



October 8, 2023

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ♦ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

Announcements

Choir Practice Tonight

6:00 p.m. in the Sanctuary

Directory Updates Needed!

Please check your current listing in the church directory. If it is not correct, please notify Dawn in the office of any changes that need to be made. If you need to add or update your photo, please send it to dawn@fabchurch.com. Printed directories will be available at Homecoming.

Joy Class

The Joy Class will meeting this Tuesday, **October 10**. They will generally meet each Tuesday morning at 9:00 a.m. except for the days the Senior Saints have an outing.

Deacons' Meeting

Tuesday, **October 10**, at 7:00 p.m.

Wednesday Night

This Wednesday, the menu is **Beef Stew**. Supper is at 5:30 p.m., Adventure Club is at 6:20 p.m., Youth is at 6:30 p.m. and Adult Bible Study is at 6:45 p.m. Sign up in the hall for the meal!

Ghost Pirates Tickets

If you would like tickets to the **November 16** hockey game, sign the list in the hall! We need a final count by this **Wednesday, October 11**. Tickets are \$22. By the way, the Ghost Pirates are an affiliate of the Vegas Golden Knights, the 2023 Stanley Cup Champions. The Golden Knights will be honored at this game.

Quarterly Members' Meeting, Missionary Speaker, Ice Cream Social

Our next Quarterly Members' Meeting is scheduled for Sunday, **October 15**. The exact time will be announced. The meeting will be followed by Evening Worship at 6:00 p.m., which will feature a ministry update from Kendra Stanford, then an Ice Cream Social!

Continued on p. 4

FABC Elders

Bob Dimmitt
Senior Pastor
912-398-4363
bob@fabchurch.com

Tom Keller
Assoc. Pastor/Senior Adults
912-308-3767
tom@fabchurch.com

Church Phone:
912-355-0949
office@fabchurch.com
www.fabchurch.com

October 8, 2023

Welcome and Announcements

Call to Worship
Colossians 3:13-17
Pew Bible p. 984

Hymn #55, bulletin p. 7
“Come, Christians, Join to Sing”

Prayer of General Confession
Bob Dimmitt
John 14:1-2, 6
Pew Bible p. 901

Hymn #129, bulletin p. 8
“At the Cross”

Scripture Reading
Psalm 100 & 101
Bobby DeLoach
Pew Bible pp. 500-501

Hymn, bulletin p. 9
“We Will Feast”

Message
Bob Dimmitt
Capernaum & the Shechinah Glory
Matthew #14
Matthew 4:12-17, Pew Bible p. 809

Hymn, pp. 10-11
“Benediction”

Capernaum & the Shechinah Glory

Matthew #14

Matthew 4:12-17

The first question here is why? What's going on?

Who arrested John? Luke 3:19-20

Capernaum almost 40 miles northeast from Nazareth Capernaum was also the home of some of the disciples: Peter, James, Andrew, John, and Matthew

Isaiah 9:1-2

Isaiah 8-9:7 - Background

This section of Isaiah concerns the deliverance from the Aram-Israel alliance (Aram=Assyrians, Chaldeans and Arameans) and the subsequent Assyrian invasion

Isaiah 9:1-7 speaks of the coming Deliverer

These three cities Capernaum, Chorazin, and Bethsaida is where Jesus performed the majority of his miracles.

The Shechinah Glory = the visible manifestation of the presence of God. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shechinah Glory. glory of Jehovah or the glory of the Lord

Luke 2:8-9; Matt 2:1-2 & 2:9-10; John 1:1-14

Continued from p. 1

Senior Saints' Lunch

The Senior Saints will be traveling to Metter on Tuesday, October 24. Please note this is the fourth Tuesday, not the third. They will have lunch at Bevricks and then visit the Durden Pecan Company. Sign the list in the hall and meet at the church at 10:30 a.m.

Fall Festival!

Wednesday, **October 25!** Free Hot Dog dinner at 5:30 p.m., and inflatables and the games in the gym begin at 6:00 p.m. Invite family and friends!



Baby Shower

There is a Baby Shower for Avalon DeLoach on Thursday, **October 26**, at 7:00 p.m. All ladies are invited! Bobby and Avalon have a baby registry on Amazon.

Homecoming Work Day!

Saturday, **October 28** from 8:00 a.m. to 12:00 p.m.

55th Annual Homecoming!

Sunday, **November 5**, with guest speaker, Kenny Grant. Invite family and friends to this special celebration of God's goodness to our church family.



We just want to extend a huge thank you to our amazing church family during the birth of Sterling! Many of you provided us with support in many different forms and please know it was beyond appreciated! You all showed us the true definition of 1 John 4:7 and you showed our children the true definition of being a Christian.

Many Thanks,
Kelly Family

55th Annual Homecoming

Guest Speaker: Kenny Grant

Sunday, November 5, 2023

Fellowship at 9:45 a.m.

Worship at 10:30 a.m.

Lunch at 11:45 a.m.

Barbecue, Sausage, & Brunswick Stew provided.

Bring sides and desserts to share!

Invite family and friends!

Senior Saints Christmas Trip

Sign up in the hall by **November 5** so Tom knows how many rooms to reserve.

Women's Retreat

There is a one-day, in house Women's Retreat scheduled for Saturday, **November 11**, from 8:30 a.m. to 3:00 p.m. The retreat will feature video teaching from Nancy DeMoss Wolgemuth of Revive Our Hearts ministry. The theme is "A Grounded Faith" and will include two teaching sessions and two worship sessions. There is a \$10 charge, but the cost includes a light breakfast and a lunch! Invite your friends! Sign up in the hall!

A Grounded Faith

FABC Women's Retreat 2023

November 11 + 8:30 a.m. – 3:00 p.m.

\$10 ticket includes a light breakfast and lunch.

Two sessions of a virtual study
by Nancy DeMoss Wolgemuth and
two sessions of worship.

The world is shaking. Do you feel it? Learn how to root your faith deep into the soil of God's truth and stand firm no matter what you face.



Important Upcoming Dates

October:

11	Last day to sign up for Hockey Tickets	
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	
16	Ghost Pirates hockey game	
26	Cocoa, Coffee, Cookies, & Carols	6:00 p.m.

December:

6	Adventure Club Christmas Party	
6	Youth Christmas Party	
13	Christmas Banquet	6:30 p.m.
15	Young Adult Christmas Party	
18, 19	Caroling	
24	Christmas Eve Service	5:00 p.m.
31	Annual NYE Cookoff: Chili	7:00 p.m.

FOOD PANTRY



Please help us restock our Food Pantry! **Remember, we are just helping people get through to their next paycheck. Keep it simple and please limit your contributions to the items on this list.** No out of date foods, please.

Canned meats - such as tuna, chicken, spam, ham
 Canned or boxed meals like beef stew, chicken 'n' dumplings, ravioli, canned spaghetti
 Meal-type soups
 Spaghetti sauce and pasta
 Canned fruit
 Canned vegetables

Come, Christians, Join to Sing

Christian Henry Bateman, 1813-1889

Traditional Spanish Melody

A E7 A/C# D D/F# A A A/C# D A/E E7 A

1. Come, Chris-tians, join to sing— Al - le - lu - jah! A - men!
 2. Come, lift your hearts on high— Al - le - lu - jah! A - men!
 3. Praise yet our Christ a - gain— Al - le - lu - jah! A - men!

A E7 A/C# D D/F# A A A/C# D A/E E7 A

Loud praise to Christ our King— Al - le - lu - jah! A - men!
 Let prais - es fill the sky— Al - le - lu - jah! A - men!
 Life shall not end the strain— Al - le - lu - jah! A - men!

A E A G#dim A E A E A/C E/G# A E

Let all, with heart and voice, Be - fore His throne re - joice;
 He is our Guide and Friend, To us He'll con - de - scend;
 On heav-en's bliss - ful shore His good-ness we'll a - dore,

A/C# A E7 A/C# D D/F# E/G# E A F#m B D A/E E7 A

Praise is His gra - cious choice: Al - le - lu - jah! A - men!
 His love shall nev - er end: Al - le - lu - jah! A - men!
 Sing - ing for - ev - er more, "Al - le - lu - jah! A - men!"

ISAAC WATTS, 1674-1748

Chorus — RALPH E. HUDSON, 1843-1901

RALPH E. HUDSON, 1843-1901

1. A - las! and did my Sav - ior bleed? And did my Sov-'reign die?
 2. Was it for crimes that I have done He groaned up - on the tree?
 3. Well might the sun in dark-ness hide And shut his glo - ries in,
 4. But drops of grief can ne'er re - pay The debt of love I owe:

Would He de - vote that sa - cred head For such a worm as I?
 A - maz - ing pit - y! grace un - known! And love be - yond de - gree!
 When Christ, the might - y Mak - er, died For man the crea - ture's sin.
 Here, Lord, I give my - self a - way - 'Tis all that I can do!

CHORUS

At the cross, at the cross where I first saw the light, And the

bur - den of my heart rolled a - way - It was there by faith
 rolled a - way -

I re - ceived my sight, And now I am hap - py all the day!

We Will Feast

by Sandra McCracken and Josh Moore



We will feast in the house of Zi - on. We will sing with our



hearts re - stored. "He has done great things," we will say to - geth - er.



We will feast, and weep no more. **Fine**



1. We will not be burned by the fire; He
2. In the dark of night be - fore the dawn, my
3. Ev - 'ry vow we've bro - ken and be - trayed, You



is the Lord our God. We are not con - sumed by the
soul be not a - fraid; For the pro - mised morn - ing, Oh how
are the faith - ful One; And from the gar - den to the



flood long! up - held, pro - tect - ed, ga - thered up.
long! O God of Ja - cob, be my strength!
grave, bind us to - geth - er, bring sha - lom. **D.C. al Fine**

Benediction

Stuart Townend &
Keith Getty

F/A B \flat B \flat /D E \flat B \flat

1. May the peace of God our heav - nly Fa - ther,
2. May this peace which pass - es un - der - stand - ing,

Gm7 Cm7 F sus F

and the grace of Christ the ris - en Son,
and this grace which makes us what we are,

F/A B \flat B \flat /D E \flat B \flat

and the fel - low - ship of God the Spir - it
and this fel - low - ship of His com - mun - ion

Gm7 Cm7 F sus F

keep our hearts and minds with - in His love.
make us one in spir - it and in heart.

CCLI Song # 4506980

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Benediction, p. 2

B \flat /D F Gm7 F/A F E \flat /G E \flat B \flat

And to Him be praise for His glo - rious reign,

B \flat /D F Gm7 F/A F E \flat /G E \flat B \flat

from the depths of earth to the heights of heav'n.

F Gm7 F/A D/F# Gm F6 E \flat

We de - clare the name of the Lamb once slain:

B \flat /F F sus F B \flat sus B \flat

Christ e - ter - nal, the King of kings!

Articles

What Is Mutual Submission and How Does It Apply to Marriage?

By Le Ann Trees

We live in a time in which the meaning of words shifting, also broadened or narrowed. We find this to be the case with the word marriage, which was previously and almost universally defined as a formalized union between a man and a woman. It is now defined by Merriam-Webster as “the state of being united as spouses in a consensual and contractual relationship recognized by law,” thereby removing the qualifying distinction from the definition that a marriage must involve one man and one woman. We see such shifting meanings today not only in the broader society but also in the church.

As feminism pushed its way into the church during the last century, some Christians pushed back in the 1980s with the view known as complementarianism. The complementarian position holds that men and women have equal worth in God’s sight, but different roles according to the Bible. This view is held in opposition to the term egalitarianism, which represents the view that men and women are equal with no differentiation whatsoever in roles or authority; thus, women should be able to do anything that men can do, including holding church offices and having equal weight in all decisions in all spheres of life. Egalitarians often appeal Gal. 3:28: *There is neither Jew nor Greek, there is neither slave or free, there is no male and female, for you are all one in Christ Jesus.*

The question used to be, “Who is right—complementarians or egalitarians?” One problem in answering this question today is that the definition of complementarianism has become somewhat fluid depending on who is discussing the topic.

In the not-so-distant past, it wasn’t even questioned that a complementarian marriage consisted of the man being the authoritative head of the household in his role as a husband and/or father, having the God-given responsibilities of leading, caring for, nurturing, and cherishing his wife and children. Yet, many people are focusing more and more on the aspect of a man’s servanthood in the leadership of his family in such a way that is increasingly diminishing his authoritative role.

Such views hold that the verse about “*submitting to one another*” in Ephesians 5:21 and the other “*one another*” verses supersede the Bible passages that teach the authoritative role of men in marriage. According to this view, a wife submits to her husband in love as he

submits to her in love, bringing about “mutual submission” in love to each other. Thus, the headship of a husband is properly expressed in his loving service to his wife, with no need for any authoritative responsibility on his part in the marriage.

Denny Burk states that one of the key arguments against authoritative male headship is based on an interpretation of Gen. 3:16 that denies the reality of hierarchy before the fall. It is true that the man’s desire to rule malevolently over the woman is a consequence of the fall and not the original design for male-female relationships before sin came into the world. Yet, we must not mistake the distortion of the

ordered relationship in Gen. 3 as the origin for order in the relationship when an ordered relationship between Adam and Eve already exists in Gen. 2 perfectly.

The way a husband interacts with his wife is different pre- and post-fall. Yet, what is the difference, and how does it affect a Christian marriage? Is mutual submission with no authoritative head the goal in Christian marriage for believers?

It is somewhat futile to hash out what the definitions of complementarianism and egalitarianism should be for multiple reasons. For one, these words aren't found in the Bible; instead they are constructs that attempt to help us understand what God designed humans to be as male and female. We can make any word mean what we want it to mean, and we can interpret Bible verses to fit any definition we decide they should have. So instead, let's look at what the Bible actually says about male and female roles in marriage specifically, without subordinating multiple passages to one or two verses—or attempting to make Scripture conform to currently accepted cultural norms.

The argument that the husband's role before the fall was not authoritative fails on several counts has been given in a previous article—see Did Authoritative Male Headship Exist in the Garden of Eden Before the Fall?

Since redemption in Christ involves the reversal of the curse from the fall, Paul's instructions to wives and husbands show that this reversal includes the transforming work of the Spirit in our sanctification to restore the previously distorted relationship between a husband and wife, with a return to loving leadership on the part of the husband and willing submission on the part of the wife (Eph. 5:22-33).

One verse that is frequently cited in asserting that headship means unilateral mutual submission is Ephesians 5:21. It is important to read the passage in its proper context, which is an exhortation by Paul to the Ephesian church—so you would read Eph. 5:15-21

NT scholar S. M. Baugh is helpful regarding Ephesians 5:21 and what Paul is referring to regarding the phrase “*Be subject to one another in the fear of Christ*” (NASB): This short colon* (fourteen syllables) belongs as the last exposition of how the church is to express its fullness of God's presence in the Spirit and serves to introduce Paul's admonitions for order in the Christian family that follows: wives-husbands (5:22-23), children-parents (6:1-4), and slaves-masters.

Baugh goes on to address the use of Ephesians 5:21 by those who advocate egalitarian views: Absolute mutual submission is popular today, particularly where egalitarian or democratic social and political philosophies rule. Paul's general idea of submission, however, is explained and illustrated through the particular examples of family relations he develops in 5:22–6:9. Submission is not absolute for any party, but an individual submits in some ways to some people and not in other ways to others.

When it comes to the vocation of being a child, for example, parents do not submit to their children's authority; rather, children submit to the authority of their parents. We also see examples of the need to submit to authority that is not unilateral in our vocations as church members, employees, citizens, and the particular area being addressed in this article—spouses.

In other words, submitting to others means we are to submit to various forms of God-ordained authority, such as children to parents and wives to husbands. All Christian submission is done in love, but not all Christians submit in the same ways to each other.

Here are some Bible passages regarding the submission of a wife to her husband: Eph. 5:22-25; Col. 3:18; Titus 2:3-5; and 1 Peter 3:1.

The Greek word Paul uses in Ephesians 5:21-24 for “submit” is *hypotassó*, which refers to a wife’s “recognition of an ordered structure” in which her husband is the person to whom she should show appropriate respect “as to the Lord”.

Paul also addresses a wife’s responsibility to respect her husband in Ephesians 5:33: The Greek word the apostle Paul uses here for the respect wives should have for their husbands is *phobētai*, which means to have a profound measure of reverence/respect for someone. A wife’s submission in reverence and respect is directly connected to the authority of her husband. It is important to note that husbands are not told to submit to their wives in this same reverential manner.

Since a wife is called to submit to her husband’s authority and be respectful of him, it most definitely exposes the wife to potential abuse—emotional and/or physical—by her sin-fallen husband. Such abuse is a grievous misuse/distortion of the husband’s leadership responsibility. Every husband has the responsibility to always honor his wife not only as a fellow image-bearer of God but also as the “weaker vessel”:

What does Peter specifically mean by the term “weaker vessel”? The husband is to treat his wife as if she were a sister in Christ. So then the unbelieving wife is to be accorded the same respect as a fellow Christian (society would assume she shared her husband’s religion) with the hope of winning her to authentic faith. The believing wife, on the other hand, deserves to be treated as a fellow believer despite her gender. If she is a Christian, her status as a coheir levels the spiritual ground between the believing husband and believing wife, opening the door wider for social transformation.

A Christian husband of high social standing in first-century Asia Minor with an unconverted wife could be viewed as someone who was not an effective leader in overseeing his household, which would be an embarrassment. Yet, Christians husbands are to honor God first and not bow to either the social pressures or accepted practices of the culture. Whether the wife is a coheir or unconverted, Peter makes it clear that wives are to be treated with deference, being subject neither to physical abuse nor social oppression: In the context of 1 Peter, the weaker vessel is primarily understood as physical weakness relative to men’s strength. Therefore, Peter’s exhortation indirectly addresses the issue of physical abuse. However, the immediate context makes it clear that the female is also weaker in the sense of social entitlement and empowerment. Peter teaches that men whose authority runs roughshod over their women, even with society’s full approval, will not be heard by God.

Thus, when Paul tells wives to submit to their husbands in Ephesians 5:24, he does not mean that wives must endure abuse, neglect, or mistreatment of any kind by their husbands. Rather, Paul is reminding the church that a wife is under the authoritative leadership, not tyrannical rule, of her husband.

Some Christian women have been wrongly taught that they have to tolerate any kind of treatment from their husbands in order to be biblically submissive and respectful, and this instruction must be fervently repudiated by the church. Because women—and men as well—are vulnerable to abuse in a marriage, they need to be under the proper oversight of faithful church leadership and civil authorities that God has provided for their care and protection.

Paul uses Christ as the example for how husbands should treat their wives in Eph. 5:25-30. Baugh points to love as the guiding principle in all of a Christian's vocations in life: The only absolute rule for Christian behavior that is to guide everyone at all times is love. As a general guideline, believers are to submit to one another by considering others and their concerns more highly than themselves in mutual love and service, and they are to submit to governing authorities in the church and in the world.

In a Christian marriage, ideally the husband exercises loving, authoritative leadership and the wife lovingly submits to her husband as his helper, with both sharing the goal of doing no harm to anyone but rather bringing glory to God in all things.

Even though we find instances in the Bible where women served in roles that included some elements of leadership (e.g., prophetess, judge), governing authority in the church offices and headship in marriage follows the pattern given to us by God in 1 Cor. 11:3.

When a pastor/elder stands before the congregation, he represents Christ, 1 Peter 5:1-5. So for a woman to hold church office would be to mimic the role reversal in Genesis 3. This is why Paul reminds the church that women are to receive God's word in the formal church service quietly instead of proclaiming it authoritatively, 1 Cor. 14:34-35. The apostle also points to the order of creation in the second chapter of Genesis in 1 Tim. 2:11-14.

The PCA Forty-Fifth General Assembly also addresses the topic of male-only authoritative leadership in the church: While women maintain significant ministries in the church, they did not fulfill every role. Women occasionally served as judges, prophetesses, and co-laborers alongside church planters, but they were neither apostles (Matt. 10:2-4), nor expected to be monarchs. Additionally, God's law dictated that priests were males (Exod. 29:30). Elders in the new covenant church (1 Tim. 3:1-7) and all of the traveling companions Paul mentions in his letters are male: Barnabas, Silas, Luke, Timothy, Titus, John Mark, Epaphras, and Epaphroditus, among others. Women in ministry carry out important roles, but the biblical text demonstrates that men and women hold distinct, God-given roles in His church.

Thus, while women have contributed much to the church throughout history and will no doubt continue to do so, their work and contributions do not include authoritative leadership in the church or a Christian marriage. There are many instances where women are the heads of their household due to singleness or being a widow, but where there exists a marriage there also exists male headship.

Here are some practical examples of how a husband might lovingly lead his wife to the glory of God: The husband and wife are considering schooling choices for their children. The wife wants to do homeschooling, but the husband has objections for a variety of reasons. Perhaps he is worried about the burden it will place on his wife with her other responsibilities, or he is not sure their family can provide the same level of education as a public or private school can. The wife is passionate about wanting to homeschool, and the husband agrees to give it a try for a certain period of time. Later, both the husband and wife assess whether homeschooling is a fruitful path for their children and a healthy choice spiritually, emotionally, and physically for everyone in the family. Ultimately, the husband has the final say after weighing his wife's counsel on whether to continue to homeschool their children. It may be that the husband is passionate about homeschooling, but the wife doesn't

feel like she has the skills/time/desire to be a full-time academic teacher for their children. Her husband believes she will do a wonderful job, and he encourages his wife to try homeschooling for a trial period with the caveat that she can discontinue doing so at any point if she still feels she isn't suited for teaching their children academic subjects. The wife willingly submits to her husband's direction, trusting in his leadership as he guides the family lovingly and faithfully to the glory of God in all things.

A husband or wife is considering a job change that may even require relocation. Perhaps this means that the family will need to move away from relatives who are a significant support system. The other spouse is against relocating, even if it means a better opportunity for the husband or wife work-wise. The couple assess the pros and cons of a potential move from a variety of perspectives. Both are careful not to rush to make a decision that will have longterm ramifications. The husband and wife weigh each other's counsel carefully. The husband is exceedingly cautious regarding going against his wife's opinion and advice as he respects her knowledge, wisdom, and experience, and he recognizes that God has given her to him as his helper in life. If the husband and wife cannot come to agreement, they may be able to delay the decision with the hope that more time and information will help them to make a wise choice. Otherwise, the husband must make the final determination regarding whether the family will make the move, and the wife must support her husband's decision as long as doing so does not cause her to disobey God (Acts 5:29).

A husband may choose to place his wife in charge of making a big decision. If the result of the decision does not turn out well, the husband bears the ultimate responsibility for the outcome.

To be clear, a woman does not need to submit to every male but only to proper church authorities, her father while under his care, and her husband if married, and in all circumstances only as is honoring to the Lord. A woman, married or unmarried, can hold leadership positions over men in the common, civil sphere outside of the institutional church. A grown single woman is a free member of the Christian community. She is under the spiritual authority of the church and may marry if she so chooses, 1 Cor. 7:39.

Women who find themselves married to unbelievers are also enjoined by Scripture to submit to their husband's authoritative leadership, and such submission could even be influential in the husband's conversion, see 1 Peter 3:1-2.

Every Christian woman should only marry a Christian man whose judgment she can trust, since she will be placing herself under her husband's authority. It is far better to be single than to become yoked to an unwise or downright foolish man, let alone a physically and/or emotionally abusive man. As stated above, when faced with a situation that violates her conscience, a wife must obey God just as Peter and the apostles did in Acts 5:29. We find a perfect example of such obedience in Judges 4 when Jael killed Sisera, the army commander of the Canaan king Jabin who had been cruelly oppressing Israel for twenty years.

Both women and men must always be diligent to protect themselves from abusive or even potentially abusive circumstances. Anyone who is a victim of domestic abuse needs to seek help from church and civil authorities. The church must have zero tolerance for abuse.

While some people may not like what the Bible has to say about men's and women's roles in marriage, God has established a particular order in his sovereign wisdom, and Christians are first and foremost to submit to God's will in all things. See Romans 12:2

Because men and women have different roles, they should never feel as though one is better or more important than the other. Smith points out the joint calling of men and women: Moreover, it is clear that, as male and female, man and woman need each other. They are charged with filling the earth and subduing it, and simple biology tells us they cannot do that alone. Their mission is a joint calling that requires and arises from their sexual differences, and they need each other to do what God created and designed them to do.

Smith describes the teamwork between a husband and wife as a beautiful dance: But while they have different responsibilities, there is no inequality between them. Genesis 2 is no excuse for men thinking they are better than women (or vice versa!). Men and women may be different but it is not a difference of superiority and inferiority.

As one writer puts it: this is not the march of patriarchalism or the race of feminism, but rather the man and woman are equal and with different responsibilities. In God's good design, their relationship is neither a march nor a race, but a dance where the man leads and the woman follows, and yet together they move as one, in perfect harmony.

In a healthy Christian marriage, husband and wife should lovingly and sacrificially put each other first before themselves, as fellow members of the body of Christ. Faithful headship involves creating an environment of openness and communication in which the husband honors his wife and values her opinions, all the while recognizing her equality and the gifts God has given her.

It may be—and usually is the case—that the wife sees things or knows things that her husband does not. It would be a foolish husband who did not seek out his wife's views and together with her come to agreement about matters. Still, the husband has the final say as the authoritative head of the household, and he also bears responsibility for the entire family before God.

Christian husbands and wives won't fulfill their God-given roles in marriage perfectly in this world because they are still sinners who fall short in numerous ways. Yet, the Bible calls spouses to strive to mature and grow in holiness over the years as long as they both shall live. The mutual love between a husband and wife should overflow with admiration and joy.

As Smith so aptly states, the resulting beautiful dance could never happen without both husband and wife living, moving, and breathing in harmony as one to God's glory in all.

Should Christians have an egalitarian marriage? Definitely not. Should they have a complementarian marriage? Well, that depends on your personal definition of complementarianism. Should they have a marriage that accepts the goodness, clarity, and authority of God's word and therefore always seeks to honor God? Absolutely. ❖

Missionary of the Week

Huynh Tung Gospelink - Vietnam

Huynh Tung is a native Vietnamese pastor and ministers with his family in the Binh Thuan region.

Love and greetings from the Me Pu 2 Church to you in the name of Jesus!

Thank you so very much for your continued support and prayers for our ministry and family. We are so blessed to have such generous and kind donors like you and we can never thank you enough for your concern to our people salvation. May the Lord shower His blessings on you.

On the occasion of Lunar New Year, my family and I led the youth choir to experience Vung Tau beach. We spent a night there. All young men enjoyed the trip very much as they can care and love each other in Christ. On Tuesday 21 February 2023, I took my family to visit Suoi Mo (a spring), about 40 km away from our place. My wife prepared foods, fruits, some drink for the family camp. We all enjoyed the weather and water flowing down from rock.

We are living in a fresh environment. Most of villagers are Kh'ho believers, living around our church building and they love us so much. We have planted coconuts, jacket fruit trees, and grow over 45 chickens. We have those fruits now.

As you may know, I am the only preacher who preach God's Words to congregation. In the special event, regional director would be invited to preach Word and worship God with us. Apart from feeding Words to congregation, leaders and I have taken care all church members. We must be ready when members need.

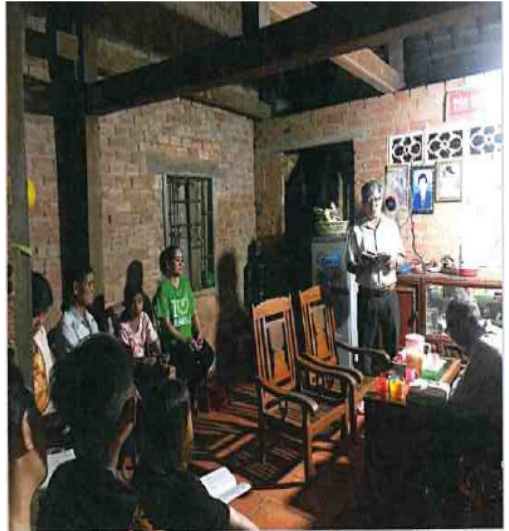
In 2016, brother Dong Van Chan (Cham tribe) get married a woman who believed in God. His wife shared the gospel with him but he did not know what God was. He kept eating, drinking, and getting drunk after work. We always prayed and visited him. We also testified about God's grace and salvation that he should believe in the Lord. Thanking God, on December 4 2022, he went to the church with a prayer of faith. Now his life has been changed as he realized that life is not easy but short. He gave up alcohol and smoking. He enjoys going to the church on every Sundays to worship the Lord and to meet Brothers. He is also currently studying the Doctrine of Baptism.

One upon a time, he went to visit his mother who was very sick, located in Lac Tinh. His parents were non-believers. In spite of taking her to the hospital, his father invited a sorcerer and offered a buffalo as an offering to evil spirits. He introduced the power of God to his parents. His parents not only listened to him but opposed him strongly.

On March 12 2023, all Churches in the west of Binh Thuan province gathered at the Binh Thuan mother Church. Leadership hosted the revival fellowship for over 120 women on the occasion of Woman Christian Day.

Our church has 6 ladies who attended the revival fellowship on that day. They returned and reported the meeting day before the woman choir. All ladies thank God for giving them a family to care, a community to love and above all to fear the Lord who has granted abundantly life to each.

Many people still feel guilty and they are afraid that believing in God will not change their lives. How-



ever, we keep on preaching the Good news to people whom God allows us to meet. We have explained, advised people that they should seek the TRUTH and believe in God. God will save them from in and change their lives.

Mr. Ka Thi Soi is one of our villagers. I met her several times and testified Jesus to her. She postponed the appointments. We kept on praying for her salvation. On January 22 2023, the first day of Lunar New Year, she went to the Church by herself. After the worship service, she met me and said: Pastor, I want to have a better life with faith in God from today ... She repented of her sin and we led her to Jesus.

Since she believed in God, she became a new person with joy and peace in her heart. She loves worshiping and praising God. She is faithful studying the Bible every week. The sound doctrine has 8 people. This class is an illiterate class, only listening because all can not write or read.

Prayer Requests

- Training, praying and working with below 6 evangelists at specific place:
 1. K' Nhu, K'Diep are reaching the lost at La ngâu area.
 2. K' Viêt and K' Ghe are reaching the lost at Đông Tiên.
 3. K' Dư'õ'ng is preaching the good news message to people at Đông Me village.
 4. K' Tâm is sharing the gospel message with people at Tà Cu, 1 village
- Making revival meeting for leaders and evangelists-Healthy Church
- Please pray for us that we are authorized to win more souls for Jesus in this End Times
- Please pray that all people who have heard the gospel they will be convicted
- Please pray for my family health, our children study and their love for God. Thank you so much!

Nursery October 8

Babies:

Lynn Ernst, Beth Lewis,
Jeanie Groover

Toddlers:

Michael & Karrie Walker

Preschoolers:

Logan & Stacy Kelly

Nursery October 15

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford

Toddlers:

Deborah Focht, Tricia Morris

Preschoolers:

Brittany Hall, Elinor Morris

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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.
Choir Practice	6:00 p.m.

Tuesday

Joy Class	9:00 a.m.
Men's Bible Study	6:30 p.m.
Women's Bible Study	6:30 p.m.
Deacons' Meeting	7:00 p.m.

Wednesday

Supper: Beef Stew	5:30 p.m.
Adventure Club	6:20 p.m.
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.

Hearing assistance devices for services in the sanctuary are available on request at the sound booth.

Lockup Deacons for October

Michael Walker, Ric Zittrouer

Sunday School Classes and Descriptions

Adult

"Systematic Theology"	Fellowship Hall: Bob Dimmitt
"Young Marrieds"	Gym Overhang: Tom Keller
"Malachi"	Youth House: Steve Posner
"Rahab"	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
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