



September 14, 2025

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ♦ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

FABC Elders

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Scan this QR
code and
download our
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Announcements

Choir Practice

Choir practice is tonight at 5:00 p.m. Join us!

Senior Saints' Lunch

The Senior Saints will have lunch at B. & J.'s Steak & Seafood Restaurant in Darien on Tuesday, **September 16**. Sign up and meet at the church at 10:00 a.m.

Wednesday Night

Wednesday night at 5:30, supper is Pizza. Adventure Club begins at 6:20. Youth is at 6:30 p.m. and Adult Bible Study is at 6:45 p.m. **It is imperative that you sign up in the hall for dinner!**

Home Fellowships

It is time for Home Fellowships again next week on **September 21**! Please let Dawn know if you are willing to host a group. I need at least one more home.

Joy Class

All ladies are invited to the Joy Class on Tuesday, **September 23**, at 9:00 a.m. Bring a craft to work on, or just come for the fellowship!

Wedding Shower

All ladies are invited to a wedding shower for Don Mallon's fiancée, Linzy Laird, on Saturday, **September 27**, at 7:00 p.m. Their registry can be found at theknot.com. Search for Linzy Laird!

Women's Bible Studies

The three Women's Bible Study groups are beginning their new study, *Crown Him King*, this month:

Tuesday AM, 11:00 a.m.: September 23 (Tamera Smith)

Tuesday PM, 6:30 p.m.: September 16 (Emily Herb)

Thursday PM, 6:15 p.m.: September 25 (Jess Dimmitt)

Talk to any of these ladies if you would like to join them!

Continued on p. 4

September 14, 2025

Welcome and Announcements

Call to Worship

Psalm 100

Pew Bible pp. 500-501

Greeting

Prayer of Thanksgiving

Hymn #8, bulletin p. 5

"All People that on Earth Do Dwell"

Prayer of General Confession

Steve Posner

Zephaniah 3:14-17

Pew Bible p. 790

Hymn #75, bulletin p. 6

"Abide with Me"

Scripture Reading

Romans 4:13-25

Bob Dimmitt

Pew Bible pp. 941-942

Hymn, bulletin pp. 7-9

"Redeemed by the Blood of the Lamb"

Message

Bob Dimmitt

The Power of a Changed Life

Matthew #103

Matthew 15:29-38, Pew Bible p. 821

Hymn, bulletin p. 10

"Now unto the King Eternal, Immortal, Invisible"

The Power of a Changed Life

Matthew #103

Matthew 15:29-38

Mark 7:31 and Matt 8:28-34

There are many similarities between this feeding of the 4,000 and the previous feeding of the 5,000.

Here the gathered people _____

Several translations in verse 37 say 7 large baskets were collected, these are larger baskets than at the first feeding, here the word basket could be translated hamper, a basket large enough that a man could get inside.

What do we learn about God in this story?

First, we see Jesus' unrivaled divine _____

Second, He not only cured diseases and restored hearing and sight but restored those who were _____

Third, the goal of ministry is _____

Fourth, the necessity of relying on divine resources

Fifth, God's resources are never _____

Sixth, the Lord is able to do His work without us, He chooses to do it through us

Seventh, God gives _____

Eighth the limitless compassion of Jesus Christ.

Important Upcoming Events



September:

16	Senior Saints' Lunch: B & J's, Darien	10:00 a.m.
21	Home Fellowships	6:00 p.m.
27	Wedding Shower for Linzy Laird & Don Mallon	7:00 p.m.

October:

4	Old Savannah City Mission with Tom: Youth & Young Adults	11:00 a.m.
5	Missionary Visit: Pete Frank, Gospelink	6:00 p.m.
10	Women of Light Cookout in the Pavilion	TBA
11	Sacred Harp Singing at FABC	1:00 p.m.
12	Communion in AM Service	10:30 a.m.
19	Quarterly Members' Meeting	TBA
21	Senior Saints' Lunch	TBA
29	Fall Festival	

November:

9	57th FABC Homecoming!	10:30 a.m.
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Continued from p. 1

Evangelism Tool

There are free books on the platform to give out and use as tools to share the Gospel, entitled *The Man on the Middle Cross*. According to the author, Alistair Begg:

In this book, I want to share three powerful stories. Each one records a conversation that alters the course of a life.

These encounters are all found in the Bible. You may think that the Bible is an ancient book that has little relevance for today. But I hope to show you that it is in fact the story of a great rescue mission. It explains how God stepped into the everyday circumstances of our lives and, as he did so, brought hope, restoration, and a way back to him.



Myrtle Beach Trip

All rooms for the Myrtle Beach Trip are full. If you are still contemplating, the time to decide is now! Please see Tom ASAP to secure a room. Everyone who has signed up please have your payment in by **October 25, 2025**. Pay by check, or copy and paste this url into your browser, <https://fergusonavenuebaptistchu.subspla.sh/jg5tkrc> or use the QR code on the right to go to the posted event and register and pay online. Thanks!

All People That on Earth Do Dwell

Thomas Ken, 1637-1711

Louis Bourgeois, c. 1510 - c. 1561

G G D Em Bm Em D G G D Em C G D

1. All peo - ple that on earth do dwell, Sing to the Lord with cheer - ful voice;
 2. Know that the Lord is God in - deed: With - out our aid He did us make;
 3. O en - ter then His gates with praise, Ap - proach with joy His courts un - to:
 4. For why? the Lord our God is good, His mer - cy is for - ev - er sure;

8 Em D/F# G D G/B C D7/A G D/F# G Em D Am G/B D D7 G

Him serve with fear, His praise forth - tell, Come ye be - fore Him and re - joice.
 We are His fold, He doth us feed, And for His sheep He doth us take.
 Praise, laud and bless His name al - ways, For it is seem - ly so to do.
 His truth at all times firm - ly stood, And shall from age to age en - dure.

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Women of Light "Everything Fall" Event!

Join the Women of Light on Friday, **October 10**, at 5:30 p.m. for dinner, a craft, and a devotional message. Amy Challis from Dreamhouse Studios will lead the craft. \$10 paid at the door covers the supplies, but bring your own scissors and glue gun, with extra glue. Also bring a covered dish to share. Your outfit and food item will be judged for creativity! **Sign up in the hall before October 6!**

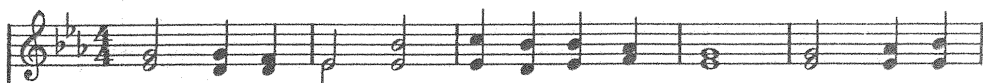
Abide with Me

75

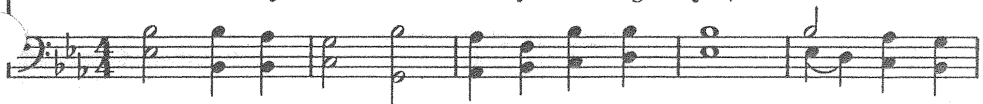
HENRY F. LYTE, 1793-1847

EVENTIDE

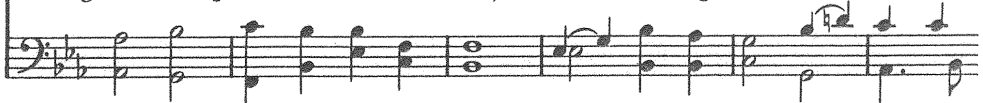
WILLIAM H. MONK, 1823-1889



1. A - bide with me- fast falls the e - ven - tide, The dark-ness
2. Swift to its close ebbs out life's lit - tle day, Earth's joys grow
3. I need Thy pres - ence ev - 'ry pass - ing hour - What but Thy
4. Hold Thou Thy word be - fore my clos - ing eyes, Shine thru the



deep - ens - Lord, with me a - bide; When oth - er help - ers fail and
dim, its glo - ries pass a - way; Change and de - cay in all a -
grace can foil the temp - ter's pow'r? Who like Thy - self my guide and
gloom and point me to the skies; Heav'n's morn - ing breaks and earth's vain



com - forts flee, Help of the help - less, O a - bide with me!
round I see - O Thou who chang - est not, a - bide with me!
stay can be? Thru cloud and sun - shine, O a - bide with me!
shad - ows flee - In life, in death, O Lord, a - bide with me!



Redeemed By The Blood Of The Lamb

In F, capo 1 for Gb

Words and Music by
Sean Carter, David Gentiles, Melanie Tierce,
and The Emerging Sound

Intro Bb F Dm C Bb F Dm C



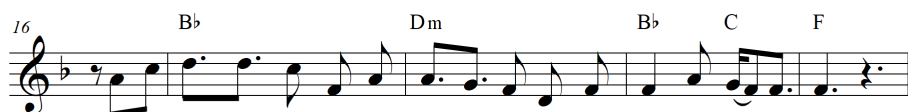
I went down to the crim-son ri-ver. Left my bur-dens on the shore.



I went down a sin-ner, came up a saint. Died with Christ, now I'm re-born.



Yes, He washed me with His mer-cy. And He cleansed me in His blood.



Now I stand com-plete, I have been set free. I found life there in the flood.



Not the same, I am changed. Re-deemed by the blood of the Lamb.



By His grace I am saved. I'm His child and for-e - ver, I am.



Hal-le - lu - jah. Re-deemed by the blood of the Lamb.

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Redeemed By The Blood Of The Lamb



Now I have the Li-ving wa-ter from the well that won't run dry.



All the pangs of life have been sa-tis-fied by the pre-cious blood of Christ.



Not the same, I am changed. Re-deemed by the blood of the Lamb.



By His grace I am saved. I'm His child and for-ev - er, I__ am.



Hal-le - lu - jah. Re-deemed by the blood of the Lamb.



When it's time to cross that ri-ver. I will shine in glo-ri-ous light.



When He calls me home I'll fall at His throne and for-

Redeemed By The Blood Of The Lamb



e - ver wor-ship Christ. I'll for - e - ver wor-ship Christ. And for -



e - ver wor-ship Christ. I'll for - e - ver wor-ship Christ. _____



Not the same, I've been changed. Re-deemed by the blood of the Lamb.



By His grace I am saved. I'm His child and for-e - ver, I__ am.



Not the same, I've been changed. Re-deemed by the blood of the Lamb.



By His grace I am saved. I'm His child and for-e - ver, I__ am.



Hal-le - lu - jah. Hal-le - lu - jah. Hal-le -



lu - jah. _____ Re-deemed by the blood of the Lamb.

Now Unto the King Eternal, Immortal, Invisible

Lorraine Sonnenberg

D7 G D7 G D7 G D7

Now un - to the King e - ter - nal, im - mor - tal, in -

G D7 G D7sus/A G/A C G Em7

vis - i - ble, The on - ly wise God, Be hon - or and glo - ry for -

A m D7 G G/B G C G Em

ev - er and ev - er. A - men. A - men. Be hon - or and glo - ry for -

A m/C D7 G C/G G

ev - er and ev - er. A - men.

CCLI Song # 18077

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Articles

What Does the Image of God Mean?

By Peter Goeman

Both men and women are made in the image of God and are created with physical and spiritual components of their humanity. This is why human life is sacred and protected. Being created in the image of God is in contrast to the rest of creation. Only humanity has the privilege and honor of being created in God's image. Hence, humanity's value is infinitely more than animals or plants. But what does it mean to be made in the image of God?

Various Views on the Image of God

We can list at least five different views on what it might mean to be made in God's image.

The image of God describes natural qualities within man that liken him to God.

The image of God is mental or spiritual qualities shared with the Creator.

The image of God refers to physical resemblance with God.

The image of God refers to the capacity to relate to God.

The image of God refers to being God's representative on earth.

I think it's helpful to divide these views into two overall categories: (1) the *ontological view* and (2) the *functional view*. The ontological view teaches that being made in the image of God means we are like God in some sense (how that is specifically defined can differ). The functional view teaches that God's image relates to how humanity functions (whether in relationships or as God's representative).

Biblical and Ancient Egyptian Evidence

Although the image of God concept is found in a variety of biblical passages, it is good biblical practice to look at the beginning for what being made in God's image means.

Genesis 1:26-28 provides the proper foundation for understanding God's image. 26 *Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."* 27 *God created man in His own image, in the image of God He created him; male and female He created them.* 28 *God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."*

Key phrases here are "in our image" (בְּצִלְמֵנוּ) and "according our likeness" (כְּדִמְיוֹתֵנוּ). It is generally true that the word "image" tends to communicate a

concrete depiction (such as an idol), and the word “likeness” usually refers to an abstract reality. However, Gen 5:3 uses the same words (reversed in order) to refer to Adam’s offspring. Additionally, each word occurs separately in Gen 1:27 and 5:1 to refer to the whole concept of image. Therefore, in this context, it appears a sharp distinction between the two ideas cannot be maintained, and it is best to see both words as a broad reference to the image of God concept.

Although the words themselves don’t really narrow anything down, there is an interesting parallel in the ancient Near East. In the ancient Near East it was common to associate the terms image and likeness with the idea of representation. Because kings were often regarded as being in the image and likeness of the god, kings were regarded as being representative rulers of the god they represented.

An example of this is found in an Egyptian inscription that describes Ramses II (1290–1224 BC) in similar terminology.

“Thou has assigned to me thy kingdom, **thou hast fashioned me in thy likeness and thy form**, which thou hast assigned to me and has created.” (Breasted, *Ancient Records of Egypt*, 3:181, emphasis added)

This inscription illustrates that the concepts of image and likeness were linked to representative rule by the king on behalf of a god. The knowledge of this background helps us understand the context of Gen 1:26, which emphasizes man’s dominion and rule, which itself is linked with God’s image.

Hebrew grammar also sheds helpful light on the issue. In Gen 1:26 we have a cohortative “let us make” (נַעֲשֶׂה) followed by a jussive “let them have dominion” (יִרְדּוּ). In Hebrew, when a cohortative is followed by a jussive, it is best to translate it as a purpose clause. This means that the purpose of making man in God’s image is so that he might have dominion on God’s behalf.

The idea that the image of God relates to mankind’s representative rule seems to be confirmed by David’s commentary on Genesis 1 in Psalm 8:4-8.

*4 What is man that You take thought of him, and the son of man that You care for him?
5 Yet You have made him a little lower than God, and You crown him with glory and
majesty! 6 You make him to rule over the works of Your hands; You have put all things
under his feet, 7 All sheep and oxen, and also the beasts of the field, 8 The birds of the
heavens and the fish of the sea, Whatever passes through the paths of the seas.*

So, what does it mean to be in the image of God? In light of the above information, the primary emphasis of the image of God concept is that we represent the Creator as his viceregents (his “under-kings”) here on earth. We rule the earth on behalf of God and represent Him to the world. This is a tremendous honor, but it also carries a tremendous responsibility. ❖

How Did Jesus Escape Eternity in Hell When He Died in the Place of Sinners?

By M.R. Conrad

I had never considered this question until a sharp Egyptian student approached me between lectures. I was teaching a master's level theology class for church leaders in the Middle East. Usually, students ask similar questions, but I had never fielded this one before.

I immediately grasped the logic of the question. If the punishment for sin is eternity in hell and Jesus took our punishment, why did Jesus not get condemned to eternity in hell? Growing up in church probably shielded me from such an obvious deduction, but once faced with it, I was surprised to find that I did not have a ready answer. After all, I have taken theology classes, taught theology classes, and read innumerable theology books. How did I not know the answer?

I searched my memory and the Scriptures. Then, I searched my mobile theology library. Few books addressed the question. But some insight into the deity of Christ and the doctrine of propitiation pointed me in the right direction.

The Difference Between Jesus and Me

Jesus is God. I am not. Jesus is perfect. I am not. His death in my place provides propitiation for my sin. I could never achieve the propitiation for my own sin. But what is propitiation and how does it help answer the question of why Jesus is not now in hell in our place?

Ending the Punishment

Propitiation is the satisfaction and removal of God's righteous wrath and justice against a sinner through the substitutionary sacrifice of Jesus Christ. On the cross, Jesus totally satisfied God wrath (Isaiah 53:11). He made complete payment for sin and then declared, "It is finished." Because his suffering is finished, we know that our sins are completely paid for and there is no condemnation for those in Christ Jesus (Romans 8:1)

As sinners, we cannot satisfy God's wrath or fully pay for our sins no matter what we do or how long we do it. Furthermore, even if we tried, we would keep on sinning while seeking to fully pay for our sins. An endless loop of sin and punishment would ensue. As a result, a sinner's punishment in hell is eternal.

The Answer

So, how did Jesus escape eternity in hell when He died in the place of sinners? Simply, Jesus completely paid the price of our sin. He satisfied God's righteous wrath and justice. If the debt is paid and justice satisfied, the punishment is over. Therefore, Jesus does not need to spend eternity in hell.

Because of Jesus' work on the cross, no one else needs to spend eternity in hell either. Only those who have not yet accepted the propitiation Jesus offers are in danger of eternal fire. The offer is open to all. Acceptance is by faith in Jesus alone.

"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world"- 1 John 2:2

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins"-1 John 4:10 ❖

Missionary of the Week

Shannon & Danielle Hurley
SOS Ministries - Kubamitwe, Uganda



Shannon Hurley is the founder of Sufficiency of Scripture Ministries.

Sufficiency of Scripture (SOS) Ministries exists to strengthen lives and communities through Christ, and they believe that the most enduring avenue for personal and collective strength comes through bringing Scripture to life in Christ's church.

Their commitment is to establishing and shoring up the spiritual and physical walls of His Church throughout East Africa. The heart of their ministry's work lies in the Ugandan community of Kubamitwe, where God is changing and shaping lives at every turn.

Here is another of the missionary families working with the SOS Ministries team:

THE HUFFSTUTLER FAMILY



Dan and Angie were reared in Christian homes by God-fearing parents and grew up attending Bible-believing churches in the Midwest. They met in college and were married in May of 2000. In preparation for God's plan for their life, Dan earned degrees in Pre-Law and Theology (M.A., M.Div., Th.M., D.Ed.Min in Biblical Counseling) and Angie obtained degrees in Church Music and Voice (M.M.). During their years in graduate school, Dan and Angie began to seriously consider cross-cultural

missions and what the Lord might call them to do. In 2002, the Lord provided them the opportunity to spend a year as short-term missionaries in Kenya. During their time in Kenya, they became acutely aware of the challenges and needs of missions around the world and especially in East Africa. Through several short-term missions trips from 2006-2010, the Lord put a burden on their hearts for full-time missions in East Africa.

While still in the US, Dan was able to gain valuable local church experience in a Detroit area church where he served as a pastor and at Inter-City Baptist Church (ICBC), Allen Park, MI where he served in various roles in preparation to leave for Kenya. In 2010 Dan and Angie were sent by ICBC to Kenya, East Africa, where they lived in Nairobi. While serving in Kenya for 12 years, Dan has served in various roles including pastor, church planter, mission director, and the founder and director of a church-based theological school in Nairobi.

At SOS Ministries, both Dan and Angie serve in various academic, logistic, and teaching roles while working to equip church leaders and their spouses to serve God's Church in East Africa. Dan and Angie love serving the Lord and his Church together!

Nursery September 14

Babies:

Lynn Ernst, Jeanie Groover,
Beth Lewis

Toddlers:

Michael & Karrie Walker

Preschoolers:

Avalon DeLoach, Stacey Kelly

Nursery September 21

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford, Linnea Posner

Toddlers:

Deborah Focht, Tricia Morris

Preschoolers:

Taylor & Courtney Pelton

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.
Choir Practice	5:00 p.m.

Tuesday

Senior Saints' Lunch: B & J's Steak & Seafood	10:00 a.m.
Women's Bible Study: <i>Crown Him King</i>	6:30 p.m.
Men's Bible Study: <i>Romans</i>	6:30 p.m.

Wednesday

Supper: Pizza	5:30 p.m.
Adventure Club	6:20 p.m.
Youth	6:30 p.m.
Adult Bible Study	6:45 p.m.

Thursday

Senior Adult Bible Study: <i>Isaiah</i>	10:00 a.m.
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Hearing assistance devices for services in the sanctuary are available on request at the sound booth.

Lockup Deacons for September:

Ron Fowler, Jimmy Kicklighter

Sunday School Classes and Descriptions

Adult

The Law of Moses:

Survey of 613 Laws	Fellowship Hall:	Bob Dimmitt
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Romans video series:

Robert Godfrey, Ligonier	Youth House:	Steve Posner
Union with Christ	Gym Overhang:	Tom Keller

Children and Students

Babies	Room 3:	Kay Stanford, Sandra Bridges
Toddlers	Room 24:	Taylor & Courtney Pelton
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:	Mary Ann Fowler, Amy Horton
Youth Guys & Girls	Room 206:	Bobby DeLoach, Shawn Champion
16		Avalon DeLoach