

July 2, 2023

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

Announcements

After Church Lunch and Family Day!

Join us for lunch and fun kid stuff today after church in the Fellowship Hall!

Office Closed

The church office is closed Tuesday, **July 4**, for the Independence Day holiday.

Wednesday Night

Youth at 6:30 p.m. and Adult Bible Study at 6:45 p.m.

Women of Light Event

The Women of Light will have a "Celebrate Freedom" potluck this Friday, **July 7**, at 6:00 p.m. in the Pavilion. Please bring food to share and wear red, white, and blue! Talk to Amy Keller if you have any questions. Sign the list in the hall, and bring a friend!

Wacky Wednesdays Coming!

We will have **Wacky Wednesday** activities for kids up through sixth grade on **July 12 and 19, and August 2 and 9**, beginning at 6:45. Join us! Adventure Clubs will begin **August 16**!

Senior Saints' Lunch Outing

The Senior Saints will attempt another trip to Jesup on Tuesday, **July 18**. Sign up on the new list in the hall, and meet at the church at 8:30 a.m.

Home Fellowships!

Home Fellowships are rolling around again on Sunday evening, **August 20**! Please let Dawn know if you would like to host a group!

Senior Saints Christmas Trip

Tom is planning the **Fall Christmas Trip to Myrtle Beach**. The trip will be **December 4-6**, and will include two nights, two breakfasts, two dinners, and two shows. The cost is \$315 if you want a room by yourself, otherwise, it is only \$226 per person. There is a sign up sheet in the hall. Sign up so he knows how many rooms to reserve.

FABC Elders

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July 2, 2023

Welcome and Announcements

Call to Worship

1 John 5:1-5

Pew Bible p. 1023

Special Music

Hymn, bulletin pp. 4-5

"Once for All"

Prayer of General Confession

Tom Keller

Isaiah 44:22

Pew Bible p. 605

Hymn #118, bulletin p. 6

"When I Survey the Wondrous Cross"

Scripture Reading

Psalm 87

Shawn Champion

Pew Bible p. 494

Hymn, bulletin p. 7

"Your Will Be Done"

Message

Bob Dimmitt

The Son of Man

Matthew #1

Matthew 1:1 & 28:17-20, Pew Bible p. 807 & 835

Hymn, below

"Doxology"

Old Hundred tune

Doxology

Praise God from whom all blessings flow.

Praise Him, all creatures here below.

Praise Him above, ye heavenly host,

Praise Father, Son, and Holy Ghost.

Amen

The Son of Man

Matthew #1

Matthew 1:1 and Matthew 28:17-20

Various dates for the book have been suggested by scholars. Some set a date as early as A.D. 37. Few scholars give a date after A.D. 70, since Matthew made no reference to the destruction of Jerusalem.

Jesus is clearly the subject of Matthew. We should be asking ourselves ‘What does this reveal about Jesus?’

When, we see ourselves rather than Jesus as the primary character in the Gospel story we are using the Gospel in a manner foreign to the author’s intent.

A secondary purpose, and many ancient biographies do this, the subject (Jesus) is presented as a model whose character and conduct are worthy of emulation and whose teaching should be adopted and obeyed. In fact the conclusion of Matthew’s Gospel stresses the responsibility of teaching new disciples to obey all of Jesus commands.

Jesus favorite title for himself in the Gospel of Matthew is “Son of Man” which Jesus uses 31 times in Matthew.

Daniel 7:13-14

Exodus 13; 16:10; 19:8-9; and 34:4-5

Ezekiel 1:4 and 1:27-28

By using the title “Son of Man” Jesus communicated that he is He is both human and divine, ruler over all, eschatological judge, and one worthy of worship by all peoples of the earth.

Once For All

in Eb

♩ = 90

Jessica Murray
and James Ferguson

Cm Ab Eb Cm Ab Eb

5 Cm Ab Eb Cm Ab Eb

Our God He bridged the great di- vide To of-fer us e-ter-nal life

9 Cm Ab Eb Bb/D Cm Ab Eb

Send-ing hope with-in a Man Oh His love it nev-er fails and His love it nev-er ends

13 Cm Ab Eb Cm Ab Eb

He came in flesh to fight our cause With pow'r to tame the o-ceans roar

17 Cm Ab Eb Bb/D Cm Ab Eb

Tak-ing on our sin and shame He has o-pened up the way, He has o-ver-come the grave

21 Ab Eb Bb Ab Eb Bb

Once for all, our King has paid it all All the glo-ry__ to His__ name

25 Ab Cm Bb Ab Eb Bb

By His blood, the curse of man un-done All the glo-ry__ to His__ name

29 Cm Ab Eb Cm Ab Eb

33 Cm Ab Eb Cm Ab Eb

Now we live for-ev-er free Be-cause of Christ, the of-fer-ing

37 Cm Ab Eb Bb/D Cm Ab Eb

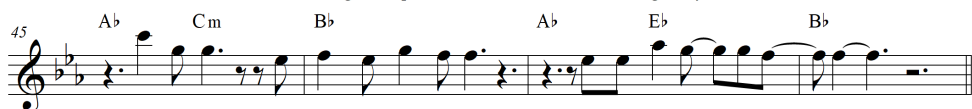
No fear in life, no sting in death For our God has come for us and our God has paid the debt

CCLI Song # 7016170
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2 Once For All



Once for all, our King has paid it all All the glo-ry ___ to His ___ name



By His blood, the curse of man un-done All the glo-ry ___ to His ___ name



All the glo-ry ___ to His ___ name All the glo-ry ___ to His ___ name



All the glo-ry ___ to His ___ name, Je - sus All the glo-ry ___ to His ___ name



All the glo-ry ___ to His ___ name, Je - sus All the glo-ry ___ to His ___ name



All the glo-ry ___ to His ___ name, Je - sus All the glo-ry ___ to His ___ name



Once for all, our King has paid it all All the glo-ry ___ to His ___ name



By His blood, the curse of man un-done All the glo-ry ___ to His ___ name



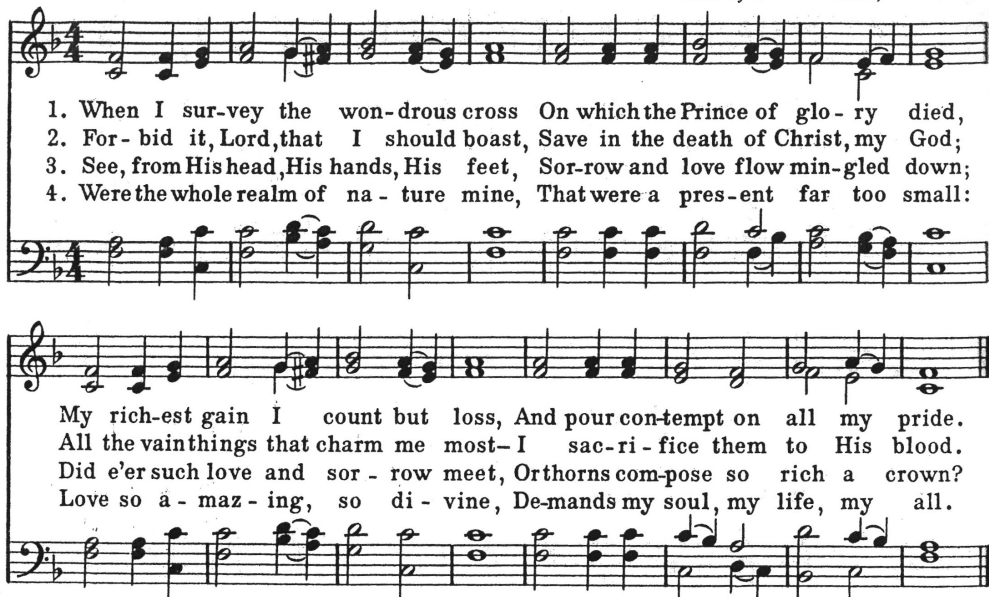
All the glo-ry ___ to His ___ name All the glo-ry ___ to His ___ name

When I Survey the Wondrous Cross

HAMBURG

ISAAC WATTS, 1674-1748

 From a Gregorian Chant
 Arr. by Lowell Mason, 1792-1872



1. When I sur-vey the won-drous cross On which the Prince of glo-ry died,
 2. For- bid it, Lord, that I should boast, Save in the death of Christ, my God;
 3. See, from His head, His hands, His feet, Sor-row and love flow min-gled down;
 4. Were the whole realm of na- ture mine, That were a pres-ent far too small:

My rich-est gain I count but loss, And pour con-tempt on all my pride.
 All the vain things that charm me most- I sac-ri- fice them to His blood.
 Did e'er such love and sor- row meet, Or thorns com- pose so rich a crown?
 Love so a- maz- ing, so di- vine, De- mands my soul, my life, my all.



What Is the Gospel?

What is the gospel? I'll put it in a sentence.

The gospel is the news that Jesus Christ, the Righteous One, died for our sins and rose again, eternally triumphant over all his enemies, so that there is now no condemnation for those who believe, but only everlasting joy.

That's the gospel.

You Can't Outgrow the Gospel

You never, never, *never* outgrow your need for the gospel. Don't ever think of the gospel as, "That's the way you get saved, and then you get strong by leaving it and doing something else."

No! We are strengthened by God through the gospel every day, till the day we drop.

You never outgrow the need to preach to yourself the gospel.

John Piper

Your Will Be Done

Intro: C | Am | F | C
C | Am | F |

Words and Music by
RICH THOMPSON & JONNY ROBINSON

$\text{♩} = 72$

C F C Am

1. Your will be done, my God and Fa - ther as in heav - en, so on
2. How in that gar - den he per - sis - ted, I may nev - er ful - ly
3. When I am lost, when I am bro - ken, in the night of fear and
4. As we go forth, our God and Fa - ther, lead us dai - ly in the

5 G C F C G

earth. My heart is drawn to self - ex - alt - ing, help me seek Your king - dom
know. The fear - ful weight of true o - be - dience, it was held by him a -
doubt. Still I will trust in my good Fa - ther, yes, to one great King I
fight. That all the world might see Your glo - ry and Your Name be lift - ed

9 C F/C C F C Am

first. As Je - sus walked, so I shall walk held by Your same un - chang - ing
lone. What won - drous faith so to bear that cross! To bear my sin, what won - drous
bow! As Je - sus rose, so I shall rise in ran - somed glo - ry at the
high. And in this Name we o - ver - come, for You shall see us safe - ly

13 G C F C

love. Be still my soul, O lift your voice and pray: "Fa - ther,
love! My hope was sure when there my Sav - ior prayed: "Fa - ther,
throne. My heart re - stored with all your saints I sing: "Fa - ther,
home. Now as Your church, we lift our voice and pray: "Fa - ther,

16 F C G C

not my will, but Yours be done."
not my will, but Yours be done."
not my will, but Yours be done."
not my will, but Yours be done."

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Important Upcoming Dates

July:

2	After Church Lunch & Family Day	12:00 p.m.
4	Office Closed for Independence Day	
7	Women's Fellowship: Celebrate Freedom! Potluck	6:00 p.m.
23	Quarterly Members' Meeting	TBA
27-29	Older Children's Camp	

August:

16	Adventure Club Kickoff	6:20 p.m.
20	Home Fellowships	
26	Back to School Bash	
27	CMI Speaker: Jonathan Sarfati	7:00 p.m.

September:

4	Office Closed for Labor Day	
17	After Church Fellowship	7:00 p.m.

October:

15	Quarterly Members' Meeting	TBA
15	Ice Cream Social	7:00 p.m.
25	Fall Festival	
28	Homecoming Work Day	8:00 a.m.

November:

5	Homecoming	
10-11	Women's Retreat	
26	Cocoa, Coffee, Cookies, & Carols	6:00 p.m.

December:

6	Adventure Club Christmas Party	
6	Youth Christmas Party	
13	Christmas Banquet	
15	Young Adult Christmas Party	
18, 19	Caroling	
24	Christmas Eve Service	5:00 p.m.

The tongue is literally the only part of the human body that never gets tired.

Articles

The Parting of the Ways

By William Varner

Although it has sometimes been overlooked, a straightforward reading of the Book of Acts reveals that Christianity began as a sect within the Jewish community. Jesus was born of a Jewish mother, was reared in a Jewish home, and grew up in an intensely Jewish culture. All of His disciples were Jewish. During at least the first three decades of its existence, the Church was overwhelmingly Jewish in its membership.

While Paul is often styled the “Apostle to the Gentiles,” it should not be overlooked that, wherever he traveled, he always ministered first to his “brethren according to the flesh” (see Acts 13:5, 14; 14:1; 16:13; 17:1–2; 18:4, 19). Often he ministered in synagogues. The early Jewish believers initially continued to attend synagogue after they had received Jesus as their Messiah. In his letter to Jewish believers in the dispersion, James actually referred to their assembly place as a “synagogue” (Jas. 2:2, literal translation from the original Greek).

It was only natural for these Hebrew Christians to continue to do this, since they considered their Messiah to be the fulfillment of the same Scriptures that were read each Sabbath in the synagogue. Almost without exception, however, their presence and faith initiated hostility among the other members of the synagogue who disagreed with them (e.g., see Acts 17:49). It is interesting to note that the believers did not initiate the hostility, but conflict seemed inevitably to erupt in the synagogue if some members accepted Jesus as their Messiah.

As was mentioned previously, during the early decades of her existence, the Church was composed predominantly of Jewish people. As a matter of fact, the term *Christian* was not widely used during this early period of Church history. The word is found only twice in the book of Acts (11:26; 26:28). The terms applied to them were usually believers (Acts 2:44; 4:32; 19:18; 21:20, 25) or those of the way (Acts 9:2; 19:9, 23; 22:4). Another term for them, probably applied by opponents, was Nazarenes (Acts 24:5). This last term identified them as followers of the Nazarene (i.e., the one from Nazareth, cp. Mt. 2:23; Mk. 14:67; 16:6). Eusebius, a fourth-century historian, wrote that the Jewish believers in Jerusalem left that city *before* the Romans besieged and destroyed it in 70 A.D. They went to a little town called Pella on the eastern side of the Jordan River. After the war they returned to Jerusalem. Eusebius also tells us that the pastoral leadership of these Jerusalem believers, so ably handled earlier by James, continued to be held by a Jewish believer until at least 135 A.D.

A serious problem arose during the period following 70 A.D. Some Jewish believers during this transition period continued to regularly attend their synagogues. The legal status of these Hebrew Christians in the synagogue continued to confront the rabbis. How the Jewish leadership eventually dealt with this problem of the Nazarenes' presence is vital to our understanding of what took place in the eventual *parting of the ways* between the Jews who followed Jesus and those who followed the Pharisees' rejection of Him.

The Sanhedrin had been recognized as the official legislative court of appeal for the Jewish people since the days of Ezra. It consisted of 70 members, and its head was usually the high priest (Mt. 26:57–59). After the destruction of Jerusalem, they reorganized themselves under the leadership of the Pharisee Yohanan ben Zakkai in the coastal town of Yavneh near present-day Tel Aviv. There, during the following years, the rabbis attempted to rebuild the structure of Jewish practice and worship. They decided many issues, including affirming the list of books that already had been recognized as the canon of the Hebrew Scriptures. One of the problems these rabbis discussed was what to do about Jews who believed in Jesus and still attended the synagogue. Around 90 A.D. the famous prayer called the *Shemoneh Esrah* was formulated in its Palestinian version. In a slightly different version, it is still prayed three times a day by orthodox Jews and always in the synagogue service on Shabbat. Petition twelve of the prayer reads as follows in the oldest version: *And for apostates let there be no hope; and may the insolent kingdom be quickly uprooted, in our days. And may the Nazarenes and the heretics perish quickly; and may they be erased from the Book of Life; and may they not be inscribed with the righteous. Blessed art thou, Lord, who humbles the insolent.*²

Obviously, a Nazarene could not publicly pray this curse on himself. Therefore, it became impossible for any of them to remain in the synagogue life and worship. The inevitable *parting of the ways* had taken place. From 90 A.D. until today, therefore, the official attitude of Judaism, as defined by its own leadership, is that Jewish believers are not welcome as synagogue participants. Although they were always considered to be Jewish—a fact that is clear in Jewish religious law—they were to be viewed as “heretics.”

Some modern Jewish believers, who often call themselves “Messianic Jews” and who sometimes seek to proclaim themselves as the “fourth branch of Judaism,” must recognize this historical reality. While it is true that faith in Jesus is consistent with the teaching of the Hebrew Scriptures, Judaism has defined itself in a way that simply excludes Jewish believers in Jesus. There are irreconcilable differences between the doctrinal beliefs of the two faiths in regard to the Messiah, the nature of God, and the meaning of redemption. To think that Judaism will include the followers of Jesus in its family is to ignore the facts of history. To seek to be accepted by them is an exercise in futility.

The final stage in the *parting of the ways* took place in the generation following that of the rabbis of Yavneh. Jews and Nazarenes did not worship together during that time, but Nazarenes were still considered to be part of the wider Jewish community. Even that accommodation was soon altered. From 132 to 135 A.D., the Jewish people in the land of Israel again revolted against their Roman overlords. They were led by a military commander named Ben Koseba. The great rabbi Akiba actually proclaimed him to be the long-awaited Messiah and called him “Bar Cochba” (lit., *son of the star*), a reference to Balaam’s prophecy in Numbers 24:17. The Nazarenes living in Israel obviously were confronted with a major dilemma. While they may have sympathized with their Jewish brethren against the Romans, could they take up arms, particularly under the banner of a leader whom they regarded as a false messiah? Since they believed that the true Messiah had *already* come, they refused to participate in the rebellion. For this refusal, they were persecuted by Bar Cochba and castigated by their Jewish neighbors. They had been expelled from the

Jewish synagogues only a few decades before, and now they were actually expelled from the Jewish communities. Some of them paid a heavy price for remaining loyal to their Messiah. It was during these troubled days that the term *meshumad* (lit., *destroyer*) was applied to them in the sense of being traitors. Unfortunately, the use of that term still continues today in reference to Jewish believers by families and friends who cannot comprehend their messianic faith in Jesus.

The Nazarenes continued to exist as an identifiable group into the third century. Another term used for them in rabbinic literature is the Hebrew word *minim*. The meaning of this term is kinds, and it is used in Genesis 1:11, 12, 21, 24, 25 for the kinds of plants and animals and the ways in which they reproduced. When the rabbi used this term for a Nazarene, the intended reference was to a Jew of a different *kind*—still a Jew, but a different *kind* of Jew.

Unfortunately, among the Nazarenes there developed a heretical sect called the Ebionites who denied the deity of Jesus and viewed Paul in a negative way. The Ebionites' beliefs were probably the inevitable result of too strong an identification with rabbinic culture on the part of some Nazarenes. Opposed strongly by the Church fathers, this unorthodox group eventually disappeared.

There are some lessons to be learned from this brief survey of the history of Jewish believers in the early Church.

1. Jewish believers today are consistent with their ancient forebears in seeing their faith as the correct fulfillment of the Hebrew Scriptures' messianic hope.
2. Some Jewish believers today are naive in thinking that the modern synagogue, controlled by rabbinic theology, will ever accept them as a viable part of the Jewish community. Whether they like it or not, the *parting of the ways* is an historical reality that cannot be ignored.
3. It is legitimate for Jewish believers today to appreciate their cultural heritage but not to place a strong emphasis on rabbinic customs rather than biblical standards.
4. There is an ever-present danger that a close identification with rabbinic ideas will degenerate into doctrinal heresy, as was the case with the Ebionites. Faithfulness to biblical teaching about the person of Christ and the exclusive character of salvation as solely through Him are simply nonnegotiable items. ❖

How to Help the Hurting with Hope

By Don Kistler

The Puritans not only preached to comfort the weary and wounded, but admonished those who had close relations with such saints in how to help them. So Timothy Rogers (1658–1728 was an English nonconformist minister, known as an author on depression as one who suffered from depression). gave instructions to those who had to deal with those under a sense of God's desertion:

Speak kindly and compassionately to those whom you perceive to be under the sense of God's anger. Job complains in Job 19:2, "*How long will ye vex my soul, and break me into pieces?*" And as men who have been long used to poring over their troubles, he tells them how often they had vexed him in verse 3: "*These ten times have ye* |



reproached me; ye are not ashamed that ye make yourselves strange to me." It is very likely that they did not vex him with their words purposely; for, being good men, they could not be so extremely barbarous. They made good sermons, but very sorry and mistaken application. It is easy to trample upon those with sharp and cutting speeches whom God and their sorrows have already thrown into the mire. It is easy for those who are in no trouble to silence and upbraid those who are. As Job says to Eliphaz, *"Shall vain words have an end? I also could speak as you do, if your soul were in my soul's stead. I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your griefs."*

When any of your friends are under spiritual trouble, you must carefully abstain from any passionate or sour word or action that may increase their grief; it will be some small help to them to see that you pity them, though you cannot give them relief. Use all the compassionate and kind words to them that you can, and seek to bind up their sores with a gentle hand. Beware of using any expression that savors of sharpness, reproach, or scorn, for these will, as they did to Job, vex their souls more, and they will be evil in you as well as unpleasant to them. Hence is that complain in Psalm 69:20: *"Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."* And Psalm 123:4: *"Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud."*

But above all, abhor the thought of delighting in their miseries. Obadiah 12: *"Thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress."* And Job 19:28: *"Ye should say, 'Why persecute we him, seeing the root of the matter is in him?'"* Roughness and severity are not the ways to help such as are troubled and cast down. He must be learned who speaks a word in season to the weary (Isaiah 50:4). The rarity of such a one is expressed in Job 33:23: *"If there be an interpreter, one among a thousand, to show unto man his uprightness."*

Those who, under the character of being ambassadors of the gospel of peace, do nothing but thunder out the law to a wounded and troubled soul, show that they are unlike the Jesus whom they would seem to represent; and they show that they have, in such matters, very little skill and no experience at all. Neither do such do as they would have done to them in the like case. There is a sort of balsam in compassionate and gentle words; though they do not fully perform a cure upon our wounds, yet they make the pain and the smart less; whereas a rough and sour carriage exasperates and heightens them, and is but pouring oil onto the flame.

I beseech you to remember that the foundation of all our peace and comfort is Christ alone, and faith in Him. Mortification, self-denial, and other graces are the superstructure that is laid upon it, but truly all that we can do in great and deep affliction, and sore distresses of soul, is only to look up to Christ as a poor, wounded, bleeding man looks and cries to one who passes on the road for help. and our Savior and Physician is so compassionate that He will regard us, though we are able to say little more than, *"Have mercy on us, Thou Son of David."*

Under the prospect of our great infirmities and the manifold imperfections of our duties, and under the sense of our own nothingness and unworthiness, let us hum-

bly take ourselves to Christ. He will not disdain nor slight our approaches to Him, nor will He leave them unattended without some manifestations of reviving grace and mercy.

I have offered very little in this series in the way of personal observation. The writings of the Puritan preachers themselves is of such comfort that I would have merely gotten in the way. May God cause us all to look to Jesus, the author and finisher of our faith, and who has sent us the Comforter for our souls. AMEN. ❖

The First Two Minutes Matter Most

Written by Tim Challies

It's obvious, I know. It's been said a million times by a million different people. But, in my defense, it's been forgotten by a million more. I've said it and neglected it too many times to count: *The first two minutes matter most.*

Today Christians are gathering all across the world for our worship services. We will read the Bible, sing the Bible, pray the Bible, preach the Bible, and learn better how to live out the Bible. Then the service will end and the first two minutes will matter most.

In the first two minutes, visitors will feel either awkward or welcome. In the first two minutes, unbelievers will feel either rejected or accepted. In the first two minutes, the lonely will feel either neglected or comforted. In the first two minutes, so many people will make the decision to stay or to go.

Here's the challenge: Determine right now that when the service ends, you will do your utmost to give the first two minutes to someone you don't know or to someone you don't know well. The temptation will be to turn straight to your friends, to immediately catch up with the people you know the best and love the most. There will be time for that. But first you can make a difference in someone's day and maybe even in someone's life if only you'll make the most of the moments following that final "amen." It's the first two minutes that matter most.

As difficult as it is to trust God in adversity, there are other times when it may be even more difficult to trust Him; such as when circumstances are going well. During times of prosperity we are prone to put our trust in those blessings or in ourselves as the providers of those blessings. At these moments we show our trust by acknowledging God as the provider of those blessings. It is the Lord that provides the regular paycheck, and the full refrigerator. We should express heartfelt acknowledgment and genuine gratitude to God in our prayers of thanksgiving to the Lord.

Ecclesiastes 7:14

If 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

Missionary of the Week

Tony & Sharon Gould
S.I.M. - Quincy, Illinois

June 2023

Dear Family, Friends and Supporters:

"I greet you in the name of the Lord Jesus Christ."

In the middle of March, I suffered a serious fall that resulted in a torn rotator cuff and ten days in the hospital with other complications. No surgery was required but it will take several months to heal.

I have had time to reflect on our ministry with the Javaux family here in Quincy IL. I felt led to replace my life verse of Ephesians 3.7-8 with Isaiah 46.4.



"Even to your old age and gray hair I am He.
I am He who will sustain you
I have made you and I will carry you." Isaiah 46:4

My "old age" at 90 is in the hands of God. I am ready whenever God chooses to take me Home. Isaiah 46.4 is my hope and I would like to share the reasons for this hope.

Notice the personal "I" is used four times. Once we were young and now we are old but the "I am" is the same. He is the same loving Father, Jehovah. As we examine the four pronouns, we discover the Father's care as given by the "I am's". Our age does not make us less dependent. Rather, I feel myself more and more dependent upon my Father's sustaining grace. This entire passage speaks of God and Israel's guidance. Is this not applicable today to the believer of the Old and New Testament? We are told twice He will carry you. When the burden gets too heavy, He carries us and He will also deliver us and make a way for us to come through the trial. I Corinthians 10:13 says God will provide a way of escape.

"No trial has overtaken you, but such as is common to man;; and God is faithful, who will not allow you to be tried beyond what you are able but with the trial will provide the way of escape, also, that you may be able to endure it."

Many of our supporters have been faithful for 33 years to pray and to give and we are so grateful for each one. Some have graduated to Glory.

Prayer requests:

1. Pray for healing from my fall
2. Pray for my balance to be restored so that I may be able to walk without a walker.
3. Pray for a future ministry in Quincy.
4. Pray for Sharon, my wonderful caregiver.

I received this prayer from a friend and I was most encouraged. I hope you will be too.

A Prayer for Protection

The Light of God surrounds us.
The Love of God enfolds us.
The Power of God protects us.
The Presence of God watches over us.
The Mind of God guides us.
The Life of God flows through us.
The Laws of God direct us.
The Power of God abides within us.
The Joy of God uplifts us.
The Strength of God renews us.
The Beauty of God inspires us.
Wherever we are, God is!

Agape,

Tony & Sharon

2824 W Oakbrook Ct.
Quincy, IL 62305.
Cell: 803 840 2668
Home: 217 209 0600
Email:
tonyandsharongould@gmail.com

Nursery July 2

Babies:

Carolyn Blanton, Sonja Clements,
Cindy Wise

Toddlers:

Jan DeLoach, Rebekah Helmick

Preschoolers:

Rachel Beatty, Amy Keller

Nursery July 9

Babies:

Lynn Ernst, Jeanie Groover,
Beth Lewis

Toddlers:

Michael & Karrie Walker

Preschoolers:

Barbara Mason, Dawn Stanford

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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 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

This Week at FABC

Today

Coffee Fellowship	9:00 a.m.
Sunday School	9:30 a.m.
Morning Worship	10:30 a.m.
After Church Lunch & Family Day	12:00 p.m.

Tuesday

Office Closed
No evening Bible Studies

Wednesday

Youth	6:30 p.m.
Bible Study	6:45 p.m.

Thursday

Senior Adult Bible Study	10:00 a.m.
Women's Bible Study	6:15 p.m.

Friday

Women of Light: Celebrate Freedom!	6:00 p.m.
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Hearing assistance devices for services in the sanctuary are available on request at the sound booth.

Lockup Deacons for July:

Howard Ernst, Ron Fowler

Sunday School Classes and Descriptions

Adult

"Systematic Theology"	Fellowship Hall: Bob Dimmitt
"Young Marrieds"	Gym Overhang: Tom Keller
"John"	Piano Overflow: Steve Jackson
"Gratitude" (Women)	Organ Overflow: Tamera Smith

Children and Students

Babies	Room 3:	Kay Stanford, Saundra Bridges
Toddlers	Room 24:	Lynn Ernst, Kelly Zittrouer
Pre-K	Room 25:	Emily Wise, Kamee Roberson/ Michael and Ruth Kleinpeter
K, 1st and 2nd Grade	Room 28:	John and Pam Humphrey
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:	Bobby DeLoach, Shawn Champion
Youth Girls	Room 206:	Jessica Dimmitt, Avalon DeLoach