



April 29, 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, **May 2**, the menu is **Kids' Night with Hamburgers & Hot Dogs**. Sign up in the hall, indicating how many meals you are purchasing. Also, indicate if any of them are for takeout.

VBS Supplies Needed

There is a list of items needed for our VBS this summer on the bulletin board in the Fellowship Hall. Please look and see if there is something you can provide, and mark it off. Thanks!

Ladies' Joy Class

All ladies of all ages are invited to join the Joy class on most Tuesday mornings at 9:00 a.m. Their next meeting is this Tuesday, **May 1**.

Deacons' Meeting

Tuesday, **May 8**, at 7:00 p.m.

Young Adult Bible Study

Thursday, **May 10**, at 6:30 p.m., at Clyde and Ceci Sheffields'.

Sacred Harp Singing

The Savannah Sacred Harp Singers will meet on Saturday, **May 12**, 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.

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.
Choir Practice	4:30 p.m.
Evening Worship	6:00 p.m.

Wednesday

Dinner: Hamburgers & Hot Dogs	5:45 p.m.
Awana & Youth	6:30 p.m.
Prayer & Bible Study	7:00 p.m.

FABC Deacons

Shawn Champion	433-0098
Jimmy Creech	414-8841
Mickey Fell	920-4557
Ron Fowler	901-409-8628
Jimmy Kicklighter (CH)	355-5616
Jack Moore	547-5000
Billy Morris, Sr.	398-1038
Steve Posner	704-5617
Kelly Stanford	441-2151
John Sumner	658-4186
Michael Walker	655-2497
Ric Zittrouer	210-0344

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting

“Worthy Is the Lamb”

Words are on the back of the bulletin

* Call to Worship

Psalm 145:1-3

* Hymn, bulletin pp. 6-7

“Psalm 150: Praise Him!”

Scripture Reading

Acts 13:13-30

Tim Wade

Special Music

Receiving of Tithes and
Offerings

* Hymn #442

“Praise Him! Praise Him!”

Message

Bob Dimmitt

Have You Made Up Your Mind to Be _____?

Ecclesiastes 5:13-20, Ecclesiastes #24

* Hymn, to right

“Doxology”

6:00 p.m.

Welcome and Announcements

* Hymn #175

“Standing on the Promises”

Prayer

Receiving of Tithes And
Offerings

Hymn #367

“His Way with Thee”

Hymn #294

“Savior, Like a Shepherd
Lead Us”

Message

Bob Dimmitt

Don't Pray to Be Filled, Part 2

Ephesians 5:17-21, Ephesians #103

* Hymn #80

“Lord Dismiss Us with
Thy Blessing”

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.

A.M. Notes

Have You Made Up Your Mind to Be _____?

Ecclesiastes #24

Ecclesiastes 5:13-20

Solomon was advocating neither poverty nor riches, because both have their problems. He is warning his listeners against the love of money and the delusions that wealth can bring.

Ecclesiastes 2:24; 3:12-13; & 3:22

There are three ways to get wealth:

we can _____

we can _____

or we can _____

The ability to enjoy life's blessings is a gift from God.

Psalm 90:12

Over and over again Solomon is basically telling us _____

Have you made up your mind to be _____

Zephaniah 3:14; Psalm 32:11; John 15:11; Romans 14:17; Psalm 35:9; Psalm 16:11; Isaiah 35:10; Jeremiah 15:16; John 16:24; & Nehemiah 8:10

- Stop believing the myth _____
- Stop thinking that God is picking _____
- Stop making inappropriate & _____
- Start praying, _____

P.M. Notes

Don't Pray to be Filled, Part 2

Ephesians #103

Ephesians 5:17-21

First, *being filled with the Spirit* should be understood in a metaphorical sense

Second, being drunk with wine is paralleled with foolishness

Third, there is no explicit reference for believers to ask for this *filling*.

Fourth, Paul's desire is for believers to be filled with the Spirit continually.

Fifth, the thrust here is corporate, not merely individualistic.

Sixth, Paul's primary concern is the _____

Seventh, Paul prayed for believers to _____

Not in a single instance is the filling with the Spirit in Scripture linked with repentance or the confession of sins.

1 Corinthians 3:1-4

The slow road to Christian maturity entails a process of mental and spiritual renewal as well as practice, not merely prayers to be filled with the Spirit.

Continued from p. 1

Senior Saints

They will have lunch together on Tuesday, **May 15**, at the Crystal Beer Parlor. Sign the list in the hall and meet at the church at 10:30 a.m. to ride the bus.

Awana Awards

Our end of year Awana Awards ceremony is Wednesday, **May 16**, at 7:00 p.m. Please come and support these kids who are being recognized for their hard work! There is no prayer and Bible study.

A Touch of Hope

Join Pat Beatty in the Fellowship Hall on Thursday, **May 17**, from 7:00 to 9:00 p.m. to work on blankets for next year's round of displaced students!



Weekly Catechism Question

Question #50:

What does the preface to the Ten Commandments teach us?

Answer:

The preface to the Ten Commandments teaches us that because God is the LORD, and our gracious Redeemer, his commandments are for our good and he does not will for us to depend on ourselves in keeping them, but to trust his grace and power.

Scripture:

Deuteronomy 10:13, 16; 30:6.

After Church Fellowship

There is an After Church Fellowship following evening worship on Sunday, **May 20**. Please bring a snack or finger food to share. The Wises and Creeches are scheduled to serve.

Save these Dates

for Children's & Youth Ministry Activities

May 16

Awana End of Year Program

May 23

Youth & Family:

Honor Your Father and Mother

June 17

Parent/Child Dedication

June 18 † 22

VBS

June 24 † 29

D3 Camp

June 27 † Aug 8, Wednesdays

Music Camp: K-6th grades

July 21 † 22

Youth Service Weekend

July 23 † 26

Children's Camp: 3-6th grades

August 15

Awana Begins!

August 25

Back to School Bash!

Music

Psalms 150 Praise Him!

David P. Regier

HYFRYDOL

F Dm Gm C G Dm
 Praise Him in with the
 Praise Him with Him in the
 Praise Him with Him in the
 His sanc - tu - ar - y; Praise Him in the
 the sound - ing trum - pet; Praise the Lord with
 re - sound - ing cym - bals; Let their crash - ing
 ly height. His might - y won - ders;
 and lyre. Him might - y won - ders;
 be heard. Ev - 'ry tim - ing; Him;
 heav'n harp - sound - ing; Him;
 sound - ing; Him;

The musical score is written in G major (one flat) and 4/4 time. It consists of two staves of music. The first staff begins with a treble clef and a key signature of one flat. The melody is simple and repetitive, with lyrics written below the notes. Chord symbols (F, Dm, Gm, C, G, Dm) are placed above the staff to indicate the accompaniment. The second staff continues the melody and lyrics, also with chord symbols (Gm, C, F, Dm, Gm, C) above it. The lyrics are arranged in columns corresponding to the notes on the staff.

7

F Dm Gm C F Am Dm Gm C

Praise Him for His great - ness bright! Him;
 Praise Him with the string and pipe. us praise — Him;
 All that has breath, praise the Lord!

11

F Dm Gm C F/A Gm

Praise Him all with one ac - cord. Ev - 'ry thing — that

14

F C F/A Bb F/C C F

has — breath praise — Him; Hal - le - lu - jah! Praise the Lord!

Articles

The Atonement Wars: There is no Substitute for Substitution

by Orrel Steincamp-edited for space

It was Palm Sunday in our local church, and the focus of the entire service was the death and passion of our Lord Jesus Christ. The pastor painted a verbal picture of Holy Week in Jerusalem, including the agony in Gethsemane and the political and religious intrigue regarding the interaction between the Jewish authorities and the Roman government. Finally he gave a description of the crucifixion, focusing on the technique as it applied to the victim. Then the pastor pivoted toward his conclusion and appeal. He gave only a passing nod to Jesus' death for our sins and having provided for our eternal life as he launched into his application. Here are his actual words: "He died for you so you could approach Him today with whatever it is that is weighing you down. Maybe it is a relationship that is not right at home or school or work. Maybe it's a financial crisis. Maybe your kids are breaking your heart. Maybe you are disappointed in yourself. You can't get over the hump, or some behavior in your life. You are lonely, sick, or grieving. The cross is where God's best meets man's worst as we see the cross with fresh eyes."

I have no idea what view this pastor holds regarding the atonement, but it really doesn't fit any of the historical views. Maybe one could dub it the "life application atonement." This type of appeal becomes more significant in the current environment now that we observe an open, frontal attack on the cross itself as the propitiatory sacrifice and substitutionary death that pays the penalty for our sins. Inside evangelicalism, with its plethora of odd and often heretical teachings, we now have at least major skirmishes breaking out regarding the meaning of the death of Christ—if not all-out war. Many challenge and target the Penal Substitutionary Atonement (hereafter referred to as PSA).

A few Godly pastors have stated: "This is the issue we must be willing to fight over. If we lose this (PSA) we lose the Gospel. If you deny this (PSA) you have essentially lost the Christian faith...As my substitute He endured what I deserve in order to give me what I don't deserve."

PSA has, until recently, been the default setting for evangelicals of all description. Understandably, the liberal/modernistic church has for decades since the turn of the 20th century rejected PSA by dubbing it a "slaughter house" religion. (Harry Emerson Fosdick). But this new "Atonement War" is now being waged openly in an evangelical-on-evangelical conflict.

Some today are suggesting that PSA is based on a mistaken concept of God's wrath. They see PSA as promoting a "divisive child abuse model of the atonement". The assertion is that PSA is unbecoming of a God of love, and not an adequate expression of the biblical view.

Let's define PSA more specifically. Tom Schreiner provides the following definition:

The Father, because of His love for human beings, sent His Son, (who offered Himself willingly and gladly) to satisfy His justice, so that Christ took the place of sinners. The penalty we deserved was laid on Jesus Christ instead of us, so that at the cross both God's holiness and love are manifested.... I am not claiming that it (PSA) is the only truth about the atonement taught in the scriptures, nor am I claiming that PSA is emphasized in every piece of literature, or that every author clearly articulates PSA. But I am saying that PSA functions as the anchor and foundation for the other dimensions of the atonement.

Wayne Grudem offers this definition: "Christ's death was 'penal' in that he bore a *penalty* when He died. His death was also a 'substitution' in that He was a *substitute* for us when He died. This has been the orthodox understanding of the atonement held by evangelical theologians, in contrast to other views that attempt to explain the atonement apart from the idea of the wrath of God or payment for the penalty for sin. This PSA view is sometimes called the *vicarious atonement*. A vicar is someone who stands in the place of another or who represents another. Christ's death was therefore 'vicarious' because He stood in our place and represented us. As our representative, he took the penalty that we deserve." (Grudem, *Bible Doctrine*, p.254).

Challenging PSA

The Moral Influence Theory: This view limits Christ's death to a radical example of His love that influences sinners morally but does not pay any price on their behalf. God's justice demands no payment for sin. First Peter 2:21 is the primary text for this view. "*Christ also suffered for you, leaving you an example.*" But just a few verses later (v. 24) Peter refers to the substitutionary aspect of the cross, "*He Himself bore our sins in his body on a tree...*" Even in this primary passage regarding the moral influence of Christ's death, it can't stand alone without the central message of substitution.

Christus Victor: This view attempts to limit Christ's work on the cross to the defeating of the powers of evil. Indeed, Col. 2:15 asserts: "*He disarmed the rulers and authorities and put them to open shame, by triumphing over them in Him.*" Indeed Christ's death defeated the powers of darkness. But directly preceding this statement in verse 14, Paul points to the substitutionary aspect of the cross by stating, "*By canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross.*" Here as in other contexts, PSA stands in the central place.

These two views (Christus Victor and the Moral Influence Theory) are indeed presented in scripture. But they can't stand alone. These views are only complementary to the sacrificial death of Christ.

The Governmental Theory: This view states that there is no actual payment of sin at the cross. Rather, the cross was a public display of God's grief because of our sin and that His government is based on law. In this view this public display of Jesus' suffering is intended to cause people to feel sorry for their sin and repent. This view has no reference point in scripture.

The Ransom to Satan Theory: This theory was first put forward by Origen in the post- apostolic era and suggested that Satan was tricked into accepting Christ's death in exchange for the souls of sinners, not realizing that Christ would rise from the dead. Origen based this on a misunderstanding of Mark 1:45 and 1 Timothy 2:6. In recent years this view has been revived by various Word-Faith teachers, especially Kenneth Copeland. They teach that Christ purchased a ransom for sinners by literally suffering in Hell after his death on the cross in order to render a payment to Satan. They also teach that Jesus became a sinner in Hell, and after becoming a ransom and Satan's tormenting of Him, Jesus became "born-again." By this view Copeland can assert that Jesus did not pay for our sins on the cross. Jesus, the one who became a sinner in Hell after suffering there, was born again by the Father and later was raised to life on the third day. Jesus, while still in Hell became the original born-again sinner. The application point among Word-Faithers is that as Jesus was born-again, the "first born among brethren," so also every born-again believer becomes a son of God with the same power and authority as Christ. **But the whole theory is flawed because Jesus became a sacrifice to God.** Satan has no rights in God's redemptive scheme.

Paula White, a divorced Word-Faith TV personality, recently added a bizarre dimension to what Jesus did on the cross. In her new book *The Seven Places Jesus Shed His Blood* she refers to Jesus' seven wounds and shamelessly asserts, for example, that "Jesus' hands were pierced for your total dominion." She states, "If you want dominion, and want to break the spirit of poverty, sickness, disease, generation curses, God really did this for you on Calvary." Larry Hutch, on the TV program with her, then asserts "Jesus is not the only begotten son of God. He is not. I am also a son of God for he is the first- born of many." Like the Governmental Theory, the Ransom to Satan theory has absolutely no reference point in scripture.

Concluding Remarks: "In summary, Christ died instead of us (substitution) as a sacrifice that took away the guilt of our sins (expiation), the wrath of God (propitiation), God's alienation from us (reconciliation), and delivered us from our captivity to the curse of the law, the penalty of sin, and the pollution of sin, (redemption)... The objectors to PSA openly dismiss the view that Christ alone, in a unique ministry, representing His people, stood in for us under the judgment of God, and by His blood atoned for us, satisfying God's justice by his substitutionary death. Either Christ has endured God's justice for us on the cross, or we must do so for ourselves in hell...(David Linden)

"The bottom line is this: God does not dismiss his wrath against sin and sinners by a wave of his hand. Mercy is no magical wand that causes the holiness and justice of God to disappear. Either Jesus Christ is my substitute, has endured and suffered in himself and thereby satisfied the wrath of God I deserved, or I must do so forever in Hell." (Sam Storms).

"...There was but one way to bring about the desired salvation which would be in harmony with God's character, the law of God, the nature of sin and the needs of man. This one way was by the substitutionary blood atonement of the incarnate Son of God." (Robert A. Morey, *Studies in the Atonement*, p.9) ❖

Navigating the Current Theological Fog

A look at the shifting theological landscape, with pointers on how to preserve biblical truth

By Dr. David Mappes

As a child, I loved to play with silly putty. I would make putty pancakes and press them onto newspapers so the words would appear on the putty. Then I'd remove the putty and stretch and reshape it until the transferred image was almost unrecognizable. Words took on a new shape and meaning.

Puttyology is a term I use to describe the current shifting, reshaping, and redefining of biblical truth and doctrine within contemporary religious studies. Many doctrines are being reformulated, including justification by faith, God's retributive judgment, the eternal destiny of unbelievers, Christ's substitutionary atonement, the nature of the church and Israel, prophecy, and the nature and interpretation of Scripture.

The Fog of Postmodernism

Many recent theological challenges have evolved from postmodern theories of interpretation, language, and culture. Postmodernism, a movement that began in the late 20th century, promotes relativism and pluralism and, in doing so, denies our ability to know absolute truth.

Postmodernists argue all knowledge is provisional and all truth claims have equal standing. They believe our cultural lenses and presuppositions distort our ability to interpret reality accurately. Therefore, truth becomes subjective and based on our personal perspectives, passions, and experiences. What one person considers truth, another may consider fiction. Consequently, it's easy to see how Postmodernism would erode the Bible's standing as the authoritative, absolutely truthful Word of God.

Postmodernism also insists all knowledge is shaped and constructed by one's culture; therefore everyone is limited by subjective, linguistic-cultural forces—even the authors of Scripture.

Postmodernists view the knowledge of truth as a composite of emotions and values embedded in a community and hold openness, tolerance, and dialogue as the loftiest of virtues needed to understand these embedded communal truths.

Christian postmodernists often describe language as broken, slippery, and unable to express God's infinite greatness and timeless, cultureless universal truths. They often ask, "How can finite language express the infinite?" and argue that the frailty of human language, which is a product of our culture, limits our thoughts. Since language then becomes a mere reference to cultural, linguistic descriptions, they deny a direct correspondence between God's revelation and the Bible.

Postmodernists deny that Scripture presents untainted truth about reality and instead argue it presents only what its authors perceived to be real and true. They allow for multiple meanings and continually revised interpretations of passages based on the reader's perspective. Doctrine is important and true only to the extent that it facilitates community.

These theories separate God's revelation from Scripture, thus reducing doctrine to merely a human author's distorted view, rather than God's revelation of His eter-

Cont. from p. 11

nal truth, and reducing the Bible to nothing more than an inspired narrative of believing communities working out their faith from their own human, culturally limited perspectives. Scripture becomes a story of Christ's revelation, rather than revelation itself.

This view creates a mystical, communal, and neo-orthodox approach to interpreting the Bible and knowing God; it denies a fixed, objective interpretation. Theology and doctrine become an endless dialogue between Scripture, Christian tradition, and culture.

Such errant thinking has opened the door to reshaping key biblical doctrines—especially concerning prophecy—and redefining such biblical terms as *inerrancy*, *Israel*, and the *church*.

Clinging to the Knowability and Authority of Scripture

Denying Scripture's self-witness regarding its nature and knowability often reduces any objective knowledge of doctrine or "the faith" to an expression of personal faith. Believers should allow Scripture to speak for itself and then use it to critique culture and language.

The Bible provides a basic framework of universal truths that entail both doctrinal orthodoxy (correct belief) and orthopraxy (godly conduct). The NT authors used various terms to refer to this framework.

The term *traditions* means truth handed down from the apostles or apostolic delegates (2 Th. 2:15). *Sound doctrine* denotes a fixed body of doctrine—an unchanging, orthodox confession of faith believers must preserve against heresy. The apostle Paul reminded Timothy to guard the "sound words" (2 Tim. 1:13–14) and "sound doctrine" (4:3), which he referred to as "the truth" (v. 4).

NT writers often referred to this doctrinal framework as "the faith." The use of the article *the* before *faith* emphasizes it is an objective body of knowable truth. Jude reminded his readers "to contend earnestly for the faith which was once for all delivered to the saints" and identified "the faith" with the words of the NT apostles (Jude 3, 17, 20).

Throughout the book of Acts, Luke referred to a body of doctrine called "the faith" as he emphasized that more priests were becoming "obedient to the faith" (Act 6:7). Paul, too, referred to a discernable body of doctrine as "the faith" when he censured the Galatian church (Gal. 1:23; 3:23–25). Paul concluded his first epistle to Timothy by saying some professing believers at Ephesus had strayed from "the faith" (1 Tim. 6:21). This objective body of truth is so knowable, definable, and preservable that it can withstand any amount of challenge and can even adjudicate angelic messengers or Paul himself (Gal. 1:6–24).

Paul commended the Roman believers because they had "obeyed from the heart that form of doctrine to which [they] were delivered" (Rom. 6:17), and he stressed the fact the teaching of God's Word formed the believers. The Greek word for "form" is *typos*, which connotes the sense of a pattern or mold.

Paul emphasized that the Roman believers were poured into the mold and form of Scripture. The believers' presuppositions did not shape their interpretation of Scripture. Rather, Scripture shaped and molded their presuppositions and beliefs, just as it should today.

Correcting the Course

The following correctives can help us preserve biblical and theological truths against redefinition:

1. We should consistently use literal interpretation, which means discerning the human author's intention by examining what he affirmed in the historical context of his writing. The meaning of a text is limited by its immediate historical and textual parameters—not by personal meaningfulness. Once the meaning is determined, we can seek to apply that meaning.
2. Let Scripture define its nature and knowability, rather than imposing linguistic philosophies on it. The Bible's writers emphasized that God has revealed His knowledge and will to humanity in His Word.
3. Be alert to warning signs that an organization is denying or depreciating objective interpretation, diminishing the single intended meaning of a text, or refusing to separate a text's historical meaning from personal meaningfulness.
4. Insist that Scripture, rather than cultural relevancy, be the first and final voice to adjudicate principles for change. Cultural relevancy and meaningful change are important, but they must be validated and regulated by Scripture.
5. Insist on institutional transparency on core doctrinal values and practices and recognize when leaders refuse to communicate, practice, or systemically integrate and enforce those values. Also, institutions should enrich their doctrinal statements to address current theological challenges.
6. Emphasize the practice of scriptural disciplines, such as prayer and Bible study, rather than mystical, sensual experiences and liturgies. Knowing our Creator God through Jesus transforms us, but Scripture must measure and govern our experience of transformation.
7. Stay informed about theological trends. For example, many Christian scholars insist they believe in absolute truth; yet, when pressed, they deny we can know absolute truth.
8. Contend for “the faith” without being contentious (Jude 22–25) or retreating to anti-intellectualism. The apostle Peter wrote, “Sanctify the Lord God in your hearts, and always be ready to give a defense [a rational explanation] to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Pet. 3:15).
9. Finally, proclaim and teach the simple gospel and live for Jesus our Savior. ❖

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

Missionary of the Week

Kris & Nina Brackett GCC - Croatia



Kris and Nina are serving in Krapina, Croatia, as they plant churches and teach leadership development skills through the Theological Biblical Academy (TBA). Every year they hold an Expositor's Conference, hosted by TBA, in which about 60 pastors and church leaders attend. They are challenged to lead their churches by the Biblical standard of preaching from the Bible. Some of the seminars focus on equipping church leaders in leading small group ministries and providing strong doctrinal foundations for the church. Kris asks that we would pray that God would

raise up men whom TBA can equip to proclaim Christ so that every man in the former Yugoslavia can be complete in Him. Many of their TBA graduates are involved in planting churches among these people! For you crafters out there, Nina also has a cool blog site you may find interesting at: ninabdesigns.blogspot.com.

From their latest Brackett Bulletin:

1. Praise the Lord for TBA's newly published book, John MacArthur's Commentary on Hebrews. Pray that it will be utilized by the church leaders in former Yugoslavia, not only to encourage, but to show the importance of expository preaching in their churches. Please pray with us that we will be able to continue providing quality resources that will outlast and have a wider impact than our own personal ministry.
2. Thank you for praying for Kris as he continues to juggle his many responsibilities as pastor, teacher, administrator, student, husband and father. His recent trip to CA was, as usual, a huge encouragement to him. Pray for him and other TBA professors as they travel to different parts of Croatia to hold seminars in our BIBL.OS program. Pray as he finishes his thesis.
3. Please join us in praising the Lord for His unexpected provision for Gracie's college education. We are still speechless when we consider our friends' generosity in providing housing for her when she attends TMU in the fall. We are also humbled by so many friends and family who already have made themselves available to her when she moves to CA. Thank you for loving our family so much!
4. Pray with us as we prepare Gracie for independent living. As parents, we can think of so many things we feel like we haven't finished teaching her yet. But it is a great comfort to us that ultimately God can take care of her better than we can. Our job is to teach her in the admonition of the Lord and He will provide the results. We are thankful for Gracie's growth in the last year. Pray that living away from us will only strengthen her faith in Christ.
5. Pray for Gaby and Katy who are already dreading losing their sister. Though it is hard to see them already missing her (almost as much as we will as her parents), we are thankful that their closeness is what will make their separation difficult.

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
- “1 John: *Before the Mirror of God’s Word*” -
Room 28: Jennifer Smith, Women’s
Class

Students & Children

- Babies - Room 3: Kay Stanford & Sandra
Bridges
- 1s & 2s - Room 24: Michael & Ruth Klein-
peter/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
- Youth Girls - Room 207: Sona Bailey,
Jessica Dimmitt, & Lauren Wade

Levels of punishment in Hell:

- Acts 1:25:*
Judas is said to be in “his own place.”
- Matt 23:15:*
Pharisee’s converts were said to be
“twice the sons of Hell” as their men-
tors.
- Matt 11:23-24:*
Some will suffer more than those from
Sodom.
- Luke 12:42-48:*
Some receive few blows while some will
suffer many.
- Note that the degree of punishment is
not based on how much or what kind
of sin you committed, but the appraisal
is based on how much truth had been
revealed to you.**

Bible Reading Schedule

April/May 2018

	29 Zech. 13-14 & Heb. 12-13
	30 Malachi & James 1
	1 James 2-5
	2 1 Peter 1-3
	3 1 Peter 4-5 & 2 Peter 1-2
	4 2 Peter 3 & 1 John 1-3
	5 1 John 4-5 & James 2
	6 James 3-5 & 1 Peter 1
	7 1 Peter 2-5
	8 2 Peter 1-3 & 1 John 1
	9 1 John 2-4
	10 1 John 5 & James 1-3
	11 James 4-5 & 1 Peter 1-2
	12 1 Peter 3-5 & 2 Peter 1
	13 2 Peter 2-3 & 1 John 1-2
	14 1 John 3-5 & James 1
	15 James 2-5
	16 1 Peter 1-3
	17 1 Peter 4-5 & 2 John & 3
	18 2 Peter 1-3 & Jude
	19 Revelation 1-4
	20 Revelation 5-9
	21 Revelation 10-14
	22 Revelation 15-18
	23 Revelation 19-22
	24 Revelation 1-4
	25 Revelation 5-9
	26 Revelation 10-14
	27 Revelation 15-18
	28 Revelation 19-22



Worthy Is the Lamb

Worthy is the Lamb that was slain;
Worthy is the Lamb that was slain.
Worthy is the Lamb that was slain,
to receive
Power and riches and wisdom and
strength
Honor and glory and blessing!
Worthy is the Lamb,
Worthy is the Lamb,
Worthy is the Lamb that was slain.
Worthy is the Lamb!



Sign up for Flocknote

Our text messaging alert system can help you keep up with what's happening here at Ferguson. To join, simply text FABC to 84576. You will receive a new text with a link to click on, sign up, and join relevant groups. When you sign up, please include your first and last names, email address, and mobile phone number. Then choose which groups you would need notices from. Be sure to at least join the "Congregation" group. Tim Wade or Dawn Stanford are happy to help you figure it out, if need be.

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 April 29

10:30 A.M.

Babies:

Susan Su, Kay Stanford
Toddlers - 4 year olds:
Justin & Alex Pinckney/
Barbara Mason, Anna Wedincamp
6:00 P.M.

Charles & Cindy Wise/
Dawn Stanford, Angela Creech

Nursery May 6

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

Ushers April 29

10:30 A.M.

Johnny Bridges, Reggie Brown,
Jimmy Kicklighter, Bucky Lanier
6:00 P.M.

Joe Morris, Jay Rowe

Ushers May 6

10:30 A.M.

Jack Moore, Mike Morris,
Danny Roberson, Kelly Stanford
6:00 P.M.

Kelly Stanford, Jimmy Donaldson

Sunday Greeters - April 29

Ceci Sheffield, Lisa Rowe

April Lock-Up Deacons

Jimmy Creech, Mickey Fell

May Lock-Up Deacons

Jack Moore, Billy Morris, Sr.