



September 9, 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

Fried Pork Chops! Please sign the list in the hall if you are joining us for dinner.

### Ministry Opportunities

- The ladies' Joy Class meets every Tuesday morning at 9:00 a.m. They are helping Pat Beatty with the blankets for A Touch of Hope, and they are making dolls for Appalachian children. You can also bring your own craft projects, or just come for fellowship!
- We need **two more host homes** for our Home Fellowships for Sunday, **September 16**, at 6:00 p.m.
- Pat Beatty will be in the Fellowship Hall on Thursday, **September 20**, from 7:00 - 9:00 p.m. working on the A Touch of Hope blankets. Come join her!
- We need someone to make the Panera run the first Thursday of each month. The process is simple. Let us know if you can help!

### Deacons' Meeting

Tuesday, **September 11**, 7:00 p.m.

### Morning Bible Study for Seniors

Thursday, **September 13**, 10:00 a.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.
No Choir Practice	
Evening Worship	6:00 p.m.

#### Wednesday

Dinner - Pork Chops	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

# September 9, 2018

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10:30 a.m.

Welcome and Announcements

\* Opening Chorus & Greeting  
“Come, Christians, Join to Sing”  
*Words are on the back of the bulletin*

\* Call to Worship  
Psalm 148:1-6

\* Hymn #29  
“Praise the Lord!  
Ye Heavens, Adore Him”

Prayer of General Confession  
Bulletin p. 7

Special Music

Scripture Reading  
Acts 20:17-38  
Bob Dimmitt

Receiving of Tithes and  
Offerings

\* Hymn #38  
“Joyful, Joyful, We Adore Thee”

Message  
Bob Dimmitt  
*We Need Our Nausea, Part 9  
| Timothy 6:6-11, Ecclesiastes #39*

\* Hymn, to right  
“Doxology”  
*Old Hundred tune*

6:00 p.m.

Welcome and Announcements

Hymn #6  
“Come, Thou Almighty King”

Prayer

Receiving of Tithes And  
Offerings

\* Hymn, bulletin pp. 8-9  
“O Great God”

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

Message  
Bob Dimmitt  
*No Excuses  
Ephesians 5:25-27, Ephesians #110*

\* Hymn, bulletin p. 10  
“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

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## We Need Our Nausea, Part 9

Ecclesiastes #39

1 Timothy 6:6-11

Materialism can be defined as a tendency to consider material possessions and physical comfort as more important than spiritual values.

One unbeliever has noted-just as we have shifted en masse from eating food to eating junk food, we have shifted from having meaningful values to having junk values.

*Those who desire/crave to be rich*

- 1.
- 2.
- 3.

We all have both intrinsic (the things you do purely because you value them in and of themselves, not because of anything you get out of them, you do it for the joy of it) and extrinsic (the things you do not because you actually want to do them but because you'll get something in return-money, admiration, sex, status) motives.

With this and 1 Timothy 6:6-11 there are 4 derivatives we should note:

1. Thinking extrinsically poisons\_\_\_\_\_
2. This relates to a change that\_\_\_\_\_
3. When you are materialistic you will wonder\_\_\_\_\_
4. All of us have certain innate\_\_\_\_\_

In our modern culture anything, even news about God, can be sold if it is packaged freshly; but when it loses its novelty, it goes on the garbage heap.

No Excuses

Ephesians #110

Ephesians 5:25-27

**Colossians 3:19**

**1 Peter 3:7**

Agapao describes the self-less love which is given even if it is not received or returned.

1 Corinthians 13

Paul chooses agapao to insist that the love of a Christian man for his wife must be a response to the love of God in Christ extended to [us] the church.

Paul chooses agapao to insist that the love of a Christian man for his wife must be an expression of the love of God in Christ extended to [us] the church.

*Continued from p. 1*

## **Young Adult Bible Study**

Thursday, **September 13**, 6:30 p.m., at the Sheffields'.

## **Awana Training**

If you are ministering in Awana in any capacity, please consider attending the training that will be offered at First Baptist Church of Richmond Hill on Saturday, **September 15**, from 8:30 a.m. to 12 noon. Talk to Janice Donaldson if you would like to go!

## **Senior Saints' Lunch**

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**. The \$22 ticket includes both! Mark your calendars, and sign up in the hall.

## **Youth Gym Night**

Friday, **September 22**, from 7:00 to 9:00 p.m., the Youth will play volleyball in the gym.



**I**solation is an indicator that a Christian has or is turning to another (idol) instead of God to meet a felt need or desire. Whether abrupt or gradual isolating oneself from other believers (and people in general) characterizes the life of an idol worshipper. We cringe inside at the prospect of having our sin exposed, so we hide. Isolation is a way to avoid confrontation. An idolator doesn't want anyone interfering and threatening to take away their false god.

## **Weekly Catechism Question**

### **Question #69:**

Which is the 5th commandment?

### **Answer:**

The fifth commandment is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God gives thee."

### **Scripture:**

Exodus 20:12



## **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 6. 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. **Pay your deposit asap!**

## GUIDELINES FOR DEACON ELECTION - I Timothy 3: 8-13

The minimum qualifications are as follows:

- A deacon must be reverent—serious in mind and character, not flippant toward the work of God.
- A deacon is not double-tongued. He must be honest and consistent, discreet, not saying one thing to some people and then another thing to others.
- A deacon must not be given to much wine—not preoccupied with drink. His judgment is never to be clouded by alcohol, or any other chemical.
- A deacon must not be greedy for money—does not have a reputation for being preoccupied with gaining material wealth and things. He does not use his position to gain money from others—not covetous.
- A deacon holds the mystery of the faith with a pure conscience. He believes the Gospel with no doubts. He is firmly convinced of the truths of Scripture and the trustworthiness of the Scriptures themselves.
- Let a deacon first be tested—meaning that he is not new a believer, and he is someone who has already demonstrated spiritual maturity and a willingness to serve others, to be inconvenienced without complaint.
- A deacon must be found blameless; no valid accusation of wrongdoing can be made against him.
- A deacon must be the husband of one wife; obviously not polygamous, not a womanizer. Some think this means he cannot be a divorced man, but there are some divorces which God allows and recognizes. Therefore, if there are biblical grounds for a divorce, then we cannot justifiably disqualify that man. Even though it might be best not to seek this position as a divorced man, he is not necessarily eliminated. (As a side—if there has been a divorce, it should be so far in the past that the man in question has shown a long pattern of solid family leadership.)
- A deacon rules his own house well—he leads his family by example, shows wisdom in handling problems, his wife and children respect him, and his wife and children are not unruly.
- A deacon's wife must be:
  - Reverent—same as number one above.
  - Must not be a gossip, control her tongue, emotions, and opinions of others and sensitive issues.
  - Temperate, alert, watchful, and clear-headed—unclouded judgment, not clouded by alcohol, or any substance.
  - Faithful in all things—absolutely trustworthy in all things and in all situations.
  - We might add a spiritual maturity that has been proven.

**Mickey Fell, Billy Morris, Sr., Kelly Stanford, and Ric Zittrouer** are scheduled to rotate off, however, each one may be re-nominated as they are allowed to succeed themselves. There will be at least 5 vacancies this year.

**Deacon Election Submissions** - Please submit names to Bro. Bob, Tim, or any of the current deacons by October 9, and they will contact the nominees if it is determined that they are qualified to serve.

# Prayer of General Confession

*Our God, we are ashamed and blush to lift up our faces before you, our God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens.*

*To us belongs shame and confusion of face, because we have sinned against you.*

*Behold we are vile, what shall we answer you? We will lay our hand upon our mouth, and put our mouth in the dust, if so be there may be hope; crying with the leper, convicted under the law, Unclean, unclean.*

*You put no trust in your saints, and the heavens are not clean in your sight: How much more abominable and filthy is man, who drinks iniquity like waters!*

*When our eyes have seen the King, the Lord of hosts, we have reason to cry out, Woe unto us, for we are undone.*

*Dominion and fear are with you, you make peace in your high places: There is no numbering your armies, and upon whom does not your light arise? How then can man be justified with God, or how can he be clean that is born of a woman?*

*You are to be feared, and who may stand in your sight, when you are angry? Even you, our God, are a consuming fire, and who knows the power of your anger?*

*If we justify ourselves, our own mouths shall condemn us, if we say we are perfect, that also shall prove us perverse; for if you contend with us, we are not able to answer you in the least bit.*

*Even if we knew nothing by ourselves, yet we would still not be justified, for he that judges us is the Lord; who is greater than our hearts, and knows all things. But we ourselves know that we have sinned, Father, against heaven, and before you, and are no more worthy to be called your children. Please forgive us, Father, for our many sins, known and unknown. Amen.*

*\*Modified from a prayer written by John Knox in A Method for Prayer*

## **1 John 3:1-3**

1 See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure.

**Q**uestion: could it be that for some, maybe many, that we are simply using Jesus as a means to assuage our consciences as we live for ourselves? We self-medicate on religion so we don't feel quite so bad about our total self-centeredness, our unabashed obsession with ourselves, our things, our future, and our lives. Which seems to naturally lead to this: According to a LifeWay Research study, while 80% of churchgoing Christians believe it is necessary to tell others about Jesus, less than 40% have done so in the last 6 months.

# Music

## O Great God

• 1. O great God of high - est heav'n,  
• 2. I was blind - ed by my sin,  
• 3. Help me now to live a life

oc - cu - py my low - ly heart.  
had no ears to hear Your voice,  
that's de - pend - ent on Your grace.

The first system of the musical score consists of two staves. The top staff is in treble clef with a key signature of one flat (B-flat) and a 4/4 time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below the staves, with the first line of lyrics starting under the first measure of the top staff and continuing across the system.

Own it all and reign su - preme,  
Did not know Your love with - in,  
Keep my heart and guard my soul

ev - 'ry re - bel pow'r.  
had no taste for heav - en's joys,  
from the e - vils that I face.

The second system of the musical score continues from the first. It also consists of two staves in treble and bass clefs with a key signature of one flat and a 4/4 time signature. The lyrics continue across the staves, with the second line of lyrics starting under the first measure of the top staff.

Let no vice or sin re - main that re - sists Your ho - ly war.  
 Then Your Spir - it gave me life, o - pened up Your Word to me,  
 You are wor - thy to be praised with my ev - 'ry thought and deed.

You have loved and pur - chased me, make me Yours for - ev - er - more.  
 Through the gos - pel of Your Son, gave me end - less hope and peace.  
 O great God of high - est heav'n, glo - ri - fy Your Name through me.

Words and Music: Bob Kauffin

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# 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

**I**f 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. There is no such thing as good or evil.

**Bob Dimmitt**

**T**here should be something about Christians (us) that the world can't quite understand. I don't mean that people would think of us as strange or weird but that they would certainly see something different about us.

Instead we kind of blend in. There's nothing different about us. We are conditioned to think, talk and believe in the way the culture encourages us to think, talk, and believe, but we forget that our culture isn't a Biblical one.

As Christians we ought to feel some discontentment here. We ought to feel like this world is not our home. YET many of us do feel at home here, at home in our world and comfortable in what we have.

# Articles

## How did the human race evolve (intellectually, technologically etc.) from Adam and Eve so quickly?

Basically we are looking at the aspect of human development. The first thing we have to do is look at what it is we are presupposing about man (mankind)? If mankind truly evolved from apes (which I do not believe took place) and learned most things from trial and error and a few accidental discoveries along the way then it might take a while for things to develop.

However looking at the Bible we see a few things,

1. Mankind was made in the image of God, man possessed a developed intellect, language, man possess an incredible ability to learn (just watch how babies learn to speak etc.)
2. The first man was a gardener, concerning his sons, one was a farmer and one was a shepherd
3. So then man began already developed as he is today, the ability to think, reason, communicate etc.
4. Man has continued to advance in technology but socially has declined in many different ways throughout history. At times social upheaval has stalled or put or caused entire civilizations to lose technical knowhow, and even regress for a awhile (an example would be what happened in China around 1421)

Here is some info on man and abstract thinking, this is an article from the magazine *Answers in Genesis*:

There is an article at *Smithsonian.com* about the evolution of the human mind.

Abstract thinking is required to produce artwork, tools with multiple components, and complex animal traps. The *Smithsonian's* author recalls the dark ages of evolutionary anthropology when evolutionary scientists believed human ancestors had to progress through 150,000 or so years of evolution in Africa before "modern cognition" finally evolved in Europe 40,000 years ago. Increasingly impressive archaeological discoveries associated with "non-modern" humans in both Africa and Europe, however, have challenged that view. So evolutionary anthropologists have decided that mental evolution began earlier and proceeded more rapidly than previously thought. A somewhat rehabilitated image of our "primitive cousins" has emerged among evolutionists. As an archaeological note in this week's *Nature* notes, "Modern human behavior underlying cultural innovations such as language and art might have begun in southern Africa thousands of years earlier than assumed. Evidence of symbolic behavior, such as shell beads, appeared at least 80,000 years ago in southern Africa." After all, Smithsonian archaeologist Alison Brooks reasons, "It's hard enough to tell what the cognitive abilities are of somebody who's standing in front of you. So it's really hard to tell for someone who's been dead for half a million years or a quarter million years."

Ironically, Arizona State paleoanthropologist Curtis Marean notes, “It always made sense that the origins of modern human behavior, the full assembly of modern uniqueness, had to occur at the origin point of the lineage.” He believes symbolic and abstract thinking and the language it makes possible rapidly opened up the world to human trade and settlement. If only Marean and those that share his evolutionary worldview would accept God’s account of human origins, they would see this statement is indeed true. The origin point, however, was the creation of Adam about 6,000 years ago.

**But evolutionary thinkers still cannot wrap their minds around the idea that people appeared on the earth with fully mature mental abilities.** *Gradual* is their key word. Because they believe that the archaeological record seems to indicate a “gradual accumulation of new and more sophisticated behaviors,” evolutionary anthropologists believe the mental abilities to support those behaviors had to evolve. Yet they note large gaps in this archaeological record across which it is difficult to discern whether mental evolution was gradual or punctuated by leaps and losses. For instance, the symbolic behavior in southern Africa, mentioned in *Nature* this week, “seemingly disappeared and did not return until roughly 20,000 years ago.”

But from a biblical point of view, we know the human brain did not have to evolve; therefore, the appearance of “primitives” whose use of shell beads is recorded at one place in the geologic record and of other “primitives” whose skill at engraving designs on bones is recorded elsewhere does not represent a gap in the evolutionary record at all, but only cultural diversity over a span of several centuries.

The key to correctly understanding and interpreting human origins and history is, however, the Bible. **The dates cited in paleo-anthropology are based on unverifiable assumptions, such as those underlying the interpretation of radiometric data.** Biblical history explains that God created two humans, Adam and Eve, about 6,000 years ago as fully mature people. Made in the image of God, they were able to communicate using language and to think abstractly. Biblical history (Genesis chapter 4) records their descendants soon were adept at making musical instruments, metal-working, and animal husbandry. The mental ability to do these things did not have to evolve. Ultimately, any archaeological record of man’s earliest history was forever lost in the global Flood.

Noah’s descendants dispersed from the tower of Babel with their confusing array of languages and spread out in a world offering the post-Flood challenge of the Ice Age (which was triggered by the Flood). People classified as *Homo erectus* and Neanderthal were some of the humans who spread out into the world after Babel during the Ice Age. **And the apparent “primitiveness” of the tools and artifacts left by such people is easily understood when we recall they were separated from the larger body of humans by the confusion of languages. They had to re-develop many of the skills needed to advance technologically.** Just as modern engineers suddenly thrust into a wilderness without their accustomed tools and co-workers would not build the Mars explorer overnight, so these people had to deal with life’s challenges, building new civilizations from the ground up.

The reliable eyewitness account in the Bible can guide us to correctly interpret what we see in ancient human history. The presumption that evolution *must* have happened, that humans *must* have gradually evolved from lower creatures over tens and hundreds of thousands of years is a belief superimposed as an article of faith on the world of anthropology and paleontology by evolutionary thinkers. ❖

## Should We Use Our Personal Testimony in Evangelism?

By Richard Phillips

Andrew's witness to Peter took the form of a *personal testimony*: "We have found the Messiah" (John 1:41). Our witness should always include a biblical explanation about Jesus, but it is also important for us to speak of our own experience with the Lord. Peter knew what *Messiah* meant. John tells his Greek readers that this term means "the Christ"—that is, the "Anointed One" who would come to save and lead Israel. But Andrew also shared his personal experience. Alexander Maclaren comments, "The mightiest argument that we can use, and the argument that we can all use, if we have got any religion in us at all, is that of Andrew, 'We have found the Messiah.'"

What kind of things should we tell others about Jesus? We should tell them what caused us to believe. We should tell what we have experienced in our hearts: the joy of knowing our sins are forgiven, the peace that comes through the Holy Spirit, the love we feel as children of God, and the excitement of seeing the truth with new eyes. If you have a good doctor, you tell your friends that they should see him when they are sick. Are your friends not sick in their souls? If you find a store with a great sale, you call your family members and friends to let them know. But here are blessings that money cannot buy—blessings that are, in fact, available to all by God's free gift of grace—and that will never perish or fade. We should tell people what it has meant to us to turn away from sins that had dragged us down for so long, and to have a power within that enables us to walk in faith with God.

A personal testimony does not replace a biblical proclamation about Jesus, but it is an important complement. And it requires that we have a close relationship with the Lord. If we are not excited about God's Word, if we are not warmed by close fellowship with God, and if we are not humbled by Christ's suffering on the cross for our sins, we will not be very effective witnesses. Yet it is essential that we be able to give such a witness. John MacArthur is right when he says:

**Most people do not come to Christ as an immediate response to a sermon they hear in a crowded setting. They come to Christ because of the influence of an individual...In the overwhelming majority of [new believers' testimonies], they tell us they came to Christ primarily because of the testimony of a coworker, a neighbor, a relative, or a friend...There's no question that the most effective means for bringing people to Christ is one at a time, on an individual basis.**

As important as preaching is, it is necessary that a church have a legion of Andrews: those who bring people to Jesus one by one through their heart-felt testimonies. ❖

# Missionary of the Week

## Jerry Fields RCE - Spain



Although the family is stateside at the moment, Jerry is still fully involved in working at the Evangelical Christian Academy in Spain! He gets up pretty early every day to deal with the 6 hour time difference. They assume all is well with their accreditation process, as they commenced the school year with no government resistance. On a sad note, one of Josiah's classmates at ECA, Ana, succumbed to cancer after battling it all through high school. Her parents Marta and Marcelino are grieving her loss.

Julia is pursuing studies at Georgia Southern here at the Armstrong campus while working at Build-A-Bear. Josiah has begun another year at Liberty University. Jerry writes, "Please continue to pray for both Josiah and Julia as they make their decisions and choose from so many different things life has to offer. Even choosing between good things can be so hard."

*From his latest prayer letter, here are some prayer points from Jerry:*

Praise for

- The start of school (no news from the government)
- Lots of new students this year
- Josiah's return to Liberty
- Julia's start to Georgia Southern
- Time to reconnect with family & friends

Pray for

- The many new students at ECA and for their families
- Opportunities to share Christ
- Comfort for Marta and Marcelino
- The busy schedule
- Skin cancer treatment: I would also ask that you pray for a physical aspect for me. Over the years I have had to treat several spots for skin cancer. At the moment, I am treating a lot of spots and it burns and itches and just drives me crazy. I don't want to complain, but please just pray that I won't go nuts!

## 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
- “Abigail” - Room 28: Tamera 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

September 2018

	1	2 Timothy 4 - Titus 3
	2	John 1-3
	3	John 4-5
	4	John 6
	5	John 7-8
	6	John 9-10
	7	John 11-12
	8	John 13-15
	9	John 16-18
	10	John 19-21
	11	2 Corinthians 1-4
	12	2 Corinthians 5-8
	13	2 Corinthians 9-13
	14	Exodus 1-4
	15	Exodus 5-8
	16	Exodus 9-11
	17	Exodus 12-14
	18	Exodus 15-17
	19	Exodus 18-20
	20	Exodus 21-23
	21	Exodus 24-26
	22	Exodus 27-28
	23	Exodus 29-30
	24	Exodus 31-33
	25	Exodus 34-36
	26	Exodus 37-38
	27	Exodus 39-40
	28	Romans 1-2
	29	Romans 3-4
	30	Romans 5-7



## **Come Christians Join To Sing**

1. Come, Christians, join to sing—  
Alleluia! Amen!  
Loud praise to Christ our King—  
Alleluia! Amen!  
Let all, with heart and voice,  
Before His throne rejoice;  
Praise is His gracious choice:  
Alleluia! Amen!

2. Come, lift your hearts on high—  
Alleluia! Amen!  
Let praises fill the sky—  
Alleluia! Amen!  
He is our Guide and Friend,  
To us He'll condescend;  
His love shall never end:  
Alleluia! Amen!

3. Praise yet our Christ again—  
Alleluia! Amen!  
Life shall not end the strain—  
Alleluia! Amen!  
On heaven's blissful shore  
His goodness we'll adore,  
Singing forevermore,  
"Alleluia! Amen!"

Video and audio recordings of the messages are available for listening or downloading from  
[www.fabchurch.com/sermons](http://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 September 9 10:30 A.M.**

#### **Babies:**

Donna Martin, Beth Lewis

#### **Toddlers - 4 year olds:**

Karrie & Lindsey Walker/  
Aaron Waite, Linnea Posner  
**6:00 P.M.**

Sona Bailey, Cindy Dimmitt,  
Shawn Champion

### **Nursery September 16 10:30 A.M.**

#### **Babies:**

Mary Ann Fowler, Kay Stanford,  
Pam Sarhan

#### **Toddlers - 4 year olds:**

Jimmy & Tammy Kicklighter/  
Mike & Elinor Morris  
**6:00 P.M.**

Home Fellowships

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### **Ushers September 9 10:30 A.M.**

Danny Roberson, John Sumner,  
Michael Walker, Billy Waters  
**6:00 P.M.**

Dean McCraw, Cole Morris

### **Ushers September 16 10:30 A.M.**

Kelly Stanford, Johnny Bridges,  
Reggie Brown, Bucky Lanier  
**6:00 P.M.**

Home Fellowships

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### **Sunday Greeters - September 9**

Ceci Sheffield, Lisa Rowe

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### **September Lock-Up Deacons**

Ric Zittrouer, Shawn Champion