



November 5, 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

New Directory

A new directory will be printed this week! If you have new info, send it to dawn@fabchurch.com no later than tomorrow!

Young Adult Bible Study

Thursday, **November 9**, 7:00 p.m., at the Sheffields'.

Work Day!

There is a work day for Homecoming on Saturday, **November 11**, beginning at 8:00 a.m. Lunch will be provided.

Sacred Harp Singing

The Savannah Sacred Harp Singers will meet on Saturday, **November 11**, from 2:00 to 4:00 p.m. Talk to Dawn Stanford if you have any questions.

Continued 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. |
| Christmas Choir Practice | 4:00 p.m. |
| Adult Choir Practice | 4:45 p.m. |
| Evening Worship | 6:00 p.m. |

Wednesday

| | |
|----------------------------|-----------|
| Dinner: Chicken Tetrazzini | 5:45 p.m. |
| Youth and Awana | 6:30 p.m. |
| Prayer & Bible Study | 7:00 p.m. |

49th Annual Homecoming!



Sunday, November 12, 2017

Coffee Fellowship
9:45 a.m.

Morning Worship
10:30 a.m.

Special Speaker:
Tony Gould

Dinner together afterwards

No Sunday School
No Evening Worship

Invite family and friends! Barbecue, Sausage, and Brunswick Stew are provided. Bring side dishes and desserts to share! This is always a blessed time to get together and catch up.

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 |

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting
“Thou Art Worthy”
Words are on the back of the bulletin

International Day of Prayer
For the Persecuted Church
Aaron Waite

* Hymn #390

“Jesus, I My Cross Have Taken”

Scripture Reading
Acts 5:12-32
Robert Holland

Special Music
“Psalm 19”
Follow along on p. 6

Receiving of Tithes And
Offerings

* Hymn #414

“Am I a Soldier of the Cross?”

Message
Bob Dimmitt
Carpe Diem
Ecclesiastes 2:24-26, Ecclesiastes #12

* Hymn, to right
“Doxology”

6:00 p.m.

Welcome and Announcements

* Hymn #186
“The Church’s One
Foundation”

Prayer

Receiving of Tithes And
Offerings

Hymn, bulletin p. 7
“Let Me Be a Blessing”

Hymn #389
“I Am Resolved”

Message
Bob Dimmitt
The Pathogenesis of Being Deceived
Ephesians 5:1-6, Ephesians #94

* 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.

Carpe Diem

Ecclesiastes #12

Ecclesiastes 2:24-26

Solomon, Koheleth, had clearly noticed that sinful man, the man who ignores and/or rejects God, cannot make himself happy.

The full thought or intention in verse 25 is = No one can compete with me in this. If I, then, with all my opportunities of enjoyment, failed utterly to obtain solid pleasure, of my own making, apart from God, who else can?

“Carpe diem” is usually translated from the Latin as “seize the day”. However, the more pedantic of Latin scholars may very well seize you by the throat if you suggest that translation. “Carpe” translates literally as “pluck”, with particular reference to the picking of fruit, so a more accurate rendition is “enjoy the day, pluck the day when it is ripe”. Enjoy the present.

1 Corinthians 15:32

There are several “Carpe diem” passages in Ecclesiastes—here in 2:24-26; 3:10-15, then 16-22; 5:18-20; 8:10-15; 9:7-10; & 11:7-12:7

Repeatedly in the history of Church, Christians have been tempted to devalue the richness of creation. Behind this idea is the conviction that the “spiritual” is all that matters, and that the physical, therefore, is at best only of secondary value.

1 Timothy 4:1-5

John Calvin: Common sense, indeed, pronounces, that the wealth of the world is naturally intended for our use; **but**, ...

everything that we touch of the gifts of God is defiled by our pollution

2 Peter 3:13; Revelation 21:1-4; Romans 8:18-25

P.M. Notes

The Pathogenesis of Being Deceived

Ephesians #94

Ephesians 5:1-6

John MacArthur: No Christian will be sinless in this present life, but it is dangerously deceptive for Christians to offer assurance of salvation to a professing believer whose life is characterized by persistent sin and who shows no shame for that sin or hunger for the holy and pure things of God.

deceive means to cause someone to have misleading or erroneous views concerning the truth.

Explaining the “pathogenesis” of being deceived: For me to be deceived, I am going to have to trust you. I am not going to be deceived by someone who I already have a question about.

First: There is a caution against error,

So we will not deceive ourselves

1 Corinthians 6:9-11; 1 John 3:7; 1 Corinthians 15:33

So we will not be deceived by others.

Secondly: There is a deception concerning the wrath of God; or in some way it is simply denounced. What specifically are the vain words or pretences by which “the sons of disobedience” usually harden their hearts?

1. That God will not call them to an account _____

2. That God will be merciful _____

3. That they are Christians _____
2 Timothy 2:19

4. Others say because they are justified, and depend on the righteousness of Christ.
1 Corinthians 1:30

5. That if they are unsaved for the moment, they hope (maybe even plan) they will repent at the last moment, when they are older
2 Corinthians 6:1-2

6. That they make amends _____

Continued from p. 1

Ministry Opportunity

Pat Beatty is working to finish up the rest of the fleece blankets being made for A Touch of Hope Ministry for the displaced kids in the school system. She will be in the Fellowship Hall on **Thursday, November 16**, from 6:30 to 8:30 p.m. and on **Saturday, November 18**, from 10:00 a.m. to 12:00 noon. Come join her! If you have any questions, please call Pat at 596-6922. She is so thankful for the help she has received thus far!

Deacons' Meeting

Tuesday, **November 14**, 7:00 p.m.

Wednesday on Tuesday!

The week of Thanksgiving, the Wednesday night activities are moved to Tuesday, **November 21**. There will be no Awana, and no busses will run.

Office Closed

The church office is closed Thursday, **November 23**, and Friday, **November 24**, for Thanksgiving.

Church Wide Christmas Banquet

Our annual Christmas Banquet is Wednesday, December 13. Sign up sheet will be up soon!

We can rest confident in the fact that nothing will happen to us in this world apart from the gracious will of a sovereign God. Nothing.

David Platt

The tongue is literally the only part of the human body that never gets tired.

Self-seeking breeds loneliness;
self-forgetfulness breeds fullness.

Weekly Catechism Question

Question #25:

Who is the Redeemer of God's elect?

Answer:

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man, in two distinct natures and one person, forever.

Scripture:

Galatians 3:13; 1 Timothy 2:5; 3:16; John 1:14; Romans 9:5; Colossians 2:9.

Ferguson's Family

Fun Fall Festival

Saturday

Nov 18, 3-5pm

*No charge, in our
church parking lot*

*Toddlers - 6th graders will have
inflatables & games*

Cake walk, face painting,

Bible land

(aka Trunk or Treat)

Popcorn, Cotton Candy,

Snow cones for all

*Please help us get the word out -
and bring some kids!*

Music

Psalm 19: The Heav'ns Declare

The heav'ns declare the glory of the Lord
The firmament proclaims itself His own
Day unto day pours forth th'eternal Word
Night unto night, His knowledge is made known
There are no words whose voice cannot be heard
Their sound rings out and goes to all the earth

This very Word, a dwelling for the sun
Who ventures forth, a bridegroom in the morn
Let him rejoice, a worthy race to run
In going forth, a bright new day is born
And in this day, no, none can hide his light
Till ends his course to usher in the night

Convert my soul, make wise this simple servant
Rejoice my heart, enlighten now my view
Endure forever, true and righteous judgment
Brighter than gold, more sweet than honey's dew
Thy law, Thy fear, Thy testimony pure
Thy precepts right, and Thy commandments sure

Thy servant warned, rewarded in their keeping
Kept back from wrong, forgiven blame within
My soul, be saved from sin's temptation creeping
Then blameless rest, and innocent of sin
Let all my words, my meditations seem
Fair to my Rock, in Whom I am redeemed

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Let Me Be a Blessing

Tune: "Like a River Glorious"

Let me be a blessing
To my suffering friends,
Sharing in their burdens
Even to the end.
In the midst of trials
And their darkest fears,
Let me be a comfort,
Sharing in their tears.

From the truths of Scripture
Let me learn to paint
Hope-inspiring portraits
For the suffering saint.
Let me point the sufferer
To the glorious day
When our tears and anguish
Shall be swept away.

Since we are one body,
Let me not neglect
To stand with the Christians
Whom the world rejects.
As they are ill-treated,
Wearing martyrs' chains,
In my pray'r and fasting
Let me share their pain.

Text: © Eric Schumacher

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

A Bit More On The Forgotten Reformer—Ulrich Zwingli

by Troy Lacey

As we approach the 500th anniversary of the Reformation's beginning, many articles will focus on Martin Luther and his nailing of the 95 theses on the church door at Wittenberg on October 31, 1517. This event is often attributed to lighting the fuse that started the Reformation. Of course mentions of earlier Reformers such as Jan Hus, Peter Waldo, and John Wycliffe are appropriate, as they were influential to the 16th century Reformers; but many were either martyred or excommunicated before their movements could spread much beyond their immediate homelands. There will also be mentions of John Calvin, Philipp Melancthon, William Tyndale, Oliver Cromwell, Thomas Cranmer, and later reformers such as John Knox, the Huguenots in France, and the Anabaptists in Switzerland. All of whom were maligned or persecuted or martyred for their faith.

But, strangely, one of the leaders of the Reformation, often called the "Third Man of the Reformation" (behind Luther and Calvin) is often omitted. That man was Ulrich Zwingli (sometimes spelled Huldrych Zwingli). Due to his death early in the Reformation, he seems to have been largely forgotten or relegated to passing mentions in books covering this time period. This is unfortunate, as Zwingli had a profound effect on Protestant theology. The Reformers' aim was to point people back to the authority of Scripture, to encourage the translation of the Bible in the common tongue of the people, and to reject any tradition or man-made teaching that contradicted Scripture. Zwingli was passionate for these principles.

Ulrich was born in Wildhaus, Switzerland, on January 1, 1484. His father was a fairly wealthy farmer and merchant, so Ulrich received a good education. His uncle Bartholomew (who was a priest in Wildhaus) also taught him some Latin and encouraged him in his studies, first at Basel and then at Bern. Zwingli then studied in Vienna before returning to Basel for his bachelor's and master's in liberal arts.

At the age of 22 Zwingli was ordained as a priest and accepted a vicarage at Glarus. Zwingli held this position from 1506 to 1516. While at Glarus (years before Luther's 95 theses were written) Zwingli decried many of the same abuses Luther did. He railed against indulgences and also against the taking of bribes by the clergy. He stated that tithes were not a Divine right of the Church and should not be mandatory. He also was extremely (and vocally) critical of the Swiss hiring themselves out as mercenaries for foreign armies. In fact, this may have led to his unpopularity in Glarus, a leading center for mercenary hiring.

Zwingli, who had taught himself to read Greek in the previous few years, bought Erasmus' Greek NT and read it over and over. Reading Scripture quickly brought him to the realization that the gospel was not being taught in churches.

In December of 1518 Zwingli was offered the position of cathedral priest at the Grossmünster in Zürich, a larger and more prestigious church. Zwingli preached his first sermon there on his 35th birthday, January 1, 1519. Instead of preaching prescribed homilies or expositions that had been traditionally preached, he announced that he would preach sequentially starting with the book of Matthew. This kind of biblical teaching

was unprecedented in Switzerland at the time, and the people flocked to hear Zwingli preach.

That same year, in August 1519, an episode of the plague broke out in Zurich; many became sick and about 2,500 died. Many of the wealthy left town to escape the plague, but Zwingli stayed and ministered to plague victims. He eventually contracted the disease and was deathly sick for three months. But once he recovered enough strength to get out of his bed, he continued to preach. It seems that during this time Zwingli became aware of Luther's reforming work in Germany. Indeed, in June of 1520, upon hearing of an intended papal bull excommunicating Luther, Zwingli wrote to a friend that he intended to petition the papal legate in Switzerland to not carry this out. But unknown to Zwingli at that time, Pope Leo X had issued the excommunication against Luther on June 15, 1520.

During the years of 1520–1523, Zwingli continued his expository preaching and teaching, and it was not long before his congregation began to see that the Word of God contradicted many of the man-made religious rules and regulations that had governed their lives. Soon they began to denounce and then defy traditional teachings, such as not eating meat during Lent and the enforced fasting on certain holy days and the veneration of icons. Many also started to question the celibacy of the priesthood. In fact it was because of the growing popular dissent with these regulations that a council convened in 1523 in Zürich.

Much of the city had heard and been influenced by Zwingli's preaching, and he also made public statements supporting the rights of the Swiss to be governed by Scriptural principles, not man-made regulations. On January 29, 1523, the First Zürich Disputation (an assembled council of the mayor and city and provincial councils) issued several decrees, the first of which was to settle whether Zwingli should continue his preaching at the Grossmünster. The Council declared,

Master Zwingli . . . has in the past been much attacked and accused. Yet no one opposed him after he had stated and explained his articles nor did anyone disprove them on the basis of sacred Scripture. Several times he challenged those who have accused him of heresy to step forward, but no man proved any heresy in his doctrine. Therefore Mayor, Council and Great Council of Zürich, in order to do away with disturbance and discord, have upon due deliberation and consultation decided and resolved that Master Zwingli should continue as heretofore to proclaim the Gospel and the pure sacred Scriptures, until he is instructed better.

At the Second Zürich Disputation, held October 26–28, 1523, practical reforms of the church had already been discussed which arose out of Zwingli's biblical preaching, which had been officially approved in January. Some of the reforms were adopted, notably the abolition of icons, saint veneration, monasticism, and the doctrine of purgatory.

During this Second Disputation, Zwingli gave special emphasis to two themes: the absolute importance and primary authority of the Scriptures as the Word of God, and the nature of the ministry, namely our human answer and responsibility to this Word. He also repudiated transubstantiation, universal papal authority, and mandatory tithing, and stressed the brotherhood of all believers in Christ. It turned out that Zwingli's view of the Lord's Table would prove to be the single point of contention when he met with Martin Luther.

In 1529, Phillip I, the Landgrave of Hesse arranged a meeting between Luther, Melancthon, Zwingli and Oecolampadius (at what came to be called the Marburg Collo-

quy) with the hope of seeing a league formed between these protestant leaders. From October 30 to November 5, the two sides drafted 15 articles and agreed on 14 of them. But Luther remained firm on his consubstantiation view of the Lord's Table, while Zwingli stood firm in his belief that the Lord's Table was commemorative and symbolic only. Although the agreement of the 14 articles showed that they essentially shared a common faith, this one issue kept them divided. There would be no Protestant league between Switzerland and Germany.

By 1531 tensions had risen in Switzerland between Catholic and Protestant provinces (called cantons). The different cantons were mostly autonomous, but had mutual alliance pacts which joined them together, especially in the cases of foreign invasions. In early 1531 the Duchy of Milan attacked the Grison canton in eastern Switzerland. Only the Protestant cantons responded to requests for help. After the Duchy of Milan was defeated, the Protestant cantons imposed a food embargo on the Catholic cantons in retaliation. This caused the Catholic cantons to declare war on the Zürich canton on October 9. Two days later, the Zürich canton declared war and marched on the Catholic cantons. The main battle was fought that day at Kappel, and Zwingli was present as the army chaplain. The battle was a severe loss for the Zürich canton, and Zwingli was killed on the battlefield.

News of Zwingli's death had a profound effect on the surrounding areas, and many provinces of southern Germany who had been noncommittal toward a Protestant league joined with Luther in formally accepting Lutheranism. Zwingli's successor, Heinrich Bullinger, continued Zwingli's teaching. As persecution of protestant teaching spread, Zürich became a haven for those seeking safety and asylum.

Shortly after Zwingli's death, John Calvin, who was influenced by Luther, Melancthon, and Heinrich Bullinger, began his ministry in Geneva Switzerland in 1536. Thanks in large part to the groundwork laid by Zwingli, Calvin was received into an environment that had heard the true teaching of the gospel and had been exposed to the Scriptures in their own language. Due to his early death, Zwingli is overshadowed by Luther and Calvin. But many of the different Protestant faiths owe much of their theology and perception of church ordinances to Zwingli.

Some of the things taught by both Luther and Zwingli are integral to Protestant faith—that all which God allows or has not forbidden is right; therefore it follows that marriage is proper for all; that man may at any time eat any sort of food; that Christ died for us (and as Zwingli stated) “so He should be appealed to as the only mediator and intercessor between God the Father and us believers, consequently all other mediators and intercessors besides now appealed to are to be repudiated by us on the ground of Scripture.” The “five solas” of Luther were the same five espoused by Zwingli: *Sola Scriptura* (Scripture alone), *Sola Fide* (faith alone), *Sola Gratia* (grace alone), *Solus Christus* (Christ alone), and *Soli Deo Gloria* (to the glory of God alone).

But the most striking carryover from Zwingli is his teaching that the communion table is commemorative only (and in this, his position was revolutionary), even Calvin's views were that there was a mystical union of the bread and wine with the body and blood of Christ. The majority of Protestant believers, who today hold that the bread and wine (some use grape juice) is only symbolic, non-salvific, and to be observed in memory of Christ's sacrifice, may not be aware that this is due to Zwingli's convictions (based on what he read in Scripture).

So as we celebrate the Reformation this year on its 500th anniversary, let's not forget to thank God for all the men he providentially moved and directed to recover the central doctrines of the faith, including Ulrich Zwingli, the “third man of the Reformation.”

Does God Just Want Me to Be Happy?

By Ryan Pauly

It is often said that people become teachers so that they don't have to work over the summer. Although this may be true for some, it wasn't true for me this past summer. I spent my vacation working at Summit Ministries and traveling to speak at different youth events. While at one of my speaking events, I was approached by a student who wanted to know my thoughts on drinking and smoking weed. His argument was that it was fine to drink and smoke with his friends because it didn't negatively affect his behavior or control his life.

Instead of beginning by making a biblical argument explaining why those behaviors were wrong, I began by asking him questions. I first asked why he thought that any action was good or morally neutral simply because he didn't see it negatively affect his life. This seemed to catch him off guard. It might have been because he was looking for me to give reasons as to why these behaviors did have a negative effect on his life and were therefore wrong. He admitted that pastors had used this approach with him before.

Moralistic Therapeutic Deism

Without even knowing it, this student had adopted a form of Moralistic Therapeutic Deism (MTD). One aspect of MTD is the belief that God exists and that the goal of life is (is only) to be happy and feel good about oneself. One huge way in which you can tell that someone is following MTD is by the way they respond to sin. When they are committing a sin, they will think that it is an acceptable thing to do as long as they are still happy. They will not look at what God has to say about that sin since they don't think God really plays a big role in our lives.

Our students use this form of reasoning when arguing for premarital sex as well as drinking and drugs. They hear their pastors, teachers, and parents say that these things are sin and will affect them negatively. Because they don't immediately see negative effects, they think the behaviors are fine. This leads them to take a non-biblical approach to morality and ethics because their experience causes them to redefine sin. Sin then is defined as something that has harmful consequences on them and others.

The Dominant Religion Today

I believe that MTD has become the dominant religion of youth today as they fall more and more away from founding Christian beliefs. Youth are being exposed through TV, movies, and schools to just living a good life and being happy in oneself. Today, success is seen as being happy and doing well at what you want to do.

So, my goal was to help this student re-evaluate the way that he determined what was ethically right and wrong and return to a biblical view of morality. An action isn't good because it makes us happy and bad because it affects us negatively. We understand that eating candy feels good but is bad for us. We also know that shots hurt but are good for us. Instead, we need to get back to looking at what God teaches. God doesn't want us to just be happy; he wants us to be holy as well. When he realized this point, I was able to look at biblical reasons with this student as to why he shouldn't be drinking and smoking weed. It is holiness that brings true happiness.

Is Happiness A Good Test for Truth?

By Ryan Pauly

You might think it's an intrusion when strangers knock on the door. But when three Mormon missionaries showed up at my friend's apartment, I excitedly ran down the stairs to talk to them. It's not everyday that people ride bikes to your house to discuss truth, and evangelism doesn't get much easier than that.

The elders asked us if we had read the Book of Mormon, and I mentioned that I own a copy. This raised their curiosity and excitement as they began to tell us about how Mormonism had changed their lives. One of the elders had just left Salt Lake City the previous week to start his mission. He stated that before arriving in Salt Lake City he had not been happy, but the training deepened his faith and made him happy again.

When I talk with Mormons, I want to understand their worldview rather than immediately refuting it. I do this and deepen the conversation with questions like, Why are you Mormon? Have you always been Mormon? Why do you think Mormonism is true?

It's true because it makes me happy!

One of the elders quickly jumped in and began to tell me that he had actually gone apostate and left the LDS church as a teenager. His life had become horrible and he wasn't happy. He then began to search for the truth and that led him back to Mormonism, which made him happy again.

To make sure I understood correctly, I repeated back to him what I heard. I asked, "Are you saying that you were searching for truth and that Mormonism is true because it makes you happy?" He responded with an enthusiastic, "YES!" The conversation shifted to another topic, but I would have loved to ask him a few more questions. What would he say if I mentioned that not being Mormon made me happy? Would that mean Mormonism is false?

If you offend someone you are wrong.

This idea that happiness is a reliable truth-detector isn't only found in Mormonism; it is also popular in our culture. Quick emotional decisions seem to suggest that truth is relative to the individual's happiness rather than facts. If a belief makes a person happy, then who am I to say that their belief is wrong? Bringing up a contrary point might offend them. This might seem crazy to some of you, but this type of thinking has even crept into the church.

Summit Ministries and Barna teamed up on a recent study. Their study was designed to gauge how practicing Christians have been affected by other worldviews. They found that 29% of Christians under the age of 45 thought that if your beliefs offended someone or hurt their feelings, then you are wrong. This is a huge spike compared to only 8% of Christians over 45 years old believing this. These facts should open our eyes at how culture has affected our students. Many hold to a view of truth that is based on feelings and happiness. If this is true, then we are in big trouble.

However, we know that God has revealed himself to us in Scripture. Jesus said, "*I am the way, and the truth, and the life*" (John 14:6). This doesn't mean that Jesus is my truth or your truth. He isn't only the truth if it makes me happy. Jesus is the truth! God is the foundation for objective truth, and it is in him that we can stand firm.

If the Mormon missionary standing at the door that night was right, then all we have is relative truth based on feelings. If this is true, then he must also affirm that Mormonism is false since that is what I believe, and I'm happy. It is logically impossible for Mormonism to both be true and false at the same time. Therefore, we know that one of us is wrong and truth can't be based on feelings.

Does Christian Hypocrisy Undermine the Reasonability of the Faith?

By Sean McDowell

Christian hypocrisy has done massive damage to the Christian faith. According to author and social critic Os Guinness, the challenge of hypocrisy is second only to the problem of suffering and evil, and is one of the main reasons people duck the challenge of the gospel.

Hypocrisy is such a massive challenge, says Guinness, because Christians are called to be God's witnesses to the world (Isa. 43:10; John 3:28): "In other words, before we are asked to preach, proclaim or try to persuade people of the claims of Jesus and his Father, we are asked simply to be witnesses for him—to provide an honest and factual account of what we have seen and heard objectively, and what we ourselves have experienced ('Once I was blind, but now I can see')—and to live lives that support what we say."

It is tempting for Christians to respond by pointing out the hypocrisy in other people and worldviews. For instance, the voices of tolerance and inclusiveness are often remarkably intolerant and non-inclusive of people with traditional values. Such hypocrisy should be rightly pointed out. But this doesn't get Christians off the hook. After all, James said, "Be doers of the word, and not hearers only, deceiving yourselves" (James 1:22). Christians are called to a higher standard. Whether we like it or not, people will judge the truthfulness of Christianity by the lives of its adherents.

As with the charge that the church has caused injustice in the world, Christians should first look inside and see if there is any merit to this claim. Have we been hypocritical in any way? Have our lives betrayed our principles? Have we contributed to this narrative? Rather than blame others, we need to take an honest look inside, identify our own hypocrisy, repent of it, and then admit our shortcomings.

As for the claim itself, it is an example of a "genetic fallacy," which is a claim that is dismissed because of some perceived fault in its origin (its genesis). Guinness explains,

There is an important difference between the source of a truth claim and the standard by which it should be assessed. It is therefore wrong to reject a claim just because of the character and condition of its source. . . . The issue is always truth, and truth is not a matter of where someone is "coming from" or how oddly or shabbily they have behaved in the past before making the claim. . . . If the Christian faith is true, it would still be true even if no one believed it, or if all who did were hypocrites; and if it is false, would still be false even if everyone believed it and there was no apparent hypocrisy in their behavior (Os Guinness, *Fool's Talk* page 188.).

If you are upset about hypocrisy in the church, then you are in good company—Jesus felt the same way. Jesus criticized the Pharisees for their religious hypocrisy, calling them blind guides, snakes, and even killers of the prophets (Matt. 23). He condemned them for not practicing what they preached. If hypocrisy troubles you, then you're on the side of Jesus.

If you are not a believer, and have been dismissing Christianity because of the failure of Christians, I am sorry that Christians have let you down. But Jesus never will. Maybe it's time to consider the message of Christ himself.

Have you considered the evidence that he is actually God in human flesh? If Jesus is not God, then Christianity is certainly false. But if he is God, then everything changes. That's why Jesus said that the most important question is, "Who do you say that I am?" (Mark 8:29).

Missionary of the Week

Wilfred & Carol Matham
ICBM - South Africa



Wilfred and Carol Matham are serving as teachers and servants to the students at the International College of Bible and Missions (ICBM) in Ansfreere, South Africa. Recently, Wilfred has taught Intermediate Greek, History of Missions, and Systematic Theology. The school needs to renew its accreditation in 2017. Marital counseling is also a big part of Wilfred and Carol's ministry. They are active in the Bosmont Evangelical Bible Church, especially as Wilfred is still standing in as the senior pastor. The Mathams also take the students at ICBM on mission trips throughout the year. Contact Wilfred or Carol at matham.icbm@telkomsa.net.

From their last email update, please pray:

1. For the future of S. Africa
2. For wisdom to balance the ministry load
3. For the group who will confess Christ in baptism and join the church
4. For successful reaccreditation of ICBM
5. For a new pastor for Bosmont Evangelical Bible Church. Wilfred plans to conclude his ministry there no later than the end of 2018.

Self-seeking leads to the loss of real life, and our experience of this loss is often what we define as “there is something missing.” This is what sends us on a perpetual search for that one next thing. For many, that one next thing seems to lie in the relational arena. Single women want to be married. Married women want a better marriage. Childless women want babies. Mothers want happier children. Empty-nesters want grandchildren. For some it's more meaningful work. There's nothing wrong with these desires—we're hard wired to want them. BUT at the same time, if we live to get them, we're sure to find them hollow when we do.

A real church as set forth in the NT is not a support group. It's not a social club or a counseling center. It's a family of redeemed sinners who have God as their Father through their union with Jesus Christ. It's a body knit together by the Holy Spirit so that together all are built up and strengthened and loved. Church is God's idea.

Sunday School Classes & Descriptions

3rd Grade to Adult

“Church Membership Conference”
Sanctuary: Various Teachers

Young 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

Save the Date Reminder!



Our Women of Light Retreat at Epworth by the Sea is scheduled for Friday and Saturday, January 26 & 27, 2018. Linda Brucato is our speaker. Make a note of it!

There are three widely held beliefs that people assume are escape routes to avoid Hell:

1. Associating with the right religion,
2. waiting for proof, and
3. trusting in their own goodness.

According to the Bible each one is a deadly road of false hope.

Bible Reading Schedule

November 2017

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|--|----|--------------------------|
| | 1 | Proverbs 8 & Ps. 31-32 |
| | 2 | Proverbs 9 & Ps. 33-35 |
| | 3 | Proverbs 10 & Ps. 36-37 |
| | 4 | Proverbs 11 & Ps. 38-40 |
| | 5 | Proverbs 12 & Ps. 41-44 |
| | 6 | Proverbs 13 & Ps. 45-48 |
| | 7 | Proverbs 14 & Ps. 49-50 |
| | 8 | Proverbs 15 & Ps. 51-54 |
| | 9 | Proverbs 16 & Ps. 55-57 |
| | 10 | Proverbs 17 & Ps. 58-61 |
| | 11 | Proverbs 18 & Ps. 62-66 |
| | 12 | Proverbs 19 & Ps. 67-68 |
| | 13 | Proverbs 20 & Ps. 69-70 |
| | 14 | Proverbs 21 & Ps. 71-72 |
| | 15 | Proverbs 22 & Ps. 73-74 |
| | 16 | Proverbs 23 & Ps. 75-77 |
| | 17 | Proverbs 24 & Ps. 78 |
| | 18 | Proverbs 25 & Ps. 79-81 |
| | 19 | Proverbs 26 & Ps. 82-85 |
| | 20 | Proverbs 27 & Ps. 86-88 |
| | 21 | Proverbs 28 & Ps. 89 |
| | 22 | Proverbs 29 & Ps. 90-92 |
| | 23 | Proverbs 30 & Ps. 93-96 |
| | 24 | Proverbs 31 & Ps. 97-101 |
| | 25 | Psalms 102-104 |
| | 26 | Psalms 105-106 |
| | 27 | Psalms 107-109 |
| | 28 | Psalms 110-116 |
| | 29 | Psalms 117-119:56 |
| | 30 | Psalms 119:57-176 |



Thou Art Worthy

Thou art worthy, Thou art worthy,
Thou art worthy, O Lord—
To receive glory, glory and honor,
Glory and honor and pow'r.
For Thou hast created,
Hast all things created,
For Thou hast created all things,
And for Thy pleasure they are
created,
Thou art worthy O Lord.

God uses chronic pain and weakness, along with other afflictions, as His chisel for sculpting our lives. Felt weakness deepens dependence on Christ for strength each day. The weaker we feel, the harder we lean.

J.I. Packer

In prayer we tell God nothing he does not already know. Instead, our prayers acknowledge our awareness of something he has always known and that we regularly forget--that we need him and cannot live without him.

From Trusting God, by Jerry Bridges



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 November 5

10:30 A.M.

Babies:

Carolyn Blanton, Lauren Wade

Toddlers - 4 year olds:

Lance & Julie Ficek/

Emily Wise, Lilly Horton, Allie Mills

6:00 P.M.

Gena Russell, Haley Bull/

Napoleon & Savannah Martin

Nursery November 12

10:30 A.M.

Babies:

Donna Martin, Kirsten Jones

Toddlers - 4 year olds:

Karrie & Lindsey Walker/

Steve & Linnea Posner

6:00 P.M.

No Evening Service

Ushers November 5

10:30 A.M.

Billy Waters, Buddy Bacon,
Johnny Bridges, Reggie Brown

6:00 P.M.

Jay Rowe, Joe Morris

Ushers November 12

10:30 A.M.

Jimmy Kicklighter, Bucky Lanier,
Jack Moore, Mike Morris

6:00 P.M.

No Evening Service

Sunday Greeters - November 5

Lisa Rowe, Mary Fowler

November Lock-Up Deacons

Mickey Fell, Ron Fowler