



February 22, 2026

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ♦ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

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Announcements

Choir Practice

Tonight at 5:00 p.m. in the Sanctuary.

Wednesday Night

This Wednesday, we'll have Pork Loin 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 this week, **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. Pastor Bob Dimmitt will share a devotional on each night!

Ministry Opportunity

On Saturday, **February 28**, we need some folks to volunteer to help Empower Savannah (formerly ThriVe) hand out water to the racers in the 2026 Skidaway Island Half Marathon & 5K race. This service 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 are on pages 10 and 11. If you do not find your name, let

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 22, 2026

Welcome and Announcements

Call to Worship

Nehemiah 9:6

Pew Bible p. 404

Prayer of Thanksgiving

Greeting

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

When the trumpet of the Lord shall sound and time shall be no more,

And the morning breaks eternal, bright, and fair—

When the saved of earth shall gather over on the other shore,

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

“Behold Our God”

Prayer of General Confession

Tom Keller

Micah 7:18-20

Pew Bible p. 781

Hymn, bulletin p. 7

“The Power of the Cross”

Scripture Reading

Romans 12:9-21

Napoleon Martin

Pew Bible p. 948

Hymn #209, bulletin p. 8

“Grace Greater than Our Sin”

Message

Bob Dimmitt

Restoration not Revenge

Matthew #120

Matthew 18:15-20, Pew Bible p. 823

Hymn, bulletin p. 9

“Now Blessed Be Jehovah God”

Restoration Not Revenge

Matthew #120

Matthew 18:15-20

If your brother sins against you - Go and tell (or show)

The first command (first step in reconciliation) is to go “present imperative” calling for this to continually be the first step, and frankly a step that requires the goer to go Spirit filled or in dependence on the Holy Spirit.

The second command is to tell or show him his fault, this command in the aorist imperative, giving the sense of Just do it! - “in private”

Galatians 5:1-5

If he listens to you, you have gained your brother –

Listens to you implies a face-to-face encounter, not a text message or email.

The idea of gained or won is not winning like winning an argument... You want to approach this delicate matter with the goal of restoration (equates with winning the brother)

Often, it seems, this is not done,

- we believe that our relationship with the Lord is personal and private
- the church is viewed as nothing more than a loose affiliation of nice people who like Jesus

Because of a wrong view, low view of the church, church discipline, looks almost petty, definitely controlling, and to some even un-loving.

Proverbs 19:11 and 1 Peter 4:7-8

Continued from p. 1

Dawn know and she will add you to a list. If you are still not on a list next week, choose either of the four homes to visit. Hosts, you provide drinks and paper products. Guests, bring snacks!

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 Tarvers are scheduled to help. Let Tom know if you can help, too!

Ladies' Night Out

Amy Keller has organized a Ladies' Night Out on Thursday, **March 12**. She has reserved a private space at the Sakura Buffet on Eisenhower Drive. Sign the list in the hall and meet at the restaurant at 5:30 p.m.!

Family Breakfast

One of our goals at FABC is to build stronger families and see them flourish spiritually. Last year was the first in what is becoming an annual family breakfast seminar. Last year we covered the importance and practical aspects of how to conduct Family Worship. This year we will cover the importance and practical aspects of Family Discipleship. You will learn practical ways to integrate faith into daily family life and discover effective communication strategies for discussing spiritual topics. So plan on joining us for breakfast and an insightful time Saturday morning, **March 14**, at 8:00 a.m. Sign up in the hall!

Missionary Visit

Ralph and Elaine Elliott will be with us in our Evening Worship on Sunday, **March 15**, time to share the latest concerning their ministry in Belgium with Cru. Worship will be followed by an After Church Fellowship! Bring snacks to share.



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.

Important Upcoming Events



February:

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, Everett & Mary Ann Tarver	11:00 a.m.
8	Daylight Savings Time begins (Spring Forward)	
10	Deacons' Meeting	7:00 p.m.
12	WOL Ladies' Night Out: Sakura Buffet	5:30 p.m.
13	Ghost Pirates Hockey Game	7:00 p.m.
14	Family Breakfast: Family Discipleship	8:00 a.m.
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

BEHOLD OUR GOD

Music and words by
Jonathan Baird, Meghan Baird, Ryan Baird, and Stephen Altrogge

$\text{♩} = 73$ C **VERSE** Em C Em

1. Who has held the o - ceans in His hands? Who has num - bered ev - ery grain of sand?
2. Who has giv - en coun - sel to the Lord? Who can ques - tion an - y of His words?
3. Who has felt the nails up - on His hands, bear - ing all the guilt of sin - ful man?

5 C Em C

Kings and na - tions trem - ble at his voice. All cre - a - tion
Who can teach the One who knows all things? Who can fath - om
God e - ter - nal, hum - bled to the grave, Je - sus, Sav - ior,

8 Em⁷ G **CHORUS** C G/B Am F

ris - es to re - joice. Be - hold our God, seat - ed on His throne. Come, let us a -
all his won - drous deeds?
ris - en now to reign!

13 C G C G/B Am F C G C

dore Him. Be - hold our King, noth - ing can com - pare, come, let us a - dore Him!

19 Em C Em 2. F² Em F² G 3. C **FINE**

Him!

Him!

C **BRIDGE** F/C C F/C Am⁷

Men: You will reign for - ev er. You will reign for - ev er. You will reign for -
Women: Let Your glo - ry fill the earth. Let Your glo - ry fill the earth. Let Your

F Am⁷ F

ev - er. You will reign for - ev er.
glo - ry fill the earth. Let Your glo - ry fill the earth.

C F Am⁷ F DS

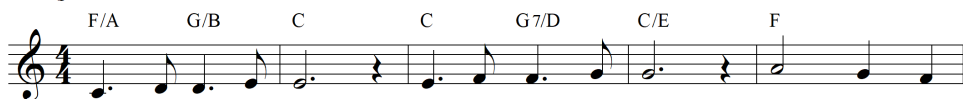
You will reign for - ev er. You will reign for - ev er. Be
Let Your glo - ry fill the earth. Let Your glo - ry fill,

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The Power of the Cross

Words & Music by
Keith Getty & Stuart Townend

♩ = 68



1. Oh, to see the dawn of the dark - est day; Christ on the
2. Oh, to see the pain writ - ten on Your face, bear - ing the
3. Now the day - light flees; Now the ground be - neath quakes as its
4. Oh, to see my name writ - ten in the wounds, for through Your



road to Cal - va - ry. Tried by sin - ful men,
awe - some weight of sin. Ev - 'ry bit - ter thought,
Ma - ker bows His head. Cur - tain torn in two,
suff - 'ring I am free. Death is crushed to death,



torn and beat - en, then nailed to a cross of wood.
ev - 'ry e - vil deed crown - ing Your blood - stained brow.
dead are raised to life - "Fin - ished!" the vic - t'ry cry!
life is mine to live, won through Your self - less love!



This the pow'r of the cross: Christ be - came
This the pow'r of the cross: Son of God -



sin for us. Took the blame, bore the
slain for us. What a love, what a



wrath; We stand for - gi - ven at the cross.
cost! We stand for - gi - ven at the cross.

CCLI Song # 4490766
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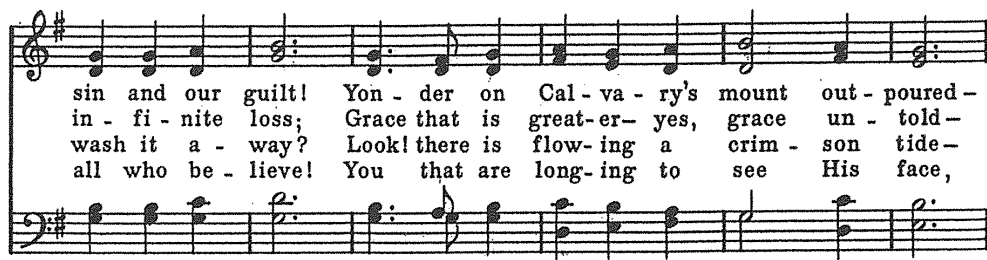
Grace Greater Than Our Sin

JULIA H. JOHNSTON, 1849-1919

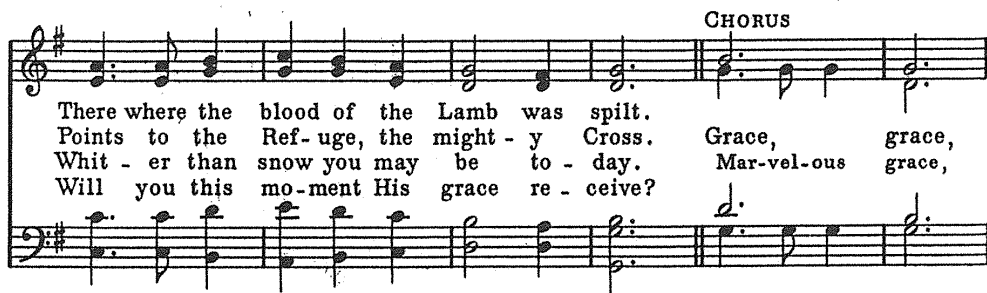
DANIEL B. TOWNER, 1850-1919



1. Mar - vel - ous grace of our lov - ing Lord, Grace that ex - ceeds our
 2. Sin and de - spair, like the sea - waves cold, Threat - en the soul with
 3. Dark is the stain that we can - not hide, What can a - vail to
 4. Mar - vel - ous, in - fi - nite, match - less grace, Free - ly be - stowed on

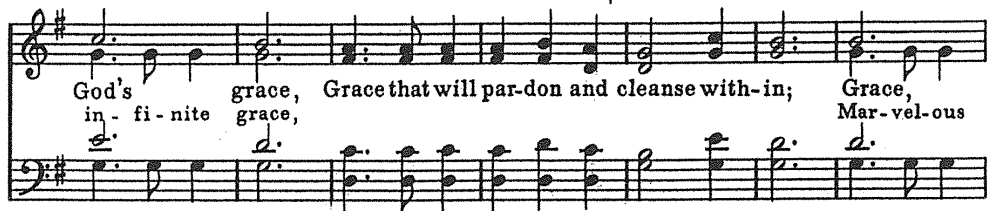


sin and our guilt! Yon - der on Cal - va - ry's mount out - poured -
 in - fi - nite loss; Grace that is great - er - yes, grace un - told -
 wash it a - way? Look! there is flow - ing a crim - son tide -
 all who be - lieve! You that are long - ing to see His face,

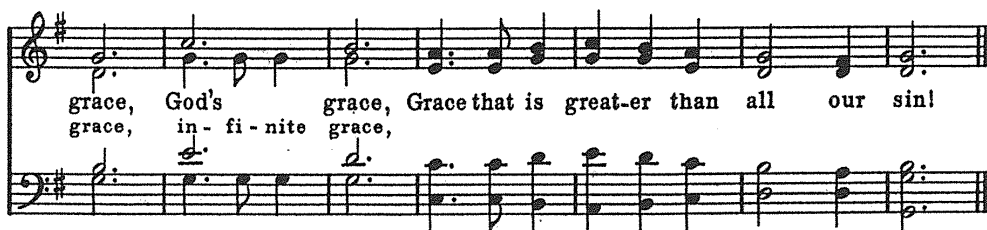


CHORUS

There where the blood of the Lamb was spilt.
 Points to the Ref - uge, the might - y Cross. Grace, grace,
 Whit - er than snow you may be to - day. Mar - vel - ous grace,
 Will you this mo - ment His grace re - ceive?



God's grace, Grace that will par - don and cleanse with - in; Grace,
 in - fi - nite grace, Mar - vel - ous



grace, God's grace, Grace that is great - er than all our sin!
 grace, in - fi - nite grace,

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Now Blessed Be Jehovah God

Psalm 72:18-19; adapted

Oliver Holden

F C Dm C F C Dm C C7 F

1. Now Bless-ed Be Je - ho - vah God, the God of Is - ra - el,
2. And bless-ed be his glo - rious name to all e - ter - ni - ty;

6 C F C F C/E

Who on - ly do - eth won - drous works in glo - ry so
The whole earth let his glo - ry fill. A - men! so

10 Dm C/G G C F F C C7

that ex - cel; Who on - ly do - eth won - drous works
let it be; the whole earth let His glo - ry fill.

14 Dm F/A Bb F/C C C7 F

in glo - ry so that let ex - cel.
A - men! so let it be.

Eleanor Bowden
613 Early Street

Tom & Amy Keller

Pam Anderson
Carol Armstrong
Bill & Sona Bailey
John Earl & Carolyn Blanton
Moonyeen Blanton
Kelvin & Jan Boyett
Jimmy & Janice Donaldson
Lance & Julie Ficek
Ron & Mary Ann Fowler
Tony Gadsby
Jeanie Groover
Darrell & Becky Hendricks
Ari Hidalgo
John & Pam Humphrey
Rebecca Keller
Logan & Stacey Kelly
Bucky & Eleanor Lanier
Samp & Beth Lewis
David Martin
Richard Mills
Tim & Laura Moore
Melvin Myers
Barbara Nix
Vern Nix
Paul & Jamie Ray
Kevin & Wesley Rhodes
Jim & Heather Schraeder
Jonathan & Jenna Torres
Dean & Patricia Wedincamp
Kevin & Lilly Zeigler
Ric & Kelly Zittrouer
Sam Zittrouer

June Erlandson
1310 Beckman Avenue

Bob & Cindy Dimmitt

Gary & Patricia Beatty
Sylvia Blue
John & Carol Boen
Shawn Champion
Sonja Clements
Emmett & Katherine Copeland
Jessica Dimmitt
Marc & Melinda Dunant
Rudy & Kayla Duero
Julia Fields
Jerry Fields
Brittany Hall
Geri Hendrix
Robert & Jill Holland
Alden Horton
Lily Horton
Napoleon & Savannah Martin
Barbara Mason
Ricky & Sarah Miller
Dennis Morgan
Cole Morris
Annita Parmelee
Margy Parmelee
Fidel & Gabie Padilla
Barbara Rahn
Clyde & Ceci Sheffield
Kay Stanford
Kelly & Dawn Stanford
Claude & Susan Su
Constance Vereen
Daniel Wedincamp
Teena Wheless

Howard & Lynn Ernst
320-B Sullivan Drive

Steve & Linnea Posner

Nick & Rachel Beatty
John & Sandra Bridges
Dennis Brittingham
Reggie & Leasa Brown
Jan Deloach
Danny & Janet Edwards
Joyce English
Kim Eriksen
Ralph & Deborah Focht
Caleb & Anna Gilmore
Jerramie & Rebekah Helmick
Genevieve Hassan
Hillaire Hopkins
Eric & Amy Horton
Glynn & Natalie Horton
Todd Klann
Michael & Ruth Kleinpeter
Wally & Karen Law
Travis & Ginna MacMillan
Austin Mastison
Sarah Mastison
Dan & Leslie Mayle
Jack & Connie Moore
Taylor & Courtney Pelton
Bruce Rahn
Alysa Rodriguez
Jay & Tamera Smith
Everett & Mary Ann Tarver
Jay & Andrea Turner
Mark Usher
Michael & Karrie Walker
John & Diana Watkins

Mike & Elinor Morris
392 Hunt Drive

Glen & Donna Martin

Aileen Bloodworth
Sharon Boaeen
Pat Briley
Jim & Rita Campbell
Sue Crews
Bobby & Avalon Deloach
Gordon & Debra Denney
Mike Edwards
David Grimes
Dustin & Emily Herb
Bryan & Kelly Howard
Chris Howell
Charles Hurndon
Wan & Myri Hymon
Jimmy & Tammy Kicklighter
Jay & Kaitlyn Kirkland
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Jay & Lisa Rowe
Gena Russell
Elaine Spica
Kelvin & Janice Stanford
Mason Turner
Billy & Brenda Waters
Charles & Cindy Wise

Articles

Why “Third Wayism” Is Modern Gnostic Heresy

Written by Ryan Helfenbein

What happens when we separate God’s law from His Gospel in the name of political neutrality? If you’ve been paying attention to evangelical discourse recently, you’ve likely encountered what’s now called “Third Wayism” — a term for the modern evangelical approach to political & cultural engagement without the baggage of moral or political absolutism.

The premise sounds reasonable enough on the surface: Occupy a middle ground between the left vs. right culture war, avoiding strong alignment with either major political party, platform, or group.

Proponents claim they’re simply being “winsome” and “balanced” — rising above tribalism and transcending versus trendsetting in order to proclaim a pure Gospel untainted by political entanglements.

Third Wayism often sounds like this: “Jesus is neither right nor left.” Or “Jesus wasn’t an elephant or a donkey. but the Lamb.” Or “Jesus would be too liberal for conservatives and too conservative for liberals.”

That’s true enough but is that all that needs to be said about our cultural & political divide? What actually happening here? Third Wayism has become a Trojan horse for laundering progressive ideas into the evangelical churches under the guise of neutrality.

It’s a form of bait-and-switch theological liberalism that prioritizes cultural accommodation over biblical faithfulness. And while Third Way advocates claim to critique extremes on both sides, their focus disproportionately critiques conservatives while blindly ignoring radical leftist policies like sexual indoctrination in schools, transing our youth, leftist political violence, mass illegal immigration, socialism and government theft, and a host of other issues.

Make no mistake: This isn’t just a problem of church leaders failing to exact the right prescription to our political problems. It’s a theological crisis. And it bears a striking resemblance to one of the earliest heresies the Church ever confronted: Gnosticism.

How should Christians think about Third Wayism and its real dangers?

First, theologically, Third Wayism is a form of a neo-Marcion heresy, a Gnostic heresy that attempts to separate God’s law from His Gospel.

In the second century, a heretic named Marcion taught that the God of the OT — with His law, judgment, & wrath — was fundamentally different from the God of the NT, who offered only love, grace, & mercy. Marcion essentially wanted a Gospel without the law and grace without any sacrifice. Marcion was the first to want to unhitch the church from the Old Testament.

The early Church fathers rightly condemned this as heresy. Because you cannot separate the law from the Gospel. Yes, the law and the Gospel are two separate categories, but you cannot know the good news of Jesus Christ without first know-

ing what Christ is saving you from. You cannot understand grace apart from God's justice or holiness.

Third Wayism makes the same fundamental error as applied to the cultural & political divide in America. It wants the comfort of the Gospel without the confrontation of God's law. It wants to affirm God's love without acknowledging God's moral standards applied to the way people live and vote.

It claims to hold biblical convictions while simultaneously refusing to apply those convictions to concrete moral, cultural, and political realities.

When Third Way leaders avoid clear biblical teaching on these fronts, they avoid the law and confuse the Gospel. When they critique "Christian nationalism" more forcefully than they preach about abortion or gender ideology, they're separating God's law from the Gospel.

The result is a neutered Christianity that offers neither prophetic clarity nor pastoral courage. A faith that is all Gospel and no law, all comfort and no conviction, all grace and no truth.

Second, morally and politically, Third Wayism creates confusion rather than clarity in the Church.

Pastor Josh Howerton recently made a profound observation: Political and cultural engagement are, in some very meaningful sense, a lead measure to the Great Commission, not a distraction from it. Show me a map of the most progressive areas in America, then show me a map of the least-churched areas in America — it's the same map.

Why? In Howerton's words, it's because progressivism is built on a secular Critical Theory lens instead of a Christian theological lens. It trains people to think of biblical marriage as "homophobic," biblical justice as "racist," biblical gender roles as "oppressive patriarchy," and biblical sexuality as "transphobic."

Howerton concludes, "This installs what Tim Keller himself called 'defeater beliefs' into the populace, making evangelism significantly more difficult."

Yet Third Wayism refuses to name this reality clearly. Instead of equipping Christians to engage the culture war with biblical wisdom, it scolds them for being too political. Instead of providing moral clarity on life, marriage, family, and religious liberty, it offers mushy platitudes about "loving our neighbors" without defining what biblical love actually requires.

The practical result is devastating. Christians are disarmed precisely when they need to be the most engaged. Pastors remain silent on the defining moral issues of our day, hiding behind the excuse of neutrality. And the Church becomes culturally irrelevant — not because we're too controversial, but because we've lost the courage to speak the truth.

Finally, Third Wayism presents a particular danger to the evangelical Church because conviction and courage must form the center and foundation of truth.

Here's a principle every Christian must understand: If you cannot defend truth, you will cease to exist.

The Church doesn't survive by being pleasant. It doesn't grow by being inoffensive. It doesn't faithfully represent Christ by avoiding controversy. Throughout

church history, the moments of greatest faithfulness have been the moments of greatest testing: When courage was demanded, Christians stood firmly on Scripture at the exact time when culture demanded compromise or death.

Third Wayism, by contrast, is the posturing for comfort absent of controversy. It's the stance of leaders who have more to lose than to gain from taking clear positions.

But Scripture is clear. As Paul writes to the Galatians, "*Have I now become your enemy by telling you the truth?*" (Galatians 4:16). Or as Jesus warned His disciples, "*Woe to you when all people speak well of you*" – *that's how you could tell false prophets* (Luke 6:26). Also, there's the Lord's rebuke of Laodicea, "*I know your works: you are neither cold nor hot... because you are lukewarm... I will spit you out of my mouth*" (Revelation 3:15-16).

The Church needs prophetic voices who will declare truth with conviction. We need Christians who understand that they need both law and grace when presenting the Gospel.

So what should we do? We must reclaim theological courage. We must refuse the false choice between biblical faithfulness and cultural-political engagement. Today, those pastors who speak to the cultural and political controversies sooner are actually getting to the Gospel quicker.

We must also remember that we worship a Savior who cracked a whip and overturned tables, even in God's house. We must teach the whole counsel of God — both law and Gospel, both justice and grace.

Above all, we must remember: If you cannot defend truth, you will cease to exist. The Church that trades conviction for Third Way comfort may soon discover it has forfeited its very soul. ❖

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. ♦



Creation Moments

Proclaiming Evidence for Truth

THIS WEEK'S CREATION MOMENT

Wild Medicine



"Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'" - John 14:6

Is it possible that your pharmacist could be a chimpanzee? That's not such a silly question. Naturalists are discovering that many animals use a variety of plants and other

items to treat their illnesses. Animals often know about the medicinal properties of plants when modern medicine has yet to learn about them.

Recently naturalists noticed that one of the monkeys in the African preserve under their care had become lethargic, lost her appetite, and obviously had a severe gastric upset. A few hours after she became sick, she started munching on a native shrub that is not a normal part of the monkey's diet. She chewed the plant, swallowed the bitter juice and spit out the pulp. By the next afternoon her symptoms were gone and she was feeling better. After a little research, scientists discovered that local tribes use juices from the same plant to treat intestinal upset and loss of appetite.

Studies of the juices of a root that bears rub into their coats show that the bears are using an effective insecticide. Scientists have observed elephants, monkeys, birds and bears eating a variety of things that were not a normal part of their diet only to discover that the things being eaten had medicinal properties. Most amazing is that the animals know how best to take their medicine. If a leaf is best swallowed whole to kill intestinal parasites, it will be swallowed unchewed! Who other than the Great Physician Himself could have taught the animals this medicine?

Image: Black capped squirrel monkey, Envato.

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



CREATION MOMENTS, INC.

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Missionary of the Week

Arnold Fruchtenbaum
Ariel Ministries - San Antonio, Texas

Arnold Fruchtenbaum, Ph.D., ThM. Founder

Praise Reports:

- Volume 1 of the Minor Prophets commentary has been released just in time for the Hanukkah sale. We are thankful that many have already purchased the book.
- I have finished filming “The Book of Jeremiah, Part One” (TNK 402), a college course covering Jeremiah chapters 1–31. It is now available on our college website.



Prayer Requests:

- Please pray for Dr. Adler’s team and Dr. Sigler as they work on the second part of the Jeremiah/Lamentations course, which will be titled “Jeremiah Part Two and the Book of Lamentations” (TNK 403).
- Please pray as I am currently filming the college course “Messianic Prophecy and Jewish Outreach” (JHC 104). This course is based on my book *Ha-Mashiach – The Messiah of the Hebrew Scriptures*.
- Please pray for my editor, Christiane Jurik, and her team as they work diligently to complete volumes 2 and 3 of my Minor Prophets commentary.

Corporate Office

Praise Reports:

- Praise God for Becky Hodges, who celebrated her 20th anniversary with Ariel in December 2025.
- Praise God for the sales during the 2025 Hanukkah Sale.
- Praise God for His continued support through the supporters of Ariel.
- Praise God for Brian Crow and Danny Price, who have both served one year with Ariel Ministries.
- Praise God for the Nakashimas, who have been serving with the Corporate Office for one year.

Prayer Requests:

- Please pray for our Erev Shabbat dinners in January and February, that hearts will be open as we invite guests from San Antonio and the surrounding areas.

- Please pray for the conferences and travel in January and February, as many members of our Corporate Office are traveling across the country.
- Please pray for the security of the Corporate Office as we navigate rising antisemitism and make decisions regarding equipment and future security upgrades.
- Please pray for a new project we are developing that we hope will serve as a meaningful outreach opportunity.
- Please continue to pray as we work to clean up our database and recruit volunteers



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

When a person becomes our god, we lose our sense of self; we conform our identity to his or her demands and expectations in order to keep the relational dynamics in place. This is nothing less than idolatry--and in the end it serves us up to what we often fear the most—loneliness—idolatry is a breeding ground for loneliness.

Nursery February 22

Babies:

Jay & Lisa Rowe

Toddlers:

Sona Bailey, Charlotte Denney

Preschoolers:

Jimmy & Tammy Kicklighter



Nursery March 1

Babies:

Carolyn Blanton, Jan DeLoach,

Kayla Duero

Toddlers:

Cindy Dimmitt, Rebekah Helmick

Preschoolers:

Rachel Beatty, Amy Keller

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.
Choir Practice	5:00 p.m.

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.

Wednesday

Supper: Pork Loin	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.
Men's Oyster Roast	6:00 p.m.

Friday

Church-Wide Oyster Roast	6:00 p.m.
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Hearing assistance devices for services in the sanctuary are available on request at the sound booth.

Lockup Deacons for 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, Dawn Stanford

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