



July 1, 2018

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

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If you have any questions concerning the message from today, or are interested in obtaining information about church membership, please see the Pastor after the service, drop a note in the offering plate indicating your desire to talk with the Pastor, or call the church office.

Announcements

Missionary Visit & D3 Report

David and Natalie Holsten will be with us today and will share in the evening worship service. Welcome them home!

After they speak, Tim Wade will give a report on last week's trip to the D3 camp in Louisville, Kentucky. Join us!

Office Closed

Office is closed on Wednesday, **July 4**. All normal Wednesday night activities will take place.

Music Camp for Kids!

Our Summer Music Camp has started! Camp meets every Wednesday at 7:00 p.m. and is open to kids aged four through kids in 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, as camp is short !

Morning Bible Study for Seniors

Thursday morning **July 5**, at 10:00 a.m.

Young Adult Bible Study

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

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	5:30 p.m.
Evening Worship	7:00 p.m.

Wednesday

Youth	6:30 p.m.
Children's Music Camp	7:00 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

July 1, 2018

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting

“Because He Lives”

Words are on the back of the bulletin

* Call to Worship

Psalm 46:10-11

* Hymn #181

“Onward, Christian Soldiers”

Scripture Reading

Acts 16:6-15

Steve Jackson

Special Music

Receiving of Tithes and Offerings

* Hymn #294

“Savior, Like a Shepherd Lead Us”

Message

Bob Dimmitt

We Need Our Nausea

Ecclesiastes 8:1-9; Ecclesiastes #31

* Hymn

“Doxology”

7:00 p.m.

Welcome and Announcements

* Hymn #10

“O God, Our Help in Ages Past”

Prayer

Receiving of Tithes And Offerings

Missionary Report

David & Natalie Holsten

D3 Report

Tim Wade

* Hymn, bulletin p. 6

“Jude Doxology”

Doxology

Praise God from whom all blessings flow.

Praise Him, all creatures here below.

Praise Him above, ye heavenly host,

Praise Father, Son, and Holy Ghost.

Amen

* All those who are able, please stand.

A.M. Notes

We Need Our Nausea
Ecclesiastes #31
Ecclesiastes 8:1-9

Numbers 6:24-26; Psalm 67:1; Psalm 80:3, 7, 7 19

Proverbs 25:15

Verse 6 - *although man's trouble lies heavy upon him*: the Hebrew text here is literally "*for trouble of the man great upon him.*" Thus the pain and trouble that people meet in their daily lives is likened to a heavy load (literally-much is upon him).

Changing the Vietnamese doctor's words a bit "you need _____,
you need your_____. It is a message and you must listen to the
message. It will tell you _____you."

Once you settle into a story about your pain, you are extremely reluctant to challenge it, much less change it.

P.M. Notes

Ruled lines for writing notes.

Continued from p. 1

Pastors on Vacation

Bob and Tim will both be on vacation the week of July 8.

Sacred Harp Singing

The Savannah Sacred Harp Singers will meet on Saturday, **July 14**, 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. The extent of the kitchen/fellowship hall renovation will dictate where we meet, so look for the big red and white FASOLA sign. Talk to Dawn Stanford if you have any questions.



I want to thank my church family for the cards, phone calls and mostly the prayers. It means a lot to me.

Please continue to keep me in your prayers, as I will start radiation soon.

*God bless you all,
Barbara Mason*

Save these Dates

for Children's & Youth Ministry Activities

June 27 † Aug 8, Wednesdays

July 21 ‡ 22

July 23 ‡ 26

August 15

August 25

Weekly Catechism Question

Question #58:

Which is the third commandment?

Answer:

The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Scripture:

Exodus 20:7

A LITTLE
MAN
IS ON THE WAY

Bring the FAMILY
for a
Baby Shower
in honor of
Allison & Tim
Rafferty

Saturday, July 7, 2018
Drop by between 4-7 PM
at the Rahn Residence
8705 Ferguson Avenue
Savannah, GA

Given by:
Margaret Ellen &
Eddie Rahn &
Nikole Blige

RSVP
lcahy2@msn.com

Registered at:
Babylist.com

Music Camp: K-6th grades

Youth Service Weekend

Children,s Camp: 3-6th grades

Awana Begins!

Back to School Bash!

Music

Jude Doxology

Cam Huxford

Remember, Jesus brought you out of Egypt.
Remember, He has sought you as His people.
Remember, He has saved you from your sin.
Remember, remember Him.

Remember, Jesus brought you through the Red Sea.
Remember, mighty miracles that you have seen.
Remember, you were slaves and now are free.
Remember, that He is king.

To the only God, our savior, Jesus Christ.
Be glory, honor, power, and dominion.
Before all time, and now, and evermore!

Remember, Jesus reigns above the heavens.
He's coming, He is coming with his kingdom.
Do not forget, He is seated on the throne.
Remember what He has done.

To the only God, our savior, Jesus Christ.
Be glory, honor, power, and dominion.
Before all time, and now, and evermore.
Amen

Something to consider: We are, no doubt, all familiar with the statement , “Your actions speak so loud that I can’t hear a word you are saying.” There is a LOT of truth in this statement. Yet, how often do we consider that the opposite is often more applicable: “The way in which you speak makes it impossible to hear your words or appreciate your actions.”

Our “speaking” is very often more damaging to us than we fathom. Yet, we excuse ourselves with statements such as, “I tell it like it is,” or, “I believe that I should say what I think.” In all truth, people aren’t able to hear what we are saying because they pick up on our “spirit” when we open our mouths. What’s more, they avoid conversing with us because they don’t want to be around divisive conversation any more than they want to be around divisive actions.

Pastor Moses Toole

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 worldly 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.



Important Musical Archaeological Find

In 1918, in an ancient city of Egypt, called Oxyrhynchus, a papyrus fragment was discovered, which later turned out to be invaluable, for on the back of it was written a music piece with Greek letter notation, which is the hymn to the Holy Trinity, thus known to be Oxyrhynchus Hymn, the *oldest known music notation and lyrics of a Christian hymn* (believed to have been written in the late 200's).

This is a translation of that hymn from Greek to English:

Let the world be silent

Let not the stars shine their lights

Calm the winds, silence the rivers

Let all praise the Father, the Son and the Holy spirit

Let all sing together, Amen, Amen.

Let kings bow, and God receive the glory!

The sole giver of good things, Amen, Amen.

You Don't Have to Change the World

Written by Brad J. Gray

“An idea is like a virus. Resilient. Highly contagious. And even the smallest seed of an idea can grow. It can grow to define or destroy you.” So opens Christopher Nolan’s 2010 tour de force *Inception*. The intensity, the pacing, the score, the cinematography — I could wax eloquent for quite a while on all the elements of this cinematic masterpiece, but I won’t do that here. An idea, a truth far more resilient than I’ve ever known or ever expected has come to consume me. My thoughts about life and reality, truth and grace, the present and the future have all been upended by this inescapable notion. And though I might try and avoid it, its pursuit of me is ineludible. Yes, I’ve been incepted by the gospel of ordinary grace.

After being awakened by God’s gospel of inexhaustible grace, a fire rose within me to share the same radical news that had radically changed me. I wanted people to know that I had found grace, that I had shaken off the chains of works-religion, and was now living by *sola gratia*. I was adamant about preaching grace and nothing but grace. This newfound confidence enabled me to bark at anyone who thought otherwise. I was going to be darn sure that no perceived Pharisee would stop me.

I think, though, that this youthful passion for the gospel was driven more by ego than true evangelism. The scales of Fundamentalism had fallen off but the lust for platforms had taken its place. I had been introduced to the gospel of inexhaustible grace, the good news of no-strings-attached love, and I immediately set about making sure everyone knew it. But laced in this proclamation of gospel truth was layer upon layer of self-promotion. This is, perhaps, one of the deadliest and most dangerous fallacies in existence today. It’s also one of the most undetectable. It looks and sounds good when someone champions the name of Christ on social media. It appears very admirable to take on such a mission. But, as Tozer so eloquently and perceptively wrote, “*Promoting self under the guise of promoting Christ is currently so common as to excite little notice.*” It’s hard to diagnose, but I fear there are scores “Christian bloggers” who are out for nothing except the exaltation of their own name.

I think this stems from the fact that preaching the gospel seems to be the sweetest gig someone could land. You speak on the weekends and in the middle of the week, but otherwise, you get paid to read and study and write. If you’re really good, really inspiring, you get invited to conferences and other churches to keep spreading this name, this message. Lost in this misguided idea about ministry is the fact that a minister’s job description isn’t just “preacher” and “speaker,” it’s first and foremost *shepherd*. And as the herder of wayward, reckless sheep, his job is never done. A pastor doesn’t clock-out. In fact, my dad (a pastor of over 20 years), and I’m sure countless other vocational ministers, will tell you that preaching is the easy part. For most, studying and writing and delivering sermons isn’t the “job,” it’s the counseling and correcting and fire extinguishing and *shepherding*. The primary work of a pastor is largely unseen. And so it should be.

The point remains that preachers — and by association, you and I — aren’t called to elevate themselves, they’re called to exalt the crucified and risen Christ. Our mission is to be messengers, bringing the “good news from a far country” to all thirsty, beggarly souls (Prov. 25:25). We’re to be His voices, His emissaries. We’re

to be lost in Jesus's shadow. And nothing upsets us more than not being noticed.

We're a driven people. We want people to catch a glimpse of us, we want to be noticed. We take extra care in ensuring what we say is seen and shared. We're motivated by lofty aspirations and dreams, and the world tells us to never relent chasing them down until they're realized. We're ambitious for ambition itself, each one of us feeding the inbred entrepreneurial spirit that's always looking for the "next big thing." We long to form movements, lead revivals, and start revolutions. But the fact of the matter is that no one ever led a revival by going out and looking for it, or by *making* it happen. You can't coerce revivals. You can't force things to catch on. It's only by remaining resolutely faithful in the mediocre, the mundane, and the often monotonous events of life that revivals ever come about, that revolutions are started, and movements pick up steam.

And that's the tough part of the Christian faith: remaining faithful in the repetitive and the unremarkable. For this, you need the gospel — *the gospel of ordinary grace*.

You see, the gospel inverts our instinctual notions about life and dreams by telling us to shake off our aspirations of religiosity, our ambition for ambition, and "to aspire to live quietly, and to mind your own affairs, and to work with your hands" (1 Thess. 4:11). The message of the gospel calls us to have ambition and find virtue in the simple life. As Paul instructs Timothy to "aspire" or "study to live quietly," he's telling him to make it a point of honor to lead and live quietly. Be content and intent upon the duties of your specific calling. And that could look different for each of us. Some He will bless with ministry success, others He will test with hurdle after hurdle. Some He calls to be businessmen and plumbers and teachers and coaches and baristas and postmen. Regardless of your calling, the message is the same: live faithfully and quietly, mind your own affairs, and work hard.

The truest gospel reality is being content with where you are and who you are, knowing that God does the changing, the transforming, and the reforming. That's His specialty. You don't have to change the world. You just have to lead your family and love your neighbors well. And by the power of the gospel and the presence of the Spirit, you're given the ability to do that. Our extraordinary God has seen fit to reveal His matchless grace in ordinary ways. And as we recognize the beauty of our own insignificance, the glory of the gospel and the majesty of the Kingdom take center stage.

I never believed that my aspirations for ministry wouldn't be realized. And maybe they will one day, but God's having me wait, teaching me to be faithful, and schooling me in His glad tidings of peace and patience. God's gospel is the message of gracious, quiet obscurity. You don't have to make a name for yourself, you don't have to chase after merit. Jesus has given you a new name, and He is your merit. As Solomon writes, "*It is good that one should wait quietly for the salvation of the LORD*" (Lam. 3:26). "*For God alone my soul waits in silence; from him comes my salvation*" (Ps. 62:1). I don't need recognition or acclaim. I've been incepted by the gospel of ordinary grace. And for me, that's enough. ❖

Sin: Can't Live With It, Won't Live Without It

I have died to sin but sin has not yet died within.

Written by Tim Challies

Sin. I can't live with it, but time and time again I have proven that I'm just not able to live without it. I know that I have been freed from sin—freed from the power of sin—and yet I still sin. The Bible tells me not to let sin reign, it tells me that if I am truly a child of God I will not go on sinning (Romans 6:12, 1 John 3:9). And still I sin. Even in those times that I focus my efforts on one particular sin I find that I am unable to stop, unable to put it entirely to death. My mind can't do it, my heart can't do it, my will can't do it, my hands can't do it. It may not reign as sovereign, but it continues to exist as a trial and a steady temptation.

In *The Christian Life: A Doctrinal Introduction* Sinclair Ferguson writes about this tricky relationship of sin to the Christian and offers these words of assurance: “We are no longer what we once were; we are no longer related to sin the way we once were.” This is important for me to understand and to keep in the forefront of my mind as I battle sin—any sin. I am not what I once was. I am not *who* I once was. I was once a slave to sin, owned by it, inexorably drawn to it. But now I am the slave to a different master. I am owned by God and subject to him. My relationship to sin has been radically transformed.

And yet I still get angry. I still lash out in anger. I still simmer in anger. I still have desires that stem from anger and suffer the consequences of my anger. And that is just one sin. I still lust and am still jealous and am still thankless and still sin in so many ways. **I have died to sin but sin has not yet died within.** But here is the difference; here is the change: Sin no longer has dominion. And practically I cannot relate to it as if it has dominion. I have to ensure that my *experience* of sin is consistent with my *theology* of sin.

Anger does not own me. Christ owns me. Lust does not motivate me. Christ motivates me. Jealousy does not get the final victory. Christ gets the final victory. The cross stands there as assurance that I have been saved from its power and will some day be fully and finally delivered from its presence. Sin is in me but I am in Christ. And what is in me was put upon him on the cross. He triumphed over it then. He broke its power. And now I just wait, battling all the while, for him to speak the word and bring it to an end once and for all. ❖

Faith is understood in different ways in our culture today. One popular misconception of faith is that it has nothing (or very little) to do with reason or logic. Faith is seen as not something you seek to provide evidence for or view rationally; you are simply to accept it. This kind of faith sits well in our culture as it praises personal preferences. If faith is not grounded in reason, logic and historic realities, it is simply a personal preference. Thus many believe that faith and blind faith; are the same thing.

The Bible, however, never asks for blind faith, it calls for a reasoned faith. This kind of faith is honest about questions & even personal doubts and looks for real answers. It seeks the best possible explanation and then commits to the truth.

Missionary of the Week

David & Natalie Holsten
MAF - Nampa, Idaho



David and Natalie Holsten served nearly 17 years in Indonesia, flying planes into jungles, teaching, ministering, learning, growing. They have finished their work there, and are relocating to the Missionary Aviation Fellowship headquarters in Nampa, where David will work as the president and CEO of MAF.

This transition will be a huge adjustment for everyone, especially their children, Grace, Luke, and Zoe. Carter has had some transition time in the States since his high school graduation, and it will be a blessing to his family to have him closer.

The Holstens are with us today, and will be sharing in the evening service about all that is going on in their lives and ministry!

Check them out online:

www.maf.org/holsten

www.borneomama.blogspot.com

Please pray for:

1. David's new role in MAF that begins in July.
2. Adjustments for everyone to a different culture.
3. Grace will be starting college at Moody Bible Institute in August.
4. Luke and Zoe will be going to American school for the first time.
5. Safety in travel around the U.S. as they connect to their supporting churches and others.
6. Ongoing fruit in the lives of those touched by their time in Indonesia, both in Kalimantan, and in Papua.

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 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

Youth Girls - Room 207: Sona Bailey, Jessica Dimmitt, & Lauren Wade

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

Self-pity is the response of pride to suffering. Self-pity does not look like pride because it appears so needy. However, the desire of those who pity themselves is not for others to see them as helpless, but as heroes. The need self-pity feels does not come from a sense of unworthiness, but from a sense of unrecognized worthiness. This is called the response of unapplauded pride.

John Piper (edited)



Because He Lives

Because He lives
I can face tomorrow.
Because He lives
All fear is gone.
Because I know He holds the
future,
And life is worth the living
Just because He lives.

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 July 1

10:30 A.M.

Babies:

Carolyn Blanton, Lauren Wade

Toddlers - 4 year olds:

Lance & Julie Ficek/
Emily Wise, Lilly Horton, Allie Mills

7:00 P.M.

Gena Russell, Haley Bull/
Napoleon & Savannah Martin

Nursery July 8

10:30 A.M.

Babies:

Donna Martin, Kirsten Jones

Toddlers - 4 year olds:

Karrie & Lindsey Walker/
Aaron Waite, Linnea Posner

7:00 P.M.

Sona Bailey, Cindy Dimmitt/
Linda Walker, Shawn Champion

Ushers July 1

10:30 A.M.

Kelly Stanford, John Sumner,
Reggie Brown, Jimmy Kicklighter

7:00 P.M.

Kelly Stanford, John Sumner

Ushers July 8

10:30 A.M.

Jimmy Creech, Bucky Lanier,
Mike Morris, Danny Roberson

7:00 P.M.

Jimmy Donaldson, Ron Fowler

Sunday Greeters - July 1

Lisa Rowe, Jeanie Groover

July Lock-Up Deacons

Steve Posner, Kelly Stanford