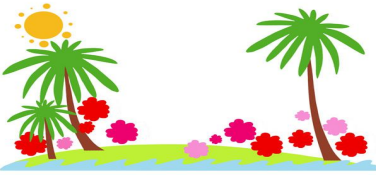
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## Summer Dates for Your Calendar!

Kids' Music Camp:  
Wednesday Nights,  
7:00 - 8:00 p.m.  
Older Children's Camp:  
July 24 - 27

## Weekly Catechism Question

### Question #10:

How many persons are there in the Godhead?

### Answer:

There are three persons in the Godhead: the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory.

### Scripture:

1 Corinthians 2:11; 8:6; John 1:1; 10:30; 14:9; 20:28; Acts 5:3,4; Matthew 28:19; 2 Corinthians 13:14; Colossians 2:9; Hebrews 1:3.

*Comment:* The word "Godhead" is needed because we shouldn't say that there are three persons in God. No, there are three persons who are God. Nor should we say that there are three Gods. There is one God. They are distinct persons with special roles in creation and redemption. But they are in perfect harmony and are (in ways beyond our comprehension) perfectly One God.

**I**n Islam, there are 99 names for God, but none is "love." Muslims can't say that Allah loves because [they believe that] love implies need and Allah is so great he has no needs. I agree that God has no needs, but He still loves.

*In the Land of the Blue Burqas*

## Math Not Bigotry

Christians are often accused of bigotry because we think that 90% of the world is wrong about their religion. But it's not bigotry—it's just math.

Some religions teach Jesus as the Son of God and others deny it. Is it not clear that somebody is right and somebody is wrong? There is simply no getting around that.

The great monotheistic faiths understand God as a distinct, individual person, whereas some Eastern religions see God as the impersonal sum of everything all put together. If there is a God, both of these notions cannot be true about Him at the same time. Clearly massive numbers of people are mistaken on one side of this issue or the other.

When anyone dies, they might go to heaven, or they might go to hell, or they might be reincarnated, or they might disappear into nothing at all. But even a child can see they cannot do them all at the same time. Multitudes, the majority even, must be mistaken. Again, that's not bigotry. It's simple math.

**Gregory Koukl, *The Story of Reality***

# Music

## All I Have Is Christ

1. I once was lost in dark - est night, Yet thought I knew the  
2. (But as I) ran my hell - bound race, In - dif - f'rent to the  
3. (Now, Lord, I) would be Yours a - lone, And live so all might

way. The sin that prom - ised joy and life had led me to the  
cost, You looked up - on my help - less state and led me to the  
see The strength to fol - low Your com - mands could nev - er come from

grave. I had no hope that You would own A reb - el to Your  
cross. And I be - held God's love dis - played, You suf - fered in my  
me. Oh, Fa - ther, use my ran - somed life In an - y way You

will. And if You had not loved me first, I would re - fuse You  
place. You bore the wrath re - served for me, Now all I know is  
choose, And let my song for - ev - er be My on - ly boast is

1  
still. 2. But as I grace. Hal - le -

Detailed description: This system contains the first two lines of the musical score. The top staff is in treble clef with a key signature of two sharps (F# and C#). It begins with a first ending bracket labeled '1' over a half note G4, followed by a quarter rest, a quarter note A4, and a quarter note B4. A second ending bracket labeled '2' covers a half note G4, a quarter note A4, and a quarter note B4. The bottom staff is in bass clef with the same key signature, providing a harmonic accompaniment with chords and moving lines.

lu - jah! All I have is Christ. Hal - le -

Detailed description: This system contains the third and fourth lines of the musical score. The top staff continues the vocal line with a half note G4, a quarter note A4, and a quarter note B4. The bottom staff continues the bass accompaniment.

lu - jah! Je - sus is my life. 3. Now, Lord, I

Detailed description: This system contains the fifth and sixth lines of the musical score. The top staff features a half note G4, a quarter note A4, and a quarter note B4. The bottom staff continues the bass accompaniment.

3  
You. Hal - le - lu - jah! All I have is

Detailed description: This system contains the seventh and eighth lines of the musical score. The top staff begins with a first ending bracket labeled '3' over a half note G4, followed by a quarter rest, a quarter note A4, and a quarter note B4. The bottom staff continues the bass accompaniment.

Christ. Hal - le - lu - jah! Je - sus is my life.

Detailed description: This system contains the ninth and tenth lines of the musical score. The top staff continues the vocal line with a half note G4, a quarter note A4, and a quarter note B4. The bottom staff continues the bass accompaniment.

# **Jude Doxology**

*Cam Huxford*

Remember, Jesus brought you out of Egypt.  
Remember, He has sought you as His people.  
Remember, He has saved you from your sin.  
Remember, remember Him.

Remember, Jesus brought you through the Red Sea.  
Remember, mighty miracles that you have seen.  
Remember, you were slaves and now are free.  
Remember, that He is king.

To the only God, our savior, Jesus Christ.  
Be glory, honor, power, and dominion.  
Before all time, and now, and evermore!

Remember, Jesus reigns above the heavens.  
He's coming, He is coming with his kingdom.  
Do not forget, He is seated on the throne.  
Remember what He has done.

To the only God, our savior, Jesus Christ.  
Be glory, honor, power, and dominion.  
Before all time, and now, and evermore.  
Amen



# Articles

## From the D3 Feedback Booth

Dear Ferguson Avenue Baptist Church,

Thank you for allowing me to come to D3 camp. I really enjoyed riding the bus and stopping at the Amish store on the way. At camp I played games, swam in the pool, sang songs, ate, and learned about Jesus Christ. I enjoyed learning about Shannon and his mission work in Uganda. I learned about standing firm in faith and the love that God shows us. Thank you so much for letting me come.

Juliet Streeter



Dear FABC,

D3 this year was extremely fun. As always, we played hard. Also true to the motto we have here, we prayed even harder. The track sessions this year have really helped me better understand opposing world views. The main sessions were incredibly sound and have revived my excitement in spreading the word of God in my community and increased my knowledge of His doctrine.

Thank you all for giving not only me, but all of the youth this opportunity. This is my third year going and this camp is always such a safe, godly, uplifting place to worship. With every year it only gets better. I love and miss the church very much, and I thank you all again.

Your sister in Christ,  
Savannah Ward



Dear Church Family,

I want to thank you for your love and support. It means so much to me. I also want to thank you for funding our extra time at D3 in Kentucky, and to the families who were gracious and paid for our trip to the Ark encounter. Thank you, this is somewhere I have been wanting to visit since I found out it was being built.

Going to D3 for the last five years has been such a privilege. This year we have learned so much about standing firm in our faith and being strong when we have the full armor of God on but being at our strongest point when we are around other believers who have also put the full armor of God on.

I can't wait to come back next year and grow even closer to God.

Thank you,  
Kathlyne Creech

*Continued on p. 10*

*Continued from p. 9*

FABC,

Thank you for letting us go to this camp! It was fun and exciting. And the food was great too! The last session was about obeying your parents, and there was a lot about what to love and what not to love. Like you shouldn't love the things of this world. So I really look forward to coming again next year.

Sincerely,  
Harrison Leverett

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## **What is the Core Reason Kids Leave the Faith?**

*By Sean McDowell*

There has been a lot of discussion recently about why kids leave the faith. People have rightly drawn attention to the role of poor theology, the importance of kids owning their faith, the significance of intellectual issues such as the apparent tension between science and religion, and more.

But there seems to be a core issue that is often overlooked—to develop a lasting faith, kids need to grasp their need for God. Let me explain.

### **C.S. Lewis and the Four Loves**

In his book *The Four Loves*, C.S. Lewis makes a distinction between “Gift-love” and “Need-love.” As for Gift-love, he gives the example of a father who works and plans for the future well being of his family, even though he will die without seeing them benefit. As for Need-love, Lewis gives the example of a lonely and frightened child who comes to its mother’s arms for comfort and protection. Such love is neither selfish nor improper, because children are intended to have nurturing mothers, and mothers are intended to care for their kids.

According to Lewis, God’s love for mankind is entirely Gift-love: “The Father gives all He is and has to the Son. The Son gives Himself back to the Father, and gives Himself to the world, and for the world to the Father, and thus gives the world (in Himself) back to the Father too.” God does not need our love or worship. Rather, He freely loves us as an extension of His grace.

But our love for God is different. While we may be able to offer God Gift-love, our love is primarily need based. Lewis explains: “But man’s love for God, from the very nature of the case, must always be very largely, and must often be entirely, a Need-love.” We desperately need God in both this world and the next.

Then Lewis makes an additional distinction—while our objective need for God will never change, our awareness of that need can. If our awareness of the need for God fades, then so may our faith. Thus, Lewis says:

There seems no reason for describing as hypocritical the short-lived piety of those whose religion fades away once they have emerged from “danger, necessity or tribulation.” Why should they not have been sincere? They were desperate and howled for help. Who wouldn’t?

In other words, if someone believes in God because of an immediate need for safety or comfort, then as soon as the danger or pain ends, so may the faith. How does this relate to students? Think about it. If a young person believes in God for social or relational needs in the family, church, or school, then when those needs fade, so will his or her faith. If belief in God fulfills some external need, then as soon as that need fades, or another venue provides satisfaction of that need, the student will likely abandon his or her faith (or minimally, have a marginalized faith).

### **Young People and the Need for God**

As a child, I remember asking my mom why I really needed a Heavenly Father. After all, my earthly dad spent time with me, and cared for me, as a father should. I simply didn't feel any further need for a Heavenly Father that I couldn't see, touch, or talk to.

It wasn't until I matured, and came to a personal realization of the depth of my own sin, that I grasped how deeply I personally needed a savior. My faith in God became real when I understood the gravity of my own sin, and experienced the grace that comes from embracing Jesus as my Lord and Savior.

Young people today ought to go on mission trips. They need mentoring. They need space to ask tough questions. And then need good theological training. But if these experiences are to make a lasting impact on their faith, young people (and really all people) will need to realize that their brokenness requires a savior, and experience God's forgiveness and grace.

When students understand their personal need for God, and experience God's grace firsthand, they can develop a faith that lasts.

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## **3 reasons Revelation 12:5 Describes the Pre-Tribulational Rapture**

*by Jesse Johnson*

Proponents of the pre-tribulational rapture usually defend their view from John 14:3; 1 Corinthians 15:51-53; 1 Thess. 4:15-17; and Rev. 3:10. But often left out of the typical pre-tribulation defense is the passage that perhaps started it all—**Rev. 12:1-6,**

*A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. and his tail swept away a third of the stars of heaven and threw them to the earth. and the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. and she gave birth to a son, a male, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.*

This passage has fallen out of favor with those who defend the pre-tribulational rapture likely because it is complicated. After all, the afore-mentioned verses are clear-cut enough. Some might even argue that using Revelation 12 to defend the pre-trib rapture actually weakens the case by injecting a degree of difficulty into an otherwise straight-forward discussion. In other words, Revelation 12 is tough, and the amillennial view has largely succeeded in casting sufficient doubt that anything in Revelation is capable of being understood.

However, when properly interpreted, Revelation 12:5 provides still another confirmation of the pre-tribulational rapture.

First, our cast of characters. There is a woman, dressed with the sun, reigning over the moon, and crowned with twelve stars. There is a dragon with seven heads and ten horns. and there is a child, who rules the nations.

**Each of these three are called “signs” because they point to a person behind them.** The woman points to the twelve-tribes, the dragon points to the devil, and child points to Jesus. Some interpreters start sweating when Revelation describes signs, but it doesn’t have to be hard. When you see a sign that says “I-95, you understand that the sign itself is not I-95, but that it points to I-95. The same is true here. The woman is not the twelve-tribes, but she points to them.

**How do we know that she points to the twelve tribes of Israel?** Because John describes her by quoting Genesis 37:9-11, which is Joseph’s dream concerning the twelve tribes. If Jacob could rightly interpret this as his twelve sons, so can we.-- There is actually very little debate about the signs of the dragon or the child.

Once we have figured out the people behind the signs, the plot here is straight forward. Israel produces the Messiah, but at the time of Jesus’ birth, the devil and his demons (“1/3 of the stars of heaven”) tried to destroy the Savior. But the Savior is protected, flees to the wilderness, then returns to Israel where he launches his new nation. After this, the child is “caught up to God and his throne” (12:5), and the devil strikes out at the woman Israel again. Now it is the woman’s turn to flee into the wilderness, where she will be protected for 1,260 days, or three-and-a-half years. In the meantime, the dragon finds himself expelled from heaven (12:13) to attack Israel for “a short time” (vs. 12). The rest of Rev. 12 follows the devil’s attempts to destroy Israel.

So how is this a pre-tribulational passage? Note verse 5: “*And she [Israel] gave birth to a son, a male, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.*”

Now, I grant that at first reading, this seems to simply be describing the ascension of Christ after his resurrection. But this doesn’t make sense of some very unusual phrases in the verse. Namely, why does John say “a son, a male”? Isn’t that redundant? And can the ascension rightly be described as Jesus being “caught up to God”? Here are three reasons why I take this passage to reference the rapture of the church:

The signs point to people, who point to nations.--John isn’t content to just give three signs pointing to three people. In the passage, each of the signs actually point beyond the person to the nations which come from them. The twelve-tribes are seen in the nation Israel, and the devil is seen as working through the ten nations that make up the anti-Christ’s empire (cf. 13:1, 17:3, 7, 12, 16).

Yet this leaves a question: what nation is Jesus working through? The correct answer is the church.

How do I know I'm right here? Because of the second reason:

A son, a male.—It's not that John lived in a gender-fluid society, so he felt the need to point out that the son also happens to be male. Instead, John uses this turn of phrase to draw the reader to **Isaiah 66:7**: "Before she travailed, she brought forth; Before her pain came, she gave birth to a boy." As Isaiah continues, the context makes it clear that the baby boy is not an individual, but a nation:

**Isaiah 66:8**--*Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons.*

In other words, Isaiah describes the birth of new nation from the child delivered by Israel. Here is Michael Svigel ("What Child is This? A Forgotten Argument for the Pretribulation Rapture") on this:

There is no question that John's use of "bad grammar" in Revelation 12:5 is intended to point the reader back to the images of Isaiah 66:7...The point of the parallel is that the male son is not an individual, and should be interpreted as a corporate body.

In other words, the baby is a sign pointing to Jesus, and then Jesus leads us to the church.

The word translated "caught up" in verse 5 is actually the word from which we get the English word rapture (harpazo). It is the same word used in 1 Thessalonians 4:17 where it is obviously describing the rapture. The word has a connotation of being rescued at the last possible minute from imminent danger. This most certainly does not describe the ascension of Christ after his resurrection. It makes the best sense of the limited use of this word to see John as making a deliberate description of the rescue of the church before the dragon seeks to attack Israel.

Now, I understand why this would not be persuasive to an amillennialist, or to a preterist. If someone doesn't see a future demonic attack on Israel described in Revelation 12, then they are certainly not going to see the rapture of the church in verse 5.

But for pre-millennialists and those who see that Revelation (along with the Olivet Discourse) does describe the devil using the anti-Christ to attack Israel, then verse 5 puts the rapture immediately before that attack. In other words, if you have a straight-forward understanding of Revelation, then you should find the pre-tribulational rapture confirmed in Revelation 12:5.

**D**eclaration of truth: If I had the wisdom of Solomon, the patience of Job, the meekness of Moses, the strength of Samson, the obedience of Abraham, the compassion of Joseph, the tears of Jeremiah, the prophetic voice of Elijah, the courage of Daniel, the greatness of John the Baptist, the endurance and love of Paul, I would still need redemption through Christ's blood, the forgiveness of sin.

**E. Draper**

# Missionary of the Week

## Kendra Stanford World Horizons - Lucknow, India

After a five month exploratory trip to India, Kendra Stanford is pursuing long term work there. World Horizons starts businesses in order to employ local residents and to interact with and serve the community, and to reach them with the gospel of Christ. Kendra is in Lucknow as a student to study the Hindi language at the school her mission operates. She is about to move into her own apartment. She is continuing relationships with both Hindus and Muslims she ministered to during her trip last summer, and is making contact with new people already, also.

*From her most recent letter:*

- Please continue to pray that my language studies go well. I still have a lot to learn and it can be very challenging at times. Continued prayer for my mind to be receptive to what I'm taught and to retain new words and concepts are greatly appreciated.
- Please pray for my upcoming dance classes at the children's home. Pray that God will be glorified through these classes and that it will be an avenue for ministry where these kids will be built up and pointed towards following Christ.
- Please pray that my English Teacher Training will go well and that it will give me opportunities to point others towards knowing Christ for themselves. Please pray that I will be an encouragement for the teachers as they grow in their language ability and that spending time teaching them will help them to be more comfortable talking to me about deeper things. Also pray that experience as a teacher will lead to more teaching opportunities in the future so that I can build relationships and invest in more people's lives here.
- Please pray for me as I attempt to buy furniture and kitchen things so I can get shifted and settled into my own apartment. Prices on many things have recently gone up due to a new tax law here so the amounts I've budgeted are lower than the actual cost for buying things that I need. Please pray that God will provide the funds needed and that I can find furniture on sale so I can set up an environment where I can invite friends over and show them Christlike love through hospitality.



## Sunday School Classes & Descriptions

### Adult

- “Revelation” - Organ Side Overflow Room: Matt Coleman
- “Chronological Survey of the Bible” - Fellowship Hall: Bob Dimmitt
- “The Gospel of Luke” - Youth House: Steve Posner

### Students & Children

- Babies - Room 3: Kay Stanford & Sandra Bridges
- 1s & 2s - Room 24: Michael & Ruth Kleinpeter/Danny & Kamee Roberson
- 3s & 4s - Room 25: Emily Wise, Susan Su, Donna Martin
- Kindergarten, 1st & 2nd Grade - Room 200: Jimmy & Angie Creech
- 3rd-6th Grade Boys - Room 202: Ric Zittrouer & Richie Mills
- 3rd-6th Grade Girls - Room 204: Kelly Zittrouer, Mary Ann Fowler, Amy Horton
- Youth Guys - Room 206: Tim Wade, Bobby Deloach, & Nick Herring
- Youth Girls - Room 207: Sona Bailey, Jessica Dimmitt, & Lauren Wade

If there is no God and we live in a strictly material, evolving universe, violence and suffering are just a part of the natural world with no inherent morality attached to them. In this case violence would not be evil; it would simply be a part of the evolutionary process. Without God compassion for others is nothing but chemical changes in the brain. Suffering is meaningless, violence is meaningless. There is no such thing as good or evil.

*Bob Dimmitt*

## Bible Reading Schedule

July 2017

	1	Zephaniah 3 & Matthew 10
	2	Haggai 1 & Matthew 11-12
	3	Haggai 2 & Matthew 13
	4	Zech. 1 & Matthew 14-15
	5	Zech. 2-3 & Matthew 16-17
	6	Zech. 4-5 & Matthew 18-19
	7	Zech. 6-8 & Matthew 20
	8	Zech. 9 & Matthew 21-22
	9	Zech. 10 & Matthew 23-24
	10	Zech. 11-12 & Matthew 25
	11	Zech. 13 & Matthew 26
	12	Zech. 14 & Matthew 27
	13	Malachi 1-2 & Matthew 28
	14	Malachi 3-4 & James 1-2
	15	Ruth 1-2 & James 3-4
	16	Ruth 3-4 & James 5
	17	Esther 1 & 1 Peter 1-2
	18	Esther 2 & 1 Peter 3-4
	19	Esther 3 & 1 Peter 5
	20	Esther 4 & 2 Peter 1-2
	21	Esther 5-6 & 2 Peter 3
	22	Esther 7 & 1 John 1-2
	23	Esther 8 & 1 John 3-4
	24	Esther 9-10 & 1 John 5
	25	Judges 1-4
	26	Judges 5-7
	27	Judges 8-9
	28	Judges 10-13
	29	Judges 14-16
	30	Judges 17-19
	31	Judges 20-21 & 1 Corin. 1



## **Come And Sing**

1. I will sing with the voice  
That He's placed in my soul  
So the world will hear what He has  
done.  
We must sing if our hearts have been  
changed by our God.  
Let the whole world know that He  
has come.

### **Chorus**

Come and sing with the angels to  
the King!  
Come and bring Him your song.  
Come and sing with the angels to  
the King!  
Come and bring Him your song.

2. I will walk through the valley  
But I still hear His voice  
For the words of the Lord are in my  
heart.  
I will rise in the morn with the joy  
That is my strength  
Remembering the sound of His  
voice.

### **Chorus**

Come and bring Him your song.  
Come and sing.

Video and audio recordings of the  
messages are available for listening or  
downloading from  
**[www.fabchurch.com/sermons](http://www.fabchurch.com/sermons)**

### **For Hearing Impaired**

If you have difficulties hearing, we have  
listening aid devices available. Ask any  
of the ushers, or the technician in the  
sound booth, if you are in need of one of  
these devices.

## **Nursery July 16**

**10:30 A.M.**

### **Babies:**

Mary Fowler, Kay Stanford

### **Toddlers - 4 year olds:**

Lance & Julie Ficek/  
Mike & Elinor Morris

**7:00 P.M.**

Janice Donaldson, Ceci Sheffield/  
Sharon Boanen, Kathylyne Creech

## **Nursery July 23**

**10:30 A.M.**

### **Babies:**

Shelma Lewis, Jeanie Groover

### **Toddlers - 4 year olds:**

Jimmy & Tammy Kicklighter/  
Cindy Wise & Angela Creech

**7:00 P.M.**

Jim & Heather Schraeder/  
Trisha Sumner, Bethany Humphrey

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## **Ushers July 16**

**10:30 A.M.**

Bucky Lanier, Jack Moore,  
Michael Walker, Danny Roberson

**7:00 P.M.**

Jimmy Donaldson, Ron Fowler

## **Ushers July 23**

**10:30 A.M.**

Reggie Brown, John Sumner,  
Michael Walker, Billy Waters

**7:00 P.M.**

Dean McCraw, Cole Morris

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## **Sunday Greeters - July 16**

Jeanie Groover, Janice Donaldson

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## **July Lock-Up Deacons**

Jack Moore, Joe Morris