



August 19, 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

Wednesday Night

Hamburgers & Hot Dogs! Please sign the list in the hall if you are joining us for dinner on Wednesday night.

Homecoming!

Do you want us to invite anyone to our 50th Homecoming? Send names and addresses to dawn@fabchurch.com asap!

Ministry Opportunities

- We need folks to help move kitchen items from the gym back to the kitchen on Tuesday, **August 21**, at 5:30 p.m. They'll be sorted already.
- We also need help in the sound booth, most immediately on the second Sundays of the month. Contact John Earl at 658-1920.
- Finally, join Pat Beatty here at the church on Thursday, **August 23**, from 7:00 to 9:00 p.m. to work on blankets for this year's round of displaced students!

Evening Worship Time

Beginning Sunday, **September 2**, Evening Worship will meet at 6:00 p.m.

Morning Bible Study for Seniors

Thursday, **August 23**, 10:00 a.m.

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This Week at FABC

Today

Coffee Fellowship	9:00 a.m.
Sunday School	9:30 a.m.
Morning Worship	10:30 a.m.
Adult Choir Practice	5:30 p.m.
Evening Worship	7:00 p.m.

Wednesday

Dinner - Burgers & Dogs	5:45 p.m.
Youth & Awana	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
Kelly Stanford	441-2151
John Sumner	658-4186
Michael Walker	655-2497
Ric Zittrouer	210-0344

August 19, 2018

10:30 a.m.

Welcome and Announcements

* Opening Chorus & Greeting
“How Majestic Is Your Name”

Words are on the back of the bulletin

* Call to Worship
Psalm 118:21-22

* Hymn #272
“The Solid Rock”

Scripture Reading
Acts 19:11-20
Bobby DeLoach

Special Music

Receiving of Tithes and
Offerings

* Hymn #224
“I Know Whom I
Have Believed”

Message
Bob Dimmitt
We Need Our Nausea, Part 7
Ecclesiastes 4:8-10, Ecclesiastes #37

Communion

* Hymn, to right
“Doxology”
Old Hundred tune

* All those who are able, please stand.

7:00 p.m.

Welcome and Announcements

* Hymn #129
“At the Cross”

Prayer

Receiving of Tithes And
Offerings

Hymn #46
“O For a Thousand Tongues”

Hymn #441
“Love Lifted Me”

Message
Bob Dimmitt
The Wedding Vows Were Wrong, Part 4
Ephesians 5:17-24, Ephesians #109

* Hymn, below
“Doxology”
Owens tune

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

We Need Our Nausea, Part 7

Ecclesiastes #37

Ecclesiastes 4:8-10

Psalm 31:9-13

The remedy for loneliness isn't companionship. The cure for loneliness is being known.

Protracted loneliness causes one to shut down socially

There are 59 "One Another" passages in the NT

The Bible is the Mind of God in Print!

Pray for one another - James 5:16

Confess our sins to one another

Confessing our sins to one another still has an important place in the life of the church.

Encourage one another - Hebrews 3:12-13

A person cannot encourage or be encouraged apart from fellowship **Galatians 6:2**

Build up one another - 1 Thessalonians 5:9-11; Romans 14:19

P.M. Notes

The Wedding Vows Were Wrong, Part 4
Ephesians #109
Ephesians 5:17-24

1 Peter 3:1-6

“chaste conduct”-chaste meaning = “Freedom from defilements or impurities.”

Philippians 2:5-8

This is often lost in the discussion of marriage and submission

1 Corinthians 2:16

So this attitude, this pattern of thinking is to be the way we approach life and the way we approach marriage.

Most of us would prefer a successful and fulfilling marriage that just happens by itself. But _____

Faith is not simply an intellectual experience of a statement of fact,

but it is our _____

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Back to School Bash

Saturday, **August 25**, 3:00 to 6:00 p.m., at the Rowe's house. Tubing, games, prizes and food, so come prepared! Questions? Ask Tim!

New Women's Study

During Sunday School, beginning **August 26**, in room 28, Tamera Smith will be leading a study of Abigail. There is no charge for the study book. Please sign the list in the hall so we will have enough books. You will need a 3-ring binder.

CMI Speaker

On Sunday morning and evening, **August 26**, Joel Tay of Creation Ministries International will be our guest. More info is on page 6.

Ice Cream Social

On Sunday evening, **August 26**, the Young Adults will serve ice cream and fixin's for a church-wide fellowship. We especially hope the folks involved in the church Prayer Partner program with adults and youth can chat with their partners. If you would like to become involved in this program, please see Tim!

Senior Saints' Activities in September

The Senior Saints will have a low country boil at the home of Ron and Mary Fowler the evening of Saturday, **September 8**, from 4:00 to 8:00 p.m. The monthly lunches will resume with a trip to the Mighty 8th Museum in Pooler that will include lunch and a tour, on Tuesday, **September 18**. Mark your calendars, and sign up sheets will be up soon.

Weekly Catechism Question

Question #66:

How is the Sabbath to be sanctified?

Answer:

One day in seven should be especially devoted to corporate worship and other spiritual exercises that restore the soul's rest in God and zeal for His name. It should provide physical refreshment and fit one for a week of devoted service to Christ.

Scripture:

Leviticus 23:3; Isaiah 58:13, 14;
Matthew 12:1-14; Mark 2:27;
Romans 14:5-6.

Young Adult Bible Study

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

Deacon Nominations Sought

Deacon elections are coming up! Please submit names to Bob, Tim, or any of the current deacons and they will contact the nominees if it is determined that they are qualified to serve. Guidelines and other info you need for Deacons are on page 13. If you have further questions, please do not hesitate to contact Bob or Tim.

Trip to Ark Encounter and Creation Museum

Tom Keller is putting together details for a trip to Kentucky from October 16 - 19. Travel would be via the church bus. Based on room prices for the moment, plan on \$150 per night per room (\$450 total, that can be split if you have a roommate), \$60 for park tickets for age 60 and over. Wheelchair, if needed, is \$10 for manual, and \$25 for electric. You also need to have money for meals. There is a nice buffet at the Ark Encounter. They plan to stop in Gatlinburg going up, and Nashville coming back, for dinner theaters. **You have until September 1 to sign up and pay a \$500 per person/couple deposit.**

DOES GOD EXIST
 WHAT ABOUT EVOLUTION WAS
 DARWIN RIGHT HOW CAN A LOVING GOD
 ALLOW SUFFERING AND DEATH WHAT ABOUT THE
 AGE OF THE EARTH DO DATING METHODS PROVE THE
 EARTH IS MILLIONS OF YEARS OLD WHO WAS CAIN'S WIFE
 HOW DID NOAH FIT ALL THE ANIMALS ON THE ARK WAS THERE
 REALLY A WORLD WIDE FLOOD DOES ANY REAL SCIENTIST
 BELIEVE IN CREATION ARE THERE REALLY MISSING
 LINKS CAN'T A DAY MEAN MILLIONS OF YEARS
 WHAT ABOUT NATURAL SELECTION WHERE DID
 THE RACES COME FROM WHAT ABOUT DISTANT
 STARLIGHT ARE UFOS REAL DID GOD USE
 EVOLUTION WHAT ABOUT THE SIMILARITIES BETWEEN
 MONKEY AND HUMAN DNA
 WHAT ABOUT THE ICE AGE WERE
 ADAM AND EVE REAL PEOPLE
 WHO CARES WHAT I BELIEVE
 ABOUT ORIGINS DON'T
 FOSSILS TAKE MANY
 MILLIONS OF YEARS

ARE YOU READY



WITH ANSWERS?

Sunday August 26, 2018

10:30am Creation: Impacting our Culture

7:00pm The Truth About Dinosaurs

Joel Tay - CMI speaker

**Ferguson Avenue Baptist
 Church**

10050 Ferguson Ave, Savannah, GA 31406



CREATION.com

Articles

Why An Evening Worship Service?

by Michael Brown

Since the historic Christian practice of attending worship twice on Sunday has fallen on hard times, the question, “Why an evening worship service?” is often asked by those new to Reformed Christianity. Many people in our culture find it amazing that anyone would actually *want* to go to church both in the morning and evening on Sunday. The idea of attending worship twice seems to be an unnecessary inconvenience that takes up too much of the weekend. Sadly, many Christians do not see the great significance in attending church twice on the Lord’s Day and remain uncommitted to the practice. So what gives? Why an evening worship service?

The Rhythm of Morning and Evening

There is a beautiful rhythm to morning and evening worship on the Lord’s Day. While there is no explicit command in the NT to have two worship services instead of one, there is, nevertheless, a clear pattern in Scripture of “morning and evening.” This is seen in the order of creation as God structured time for us as humans in terms of mornings and evenings (Gen 1-2). Worship in the old covenant was structured around this natural rhythm. God commanded the daily offerings in the tabernacle to be made once in the morning and then again at twilight (Num 28.1-10; cf. Ex 29.38-39). This is why the psalmist declares in Psalm 92, which is explicitly identified as a psalm for the Sabbath, *“It is good to give thanks to the Lord, to sing praises to your name, O Most High; to declare your steadfast love in the morning, and your faithfulness by night”* (vv. 1-2; cf. Ps 134.1).

It is not unreasonable, therefore, to see a pattern of morning and evening carrying over into new covenant worship, especially since the NT gives evidence of worship services that took place on the evening of the first day of the week (see Acts 20.7).

Divine Bookends

One great practical benefit of having both morning and evening worship is that it provides an excellent structure to help families sanctify the Lord’s Day. The two worship services become like bookends, allowing the Christian to more easily keep the day holy as we are commanded, rather than merely sanctifying a couple of hours in the morning! (Despite what is popular in our culture, it is still the Lord’s Day, and not “the Lord’s Morning”.)

Since the Lord’s Day is a mark of God’s covenant community that sets them apart as holy and reminds them that they are pilgrims on the way to the eternal Sabbath, evening worship provides a beautiful rhythm for the Lord’s Day. For centuries, thousands upon thousands of Christians have found the interval between the morning and evening worship services the perfect time for food, fellowship, devotional reading, family prayer, acts of mercy or – by no means the least important – a good nap! Freed up from all the craziness of the week, Christians are able to enjoy a

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day of worship and rest. What better way to end the holy day than by gathering together with the covenant community for Word, fellowship, and prayer? (cf. Acts 2.42)

An Historic and Reformed Norm

Some Christians balk at the practice of attending an evening service because it is not what they are accustomed to. What they must understand, however, is that if what they are accustomed to is only one service on the Lord's Day, then they are accustomed not to the practice of the historic Christian church, but to a modern novelty.

As we look at the history of the church, we see that morning and evening worship on the Lord's Day was the norm. In the early fourth century, the church historian Eusebius of Caesarea described what he understood to be the universal practice of the church:

*“For it is surely no small sign of God’s power that throughout the whole world in the churches of God **at the morning rising of the sun and at the evening hours**, hymns, praises, and truly divine delights are offered to God. God’s delights are indeed the hymns sent up everywhere on earth in his Church **at the times of morning and evening.**”*

During the Middle Ages, morning worship became known as “lauds” and evening worship “vespers.” Attending both lauds and vespers was standard practice for Christians.

At the time of the Reformation, the custom of morning and evening worship continued as evidenced in the liturgies of Christian churches in the sixteenth century. Typically, the evening (or in many cases, afternoon) service was devoted to an exposition of doctrine and was more catechetical in nature. So important was this second service to the life of the Christian churches, that when it was threatened by the protests of the Remonstrants (Arminians), the matter was brought to the Synod of Dort (1618-19) and discussed at great length. The overwhelming testimony at the Synod by the delegates from countries all over Europe was that the second service was something to be guarded and cherished in order that the Christian faith might continue to flourish and Christians have greater opportunity to mature in their understanding.

Through the centuries, this practice continued to be a principal part of Christian worship as it can be traced in the traditions of the Dutch Reformed churches, English Puritanism and Scottish Presbyterianism, as well as Anglicanism and early Lutheranism. *Thus, it must be understood that Protestant churches that have dropped the evening worship service altogether have sharply departed from what has historically been a normal practice of Christ’s church.*

Time to Eat

Heidelberg Catechism Question and Answer 65 asks, *“Since then we are made partakers of Christ and all his benefits by faith only, from where comes this faith?”* It answers: *“The Holy Spirit works it in our hearts by the preaching of the gospel,…”* I sometimes wonder how many Christians really believe that. One of the main reasons why the eve-

ning worship service has been greatly neglected in our day is because of a generally low view of preaching. Who wants to sit through another boring sermon when one can get a bigger “blessing” in a small-group Bible study, personal devotions, or, to be very honest, something interesting on TV?

But if the worship service really is the *Divine* service, that is, the holy event in which God condescends to us and meets us in his preached and visible Gospel, then surely Christians would not want to miss this. If it is true that “*faith comes from hearing and hearing through the word of Christ*” (Rom 10.17) and it is “*the preaching of Jesus Christ*” that strengthens us (Rom 16.25), then the preached Gospel is the life-line to our sanctification. What other reasonable response is there but to heed God’s call to worship in the evening as well as the morning? It is as if God is announcing to his people, “It’s meal time for your soul!” He calls us to Mount Zion for a family meal twice each Lord’s Day so that we have a foretaste of heaven, our minds renewed, our hope built up, and our discipleship advanced. Why on earth (literally) would we want to miss that?

In the Divine Service, both in the morning and evening, a meal has been prepared for us. We take our seats at the table while he who came not to be served but to serve feeds us and nourishes our souls.

More on the Menu

First, we should keep in mind that the evening service provides a broader scope of preaching on the whole counsel of God, allowing the pastor to take his congregation through more of Scripture than only one service would allow. By calling two services on the Lord’s Day, the elders have ensured that the menu is broadened. How else is a congregation to hear expository preaching through most of the Bible as well as frequent sermons on the doctrines of Scripture? Two sermons a week, rather than one, provides more rather than less.

Secondly, by making evening service attendance a norm for our families, our children grow up with a better understanding of the importance of the means of grace and the gathering of the saints in holy assembly. When parents make both services a priority for their families, there is a far greater chance that children will maintain this pattern later in their adult lives. Attending both services is not only good for our families souls now, but it is also a spiritual investment for the future.

Finally, while there may be legitimate reasons why attending the means of grace in the evening is a practical impossibility for a particular family, we must be careful to examine ourselves to see if our aversion to the evening service is in reality an attitude that asks, “What is the least that is required of me?” Let us lay aside such ungrateful thinking and be reminded that we are pilgrims on the way to our heavenly home. Just as our lives are marked with the beautiful sabbatical rhythm of six-and-one that was established in creation and looks forward to the consummation, so we have a beautiful rhythm of worship each Lord’s Day that provides us with an opportunity both in the morning and the evening to gather together with God’s covenant community and receive his good gifts of Word from his open hand.

As one charged with the responsibility of feeding the flock of Christ and watching out for their souls, I encourage and exhort you to attend the evening worship service. It is good for your soul. Make use of the spiritual feast prepared for you each week in the morning and evening. ❖

Question: “What Is Dominion Theology / Theonomy / Christian Reconstructionism?”

by Stefano Ferrero

Answer: Dominion theology refers to a line of theological interpretation and thought with regard to the role of the church in contemporary society. Dominion theology is also known as Christian reconstructionism and theonomy. Dominion theology states that biblical Christianity will rule all areas of society, personal and corporate. Christian reconstructionism reasons that society will be reconstructed by the Law of God as preached in the gospel and the Great Commission. Theonomy is a post-millennial view believing that all of the moral laws contained in the Old Testament are yet binding today. Although these might sound somewhat disparate, they have all been closely linked together to the point that people often use the terms interchangeably.

Those who hold these views believe that it is the duty of Christians to create a worldwide kingdom patterned after the Mosaic Law. They believe that Christ will not return to earth until such a kingdom has been established. The principal goal, then, of dominion theology and Christian reconstructionism is political and religious domination of the world through the implementation of the moral laws, and subsequent punishments, of the Old Testament (the sacrificial and ceremonial laws having been fulfilled in the New Testament). This is not a government system ruled by the church, but rather a government conformed to the Law of God.

Dominion theology/Christian reconstructionism is largely based upon a post-millennial view of covenantalism. Post-millennial refers to the belief that Christ will return to earth after the thousand-year reign of God’s kingdom, and covenantalism refers to the belief that biblical history is divided into three major covenants *supposedly* described in Scripture—of redemption, of works, and of grace. Adherents believe that we currently exist under the covenant of grace, and that the church has replaced Israel, and we are now in the millennial Kingdom of God. Man, under the covenant of grace, is responsible to rule the world, to hold dominion over it, in obedience to the laws of God.

The problem with these beliefs is that they, I believe, rest upon a distorted view of Scripture. Scripture clearly teaches a premillennial view of the Kingdom of God (Zechariah 14:4-9; Matthew 25:31-34), the “*covenant of grace*” is an *extra-biblical construct*, Israel and the Church are distinct throughout biblical history and prophecy, and God never commanded the Church to revamp society. Instead, believers are commanded to preach the Gospel as in Matthew 28:19, 20, **but God clearly intends to implement worldwide reform Himself** (Revelation 19:11-20:4). Though it is clearly unbiblical, dominion theology persists. It is, in fact, a great threat to biblical Christianity. Once at home solely within Reformed circles, dominion theology and Christian reconstructionism are now creeping into many Protestant churches and are making a large impact on the beliefs of Charismatic churches in particular.

As with any new teaching we are exposed to, we need to be like the Bereans of Acts 17:11: “And the people of Berea were more open-minded than those in Thessalonica, and they listened eagerly to Paul’s message. They searched the Scriptures day after day to check up on Paul and Silas, to see if they were really teaching the

truth.” Dominion theology/Christian reconstructionism doesn’t align with what we read in the Scriptures. Although this is just a “nutshell” summary of dominion theology, the points made are very clear. ❖

Seeing Is Not Always Believing: A Worldview Lesson from Sequoia Trees

by Sean McDowell

Sequoias are the largest trees in the world. Redwood trees are taller, but [sequoia trees](#) have the greatest mass.

The General Noble Tree, which now exists as the Chicago Stump, is perhaps the largest tree ever cut. It takes about eighteen men standing with arms outstretched to surround the stump completely. Before it was cut, the General Noble Tree was roughly 3,200 years old, which means it started growing roughly two hundred years before the time of King David!

Sequoias are so large that when they were first discovered nobody believed a tree of this size could exist. Why not? The issue wasn’t a lack of evidence—people had seen photos and heard personal testimony to their existence. The rejection went deeper.

To prove that sequoias were real, the tree was cut down and shipped in pieces to the 1893 Chicago World’s Fair where it was reassembled for spectators. Would this be enough to convince skeptics? Nope. **Amazingly, the tree was reassembled, and viewers still believed it was a hoax. In fact, it was referred to as the “California hoax.”** The physical remains of the tree itself was not enough to persuade people of its existence. But why?

People rejected the existence of sequoias not because of a lack of evidence, but because of pre-existing beliefs about the possible existence of such large trees. In other words, they had already determined the size limits of trees before weighing the facts, and so they dismissed compelling physical evidence.

The story of the Chicago Stump is a timely reminder about the powerful role worldviews play in our understanding of the world. If you begin with the worldview that God doesn’t exist (naturalism), for instance, then no amount of evidence will convince you of a miracle. If there is no God, then *any* natural explanation must be preferred.

But why begin with that assumption, especially given the severe difficulties naturalism has in explaining certain features of the world. As my father and I explain in *Evidence that Demands A Verdict*, naturalism fails to explain the origin of the universe, cosmic fine-tuning, the origin of life, the origin of consciousness, and the existence of free will. In the absence of proof that God doesn’t exist, doesn’t it make sense to at least begin with an open mind and follow the evidence wherever it leads?

If the evidence points away from God, then follow it. But if the evidence points to the existence of God, be willing to follow that too. An open-minded approach to the existence of the supernatural is the most reasonable position to adopt. Otherwise, you might repeat the mistake of those who rejected the existence of sequoia trees. ❖

Bibleless Christianity Is Not Christianity

Is the Bible Divinely Inspired?

by Matt Moore

My friend Trevor (not his real name) has proudly identified as a Christian for the nearly two decades I have known him. Throughout our childhood and teenage years, he was what I then mockingly called my “Bible-thumper” friend. He was heavily involved in the ministry of his church and was always inviting me (and everyone else) to youth events, game nights, lock-ins, etc. However, shortly after graduating high school, Trevor’s fiery passion for God began to dwindle. He stopped going to church and didn’t seem nearly as gung-ho about Jesus or the Bible as he had been previously.

Ten years later, Trevor’s faith has taken on a less than orthodox appearance. He still believes the God of the Bible is the true God—you cannot convince him otherwise. He continues to identify as a Christian and insists he is saved by the redemption that is in Jesus. However, he is no longer willing to submit to the idea that the entire Bible is divinely inspired and authoritative over his life. He believes the gospels are on point in what they say about Jesus being our Savior, but that’s about it. **He thinks some of the behaviors the Bible describes as sinful are not actually sinful.** He thinks the Bible’s teaching about Hell and God’s wrath are way off base. **Consequently, he has made increasing peace with particular manifestations of his sinful nature and is presently living a lifestyle the Bible would not describe as “worthy of the gospel”** (Philippians 1:27).

Trevor’s shift away from a life of faith and repentance and toward this biblically malnourished, unspiritual thing some call “progressive Christianity” is not uncommon. **I know countless others who have taken a similar trek in recent years, casting aside the Bible’s authority as they breathe in the air of self-autonomy that permeates our cultural atmosphere. They now believe what feels true to them is true, and what feels right to them is right. They are the ultimate authority over their lives, and, when it comes to matters of faith, they get to decide who God is and what he does or does not require of them.**

Believing truth is relative and morality is subject to personal opinion or experience is a wildly illogical way of approaching life. This system of thinking disintegrates when you attempt to carry it into real world situations. I’m not going to go into all of that now, though. What I want to focus on today is the danger of approaching the Christian faith with this mindset. A person cannot truly abide in Jesus Christ while simultaneously rejecting the truthfulness and authority of God’s written revelation. Why? Here are just a few reasons:

- Our knowledge of Jesus Christ is utterly dependent on this collection of inspired writings we call the Bible. The only reason you and I know what we know about Jesus is because the events of his life, death and resurrection have been preserved for us and explained to us in the Scriptures. If the whole sum of the biblical writings are not inspired by God and true in totality, we cannot be sure that even what they say about Jesus’ redemptive work is true! If the Bible got it wrong on Hell or sexual ethics or when life begins, how can we know it

got it right on John 3:16? To reject part of the Bible is to bring all the Bible's content into question.

- **Jesus repeatedly and emphatically affirmed the authority of the Scriptures.** When someone says they believe in Jesus but do not view the Bible as the inspired revelation of God, they reject Jesus' own perspective of the Bible. Jesus unequivocally affirmed the inspiration (Matthew 22:43) and authority (John 10:35) of the OT. If we are to truly embrace Jesus, we must embrace Jesus' perspective of God's written revelation. How can we believe in him without believing what he believes?
- **Jesus said those who reject apostolic teaching actually reject him.** All the major issues that "progressive Christians" have with the Bible are contained within the apostolic teaching of the NT. It is not just Moses who talked about homosexuality being sinful; Paul talked about it, too. It is not just the OT that communicated God's fury toward faithless people; Peter, John and Paul did, as well. Jesus told His apostles that those who would receive their teaching would actually be receiving Him, and those who would reject their teaching would actually be rejecting Him (Luke 10:16; John 15:20). We cannot, according to Jesus, embrace Jesus while dismissing the Spirit-inspired words of the NT writers.

Some of you, like Trevor, might also disbelieve in the inspired and authoritative nature of the Bible. And I suppose that is your prerogative. But it is inconsistent to call yourself a follower of Christ while holding to this perspective. We only know about Jesus through the Scriptures, and He himself affirmed the inspiration and authority of both the OT and NT. **Jesus and the Bible are a package deal.** We cannot have Him if we reject His Word. ❖

Unpopular but necessary thought: If you are blessed to have a good, faithful minister of the word he has spent a good deal of time this week preparing to minister that word to you this coming Lord's Day. So here's a question for anyone who professes to take their faith seriously: what preparations are you making to be ready to be ministered to? Or is Sunday worship just an afterthought, the thing that takes up Sunday but that really is not a focus at all of your attention? Will you be tired from all the "fun" you have on Saturday? Will you be bleary eyed and fuzzy brained from too little sleep? Mind taken up with the movie you saw? No Word having been read, no prayer engaged in? Well, God, being so gracious, often blesses us despite all of that, but oh, how different it would be if we prepared! What a blessing it would be for your pastor if you arrived for services prepared and expectant, with an obedient heart and a ready mind! And how much your own soul needs that time after a week of warfare with the world! Just some thoughts as we head toward the Lord's Day.

Dr. James White

Missionary of the Week

Coastal Jail Ministries of Georgia Savannah

The Coastal Jail Ministries of Georgia employs three chaplains who minister to prisoners here in Chatham County and coordinate the efforts of volunteers who reach out to these men and women. The Life Learning Program gives opportunities for prisoners to join a structured environment and study the Scriptures.



Please pray for:

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



A true opium of the people is a belief in nothingness after death—the huge solace of thinking that for our betrayals, greed, cowardice, and murders, we are not going to be judged.

Thus, since God does exist, atheism can be seen as a psychological escape mechanism to avoid taking ultimate responsibility for one's own life.

Sunday School Classes & Descriptions

Adult

- “Revelation” - Organ Side Overflow
Room: Matt Coleman
- “Chronological Survey of the Bible” -
Fellowship Hall: Bob Dimmitt
- “Church History” - 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

Unfit: The Christian who grumbles and/or complains is unfit to be used by the Lord. This one cannot hear the Lord, their prayers are of no avail, and the reading of Scripture is unprofitable. They are not fit to do any good, are unfit for duty, will certainly take no joy in serving the Lord, and are unable to truly commune with God. Complaining fills them with cares, fears, distractions, and vexations; all these makes one unfit to be used by the Lord in any profitable way.

Thomas Brooks

Bible Reading Schedule

August 2018

	1	I Samuel 9-12
	2	I Samuel 13-15
	3	I Samuel 16-18
	4	I Samuel 19-22
	5	I Samuel 23-25
	6	I Samuel 26-30
	7	I Samuel 31 - 2 Samuel 3
	8	2 Samuel 4-7
	9	2 Samuel 8-12
	10	2 Samuel 13-14
	11	2 Samuel 15-17
	12	2 Samuel 18-20
	13	2 Samuel 21-22
	14	2 Samuel 23-24
	15	Gal. 1-3
	16	Gal. 4-6
	17	Eph. 1-4:16
	18	Eph. 4:17-6
	19	Philippians
	20	Colossians
	21	I Thessalonians
	22	2 Thessalonians & Philemon
	23	I Timothy 1-5
	24	I Timothy 6 - 2 Timothy 3
	25	2 Timothy 4 - Titus 3
	26	Philippians
	27	Colossians
	28	I Thessalonians
	29	2 Thessalonians & Philemon
	30	I Timothy 1-5
	31	I Timothy 6 - 2 Timothy 3 15



How Majestic Is Your Name

- Lord, our Lord, how majestic is Your name in all the earth.
- Lord, our Lord, how majestic is Your name in all the earth.
- Lord, we praise Your Name,
- Lord, we magnify your name, Prince of Peace, mighty God.
- Lord God Almighty.

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 August 19

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 Boacen, Kathlyne Creech

Nursery August 26

10:30 A.M.

Babies:

Shelma Lewis, Jeanie Groover,

Linda Walker

Toddlers - 4 year olds:

Lisa & Addisyn Rowe/

Kaitlyn & Lauren Rowe, Myri Hymon

7:00 P.M.

Heather Schraeder, Tricia Sumner,
Bethany Humphrey

Ushers August 19

10:30 A.M.

Jimmy Creech, Danny Roberson,

Kelly Stanford, John Sumner

7:00 P.M.

Kelly Stanford, John Sumner

Ushers August 26

10:30 A.M.

Michael Walker, Billy Waters,

Johnny Bridges, Reggie Brown

7:00 P.M.

Joe Morris, Jay Rowe

Sunday Greeters - August 19

Jeanie Groover, Janice Donaldson

August Lock-Up Deacons

John Sumner, Michael Walker