



June 10, 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

Home Fellowships

We have Home Fellowships tonight at 7:00 p.m. Assignments are on pages 6 and 7. If your name is not on a list, go to the home of your choice, and let Dawn know. You were not left off intentionally!

VBS Supplies Needed

There is a list of items still 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.

VBS Registration Open

If you would like to preregister your child for VBS, you can go to www.fabchurch.com. A click on the VBS graphic will take you to the registration page. VBS begins on **June 18!** Tell a friend!

Wedding Shower

All ladies are invited to a bridal shower for Courtney Welch that will be held tomorrow, Monday, **June 11**, 7:00 p.m., in the Fellowship Hall. She and Taylor Pelton are registered at Target. They are moving to Utah after the wedding, so gift and gas cards would also be appreciated.

Deacons' Meeting

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

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.
Home Fellowships	7:00 p.m.

Wednesday

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

June 10, 2018

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting
“Lamb of God”

Words are on the back of the bulletin

* Call to Worship
Psalm 77:11-14

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

Scripture Reading
Acts 15:12-21
Shawn Champion

Special Music

Receiving of Tithes and
Offerings

* Hymn #44
“And Can It Be that I
Should Gain?”

Message
Bob Dimmitt

Shalom
Ecclesiastes 7:11-14, Ecclesiastes #28

* Hymn
“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

Shalom

Ecclesiastes #28

Ecclesiastes 7:11-14

Ecclesiastes 6:11-12

What is 'good' cannot be determined by human beings themselves.

Reflecting on death is better than just having fun

Patience is better than haste

Wisdom is better than prosperity

Wisdom may keep a person alive, but it will not bring meaning or rest.

We are told to enjoy the good in good times & to ponder God's work in adversity

Isaiah 24:5-6

The curse is our fault but _____

Religion deals with a reality beyond the reach of empiricism

God seeks to bring about _____

Isaiah 52:7; John 14:27; John 16:33;

Rom 5:1; Rom 16:20; Eph 4:2-3

Cornelius Plantinga-“Not the Way It's Supposed to Be”

Save these Dates

for Children's & Youth Ministry Activities

June 17

June 18 ‡ 22

June 24 ‡ 29

June 27 † Aug 8, Wednesdays

July 21 ‡ 22

July 23 ‡ 26

August 15

August 25

Parent/Child Dedication

VBS

D3 Camp

Music Camp: K-6th grades

Youth Service Weekend

Children,s Camp: 3-6th grades

Awana Begins!

Back to School Bash!

COMMUNITY BIBLE STUDY Savannah Women's Day Class

Invites you to join a 30-week Bible study
Matthew

Pre-registration recommended.

Includes a Children's Ministry Program
for infants and up as space allows.

Meeting Site - Grace United Methodist Church
6412 Waters Avenue, Savannah

Beginning September 6, 2018
Thursdays 9:30 - 11:30 a.m.

~ For more information ~
savannah.cbclass.org
[facebook.com/savannahcbs](https://www.facebook.com/savannahcbs)
912-713-0981



*New Member
Sonja Clements!*

Many Christians are thrown into prisons; we (here in America) build our own prison, walling ourselves in with our material possessions and boxing up our hearts with our greed. Eventually we can barely feel our faith anymore, while our persecuted brothers and sisters have only their faith to feel.

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.

Continued from p. 1

Morning Bible Study for Seniors

Thursday morning **June 14**, at 10:00 a.m.

Parent & Child Dedication

This annual event will take place on Sunday, **June 17**. Contact Cindy Wise if you plan to participate!

Senior Saints

The Senior Saints will have lunch together on Tuesday, **June 19**, at Miss Sophie's, the restaurant inside the Mighty Eighth museum. Sign the list in the hall, and meet at the church at 10:30 a.m. to ride the bus.

A Touch of Hope

Join Pat Beatty here at the church on Thursday, **June 21**, from 7:00 to 9:00 p.m. to work on blankets for next year's round of displaced students!

Music Camp for Kids!

Our Summer Music Camp will begin on Wednesday, **June 27**, at 7:00 p.m. Camp meets every Wednesday and is open to kids aged four through sixth grade. We will learn fun, Christ-honoring songs, do a craft, and have a snack. We will wrap up at 8:00 p.m. The kids will present the music they learned in a program on August 8. They will have a CD with the music on it so they can practice at home, so parents, your cooperation is needed!

Missionary Visit

David and Natalie Holsten will be with us on Sunday, **July 1**!

Young Adult Bible Study

Thursday, **July 5**, 6:30 p.m. at the Sheffields'.

Supply Needs Referral

If you notice any kitchen or maintenance supply needs, please talk to Jack Moore.

Weekly Catechism Question

Question #56:

What is required in the second commandment?

Answer:

The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God has appointed in his word.

Scripture:

Deuteronomy 12:32; 32:46;
Matthew 28:20.

Sacred Harp Shape Note Singing

The Savannah Sacred Harp Singers will have their monthly singing on Saturday, **July 14**, from 2:00 p.m. to 4:00 p.m. Exact location at the church TBA, because of the kitchen/fellowship hall renovation. Come on by to sing Christ-honoring four part acapella music for fun! Loaner books are available. See Dawn in the office if you have questions.

Great quote from a pastor in the Middle East: the problem with following Jesus is that you can't actually do it passively and invisibly. It seeps through your words and your actions. True Christianity cannot be hidden or contained...Christianity is not just a set of beliefs; it is a lifestyle. Are you seeping?

There are people (many maybe most) who view religion quite passively. They carry on with their lives, assuming that if God wants to get their attention, it is up to Him to do it effectively enough so that they don't have to put any effort in. Yet God has commanded all people to seek Him and to repent.

—Isaiah 55:6-7 & Acts 17:30

Home Fellowships

Johnny & Saundra Bridges

481 Butler Avenue

Pam Anderson

Jim & Rita Campbell

Sue Crews

Edward Deal

Bobby Deloach

Jessica Dimmitt

Howard & Lynn Ernst

Kay Groves

Wendell & Melissa Hill

Larry & Michelle Jones

Jimmy & Tammy Kicklighter

Michael & Ruth Kleinpeter

Harris Lane

Bucky Lanier

Napoleon & Savannah Martin

Barbara Mason

Billy & Suzan Morris

Steve & Linnea Posner

Barbara Rahn

Margaret Ellen Rahn

Jay & Lisa Rowe

Arthur & Jeanette Salter

Mo & Pam Sarhan

Jim & Heather Schraeder

Keiaysha Seabrain

Everett & Mary Ann Tarver

Tommy & Krista Tompkins

John & Diana Watkins

Courtney Welch

Charles & Cindy Wise

Emily Wise

Matt & Jessica Coleman

1330 Grace Drive

Buddy & Debbie Bacon

Bill & Sona Bailey

Ben & Kim Barr

Kay Beardshaw

Gary & Patricia Beatty

Sharon Boaen

Eugene & Laura Britton

Gwen Connelly

Donna Cowart

Joe & Belinda Crumbley

Latoya Cruz-Camacho

Gene Daniel

Parker & Paulette Davis

Danny & Janet Edwards

Lance & Julie Ficek

Ron & Mary Fowler

Robert & Jill Holland

Beth Holland

Eric & Amy Horton

Ann Hughes

Richard Mills

Alex & Nicole Morris

Cole Morris

Joe & Patricia Morris

Billy Morris, Jr.

Gloria Phillips

Ovella Roberson

Peggy Russell

Jay & Tamera Smith

Kelly & Dawn Stanford

Mary Taylor

Gene Turner

Marianne Walker

Michael & Karrie Walker

Jimmy & Janice Donaldson

7 Myrtle Walk

Ed & Marie Barbier
Annette Berry
Sylvia Blue
Eleanor Bowden
Reggie & Leasa Brown
Shawn Champion
James & Kaley Creech
Jimmy & Angie Creech
Bob & Cindy Dimmitt
Kim Eriksen
Libby Evans
Jerramie & Rebekah Helmick
Tina Hesse
Glynn & Natalie Horton
Charles & Betty Hurndon
Steve & Lesia Jackson
Tom & Amy Keller
Dean & Beverly McCraw
Elizabeth McVey
Jack & Connie Moore
Mike & Elinor Morris
Justin & Alex Pinckney
Pat & Geislie Rafferty
Danny & Kamee Roberson
Jack & Ronna Sherrod
Jenny Smith
Elaine Spica
Kay Stanford
Kristen Stanford
Kelvin & Janice Stanford
Claude & Susan Su
David & Susan Torrance
Michael & Tricia Torrance
Aaron & Rebekah Waite
Dean & Patricia Wedincamp
Teena Wheless

Glen & Donna Martin

1 Jaymee Lane

Anna Betz
John Earl & Carolyn Blanton
Jan Deloach
June Erlandson
Mickey & Becky Fell
Virginia Flowers
Robbie & Jessica Gorman
Ray & Jeanie Groover
Darrell & Becky Hendricks
Geri Hendrix
John & Pam Humphrey
Bethany Humphrey
Don & Angela King
Cathy Lane
Samp & Beth Lewis
Shelmagene Lewis
Ernest & Harriet Lynch
Barbara McCall
Dennis Morgan
Wayne & Laurie Noha
Aileen Pinckney
Brittany Pinckney
Neil & Evelyn Reagan
Mike & Gena Russell
Clyde & CC Sheffield
May Strong
John & Tricia Sumner
Jay & Andrea Turner
Tim & Lauren Wade
Billy & Brenda Waters
Alice White
Ric & Kelly Zittrouer

Articles

How Should Christians Think about Social Justice?

By Sean McDowell

An interview with Thaddeus Williams, author of *Reflect: Becoming Yourself by Mirroring the Greatest Person In History*.

SEAN MCDOWELL: *There has been significant focus on "social justice" within the Christian world over the past few years. What is the biblical call to justice?*

THADDEUS WILLIAMS: If we take the Bible seriously then justice should be a big deal for us. God does not *suggest*, He *commands* that we “*Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed*” (Jer. 22:3). Jesus declared his mission to “*proclaim good news to the poor... liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed*” (Luke 4:18, quoting Isa. 61:1, 2). “*Seek justice*” (Isa. 1:17) is a clarion call of Scripture, and those who box their ears to that call are simply not living by the Book.

MCDOWELL: *When have you seen that lived out well in church history?*

WILLIAMS: There is a long, beautiful history of Christians who lived out the biblical call to justice. The early church proclaimed the Gospel in a way that subverted the mutual racism between 1st century Jews, Samaritans, and Gentiles. They brought reconciliation and real community where there had been hostility and division for centuries.

When Romans tossed their so called “blemished” babies away like garbage—often simply because they were female—our ancient brothers and sisters went to those human dumps, rescued, and raised society’s unwanted as their own cherished sons and daughters. They knew God had rescued and adopted them, so they did the same until the human dumps were no more.

When a plague ravaged the Roman Empire, most people ran for the hills away from the sick and dying. It was countercultural Christians who ran to the bedsides of the plagued (most of them non-Christians who didn’t abide by Christian ethics, sexual or otherwise) to treat them with dignity, getting sick and dying right along with them. Then there was Wilberforce, John Newton and the Clapham sect in the UK, along with Fredrick Douglas, Harriet Tubman, and others in the US. Their own experiences of redemption from sin inspired them to abolish the dehumanizing slave-trade. Christians like Charles Octavius Boothe and Dietrich Bonhoeffer used good theology to combat white supremacy. You might not know it from today’s headlines, but this long and biblically propelled justice tradition continues today all over the world.

MCDOWELL: *If we want to carry forward that biblical justice tradition, should we jump aboard the current “social justice” movement?*

WILLIAMS: That’s a massively important question. Of course, it all comes down to what we mean by “social justice.” We should all seek a world forever purged of racism, where justice prevails and greed and tyranny are permanently replaced with compassion and love. But we have to be discerning. Not every movement waving the social justice banner promotes the kind of justice and *shalom* the Bible calls us to seek.

The problem is not with the quest for justice. The problem is what happens when that quest is undertaken from a framework that is not compatible with the Bible. And this is a very real problem, because the extent to which we unwittingly allow unbiblical worldview assumptions to shape our approach to justice is the extent to which we are inadvertently hurting the very people we seek to help.

Take Marxism for example. It claimed to be about justice and compassion. Where a biblical worldview built orphanages and hospitals to help the marginalized and broken, Marxism gave us the killing fields of the Khmer Rouge. Where the Gospel led to the abolishing of the human dumps of the Roman Empire and brought society’s unwanted into loving community, Marxism endorsed the systematic termination of society’s unwanted. Where biblical Christianity set slaves free, Marxism sent millions to the gulags. Where Christianity inspired the Oxfords and Cambridges into existence to pursue knowledge to the glory of God, Marxism inspired thought-policing. Where Jesus transformed deep racial tensions into a new, beautiful, reconciled community, Marxism helped spawn identity politics and all the divisiveness, suspicion, and racial stereotyping that go with it.

So we should not assume that a movement is about justice simply because it claims to be about justice. Throughout church history, many with great intentions embraced ideologies that claimed to advance Christian justice, but masked deep incompatibilities with scripture and hurt millions.

MCDOWELL: *In what ways do you think some of today’s social justice movements are coming from “a framework that is not compatible with the Bible” to use your words?*

WILLIAMS: There are a bunch of ideologies inspiring much of what is called “social justice” today—Neo-Marxism, Critical Race Theory, Postmodern Deconstructionism, Queer Critical Theory, and Gender Theory, to name a few. Let me offer three ways to discern between these ideological versions of justice and biblical justice:

1. *If a view of justice blames all evil on external systems of oppression while ignoring Solomon’s pride-deflating insight that our own hearts are full of evil and moral insanity (Ecclesiastes 9:3) then it is not biblical justice.* A biblical worldview sees evil not only in “systems,” where we ought to seek justice, but also within the twisted hearts of those who make those systems unjust. Because evil resides in every human heart, all the external activism in the world won’t bring about any lasting justice if we downplay our need for the regenerating, love-infusing work of God through the Gospel.

2. *If a view of justice deconstructs relationships in terms of “power-differentials” and argues that all such hierarchies are evil and must be abolished in the name of “equality” then it is not biblical justice.* A biblical worldview totally opposes the sinful abuse of power, but

sees many hierarchies, like the parent-child, rabbi-disciple, elders-congregation, teacher-student relationships, as part of God's good design for human flourishing.

3. *If a view of justice interprets all truth, reason, and logic as mere constructs of the oppressive class, if it encourages us to dismiss someone's viewpoint on the basis of their skin tone or gender, then it is not biblical justice.* The Greatest Commandment calls people from every ethnicity and gender to love God with our whole minds, which includes the truth-seeking, reasonable, and logical parts of our God-given minds. A mind that loves the Father assesses ideas based on their biblical fidelity, truth-value, and evidence, not the group identity of those articulating it.

MCDOWELL: *What about discipleship? Do you see differences in the ways the Bible and contemporary movements in social justice seek to form our characters?*

WILLIAMS: Definitely. There are a lot of differences. Here are three:

1. *If a view of justice encourage indignation toward people-groups as a motivator for social activism then it is not biblical justice.* A biblical worldview calls us to overcome evil with good, love our enemies, and pray for those who persecute us.

2. *If a view of justice breaks people into group identities, generating a spirit of mutual suspicion, hostility, fear, labeling, offended-ness, and preoccupation with one's subjective feelings then it is not biblical justice.* A biblical worldview champions a unifying kind of love that "is not easily offended," and offers us the fruit of the Spirit like joy, peace, patience, kindness, goodness, gentleness, and self-control.

3. *If a view of justice seeks behavior modification, often through intimidation, speech codes, and ideological re-education, then it is not biblical justice.* A biblical worldview seeks character transformation not through political coercion but through the in-working power of the Holy Spirit, the discipleship of the family, and the local church.

MCDOWELL: *Any closing thoughts on the differences between current trends and biblical justice and why it matters?*

WILLIAMS: There are a lot of other differences we could talk about, things like whether the family is a system of oppression to be abolished or a beautiful signpost of Jesus and his relationship to the Church, whether our bodies and biology have intrinsic meaning and worth, how we should defend the rights of the vulnerable unborn and the women exploited by the abortion industry, whether what we call sexual freedom is actually a form of bondage, and more. But let me leave your readers with one or two more important differences to ponder:

1. *If a view of justice teaches that the human telos (our ultimate purpose and meaning) is defined by the creature, and that anyone who challenges our self-defined telos is an oppressor, then it is not biblical justice.* A biblical worldview teaches that our *telos* is defined by the Creator and the sinful refusal to live within that God-defined *telos* brings oppression to ourselves and those around us. Real authenticity and freedom don't come

from defining yourself and “following your heart,” but from letting God define you and following His heart.

2. *If a view of justice sees one culture borrowing from one another as the oppressive act of “cultural appropriation” then it is not biblical justice.* A biblical worldview calls us to be cross-cultural ambassadors for Christ, imitating Paul who appropriated Greco-Roman culture on Mar’s Hill, and became “all things to all men” for the sake of the Gospel. Paul spurred a lot of reconciliation between opposing groups because he preached the good news in which our new identity “in Christ” is our deepest identity.

A [“culture war”](#) model has taken over our culture. I see far more hope in the biblical insight that Jesus destroyed the wall of hostility between Jew and Gentile to make for Himself “one man,” uniting people from every tongue tribe, and nation and making them ambassadors of reconciliation. Family and reconciliation, not inter-group warfare, is the Bible’s model for justice. The church needs to step up and live that out in an obvious and compelling way, to show the watching world the beautiful alternative to mutual destruction.

If we really care about justice—which should be all of us who take the Bible seriously—then, no, we shouldn’t go along with ideologies that promise liberation and peace and only bring more bondage and strife. Instead we should love the oppressed (and love the God who loves the oppressed!) by carrying on the beautiful, biblical justice tradition of the Wilberforces and Tubmans and Boothes of history.

In the time of Constantine, Marcus Arethusus, had been key in overthrowing an idol temple; however, the new emperor, Julian commanded the people of that place to build it up again. All were ready to do so except Marcus, he simply refused. Consequently his own people, the very ones he had preached to, attacked him. They stripped him and abused his naked body and gave it up to school-boys to be lanced with their penknives. This failed to cause Marcus to change his mind so he was tied to the ground in the heat of the sun, his naked body covered over w/ honey so that he might be bitten and stung by flies and wasps. All this cruelty was done because he would not do anything towards the rebuilding of that idol temple, in fact if he had been willing to give only one penny towards it they would have released him, but he refused. Giving one penny would have saved his life but as a Christian he could not. As a true practicing Christian he knew he must choose to suffer the worst torments than commit the least of sins in which God would be dishonored, God’s name blasphemed, the Christian religion reproached, his own profession of Christ scorned, and weaker saints discouraged. **Hebrews 12:4**, *You have not yet struggled and fought agonizingly against sin, nor have you yet resisted and withstood to the point of pouring out your [own] blood.* – Amplified Version

Book Review

From The Bibliophage

The Gospel Comes with a House Key

by Rosaria Butterfield

In the Ancient Near East hospitality was far more than giving someone a meal. **First**, you were expected to bring strangers into your home. The roads were dangerous, evil men ran amok, and inns were few and far between. People traveled on foot, maybe a donkey if they were wealthy or socially important. **Second**, if you brought someone into your home, you were giving sanctuary—a safety they couldn't have on their own—and you were to protect them while they were under your roof, even if it meant your life. **Lastly**, you didn't just turn the person loose at sunrise with a biscuit and a handshake, either—you made sure he was duly resupplied for his journey and escorted him safely to the edge of town. It shamed a household when they failed to meet these requirements, sometimes for generations.

Early Christians considered one principal part of their duty was hospitality to strangers. They were so ready to discharge this duty, that even the pagan culture around them admired them for it. They were hospitable to all strangers, but especially to those who were of the household of faith. This was the thread that kept running through my mind as I read Rosaria Butterfield's newest book.

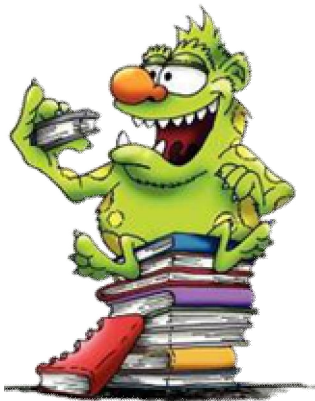
The Gospel Comes with a House Key should include a warning label. It's presented on some level as a tidy book on hospitality, bringing up images of clean houses and doilies, of pleasant, polite conversation and hot food, coffee talks, etc. Fifteen pages in, we are confronted with secret meth addicts, a treatise on the evil of gay nightclubs, rebukes of church failings, and just a whole lot of soup. This is no mere "Christian Martha Stewart" how-to manual. Is this a result of mismarketing?

Or, more likely, have we been catechized into a faulty vision of hospitality?

As Butterfield and her family exemplify in their daily lives, Christian hospitality is different to the extent that it's not just customary of a cultural backdrop—it has everything to do with loving others and serving them in the name of Christ. Romans 12:13 commands us to be "given to hospitality." The Greek here has less to do with entertaining friends and more to do with, quite literally, "pursuing the love of strangers."

House Key isn't a book about detailed biblical teaching about hospitality, it's a collection of stories about a Christian woman who showed hospitality to many people over the years. Some of the stories are really gut-wrenching (without being graphic), familiar (because we can sympathize with a fellow sinner), and inspiring (when we see God do His work in their lives and those they serve). For that alone, it's worth the read.

Some might read this book and think, "I'll never be able to do that because I don't cook/bake/homeschool, and I'm a total introvert!" But it's worth remembering that every Christian has different gifts, different callings, different situations in life and can show hospitality in many other ways than this book shows. Butterfield's way is one among many; few of us will be able to show hospitality exactly like this book describes, but all of God's people can show it in ways that fit their callings, gifts, and circumstances.



It's clear that this isn't a "let's impress the guests" kind of hospitality, either—it is the extension of the family life to the outsider. This is real life; this is what Butterfield writes about. A hospitality borne out of the recognition that we all may be fine communing together on Sunday morning, but that we shouldn't stop that communion until next week. A hospitality borne from the fact that Christians don't live in a vacuum, even though sometimes we act as though we do.

Butterfield plainly and very emphatically addressed some of my initial concerns going into the book:

Does this kind of hospitality mean flinging your doors open to everyone, no matter what? No. In this, like every endeavor of the Christian life, we are to use the discernment God gave us and demands we use. But also "discernment doesn't build walls... Discernment doesn't renege on our command by God to practice hospitality." The kind of hospitality they can practice is facilitated by her being able to work from home, while homeschooling, and cooking, and cleaning, with the help of the whole family, church, neighbors, or whoever is on hand to assist.

How do you do this without totally burning out? In this, like every endeavor of the Christian life, if you try to do this in your own strength, you will burn out. Also, there are times when it can't be done.)

I think what struck me most and is still with me is something she suggests about 1 Corinthians 10:13 and how God will always provide a way out of temptation. What if your extension of hospitality to someone IS that escape for them? What if, by providing a place for someone to go and a family to be part of, God is using your hospitality to protect them from the spiral into sin?

Butterfield quotes several people and has a list of recommended reading in the book that I would not wholeheartedly recommend (nor, I think, would any Biblical pastor). While she quotes stellar theologians like Alfred Edershiem, F.W. Krummacher, Matthew Henry, she then quotes and recommends Henri Nouwen (a Roman Catholic mystic), Russell Moore (The Southern Baptist head of the Ethics and Religious Commission and social gospel advocate), Dietrich Boenhoffer (who, while righteously standing against the Nazi regime during WWII, didn't believe in the inerrancy of Scripture and was a universalist), among several other fiction/nonfiction writers whose theology and morals are left of center.

If you want to have your Christian view of hospitality challenged, this atom-bomb of a book will do it in the best way. Both the difficulty and the rightness of the call to steward my life and home in a Biblical way are a constant weight on me. Reading Butterfield's book, I didn't feel the condemnation of the accuser, telling me what a poor job I do; instead I felt an upward call to start where I am, to pray for Christ's strength in my weakness, to anticipate both hardship and grace if I follow through. The part that gives me pause is my own capacity to be inspired, yet do nothing. That would be a tragic misuse of this book, and one I feel so capable of committing.

The best way to avoid that, I believe, will be if serious discussion of these principles becomes the norm in our churches and Christian circles. This book, and hopefully others like it, seem to be just what the church needs today, if only we'll act in the Spirit after reading.

Buy it, read it. (We have copies available for only \$10!)

Even better, put it into practice. ❖

Missionary of the Week

Arnold Fruchtenbaum Ariel Ministries

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



Praise Reports

For a very successful conference and camp ministry in Australia and New Zealand.

For the good work Amanda is doing as caretaker of Mary Ann.

For the completion of the first step in writing my Acts commentary.

Prayer Requests

For the upcoming ministry trips to England, Hungary, and Israel.

For Mary Ann and Amanda.

For the next step in writing my Acts commentary.

For the finalization and distribution of the Israel DVD.

For the Camp summer program, including full attendance.

Ariel Home Office Prayer Requests

Pray for continued commitment to be good financial stewards of what God has provided through our donors and customers using our online store.

Please pray for safe travels for Arnold and all of our various branches and field representatives as they go out and spread God's Word.

Pray for the continued development and resources of the online courses.

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

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.

Bible Reading Schedule

June 2018

	1	Genesis 12-16
	2	Genesis 17-19
	3	Genesis 20-23
	4	Genesis 24-25
	5	Genesis 26-28
	6	Genesis 29-30
	7	Genesis 31-33
	8	Genesis 34-36
	9	Genesis 37-39
	10	Genesis 40-41
	11	Genesis 42-44
	12	Genesis 45-47
	13	Genesis 48-50
	14	Matthew 1-4
	15	Matthew 5-6
	16	Matthew 7-9
	17	Matthew 10-11
	18	Matthew 12-13
	19	Matthew 14-16
	20	Matthew 17-19
	21	Matthew 20-21
	22	Matthew 22-23
	23	Matthew 24-25
	24	Matthew 26 & Psalm 14
	25	Matthew 27 & Psalm 22
	26	Matthew 28 & Psalm 107
	27	Psalm 145-147 & 149
	28	Isaiah 52-53 & Habakkuk 3
	29	Joshua 1-4
	30	Joshua 5-8



Lamb Of God

1. Your only Son, no sin to hide,
But You have sent Him from Your
side

To walk upon this guilty sod,
And to become the Lamb of God.

Chorus

Oh Lamb of God, sweet Lamb of
God,

I love the holy Lamb of God!
Oh wash me in His precious blood
My Jesus Christ, the Lamb of God.

2. Your gift of love they crucified.
They laughed and scorned Him as
He died.

The humble King they named a
fraud,
And sacrificed the Lamb of God.

Chorus

3. I was so lost I should have died,
But You have brought me to Your
side

To be led by Your staff and rod,
And to be called a lamb of God

Chorus



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 June 10

10:30 A.M.

Babies:

Donna Martin, Kirsten Jones

Toddlers - 4 year olds:

Karrie & Lindsey Walker/
Aaron Waite, Linnea Posner

7:00 P.M.

No Service. Home Fellowships

Nursery June 17

10:30 A.M.

Babies:

Mary Fowler, Kay Stanford

Toddlers - 4 year olds:

Jimmy & Tammy Kicklighter/
Mike & Elinor Morris

7:00 P.M.

Janice Donaldson, Ceci Sheffield,
Sharon Boanen, Kathlyne Creech

Ushers June 10

10:30 A.M.

Reggie Brown, Jimmy Kicklighter,
Bucky Lanier, Jack Moore

7:00 P.M.

No Service. Home Fellowships

Ushers June 17

10:30 A.M.

Jimmy Creech, Danny Roberson,
Kelly Stanford, John Sumner

7:00 P.M.

Dean McCraw, Cole Morris

Sunday Greeters - June 10

Ceci Sheffield, Lisa Rowe

June Lock-Up Deacons

Ron Fowler, Jimmy Kicklighter