



February 15, 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



Scan this QR
code and
download our
app to your
favorite device.



Announcements

Evening Worship

Tonight at 6:00 p.m. in the Fellowship Hall. Join us!

Senior Saints' Lunch

The Senior Saints will have lunch together at the 5 Spot in Sandfly on Tuesday, **February 17**. Sign the list in the hall and meet at the restaurant at 11:00 a.m.

BCM Lunch at GSU

Tom Keller and Shawn Champion are organizing lunch for the Baptist Collegiate Ministries at GSU, Armstrong, on Wednesday, **February 18**. Let them know if you would like to help.

Wednesday Night

This Wednesday, we'll have Pizza 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!

Oyster Roasts!

Our Annual Oyster Roasts are coming up, **February 26** for the men, and **February 27** for the whole church! These free events are perfect opportunities to invite friends and family. The food and fellowship are always great. Please sign the lists in the hall, including your guests.

Ministry Opportunity

On Saturday, February 28, we need some folks to volunteer to help Empower Savannah (formerly ThriVe) hand out

Continued on p. 4

Welcome

Visitors, thank you for worshipping with us today! We'd love to learn more about you. Please get further connected to our church by scanning the QR code to the right and filling out the contact card. While you're there, check out the rest of our website!



February 15, 2026

Welcome and Announcements

Call to Worship

Psalm 7:17

Pew Bible p. 450

Prayer of Thanksgiving

Greeting

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

Let us labor for the Master from the dawn till setting sun,

Let us talk of all His wondrous love and care;

Then when all of life is over and our work on earth is done,

And the roll is called up yonder—I'll be there!

When the roll is called up yonder, when the roll is called up yonder,

When the roll is called up yonder— When the roll is called up yonder I'll be there!

Prayer of Praise

Hymn #3, bulletin p. 6

“Sing Praise to God Who Reigns Above”

Prayer of General Confession

Bob Dimmitt

I Corinthians 15:20-22

Pew Bible p. 961

Hymn, bulletin pp. 7-8

“O Great God”

Scripture Reading

Romans 12:1-8

Steve Posner

Pew Bible pp. 947-948

Hymn, bulletin pp. 9-10

“Be Still, Be Still, My Soul”

Message

Bob Dimmitt

The Lord Is Immanuel

Matthew #119

Matthew 18:10-14, Pew Bible p. 823

Hymn, bulletin p. 11

“Blessing and Honor”

A.M. Notes

The Lord Is Immanuel

Matthew #119

Matthew 18:10-14

The concept of guardian angels is here

However, one cannot use the term _____ angels

Jesus is communicating the Father's devotion _____

John 10:27-29

John 17:12

Romans 8:31-39

The Lord is Immanuel – not just God but _____

God's love for His people is personal, _____,

As believers, we are called to imitate God's heart by valuing, pursuing, and celebrating the restoration of those who have gone astray.

Continued from p. 1

water to the racers in the 2026 Skidaway Island Half Marathon & 5K race. This service in the community will help spread the name of this pro-life organization that our church helps to support. If you are interested in helping, please contact Amy Keller. Her number is 912-308-6935. You do not need to be a vetted volunteer with Empower to help at this event.

Home Fellowships

We're having Home Fellowships on Sunday, **March 1!** I have all four homes needed, and lists of who is going where will be in the bulletin next week.

Ghost Pirates Hockey Game

Shawn Champion is organizing a group for the Savannah Ghost Pirates hockey game on Friday, **March 13**. Sign the sheet in the hall by **March 1** if you'd like to go! Tickets are \$25 each. Talk to Shawn if you have any questions.

Old Savannah City Mission

Tom is serving lunch at the OSCM on Saturday, **March 7**. The Wises and Donaldsons are scheduled to help. Let Tom know if you can help, too!

Family Easter Event!

Please register online for this event as soon as possible! Invite folks you know to participate as well!



Family Easter Event

Saturday, March 28

11:30 to 1:30

Fellowship Hall
Inflatables, lunch,
games, egg hunts,
and crafts!

FREE EVENT!



This event is designed for toddlers through sixth graders! Please use the QR code to go to the event page and register. Call the office if you have any trouble registering.

A real church as set forth in the NT is not a support group. It's not a social club or a counseling center. It's a family of redeemed sinners who have God as their Father through their union with Jesus Christ. It's a body knit together by the Holy Spirit so that together all are built up and strengthened and loved. Church is God's idea.

Important Upcoming Events



February:

18	Lunch at GSU Armstrong BCM	
26	Men's Oyster Roast	6:00 p.m.
27	Church-wide Oyster Roast	6:00 p.m.

March:

1	Home Fellowships	6:00 p.m.
3	Elders' Meeting	7:00 p.m.
7	Lunch at Old Savannah City Mission: Charles & Cindy Wise, Jimmy & Janice Donaldson	11:00 a.m.
8	Daylight Savings Time begins (Spring Forward)	
10	Deacons' Meeting	7:00 p.m.
13	Ghost Pirates Hockey Game	7:00 p.m.
13	WOL Ladies' Night Out: TBD	
14	Family Breakfast	TBA
15	Evening Worship with Ralph & Elaine Elliott	6:00 p.m.
15	After Church Fellowship	7:00 p.m.
28	Family Easter Event (See page 4!)	11:30 a.m. to 1:30 p.m.
29	Easter Cantata	6:00 p.m.

April:

3	Good Friday Service	7:00 p.m.
4	Lunch at Old Savannah City Mission: Youth & Young Adults	11:00 a.m.
5	Easter Breakfast	8:45 a.m.
5	Easter Morning Worship with Communion	10:00 a.m.
7	Elders' Meeting	7:00 p.m.
14	Deacons' Meeting	7:00 p.m.
24-25	Women of Light Spring Conference	TBA
26	Quarterly Members' Meeting	TBA

Save these dates:

D-3 Camp:	June 13 through 19
VBS:	June 22 through 26
Children's Camp:	July 27 through 30

Sing Praise to God Who Reigns Above

Johann J. Schutz, 1640-1690
Trans. by Frances E. Cox, 1812-1897

From the Bohemian Brethren's
Kirchengesange, 1566

1. Sing praise to God who reigns a - bove, The God of all cre -
2. What God's al - might - y pow'r hath made His gra - cious mer - cy
3. The Lord is nev - er far a - way, But, thru all grief dis -
4. Thus all my toil - some way a - long, I sing a - loud Thy

a - tion, The God of pow'r, the God of love, The God of our
keep - eth, By morn - ing glow or eve - ning shade His watch - ful eye
tress - ing, An ev - er - pres - ent help and stay, Our peace and joy
prais - es, That men may hear the grate - ful song My voice un - wea -

sal - va - tion; With heal - ing balm my soul He fills, And
ne'er sleep - eth; With - in the king - dom of His might, Lo!
and bless - ing; As with a moth - er's ten - der hand He
ried rais - es; Be joy - ful in the Lord, my heart! Both

ev - 'ry faith - less mur - mur stills: To God all praise and glo - ry!
all is just and all is right: To God all praise and glo - ry!
leads His own, His cho - sen band: To God all praise and glo - ry!
soul and bod - y bear your part: To God all praise and glo - ry!

O Great God

Music and Words by
Bob Kauflin

$\text{♩} = 84$

G Am7 G/F C/E C F Gsus G

5 C G7sus C Dm C/E F

1. O great God of high - est heav'n, oc - cu - py my low - ly heart.
blind - ed by my sin, had no ears to hear Your voice,

10 F C G7sus C F Gsus G C

Own it all and reign su - preme, con - quer ev - 'ry re - bel pow'r.
did not know Your love with - in, had no taste for heav - en's joys.

15 G Am G/F C/E G Am F F/C G7sus G

Let no vice or sin re - main that re - sists Your ho - ly war.
Then Your Spir - it gave me life, o - pened up Your word to me

20 G7sus G7 F2/A G/B C F Gsus G G7

You have loved and pur - chased me, make me Yours for - ev - er
through the gos - pel of Your Son, gave me end - less hope and

24 C^{1.} G Am7 Dm Gsus G F/G C^{2.} G

more. 2. I was peace.

CCLI #4804015



3. Help me now to live a life that's de - pend - ent on Your grace.



Keep my heart and guard my soul from the e - vils that I face.



You are wor - thy to be praised with my ev - 'ry though and deed.



O great God of high - est heav'n, glo - ri - fy Your Name through me. You are



me.

Be Still, Be Still, My Soul (Psalm 46)

Words and Music by Ryan Folesong, Grace Nixon, and Nahtan Stiff

$\text{♩} = 74$

Bm D Gmaj7 Bm D Gmaj7 Bm D

1. Should moun-tains melt in - to the roar-ing
2. (When all I) see are en - e - mies be-

6 Gmaj7 Bm D Gmaj7

o - ceans, The earth give way, or heav - en's lights grow cold, O migh-ty
fore me, When un - be - lief and doubt have ta - ken hold, O Lord of

9 Bm D Gmaj7 D/F# G A 1. Bm D

God, You are my strong de - fen - der; Be still, be still, my soul.
hosts, You prom - ise to de - feat them; Be still, be still, my

13 Gmaj7 2. D G Bm D

2. When all I soul. For You are God, I need not fear, You're

17 G Bm A G Bm D

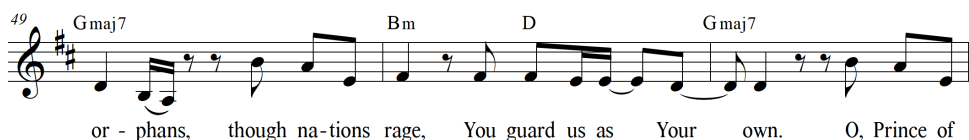
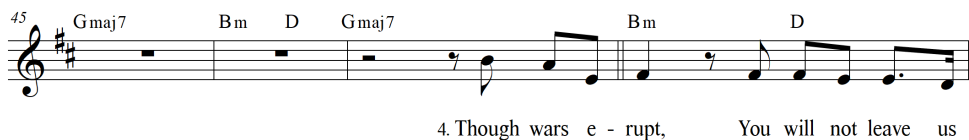
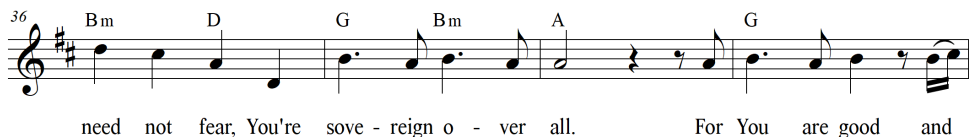
sove - reign o - ver all. For You are good and al - ways near, I'll

21 G Bm A Bm D Gmaj7 Bm D

rest in You a - lone, be still, my soul.

26 Gmaj7 Bm D Gmaj7

3. Though all a - round the wick-ed seem to pros - per, They mock Your



Blessing and Honor

Horatius Bonar

Irish Melody

E^b F^m/E^b A^b E^b A^b E^b/G C^m B^b E^b

Bles - sing and hon - or and glo - ry and pow'r,
Give we the glo - ry and praise to the Lamb;

B^b F⁷/C B^b/D E^b E^b/G A^b E^b/G E^b B^b/D

Wis - dom and rich - es and strength ev - er - more
Take we the robe and the harp and the palm;

C^m F^m 7/C C^m B^b/D E^b B^b7 C^m G^m A^b B^b/D

Give ye to Him who our bat - tle hath won,
Sing we the song of the Lamb that was slain,

E^b E^b/G A^b E^b E^b/G F^m/A^b F^m B^b7sus E^b

Whose are the king - dom, the crown and the throne.
Dy - ing in weak - ness, but ris - ing to reign.

Articles

5 Ways the Digital Age Is Transforming the Way You Think

By Samuel James

Our Digital Lives

More than a billion people worldwide own an iPhone. Nearly five billion people use social media. The average person spends two and a half hours every day on those social media accounts, and another five hours just checking email. The days of thinking of the internet as a hobby that stayed plugged into the wall in a corner of the family room are gone beyond recall. Our work, education, relationships, and even worship are increasingly happening digitally.

Our tendency is often to think of these technologies as just neutral “tools” that do whatever we ask them to do. But this is not quite right. **The Web is a language-shaping habitat that transforms how we think.** The question is not whether we will be shaped by the Web; the question is, How is the Web shaping us, and how do we respond?

Five ways the digital age is transforming how we think:

1. The digital age dilutes the importance of truth.

Much has been written about the internet’s “democratization” of information. It’s certainly true that digital technology gives a public platform to many people who would otherwise not have it. But this blessing comes at a cost. **Because of the Web’s disembodied nature, things like evidence, reasoning, and expertise have become marginalized.** Instead, the idea of truthfulness has devolved into a question of individual narratives. “My story is my truth” is one of the key mantras of the digital age. Traditional authority structures have given way to an ephemeral “equality” that means the random blogger is as powerful as the veteran pastor, or the anonymous Twitter account can demand deference merely with a powerful story. On the Web, we all have the power to “define” our reality, no matter how far that supposed reality may be from objective truth.

The disembodied, narrative-based culture of the Web requires Christians to know and remind each other regularly what is really true. This is a big reason why we must continue to gather together in church. Being physically together as we sing, pray, and hear truth powerfully recalibrates our sense of reality to be more in line with eternity. God’s story does not destroy our story—it transforms it, interprets it, and gives it meaning and purpose beyond “likes.”

2. The digital age has beautified anger.

It sure seems like the entire internet is combustible. Log on to any social media platform and you can hardly scroll ten seconds without encountering a hotly worded post, an argument, and much worse. Many people do not realize that these digital platforms are inflaming our emotions intentionally. The algorithms that make these websites fun and efficient also manipulate our attention spans so that what is

controversial, outrageous, or just plain absurd tends to float to the top of our feed. Even the platforms that we go to just to see pleasant photos or funny videos tend to skew in this direction. Most of us can think of an example where we logged on to some social media app and were soon frustrated and irritated by a controversy we did not go looking for.

Though there is such a thing as righteous anger, there is no such thing as righteous perpetual anger. Our social media platforms engage our negative emotions intentionally because their engineers know this is what drives heavy use. But biblically, there is something far more important than winning an argument or correcting someone who is wrong online: obedience to Jesus. *“Refrain from anger, and forsake wrath!”* (Ps. 37:8) *“Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God”* (James 1:19). Christian thinking is careful, calm, and loving. We can say countercultural truths or unpopular wisdom with an accent of humility and compassion because this is precisely what God calls us to do. To the degree that our favorite internet locations gin up our anger and make un-Christian thinking easier and more appealing, we should be very skeptical of their roles in our lives.

3. The digital age has given authority to mobs.

“Cancel culture” does not always happen exclusively online. Yet our immersion in digital existence surely has given it a plausibility in our society. We are accustomed from a young age to looking at the world through a computer. Computers empower us with a godlike ability to delete, mute, or block anything we dislike. This posture of immense power to curate our world puts down roots in our hearts and makes us think that the people and ideas we dislike shouldn’t exist. We should be able to erase them as easily as we can erase words on a screen. This is one reason for the stunning turn in much of our culture toward shaming and bullying rather than debate. In the disembodied digital age, we want total power over our world, and we feel like we deserve it.

Cancellation mobs and callout culture are opposed to Christian wisdom. The centrality of forgiveness to the Christian life comes from our awareness that we, too, are sinners, that we deserve wrath, and that we cannot receive Christ’s mercy without extending it to others. This doesn’t minimize the importance of accountability, but true accountability happens in the context of covenant. Just because something or someone offends us does not mean that thing or person has no right to exist. The world is not a computer that we program to our liking. It is an objective reality that exists under God’s sovereign rule.

4. The digital age has made us passive consumers.

There’s just so much stuff online. The sheer amount of new articles, new photos, new videos, and everything else is overwhelming. Often, our response to this relentless novelty is to aimlessly scroll. The phrase “consuming content” describes how so many people in the world today fill the hours. This mindless consumption is not neutral, however. Much like how pornography turns intimacy into a commodified product that can be used and tossed aside, the very nature of the Web tends to turn human experience into a consumable. Digital technology has indeed

made knowledge and experiences that were previously available only to an elite few widely accessible. In the process, however, we have developed “digital cravings” that tend to replace offline existence. We avoid the awkward trappings of in-person conversation and send messages instead. We give many of our evenings over to “binge” streaming. All the while, we can vaguely sense that we’re exhausted and frustrated but frequently medicate this emotion away by more digital amusements.

God’s good physical world subverts the charms of mindless consumption. The moments of weakness are the moments of listless anxiety in which we hope that something we find online can distract us or flatter us just enough. They are not the moments when we are surrounded by the beauty of snow-capped mountains or snow-white beaches or the friends and family we love most. In those moments, we are brought out of ourselves. Most of the time, the thought of aimlessly scrolling at such a moment feels absurd, even immoral. Nothing can disarm the allure of consumption like a day well spent, making and studying and serving in a way we know contributed something, by God’s grace, to those around us. The fight against consumption is a fight to anchor ourselves in the physical world God gave us, and to see as most real the things he has sovereignly placed us alongside.

5. The digital age has left us distracted, discontented, and dislocated.

Reading a book without reaching our phones every fifteen minutes feels like an Olympic event. Silence and solitude feel like enemies rather than friends. The digital age has immersed us in an ocean of noise, and many times it feels like we can barely think for all the distraction. But our problems often go further as we see people on social media present edited, curated versions of themselves and find our own hearts frustrated that we don’t have such a beautiful, exciting life. We are dislocated too. We find our attention fractured between the digital and the physical, and that’s why we find ourselves emotionally invested in people we don’t know or controversies we don’t actually care about. It seems our phones feel more like home than our actual homes.

The gospel can ground us by speaking directly to these feelings. Christ’s promise that his Spirit is with us always can calm our hearts long enough so that we don’t need the constant noise of content to numb our anxiety. In Christ we can trust that we not only have what we need now but also that we will be co-heirs with him of the entire universe one day. Discontentment is destroyed in the sufficiency of God’s goodness to us in Jesus. Our dislocation can give way to gratitude for the life that God has given us, and even our sufferings come with promises of his care. We can be free to give our attention to where we really are, because wherever we are, he is with us. ❖

When I Fear My Faith Will Fail

By Jonathan Shirk

There are times in our lives when we feel we are hanging on by a thread. We don't feel confident. We don't feel assured. We don't feel secure. We feel overwhelmed. Our faith seems to be so fragile that it could shatter at any moment. We look at our circumstances and doubt whether we can make it through. We look at our daunting, besetting sins and wonder if we'll ever advance. We also wonder how it could be that we, a child of God, could think, feel, and do such shocking evils. We want to be different and perhaps wish we could be someone else.

Like in the Bill Murray movie, *What About Bob?* we want to take a vacation from our problems. Sometimes when I struggle so deeply with my sins, sins that I've fought for years, I wish I was someone else. Not so much in the sense of, I wish I was James, he seems to have it all together, but more in the sense of being different, of not being like myself, of perhaps struggling with something different for once, so I can feel like I've made progress in my besetting sins.

Sin is tiring. We trust Christ, but our trust is so pathetic sometimes. If we're honest, when we look toward tomorrow, we fear our faith will fail. But isn't it true that we are at our weakest when we are fixating on ourselves and our circumstances? We call it navel-gazing, which dictionary.com defines as excessive absorption in self-analysis or focus on a single issue. We look to ourselves when we should be looking to Christ.

You may get car or seasick. One remedy is to face the direction you're traveling and keep your eyes on a stationary object in the distance. By His Spirit and Word, God is leading us in the right direction, so if we're facing in another direction, perhaps the direction of doubt and insecurity, we'll feel disoriented. We need to turn around and face the same way God is leading us. We need to set our gaze upon Christ. **Self-reflection is essential, of course, as are confession and repentance, but if our attention is continually held by our own sins, inabilities, and weaknesses, it means Christ is not the center of our attention as He ought to be, and this is where our insecurity originates.**

You may fear that your faith will fail, but have you considered that the sovereign and sustaining grace and love of God never fail? This is a stabilizing truth. Psalm 73:26 says, "*My flesh and my heart may fail, but God is the strength of my heart and my portion forever.*"

Brothers and sisters, it's easy for us to look at our faith, realize how weak it is, and to grow so discouraged that we begin to ask, "Am I actually saved?" But we need to realize that this downward spiral is caused, at least in part, by concentrating on the wrong thing. Is the strength of our faith what gives us comfort and hope? No. It is the object of our faith that consoles our weary hearts. Are we accepted and loved by God because of the worthiness of our faith? No. Heidelberg Catechism 61 asks, "Why do you say that you are righteous only by faith?" It answers: "Not that I am acceptable to God on account of the worthiness of my faith, for only the satisfaction, righteousness, and holiness of Christ is my righteousness before God. I can receive this righteousness and make it my own by faith only."

The strength or worthiness of your faith is not what gives you ultimate comfort and security. It is only the satisfaction, righteousness, and holiness of Christ that soothes your worried soul, for Christ alone is your justification before God.

Faith, whether strong or weak, big or small, mature or immature, is the means through which God Himself extends you and me His grace, strength, and hope. When we are weak and needy and receiving His grace through even frail faith, we are secure in the love of our Savior. J. C. Ryle gave an immensely helpful idea. He said:

Our faith may be feeble; our courage may be small; our grasp of the Gospel, and its promises, may be weak and trembling—but, after all, the grand question is, Do we really trust only in Christ? Do we look to Jesus, and only to Jesus, for pardon and peace? If this be so, it is well. If we may not touch his garment, we can touch his heart. Such faith saves the soul. Weak faith is less comfortable than strong faith: weak faith will carry us to heaven with far less joy than full assurance; but weak faith gives an interest in Christ as surely as strong faith. He that only touches the hem of Christ's garment shall never perish.

That's worth reading over and over again. So, your faith is frail, your courage is small, and your grasp of the gospel and God's precious promises is weak and trembling. Okay, it is good to be honest with yourself. But do you really trust in Christ alone? Are your eyes fixed upon Him? Trying to muster up more faith in order to overcome is not the essence of true trust in Christ. Faith is coming to Christ with empty and open hands, asking and expecting to receive His lavish mercy and grace, which meet your deepest needs.

Weak faith, as Ryle explained, is not preferable. It is much less comfortable than strong faith. It will not yield as much joy and assurance. But weak faith is true faith, and true faith looks to Christ alone, expecting to receive strength, security, and comfort.

As weak as your faith may be, God will still extend to you His mercy, grace, and Spirit through it. The song, *He Will Hold Me Fast*, captures the heart of our comfort. "When I fear my faith will fail, Christ will hold me fast."

Our comfort in life and death is not that our faith is mighty, but that Christ is mighty and that Christ holds us fast and works to strengthen our faith through the Word, sacraments, and prayer. Fret not, dear ones. Though we feel our faith may fail, Christ will hold us fast. He will give you resources to help you find deeper comfort and joy in the Gospel. ♦



Creation Moments

Proclaiming Evidence for Truth

THIS WEEK'S CREATION MOMENT

Designed to Renew



"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

- 2 Peter 3:10

We live in a world – indeed, a universe – that is in continual change. Things have been designed that way for a very important reason. Unfortunately, some people choose to define evolution as simply change. However, that's not the kind of change that surrounds us.

The change we see around us serves to keep things the same. Biologists call this "stasis." That might sound contradictory, but think about it for a moment. A baby is born – that's change. The baby grows into a child and then a young adult. That's more change. In the end, though, a new generation is born to replace the last generation, and things are as they were. It's the cycle of life, common to all living things.

The interrelated life cycles of all living things also complement each other. Plants use sunlight and carbon dioxide to make oxygen and food, which are needed by the animal kingdom and human beings. Each generation of living things reproduces after its own kind, helping to keep this balance in tune.

The change we see all around us was designed by the Creator to renew the creation so that it might remain stable – the same. We can truly say that the more things change, the more they stay the same. However, this state of affairs will not go on forever. One day, the world will end. The Son of God, Who was the instrument of our creation and the instrument of our salvation, will return. Are you ready to meet Him?

Image: Newborn baby on grandfather's lap, Envato.

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



CREATION MOMENTS, INC.

P.O. Box 839 • Foley, MN 56329 • 800-422-4253

Missionary of the Week

Ralph & Elaine Elliott
Cru - Antwerp, Belgium

Lord willing, the Elliotts will be with us on March 15 to share in the Evening Worship service!

One big encouragement to us recently was the interest in the campuses of Belgium from Peoria, Illinois. Peoria represents both the campus ministry—Bradley University—as well as the churches and communities around Peoria. It is a combination university and lay ministry in Peoria—unique in some ways since our Cru university ministries tend to be just a ministry to university students. But God is at work in Peoria, and now some of these Peoria students want to come and serve in Belgium.

Hearing of this interest, Elaine and I flew up to Peoria this past December to meet some of these students who were interested in coming to Belgium. It was an amazing time as we met many students whose hearts were inclined to serve in Belgium. The team leader, Jared, organized a meeting where Elaine and I shared about the need and where these students could ask questions.



Peoria group visiting Leuven, Belgium

Many of those who attended this meeting were currently students in the university or were working in the community, most twenty-five years old or younger. Elaine and I were amazed at this high-level interest in Belgium. Those young people who would apply to serve with us would be coming to serve close to a year—6 months in Belgium and three months in Ireland (Belgium only issues three-month tourist visas, hence the split between Belgium and Ireland). This kind of short term, one year ministry is known as "Stint" – short term international.

In order to help discern God's leading, ten of these students—including the local director, Jared—went to Belgium between January 5–10 to get a lay of the land. Initial reports indicated this trip was amazing and gave great vision to the group.

We hear that six persons have already made application to be a part of this team starting next fall 2026.

Can you imagine the impact of six young students ministering in Belgium for six months, sharing and discipling students who want to grow?! Please pray that God would raise up a team that would join the eventual harvest in Belgium. Please join in prayer claiming Matthew 9:36–38!

Your co-laborers in Christ,

Ralph and Elaine

Admitting our real motives of our anger exposes us...who wants others to know what we were thinking at that moment during that last argument? Our anger clearly communicates the following: I demand that you love me on my terms. I will prove that I am right at all costs. Proving that you are inexcusably and outrageously wrong is one way to prove that I'm right, and that I'm a victim of your ridiculous iniquity. I want to be in control. You should obey me, listen to me, and attend to my every want. How dare you cross MY almighty will?

David Powlison, *Good and Angry*

A real church as set forth in the NT is not a support group. It's not a social club or a counseling center. It's a family of redeemed sinners who have God as their Father through their union with Jesus Christ. It's a body knit together by the Holy Spirit so that together all are built up and strengthened and loved. Church is God's idea.

Nursery February 15

Babies:

Eleanor Bowden, Mary Fowler,
Kay Stanford, Linnea Posner

Toddlers:

Deborah Focht, Tricia Morris

Preschoolers:

Taylor & Courtney Pelton

Nursery February 22

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 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.
Evening Worship	6:00 p.m.

Tuesday

Senior Saints' Lunch: 5 Spot Sandfly	11:00 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.

Wednesday

BCM Lunch at GSU	
Supper: Pizza	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>	6:30 p.m.

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

Lockup Deacons for February:

Danny Edwards, Howard Ernst

Sunday School Classes and Descriptions

Adult

Questions & Answers	Fellowship Hall:	Bob Dimmitt
Romans video series:		
W. 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:	Donna Martin, Deborah Focht
Pre-K	Room 25:	Michael & Ruth Kleinpeter
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, Avalon DeLoach