

Mother's Day ♥ May 10, 2026



Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

FABC Elders

Bob Dimmitt

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

Tom Keller

Pastor/Sr Adults
912-308-3767
tom@fabchurch.com

Glen Martin

Elder
912-661-1402
glen@fabchurch.com

Steve Posner

Elder
912-704-5617
steve@fabchurch.com

FABC Phone:

912-355-0949
office@fabchurch.com

www.fabchurch.com

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Announcements

"He who is a member of a church has many to help him, many to pray for him, many to counsel him, and many to comfort him. He who is alone, if he falls, has none to help him up." Thomas Brooks

No Evening Worship

There is no Evening Worship service tonight. They will resume next week, **May 17**, with the every other week pattern continuing. We will also have an After Church Fellowship.

Elders' Meeting

Monday, **May 11**, at 7:00 p.m. **Note new day this month!**

Joy Class

Tuesday, **May 12**, at 9:00 a.m.

Deacons' Meeting

Tuesday, **May 12**, at 7:00 p.m.

Wednesday Night

This Wednesday, we'll have Meatloaf for supper at 5:30 p.m., Adventure Club at 6:20, Youth at 6:30, and Bible Study at 6:45. Sign up in the hall for suppers!

Senior Saints' Low Country Boil

Friday, **May 15**, from 5:00 to 7:00 p.m. in the Pavilion. Sign the list in the hall!

Adventure Club

There is a Gym Night for the Adventure Clubbers on Friday, **May 15**, from 6:00 to 8:00 p.m. The last night of Adventure Club for the season is the following Wednesday, **May 20!**

After Church Fellowship

There is an After Church Fellowship following Evening Worship on Sunday, **May 17**. Bring a snack to share!

Memorial Day

The church office will be closed Monday, **May 25**, for Memorial Day.

Men's Breakfast

Saturday, **May 30**, at 7:15 a.m. Sign the list in the hall! Glen Martin is teaching.

Mother's Day ♥ May 3, 2026

Welcome and Announcements

Call to Worship

Psalm 125:1-2

Pew Bible p. 517

Prayer of Praise

Greeting

(When singing begins, please make your way to your seats and sing along!)

*Beautiful Savior, Wonderful Counsellor, clothed in majesty, Lord of history,
You're the Way, the Truth, the Life.*

*Star of the Morning, glorious in holiness, You're the Risen One, heaven's Champion,
And You reign, You reign over all!*

Prayer of Thanksgiving

Hymn #10, bulletin p. 5

"O God, Our Help in Ages Past"

Prayer of General Confession

Bob Dimmitt

John 5:24

Pew Bible p. 890

Hymn, bulletin p. 6

"How Deep the Father's Love for Us"

Scripture Reading

Romans 15:22-33

Robert Holland

Pew Bible p. 950

Hymn, bulletin p. 7-9

"Christus Victor"

Message

Bob Dimmitt

An Important Question, Part 2

Matthew #130

Matthew 19:16-22, Pew Bible p. 824

Hymn, bulletin p. 10

"Now unto Him"

An Important Question, Part 2

Matthew #130

Matthew 19:16-22

Jesus questions the question! He challenges the young man's understanding of goodness.

Jesus begins His reply with what the man thinks he understands, which is keeping the Law.

Micah 6:8

It's as if he is asking "What's the minimum required of me to get into heaven? Give me the checklist so I can be good enough."

What occupies the position of primary devotion in your life?

Two mistakes:

One is to believe this applies to everyone.

The second mistake is to believe this applies to no one.

You cannot bargain with God.

Important Upcoming Events



May:

11	Elders' Meeting	7:00 p.m.
12	Deacons' Meeting	7:00 p.m.
15	Senior Adult Spring Picnic: Low Country Boil in Pavilion	5:00 - 7:00 p.m.
15	Adventure Club Gym Night	6:00 - 8:00 p.m.
17	After Church Fellowship	7:00 p.m.
19	Election Day	
20	Adventure Club Last Day	
25	Memorial Day; Office Closed	
28	Wedding Shower for Brooke Illsley (Cole Morris)	7:00 p.m.
30	Men's Fifth Saturday Breakfast	7:15 a.m.

June:

Note: Sunday Evening Worship moves to 7:00 p.m.

2	Elders' Meeting	7:00 p.m.
6	Lunch at Old Savannah City Mission: Beth Lewis, Jeanie Groover, Kay Stanford, Dean McCraw	11:00 a.m.
9	Deacons' Meeting	7:00 p.m.
10	VBS Work Night	6:00 p.m.
11	Young Adult Social	TBA

13-19 D3

17	VBS Work Night	6:00 p.m.
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22-26 VBS

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

July:

1	VBS Cleanup Night	6:00 p.m.
4	Independence Day: No lunch at OSCM	
5	After Church Lunch	12:00 p.m.
6	Independence Holiday: Office Closed	
7	Elders' Meeting	7:00 p.m.
14	Deacons' Meeting	7:00 p.m.
16	Young Adult Social	TBA
19	Communion in Morning Worship	10:30 a.m.
26	Quarterly Members' Meeting	TBA

27-30 Children's Camp

O God, Our Help in Ages Past

ST. ANNE

From Psalm 90

ISAAC WATTS, 1674-1748

Attr. to William Croft, 1678-1727

1. O God, our help in a - ges past, Our hope for years to come,
 2. Un - der the shad - ow of Thy throne Still may we dwell se - cure;
 3. Be - fore the hills in or - der stood Or earth re - ceived her frame,
 4. Time, like an ev - er - roll - ing stream, Bears all its sons a - way;
 5. O God, our help in a - ges past, Our hope for years to come,

Our shel - ter from the storm - y blast, And our e - ter - nal home!
 Suf - fi - cient is Thine arm a - lone, And our de - fense is sure.
 From ev - er - last - ing Thou art God, To end - less years the same.
 They fly, for - got - ten, as a dream Dies at the ope - ning day.
 Be Thou our guide while life shall last, And our e - ter - nal home.

DB

YOUTH

CAMP SCHOLARSHIP FUND



We would love for all our eligible kids in elementary and high school to attend our summer camps! What we charge the camper doesn't cover all the costs, and some kids need scholarships, which we are happy to provide! If you would like to contribute to our Camp Fund, just indicate in the memo of your check. Thank you!



Jigsaw Puzzle
Exchange

Just for fun!

We now have a church jigsaw puzzle exchange. There are puzzles in the office area on the bookshelf. If you'd like to work one, take it home. If you have one to share, put it on the shelf! After you've worked one you borrowed, bring it back!

Enjoy!

How Deep the Father's Love For Us

Stuart Townend

D
Em D/F# G
D/F#
D/A A

1. How deep the Fa - ther's love for us, how vast be - yond all meas - ure that
 2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders. A -
 3. I will not boast in an - y - thing: No gifts, no pow'r, no wis - dom. But

D
Em D/F# G
D/F#
A D

He should give His on - ly Son to make a wretch His treas - ure. How
 shamed I hear my mock - ing voice call out a - mong the scof - fers It
 I will boast in Je - sus Christ: His death and res - ur - rec - tion. Why

D
Em D/F# G
D/F#
Bm A

great the pain of sear - ing loss. The Fa - ther turns His face a - way as
 was my sin that held Him there un - til it was ac - com - plished; His
 should I gain from His re - ward? I can - not give an an - swer. But

D
Em D/F# G
D/F#
A D

wounds which mar the Cho - sen One bring man - y sons to glo - ry.
 dy - ing breath has brought me life. I know that it is fin - ished.
 this I know with all my heart: His wounds have paid my ran - som.

Christus Victor

(Amen)

Bryan Fowler, Keith Getty,
Kristyn Getty and Matt Papa

F Cm Gm7 B \flat 2

5 F Cm Gm7 B \flat

1. O Most High, King of the a - ges, Great I AM, God of won - ders;
2. O Most High, dwell - ing a - mong us; Son of man, sent for sin - ners.

9 F Cm Gm7 B \flat

by the blood You have re - deomed us, led us through might - y wat - ers. Our
By Your blood You have re - deomed us; spot - less Lamb, might - y Sav - ior who

13 Gm7 F/A B \flat B \flat /D C/E F C/E

strength, our song, our sure sal - va - tion: Now to the Lamb up - on the throne
lived, who died, who rose vic - to - rious:

17 Dm Dm7 F/A B \flat add9

Be bless - ing, ho - nor, glo - ry, po - wer for the bat - tle You have won. Hal - le -

20 ^{1.} B \flat /D C/E F Cm7 Gm7 B \flat add9

lu - jah! A - men.

25 ^{2.} B \flat /D C/E F C/E Dm

lu - jah! With ev - ery tribe and ev - ry tongue, we join the an - them of the

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

an - gels in the tri - umph of the Son. Hal - le - lu - jah! A - men.

CCLI Song # 7245980

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Christus Victor

33 Cm Gm7 Bb2 F Cm

3. O Most High, King of the na-tions; robed in

38 Gm7 F/A Bb F Cm

praise, crowned with splen - dor. On that day, who will not trem-ble? When you

42 Gm7 Bb Gm7 F/A Bb Bb/D C/E

stand, Christ the Vic - tor who was, and is and is for-ev - er:

46 F C/E Dm

Now to the Lamb up-on the throne Be bless - ing, ho - nor, glo - ry,

49 F/A Bb Bb/D C/E

po - wer for the bat - tle You have won. Hal-le - lu - jah!

52 F C/E Dm

With ev - ery tribe and ev - ry tongue, we join the an - them of the

55 F/A Bb Bb/D C/E

an - gels in the tri - umph of the Son. Hal-le - lu - jah! A -

58 F C Dm Am Bb Gm7 F/C C Bb/D C/E F C Dm Am

A - men, a - men, a - men. A - men, a - men,

64 Bb Gm7 F/C C Bb/D C/E F C Dm Am Bb Gm7 F/C C Bb/D C/E

a - men. A - men, a - men, a - men.

70 F C/E Dm

Now to the Lamb up-on the throne Be bless - ing, ho - nor, glo - ry,

73 F/A B♭ B♭/D C/E

po - wer for the bat - tle You have won. Hal-le - lu - jah!

76 F C/E Dm

With ev - ery tribe and ev - ry tongue, we join the an - them of the

79 F/A B♭ B♭/D C/E

an - gels in the tri - umph of the Son. Hal-le - lu - jah! A

82 Dm F/A B♭ C Dm F/A B♭ C

men. Sing the vic - t'ry of the Lamb. Hal-le - lu - jah! A -

86 F C Dm Am B♭ Gm7 F/C C F

men. A - men.

Now unto Him

♩ = 96

C G7sus G7 C/E C C/E F F7 F G7 C/E C/E

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

5 F G7 Gsus/E Am B \flat B \flat E \flat Gsus G F G7

make you stand in His pres - ence blame-less and with great joy, To the

10 Am Cmaj7/G C/GF7 G/E F/D E7 E7/G#Am F

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

15 C/E F C/E F/D Em Em7 F7 G7/F F/GG C

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

Articles

It's Better to Suffer Wrong

By Tim Challies

It's a verse every Christian believes in until he suffers some great wrong. It's a verse every Christian affirms until he is called to implement it in his own life. And it's just then that the words seem to transform from clear to opaque, the application from simple to obscure. In 1 Corinthians 6:7 Paul speaks of lawsuits between believers and says "*Why not rather suffer wrong? Why not rather be defrauded?*" It's better to suffer injustice within the church, he says, than to harm Christ's cause before the world. It's better to suffer harm quietly than to express outrage publicly. If you sue a brother and win, the church has already lost.

This is just one application of a much wider principle that is repeated throughout the NT, a principle that calls Christians to behave with humility and meekness, even in the face of grave injustice. Christians are not to retaliate when wronged, nor to repay evil with evil, nor to curse those who harm them. Rather, we are to bear patiently through suffering and persecution, we are to endure hardship, we are to entrust ourselves to God. We are to do all of this even—and perhaps especially—when our trials come at the hands of those who profess Christ.

None of this is easy. It is no small thing to suppress our natural instinct for vengeance or to set aside our natural longing for retaliation. It is no small thing to allow ourselves to be wronged and then to meekly suffer the consequences. It may be one of the greatest challenges we are ever called to face. Yet we can be equal to the challenge if we take hold of the grace God offers us.

To be equal to that challenge, we will need to look back, look up, and look forward.

We will need to *look back* to Jesus Christ who serves as our perfect example and who calls us to do no more than he has already done. As unjust as our persecutors may be, his were certainly worse. As grievous as our losses may be, his were certainly far greater. Yet he endured his suffering meekly and now "*to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps*" (1 Peter 2:21). He entrusted himself to God and obeyed God to the very end, and so may we. So must we.

Then we will need to *look up* to see God as sovereign, God as reigning over this world and all its affairs. We have to believe and understand that our suffering falls under the sovereignty of God. **Whatever we have suffered has not taken place outside of his will, beyond his providence, or past the jurisdiction of his sovereignty.** This injustice was not unforeseen by God and did not catch him by surprise. Rather, he in some way willed it and permitted it. And he now expects us to respond in a way that is consistent with his Word, even when to do so pushes us beyond all our natural capacities.

And we will need to *look forward* to the day when all suffering will be soothed, all injustices will be righted, and all rewards will be dispensed. By suffering meekly

today, we are preparing ourselves to be rewarded later. When we refuse to demand satisfaction in this moment, we are expressing faith that a time will come when God will make all things right. When faith becomes sight we will have not the least doubt that God has done all things well. Even this.

It may be God's will that the most difficult thing he ever calls you to do is to endure being wronged.

It may be God's will that the most difficult thing he ever calls you to do is to endure being wronged, and to do so in a way that displays Christian character. It may be that the greatest challenge of your life will be to endure injustice with meekness and patience. It may be that God's specific calling upon you is to suffer wrong and to do so without taking vengeance and without losing the joy of your salvation. But by looking back and looking up and looking forward, you can suffer well, and you can suffer long, and you can suffer in such a way that you display the beauties of the gospel of grace, the beauties of Jesus Christ himself. ❖

Race, homosexuality and historical confusion

By Donald Fortson, III

One approach of gay-affirming scholarship has been to claim the church has modified its interpretations over the centuries. This includes not only change in views and practice from the OT to the NT but also modifications in Biblical interpretation during the Christian centuries. Presbyterian theologian Jack Rogers asserts, "Christian people for centuries assumed that their Bibles condoned slavery and the subordination of women to men. Yet, over time and often reluctantly, people came to follow the Holy Spirit's leading to accept people of African origin and women as full and equal members of the church ... the Holy Spirit is once again working to change our church – making us restless, challenging us to give up culturally conditioned prejudices against people of homosexual orientation."

This supposed parallel between Christians in the past using the Bible to justify slavery and the contemporary Church using Scripture to condemn homosexuality is both misleading and confused in its account of church history. Historically, there is no connection between Christian attitudes towards slavery and homosexuality. But, there does appear to be a historical resemblance between present-day attempts to re-interpret the Bible to support homosexuality and past misuse of the Bible in order to prop up race-based slavery. In both cases Biblical teaching has been co-opted to support a politically-popular position enabling Christians to comfortably fit into the cultural values of their times.

Slavery was a reality of life in the ancient Mediterranean world including the Greco-Roman period when Christianity emerged. It was regulated in OT Israel and within the NT community. In ancient cultures persons were forced into lifelong servitude as spoils of war or became slaves due to debts that had to be repaid. Ancient slavery was not limited to one's racial identity nor did it always involve kidnapping to force people into servitude. Slaves were bought and sold in the ancient world.

Christ's apostles attempted to regulate slavery among believers according to ethical principles consistent with Christian faith. The apostles gave no explicit directives for all Christians to immediately free slaves, however, the implications of the Christian message pointed to the equality of all men and women before God. The book of Philemon bears witness to the continuing reality of slavery among converts to Christianity. Paul exhorted believing slave owner Philemon to treat his slave Onesimus, who was also a convert, as a Christian brother (Phil 1:16). To the church at Colossae, Paul wrote, "*Masters, treat your slaves justly and fairly, for you know that you also have a Master in heaven.*" (Col. 4:1).

These were radical ideas for the first-century Roman world. One observes these same themes in the writings of the Church Fathers who continued to challenge the slave-holding Christian empire to live out the gospel implications of equality of all human beings.

The NT unmistakably affirms the essential equality of all men and women, "*for in Christ Jesus you are all children of God by faith*" (Gal. 3:26). Due to this new reality, "*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus*" (Gal.3:28). Part of the apostolic ministry was to break down old existing relational barriers among Christians and one such barrier was master/slave relations which now must reflect the new reality of oneness in Christ. The NT also reaffirmed the OT prohibition of man-stealing and selling (Ex.21:16). In the list of those who live "*contrary to the sound teaching that conforms to the glorious gospel of the blessed God*" one finds these sinners: "*murderers, fornicators, sodomites, slave traders, liars, perjurers.*" (1 Tim. 1:10). It is ironic that some want to support homosexuality with appeals to Biblical support for slavery when this text in fact places them side by side as sinful.

Slavery in the New World was of a different nature than much of slavery as practiced in the ancient world; not so much in terms of its cruelty, slavery in ancient times could be brutal. The primary difference had to do with the way slaves were brought to the Americas and the exclusive racial identity of the slaves themselves. Anyone in the ancient world could be a slave; one's racial identity was not the key factor in ancient times. By contrast, only black slaves from Africa were sold by fellow Africans or kidnapped by slave traders and brought across the Atlantic to make a profit.

In the colonial era Christians spoke out against the slave trade, and it was outlawed in the United States by 1808 which was an implicit acknowledgement that American slavery was inherently wicked. The long journey to the final abolition of slavery in American is a well-known story; it is also well known that many leaders of the 19th-century abolitionist movement were Christians. Understanding that racial slavery as it was practiced in United States violated basic Biblical standards of conduct, Christians were consistently outspoken opponents of the evil institution of slavery.

The Christian influence in America was so strong in the early 19th century that even in the South the majority of the population and Southern legislatures were moving toward the amelioration and final abolition of slavery. Beginning in the 1830s things changed—anti-Southern rhetoric escalated, abolitionist violence and

burgeoning threats to the slave economy pushed some southern Christians to change their tunes. Where previously there had been more unanimity among Christians North and South that American slavery was inconsistent with the principles of the Gospel, some in the South began to push for maintaining the slave system by interpreting the Bible as supportive of American racial slavery. Multitudes of Christians found this reversal of views deplorable and continued their support for emancipation.

One cause for this variation of interpretation on the slavery question had to do with understanding the Biblical material. While the NT appears on the surface to support all forms of slavery, in fact, the apostles were only concerned with regulating this social relation among Christians as it existed in the Roman world. They certainly were not offering an apology for the legitimacy of perpetual slavery. A careful understanding of the differences between the first century and the America context makes it clear that the Bible cannot legitimately be utilized to support race-based slavery of those kidnapped or sold into bondage against their wills; the Bible firmly denounces slave-trading and treating others as inferiors based upon race.

The story of Christianity and American slavery is an entirely different situation from the unequivocal Christian condemnation of homosexuality for two millennia. Where some in the past manipulated Biblical teaching on slavery to fit the American context, many Christians rejected this innovation. Homosexuality has never had any historic advocates in the Church. Homosexuality, like slavery, was common in the ancient world, but the apostles never countenanced trying to regulate homosexual practice but comprehensively repudiated homosexuality at every turn. There is not a shred of Biblical material that can be garnered to support any form of homosexual practice.

What actually happened in the 19th-century American South was a bowing to social pressure to re-interpret the Bible in ways that supported race-based slavery. As a society, the South viewed itself as suffering injustice at the hands of a self-righteous North. This cultural ethos put enormous pressure on all southern Christians to conform to the norms of their culture. A similar pattern is being observed in American churches today that are succumbing to cultural demands to re-interpret the Bible to support homosexuality. The hermeneutical twists used to discredit the clear teaching of Holy Scripture on homosexuality is evidence of a desperate frenzy to re-interpret Christianity in order to make it palatable to the homosexual community. The current revisionist approach to the Bible and homosexuality is just as odious as the older attempts to support race-based slavery with Scripture. ❖

What Does Being Filled with the Spirit Mean?

By Peter Goeman

Ephesians 5:18 commands believers to “be filled with the Spirit.” But what does it mean to be filled with the Spirit? This phrase has been understood in a variety of ways. Some have interpreted it as a spiritual manifestation of speaking in tongues. Others have said being filled with the Spirit is the same as being filled with Christ. Although there are many notions as to what being filled with the Spirit means, if we pay attention to the grammar and broader context of Ephesians, we can understand this passage.

Understanding the “With” Preposition

First, there is the problem of what it actually means to be filled “with” the Spirit. Many of the English versions (NASB, ESV, KJV, etc.) choose this translation, but it is slightly ambiguous. Although it could take a variety of nuances, two different options are primary.

It could communicate *content* (one is filled with the content of the Spirit)

It could communicate *means* (one is filled [with something] by means of the Spirit) [**Note:** HCSB and NET simply translate it this way, “by the Spirit”]

As it turns out, this is probably a more important issue than we first realize. Ephesians 5:18 is a command to be filled, but we will not be able to fulfill the command unless we know with what we are to be filled.

The phrase “with the Spirit” (ἐν πνεύματι) is a Greek construction that nowhere else communicates content with this verb of filling. In fact, content is usually communicated by the Genitive case, but here, it is a preposition plus the Dative case. Grammatically, this kind of phrase is often used to communicate means (the Spirit is how we obey this command). Thus, the most natural grammatical understanding of Eph 5:18 is that the Spirit is the means by which we are to be filled.

With what/whom are we to be filled?

At this point in the letter, Paul obviously assumes you have paid attention to the first four chapters of Ephesians (yet another reason to read contextually and not skip around). At the very beginning of the book, Paul stressed the fact that God has revealed the mystery through wisdom and insight (Eph 1:8-9).

In Eph 3:4-10, Paul proclaims that God had revealed this mystery through the whole church by the ministry of the Apostles and the prophets. It is because God has made known the glories of this mysterious union through the church that Paul prays for his readers, that they would, “*be filled with the fullness of God*”. Here the same exact word (“filled”) is used (just like Eph 5:18), but the object of the filling is specified as the fullness of God.

Paul specifies that the fullness of God is the content with which the believer is to be filled, and he then expands on that theme in the next chapter. In Eph 4:10 Paul continues the theme of filling and speaks of Christ being the active agent of filling all things (same word again). So, for the studious student of Ephesians, Paul has carefully instructed the reader to understand that there is inter-trinitarian work

going on here. By the time one comes to the command in Eph 5:18, the reader recognizes that the believer is to be filled by the fullness of God (Eph 3:19), Christ is the agent who works this out (Eph 4:10), and now Paul explains that the Holy Spirit is the means by which it comes to pass (Eph 5:18). Contextually and grammatically, seeing the Holy Spirit as the means by which the filling takes place is the best option.

The Importance of Understanding “Filled with the Spirit”

Simply put, we don’t want to focus on the wrong thing. Some have used this verse as proof text in the charismatic movement to focus on seeking a filling of the Spirit or a baptism of the Spirit. They want to be baptized with the Spirit, so they will use Eph 5:18 to support this idea. After all, if Eph 5:18 commands us to seek to be filled with the content of the Holy Spirit, then we are sinning if we are not seeking that filling.

However, nowhere does Scripture command believers to seek the Holy Spirit. Believers are commanded to be self-controlled and exercise discipline (Titus 2:2-6), to engage in mature thinking (1 Cor 14:20), do good works (Titus 3:1), etc. But seeking a mystical experience with the Spirit is not a part of Christianity’s teaching.

One reason for the practicality of the Bible’s commands is that when we seek to obey God and align ourselves with His Word, then our relationship with God becomes what it ought to be through the aid of the Holy Spirit’s work in our life. The Holy Spirit is the unseen helper (John 14:16-17) who works behind the scenes to help us obey God and draw close to Him. We are not commanded to seek the Spirit, but Scripture is clear that the Spirit is the motivating power behind enabling our obedience. ❖



Creation Moments

Proclaiming Evidence for Truth

THIS WEEK'S CREATION MOMENT

Skeletons Puzzle Evolutionists



“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day...”

- Exodus 20:11

Contrary to what the theory of evolution says, the history of life found in the fossil record does not show simpler kinds of living things gradually becoming more complex. Nor does the fossil record show a few kinds of life gradually becoming more kinds of life.

Life appears suddenly in the fossil record. And the living things found in the earliest rocks are completely developed and well-equipped for life. Trilobites had fully formed eyes that were apparently more sophisticated than many creatures today. They appear without ancestors.

According to evolution, one of the greatest steps forward by living things was the development of skeletons. The first evolutionary step toward skeletons started with the development of calcium shells by marine creatures. Yet the fossil record shows that creatures with calcium shells simply appear fully formed, as do creatures with internal skeletons. One question that troubles evolutionists is why creatures suddenly decided they needed skeletons. Incidentally, the astonishing variety of creatures in the oldest rocks shows a greater variety than is alive today.

Of course, the sudden appearance of fully formed, well-equipped life agrees nicely with the Bible's claim that all life was created fully formed by God.

Image: Protorohippus and fish fossils from Green River Formation, NPS, PD, Wikimedia Commons.



Scan the QR code after service to watch a related video!

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Missionary of the Week

Mario & Elizabeta Kushner
Virovitica, Croatia

Mario serves at All Saints Protestant Reformed Church in Virovitica, a city in his home country of Croatia. He sent this prayer update last week.

In the early hours of Easter Sunday, my father passed away. Since then, I have often traveled to Koprivnica (an hour away) to be with my mother and my brothers. In the weeks following his death, we spent time together clearing out the basement and attic, sorting through my father's belongings, at my mother's request. Just yesterday, on April 29th, we had the probate hearing. It has been a season marked by grief, reflection, and many additional responsibilities, to take care of everything for my mother.



In the midst of all this, our family has also been dealing with health challenges. Recently, all three of us were sick for about three weeks, and shortly after that, I personally struggled with sinus issues for nearly ten days. It has been a physically tiring period on top of everything else.

As you know, I work as a personal assistant for an older man named Josip. Through this work, I've had several meaningful opportunities to speak with him and his wife Mira about Christ and the gospel. After Mira once told me she heard someone calling her name from an empty room, she asked me if ghosts of deceased can visit us, so I was able to share with them the passage from Luke's Gospel about the rich man and Lazarus, explaining how the dead cannot return, and also, on another occasion, Jesus' parable of the Pharisee and the tax collector, emphasizing the importance of repentance. Recently, I was especially encouraged to see Mira reading the Bible that I had given her a few months ago.

On a practical note, our car recently broke down due to a problem with the urea pump and electronics. The repair cost was nearly 1,000 euros, so we decided to put the car up for sale. In the meantime, we purchased a more affordable and practical vehicle, an older Volkswagen Caddy, which better suits our needs, especially

for transporting chicken and rabbit feed and other such things. However, the car is imported from Germany and there's an issue with the Customs office.

Thank you for your continued support, encouragement, and prayers during this time. They mean more to us than we can fully express.

Prayer Points:

- For comfort and strength for our family as we grieve my father's passing
- For gospel opportunities with my family
- For restored health and protection from further illness
- For open hearts in Mira and Josip as they hear the gospel
- For the sale of our other car and the completion of the paperwork for the Caddy
- For God's provision and blessing in our daily work and responsibilities



Nobody wins the war against sin and/or persecution in the blink of an eye or in a single circumstance. It's something we'll be engaged in constantly, for the rest of our lives. We're going to have to die daily—we need to die daily because we're not recovered addicts. We're recovering addicts, and what we're addicted to is ourselves—our selfishness, our desires, and our safety.
2 Corinthians 5:14-15

Nursery May 10

Babies:

Jeanie Groover, Beth Lewis

Toddlers:

Michael & Karrie Walker

Preschoolers:

Avalon DeLoach, Linnea Posner

Nursery May 17

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford

Toddlers:

Lynn Ernst, Tricia Morris

Preschoolers:

Taylor & Courtney Pelton

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or scan this QR code:



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 foyer offering box 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.

Monday

Elders' Meeting	7:00 p.m.
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Tuesday

Joy Class	9:00 a.m.
Women's Bible Study: <i>Hebrews, Part 1</i>	11:00 a.m.
Women's Bible Study: <i>Hebrews, Part 1</i>	6:15 p.m.
Men's Bible Study: <i>1 & 2 Timothy, Titus</i>	6:15 p.m.
Deacons' Meeting	7:00 p.m.

Wednesday

Supper: Meatloaf	5:30 p.m.
Adventure Club	6:20 p.m.
Youth	6:30 p.m.
Adult Bible Study: <i>Practical Sanctification</i>	6:45 p.m.

Thursday

Senior Adult Bible Study: <i>Isaiah</i>	10:00 a.m.
Young Adult Bible Study: <i>Romans</i>	6:00 p.m.

Friday

Senior Saints' Low Country Boil	5:00 p.m.
Adventure Club Gym Night	6:00 p.m.

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

Lockup Deacons for May:

Cole Morris, Taylor Pelton

Sunday School Classes and Descriptions

Adult

Questions & Answers	Fellowship Hall:	Bob Dimmitt
Daniel	Youth House:	Steve Posner
Systematic Theol.: Bibliology	Gym Overflow:	Tom Keller

Children and Students

Babies	Room 3:	Kay Stanford, Sandra Bridges
Toddlers	Room 24:	Donna Martin, Brittany Hall
Pre-K	Room 25:	Dustin & Emily Herb
K, 1st and 2nd Grade	Room 28:	John & Pam Humphrey
3rd-6th Grade Boys	Room 202:	Ric Zittrouer, Richie Mills
3rd-6th Grade Girls	Room 204:	Jess Dimmitt, Karen Law
Youth Guys & Girls	Room 206:	Bobby DeLoach, Shawn Champion, Avalon DeLoach