



April 14, 2019

# Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

*Where Christ Is Exalted and the Fellowship Is Exciting*

## FABC Elders

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Youth  
912-231-7199  
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912-355-0949  
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## Announcements

**Wednesday Night**  
Dinner is **Meat Loaf**. Please **sign up in the hall**.

**Flowers**  
The Easter lily on the table is placed in memory of Gene and Esta Turner by David and Debra Jackson.

**Easter Cantata**  
Our Easter Cantata, *The Risen Christ*, will be presented during evening worship tonight. Invite your friends, and join us!

**Joy Class**  
Their next meeting is Tuesday morning, **April 16**, at 9:00 a.m. All ladies are invited.

**Senior Saints' Bible Study**  
Thursday, **April 18**, at 10:00 a.m., in the Fellowship Hall.

## *Easter Morning* *April 21*

Breakfast ❖ 8:30 a.m.  
*Sign up!*

**Worship**  
10:00 a.m.

*Includes*  
**Communion**  
**No evening service**

## FABC Deacons

Shawn Champion	433-0098
Ron Fowler	901-409-8628
Jimmy Kicklighter (CH)	355-5616
Jack Moore	547-5000
Joe Morris	398-0125
Jay Rowe	547-5770
John Sumner	658-4186
Michael Walker	655-2497

## This Week at FABC Today

Coffee Fellowship	9:00 a.m.
Sunday School	9:30 a.m.
Morning Worship	10:30 a.m.
Choir Practice	5:00 p.m.
Evening Worship - Cantata	6:00 p.m.
<b>Wednesday</b>	
Dinner: Meat Loaf	5:45 p.m.
Youth & Awana	6:30 p.m.
Prayer & Bible Study	7:00 p.m.
<b>Thursday</b>	
Senior Adult Bible Study	10:00 a.m.

**Cont. on p. 5**

10:30 a.m.

Welcome and Announcements

**\* Opening Chorus & Greeting**

*"Worthy Is the Lamb"*

*Words are on the back of the bulletin*

**\* Call to Worship**

Matthew 21:9

**\* Hymn #107**

*"Hosanna, Loud Hosanna"*

Prayer of General Confession

Tom Keller

*Galatians 5:19-25*

**Special Music**

*"Across the Lands"*

*Words on p. 7 to follow along*

**Scripture Reading**

Exodus 8:16-32

Bobby DeLoach

Receiving of Tithes And  
Offerings

**\* Hymn #108**

*"All Glory, Laud, and Honor"*

**Message**

Bob Dimmitt

*The Foolishness of the Cross & the*

*Destruction of Wisdom, Part 4*

*1 Corinthians 1:18-25, 1 Corinthians #12*

**\* Hymn, to right**

*"Doxology"*

*Old Hundred tune*

\* All those who are able, please stand.

6:00 p.m.

Welcome and Announcements

**\* Hymn #124**

*"Lead Me to Calvary"*

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A CELEBRATION of the RESURRECTION

*The  
Risen  
Christ*

Featuring the songs of

Keith & Kristyn Getty, and Stuart Townend

Created by Don Cason & Karla Worley;

Arranged and Orchestrated by

Dave Williamson

Narrations by Karla Worley

Program on p. 4

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Closing Remarks

**\* Hymn, words on screen**

*"The Risen Christ (Benediction)"*

**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

## A.M. Notes

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The Foolishness of the Cross & the Destruction of Wisdom, Part 4  
1 Corinthians #12  
1 Corinthians 1:18-25

The essence of the Fall and of all sin, is personal autonomy – the idea that we do not need God, that we can pretend we can live a life totally apart from God

*kyriotes* means 'lordship' and refers to God's right to rule

*autonomia* means 'living by one's own laws'

Man's rebellion against God and his refusal to allow God to be God is the fundamental problem of the universe

Sproul: In biblical categories of free will, man is created within a framework of freedom, but not autonomy.

### **Luke 9:22-24**

Francis Schaeffer: In our heads most of us can affirm the sinfulness of human autonomy, but in our hearts many of us are still living as if we don't really think it is sinful at all.

Autonomous man is nothing more than the walking dead.

# The Risen Christ

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The Risen Christ (Invocation)

**Soloist: Emily Wise**

Across the Lands

Hear the Call of the Kingdom

**Soloist: Shawn Champion**

Speak, O Lord

Beneath the Cross of Jesus

**Soloist: Heather Schraeder**

The Power of the Cross

See, What a Morning

O Church, Arise *with* In Christ Alone

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## FABC Adult Choir

*Director: Robert Holland*

*Accompanist: Tiffany Hong ❖ Sound: John Earl Blanton*

*Narrators:*

*John: Christ Leverett*

*Mary: Heather Schraeder*

*Peter: Bob Dimmitt*

*Jesus: Tim Wade*

### **Soprano**

Sona Bailey

Eleanor Bowden

Mary Ann Fowler

Jill Holland

Michelle Leverett

Shelma Lewis

Aileen Pinckney

Emily Wise

### **Tenor**

Robert Holland

Chris Leverett

Glen Martin

Dean McCraw

### **Alto**

Janice Donaldson

Suzanne Morris

Heather Schraeder

Dawn Stanford

Lauren Wade

Linda Walker

### **Bass**

Shawn Champion

Bob Dimmitt

Jimmy Donaldson

Ron Fowler

Harry Leverett

Billy Morris, Sr.

Continued from p. 1

## Young Adult Bible Study

Thursday, April 18, at 6:30 p.m., at the Sheffields'.

## Secret Church

Friday, April 26, 7:00 p.m. *Prayer, Fasting, and the Pursuit of God.* There is a signup sheet in the hall. Info below!

## Quarterly Meeting for April

Our normal quarterly congregational meeting in April is being moved to the afternoon of **April 28**, due to Easter. The time for the meeting will be announced.

## VBS Needs

We need your old, ugly, out-dated or unneeded neckties for VBS crafts! Please bring them in before **May 1**. Thanks!

## Homeless Ministry

Tom Keller preaches and serves lunch at the Old Savannah City Mission on the first Saturday of each month. **May 4** is the next date. Contact Tom if you would like to help!



## Secret Church

Prayer,  
Fasting  
and the  
Pursuit of God

Our culture is constantly telling us that we can achieve anything we set our minds to. Sadly, many followers of Christ and many churches have adopted this self-sufficient mindset, relying on their own wisdom and abilities instead of relying on God. But what if we were never intended to be self-sufficient? And what if God has designed us so that our greatest satisfaction is found as we depend on Him fully for everything we need?

In Secret Church 19 we'll take an in-depth look at the Bible's teaching on prayer and fasting. We'll see that our inabilities and weaknesses are the very place where God meets us with His strength and sufficiency. We'll also see that faithfulness to the mission of Christ requires depending on the Spirit of Christ. Through prayer and fasting, we demonstrate our need for God's power and our desire for His glory.

**Friday, April 26 7:00 p.m.**

## Weekly Catechism Question

### Question #99:

How do Baptism and the Lord's Supper differ from the other ordinances of God?

### Answer:

Baptism and the Lord's Supper differ from the other ordinances of God in that they were specially instituted by Christ to represent and apply to believers the benefits of the new covenant by visible and outward signs.

### Scripture:

Acts 22:16; Matthew 26:26-28; 28:19; Romans 6:4

## A Touch of Hope

Thank you for your donations for the students at Hodge Elementary school. \$766.00 was given the first two Sundays. This bought 71 packs of underwear for boys and girls, size 4 to 1, along with 27 pairs of uniform pants size 4 to 20.

Thank you so much for your help with this need!

Patricia  
Beatty



## New Security Procedures

As we strive to boldly display the light of the gospel in an increasingly hostile world, it is important that we continue to monitor our procedures and evaluate possible areas which someone seeking to do us harm might exploit. To that end, based on the recommendation of law-enforcement officials, the deacon board has moved to install panic bar exits on essential points of entry into the church. These mechanisms will allow those within the church to exit freely in the case of an emergency, but can be locked securely so that no unauthorized persons can gain access to the church building during our times of worship. Eventually there will be three entrances with the panic bar installations including the office entrance doors, the fellowship hall doors, and the hallway doors, which have already been modified. The goal of this change is to ensure the safety and security of those worshipping together. There have been no specific threats against our church, but rather these changes have been made in an attempt to be proactive and prudent.

The primary change that you may experience as you worship with us, is that if you have to leave the sanctuary during the worship service, you will not be able to reenter the building at any other door besides the main entrance to the sanctuary. Therefore, if you need to leave the sanctuary during the worship service for any reason, you will need to exit the sanctuary through the exits on either side of the stage, or through the overflow room exits. If you have any questions, please contact the church office or speak with one of the deacons, we would be happy to answer any questions you might have.

### *Save These Dates!*

*D3 Youth Camp*

*June 16 - 21*

*Vacation Bible School*

*June 24 - 28*

*Online registration is open!*

*Children's Music Camp*

*Wed. nights, July 3-Aug. 14*

*Children's Camp*

*July 22 - 25*

### Camp Scholarships

Each year we are blessed to have many children and teens who wish to participate in our excellent summer camps. However, some of them are not able to come up with all the money for costs, and therefore we offer need-based scholarships. Please consider contributing to our scholarship fund. Just mark it on the memo of your check, or on a pew envelope, if you use one. Please talk to Bob Dimmitt, Tim Wade, Cindy Wise, or Janice Donaldson if you have any questions about these scholarships.

## Across The Lands

1. You're the Word of God the Father  
From before the world began.  
Ev'ry star and ev'ry planet  
Has been fashioned by Your hand.  
All creation holds together  
By the power of Your voice.  
Let the skies declare Your glory;  
Let the land and seas rejoice!

### *Chorus*

You're the author of creation;  
You're the Lord of ev'ry man.  
And Your cry of love rings out  
Across the lands.

2. Yet You left the gaze of angels,  
Came to seek and save the lost,  
And exchanged the joy of heaven  
For the anguish of a cross.  
With a prayer You fed the hungry,  
With a word You calmed the sea;  
Yet how silently You suffered  
That the guilty may go free!

### *Chorus*

3. With a shout You rose victorious,  
Wresting victory from the grave,  
And ascended into heaven,  
Leading captives in Your way.  
Now You stand before the Father,  
Interceding for Your own;  
From each tribe and tongue and nation,  
You are leading sinners home!

### *Chorus*

CCLI Song # 3709898

Keith Getty | Stuart Townend

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# Articles

## Play the Man You Are: Will Effeminacy Keep Anyone from Heaven?

By Greg Morse, writer for *Desiring God*

Much of our modern sexuality pontificates with Pharaoh, “Who is the Lord, that I should obey his voice?” (Exodus 5:2).

Some teachers can no longer say “boys and girls” in classrooms. In some school districts, young men can go into girls’ locker rooms simply with a note from a parent. Recently, actress Kate Hudson shared her plans to raise her daughter, Rani Rose, with a “genderless approach.” What a sad time to be alive. But not only sad: also dangerous and rebellious.

Into the gender confusion of our day, even razor companies are stepping forward to help groom the next generation into healthy expressions of masculinity. Therefore, Christians, of all people, need to be clear that brutality, passivity, complacency, and effeminacy miss the mark of manhood. Jesus Christ did not domineer, live disinterestedly, or act like a woman — and he is the model of God-honoring masculinity. But the inclusion of effeminacy in that list may prick some sensibilities today.

### What’s at Stake?

Some will retort that effeminacy isn’t a problem. Nothing to fight against, nothing to repent of, and nothing that can keep anyone from heaven. The Bible condemns acts of homosexuality, they may acknowledge, but not effeminacy. We need not concern ourselves with separating one’s “gender expression” from his biological sex. We need not tell men they must dress a certain way and not another (Deut. 22:5) or call them to “act like men” (1 Cor. 16:13) — no such thing exists. I believe this all to be gravely mistaken.

**As unclear as the distinctions may feel in any given culture, the word of God is surprisingly plain: those who gladly, consistently indulge in effeminacy as a lifestyle are in eternal danger (1 Cor. 6:9).** Because of love we will dive headlong into all the sinful aspects of manhood to kill whatever sin Satan has tucked under the veils of cultural acceptance. And not mainly others’ sin but first and foremost one’s own. Much is at stake. Souls are at stake. We must gird up our loins, ask God for wisdom, take his words seriously, and seek discernment and courage together.

I too have had friends who practice homosexuality. I too have a transgender family member. I too know men who struggle with effeminate behavior. I desire for us all to find forgiveness and wholeness in Jesus. But our anti-masculine culture proudly does not. It robs them in rainbow flags and incentivizes men who suppress their God-given sex. And such teaching should find no quarters in the church. The likes of Clement of Alexandria, Philo, Josephus, Chrysostom, Thomas Aquinas, and Calvin all spoke against it. And in the name of love, we must too.

## How Satan Covers Sins

**Satan tries to obscure sins by rendering them nearly impossible to define.** He smuggles effeminacy into the church by forbidding any specific definition. In the ancient world, effeminacy entailed a moral frailty (acting cowardly or “womanish” in battle), inordinate love for luxury (rendering men delicate and tender), and the sexual deviancy of acting like a woman in one’s demeanor, speech, and gesture. The Bible addresses each, describing men who “become women” on the battlefield (Jeremiah 50:37; Nahum 3:13), go “soft” due to luxury (Matt. 11:7-8), and become sexually deviant (1 Cor. 6:9). **The term effeminacy is not an attack on femininity itself — which is a woman’s glory — but rather on femininity when attached to a male.**

But as it pertains to today, Satan whispers confusions into modern ears. If one should give such traits to effeminacy as “lispy sentences, light gestures, soft mannerisms, and flamboyant jokes,” Satan immediately suggests a handful of men who, not having these qualities in the aggregate, have one individually. He lisps, but he isn’t effeminate; he just has a gap in his teeth. He has a softer demeanor, but he isn’t effeminate; he just is introverted and weak in tone. Instead of simply concluding (rightly) that such people aren’t effeminate, we conclude that these traits don’t really characterize effeminacy. We deny the existence of forests by examining each tree individually.

But effeminacy stands as an obvious forest to all honest men and women. The deception became clear to a friend recently when, after he nit-picked each individual trait, I asked plainly, “So you are saying that you cannot tell when a man lives an effeminate lifestyle?” Of course he could.

But how could he know? Was it merely personal preference? Prejudice? Cultural bias? An effeminate sixth sense?

No. He knew, because God has given us three guides: his word, human culture, and a sexual “nature.” **God’s word gives us explicit instruction as to what makes a man, husband, father, and son. His word also gives us the clearest picture of mature masculinity: Jesus Christ.**

God also gives us a culture to live in, which assigns masculine and feminine to certain amoral things like speech, objects, and behavior. American culture associates pink with women, as it does dresses (contra Scottish culture and William Wallace’s kilt), and expects heterosexual men not to walk down the street holding hands with another man (as heterosexual men often do in other cultures).

Finally, God gives us the compass of nature, or an intrinsic maleness that, weighing Scripture’s edicts and culture’s aesthetics, bids us to maneuver society in such a way as to express masculinity, not femininity. Paul mentions it to the Corinthian church this way: “Does not nature itself teach you that if a man wears long hair it is a disgrace for him?” (1 Cor. 11:14). Nature, as John Piper clarifies, “inclines a man to feel repulsed and shameful about wearing culturally defined symbols of womanhood.”

In Corinth, it disgraced a man to wear long hair. Men in the West know not to speak flamboyantly, gesture lightly, or wear lipstick because these exude femininity, not masculinity. But too many of us, out of normalization and compromise, have forgotten how to blush (Jeremiah 6:15). To us, those challenging iniquity are the ones to be ashamed.

## The Gay Vibe

Another confusion defining effeminacy consists in its relation to homosexuality. Many have no definition for the one without the other.

On a recent family vacation to Orlando, I witnessed men blatantly, boldly, proudly play the woman in public. What did I observe? They did not commit any sexual acts before me. What I observed was not homosexuality but effeminacy. They were effeminate, sending out what Doug Wilson calls “the gay vibe.” They were living out of step with their nature, and out of step with our cultural expressions of maleness, and denying in their behavior their God-assigned manhood.

So, am I questioning every man with a high voice? Of course not. Such men do not deny their manhood by speaking with the voice God gave them. Am I questioning gentleness? Not in the least; it is a fruit of the Spirit found in all mature godly men. Am I questioning wearing floral shirts and tight jeans? Perhaps. Especially if one has come to faith out of a homosexual lifestyle (praise God!) and struggles with old effeminate habits.

As far as we carry ourselves, we should leave little doubt concerning our sex or sexual orientation. We bow to the wisdom of God, who made us either male or female. For some, this takes more effort and sanctification than for others. We all have our specific battles to fight on the road to glory. For all who remain steadfast, a crown of life awaits.

## The Sin of Softness

But for those who give in, this sin will threaten their soul.

*Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. (1 Cor. 6:9-10 NASB)*

Here, Paul uses the word *malakoi*, literally meaning “soft ones.” In his day, *malakoi* figuratively meant effeminate. What texts such as the ESV translate as “nor men who practice homosexuality,” others (like the Wycliffe Bible, Tyndale’s, Luther’s, Calvin’s, KJV, and NASB) render more closely as effeminate (or a synonym). The ESV translators render the two Greek terms (*arsenokoitai* and *malakoi*) as the active and passive (“soft”) partner in a homosexual act. But even if such “soft ones” did refer to the “passive partner,” they would have been catamites, “effeminate call-boys” who served as temple prostitutes and used their softness to allure men into homosexuality (The New Testament & Homosexuality, 106).

But does Paul here list only homosexual activity? Expositing 1 Cor. 6:9, Calvin writes, “By effeminate persons I understand those who, although they do not openly abandon themselves to impurity, discover, nevertheless, their unchastity by blandishments of speech, by lightness of gesture and apparel, and other allurements.”

In *The Grace of Shame*, Tim and Joseph Bayly and Jurgen Von Hagen comment,

“The effeminate or soft men sin not only when they play the women in bed, but also when they play the women in the way they live outside the bedroom. Playing the woman is not something the *malakoi* take on and off before and after intercourse. It is their lifestyle. It is their character, and this sinful character is con-

demned by both the ancient world and God in his word. . . . Living contrary to the sex God made him bars the effeminate man from the kingdom of God.”

In the early church, converts coming out of a homosexual lifestyle did not merely stop sleeping with other men — as if that were the only thing unnatural about their lifestyle — they increasingly left behind their “soft” ways. God washed them, sanctified them, and justified them in Christ (1 Cor. 6:11), and by his Spirit they progressively walked in newness of life that matched their God-given sex. But such cleansing rarely happens when people think themselves clean in their uncleanness.

### **Sex Governs ‘Gender Expression’**

At the heart of the matter, a heart that so many other sexual “isms” of our day share, stands the erroneous belief — spewed today (not insignificantly) by the American Psychological Association — that an individual can divorce one’s sex from his “gender identity” and “gender expression.”

Sex, in this modern chaos, means little more than body parts. Males happen to have male genitalia — but that need not lock them into expressing their sexuality in any particular way. They can “marry” either a man or a woman, and even decide to keep their male members or not. Fluidity is one of Satan’s new favorite words. In this view, man, enthroned as his own maker, chooses who he (or she or they or “ze”) will become.

**Our Creator and designer opposes this. He knit us together in our mother’s womb** (Psalm 139:13). He assigns our sex and therefore expects us to live in line with his decision (Gen. 5:1-2). Male and female include more than just body parts, but also personhood reflecting the divine image (Gen. 1:27). And Satan, hating this divine image, offers many ways to smear it — from culturally acceptable sins like indomitable adolescence, passivity, apathy, and effeminacy, to increasingly accepted sins like transgenderism, transvestitism, and homosexuality. Many today seek to burst the bonds of God’s sexual fixedness.

From the beginning, God clearly wed sex and sex-expression. Under Moses, Deut. 22:5 expresses a timeless prohibition that stood true long before the old covenant and long after the coming of the new covenant: “A woman shall not wear a man’s garment, nor shall a man put on a woman’s cloak, for whoever does these things is an abomination to the Lord your God.” God means, in the strongest terms, for men to dress as men, and represent themselves as men, because he desires no observable confusion between the sex he gave and our expression of it.

In his excellent work on this text, Old Testament scholar Jason DeRouchie comments,

“In Deut. 22:5, loving others and God means that people will maintain a gender identity that aligns with their biological sex and will express this gender in a way that never leads to gender confusion in the eyes of others. We should always be able to distinguish boys from girls, and girls from boys. When our biological sex aligns with our gender identity and our gender expression, we express love for both God and our neighbor.”

Our neighbor should see us reverently bearing our God-given maleness while recognizing that wearing women's clothing is a mismatch. Similarly, Calvin comments on this text,

“This decree also commends modesty in general, and in it God anticipates the danger, lest women should harden themselves into forgetfulness of modesty, or men should degenerate into effeminacy unworthy of their nature. Garments are not in themselves of so much importance; but as it is disgraceful for men to become effeminate, and also for women to affect manliness in their dress and gestures, propriety and modesty are prescribed, not only for decency's sake, but lest one kind of liberty should at length lead to something worse.”

The principle behind this prohibition in Deut. 22:5 is this: what God has joined together — sex and sex-expression — let no man, association, Fortune 500 company, or liberal denomination tear asunder. We love God and neighbor through distinction, not androgyny.

### **Honoring God's Design**

God cares about lines drawn between the sexes and that each complements the other in beautiful harmony. Men and women share many Christian virtues. Mature masculinity that bears no resemblance to mature womanhood is not biblical manhood. But distinctions always remain. Why?

**Beyond the sobering fact that effeminacy falls under the category of abomination and, if not repented of, threatens entrance into eternal life**, DeRouchie gets at the heart when he says, “Gender identity and gender expression is about God's glory and about maintaining the God-created distinctions on earth that in turn point to the ultimate distinction between God and his bride. Just as husbands and wives in the human household and men and women in the collective household of God bear distinct roles and, by this, uniquely display God's image, so too the Creator and Lord of all things is rightly magnified in the lives of males and females when our gender identity and gender expression align perfectly with our God-ordained biological sex.”

All around us, mountains of God's glory carved into the landscape of his world are eroding. Homosexuality and egalitarianism flatten distinctions between husbands and wives. Androgyny and effeminacy flatten vital sex expressions between men and women. But God made us distinctly male and female, and gave Eve to Adam (not vice versa), because he already conspired in his eternal plan to give the church to his Son. Our distinct manhood and womanhood, our marriages, and our human nature itself guide us to properly reflect the most precious reality in the universe: God's glory shining forth in the good news of his Son. ❖

# Disciples Pursue Holiness

By Leonardo De Chirico

One of the common misunderstandings of the doctrine of justification by faith alone is that it is a fiction with no practical consequences in one's own life. This has been a polemical argument used by Roman Catholic apologists against the Protestant view of *sola fide*—the biblical truth that we are justified by grace alone through faith alone in Christ alone. Moreover, antinomians of all stripes have argued that since believers are under grace and no longer under the law, they are allowed to live in a morally “relaxed” way.

Wherever these caricatures of the Christian life come from, Paul is not the source of either. Actually, he is totally opposed to them. In the letter to the Romans, the Apostle outlines the depths of the gospel of justification by faith alone upon which the new life in Christ is rooted and unfolds. Justification is the basis for sanctification. The former is the foundation of the latter, and the latter is the spiritual outcome of the former. As Charles Hodge wrote in his 1886 commentary on Romans: “It is impossible for anyone to share the benefits of his death [i.e., Jesus Christ] without being conformed to his life.”

Here is where holiness comes in. **Holiness is the inevitable mark of the disciple of Jesus Christ. An unholy Christian life is simply an oxymoron, a contradiction in terms, a denial of the reality of justification by faith alone.** In Romans 6:12–16, Paul unpacks the significance of a holy life in terms of a radical transition having taken place—from being under the law, here meaning the individual's being dead unto sin and being at the service of unrighteousness, to being under grace, here meaning the individual's having become alive unto God and serving the cause of righteousness.

**Holiness is the spiritual and practical evidence that transition has taken place and is properly functioning in real terms.** Again, Hodge is worth quoting: “Grace, instead of leading to the indulgence of sin, is essential to the exercise of holiness.” Under grace, holiness is the sign of justification's having occurred. Without the visibility of holiness in the Christian life, all the caricatures of fictional justification and antinomianism unfortunately become possible. An unholy life is an excuse for mockers of the Christian faith to be reinforced in their wrong prejudices against the gospel. **A holy life is a sign of the truthfulness of God's Word and the power of His grace to bring life where death and sin have previously reigned.** What a great responsibility upon us disciples of Jesus to be holy, because God is holy (1 Peter 1:16). ❖

# Missionary of the Week

## Carlos & Sandy Rios TEAM - Guadalajara, Mexico

Carlos and Sandy minister in Guadalajara, Mexico. These items are all from their most recent newsletter! Sandy is recovering well after an emergency appendectomy she had while they were visiting daughter Ana and family in Texas. Pray especially for them to find the right property for a church relocation.



### *Heart Joys*

Rejoicing over the salvation of Luis!

Thanking the Lord for time together with our TEAM Mexico missionary family, our Cabo Church family and the 5th anniversary of our Rivers of Grace Church family in Guadalajara.

Thanking the Lord for sending Damaris, a new student at La Roca Bible Institute, our way to minister in our church for this year. She is a real joy to us!

Thanking the Lord for the opportunity to visit our daughter, Ana, and her family and especially welcome our newest granddaughter, Suri, over the Christmas and New Year's break.

Thanking the Lord that Raquel, the woman from our church who moved to Queretaro, has found a church where she has been warmly welcomed and where they have solid Bible teaching! PRAY for her continued growth in the Lord and to be an active witness for Jesus.

### *Heart Concerns*

That Luis may grow strong in his faith in Jesus and be protected from the attacks of Satan. For the salvation of his wife, Maria Elena.

At our TEAM Mexico Annual Conference Pete and Emily Johnson became our new Ministry Area Leaders. PRAY for them as they lead us, that they may have God's wisdom.

That the Cabo Church will continue to grow and reach others for Jesus.

That our students at Bible College will grow in knowledge, skills and character: Jazmin (at Rio Grande) and Oscar and Damaris (at La Roca). PRAY for guidance for Jazmin for the summer missions trip she will be taking. She decided to study a second year at RGBI. PRAY that support will come in to cover her next year. PRAY for Oscar as he leads the youth and is planning joint youth activities with other Bible Churches here in Guadalajara.

For our church family life – for unity, for maturity in Christ and Christlikeness and to be active witnesses for Jesus. Carlos is preaching a series on “What is the church?” Pray that our church family will conform more and more to what the Bible says we are to be as His church. We are grateful that Jaime, one of the men, after hearing the message on prayer as one of the 4 foundational practices of the church, re-wrote his agenda to include prayer!

# Sunday School Classes & Descriptions

## Adult

“Revelation” - Organ Side Overflow  
 Room: Matt Coleman  
 “Chronological Survey of the Bible” -  
 Fellowship Hall: Bob Dimmitt  
 “Hebrews” - Youth House: Steve Posner.  
*Women Who Met the Master* - Room 28:  
 Tamera Smith. Women’s Class.

## Students & Children

Babies - Room 3: Kay Stanford & Saundra Bridges  
 1s & 2s - Room 24: Michael & Ruth Kleinpeter/ Kamee Roberson  
 3s & 4s - Room 25: Emily Wise, Susan Su, Savannah Stanford, Haley Bull  
 Kindergarten, 1st & 2nd Grade - Room 200: John & Pam Humphrey  
 3rd-6th Grade Boys - Room 202: Richie Mills  
 3rd-6th Grade Girls - Room 204: Mary Ann Fowler, Amy Horton  
 Youth Guys - Room 206: Tim Wade, Bobby Deloach, Shawn Champion  
 Youth Girls - Room 208: Sona Bailey, Jessica Dimmitt, & Lauren Wade

For the plans for our summer VBS program. After doing our VBS here, we will be taking it on the road as a short term missions trip to Damaris’ church in Uruapan, Michoacán. PRAY for all the details to work out – program, personnel, fruit, etc.

For our Parent’s Bible study group to apply what they are learning and become more effective parents following God’s ways. In March we plan to go together to see the Family Life movie, “Like Arrows” and follow up with that Bible study.

Continued prayers for guidance in moving our church to a new location that is affordable, appropriate and more fruitful. Also, for a couple to come and work with us and the possibility of the church in California partnering with us.

# Bible Reading Schedule

April 2019

	1	Judges 6-7
	2	Judges 8-9
	3	Judges 10-12
	4	Judges 13-15
	5	Judges 16-18
	6	Judges 19-21
	7	Ruth
	8	1 Samuel 1-3
	9	1 Samuel 4-8
	10	1 Samuel 9-12
	11	1 Samuel 13-14
	12	1 Samuel 15-17
	13	1 Sam. 18-20; Ps. 11, 59
	14	1 Samuel 21-24
	15	Psalms 7, 27, 31, 34, 52
	16	Psalms 56, 120, 140-142
	17	1 Samuel 25-27
	18	Psalms 17, 35, 54, 63
	19	1 Samuel 28-31; Psalms 18
	20	Ps. 121, 123-125, 128-130
	21	2 Samuel 1-4
	22	Ps. 6, 8-10, 14, 16, 19, 21
	23	1 Chronicles 1-2
	24	Ps. 43-45, 49, 84-85, 87
	25	1 Chronicles 3-5
	26	Psalms 73, 77-78
	27	1 Chronicles 6
	28	Psalms 81, 88, 92-93
	29	1 Chronicles 7-10
	30	Psalms 102-104



## **Worthy Is the Lamb**

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



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



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 April 14**

**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 April 21**

**10:30 A.M.**

### **Babies:**

Mary Fowler, Kay Stanford,  
Pam Sarhan

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

Jimmy & Tammy Kicklighter/  
Mike & Elinor Morris

**6:00 P.M.**

No Evening Service

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## **Ushers April 14**

**10:30 A.M.**

Kelly Stanford, John Sumner,  
Michael Walker, Jimmy Kicklighter

**6:00 P.M.**

Kelly Stanford, John Sumner

## **Ushers April 21**

**10:30 A.M.**

Billy Waters, Johnny Bridges,  
Reggie Brown, Ron Fowler

**6:00 P.M.**

No Evening Service

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## **Sunday Greeters - April 14**

Jeanie Groover, Janice Donaldson

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## **April Lock-Up Deacons**

John Sumner, Michael Walker