



September 17, 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

Wednesday Night

Dinner is Pork Chops! Sign up in the hall.

Normal Service and After Church Fellowship Tonight

We will have a normal service tonight at 6:00 p.m., followed by an After Church Fellowship in the Fellowship Hall. Please bring snacks and finger foods to share!

Deacons' Meeting

Tuesday, **September 19**, 7:00 p.m.

Senior Saints - No Lunch Trip this Month

Their trip to Pooler with lunch at Cheddar's is rescheduled for Tuesday, **October 17**.

Youth Event

STAND '17 is a community-wide event that our youth plan to attend. Tim Wade has more details. Youth, please meet here at the church at 1:00 p.m. on Saturday, **September 23**.

Communion

We will celebrate Communion during Morning Worship on Sunday, **September 24**.

More announcements on p. 5

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	4:30 p.m.
Evening Worship	6:00 p.m.
After Church Fellowship	7:00 p.m.

Wednesday

Dinner: Pork Chops	5:45 p.m.
Youth & Awana	6:30 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

September 17, 2017

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting
“Come, Christians, Join to Sing”
Words are on the back of the bulletin

* Call to Worship
Psalm 100

* Hymn #26
“Rejoice, Ye Pure in Heart”

Scripture Reading & Prayer
John Earl Blanton
Acts 2:38-47

Special Music

Receiving of Tithes And
Offerings

* Hymn #143
“Rejoice—the Lord Is King!”

Message
Bob Dimmitt
Are You Riding an Elephant?
Ecclesiastes 2:1-6, Ecclesiastes #6

* Hymn, to right
“Doxology”

6:00 p.m.

Welcome and Announcements

* Hymn #27
“I Sing the Mighty
Power of God”

Prayer

Receiving of Tithes And
Offerings

Hymn #228
“My Faith Has Found a
Resting Place”

Hymn #233
“Depth of Mercy”

Message
Bob Dimmitt
Killing Filthiness with Gratitude
Ephesians 5:1-6, Ephesians #92

* Hymn, bulletin p. 7
“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

* All those who are able, please stand.

Are You Riding an Elephant?

Ecclesiastes #6

Ecclesiastes 2:1-6

Where does happiness come from? Different answers are given:

1) Happiness comes from getting what you want but we all know that such happiness is short-lived; others say

2) Happiness comes from within and cannot be obtained by making the world (or your world), conform to your desires.

Remember that one of the major affects of the fall was separation. Man from God, man from man, man from himself; the remedy is bringing them together into a unified whole.

We need to continuously feed on the Word of God because: thoughts can cause emotions, but emotions can also cause thoughts, primarily by raising mental filters that bias the way we process information.

Instead of viewing heavy drinkers as the helpless victims of a disease, we should come to see their drinking as a meaningful, however destructive, part of their struggle to live their lives.

Blaise Pascal: All men seek happiness. This is without exception.

Where do you draw strength and wisdom from? How do you gain the right perspective? How do you deal with your own bad decisions, choices, guilt and sin? From where do you seek happiness? Are you riding an elephant?

P.M. Notes

Killing Filthiness with Gratitude

Ephesians #92

Ephesians 5:1-6

Filthiness = indecent, dishonorable, inappropriate conduct, ugly, shameful, base, disgraceful

Coarse jesting, silly talk – “unclean speech” often veiled in innuendo or double meaning.

Coarse jesting also means that you take something that is shameful and you make it appear acceptable by the humor that you put into it.

Coarse jesting also includes talking to somebody, and having a hidden agenda.

Warren Wiersbe: Two indications of a person’s character are what makes him laugh and what makes him weep.

If you’re grumbling or complaining; you’re really saying that you know what’s best for you better than God does.

Gratitude will enable you to develop a sense of obligation

Gratitude begets a sense of reverence for life...and it’s hard to imagine a person who really values life and the well-being of all treating another human being with callous or cruel indifference.

Gratitude is not just a nice thing to have. It’s something we really *need* to have to be genuinely healthy and whole and holy.

Continued from p. 1

Young Adult Bible Study

Thursday, September 28, 7:00 p.m., at the Sheffields’.

500th Anniversary of Protestant Reformation

We will be celebrating this historic event with special services beginning next week. Please see details on page 6.

Flocknote

If you have had a problem signing up with Flocknote, please see Tim Wade or Dawn Stanford after the service and we will try to help you to troubleshoot.

If you take away God and the Bible the best one can hope for is expressed by neuroscientist V.S Ramachandran: “...it never ceases to amaze me that all the richness of our mental life—all our feelings, our emotions, our thoughts, our ambitions, our love lives, our religious sentiments and even what each of us regards as his or her own intimate private self-is simply the activity of these little specks of jelly in our heads, in our brains. There is nothing else.” Believing and thinking like this will put one in the deepest, darkest pit in which there is no escape and no hope-this is true emptiness, I thank God I have been spared this view of life.

Bob Dimmitt

When a person becomes our god, we lose our sense of self; we conform our identity to his or her demands and expectations in order to keep the relational dynamics in place. This is nothing less than idolatry—and in the end it serves us up to what we often fear the most—loneliness—idolatry is a breeding ground for loneliness.

Weekly Catechism Question

Question #17:

What is sin?

Answer:

Sin is transgression of the revealed will of God which teaches that we are to act in perfect holiness from a heart of faith to the glory of God.

Scripture:

1 John 3:4; Romans 5:13; 14:23;
1 Peter 1:16; Matthew 5:48;
1 Corinthians 10:31.

Comment Simplified:

Sin is any attitude or desire or action that explicitly breaks a commandment of Scripture, or comes from a heart of unbelief or is not done for the glory of God.



Dear Church Family,

Words cannot express my sincere appreciation for the cards, visits, food, prayers and support for both Jimmy and myself during my recent illness. We are truly blessed to be a part of such a loving church family. Thank you all so very much and we pray God’s blessing on each of you.

Sincerely,
Tammy Kicklighter

The Reformation at 500

← 1517 – 2017 →

This year marks the 500th anniversary of the beginning of the Protestant Reformation. When Martin Luther posted his 95 Theses to the door of the Castle Church in Wittenberg, Germany, on October 31, 1517, he forever changed the landscape of Christianity. His actions, and the subsequent actions of many more faithful men and women, broke the oppressive tyranny of the Roman Catholic Church and rekindled zeal throughout Europe for the true faith once and for all delivered to the saints.

In the years that followed, wars were waged, heretics were condemned, and many faithful saints were expelled from their communities, thrown in prison, and murdered for their refusal to compromise the truth of the gospel. Luther and others like him stood on the foundational principles contained in God's word and refused to be moved.

This year we will celebrate this remarkable anniversary in a way that would be consistent with the ideals of the Reformation and the wishes of the reformers themselves. We will turn to the word and celebrate the principles of the Reformation that were discovered therein. These principles are often referred to as the 5 Solas. They are: Sola Scriptura (Scripture Alone), Sola Fide (Faith Alone), Sola Gratia (Grace Alone), Solus Christus (Christ Alone), and Soli Deo Gloria (Glory to God Alone).

Starting on September 24, we will dedicate our entire worship service on Sunday evenings to each of the 5 Solas with the hymns and message aligned together to worship God through understanding these timeless truths better. These 5 services will lead us up to Reformation Sunday on October 29. On that Sunday morning, we will have a special worship service followed by communion that harkens back to the style of worship of the reformers. Please make plans to join us for all six of these special services as we seek to honor our legacy and rejoice in our God who has preserved the truth of His word.

Music

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

Family discipleship refers to the responsibility of every Christian family to pursue growth in godliness together as a family. Family discipleship is (normally) overseen by the father and must be tailored to the unique needs of each family member, depending on their spiritual state (e.g., saved or unsaved) and level of maturity. Family discipleship takes place in both formal and informal contexts and should work in conjunction with local church involvement. ...Christian parents ought to take every opportunity to speak about these all important matters with their children and to express and impart to their children personal gratitude for what God has done to their children. While there may be Christian Sunday School teachers and other significant people in a child's life, parents must never go back on their God-given responsibility to be the primary source of religious instruction for their children.

Andreas Köstenberger, God, Marriage, & Family

Articles

What is the “Nashville Statement”?

The **Nashville Statement** is an Evangelical Christian statement of faith relating to human sexuality and gender roles authored by the Council on Biblical Manhood and Womanhood.

Article 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2

WE AFFIRM that God’s revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments, ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God’s original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God’s design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about “eunuchs who were born that way from their mother’s womb.” With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person’s biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7

WE AFFIRM that self-conception as male or female should be defined by God’s holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality—a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

Article 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God's design of his image bearers as male and female.

Article 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.

Why I Signed the Nashville Statement

by Rosaria Butterfield

Great battles in theology faced by the church over the centuries have been caused by the introduction of unbiblical categories about the nature of people and the nature of God, and the imprecise language that emerges from this. Are we justified by faith or are we justified by faith alone? Does the Bible contain the word of God or is the Bible the word of God?

The issue is not primarily homosexuality; it's Scripture. The issue is not primarily gay marriage; it's whether "*the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart*" (Hebrews 4:12). The issue is not whether people are good-intentioned and sincere in desiring things that God forbids.

The issue is whether we all bear the sin of Adam, inheriting an unchosen moral deformity, an energy of opposition to God, a rebellion that bequeaths to us a sin nature that we cannot erase on our own terms and by our own hands.

The issue is whether Jesus rose from the grave, is alive today, and whether His blood and love and resurrection makes any wit of difference in how you fight the original sin that distorts you, the actual sin that distracts you, and the indwelling sin that manipulates you. The issue is whether you can trust the Bible to tell you who you are, who God is, and which way is up.

Twenty years ago, I lived as a lesbian. I delighted in my lover, our home on one of the Finger Lakes, our Golden Retrievers, and our careers. When Christ claimed me for His own, I did not stop feeling like a lesbian. **I was not converted out of homosexuality. I was converted out of unbelief.**

Conversion to Christ did not initially change my sexual attraction for women. What conversion did change immediately was my heart and mind. My mind was on fire for the Bible and I could not read enough of it or enough about it. The gospel gave me a light that was ruinous. It ruined me for the life I had loved. The Lord's light illumined my sin through the law and illumined my hope through Jesus and the gospel. The gospel destroyed me before the Lord built me back up. In saying "yes" to Jesus and "no" to the desires of my flesh, I learned that the only way to peace with my God was through the Cross—the one that Jesus died on and the one that I was called, with the help of Jesus, to carry.

In this crucible I wondered how this could be so. How could that which I loved be sin? How could I hate my sin without hating myself? How could I both hate my sin and feel drawn into it simultaneously?

I learned that sin does not lose its character as sin because I loved it. I learned that my homosexuality was a logical consequence of the fall of man, the thumbprint of original sin on some of us. It is true that some of us are born this way. It is also true that we are all born in sin, in one way or another. We can hate our sin without hating ourselves because we who have committed our lives to Christ stand in his righteousness and not our own. **Our real identity is not in the sin we battle but in the savior we embrace.**

Christ's salvation is definitive and decisive. Christ rescues his people, growing us in union with Christ, establishing us in God's family, the church, and setting us apart to bear the image of God in knowledge (of God's word), holiness (in God's

justification of his people), and righteousness (through sanctification, also called growth in Christ).

We gain more than we lose when we pick up our cross and follow Jesus. But pick up our cross we must. and for many of us, our cross demands forsaking the sexual sin that calls us by name.

We live now in a world that has no use for the God of the Bible, for Jesus, the savior of His people and of the world. The terms are shifting quickly. Calling people like me to forsake sexual sin is no longer considered a first step toward walking with Jesus in liberty and in new life. Today, some influential people who claim to know Christ no longer believe that God hates sin. Sin is in the eyes of the beholder, they say.

Just a few years ago, these people blamed sin on the devil, saying “the devil made me do it.” Now these same people—some of them leaders in the church—blame sin on the Holy Spirit, declaring that He is blessing what the Bible condemns. In a few short years, blame shifting has morphed into blasphemy. and this blasphemy is coming from people who claim to have Christ’s salvation and from the pulpits and blogs that they wield.

When blasphemy comes from the church, the Bible gives us ways to understand how prophets become lions and wolves. First Peter 5:8 issues the warning for today’s church climate: *“Be sober-minded. Be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.”* Matthew 7:15 shows us what to do: *“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits.”* Christian fruit grows you in holiness, like Christ. Christian fruit grows you in grace—which is bought by the blood of Christ, the ransom price for my sin and yours. **Grace leads you to love and desire the moral law of God, and not to despise it.** Christian fruit has no measure but the word of God.

I signed the Nashville Statement because I stand with Biblical orthodoxy, which is inseparable from God’s creation mandate and definition of gendered personhood found in Genesis 1:27:

*“So God created man in his own image,
in the image of God he created him,
male and female, he created them.”*

The soul is God’s fingerprint on humanity, but the gendered body—essentially and ontologically male or female—will also, for the believer in Jesus Christ, be glorified and resurrected in the New Jerusalem.

I signed the Nashville Statement because my conscience compels me so, because the promises of liberty on the world’s terms are false and deceptive, and because many who currently claim to have Christ’s forgiveness and salvation must be called to account for leading good people astray with false promises and filthy lies.

I signed the Nashville Statement because the wolves are prowling, and the lions are roaring, and because they are bold and proud of their heresy, and because you must be warned.

By God through the merit and power of Jesus Christ, here I stand.

God and the Transgender Debate: Book Review

by Sean McDowell

The transgender debate is threatening to rip apart our culture. And it is raising a deep divide within the church. *How should Christians respond?*

I recently picked up a copy of the new book by Andrew Walker entitled *God and the Transgender Debate*.

Walker approaches the transgender issue with both compassion and truth. For instance, he goes out of his way to remind readers that this is not ultimately about a debate, but about *people* who are made in the image of God and deserve honor and respect. He presses readers to ask this question:

“Have I actually made an effort to understand the perspective and pain of someone experiencing gender dysphoria?” As Christians, we must ask ourselves this question so we can approach this issue with both tenderness and gentleness. and yet Walker firmly believes that Christians must be willing to speak truth, not for the sake of winning an argument, but because truth is what ultimately sets people free. He writes:

If I affirm transgenderism, I am actually doing an unloving thing. I am withholding truth because I value my own reputation or my own friendships or my own comforts more than I value the eternal happiness of the person made in the image of God who stands in front of me (p. 99).

One of my favorite parts of the book is when Walker describes how, sadly, some Christians have cut off their transgender kids. In response, he simply says: *“This is wrong... There is no justification for abandoning your child—ever.”* Amen. Stories of Christian parents turning their transgender kids away are both heartbreaking and contrary to biblical principles.

At the end of the book, Walker offers his thoughts on some of the most pressing questions. For instance, he addresses the common question: “What about people who are born intersex?” In other words, does the existence of people with ambiguity regarding their biological sex imply that gender is not binary, but a spectrum?

Walker provides a few helpful responses. **First**, intersex is a physical condition (ambiguity regarding biological sex) whereas transgender is a psychological condition (feeling that gender identity does not match biological sex). Thus, comparing the two is like comparing apples and oranges.

Second, transgenderism assumes that sex is binary. Walker notes:

Transgender identities are built on the assumption that biological sex is known and clear—and then rejected. Medical intervention for intersex people is aimed at enabling them to live out the sex and gender that they were both with, but which is physically unclear one way or another. Medical intervention for those identifying as transgender is aimed at the very opposite—at obscuring the sex they were born with.

If you want to know how to relate to someone who is transgender, or you're simply interested in thinking through how Christians ought to approach the issue, then I am confident you will find this book helpful.

The Great Myth: The Classic Disease Concept of Alcoholism

What is the “classic disease concept of alcoholism”? First proposed in the late 1930s, it goes like this. Alcoholism is a specific disease to which some people are vulnerable. Those who are vulnerable develop the disease if they take up drinking. From apparently normal social drinking, they progress to drinking ever greater amounts, to private and secret drinking, to developing an increased tolerance to liquor, and to experiencing withdrawal distress if drinking is interrupted; they begin to have blackouts (morning-after amnesia) and they forget the previous day’s drinking bout. Most crucially: those afflicted by the disease *inevitably* progress to uncontrolled drinking because the disease produces a distinctive disability—“loss of control,” a loss of “the power of choice in the matter of drinking.”

According to this disease concept, alcoholism progresses stage by stage in a regular, fairly standard course that does not respect a person’s individual characteristics: “Background, environment, race, sex, social status—these make no appreciable difference when once the disease takes hold of the individual. For all intents and purposes he might just as well then be labeled with a number: he has become just another victim of the disease of alcoholism.” Inevitably, the alcoholic “hits bottom.” From there, physical or emotional breakdown and premature death is the final step unless, with luck, or God’s grace, or the help of Alcoholics Anonymous or some sort of treatment, the drinker manages a radical conversion to total abstinence. Abstinence is the only hope, because the disease is incurable. At best, an alcoholic learns to abstain from the fatal first drink that invariably triggers a new descent into drunken oblivion.

Few people (except those involved with alcoholics) can fully state this entire theory, and many people either do not believe every detail of the doctrine or hold some beliefs inconsistent with it. But versions of the classic disease concept remain a dominant theme in the public’s thinking about alcohol abuse.

And yet, no leading research authorities accept the classic disease concept. One researcher puts it quite baldly: “There is no adequate empirical substantiation for the basic tenets of the classic disease concept of alcoholism.” Another expert, whose views are more conservative, dismisses the classic disease concept of alcoholism as “old and biased,” a model whose propositions are “invalid.”

Scientific evidence or no, many knowledgeable people are greatly disturbed by criticism of the disease concept. They argue that the labeling of alcoholism as a disease frees alcohol abusers from feeling guilty or ashamed of their drinking and thereby makes it easier for them to seek treatment. This has the ring of plausibility, and yet reports suggest that the disease concept does not always have this effect. Many heavy drinkers view the labels “diseased” and “alcoholic” as stigmatizing, and so they reject help under such terms. Furthermore, the notion that this disease causes people to lose the ability to control their drinking may discourage a heavy drinker from trying to stop in the (false) belief that it’s hopeless. Then, too, some drinkers will not seek help if they believe that lifelong abstinence is the only “remedy” for uncontrolled heavy drinking; the thought of never being able to have even an occasional social drink is too disheartening. Finally, proponents of arguments for retaining the disease concept as a useful tool take it for granted that getting the drinker into alcoholism treatment will make a big difference—an assumption that is not supported by the scientific evidence.

Excerpt from: *Heavy Drinking* by Prof. Herbert Fingarette, Ph.D.; Univ. Calif. pp. 2-4

Instead of looking at heavy drinking as victims of some wayward gene or physical abnormality, we can now see them in a truer light: as a diverse group of people who for diverse reasons are caught up in a particularly destructive way of life. –

“Towards a Multivariate Analysis of Alcohol Abuse” Caddy and Block

Missionary of the Week

Arnold Fruchtenbaum Ariel Ministries - San Antonio, TX

Ariel Ministries was created by Arnold to evangelize and disciple Jewish brethren through Bible, theology and solid doctrine. Over the years, Ariel Ministries has spread their Messianic Centers throughout various cities in the U.S., Canada, and Israel. Missionary, Bible and Prophetic Conferences are held in churches and schools all over the U.S. and the world where the focus is understanding the Word from a Jewish perspective. Camp Shoshanah is a learning facility that Ariel Ministries runs as a Bible training and discipleship program taught from a Jewish perspective for Jewish and Gentile believers. They are still building needed facilities for this school. For more information, visit their website at: www.ariel.org.



Praise Reports

- For a very successful study tour of Israel.
- For a great turnout and successful summer program. We have never had more students for every one of the six weeks as this year.
- For the publication of Volume 4 and the second edition of Volume 1 of the Life of Messiah series. Praise the Lord that the abridged version is being printed as I am writing this.
- For a successful itinerary in Germany.
- For the improvement of Mary Ann's eye. The clouding of her nearsightedness has improved and she can now read with her new reading glasses.

Prayer Requests

- For Mary Ann's health.
- For additional funds to complete all our projects for the campus, which will expedite the new school as well as allowing us to accept more students for the summer program. This year, we had to turn people away for three of the four weeks.
- For my itinerary. After Camp, I flew to Europe and am currently teaching in the Czech Republic, Poland, Germany, and England.
- For the completion of the DVD of the Israel study tour.
- For the salvation of my mother, my two brothers, and my three sisters.

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: 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

In Christ we find a whole new identity—His identity becomes ours. As we drink this living water, we discover that our human relationships are losing the power to define us, and the illusion that they can fulfill us is beginning to evaporate...it’s not the love of a man or woman that we’ve needed—it’s being set free from thinking it was. It’s not having our past bad choices erased from view; it’s having them forgiven. It’s not the removal of all our sin’s consequences; it’s God’s grace redeeming those consequences for our good and for others to whom He will send us.

Bible Reading Schedule

September 2017

	1 Ecclesiastes 12 & Romans 11
	2 Ecclesiastes 1 & Romans 12
	3 Eccles. 2 & Romans 13-14
	4 Eccles. 3 & Romans 15-16
	5 Ecclesiastes 4 & Romans 1
	6 Ecclesiastes 5 & Romans 2
	7 Ecclesiastes 6 & Romans 3
	8 Ecclesiastes 7 & Romans 4
	9 Ecclesiastes 8 & Romans 5-6
	10 Ecclesiastes 9 & Romans 7
	11 Ecclesiastes 10 & Romans 8
	12 Ecclesiastes 11 & Romans 9
	13 Eccles. 12 & Romans 10
	14 Romans 11-13
	15 Romans 14-16
	16 Luke 1
	17 Luke 2-3
	18 Luke 4-5
	19 Luke 6-7
	20 Luke 8-9
	21 Luke 10-11
	22 Luke 12-13
	23 Luke 14-16
	24 Luke 17-18
	25 Luke 19-20
	26 Luke 21-22
	27 Luke 23-24
	28 Jude & Revelation 1-2
	29 Revelation 3-5
	30 Revelation 6-10



Come Christians Join To Sing

1. Come, Christians, join to sing—
Alleluia! Amen!

Loud praise to Christ our King—
Alleluia! Amen!

Let all, with heart and voice,
Before His throne rejoice;
Praise is His gracious choice:
Alleluia! Amen!

2. Come, lift your hearts on high—
Alleluia! Amen!

Let praises fill the sky—
Alleluia! Amen!

He is our Guide and Friend,
To us He'll condescend;
His love shall never end:
Alleluia! Amen!

3. Praise yet our Christ again—
Alleluia! Amen!

Life shall not end the strain—
Alleluia! Amen!

On heaven's blissful shore
His goodness we'll adore,
Singing forevermore,
"Alleluia! Amen!"



Video and audio recordings of the messages are available for listening or downloading from
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 September 17

10:30 A.M.

Babies:

Mary Fowler, Kay Stanford

Toddlers - 4 year olds:

Jimmy & Tammy Kicklighter/

Mike & Elinor Morris

6:00 P.M.

Janice Donaldson, Ceci Sheffield/

Sharon Boalen, Kathylyne Creech

Nursery September 24

10:30 A.M.

Babies:

Shelma Lewis, Jeanie Groover

Toddlers - 4 year olds:

Lisa & Addisyn Rowe/

Kaitlyn & Lauren Rowe, Myri Hymon

6:00 P.M.

Jim & Heather Schraeder/

Trisha Sumner, Bethany Humphrey

Ushers September 17

10:30 A.M.

Danny Roberson, Kelly Stanford,

John Sumner, Michael Walker

6:00 P.M.

John Sumner, Ron Fowler

Ushers September 24

10:30 A.M.

Buddy Bacon, Johnny Bridges,

Reggie Brown, Jack Moore

6:00 P.M.

Dean McCraw, Cole Morris

Sunday Greeters - September 17

Ceci Sheffield, Lisa Rowe

September Lock-Up Deacons

Michael Walker, Ric Zittrouer

October Lock-Up Deacons

Shawn Champion, Bobby Deloach