



March 24, 2024

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ♦ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

Announcements

Special Evening Worship

Tonight the Adult Choir will present *More than a Carpenter* at 6:00 p.m. in the sanctuary. Please come! There will not be an evening service on March 31 or April 8.

Wednesday Night

This Wednesday, the menu is **Barbecue**. 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.

Good Friday Service

We will hold a simple Good Friday service on Friday, **March 29**, at 7:00 p.m. Join us!

Adventure Club Announcement

There will be no Adventure Club on Wednesday, **April 3**, due to Spring Break.

Quarterly Members' Meeting

Our regular Quarterly Members' Meeting is Sunday, **April 14**, before Evening Worship. Time TBA. Join us!

Marriage Retreat

Registration is open for *Building Great Commandment Marriages*, scheduled for **April 26 and 27**. The speaker is Billy Muench. Tickets are \$50 per couple for members and \$100 per couple for non-members. **Please sign up as soon as possible, as Tom needs to gather all the required books, food, and material.** All the details are on page 5!

OSCM Mentorship Program

If you have decided to be a mentor and you desire to follow God in obedience to "making disciples" then please see Tom Keller for further instructions and preparation to be united with your student from the OSCM in April.

Easter Morning March 31

Breakfast ♦ 8:45 a.m.
Sign up!

Worship
10:00 a.m.

*Includes
Communion*

No evening service

FABC Elders

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

Tom Keller
Assoc. Pastor/Senior Adults
912-308-3767
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Church Phone:
912-355-0949
office@fabchurch.com
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March 17, 2024

Welcome and Announcements

Call to Worship

Matthew 21:9

Pew Bible p. 826

Baptism

Hymn #107, bulletin p. 6

"Hosanna, Loud Hosanna"

Prayer of General Confession

Bob Dimmitt

Titus 3:4-6

Pew Bible pp. 998-999

Hymn, bulletin p. 7

"Jerusalem"

Scripture Reading

Psalm 119:1-16

Dean McCraw

Pew Bible p. 512

Hymn, bulletin pp. 8-9

"His Robes for Mine"

Message

Bob Dimmitt

Heart Disease and Your Eyesight

Matthew #35

Matthew 6:19-24, Pew Bible p. 811

Hymn, bulletin pp. 10-11

"Benediction"

Heart Disease and Your Eyesight

Matthew #35

Matthew 6:19-24

Luke 18:29-30; Rev 21:1-7

Obsession with accumulating worldly wealth is paramount to idolatry

Ephesians 5:5; Proverbs 4:23; Hebrew 3:12

The heart meaning the soul or mind, it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, and endeavors.

Idolatry-an immoderate attachment or devotion to something. Immoderate meaning it leads to extreme thinking and behaving.

Often we assume that what Jesus is saying here doesn't really impact us; it can't because we don't have a problem with gambling, or loving money etc. **However**

2 Timothy 3:1-2

Matthew 6:22-23

Think about the eye as your perspective on things, your mind's eye if you will.

Your perspective comes from your heart, that is its place of origin and where it's nurtured. That then affects what you choose to look at as well as how you look at things.

Featured Content from Right Now Media

The StoryKeepers Easter is an animated telling of the Easter story from the perspective of a Christian family living in Rome under persecution from emperor Nero, made in 1997.

From the description of the StoryKeepers series: *A children's animated adventure series*

which tells the story of the adventure of four children on the run from persecution in Nero's Rome. They are hidden in a bakery by Ben, a Christian Baker, who tells them stories of the life of Jesus. Each action-packed episode features an escape from Nero's soldiers. With a target age

group of 4-9, this award-winning animation series sets stories from the life of Jesus within a natural adventure story context. Commissioned

by ITV Network, for whom it has topped the UK ratings 3 time in 3 years, the series and the 2 specials based upon it have sold in 108 countries.

rightnow MEDIA®

Log in, find our church page by clicking on Ferguson Avenue Baptist Church on the top right menu area, and scroll to the "Children!" channel, where you will find the series. Click on The StoryKeepers. Scroll down to find the Easter special.



Important Upcoming Dates

March:

24	Easter Cantata	6:00 p.m.
29	Good Friday Service	7:00 p.m.
31	Easter Breakfast	8:45 a.m.
31	Easter Worship with Communion	10:00 a.m.

April:

3	Note: No Adventure Club	
14	Quarterly Congregational Meeting	TBA
21	After Church Lunch	12:00 p.m.
26	Marriage Retreat Day 1	6:00 p.m. - 9:30 p.m.
27	Marriage Retreat Day 2	8:00 a.m. - 2:00 p.m.

D3 Teen Camp:

June 15-21

VBS:

June 24-28

Older Children's Camp:

July 25-27

Marriage Retreat

Building Great Commandment Marriages

Speaker: Billy Muench

Ferguson Avenue Baptist Church
10050 Ferguson Avenue, Savannah, GA 31406

April 26, 2024 6:00 p.m. to 9:30 p.m.

April 27, 2024 8:00 a.m. to 2:00 p.m.

Tickets are \$50 per couple for FABC members and

\$100 per couple for non-members.

All tickets include 3 meals, a book, and the retreat.



Register and pay at <https://subspla.sh/vszf795/>

If you cancel on or before March 26, you can receive a full refund.

If you cancel on or after March 27, you can receive a 50% refund.



About Bill Muench...

Bill Muench is the Lead Pastor of Redemption City Church in Round Rock, Texas. Bill began his journey with Christ in 1994. He is passionate about loving God and deeply committed to loving people right where they are and walking them into the freedom of the gospel. Bill holds a Business Administration Degree from St. Edwards University and a Masters of Divinity Degree from Southeastern Baptist Theological Seminary. From successful CEOs, to couples struggling to survive in their marriage, Bill has spent the last 28 years in ministry investing his life and lessons learned into the personal and professional lives of those he serves. He and his wife help couples, pastors, and ministry leaders focus on deepening, strengthening and developing a culture of intimacy in the relationships that matter most in life. Bill and Debbie also lead multiple community-facing ministries and conferences around the country. Bill and his wife Debbie, have been married 29 years and live in Round Rock. They have 3 sons and 2 daughters-in law.

The Marriage Retreat Agenda

Friday, April 26, 2024

- 6:00-7:00 pm Dinner in the Fellowship Hall
- 7:00-8:00 pm Introduction Session
- 8:00-8:30 pm Bathroom Break
- 8:30-9:30 pm Session One


Saturday, April 27, 2024

- 8:00-9:00 am Breakfast in the Fellowship Hall
- 9:00-10:00 am Session Two
- 10:00-10:30 am Bathroom Break
- 10:30-11:30 am Session Three
- 11:30-12:30 pm Lunch in the Fellowship Hall
- 12:30-1:30 pm Session Four
- 1:30-2:00 pm Conclusion: Q & A, Fellowship and Depart


Hosanna, Loud Hosanna

ELLACOMBE

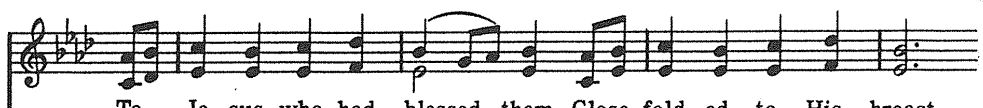
JENNETTE THRELFALL, 1821-1880

From *Gesangbuch der Herzogl.*
Württemberg, 1784



1. Ho - san - na, loud ho - san - na, The lit - tle chil - dren sang;
 2. From Ol - i - vet they fol - lowed 'Mid an ex - ult - ant crowd,
 3. "Ho - san - na in the high - est!" That an - cient song we sing,



Thru pil - lared court and tem - ple The love - ly an - them rang;
 The vic - tor palm branch wav - ing, And chant - ing clear and loud;
 For Christ is our Re - deem - er, The Lord of heav'n, our King;



To Je - sus, who had blessed them Close fold - ed to His breast,
 The Lord of men and an - gels Rode on in low - ly state,
 O may we ev - er praise Him With heart and life and voice,



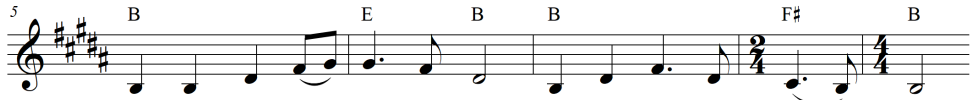
The chil - dren sang their prais - es, The sim - plest and the best.
 Nor scorned that lit - tle chil - dren Should on His bid - ding wait.
 And in His bliss - ful pres - ence E - ter - nal - ly re - joice!

Jerusalem

Words and Music by Jonny Robinson,
Rich Thompson and Tiarne Kleyn



1. See Him in Je - ru - sa - lem, walk - ing where the crowds are.
2. See Him there up - on the hill, hear the scorn and laugh - ter.
3. See Him there up - on the cross, now no long - er breath - ing.
4. See the emp - ty tomb to - day, death could not con - tain Him.



Once these streets had sung to Him, now they cry for mur - der.
Si - lent as a lamb He waits, pray - ing to the Fath - er.
Dust that formed the watch - ing crowds takes the blood of Je - sus.
Once the Ser - vant of the world, now in vic - t'ry reign - ing!



Tag

Such a frail and lone - ly Man hold - ing
See the King who made the sun and the
Feel the earth is shak - ing now, see the
Lift your voice - es to the One who is



up the hea - vy cross. See Him walk - ing in Je -
moon and shin - ing stars. Let the sold - iers hold and
veil is split in two. And He stood be - fore the
seat - ed on the throne. See Him in the new Je -



ru - sa - lem on the road to save us.
nail Him down, so that He save them.
wrath of God, shield - ing sin - ners with His blood.
ru - sa - lem, praise the One who saved us!

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His Robes for Mine

1. His robes for mine: O won - der - ful ex -
 2. His robes for mine: What cause have I for
 3. His robes for mine: God's jus - tice is ap -
 4. His robes for mine: Such an - guish none can

change! Clothed in my sin, Christ suf - fered 'neath God's
 dread? God's daunt - ing law Christ mas - tered in my
 peased. Je - sus is crushed, and thus the Fa - ther's
 know. Christ, God's be - loved, con - demned as though His

rage. Draped in His right - eous - ness, I'm jus - ti -
 stead. Fault - less I stand, with right - eous works not
 pleased. Christ drank God's wrath on sin, then cried, "'Tis
 foe. He, as though I, ac - cursed and left a -

His Robes for Mine, p. 2

fied. In Christ I live, for in my place He died.
mine, Saved by my Lord's vi - car - ious death and life.
done!" Sin's wage is paid; pro - pi - ti - a - tion won.
lone; I, as though He, em-braced and wel - comed home!

I cling to Christ, and mar - vel at the cost: Je - sus for -

sak - en, God es - tranged from God. Bought by such

love, my life is not my own; My

praise, my all, shall be for Christ a - lone.

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

One of the Most Overlooked Arguments for the Resurrection

Michael J. Kruger

Well, soon it will be Easter. That wonderful time of the year when we remember (and celebrate) the resurrection of Jesus from the dead.

But, not all will be celebrating. There are many that find Easter to be a senseless holiday—apart from, perhaps, the joys of Sunday brunch or chocolate eggs. After all, it is argued, we all know that people don't rise from the dead. And there are no reasons to think it happened in the case of Jesus of Nazareth.

In response to such skepticism, apologists have been making their best arguments for the resurrection. There's the empty tomb. There's the fact that women were the first eyewitnesses which was unlikely to be invented. And there's the larger appearance to the 500 witnesses.

But, of course, each of these claims has been contested. As for the empty tomb, scholars have argued that standard Roman practice was to put crucified criminals in a common grave, not a private tomb. As for the women as the first witnesses, some have pointed out that women were the ones who typically prepared bodies for burial and so would naturally be the first to visit the tomb. As for the 500 witnesses, maybe those were just "bereavement visions."

Now, to be clear, I don't believe all of these rebuttals are cogent. And I think there are good rebuttals to the rebuttals. But, what these typical proofs lack is an overall context that makes them persuasive.

And that brings us to another fact that I think is harder to challenge. It is an often overlooked fact that provides the necessary context for the discussion. That fact is simply this: *the earliest Christians came to believe, against all odds and against all expectations, that Jesus of Nazareth had been raised from the dead.*

Notice the distinctive nature of this claim. The claim is not that Jesus rose from the dead (though, I think he did). The claim is that the earliest followers of Jesus *came to believe*—and very strongly believe—that he did. And that is a wholly other matter.

Why? Because it is a historical fact that is not disputed. And it is a historical fact that requires a substantive explanation. Even Bart Ehrman agrees: "It is indisputable that some of the followers of Jesus came to think that he had been raised from the dead, and something had to have happened to make them think so" (*How Jesus Became God*, 182-83).

Now, some might postulate that it wouldn't take much to convince Jesus' followers that he had risen from the dead. After all, it might be argued, followers of would-be messiahs might be inclined to think their guy might just do something miraculous. Maybe they were *expecting* Jesus to rise, and they just saw what they wanted to see.

But here it might be helpful to know that Jesus was not the first would-be messiah to be killed by the Romans. In fact, even in the same era, there were two other po-

tential messiahs: Simon bar-Giora (AD 66-70), and Simeon bar Kochba (AD 132-135). After they both were killed by the Romans, the same thing happened: their messianic movement came to an abrupt and tragic end.

In other words, the historical record shows that the death of would-be Messiahs is so counter-intuitive to the Messianic expectations of the day that movements can never recover from it. In the minds of first-century Jews, the death of the would-be Messiah shows that he was definitely *not* the Messiah.

In fact, even Jesus's own disciples seemed to understand this. When Jesus died, they didn't think, "Well, maybe he's the messiah after all." No, they were utterly defeated, hiding in shame.

But then, amazingly, something changed. Even though Jesus was killed by the Romans, like all the other would-be Messiahs, his movement *didn't* end. Indeed it grew. It exploded. And these same followers of Jesus began to boldly proclaim that he was Lord and Messiah.

And *that* requires a serious explanation. Consider the words of N.T. Wright: "We are forced to postulate something which will account for the fact that a group of first-century Jews, who had cherished messianic hopes and centered them on Jesus of Nazareth, claimed after his death that he really was the Messiah despite the crushing evidence to the contrary" (*Resurrection*, 562).

Wright's point is key. We cannot just have any ol' explanation for how the disciples came to believe Jesus was Messiah even though he had died. It can't be just a possible explanation. It has to be an explanation that has the weight and power to overturn the entrenched expectations of the disciples—indeed, one might say the expectations of all of ancient Judaism.

What is powerful enough to accomplish this? I am convinced that nothing short of the resurrection itself could overturn the disciples' belief that Jesus had been defeated by the Romans—like all the other would-be Messiahs.

Of course, not all scholars agree. Some think there are other explanations that are sufficient. Ehrman argues that hallucinations—what he calls "bereavement visions"—are sufficient to explain the radical reversal in the earliest followers of Jesus.

I will let the reader decide whether this is a sufficient explanation. But, I for one, find it woefully inadequate.

At the end of the day we are faced with a remarkable confluence of events. We have an early Christian movement that radically reverses its view of Jesus—from defeated would-be Messiah to the true and only Messiah—and also believes that the tomb was empty and that Jesus appeared to more than 500 people at once.

It is no surprise, then, that they reached the only conclusion that a sane and reasonable person could reach. Jesus of Nazareth had died, and then, three days later, he came back to life.

And if he came back to life, then he is the "firstfruits" of what is to come some day in the future. Eventually, all those who trust in Jesus will follow suit and be given a new body that will live forever and never die.

And that is the hope of Easter. ♦

Missionary of the Week

John & Gail Connor
Avant - Tulsa, Oklahoma

3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures, . . . 17 And if Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If in Christ we have hope in this life only, we are of all people most to be pitied. 20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. . . 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. 1 Corinthians 15 (English Standard Version)

My daily reading led me into the passage above and it reminded me of two things. One, our hope is hinged upon Jesus' resurrection. If it did not occur, then all we who follow Him are to be most pitied. But history itself bears support to the reality of Jesus' living presence. I recently listened to a book recounting the inescapable impact that Christianity has had in the world. This influence and impact also bear confirming evidence to our personal experience that our Lord is alive and well and is yet changing lives. Secondly, is the encouragement that in our following of Jesus we have assurance of a life that is not empty or vain. We all long to be significant and Jesus' resurrection is the assurance that our following of Him will not be for naught. Jesus' resurrection is the hinge of eternity and gives eternal hope!

A few days after sending out our last Communiqué I received notice that the Tlapaneco Institute in Mexico changed their schedule and it will be later in the year or possibly 2025 before I am involved there. This opened our schedule to do a return visit to Guatemala in July. John will be preaching at Union Church the two Sunday's while the current pastor and his family are on vacation. This will also give the opportunity to attend in person a business meeting of the organization which John assists as treasurer as well as visit the friends at SE-TECA (the seminary). Please pray for the Lord to bless us, so as to be a blessing to our friends in Guatemala.

The local Hispanic church ministry is progressing. The first study of the Celebrate Recovery ministry has started. Please pray for the Lord to enable those who begin this nearly yearlong commitment to be able to finish it and to benefit greatly from the study. Also, ask the Lord to raise up future leaders to sustain and grow the ministry. The Lord has provided another family to step in alongside the current pastor and possibly assume the role in the future. Please ask the Lord to bless both crucial steps. John is continuing to weekly mentor the current pastor and to teach The Life



of Christ study on Wednesday evenings.

The mentoring of future missionaries progresses. One mentee, Jhojan, recently married Nora. He graduated in December and Nora will graduate in 2025. They are planning to visit India again this summer for a mission ministry and to investigate the possibility of returning after graduation. Please pray for the Lord's guiding and funding of these plans. Secondly, current mentees, Chris and Blanca, are nearing the end of the mentoring study. They have a heavy load with studying, ministering in a local church, and parenting their son, Mateo. Chris also is working, so please ask the Lord to give strength, provisions, and wise use of time.

Gail is entering the final stretch of the school year with many time demands for extra preparation for standardized tests, as well as ten daily classes of special education. Please ask the Lord to give her insight and wisdom in how to best help each child with their unique learning challenges. Also continue to pray for the Good News Club outreach each Thursday after school. It is being well attended and children who have not are learning about Jesus and His love for them.

We are grateful that all our family are currently well. We have plans to see at least seven of our nine and their families this summer. Ask our Lord to enable this and to protect our travels.

Thank you for your faithful partnership with us in the Lord's workings through your prayers and generosity. Please let us know how you are doing and how we may join in praying for you and the Lord's workings in and through your lives.

John & Gail Connor

Nursery March 24

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford

Toddlers:

Deborah Focht, Tricia Morris

Preschoolers:

Brittany Hall, Elinor Morris

Nursery March 31

Babies:

Donna Martin, Ceci Sheffield,
Claude Su

Toddlers:

Cindy Wise, Emily Herb

Preschoolers:

Jim & Heather Schraeder

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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.
Evening Worship w/Cantata <i>More than a Carpenter</i>	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.

Wednesday

Supper: Barbecue	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.
Young Adult Bible Study	6:30 p.m.

Friday

Good Friday Service	7:00 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 March

Cole Morris, Jay Rowe

Sunday School Classes and Descriptions

Adult

"Systematic Theology"	Fellowship Hall: Bob Dimmitt
"Exodus"	Youth House: Steve Posner
"Heaven Rules"	Organ Overflow: Tamera Smith
"Parenting"	Gym Overhang: Tom Keller

Children and Students

Babies	Room 3:	Kay Stanford, Saundra Bridges
Toddlers	Room 24:	Eleanor Bowden, Linnea Posner
Pre-K	Room 25:	Michael & 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:	Avalon DeLoach