



January 7, 2018

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 Nights

Wednesday, **January 10**, the menu is Potato Bar with Fixings. Sign up in the hall, indicating how many meals you are purchasing.

Deacons' Meeting

Tuesday, **January 9**, 7:00 p.m.

Sacred Harp Singing

The Savannah Sacred Harp Singers will meet on Saturday, **January 13**, from 2:00 to 4:00 p.m. Come on by to sing Christ-honoring four part acapella music for fun! Loaner books are available. Talk to Dawn Stanford if you have any questions.

Senior Saints

They will have lunch together at the Windsor Cafeteria, at Abercorn and Largo, next to Harbor

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

Wednesday

Dinner: Potato Bar	5:45 p.m.
Awana & Youth	6:30 p.m.
Prayer & Bible Study	7:00 p.m.



Women of Light Retreat

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. The cost is still being finalized, but will be around \$45 to \$50.

Please sign up in the hall!
**Epworth requires a final count
by January 19!**

We have 20 rooms reserved. Each room has two queen beds, so at double occupancy, we have space for 40 women. However, if anyone is willing to share a bed, we can take up to 80. We also have the bus on standby for those who would rather not drive themselves. Please put an asterisk (*) by your name if you are interested in riding the bus.

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

January 7, 2018

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting
“I Sing the Mighty Power of
God”

Words are on the back of the bulletin

* Call to Worship
Psalm 29:1-2

* Hymn #10
“O God, Our Help in Ages Past”

Scripture Reading
Acts 8:1-13
Tim Wade

Special Music

Receiving of Tithes And
Offerings

* Hymn #520
“Another Year is Dawning”

Message
Bob Dimmitt

The 70 Weeks of Daniel

Daniel 9:24-27, The Imminent Return of Christ #1

* Hymn, to right
“Doxology”

6:00 p.m.

Welcome and Announcements

* Hymn #402
“Faith Is the Victory”

Prayer

Receiving of Tithes And
Offerings

Hymn #488
“My Redeemer”

Hymn, bulletin p. 6
“We Come, O Christ, to You”

Message

Tim Wade

Vanquished Vagabonds Vamoose with Virgins
Judges 21:1-25, Judges #32

* Hymn, bulletin p. 7
“Benediction”

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 70 Weeks of Daniel The Imminent Return of Christ #1 Daniel 9:24-27

The Context - Jeremiah 25:11-12

Opening Statement: Keep in mind that this is an English translation from Hebrew, and that meanings don't always translate perfectly. The English word week always means 'a period of seven days' - the Hebrew word is actually less specific because it only means 'a period of seven'.

The list of things to be accomplished in these 70 "weeks of years" include:

- to finish the transgression,
- to make an end of sin,
- to make atonement for iniquity,
- to bring in everlasting righteousness,
- to seal up vision and prophecy, and
- to anoint the most holy place

These are all things Christ would accomplish — in part at his first coming and in fullness at his second coming.

The First 69 Weeks

This prophecy foretells three things:

1. There will be the first event, which is a decree issued
2. There will be a second event, which is the arrival
3. The time between these

How did this prophecy work out?

What does it mean when it says the Messiah will "have nothing"?

Philippians 2:5-8

Continued from p. 1

Freight Tools. Sign the list in the hall and meet there on Tuesday, **January 16**, at 11:30 a.m.

Young Adult Bible Study

Thursday, **January 18**, 7:00 p.m., at the Sheffields'.

Youth Movie Night

Friday, **January 19**, 7:00 to 9:00 p.m. All are invited!

Quarterly Meeting

Our quarterly meeting will take place Sunday, **January 21**. (The meeting day on the printed calendar is incorrect.) Meeting will include deacon election. The meeting time will be announced next week!

After Church Fellowship

Sunday, **January 21**, after evening worship. Bring snacks and finger foods to share! Creeches and Wises will serve. If you are interested in helping with this ministry, please contact Dawn in the office. We are in need of more volunteers.

Calendar Items

If you have a church related event you would like put on the February printed calendar, email it to dawn@fabchurch.com, by Wednesday, **January 24**.

Weekly Catechism Question

Question #34:

How does the Spirit apply to us the redemption purchased by Christ?

Answer:

The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Scripture:

1 John 5:1; Philippians 1:29; Ephesians 2:8; Acts 16:14; 18:27; John 3:8; 6:64f.



The Bible never asks for blind faith, it calls for a reasoned faith. Remember that if there is no God and we live in a strictly material, evolving universe, violence and suffering are just a part of the natural world with no inherent morality attached to them. In this case violence would not be evil; it would simply be a part of the evolutionary process. Without God compassion for others is nothing but chemical changes in the brain. Suffering is meaningless, violence is meaningless.

Remember that Satan is the enemy of believers AND the enemy of unbelievers, for he desires to keep them in a state of blindness; he works at keeping them captive to do his will in order to prevent them from coming to a knowledge of the truth. That is why we are not called to abuse, insult, or condemn people no matter what they believe or how they live. This is true even if they abuse, insult, and misrepresent or curse us. Rather we are to pray for them, think about them with respect, and speak of and to them with words that are gracious. The unbeliever is hostage to the enemy of our soul. Our desire? To help release those who are captives, share the Gospel.

Music

We Come, O Christ, To You

Tune: Darwall, "Rejoice, the Lord Is King"

We come, O Christ, to You,
True Son of God and man,
By Whom all things consist, in Whom all life began:
In You alone
We live and move, and have our being in Your love.

You are the way to God.
Your blood our ransom paid;
In You we face our Judge and Maker unafraid.
Before the throne
Absolved we stand, Your love has met Your law's demand.

You are the living truth!
All wisdom dwells in You.
The source of ev'ry skill, the one eternal True!
O great I Am!
In You we rest, sure answer to our ev'ry quest.

You only are true life,
To know You is to live
The more abundant life that earth can never give:
O risen Lord!
We live in You; in us each day Your life renew!

We worship You, Lord Christ,
Our Savior and our King,
To You our youth and strength adoringly we bring:
So fill our hearts,
That all may view Your life in us, and turn to You!

Benediction

1. May the peace of God our Heav-'nly Fa - ther, and the grace of
2. May this peace which pass-es un - der - stand - ing, and this grace which

Christ the ris - en Son, And the fel - low-ship of God the Spir - it keep our
makes us what we are, And this fel - low-ship of His com - mun - ion make us

hearts and minds with - in His love. And to Him be praise for His
one in spir - it and in heart.

glo - rious reign, from the depths of earth to the heights of heav'n; We de -

clare the name of the Lamb once slain, Christ e - ter - nal, the King of kings!

Articles

The Existential Elephant in the ‘Christian Persecution’ Room

By Raymond Ibrahim – edited for space

Open Doors USA recently released its widely cited World Watch List—a report that highlights and ranks the 50 worst nations around the globe persecuting Christians.

The one glaring fact that emerges from this report is that the overwhelming majority of Christian persecution around the globe today is being committed at the hands of Muslims of all races, languages, cultures, and socio-political circumstances: Muslims from among America’s allies (Saudi Arabia) and its enemies (Iran); Muslims from economically rich nations (Qatar) and from poor nations (Somalia and Yemen); Muslims from “Islamic republic” nations (Pakistan) and from “moderate” nations (Malaysia and Indonesia); Muslims from nations rescued by America (Kuwait) and Muslims claiming “grievances” against America (fill in the space ___).

A common denominator, a pattern, exists, one that is even more extensive than Open Doors implies. According to that organization’s communications director, Emily Fuentes, “of the 50 worst nations for persecution, 37 of them are Muslim,” or 74 percent.

In fact, while this number suggests that the other 13 countries making the top 50 are not Muslim—for example Kenya and Ethiopia—those doing the persecution there are.

In other words, those persecuting Christians in 41 of 50 nations are Muslims; that is, a whopping 82 percent of all persecution around the globe is being committed by adherents of Islam—sometimes in Christian majority nations, for example, the Central African Republic which, after the 2013 Islamic takeover, now ranks No. 16, “severe persecution” (the Christian-majority nation did not even appear in the previous year’s top 50).

As for the top ten absolute worst nations, where, according to the World Watch List, Christians suffer “extreme persecution,” nine—that is, 90 percent—are Muslim.

(Indeed, Open Doors’ global map of Christian persecution can easily be confused with a global map of the Islamic world, with the exception of China (ranked 37, “moderate persecution”) and some sporadic countries dominated by crime and godless tyranny, Colombia, North Korea, etc.)

Similarly, a recent Morning Star News report listing 2014’s ten most horrific anecdotes of Christian persecution around the world finds that nine out of ten—again, 90 percent—were committed at the hands of those professing Islam.

Still, considering that the World Watch List ranks North Korea—non-Islamic, communist—as the number one worst persecutor of Christians, why belabor the religious identity of Muslims?

Here we come to some critically important but blurred distinctions. While Christians are indeed suffering extreme persecution in North Korea, these fall into the realm of the temporal, the aberrant, even. Something as simple as overthrowing the North Korean regime would likely end persecution there almost overnight—just as the fall of Communist Soviet Union saw religious persecution come to a quick close.

In the Islamic world, however, a similar scenario would not alleviate the sufferings of

Christians by an iota. Quite the opposite; where dictators fall—Mubarak in Egypt, Qaddafi in Libya, and ongoing attempts to oust Assad in Syria—Christian persecution rises.

The reason for this dichotomy is that Christian persecution by non-Muslims (mostly communists) is often rooted to a temporal regime or ideology. Conversely, Muslim persecution of Christians is perennial, existential, and far transcends this or that regime or ruler. It is part and parcel of the history, doctrines, and socio-political makeup of Islam—hence its tenacity; hence its ubiquity.

Still, the significance of all this is often overlooked. Thus, “Dr. David Curry, CEO and president of Open Doors USA: ‘Not every circumstance is the same. For example, in North Korea, you have a quasi-Stalinist government that is the most difficult place to call yourself a Christian on the planet — and has been for the last 12 years,’ he noted. But while North Korea’s government is the real culprit, in places like Iraq, ‘roving extremist groups’ are waging attacks against Christians, while government officials are seemingly powerless to stop the carnage, he explained.”

True; but atheistic Stalinism/communism is a relatively new phenomenon—about a century old—and, over the years, its rule (if not variants of its ideology) has greatly waned, so that only a handful of nations today are communist.

On the other hand, “roving extremist groups” (also known in other contexts and countries as “Islamists,” “terrorists,” “mujahidin,” “mobs,” “radicals,” “people-with-grievances,” etc.) attacking and killing “infidel” Christians have been around since the dawn of Islam. It is a well-documented, even if suppressed, history.

To further understand the differences between temporal and existential persecution, consider: Russia, once a staunch Orthodox Christian nation, led the communist movement and persecuted its own Christians; yet today, a century later, it is becoming more orthodox again, prominent among Western nations for showing support for persecuted Christians

Time, however, is not on the side of Christians living amid Muslims; quite the opposite. Since the 7th century, when Islam came into being, Muslims have been invading and conquering Christian lands so that more than half of the territory that was once Christian in the 7th century—including all of North Africa and the Levant—are today the heart of the “Muslim world.”

Muslim persecution of Christians exists in 41 nations today as part of a continuum that started nearly 14 centuries ago. As I document in “*Crucified Again: Exposing Islam’s New War on Christians*”, the very same patterns of Christian persecution prevalent throughout the Muslim world today are often identical to those from centuries past. The facts speak for themselves.

Confronting this understandably discomfiting and better-left-unsaid fact is the first real step to alleviating the sufferings of the overwhelming majority of Christians around the world.

Unfortunately, however, while some are willing to point out that Christians are being persecuted around the Muslim world—why that is the case, why 82 percent of the world’s persecution is committed by Muslims from a variety of backgrounds and circumstances—is the great elephant in the room that few wish to address. For doing so would cause some long held and cherished premises of the modern West to come crashing down.

Christianity does not start with “Jesus saves you from your sins.” It starts with “In the beginning, God created the heavens and the earth.”

F. Schaeffer

Christian Existentialism

QUESTION: Christian Existentialism - Is it compatible? What is the Christian worldview toward Existentialism?

ANSWER: Secular existentialism is a philosophical movement that is gaining an ever increasing popularity in the American society and to a degree has slowly crept its way into some liberal circles of Christianity. But the worldview of traditional Christianity is that it is not compatible. Here are some reasons why.

- Existentialism is a 20th century movement viewed by Christianity as the antithesis of faith in God because the philosophy asserts that God nor absolute truth exist.
- Existentialism believes in the total autonomy of a person from a world and life view apart from a God of sovereign authority, whereas Christianity acknowledges the existence of an all knowing, all powerful, and all present personal Creator who revealed Himself for the purpose of giving human life meaning.
- Existentialism states that the world is absurd, and there is no hope. Christianity states that the world is absurd, and it is a wonder there is hope.
- Existentialism is opposed to rationalism and traditional Christianity is not.
- Existentialism asserts that man is free from imposed moral values. Traditional Christianity believes in God's transcendent universal moral values.
- Existentialism asserts that each person is their own authority concerning truth. Traditional Christianity insists that God is the absolute final authority over His creation and all things.
- Existentialism believes that existence precedes essence. Traditional Christianity believes that a person's essence is predestined from God and precedes existence.

Religious existentialism on the other hand is a philosophy of its own that is not compatible with either secular existentialism, nor traditional Christianity. There is a wide variety of forms of existential religion with differing doctrinal beliefs. Kierkegaard and later Karl Barth are cited for attempting to make theology, particularly the Christian faith, compatible with existentialism.

Its premise is that a person must submit themselves totally to God without reasoning—that is, true absolute faith must be void of philosophy or intellect. Religious existentialism then states such things as:

- A person is autonomous and is fully free to make choices and fully responsible for them
- Rational grounds for theology and divine revelation do not exist
- True faith transcends rationalism and God's commandments
- The true God is not the God of philosophers or of rationalism

- The destruction of wars throughout human history proves there cannot be rational understanding of God or humanity
- A Christian must personally resolve within self the content of faith from being a myth or mystery to being reality or truth before they will allow an understanding and acceptance of salvation
- It is impossible to discover personal Being and faith through rational reasoning.



An age-old truth becomes new again: Social boundaries help keep people in line.

By Ben Shapiro

“My gender is terrible,” Politico Chief Economic Correspondent Ben White wrote earlier this week. Time Politics Editor Ryan League Beckwith tweeted, “Not tweeting tomorrow. Just retweeting women. Men: Join me.”

This is the trendy new habit on Twitter when another prominent man is outed for sexual harassment and sexual assault: Virtue-signaling men rush to the medium to repent on behalf of their sex. Men, they say, are disgusting creatures — but they know that, since they’re men. So leave them alone, ladies. They’re on your side.

All of this is galling. That’s because it ignores a fundamental fact about human life: All human beings are capable of sin. **And that means that the antidote to human frailty and brutality isn’t issuing broad-based mea culpas in behalf of groups, but working to instill virtue in individuals through prophylactic rules. But the leftist rubric forbids such inculcation, because that would be culturally oppressive and judgmental.**

Take a look, for example, at the reaction to the sexual-misconduct media wave. Conservatives have long proclaimed that men, left unchecked, will act like pigs with regard to women. We have recognized that men tend to see women as potential sex objects and, without social boundaries, will treat women that way.

In order to combat piggish behavior, conservatives have advocated for certain rules and a certain educational framework, built up over the course of centuries. Some of those rules include: social expectation that sex would be connected with marriage, thus cementing the connection between sexual activity and commitment; encouragement of marriage prior to sexual activity, thereby providing objective evidence for positive consent from the woman before an entire community of witnesses; carefully cultivated rules of conduct between men and women, including, in many religions, proscribed physical contact; expectation that men would protect women in chivalrous fashion.

All of these rules have fallen under heavy attack — and sometimes the attacks have been justified by the over-restrictiveness of certain rules. **But the basis for the rules was simple: Men could not be universally trusted not to sin against women.** Call it male control, complete with background checks, mandatory training, and a well-developed male enforcement structure.

Cont. from p. 11

The Left, in its refusal to acknowledge the inherent flaws in humanity, decided to do away with the rules. Instead, men were bad because men had been poisoned by the social structure, or because they were screwed up by their parents. Rules were artificial barriers to progress. In fact, it was the rules themselves that were to blame for male misbehavior. Marriage had taught men that women were property; thus, kill marriage, kill that pernicious view. Sexual taboos had taught men that women were dangerous seductresses; kill that taboo, kill that pernicious view. Chivalry had taught men that women were weak, and could therefore be exploited; kill chivalry, kill that pernicious view.

It seemed nice in theory. It has failed dramatically in practice.

It turns out that men are built with a certain capacity for sin. Tearing down fences only lets those sins break out of their confines. Male misbehavior has been championed as roguish and delightful for decades; marriage has been mocked and derided; “prudish” notions have been rejected. Have women been freed of the male gaze? Are they safer now? Are they more comfortable in the workplace? Or, as we’re now finding out, are the wages of destroying boundaries on human behavior not freedom, but anarchy — and, for too many women, oppression by voracious men?

Apologizing for your gender won’t help. Suggesting that a bit more education will teach men not to rape won’t help, either. **Only a proactive reinstitution of checks and balances in society will help.** And that will require recognizing that human nature isn’t entirely malleable and that protecting women means requiring positive manhood, not wishful thinking.

Food for thought: Ever think that there are some drawbacks to the immense freedom we have here in America? Here is one to ponder: so much freedom can increase our loneliness because we no longer have to stay in one place and “do life” with people who are also staying in this place; therefore we don’t make commitments. Why commit if we don’t have to? Why risk getting stuck in undesirable circumstances ...

Barry Cooper comments:

“The god of open options is a cruel and vindictive god. He will break your heart. He will not let anyone get too close. But at the same time, because he is so spiteful, he will not let anyone get too far away because that would mean they are no longer an option. On and on it continues, exhausting, frustrating, confusing and endless, pulling towards and then pushing away, like the tide on a beach, never finally committing one way or the other. We have been like the starving man sitting in front of an all-you-can-eat buffet, dying simply because he would not choose between the shrimp and the chicken. The god of open options is also a liar. He promises you that by keeping your options open, you can have everything and everyone. But in the end, you get nothing and no one.”

A Proverb for Social Media

Written by Shane Lems

Let another praise you, and not your own mouth; A stranger, and not your own lips.

Proverbs 27:2

Here's an excellent inspired proverb for using social media such as Facebook, Twitter, and the like: Proverbs 27:2. This verse doesn't use the term "brag" nor does it specifically refer to what we call a "humblebrag," but the concepts are for sure there:

Let another praise you, and not your own mouth; A stranger, and not your own lips. (NASB)

Let someone else praise you, and not your own mouth; an outsider, and not your own lips. (NIV)

Let another praise you, and not your own mouth; someone else, and not your own lips. (NET)

Here's how Charles Bridges commented on this verse. I've edited it slightly for length and readability:

'Praise' – says an old expositor – 'is a comely garment. But though thyself doth wear it, another must put it on, or else it will never sit well about thee. Praise is sweet music, but it is never tuneable in thine own mouth. If it comes from the mouth of another, it sounds most tuneably in the ears of all that hear it. Praise is such a rich treasure but it will never make thee rich unless another tell the same.' Indeed...nothing so degrades a man with his fellow-men as setting out his own praise...

[Therefore] let our works – not our tongues – 'praise us in the gates' (ch. 31:31). And while our works shine, see to it that ourselves be hid. 'Confess your faults to one another' but leave to another to speak our praise (James 5:16).

Our name will lose nothing by this self-renouncing spirit. If our own mouth is silent, another's will be opened. John was 'unworthy' in his own eyes to 'unloose the latchet of his Master's shoes.' Yet his Lord's mouth did proclaim him as 'the greatest of all that had been born of women' (Mt. 3:11). The centurion spoke of himself as 'not worthy that Christ should come under his roof.' Yet his elders did testify that 'he was worthy for whom he should do this.' Yes, the Savior's own mouth confirmed the testimony – 'I have not found so great faith in all of Israel' (Lk. 7.3, 4, 9).

Self-seeking is a shameful blot upon Christian profession. Shall one that has said before God, 'Behold, I am vile!' be ready to say before his fellow-men, 'Come, see my zeal for the Lord! Come, see how humble I am!' Oh for the self-abased spirit of our glorious Master – ever ready to endure reproach, never seeking his own glory (John 5:41; 8:50). ... Surely that we are so little truly humble is matter enough for the deepest humiliation.

Charles Bridges, *Proverbs*, p. 502-3.

Missionary of the Week

Coastal Jail Ministries of Georgia

The Coastal Jail Ministries of Georgia employs three chaplains who minister to prisoners here in Chat-ham County and coordinate the ef-forts of volunteers who reach out to these men and women. The Life Learning Program gives opportuni-ties for prisoners to join a structured environment and study the Scrip-tures.



Please pray for:

1. Chaplains Matt Coleman, Myra Mitchell, and Shaun Marksbury, and Transitional Program Coordinator Lorie Irish.
2. Former inmates to seek follow-up counsel from chaplains after release.
3. The ability for inmates to understand that God can forgive them and give them another chance.
4. Wisdom for the chaplains who are ministering to unique individuals in unique circumstances. Pray they would be truly led by the Holy Spirit.
5. Spiritual strength, health and growth for the chaplains.
6. The volunteers who take the time to minister, that their needs would be met and that they would be diligent to continue sharing the Word of God.
7. The financial needs of the ministry would continue to be met.
8. That the inmates in the Chaplains' program would be diligent to do their Bible studies, and that God's word will do its work in their lives. Pray also for enough graders to get all the tests corrected and for them to have wisdom in the notes they give to the inmates.



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

Grace: We receive God’s grace when we need it. God does not give us all the divine strength we need for the Christian life the day we trust Christ. Psalm 31:19; God’s goodness is stored up for those who fear Him. God stores up goodness and grace for our times of adversity. We do not receive it before we need it, but we never receive it too late.

Bob, based on some thoughts by Jerry Bridges

Bible Reading Schedule

January 2018

	1	Proverbs 27 & John 3
	2	Proverbs 28 & John 4
	3	Proverbs 29 & John 5
	4	John 6
	5	Proverbs 30 & John 7
	6	Proverbs 31 & John 8
	7	John 9-10
	8	John 11
	9	John 12-13
	10	John 14-15
	11	John 16-17
	12	John 18-19
	13	John 20-21
	14	Colossians
	15	Colossians
	16	Colossians
	17	Colossians
	18	Colossians
	19	Colossians
	20	Colossians
	21	Colossians
	22	Colossians
	23	Colossians
	24	Colossians
	25	Colossians
	26	Colossians
	27	Colossians
	28	Colossians
	29	Colossians
	30	Colossians
	31	Colossians



I Sing The Mighty Power Of God

I sing the mighty power of God
That made the mountains rise,
That spread the flowing seas abroad
And built the lofty skies.
I sing the wisdom that ordained
The sun to rule the day;
The moon shines full at His command,
And all the stars obey.

There's not a plant or flower below
But makes Thy glories known;
And clouds arise and tempests blow
By order from Thy throne;
While all that borrows life from Thee
Is ever in Thy care,
And everywhere that man can be,
Thou, God, art present there.

Myth: Loneliness is a result of something bad, and therefore no one should have to experience it. If you believe that myth then you will use everything you've got to fight against it. Therefore, you will have no peace, no joy, and no delight in the Lord.

Lydia Brownback,
Finding God in My Loneliness

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 January 7

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 January 14

10:30 A.M.

Babies:

Donna Martin, Kirsten Jones

Toddlers - 4 year olds:

Karrie & Lindsey Walker/
Steve & Linnea Posner

6:00 P.M.

Sona Bailey, Cindy Dimmitt/
Linda Walker, Shawn Champion

Ushers January 7

10:30 A.M.

Buddy Bacon, Johnny Bridges,
Reggie Brown, Jimmy Creech

6:00 P.M.

Jimmy Donaldson, Ron Fowler

Ushers January 14

10:30 A.M.

Jimmy Kicklighter, Bucky Lanier,
Jack Moore, Mike Morris

6:00 P.M.

Dean McCraw, Cole Morris

Sunday Greeters - January 7

Leasa Brown, Becky Hendricks

January Lock-Up Deacons

Steve Posner, Kelly Stanford