



November 19, 2017

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

Bob Dimmitt
Pastor
912-398-4363
bob@fabchurch.com

Tim Wade
Assoc. Pastor/
Youth
912-231-7199
tim@fabchurch.com

Church Phone:
912-355-0949
Church Fax:
912-355-4869
www.fabchurch.com

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 on Tuesday!

This week, Prayer Meeting and Bible Study are moved to Tuesday, November 21. **There is no meal, and there is no Awana. The busses will not run.**

Deacon Nominations Being Taken

For the next two weeks, we are taking more nominations for the office of deacon. Mention your nominee to Bob, Tim, or any other deacon, and they will take it from there. Thanks!

Office Closed

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

Young Adult Bible Study

Thursday, **November 30**, 7:00 p.m., at the Sheffields'.

Women of Light



Attention, all ladies of Ferguson Avenue Baptist Church! Please join us Saturday, **December 2**, at 9:00 a.m. in the Fellowship Hall for a Thanksgiving Breakfast & Christmas Cookie Exchange. Sign up in the hall, bring a couple batches of your favorite cookie, along with a heart full of Thanksgiving, and be ready to share!

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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.

Tuesday

Youth	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

November 19, 2017

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, bulletin p. 6

“For Your Sake All Day Long”

Scripture Reading

Acts 6:1-7

Steve Posner

Special Music

Receiving of Tithes And

Offerings

* Hymn #442

“Praise Him! Praise Him!”

Message

Bob Dimmitt

The Rhythm of Life

Ecclesiastes 3:1-8, Ecclesiastes #13

* Hymn, to right

“Doxology”

6:00 p.m.

Welcome and Announcements

* Hymn #17

“Come, Thou Fount”

Prayer

Receiving of Tithes And

Offerings

Hymn #268

“How Firm a Foundation”

Hymn #393

“Take My Life and Let It Be”

Message

Tim Wade

A Little Truth Will Doom You

Judges 20:1-17, Judges #30

* 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.

The Rhythm of Life

Ecclesiastes #13

Ecclesiastes 3:1-8

Quote: Our wisdom lies, not in mere acquiescence (the reluctant acceptance of something without protest) in the events of life, but in knowing our duty for the time.

This section is descriptive rather than prescriptive.

Part of the meaning is that life is complex, full of good times, hard times, in between times, and a whole manner of lifestyle choices and decisions that often require a wisdom that seems to escape us.

When examining this list that almost every pair involves our connectedness to others between the moments of our birth and death. We are profoundly relational beings, and most of the seasons of our lives are taken up with navigating the different stages of our relationships and the effects they have on us.

Our times are set or marked by being a son or daughter, husband or wife, father, mother, etc. These are the seasons God gives.

We do make real responsible decisions every day, but in reality we know that the seasons of life are completely out of our hands.

In the end, does it really make a difference what anyone does?

What have you gained after living all the seasons of life?

A Little Truth Will Doom You

Judges #30

Judges 20:1-17

1. United Response
 - a. The turnout for this Levite's call to action is unlike any other response in the book of Judges
 - b. Deuteronomic Ideal – Deuteronomy 7:1-5
2. Untruthful Retelling
 - a. The Levite's account of what happened is embellished and excludes important details
 - b. Deuteronomic Ideal – Deuteronomy 5:20
3. Unequivocal Request
 - a. Israel leaves no room for Benjamin to respond to the accusations
 - b. Deuteronomic Ideal – Deuteronomy 13:12-14
4. Unrepentant Rejection
 - a. Benjamin fails to acknowledge the heinous sin committed in its midst by the men of Gibeah
 - b. Deuteronomic Ideal – Deuteronomy 13:15-17
5. Unfailing Redeemer
 - a. Mankind will never execute God's justice fully and faithfully, we will never have complete information. We must therefore act in faith and trust the Christ will judge perfectly.
 - b. Deuteronomic Ideal – Deuteronomy 18:15-19

Continued from p. 1

Cocoa, Coffee, Cookies, and Carols

We will start off the Christmas holiday season with a service of familiar carols the evening of **December 3**. This special service will take place in the Fellowship Hall, and will include hot cocoa, coffee and cookies! Bring a batch of your favorite homemade cookies to share! The cocoa, coffee, and carols will be provided.

Sacred Harp Singing

The Savannah Sacred Harp Singers will meet on Saturday, **December 9**, from 2:00 to 4:00 p.m. Talk to Dawn Stanford if you have any questions.

Deacons' Meeting

Tuesday, **December 12**, 7:00 p.m.

Church Wide Christmas Banquet

Our annual Christmas Banquet is Wednesday, **December 13**. Sign up in the hall!



Weekly Catechism Question

Question #27:

What offices does Christ perform as our Redeemer?

Answer:

Christ, as our Redeemer, performs the offices of a prophet, of a priest, and of a king, both in his condition of humiliation and exaltation.

Scripture:

Acts 3:22; Hebrews 5:6; Psalm 2:6

Many question the justice of an eternal sentence meted out for the sins committed in a single lifetime. Surely the sins of 70 years doesn't deserve punishment that goes on forever. But the theological reason is that sin is not punished according to its breadth but its depth. It is not what sins you commit or how many you commit or for how long you commit them, but against whom you commit them. A single sin against an infinitely holy God earns an infinite punishment.

Source unknown

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

For Your Sake All Day Long

Tune: "Rejoice, the Lord is King!"

For Your sake all day long, Your bride is put to death.
'Tis still her joy to whisper "Christ" with dying breath.
For You shall come down from above.
We are not parted from Your love.

Come vindicate Your bride from those who scorn Your
name.

In retribution, You repay eternal flames.
O, Lord of Hosts, cast down our Foe
And take us to our heav'nly home.

With all the earth we groan for resurrection day.
Inheritance, imperishable: Christ's array!
To hear and feel things yet unknown
While bowing at Your royal throne.

Lord, hasten forth that day! Your ruling pow'rs employ.
And in Your saints be glorified with marv'ling joy,
When every tongue and tribe and race
Will sing of Your redeeming grace.

Our Maranathas sound, O! Our Lord, come again!
That You might part the skies to take Your bride to heav'n
To sing the song of Heaven's Lamb,
Our bridegroom come, the great I AM!

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

One Way, Jesus: A Response to Appeals to Scripture by Soteriological Pluralists

by Joe Salant

Without the shedding of blood there is no forgiveness of sins. - Hebrews 9:23

Saying So Doesn't Make it So: One of the more fringy attacks on orthodox biblical belief today is the claim the Bible actually teaches many ways to its monotheistic God. The position is usually advanced with some combination of reference to different revelations on YHWH and a claim OT saints must have been delivered from sin through a different method than faith in Jesus' sacrifice on the Cross. Of course, there is a difference between a cogent argument and its conclusion: the latter is supposed to rest like a roof on the carefully constructed walls of the former.

When the argument process (whether deductive [premises to conclusion] or inductive [preponderance of the evidence]) is ignored and the conclusion is simply (re)asserted, the "just-so" logical fallacy is committed.

For example, just saying, "YHWH revealed Himself in different ways" in Scripture doesn't make the case that there are different biblically sanctioned methods available for humans to be rescued from sin. Simply saying so doesn't make it so (classic example of the non-sequitur logical fallacy). The burden of proof still rests on the claimant and they should be forced to show how theophanies (appearances of God) affect different methods of salvation. Similarly, just saying that OT saints were delivered by other means doesn't actually argue the point that the classic understanding of their looking forward to the Atonement (whereas we look back on it) is unbiblical. In other words, stating a conclusion so drastically different from that of NT authors like Paul and the writer of Hebrews requires an actual argument. "People died and went to heaven before the Cross" doesn't count as that, to be sure.

The Biblical Story: Furthermore, an appeal to proof-texts orphaned from the context of the biblical narrative will not do task of an argument either. Originalist biblical hermeneutics must be employed for the claimant to substantiate the assertion "this is what the Bible says and means" (which is radically different from "this is what I'm using from the Bible to support my position.>"). For example, say I was from the (fictitious) WROC (World Religion of Cannibalism Cult). Could I simply parrot Jesus' statement, "*Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you*" ([John 6:53](#)) as sufficient evidence for the biblical ordination of my belief system? Anybody with half a brain and serious about the quest for truth would respond something like, "Well of course not, and what an absurd, unbiblical understanding and application of John 6:53!"

When practicing hermeneutics, those serious about original meaning must ask the question, "does my interpretation account for all the facets of the text?" A few lines could be extracted from any text to tell a completely different story, but we're looking for the interpretation that makes up for all the pieces of the puzzle on the board. Taking a step back and looking at the story as a whole is always helpful. In the case of the Bible, the story could be broken down thusly:

Creation -> Original Sin -> Israel -> JESUS -> Church -> New Creation

This is the classic, originalist understanding of biblical overview: God creates the earth as His temple and places man in it as His Image (ancient cosmological term for vassal rulership). Man sins against God and a separation of God and man and a fracturing of the created order enters the relationship. God initiates His single plan to atone for man's sin, set the whole creation right and reconcile the relationship through Israel, which is the vessel to bring forth the solution to Original Sin.

The whole point is that humans cannot save ourselves so God has to do it, but must become one of us because only a man can atone for the sin of man (Thus the glorious mystery of the Incarnation of Jesus!). Jesus, the God-man, completes the Israelite Abrahamic and Mosaic covenants by taking the place of fallen humanity on the Cross, fulfilling the typology of the Torah sacrificial system, blessing "all nations" (Gen. 12:3) by undoing the power of Original Sin and providing a single way to be reconciled to YHWH - through Himself. All who died in faith God would fulfill Covenant before the Cross and all who placed faith in God's finished work in Jesus after it are rescued by and through Messiah. Since death couldn't contain a sinless man (Rom. 6:23) the Resurrection logically followed and the same Spirit, who created the universe, empowered Jesus in His earthly ministry and raised Him from the dead, is now poured out on all who trust in Yeshua (the Lord saves), creating a small army of "little Christs" who are to demonstrate the reconciled relationship between man and God made possible through Jesus and model New Creation age to come. Paul puts it this way, "*We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.*" (2 Cor. 5:20)

Now, in light of this understanding, consider the claim, "the Bible teaches many ways" for salvation. How does the above puzzle remain all pieces intact, if that were true? What was the sacrificial system of the Mosaic covenant meant to portray? Since the Atonement is a transaction (man for a man), how would simply a pattern of religious or philosophical thought be sufficient in its place? How is one to be an ambassador of Christ if there are other ways? Is Paul better translated, "There are many ways to God, the Cross happens to work well for me." (?) How absurd!

In conclusion, Jesus asked the Father for a way around the Cross and the element of metaphysical separation from the Father He would have to endure as a result and was denied (Luke 22:42)! The biblical story is the story of God suffering and dying on behalf of fallen man because it was the only way to save us. Its intricate beauty is unmatched in the spectrum of religious literature. It deals with evil in such an effective, personal, miraculous, sacrificial manner. It says:

"There is no other way, I must die so you can live."

Want to make it unintelligible? Want to cheapen the work of Jesus? Want to shake your fist at the sky and shout, "God, I'm smarter than You! I've got this covered!" (?). Unlike the finished work of Jesus, that's quite easy. All you have to do is pervert His Word with suggestions of other roads to salvation than the Via Dolorosa.

Understanding Our Culture

Postmodernism: The Destruction Of Thought

by Ray Harvey

Postmodernism, in all its vicious variations, is a term devoid of any real content, and for this reason dictionaries and philosophy dictionaries offer very little help in defining it.

And yet postmodernism has today become almost universally embraced as the dominant philosophy of science — which is the primary reason that science crumbles before our eyes under its corrupt and carious epistemology.

Postmodernism, like everything else, is a philosophical issue. Accordingly, postmodernism's tentacles have extended into every major branch of philosophy — from metaphysics, to epistemology, to esthetics, to ethics, to politics, to economics.

In order to get any kind of grasp on postmodernism, one must grasp first that **postmodernism doesn't want to be defined**. Its distinguishing characteristic is in the dispensing of all definitions — because definitions presuppose a firm and comprehensible universe.

Postmodernism is a revolt against the philosophical movement that immediately preceded it: Modernism. We're told by postmodernists today, that modernism and everything that modernism stands for is dead.

Thus, whereas modernism preached the existence of independent reality, postmodernism preaches anti-realism, solipsism (*solipsism* holds that knowledge of anything outside one's own mind is unsure; the external world and other minds cannot be known and might not exist outside the mind. As a metaphysical position, *solipsism* goes further to the conclusion that the world and other minds do not exist.), and “reality” as a term that always requires quotation marks.

Whereas modernism preached reason and science, postmodernism preaches social subjectivism and knowledge by consensus.

Whereas modernism preached free-will and self-governance, postmodernism preaches determinism and the rule of the collective.

Whereas modernism preached the freedom of each and every individual, postmodernism preaches multiculturalism, feminism, environmentalism, egalitarianism by coercion.

Whereas modernism preached free-markets and free-exchange, postmodernism preaches Marxism and statism (*statism* is the belief that the state should control either economic or social policy, or both, to some degree.).

Whereas modernism preached objective meaning and knowledge, postmodernism preaches deconstruction and no-knowledge — or, if there is any meaning at all, it's subjective and ultimately unverifiable.

In the words of postmodernism's high priest Michel Foucault: “It is meaningless to speak in the name of — or against — Reason, Truth, or Knowledge.”

Why?

Because according to Mr. Foucault again: “Reason is the ultimate language of madness.”

We can thus define postmodernism as follows: It is the philosophy of absolute agnosticism — meaning: a philosophy that preaches the impossibility of human knowledge.

What this translates to in day-to-day life is pure subjectivism, the ramifications of which are, in the area of literature, for example, no meaning, completely open interpretation, unintelligibility.

Othello, therefore, is as much about racism and affirmative action as it is about jealousy. Since there is no objective meaning in art, all interpretations are equally valid.

Postmodernism is anti-reason, anti-logic, anti-intelligibility.

Politically, it is anti-freedom. It explicitly advocates leftist, collectivist neo-Marxism and the deconstruction of industry, as well as the dispensing of inalienable rights to property and person.

There is, however, a deeply fatal flaw built into the very premise of postmodernism, which flaw makes postmodernism impossible to take seriously and very easy to reject:

If reason and logic are invalid and no objective knowledge is possible, then the whole pseudo-philosophy of postmodernism is also invalidated.

One can't use reason to prove that reason is false.

Understanding A Major Reason For the Opioid Crisis: The Suicidal Nature of Postmodernism

by Joe Salant

Postmodernism is the preferred worldview of the intelligentsia in the western world. Clearly identifying most of the tenets of post-modernism is like nailing jello to the wall because of the essence of its central idea, borrowed from the great anti-Christian, nineteenth century German philosopher & cultural critic Friedrich Nietzsche: truth claims are power plays. Rejecting moral absolutes in favor of "perspectivism" ("many eyes, many truths"), Nietzsche famously remarked, "Behind every virtue is a sniveling vice." Like Nietzsche, the left wing postmoderns in what remains of Western Civilization rally behind the notion that the Judeo-Christian concept of absolute truth is an archaic right wing power play. However, unlike Nietzsche, few postmoderns are willing to bravely follow the idea of absolute relativism to its logical conclusion: complete nihilism & utter insanity.

Postmodern intellectuals either suffer from the immense irony of failing to identify the kindergarten-easy-to-spot, self-refuting fallacy of the concept of absolute relativism, or the nonsensical hubris of thinking somehow they're too smart for the laws of logic, or the denial of laws of logic altogether (while using them to arrive at that conclusion), or outright intentional hypocrisy: believing their claim about relativism to be the only absolute. However, any idea can be thought, but not all can be consistently lived. Nobody is a pure perspectivist in practice & Nietzsche's dogged pursuit of relativism I imagine led to his insanity at the point when he purposed in his heart to be honest to his convictions & realized his convictions had robbed the word "honesty" of its meaning.

If so, that would have been the moment Nietzsche's worldview crumbled against the brick wall of reality (TRUTH) & he was left with either the dangerous decision of opposing reality in the full knowledge of what he was doing or allowing some distraction to paper over the suicidal nature of the lie. **Both choices conform**

to the biblical notion of rejecting the truth for a lie, with the former the much lesser traveled, path of bold, shaking-the-fist-at-the-sky sort of pride & the latter a heavily trafficked wide road to destruction where the drivers simply stare at social media feeds on their smartphones to distract themselves from the fact their vehicles are building up speed across a half-built bridge, which can never be fully constructed. This distraction form of truth rejection has always been the most popular for human beings who seek to deny ultimate reality. It's why the false prophet was always more popular than the true one in the Bible. Nevertheless, today the tendency toward distraction from the glaring built in truth rejections of postmodernism is made irresistibly simple through the means of media & technology.

We have all the information in the world at our fingertips, yet our society's citizens know less than the majority of generations past about the Grand Conversation of the great minds through the centuries as it relates to truth. It is the task of the ambassador of truth (identified in Scripture as a Person rather than a thing; a greater-than-the-cosmos Mind rather than a detached logical law or natural force) to bring the irreconcilable contradictions to the fore in creative ways so those sinking in the amoral opioid quicksand of postmodernism can grab hold of a strong vine & escape before Nietzsche's vanity swallows them up for good. For example, perhaps the most common post-modern accusation against Christianity is that Christians tend to be hypocrites (never mind for a moment that this commits the genetic fallacy - something may be true even if a liar believes it). While this is of course universally true of Christians, albeit to varying degrees (Scripture is clear on the extent of noetic effects of the Original Sin), it raises a gigantic problem for the postmodern: **hypocrisy only indicates that truth is not being lived up to.**

If relativism was true; if perspectivism was the only standard, then why would a postmodern accuse someone of putting on a front, as if the truth about what they were doing was something measurable in moral terms to a standard outside the accuser & the hypocrite? It simply does not result from their worldview! Only those who understand that objective truth is fundamental to ultimate reality can levy the charge of hypocrisy without the claim in itself not measuring up to its own standard. Even for those closed off to truth & completely satisfied with their feet suspended firmly in midair, the idea of not truly possessing the ground to shout "you hypocrite!" at a religious fundamentalist should be enough to put a very sharp pebble in their shoe.

The Bible teaches that, in a general sense, **all suffering is rooted in cosmic rebellion against a God who tried to tell us what to do.** Due to this rebellion the good and perfect world God created descended in a downward spiral. **Because we all, not only corporately but also individually, are part of this rebellion, we approach the question of God and His role in human suffering with the notion that we are undeserving of this evil world.**

Yet the Bible sees things in view of the cosmic rebellion and insists that God graciously gives good things to the world despite our evil. From this perspective perhaps it would be more appropriate to speak of the "problem of good": in view of all our individual and corporate evil, how is it that God, in His love, gives us so many of the good things we enjoy in this world?

When Zombies Roamed the Streets of Jerusalem

By Tim Thornborough

There are some parts of the Bible that seem seriously weird to us. Take the end of Matthew 27 for example, with its image of the undead wandering around Jerusalem. It's one of those passages that I've never heard anyone preach on, possibly because it seems to raise more questions than it answers.

And yet, as always, when we take the time to dig a bit deeper some things start to come in focus.

“And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, “Surely he was the Son of God!” **Matthew 27:50-54**

Matthew's description of the death of Jesus, written for a Jewish audience steeped in scripture, is packed with hints and echoes from the OT. Jesus' final breath causes rocks to split, the temple curtain to rend, the earth to shake, graves to split open. Powerful symbols of the significance of Jesus' sacrificial death. The son of God dies and the world he created shudders in horror.

But there is more to come. Since the fall, the world has been locked into the “life-death cycle”. But as the Son of God rises, death starts to work backwards. Life flows generously and abundantly from and through Jesus into the bodies of those who knew him (the “saints”). Suddenly the life-death cycle becomes the life-death-life cycle. It is a powerful statement of what he died and rose to achieve: he brings life to all who belong to him.

The zombies of popular imagination are rotting corpses, filled with evil intent and the hunger for human flesh. But at the very first *Night of the Living Dead*, on the very first Easter Sunday, everything is different. This is not a story of terror, but of hope. There is life beyond the grave for those who know Jesus and the power of his resurrection. It is a promise of life in a resurrection body for all eternity.

Of course, there remain many unanswerable questions: who were these “saints”? What became of them? What did they look like, and what did they do. As with many other questions about life and death, we do not know the answers; we are not told.

But what we do know is that those who are connected to Jesus find glorious, joyous, rock splitting, curtain-cleaving life for ever.

Now that's something that's worth talking about on halloween, or any day of the year.

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.

Missionary of the Week

Dave & Marj Patrick TEAM - North America Ministry Area

Dave and Marj are transitioning from Carver College to TEAM NAMA. They recently completed a mission trip to the Dominican Republic. To contact the Patricks, you can email them at davemarj.dp@gmail.com.



From their latest letter, items for praise and prayer:

- Pray as we continue to minister along with members of Tabernacle of Praise (TOP) - prison ministry team. Many continue with decisions for Christ and baptism. One “special” inmate is being released with hopes to meet us while we are there in his home country – Dominican Republic - Praise because no bars can limit the power of the gospel!
- Pray for our publication – *Called, Commissioned, Commended* – now in the hands of the publisher, that God will be pleased to use our story to mobilize others for ministry and missions.
- Prayer and praise for our transitional assignment – We are no longer at Carver College but continue with a TEAM NAMA assignment reaching the diaspora (100s are located here in Atlanta) and African-American mobilization efforts. We are grateful for an awesome single Christian sister who has allowed us to move into her “granny flat” (originally prepared for her parents but her father died and her mother chose other options)

Perspective: The fact that God ordained our days for us give meaning to every day, not just the special or exciting days of our lives. Every day is important for us because it is a day ordained by God. If we are bored with life there is something wrong with our concept of God and His involvement in our daily lives. Even the most dull and tedious days of our lives are ordained by God and ought to be used by us to glorify Him.

This realization, that God has planned our days for us, should not lead us to a fatalistic acceptance of the status quo. If we have opportunity to improve our situation in a way that will honor God, we should do so. There is a delicate balance between godly efforts to improve our situation and godly acceptance of those situations that cannot be changed by us. For most there are many adverse details of our lives that will not be changed regardless of our efforts or our prayers. They are simply part of God’s plan for us. Take comfort in Jeremiah 29:11, “For I know the plans I have for you, declares the Lord, plans to prosper you and not harm you, plans to give you hope and a future.”

J.I Packer/Jerry Bridges (edited)

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!

By God’s design, we (Christians) belong to one another. For that reason, not only our gifts but also our joys and our sufferings are meant to be lived out in fellowship with other believers. And, God intends for us to experience His comfort primarily in the fellowship of other believers.

Bible Reading Schedule

November 2017

	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.

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

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 19

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 Boacen, Kathylyne Creech

Nursery November 26

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 November 19

10:30 A.M.

Danny Roberson, John Sumner,
Michael Walker, Billy Waters

6:00 P.M.

John Sumner, Jimmy Donaldson

Ushers November 26

10:30 A.M.

Buddy Bacon, Johnny Bridges,
Reggie Brown, Kelly Stanford

6:00 P.M.

Kelly Stanford, Ron Fowler

Sunday Greeters - November 19

Leasa Brown, Becky Hendricks

November Lock-Up Deacons

Mickey Fell, Ron Fowler