



July 20, 2025

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

After Church Lunch

Join us today following Morning Worship for an After Church Lunch in the Fellowship Hall!

Wednesday Night

Youth at 6:30 p.m., Wacky Wednesday for the kids at 6:45 p.m., Adult Bible Study at 6:45 p.m.

Senior Saints' Lunch

The Seniors will lunch together at Molly McGuire's on Wilmington Island on Tuesday, **July 22**. You can meet in the parking lot at 10:30 a.m. to carpool, or just meet at the restaurant at 11:30 a.m. Sign the list in the hall! Put a check by your name if you wish to carpool.

Ladies' Night Out

There is a Ladies' Night Out at Texas Roadhouse on Friday, **August 8**. Sign the list in the hall. Ask Amy if you have questions!

Adventure Club Kickoff

Adventure Club begins Wednesday, **August 20**!

Movie Night!

We will have a movie night on Friday, **August 22**, from 7:00 p.m. to 9:00 p.m. The movie is *The Ark and the Darkness: Unearthing the Mysteries of Noah's Flood*. Please bring a snack to share.

ThriVe Ministry Opportunity

ThriVe's ministry to women in crisis pregnancies has an ongoing need of diapers (especially sizes 3-5), wipes, and baby clothing that is in great shape. See Amy Keller!

July 20, 2025

Welcome and Announcements

Call to Worship

Psalm 113:4-6

Pew Bible p. 510

Greeting

Baptism

Prayer of Thanksgiving

Hymn, bulletin p. 5

“All Praise to Him”

Prayer of General Confession

Tom Keller

Isaiah 46:12-13

Pew Bible p. 607

Hymn #37, bulletin pp. 6-7

“What Wondrous Love Is This”

Scripture Reading

Romans 1:1-17

Dean McCraw

Pew Bible p. 939

Hymn, bulletin p. 8

“Hallelujah! What a Savior”

Message

Bob Dimmitt

The Kingdom of Heaven Is Like, Part 5

Matthew #95

Matthew 13:47-50, Pew Bible p. 819

Hymn, bulletin p. 9

“Now Unto Him”

The Kingdom of Heaven is Like, Part 5

Matthew #95

Matthew 13:47-50

The parable begins by saying the kingdom is like a net, the NASB and NKJV uses the term dragnet.

Dragnet describes a long fishing net lowered into the water and hanging vertically with floats along the top and weights along the bottom. The dragnet required a team of fishermen to operate and sometimes covered as much as a half square mile.

Just as the net gathered all types of fish, regardless of their value, so the gospel attracts many people who neither repent nor desire to follow Christ.

John 8:24; 2 Peter 3:7-10; Isaiah 45:21-22

Jesus places emphasis on the final judgment of the wicked.

Psalms 1:5-6

Perhaps no doctrine is harder to accept emotionally than the doctrine of hell. Yet it is too clear and too often mentioned in Scripture either to deny or to ignore. Jesus spoke more of hell than any of the prophets or apostles.

Important Upcoming Events



July:

20	After Church Lunch	12:00 p.m.
22	Senior Saints' Lunch at Molly McGuire's	10:30 or 11:30 a.m.
28-31	Older Children's Camp: Epworth By the Sea	

August:

2	Old Savannah City Mission with Reggie	11:00 a.m.
5	Elders' Meeting	7:00 p.m.
8	Ladies' Night Out at Texas Roadhouse	5:30 p.m.
12	Deacons' Meeting	7:00 p.m.
16	Old Savannah City Mission with Tom	11:00 a.m.
19	Senior Saints' Lunch	
20	Adventure Club Kickoff!	
21	Wedding Shower for Lilly Chapman & Kevin Zeigler	7:00 p.m.
22	Movie Night, <i>The Ark & the Darkness: Unearthing the Mysteries Of Noah's Flood</i>	7:00 p.m.
23	Back to School Bash	



The Christmas Trip will be from **December 1-3, 2025**. The cost is \$240 per person, assuming 2 are sharing a room, due by October 26, 2025. Tom is early so we can get oceanfront rooms. He has reserved 15 rooms so please sign up in case we need more.

Cost of the trip will include the usual 2 beds, 2 breakfasts, 2 dinners, and 2 shows. If you want a room to yourself, or if you travel with more than two to a room, please see Tom concerning the cost.

A sign up sheet and an online option to sign up and pay are up and running.

The trip is open to anyone!

All Praise to Him

Based on the hymn "All Praise to Him Who Built the Hills" by Horatius Bonar (1808-1889)

Music and additional words by Matt Merker and Bob Kauflin

$\text{♩} = 74$

C

F

G

C/E

F

G

1. All praise to Him, the God of light, who formed the mountains by His might.
 2. All praise to Him Whose love is seen in Christ the Son, the ser-vant King,
 3. All praise to Him Whose pow'r im-parts the love of God with-in our hearts.

Dm7

Am

F

Gsus

C

All praise to Him who names the stars that sing His fame in skies a - far.
 Who left be-hind His glo - rious throne to pay the ran - som for His own.
 The Spir - it of all truth and peace, the fount of joy and ho - li - ness.

Am

F

C

Am

F

G

All praise to Him Who reigns in love, Who guides the gal - ax - ies a - bove,
 All praise to Him Who hum - bly came to bear our sor-row, sin and shame,
 To Fa - ther, Son and Spir - it now our souls we lift, our wills we bow.

F

G

Am

F

Gsus

C

C

yet bends to hear our ev-'ry prayer with sov-'reign pow'r and ten - der care.
 Who lived to die, Who died to rise, the all suf - fi - cient sac - ri - fice.
 To You, the Tri-une God, we raise with lov - ing hearts our song of praise.

CCLI Song # 7096636

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What Wondrous Love Is This

Chords: Cm Bb/C Cm Bb/C Cm Bb/C Cm Bb/C

VERSE 1, 2, 3

5 Cm Bb/C Cm Bb/C Cm Bb Bb Bb6

won - drous love is this, O my soul, O my soul! What
I God was and sink - ing the, down, Lamb, I will sing, down, sing, When
To

9 Eb F2 F Cm Bb/C Cm Bb/D

won - drous love is this, O my soul! What
I God was and sink - ing the, down, Lamb, I will sing, down, sing, When
To

13 Eb F sus F Cm7 F sus F

won - drous love is this That caused the Lord of bliss To
I God was and sink - ing the down Lamb Be Who - neath is God's right - eous "I frown, AM"; Christ
While

17 Cm Bb Abmaj7 Bb Cm

bear the dread - ful curse for my soul, for my
laid a - side join His crown theme, I will sing, soul, I will
mil - lions join the

20 Gm Eb F/Eb Eb Eb2 F2 F

soul, To bear the dread - ful curse for my
soul, Christ laid a - side join His crown theme, I will
sing, While mil - lions join the


23 TURNAROUND to Verse
Cm Bb/C Cm Bb/C Cm Bb/C

soul.
soul.

2. When
3. To

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What Wondrous Love Is This

27 
sing. 4. And

VERSE 4

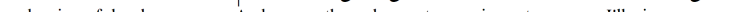
31 Cm C F C Dm Am F

when from death I'm free, I'll sing on, I'll sing on; And when from death I'm

36 G2 G Dm C/D Dm C/E F G sus G

free, I'll sing on. And when from death I'm free I'll

Detailed description: This system of musical notation continues the melody and accompaniment. The melody is on a treble clef staff, and the accompaniment is on a bass clef staff. The melody consists of eighth and quarter notes, with a half note 'on.' and a quarter note 'I'll'. The accompaniment consists of chords: G2, G, Dm, C/D, Dm, C/E, F, and G sus G. The lyrics 'free, I'll sing on. And when from death I'm free I'll' are written below the melody.

41 

46 A m F G/F F F2 G2 G Dm C/D Dm C/E

TAG on; And through e - ter - ni - ty, I'll sing on. And

51 F G sus G Dm 7 G sus G


when from death I'm free, I'll sing and joy - ful be; And

55 Dm C F C Dm

through e - ter - ni - ty, I'll sing on, I'll sing

[illegible]

ENDING

61 

Hallelujah, What a Savior!

MAN OF SORROWS

PHILIP P. BLISS, 1838-1876

PHILIP P. BLISS, 1838-1876

1. "Man of Sor-rows!" what a name For the Son of God, who came
 2. Bear-ing shame and scoff-ing rude, In my place con-demned He stood—
 3. Guilt-y, vile and help-less we, Spot-less Lamb of God was He;
 4. Lift-ed up was He to die, "It is fin-ished," was His cry;
 5. When He comes, our glo-rious King, All His ran-somed home to bring

Ru-ined sin-ners to re-claim! Hal-le-lu-jah, what a Sav-ior!
 Sealed my par-don with His blood: Hal-le-lu-jah, what a Sav-ior!
 Full a-tone-ment! can it be? Hal-le-lu-jah, what a Sav-ior!
 Now in heav'n ex-alt-ed high: Hal-le-lu-jah, what a Sav-ior!
 Then a-new this song we'll sing: Hal-le-lu-jah, what a Sav-ior!

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♭ B♭ E♭ 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

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 Ephesians 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 (Ephesians 1:8-9).

In Ephesians 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 Ephesians 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 Ephesians 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 Ephesians 5:18, the reader recognizes that the believer is to be filled by the fullness of God (Ephesians 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 Ephesians 5:18 to support this idea. After all, if Ephesians 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 Corinthians 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. ❖

Did you know that 50,000 people over the last several years were asked why they came to church, and between 75 and 90 percent of respondents said, “I began attending because someone invited me.”

In several surveys through the years on how visitors come to church, these stats remain fairly consistent:

2% came by advertisement

6% came by the pastoral invitation

6% came by an organized evangelism campaign

86% came by friends or relatives inviting them to come.

Invite someone today! It may be what the Lord uses to change their life.

The Gospel For The Worthless

Written By Kendall Lankford

One of the most brutal things you can ever say to another human being is this: “You are worthless.”

Worse than any cuss word. More devastating than any slur. The idea that someone has no value, nothing worth preserving, nothing good about them—that is a statement capable of shattering a soul.

In fact, nearly every suicide is preceded by that exact conviction. The belief, whether whispered by inner demons or shouted by external voices that says: *There is nothing about me worth saving*. And when the human ego tries to grapple with that despair apart from a Savior, it implodes. The weight is too heavy to bear.

And yet... God calls people worthless. - Proverbs 6:12-15, we read:

“A worthless person, a wicked man, Is the one who walks with a perverse mouth, Who winks with his eyes, who signals with his feet, Who points with his fingers; Who with perversity in his heart continually devises evil, Who spreads strife. Therefore his calamity will come suddenly; Instantly he will be broken and there will be no healing.”

This passage doesn’t describe someone who is merely flawed. It doesn’t describe someone who struggles. It describes someone who has *become* worthless—not by accident, but by rebellion.

The Hebrew word used here is **Belial** (בליעל) —a term that became synonymous with lawlessness, ungovernable rebellion, and a soul bent on destruction. This is not just a bad man. He is a man who resists righteousness, who *sneers* at truth, and who *spreads* strife like a spiritual arsonist.

His *mouth* is his weapon. His *eyes* wink to signal deceit. His *feet* run to evil. His *fingers* blame and accuse. And his *heart*? It is a plow field, tilling up row after row of wicked intentions.

He doesn’t fall into sin—he *plots* it. He doesn’t stumble into destruction—he *runs* toward it. This is the biblical anatomy of a worthless man.

But before we recoil too quickly, as if this is about someone else, let’s not forget what the apostle Paul says in Romans 3:12: *“All have turned aside, together they have become worthless; there is none who does good, not even one.”*

Worthlessness is not just a category for the obvious villains and reprobates. It is a theological reality for every sinner apart from Christ. And this is the scandalous truth:

We are the worthless ones.

Our mouths have lied. Our eyes have lusted. Our feet have wandered into sin. Our fingers have blamed and judged. And our hearts have manufactured wickedness.

We have nothing in us that deserves God’s love.

And *that* is what makes the Gospel so shocking.

Because Jesus did not come for the worthy. He did not come for the polished, the noble, or the valuable.

He came for the worthless. - Romans 5:6: “*For while we were still helpless, at the right time Christ died for the ungodly.*”

He did not wait for us to clean ourselves up. He did not peer into our future to see if we’d be worth His effort. He *knew* our hearts were septic. He saw our rot. And still, He came.

He, the Worthy One, was treated as worthless. He took on our filthy speech, our manipulative glances, our wicked steps, our blame-shifting hands, and our corrupt hearts. He absorbed the judgment due to Belial’s sons, so that we might receive the name *beloved* instead.

He became sin so that we might become righteousness (2 Corinthians 5:21). That’s not rehabilitation. That’s resurrection.

The Gospel doesn’t improve the worthless man. It crucifies him. It doesn’t season him with morality. It buries him and raises a new creation. We did not need polishing. We needed death.

And because of Jesus, we who were once spiritual refuse have been given infinite value—not because of what lies in us, but because of what Christ gave to us: *His own worth.*

So, if you are drowning in guilt, shame, failure, or the bitter conviction of your own worthlessness—know this: You are the very one Christ came to save.

He was treated as worthless so that you could be treated as royalty.

That’s the Gospel for the worthless.

And it is the only hope we have. ❖

The First Two Minutes Matter Most

Written by Tim Challies

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

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

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

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

Missionary of the Week

Arnold Fruchtenbaum
Ariel Ministries - San Antonio, Texas

Arnold Fruchtenbaum, Ph.D., Th.M., Founder

Praise Reports:

- ◆ In May, I was able to participate in and teach at several Messianic conferences in Switzerland, which were very successful.
- ◆ My original trip to Camp Shoshanah for our 51st Annual Program went smoothly. I began filming new courses for the college and am grateful that the recordings went well.
- ◆ In mid-June, I assisted my editor, Christiane Jurik, in finalizing the tombstone for her husband, Wayne, who will be buried at Camp Shoshanah this summer. We had a meaningful time working together and also recorded a short promotional video for Volume 2 of the Ezekiel commentary, which was just released.
- ◆ Shortly afterward, I fell at my home on campus and broke my foot. After spending a few days in the local hospital, I returned to San Antonio, where I am now waiting for the bones to heal.



Prayer Requests:

- ◆ Please pray for the healing of my bones and for patience during the recovery process.
- ◆ Pray for David Barker and Dr. Sigler, who have taken over my classes at Camp—that they may have the time and focus to prepare quickly and effectively.
- ◆ Pray for strength, endurance, and effectiveness in both teaching and recording once I am able to return to Camp.
- ◆ Pray for the editorial committee currently working on the Minor Prophets commentary.
- ◆ Pray for my continued work on the draft of the Revelation commentary.
- ◆ Finally, please pray for Wayne Jurik's funeral and for all who will travel to Camp Shoshanah for the occasion.

Ariel Ministries Corporate Office, San Antonio, Texas

Praise Reports:

- ◆ Praise God for His abundant support through supporters of Ariel.
- ◆ Praise God for continued attendance at our *Erev Shabbat* dinners at the Corporate Office.

◆ Praise God for the recent opportunity to visit the Jewish Community Center and the San Antonio Holocaust Museum.

◆ Praise God for safe travels for all who were transitioning to Camp Shoshanah.

◆ Praise God for two people who stepped up, being willing to volunteer at the Corporate Office.

◆ Thank you for praying for Jewel Price, mother of Danny Price, our Director of the Corporate Office. She was able to have surgery in June.

Prayer Requests:

◆ Please pray for our Shabbat dinner in August. Pray that hearts will be open as we invite guests from San Antonio and the surrounding areas.

◆ Continue to pray as we work to clean up our database and seek to engage volunteers from among our constituents to assist in the office.

◆ Pray for Danny Price as he travels to Camp Shoshanah in July and August.

◆ Please pray for the *Shuk* (Heb. for “market”) at Camp. We are shipping books and finalizing all processes. Please pray as we write and build new policies.

◆ Please continue to pray especially for our webmaster and staff as they work through previous technical issues together and determine next best steps for a rebuild and relaunch.

◆ Continue praying for Jewel Price as she recovers from her cancer surgery. Please pray for wisdom and guidance as the next steps are discussed.

Nursery July 20

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford

Toddlers:

Deborah Focht, Tricia Morris

Preschoolers:

Brittany Hall, Linnea Posner

Nursery July 27

Babies:

Jay & Lisa Rowe

Toddlers:

Sona Bailey, Charlotte Denney

Preschoolers:

Jimmy & Tammy Kicklighter

Right Now Media

If you would like a free subscription to Right Now Media use this link:

<https://app.rightnowmedia.org/join/fabchurchga>

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 offering plate indicating your desire to talk with a pastor, or call the church office.



Video and audio recordings of the messages are available for listening or downloading from

www.fabchurch.com/sermons

This Week at FABC!

Today

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

Tuesday

Senior Saints' Lunch at Molly McGuire's	10:30 a.m.
Women's Bible Study: <i>Elizabeth</i>	11:00 a.m.
Women's Bible Study: <i>Grace-Fueled Womanhood/Elizabeth</i>	6:30 p.m.
Men's Bible Study: <i>POE: Journey to Mt. Sinai</i>	6:30 p.m.

Wednesday

Youth	6:30 p.m.
Wacky Wednesday	6:45 p.m.
Adult Bible Study	6:45 p.m.

Thursday

Senior Adult Bible Study: <i>Isaiah</i>	10:00 a.m.
Women's Bible Study: <i>Not Meeting</i>	6:15 p.m.

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

Lockup Deacons for July:

Dennis Brittingham, Reggie Brown

Sunday School Classes and Descriptions

Adult

The Law of Moses:

Survey of 613 Laws
1 Kings
Family Worship

Fellowship Hall: Bob Dimmitt
Youth House: Steve Posner
Gym Overhang: Tom Keller

Children and Students

Babies
Toddlers
Pre-K
K, 1st and 2nd Grade
3rd-6th Grade Boys
3rd-6th Grade Girls
Youth Guys & Girls

Room 3: Kay Stanford, Sandra Bridges
Room 24: Lynn Ernst, Savannah Martin
Room 25: Dustin & Emily Herb
Room 28: John & Pam Humphrey
Room 202: Ric Zittrouer, Richie Mills
Room 204: Mary Ann Fowler, Amy Horton
Room 206: Bobby DeLoach, Shawn Champion
Avalon DeLoach