



Fathers' Day ❖ June 16, 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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## Announcements

### D3

The D3 campers will be leaving for Kentucky at 1:00 p.m. today, Sunday, **June 16**. Be prompt, with all your needed belongings! **Youth will not meet on Wednesday, June 19!**

*Congregation, please pray for this important week in the lives of these young men and women!*

### Senior Saints' Bible Study

Thursday, **June 20**, at 10:00 a.m., in the Fellowship Hall.

### Low Country Boil

The Senior Saints will have a Low Country Boil on Friday, **June 21**, from 5:00 to 8:00 p.m. here at the church pavilion. Please sign up!

### Vacation Bible School

Our annual VBS begins Monday, **June 24!** Please pray for the final preparations, and that the Lord will use this week in the lives of the workers and the children who attend!

### Home Fellowships

There are four homes lined up for our Home Fellowships on **June 30!** Your home assignments will be in next week's bulletin!

## 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.
D3 Campers Depart	1:00 p.m.
Evening Worship	7:00 p.m.

### Wednesday

Prayer & Bible Study 7:00 p.m.

### Thursday

Senior Adult Bible Study 10:00 a.m.

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10:30 a.m.

Welcome and Announcements

**\* Opening Chorus & Greeting**

*"Lamb of God"*

Words are on the back of the bulletin

Parent & Child Dedication

*Covenant on p. 6*

**\* Call to Worship**

1 Chronicles 16:29

**\* Hymn #15**

*"Brethren, We Have  
Met to Worship"*

Prayer of General Confession

Tom Keller

*Psalm 103:8-17*

Special Music

*"Look and See"*

Words to follow along on p. 8

Scripture Reading

Exodus 13:1-16

Robert Holland

Receiving of Tithes And

Offerings

**\* Hymn #287**

*"Like a River Glorious"*

Message

Bob Dimmitt

*Revelation vs. Reflection, Part 3*

*1 Corinthians 2:9-16, 1 Corinthians #18*

**\* Hymn, to right**

*"Doxology"*

*Old Hundred tune*

7:00 p.m.

Welcome and Announcements

**\* Hymn #222**

*"There Is a Fountain"*

Prayer

Receiving of Tithes And

Offerings

**Hymn #492**

*"Jesus Loves Even Me"*

**Hymn #37**

*"How Great Thou Art!"*

**Hymn, bulletin pp. 10-11**

*"Behold Our God"*

Message

Tom Keller

*Introducing the Sermon on the Mount, Part 3*

*Matthew 5:1-12, SOTM #3*

**\* Hymn, bulletin p. 9**

*"Now Unto Him"*

\* All those who are able, please stand.

## 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



# P.M. Notes

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Introduction to the Sermon on the Mount, Part 3  
Sermon on the Mount #3  
Matthew 5:1-12

Introduction:

I. False Mourners

II. True Mourners

III. Hindered Mourners

IV. Help for Mourners

V. Blessed Comfort

# Self Examination

2 Corinthians 13:5

Blessed are the Poor in Spirit:

1. Have you partaken of God's Deity? Is the life of God in your soul? Has God through His Word and by His Spirit opened your mind and heart to your spiritual bankruptcy? Do you understand you are dead in your transgressions and separated from God because of your sin nature?
2. Do you understand that you are a beggar with no resources of your own to earn for yourself or assist you in getting what is necessary for eternal life, which is being as "perfect as God is perfect"?
3. Has this realization of your standing before God caused you to repent and ask God for His righteousness alone in His Son Jesus Christ? Though you may not fully understand all that you need, has your repentance caused you to hate your sin, abhor yourself, and love Christ alone for saving you? Do you now believe what God has revealed?

Blessed are those who mourn:

4. Have you noticed that you now have a sensitivity to the sadness and grief that sin causes in your spirit? Do you have a new relationship with sin and Jesus Christ? The Savior you once abhorred do you now love, and the sin that you once loved do you now abhor?
5. The consequence of sin is death. It is linked to sin. You cannot sin without expecting death. Likewise, blessed comfort is the consequence of mourning. True spiritual mourning produces true blessed comfort. Are you seeking spiritual mourning and have you received the blessed promise of blessed comfort?
6. Are you examining yourself for sin? Are you being honest before God about your sin? Are you looking at the Holiness and Perfections of God and Jesus Christ? Are you grasping the destructive nature of sin? Are you seeing the cost Christ had to pay because of your sin? Do you understand Jesus had to die in your place for your sin? Do you see the ingratitude of sin and how you trample the blood of Christ under your feet when you sin? Do these things weigh heavy on your spirit and cause you to mourn?
7. Are you praying and asking God to show you these things, and to do what the Beatitudes say in your life, knowing that God brings about in your life what does not exist? Are you asking God for the mourning that leads to blessed comfort?
8. Are you receiving the great blessed comfort of your salvation, seeing that God began a good work in you and is carrying it through to completion? If He has, then repent and believe!

# Parent & Congregational Prayer Covenant

*“Behold, children are a heritage from the Lord” Psalm 127:3*

## Parents

- Will you commit to raise your child in the fear and admonition of the Lord? (Ephesians 6:4)
- Will you commit to pray regularly for his or her conversion to Christ? (2 Timothy 3: 15)
- Will you commit to teach him or her the Scripture regularly? (Deuteronomy 6:4-7)
- Will you commit to lovingly discipline him or her? (Proverbs 22: 15)
- Will you attempt to cultivate biblical priorities in his or her life that he or she might become, by God’s grace, zealous for the glory of God? (1 Corinthians 10:31)
- Will you commit to live out before him or her an example of love and devotion to Christ and to one another? (Ephesians 5:22-33)

*“Telling to the generation to come the praises of the Lord, And His strength and His wonderful works that He has done.” Psalm 78:4*

## Congregation

- Will you commit to pray for God’s blessing on this family on a consistent basis?
- Will you commit to pray for these parents in the difficult but joyful task of parenting?
- Will you commit to pray that by God’s grace these children would be converted to Christ?
- Will you commit to support, love and care for these parents and these children, as their church family, in the name of Jesus Christ?



## VBS: June 24 - 28

9:00 a.m. to 12:15 p.m.

Register online at  
[fabc.myanswers.com/  
incredible-race/](http://fabc.myanswers.com/incredible-race/)

*For children who  
have finished Kindergarten  
through Sixth Grade!*



### Weekly Catechism Question

#### Question #109:

What is prayer?

#### Answer:

Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.

#### Scripture:

1 John 5:14; 1:9; Philippians 4:6;  
Psalm 10:17; 145:19; John 14:13, 14.

### Children's Music Camp

Dawn Stanford is still putting the rest of the list together for our Summer Music Camp! Selections will include hymns we know and love, scripture songs, special occasion pieces, a big number to be performed with the Adult Choir at some point, and a few surprises! Camp begins on Wednesday night, **July 3**, and is held during Prayer and Bible study, from 7:00 to 8:00 p.m. Practice CDs will be available soon! Parents, please work with your children by playing the CD at home. This camp is open to kids aged 5 and up. Younger kids are welcome, if they can learn the music, and their parents also help! ☺

### *Save These Dates!*

*D3 Youth Camp*

*June 16 - 21*

*Vacation Bible School*

*June 24 - 28*

*Children's Music Camp*

*Wednesday nights,  
July 3 - August 14*

*Children's Camp*

*July 22 - 25*

# Look and See

Written by Michael Bleecker and Ross King

1. To Him be the glory for all He has done  
Praise to the Father who gave us His Son  
A ransom for many, He bled and died  
Then rose in victory, enthroned on high

2. To Him be the glory in heaven and earth  
All of creation is shouting His worth  
The saints and the angels all live to proclaim  
The wonderful story, the glorious Name

## Chorus

Oh look and see our God and celebrate  
The power of the cross and the empty grave  
And now we're free, let the redeemed lift up your heads  
Oh look and see our God

3. To Him be the glory, He's coming again  
And all of the sadness will come to an end  
Oh what a reunion, the bride and her King  
Forever we'll praise Him, forever we'll sing

## Chorus

## Bridge

Glory, glory, to our God; Glory, glory, to our God;  
Glory, glory, to our God; Glory, glory, to our God!

## Chorus

Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in. **Psalm 24:7**

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. **I Corinthians 15:56-5**

Look at the heavens, and see; and behold the clouds, which are higher than you.

## Job 35:5

Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created. **Revelation**

**Glory** - The public display of the infinite beauty and worth of God. The radiance of his holiness and infinitely worthy and valuable perfections.

# Now unto Him

Now un-to Him who is a - ble to keep you from fall - ing And to make you

stand in His pres - ence blame-less and with great joy. To the

on - ly God, our Sav - ior, through Je - sus Christ, our Lord, Be the glo - ry and the

maj-es-ty, do - min - ion and au - thor-i - ty, Both now and for - ev - er. A - men!

Words: Jude 24, 25  
Music: David Morris

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# BEHOLD OUR GOD

Music and words by  
Jonathan Baird, Meghan Baird, Ryan Baird, and Stephen Altrogge

**VERSE**

$\text{♩} = 73$  C Em C Em C

1. Who has held the oceans in His hands? Who has num bered ev-ery grain of sand?  
 2. Who has giv-en coun-sel to the Lord? Who can ques-tion an-y of His words?  
 3. Who has felt the nails up-on His hands, bear-ing all the guilt of sin-ful man?

**5** C Em C

Kings and na-tions trem-ble at his voice. All cre-a-tion  
 Who can teach the One who knows all things? Who can fath-om  
 God e-ter-nal, hum-bled to the grave, Je-sus, Sav-ior,

**8** **CHORUS** Em<sup>7</sup> G C G/B Am F

ris-es to re-joice. Be-hold our God, seat-ed on His throne. Come, let us a-  
 all his won-drous deeds? ris-en now to reign!

**13** C G C G/B Am F C G C

1.



# Articles

## “Babies Are Not Babies Until They Are Born” — It’s Now Official Policy at NPR

by Al Mohler

But as I said, there were two very important recent statements in the media. Mark Memmott, wrote an official guidance reminder for National Public Radio.

This is a very, very interesting policy statement. It's again known as a guidance reminder. Memmott writes, “As we've covered the new abortion law in Georgia and legislation in Alabama, we followed long-standing guidance very well. Thank you to all involved.” He then writes, “For those new to the subject, that guidance about abortion and related topics is collected in our Intranet ‘radio’ style guide.”

But then he writes, “One thing to keep in mind about this law and others like it: proponents refer to it as a fetal heartbeat law. That is their term. It needs to be attributed to them if used and put in quotation marks if printed.”

The supervising senior editor for standards and practices at NPR said, “We should not”—the words “should not” are in bold—“simply say the laws are about when a fetal heartbeat is detected. As we've reported,” he said, “heartbeat activity can be detected about six weeks into a pregnancy. That's at least a few weeks before an embryo is a fetus.” The language here, every bit of it, reveals the worldview behind it.

Rather than use the term “partial birth abortion,” the editor says that NPR should use the term “intact dilation and extraction.” NPR goes on to say that it no longer uses the phrase late term abortion. “Though we initially believe this term carried less ideological baggage when compared with partial-birth, it still conveys the sense that the fetus is viable when the abortion is performed.”

Later in the statement we read, “NPR doesn't use the term ‘abortion clinics.’ We say instead, ‘medical’ or ‘health clinics’ that perform abortions. The point,” said the editor, “is not to use ‘abortion’ before the word ‘clinic.’ The clinics perform other procedures and not just abortions.”

But in the most important section of the NPR guidance, we read these words . . . please hear them carefully: “The term ‘unborn’ implies that there is a baby inside a pregnant woman, not a fetus. Babies are not babies until they are born, they're fetuses.”

Now just reflect on that for just a moment. Here you have a supervisory editor at NPR saying that the term ‘unborn’ implies—and he implies that means falsely—that there is a baby inside a pregnant woman, not a fetus. Let's just refer to the obvious. There is a baby within a pregnant woman. The pregnant woman refers to the baby as a baby. The doctor who told her she's pregnant and confirms the development of the baby, calls it a baby. By the way, the doctor often refers to that heartbeat as a baby's heartbeat, naturally so, rightly so. The mother does not announce to her friends that she is now conveying an embryo that will turn into a fetus. Instead, she says, “I'm going to have a baby.”

The document concludes, “On the air, we should use ‘abortion rights supporters, advocates’ and ‘abortion rights opponents’ or derivations thereof, but do not use the term ‘pro-abortion rights.’ Digital News will continue to use the AP style book for online content which mirrors the revised NPR policy. Do not use ‘pro-life’ and ‘pro-choice’ in

copy except when used in the name of a group. Of course, when the terms are used in an actuality they should remain.” That means in an audio digital clip.

Here you have internal guidance at NPR and a headline story at the New York Times both indicating that right now we are in a very, very urgent contest for language. We are watching a war of language being played out right before our eyes and in a contest for the attention of our ears.

But I can't leave this without going back to that NPR guidance and looking at one simple sentence. It has a subject and a predicate, a beginning and an end. It's short. Again, I read it, "Babies are not babies until they are born." Now just consider the fact that when you're looking at the radicalization of the pro-abortion movement in America, they have won a tremendous victory just in the statement that a baby isn't a baby until that baby is born. When you wonder how they can possibly get to legalizing late term abortion right up until the moment of birth, consider the fact that it's right here, not only in the logic but in the language of this sentence. ❖

## **Grab Hold of God: The Importance of Wrestling in Prayer**

by Vaneetha Risner a freelance writer & regular contributor to Desiring God.

I struggle with knowing how to pray. Should I trust that everything is in God's hands and rest knowing he will do the best thing for me? Or should I cry out to God earnestly to change the situation, giving him reasons to answer my prayer?

### **Wrestling with God or resting in him. Which is better?**

Resting seems godlier, trusting that God will give me what I need without even asking. It seems more holy, more faith-filled, more biblical. Resting seems to indicate a more mature faith. But when I look at the Bible, I see a fuller picture of prayer. Jesus tells us to ask, and it will be given to us (Matthew 7:7) and that if we abide in him, we can ask for whatever we wish, and it will be done for us (John 15:7).

Not only that, Jesus exhorts us "*always to pray and not lose heart.*" He tells the parable of the unjust judge, who gave the widow justice because she kept coming to him and likened that to the way we need to cry out to God (Luke 18:1-7). He commended the Canaanite woman for her faith and did what she asked because she was persistent, giving Jesus reasons to answer her (Matthew 15:21-28). When Jesus spoke about prayer, he told us to bring our requests to God.

Wrestling with God is asking him for what we want, persisting in prayer, crying out to him for ourselves and others. There can be no detachment or apathy in wrestling; it involves direct and constant contact. When we wrestle, we believe that our cries and prayers matter. We have hope that our situation will change. We are fully engaged.

### **They Grappled with God**

Throughout the Bible, we see people wrestling with God. Moses wrestled with God, interceding on behalf of the people to change God's mind. He pleaded with God. He gave God reasons to answer his prayer. He reminded God of his promises. And as a result, God often relented of his judgment (Deuteronomy 9:18-19). Moses was willing to ask God anything, and when the answer was "no," Moses rested. Moses deeply trusted God and dared to believe that what he said mattered.

David also believed that his prayers mattered. He poured out his lament through tears, expecting God to answer. Most of David's psalms of lament melt into praise because through his wrestling, David came to rest and trust in God. When David's child with Bathsheba was ill, David sought God on behalf of the child. He fasted and prayed and lay all night on the ground. But when the child died, David got up, anointed himself, and went to the house of God and worshiped (2 Samuel 12:16 & 20).

Habakkuk begins his book asking, "*O Lord, how long shall I cry for help, and you will not hear? Or cry to you 'violence!' and you will not save?*" (Habakkuk 1:2) But after his wrestling, Habakkuk is content to rest in God declaring "*though the fig tree should not blossom, nor fruit be on the vines . . . yet I will rejoice in the Lord*" (Habakkuk 3:17-18).

We see the apostle Paul's pleading with the Lord to remove the thorn in his flesh, but then be content in his weakness so that the power of Christ would rest upon him (2 Corinthians 12:7-10).

Ultimately, we see Jesus in the garden of Gethsemane, asking God to remove the cup from him, sweating drops of blood in his agony. And yet ultimately, Jesus declares, "*Nevertheless, not my will, but yours, be done*" (Luke 22:42).

## **Closer to God**

Throughout Scripture, we see that wrestling leads to resting, which leads to worship. That's been true in my life as well. Despairing for a loved one years ago, I prayed day after day, face down on the carpet, begging God for deliverance. And then it happened — the situation miraculously changed. I remember reading that God "*gives life to the dead and calls into existence the things that do not exist*" (Romans 4:17), grateful and wide-eyed that God answered my prayer. I fell on my face in worship and gratitude.

Yet another time when I wrestled with God, asking just as persistently and earnestly, God said no. I was heartbroken but kept wrestling with his answer, voicing my frustration and disappointment to God. Like the psalmist I cried, "*How long, O Lord? Will you forget me forever? How long will you hide your face from me?*" (Psalm 13:1). In clinging to God, honestly lamenting my pain, I grew closer to God; I felt his presence. This was worship also.

My wrestling has brought me closer to God. It did that for Jacob too, when he wrestled with an unknown man until daybreak. This man was clearly stronger than Jacob (he simply touched his hip to put it out of joint), but this stranger knew that wrestling was important for Jacob. Jacob clung to him, refusing to let the man go until he blessed him. After he was blessed for his persistence, Jacob said, "*I have seen God face to face*" (Genesis 32:22-32).

## **Resting Begins with Wrestling**

This wrestling with God in prayer doesn't mean that we shouldn't rest in him. As we give our burdens to Jesus, he gives us rest. We can cease striving and find rest for our souls (Matthew 11:28-29). We can find peace and contentment when we are fully satisfied in him, trusting in his care (Isaiah 26:3).

Yet sometimes resting can be a cover for resignation because we've given up hope. Sometimes saying we are trusting is a way of protecting ourselves from disappointment. Sometimes not asking is a sign of drifting from God, unwilling to actively engage him. We need to understand where our rest is coming from.

Resting begins with wrestling. So pray bold, daring prayers. Expect God to move. Talk to the Lord constantly. Ask, seek, and knock. And when your wrestling is over, you'll find an intimacy sweeter than you have ever known. And that wrestling will lead you to true rest in the one who is worthy of all our worship and praise. ❖

# How a Crippled Old Testament Refugee Shows Us the Gospel

by Rev. M Kelly

Whenever a new king took over an empire in the days of the OT, there were certain threats and dangers that went along with the assumption of the throne. These dangers were heightened when a person outside of the previous monarch's own family took over. When that happened, the transition was rarely smooth. Immediately people would come out of the woodwork with a claim on the throne and frequently, these people would try to raise their own army to take over the country. Because of those threats, the smart thing for the new king to do would be to take a proactive stance in establishing his authority and power. He would simply dispose of any potential threats. And if he was indeed from a new family, the first people in line for execution would be any remaining family members from the previous dynasty.

David had a long journey to the throne. He had fought off threats both inside and outside of Israel, and his predecessor Saul was less than welcoming to this new person's claim. Everyone in the land knew about the enmity between Saul and David, so when Saul and his son, Jonathan, were killed in battle, everyone also knew that the rest of Saul's family were likely to be executed. So 2 Samuel 4 tells us that when the news came about Saul and Jonathan's death, there was panic in Jonathan's house. Jonathan had a five year old son named Mephibosheth, and the people of that house knew that his life would likely be in danger. So in fear and haste, Mephibosheth's nurse picked him up to flee. She picked up him up to quickly however that she dropped him and the fall was so bad that it crippled him in both feet. Then they ran to a new home where hopefully they could be safe.

David meanwhile set about the business of establishing himself. He defeated enemies in and out of Israel. He returned the ark to Jerusalem. He worked to have a stable environment in the land, and life was good for he and his family. The years went on and two very different lives were led.

David and his family settled into power and luxury. His sons were being educated and served. They were growing up with every possible advantage. Meanwhile, Mephibosheth was growing up in a place called Lo-Debar. Lo-Debar meant "pastureless." Its name inspires thoughts of dead grass and decay; the absence of life. And I'm sure that description also fits what Mephibosheth's life was like there.

Can you imagine how many days he hobbled on his crutches out to the porch of the house only to sit quietly because the pain in his legs was too much for him to stand for very long? And as he gazed out at the land of Lo-Debar, the pastureless plain, I wonder how many times he reflected on his situation. He looked down at his deformed and lifeless legs and imagined what life might have been like. He would have been groomed to be the prince of Israel. He would have been something, and yet here he was – in this desolate land, not able to walk, doomed to this life of hopelessness. But then the story takes a turn.

Rather than punishing the descendants of Saul, David remembered his intense friendship with Jonathan, and he actively sought out if there was anyone left from that family that he could be kind to.

We pick up the story in 2 Samuel 9:5:

*Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar. And Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, "Mephibosheth!" And he answered, "Behold, I am your servant." And David said to him, "Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always."*

Mephiboseth was crippled. Cast out. Helpless. Without hope. But David...

We were broken. Hopeless. Dead in our sin. Cast out. But God...

Two kings. Two parties without hope and living under a dramatically uncertain future. And two extravagant displays of grace, both based on the merit of someone else. For Mephibosheth, it was Jonathan. For us, it is God's own son.

And in both cases, the end is a meal. Mephibosheth sat and ate at David's table. And it is comforting and exciting to think of that at the end of history, we are all headed for a meal, too. There will be a great banquet with all the saints of history. It will be the supper whereby the marriage of Christ to his church will be celebrated. For now, though, we look to this established relationship. We are secure in His house, never to be cast out again. ❖

## **Sometimes There is a Better Prayer Than the Prayer for Deliverance**

Written by Rev. M Kelley

Perhaps you are walking through a season of difficulty. Of challenge. Of stress and pain. If you aren't right now, then you soon will be because that's the rhythm of life. We should not be surprised this, especially as Christians, because we know that being saved from sin does not mean being saved from pain. Our citizenship is secured elsewhere, but our residency is here in this world. In the world that is broken by sin, and while we live here, we will feel the effects of that brokenness in our bodies, our relationships, and our circumstances.

Pain is the common denominator of humanity.

When you find yourself in a season like this, there is usually one thought that reverberates in your prayer life. It's the desire for relief. For change. For deliverance.

This is a fine thing to pray. We can and we should bear our hearts before the Lord. And yet for the Christian, there is sometimes a better prayer to pray than the prayer for deliverance. It's this different prayer we see being played out in Acts 4.

Here's the context: Peter and John, the two big dogs of the early church movement, have been put in jail. And though the authorities couldn't punish them because of their popularity with the people, they threatened them. Then they let them go.

So off go Peter and John, back to the fledgling church, and they deliver a report about what they had been told. Here was a moment of difficulty. Of threat. Of anxiety. And, as they should, they all started to pray with one voice. And I wonder

what I might have prayed, had I been in that situation:

“God, deliver us from the hands of these oppressors.”

“Remove them from power, and put someone in who is more favorable to our position.”

“Change these threatening circumstances, and give us peace that we might meet freely.”

Again, I’m not trying to evaluate the validity of any of those prayers. The Lord wants us to earnestly cry out to Him in honesty, and there are certainly examples all over the Bible of people asking for their circumstances to change.

But not here. Instead of a prayer for deliverance, this is what we get from the threatened crowd of believers:

*“And now, Lord, consider their threats, and grant that Your slaves may speak Your message with complete boldness...”*

Boldness, not deliverance. Extension of the gospel, not a change in circumstances. Courage, not comfort. Perhaps in some circumstances this is the better prayer to pray. For when we pray this prayer, we are demonstrating our understanding that the way a Christian walks through difficulty is a powerful display of the work of the gospel in his or her life. In the end, this is what we are in this world for – it’s not to bide our time until we receive the inheritance of another one, but to live and speak faithfully. Even – and perhaps most especially so – in the midst of difficulty.

Friends, pray for deliverance. But as you do, consider that there might be another way to pray that magnifies the gospel and the great worth of Jesus in the midst of that circumstance. Sometimes the prayer of boldness is better than the prayer of deliverance. ❖

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*Thank  
You*

*Dear Church Family,*

*Thank you so much for the beautiful Study Bible and Starbucks gift card! I am so thankful to be a part of a church family that loves their members so well. Thank you again for thinking of me during this graduation season!*

*Haley Bull*

# Missionary of the Week

Ralph & Elaine Elliott  
Cru - Turkey



Ralph and Elaine's outreach efforts for over 17 years have been directed to the business community of Istanbul, Turkey. They have made some significant steps in the ministry, including a monthly meeting for Turkish Christians in the business community. Elaine holds a Bible study for Turkish women professionals. During the week, the Elliotts host an English conversation group for the purpose of helping them build stronger relationships with the Turkish people as well as helping the Turks learn better English. Here are some excerpts from their most recent letters:

## Magdalena story training

Thank you for your prayers for the Magdalena storying training held recently near Izmir, Turkey. This was the first attempt that anyone in our ministry has made to train and develop the Romanlar (gypsy) people further in their faith. They are a difficult group as their family, culture, and way of life are so distant from Christian values and norms. Elaine and other trainers found serious push back during some of the training, but the more interested ones from the Romanlar group persevered and received good biblical training, which will help them as leaders in the Christian faith with this group. They are hoping to continue in the future with the more receptive ones.

## April 23

The April 23 outreach on one of the islands near Istanbul (Turkish National Children's Holiday) was a great success from what Elaine and I could observe, and from what we heard. The weather was fantastic so that thousands of people visited the island that day. A great majority of the Turkish people who descended on the island were there to make wishes and prayers at the Greek church at the top of the island. Elaine and I (we also had a small team visiting from Singapore) saw and heard many encouraging stories of what God was doing in the lives of people that day. Thank you so much for your prayers (they make a difference). As we later hear more specific reports, we will let you know!

## Visas

Elaine and I were thankful to God for receiving an extension on our visas, which allows us to stay in Turkey. This was especially appreciated since some other long-term Christian workers, who were quite effective in their ministries here, have been

## 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.

### Students & Children

Babies - Room 3: Kay Stanford & Sandra 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

denied reentry into Turkey. All this has happened since Pastor Andrew Brunson was released from prison and returned to the States last year. Please pray for God to continue to allow His kingdom workers to remain and to minister in Turkey—if it be His will.

### June 23

The ruling party of Turkey has decided to cancel the Istanbul mayoral elections from a few months back, basing this decision on voting irregularities. The results from the first counting of the votes showed the ruling party to have lost this key election. Please pray for God to be at work so that justice and fairness would prevail this time around with the voting on June 23.

## Bible Reading Schedule

June 2019

	1	Psalms 119:89-176
	2	Song of Solomon
	3	Proverbs 1-3
	4	Proverbs 4-6
	5	Proverbs 7-9
	6	Proverbs 10-12
	7	Proverbs 13-15
	8	Proverbs 16-18
	9	Proverbs 19-21
	10	Proverbs 22-24
	11	1 Kings 5-6; 2 Chron 2-3
	12	1 Kings 7; 2 Chron 4
	13	1 Kings 8; 2 Chron 5
	14	2 Chron 6-7; Psalms 136
	15	Psalms 134, 146-150
	16	1 Kings 9; 2 Chronicles 8
	17	Proverbs 25-26
	18	Proverbs 27-29
	19	Ecclesiastes 1-6
	20	Ecclesiastes 7-12
	21	1 Kings 10-11; 2 Chron 9
	22	Proverbs 30-31
	23	1 Kings 12-14
	24	2 Chronicles 10-12
	25	1 Ki 15:1-24; 2 Chron 13-16
	26	1 Ki 15:25-16:34; 2 Chron 17
	27	1 Kings 17-19
	28	1 Kings 20-21
	29	1 Kings 22; 2 Chronicles 18
	30	2 Chronicles 19-23

*Ralph and Elaine*



## Lamb Of God

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

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

### Chorus

Oh Lamb of God, sweet Lamb of  
God,

I love the holy Lamb of God!

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



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 June 16

10:30 A.M.

#### Babies:

Mary Fowler, Kay Stanford,  
Pam Sarhan

#### Toddlers - 4 year olds:

Jimmy & Tammy Kicklighter/  
Mike & Elinor Morris

7:00 P.M.

Janice Donaldson, Ceci Sheffield,  
Sharon Boaen, Amy Keller

### Nursery June 23

10:30 A.M.

#### Babies:

Shelma Lewis, Jeanie Groover,  
Linda Walker

#### Toddlers - 4 year olds:

Lisa & Addisyn Rowe/  
Lauren Rowe, Myri Hymon

7:00 P.M.

Heather Schraeder, Trisha Sumner,  
Bethany Humphrey

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### Ushers June 16

10:30 A.M.

Kelly Stanford, John Sumner,  
Michael Walker, Billy Waters

7:00 P.M.

Kelly Stanford, John Sumner

### Ushers June 23

10:30 A.M.

Johnny Bridges, Reggie Brown,  
Ron Fowler, Jimmy Kicklighter

7:00 P.M.

Jay Rowe, Jimmy Donaldson

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### Sunday Greeters - June 16

Jeanie Groover, Janice Donaldson

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### June Lock-Up Deacons

Jimmy Kicklighter, Jack Moore