November 15, 2026

Ferguson Avenue Baptist Church

10050 Ferguson Avenue ❖ Savannah, Georgia 31406

Where Christ Is Exalted and the Fellowship Is Exciting

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If you have any questions about the message from today, or want to get information about church membership, please see any of the elders after the service, drop a note in the foyer offering box indicating your desire to talk with a pastor, or call the church office.

Q. 9. What is the work of creation?
A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. (Gen. 1; Heb. 11:3)

Announcements

Evening Worship
Tonight at 6:00 p.m., in the Fellowship Hall. Join us for this special service!

Wednesday Night
This Wednesday night, supper is Pizza. Sign up! Supper starts at 5:30 p.m., Adventure Club starts at 6:20 p.m., Youth begins at 6:30 p.m. and Adult Bible Study begins at 6:45 p.m.

Systematic Theology Sunday School Class Resumes
Tom Keller will resume his coverage of Systematic Theology on Sunday, **November 22**, during the Sunday School hour. He will begin the topic of the Attributes of God.

Office Closed
The Church Office will be closed on Thursday and Friday, **November 26 and 27** for the Thanksgiving holiday.

Special Called Meeting
There is a Special Called Meeting of the Membership on Sunday afternoon, **November 29**.

Special Called Meeting Agenda
1. Deacon nominees - Dean McCraw & Bobby DeLoach
2. Missions recommendation from the Elders:
   These are the missions conferences that Bill Boggess is involved in:

Conference for 70 pastors on the Epistle to the Romans in Benin Dec 17-19	$4900
Conference on Biblical Marriage in Niamey, Niger Dec 3-5.	3500
Total	$8400

3. The Deacons recommend we purchase and install a second convection oven costing less than $9000.

Cocoa, Coffee, Cookies, Cakes, Candy, Carols, & Christ
This fun evening is Sunday, **November 29**, beginning at 6:00 p.m. Please bring Christmas themed goodies to share while we sing many of our favorite Christmas Carols.

Continued on p. 4

Welcome and Announcements

Call to Worship
1 Peter 1:3-5
Pew Bible p. 1014

Prayer of Praise

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

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold;
Count your many blessings; Money cannot buy,
Your reward in heaven nor your home on high.
Count your blessings, name them one by one;
Count your blessings, see what God hath done.
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Prayer of Thanksgiving

Hymn, p. 5
"Christ Our Hope in Life and Death"

Prayer of General Confession
Bob Dimmitt
John 3:14-17
Pew Bible p. 888

Hymn, p. 6
"The God of Abraham Praise"

Scripture Reading
David Martin
Ephesians 4:17-32
Pew Bible p. 978

Hymn, p. 7
"Your Will Be Done"

Message
Bob Dimmitt
The Specific Sign of the End
Matthew #153
Matthew 24:1-8, Pew Bible p. 829

Hymn, p. 8
"Doxology"

The Specific Sign of the End
Matthew #153
Matthew 24:1-8

Matthew chapters 24 and 25 are often referred to as the Olivet Discourse.

The disciples ask three questions:

When will these things be, or what is the sign of the coming destruction of Jerusalem and the Temple?

What will be the sign of your coming or what is the sign that the second coming is about to occur?

[What will be the sign] of the close of the age?
Cultural context: The Jews spoke of two ages: this age, meaning the present age, and the age to come, which is the messianic age. So, what is the sign that this age is about to end and the age to come, the messianic kingdom, is about to be established.

Jesus does not answer these questions in the order they are being asked. He answers the 3rd question first, then He answers the 1st question second, and answers the 2nd question last or third.

Luke 21:8-9

Jesus identifies two negative elements defining the present age.

• Characteristic 1: Rise of False Messiahs

• Characteristic 2: Wars and Rumors of Wars

Jesus gives the specific sign of the end of the age.

Continued from p. 1

Holly Jolly Jekyll
The Senior Saints will travel by the bus to supper at Mack's Bar-Be-Que in Brunswick, then to Jekyll Island to take a trolley tour of lights on Friday, **December 4**. Tickets for the tour are $35. Sign the list in the hallway as soon as possible so Tom can arrange everything!

Important Upcoming Events



November:

24	Wednesday on Tuesday	
26	Happy Thanksgiving: Office Closed	
27	Office Closed	
29	Cocoa, Coffee, Cookies, Cakes, Candy, Carols, & Christ	6:00 p.m.

December:

1	Elders' Meeting	7:00 p.m.
4	Holly Jolly Jekyll (sign up ASAP)	5:00 p.m.
5	Lunch at Old Savannah City Mission: Beth Lewis, Jeanie Groover, Dean McCraw	11:00 a.m.
8	Deacons' Meeting	7:00 p.m.
9	Christmas Banquet	6:30 p.m.
11	Young Adult Christmas Party	
14, 16	Caroling	5:30 p.m.
20	Cantata	6:00 p.m.
24	Christmas Eve: Office Closed	
24	Communion Service	5:00 p.m.
25	Christmas Day! Office Closed	
31	New Year's Eve Activities	7:00 p.m.

January:

1	New Year's Day: Office Closed	
2	Lunch at Old Savannah City Mission: MacMillans & Dennis Brittingham	11:00 a.m.
5	Elders' Meeting	7:00 p.m.
4-9	Cruise Trip	
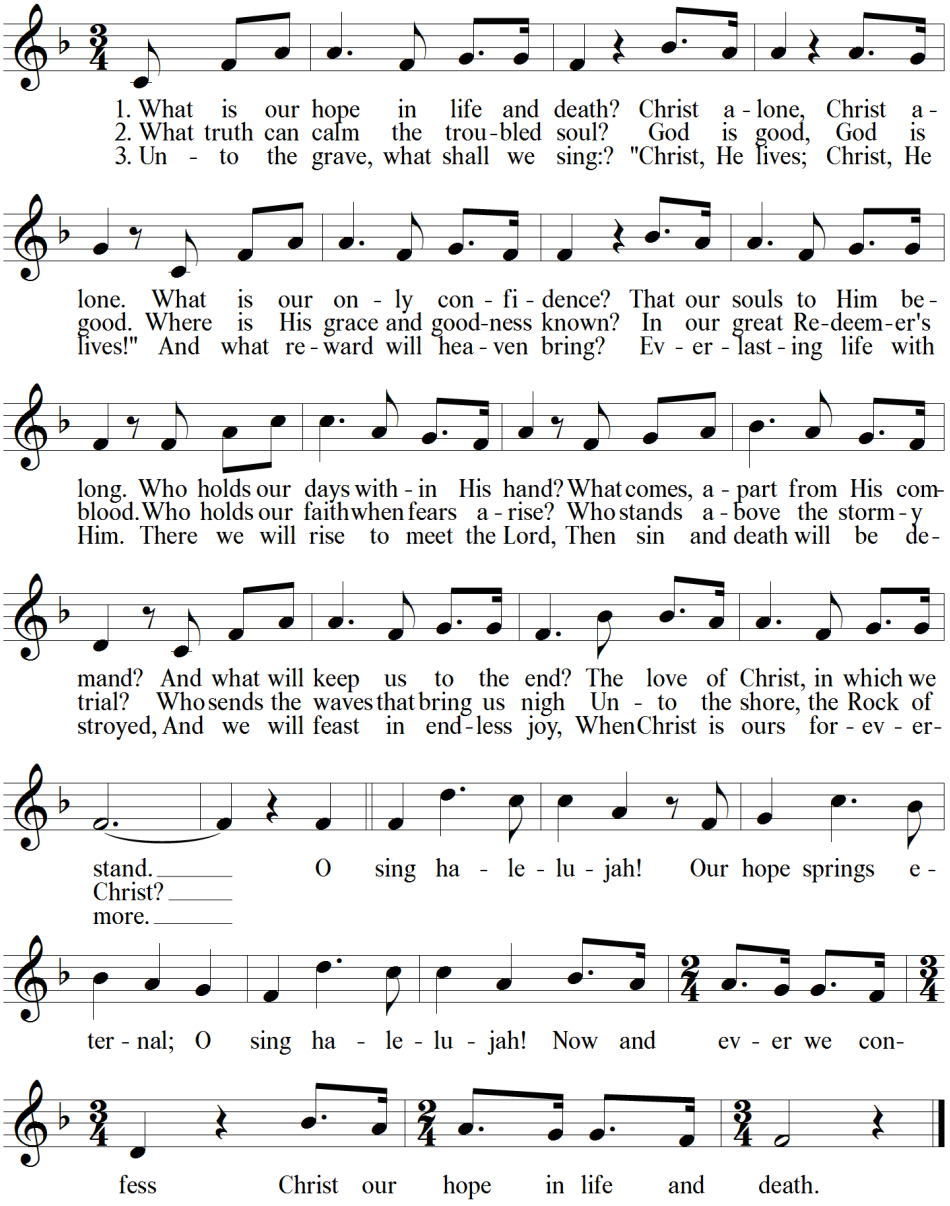
The resurrection of Christ has determined our existence for all time and eternity. We do not merely live out our length of days and then have the hope of resurrection as an addendum; rather, Christ's resurrection has set in motion a chain of inexorable events that absolutely determines our present and our future. Christ is the firstfruits of those who are his, who will be raised at his coming. That ought both to reform the way we currently live and to reshape our worship into seasons of unbridled rejoicing.

Gordon Fee

Christ Our Hope in Life and Death

Words and muisc by
Keith Getty, Matt Boswell, Jordan Kauflin,
Matthew Merker and Matt Papa
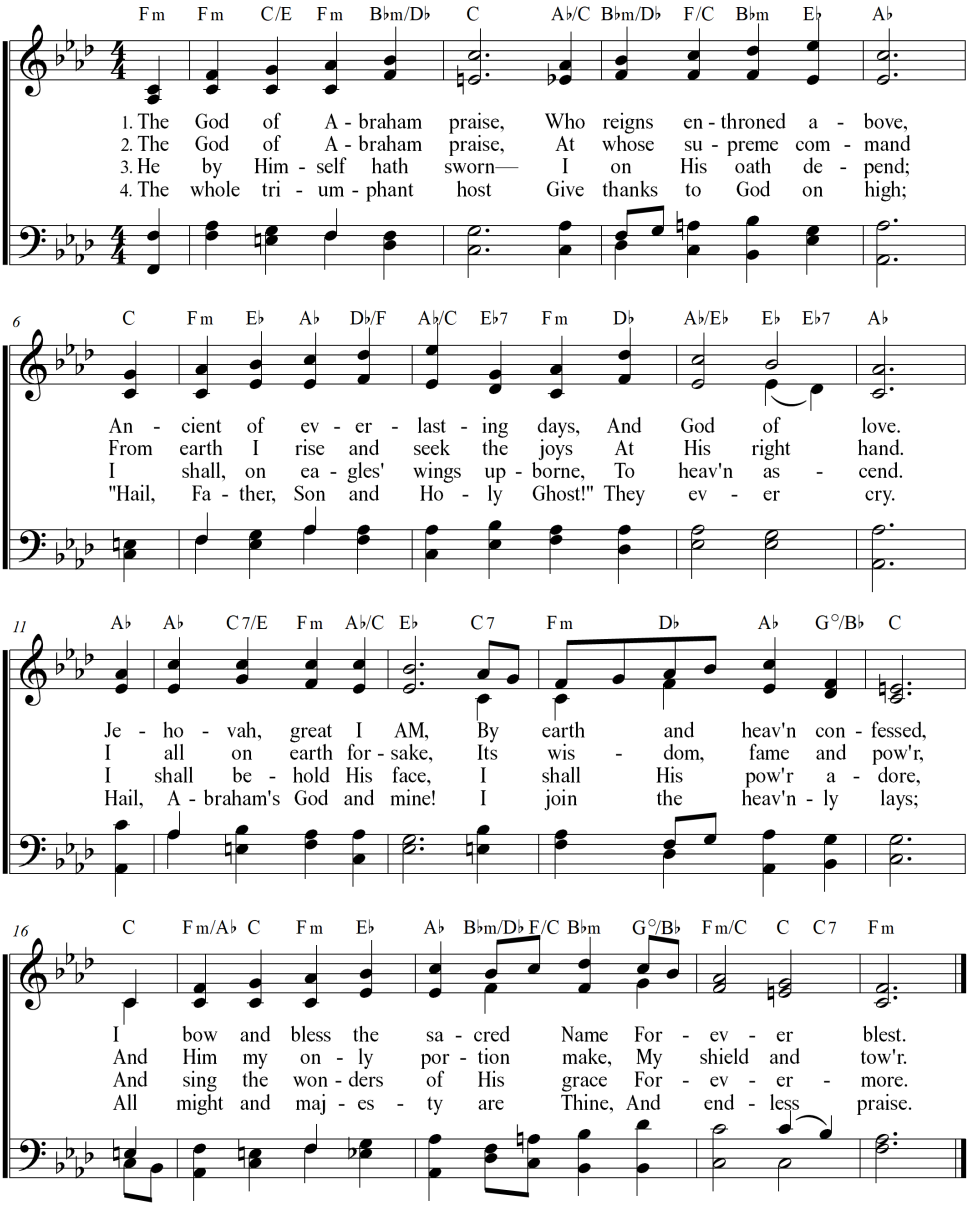
Steadily ♩ = 76



The God of Abraham Praise

Thomas Olivers, 1725-1799
Based on the revised *Yigdal*
of Daniel ben Judah, 14th century

From a Hebrew melody
Arr. by Meyer Lyon (Leoni), 1751-1797

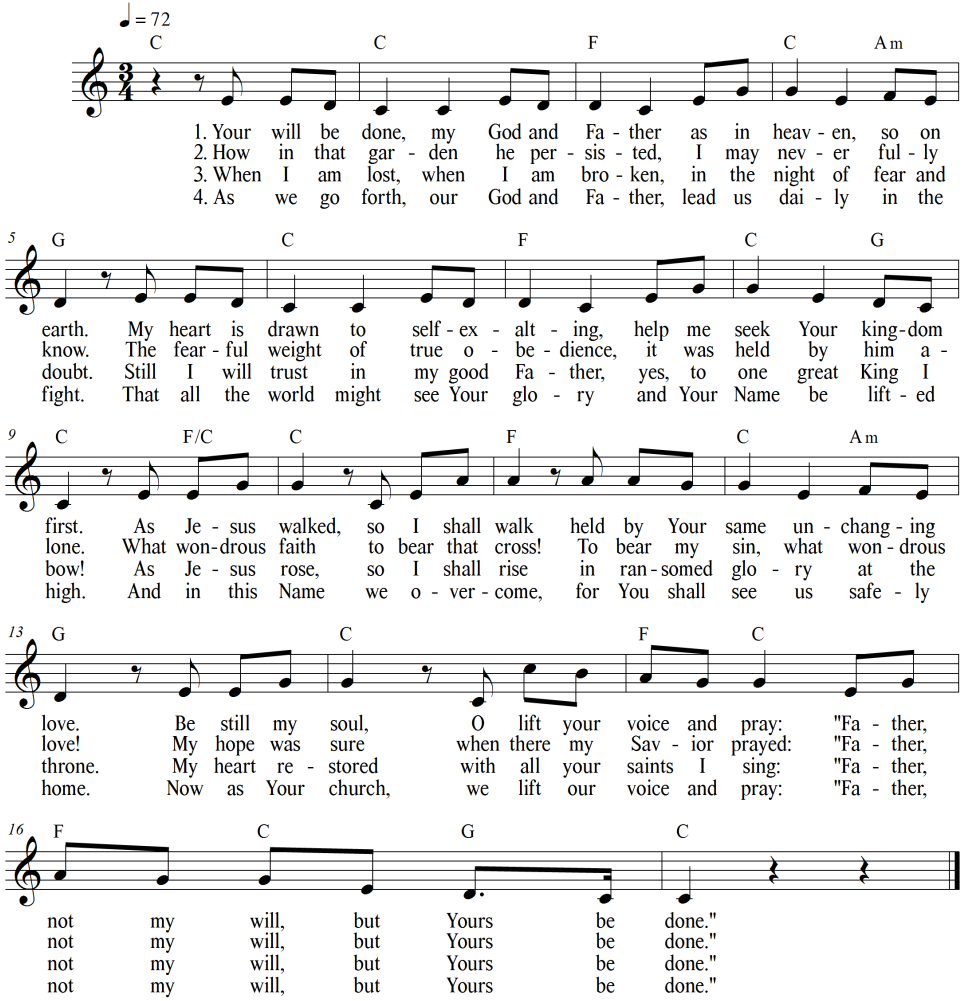


© Words: Public Domain | Music: Public Domain

Your Will Be Done

Intro: C | Am | F | C
C | Am | F |

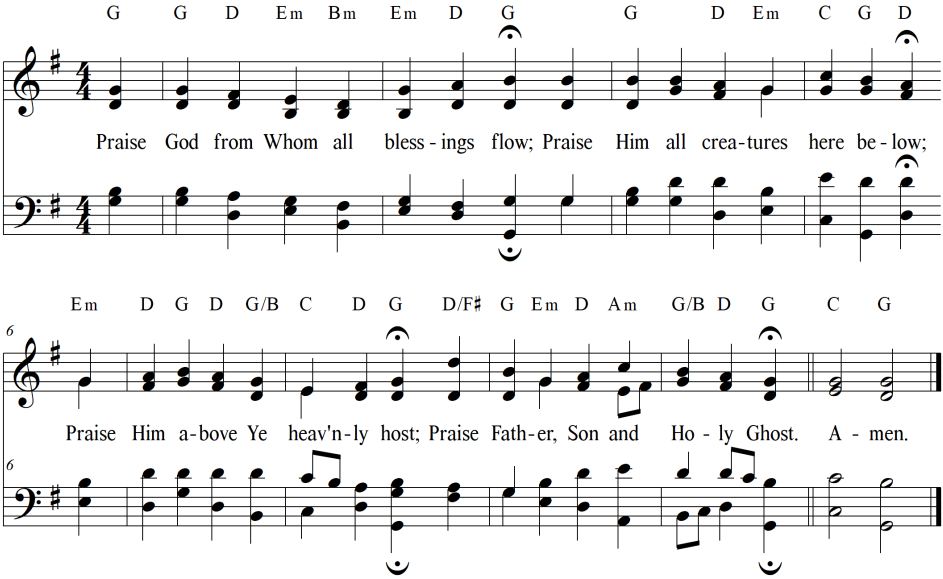
Words and Music by
RICH THOMPSON & JONNY ROBINSON



CCLI Song # 7149566
© CityAlight Music
CCLI License # 2358754

Doxology

Thomas Ken, 1637-1711
Louis Bourgeois, c. 1510 - c. 1561



CCLI Song # 56204
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Articles

Six More Misconceptions That Keep Christians Spiritually Immature

by C Cook

Misconception Seven: Getting to Heaven Was Never the Point

The most foundational misconception of them all may also be the quiet operating system of much of Western evangelicalism: that the primary goal of the Christian life is to get saved and go to Heaven.

The reason I'm calling this a misconception is that I believe that as a Church, we have preached conversion as the finish line for so long that an entire culture of believers crossed it, sat down in an auditorium every Sunday, and never got up to go on to maturity.

The NT does not treat the salvation experience as a destination, rather, it treats it as a birth. And last time I checked, babies are supposed to grow up.

Romans 10:9-10, Paul writes, "Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved. For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation." - AMP

I want you to observe where Paul locates the weight of belief. It rests not on recitation of words as an echo of factual congruence, but on the heart that believes the words (that is, in consequence of a spirit-deep revelation, fostered by faith, aside from an intellectual 'knowing'). And the Greek word behind the word "believe," pisteuō, means exactly what the amplification draws out: to be persuaded by, to adhere to, to trust in, to rely on.

I am not knocking the practice of praying with someone to confess Christ in the least bit. A moment like that can be a true, beautiful beginning. What I am cautioning against, is the quiet assumption that the moment, all by itself, settled the matter for good. But is that true? Frankly, I don't think it is, and I'll tell you why.

A prayer offered once, with no root system growing underneath it, will leave a person holding a receipt from a transaction that never engaged the heart in the first place.

The Slow Road of Transformation

Here's where it ties back to everything else in this misconception: the same error that treats conversion as the finish line also treats a recited prayer as the whole of it. Both mistake a single moment for an entire life. Now, I'm certainly not asking you to inspect anyone else's salvation. That verdict belongs to the Lord alone. What I am asking, however, is whether we have been quietly trained to bank on a mere moment instead of walking along the slow, deliberate road of discipleship in close relationship with people, where real faith shows itself over time in real fruit.

I am not for one second diminishing the salvation experience. It is real, it is glorious, and it is entirely by grace. Nothing you did earned it, and nothing you do

will ever add to it. The point, however, is that salvation is a gorgeous doorway; and a doorway exists merely for the room beyond it. Doors lead to a greater reality. And so, to celebrate the moment of entry as though it were the whole of the Christian life is like framing a birth certificate, hanging it on the wall, and calling it a life well-lived.

Maturity is the Goal

Let's look at how Paul describes the aim of his entire ministry. In Col 1:28, he writes, "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ." The goal of his labor is not decisions for Christ; it's maturity by and in Christ.

Moreover, in Gal 4:19, he writes, "my little children, for whom I am again in the anguish of childbirth until Christ is formed in you!" That's the actual telos of the gospel. It's exactly what Ephesians 4 means when it says the Lord gave gifts to His church until we all grow up.

So here's the sobering question I want to ask: if you were born decades ago, why are you still acting as an infant? Think of it this way: a maternity ward is a wonderful place to visit, and yet a strange, inappropriate place to still be living in twenty years later. "Getting into Heaven" is the maternity ward.

It would be easy to walk away from this section thinking the goal is my maturity, my growth, and my formation. But
this is still a version of self-centered spirituality. The Father's stated aim is to conform us to the image of His Son, and it is all, in the end, for His glory. If we make our own maturity the destination, decoupled from our identity as part of the Body of Christ, we have simply built a seventh counterfeit and covered self-improvement with a Bible verse.

We are not the point of our own stories. Christ is. Maturity is the fruit, His glory is the goal, and praise God, we have been chosen to be part of His eternal purpose.

Misconception Eight: The Church Is Not Your Vendor

Another misconception follows close behind the previous one, and it wears the Christianese costume of sincerity. It's the belief that the local church exists to serve me; to meet my needs, and improve my life. Watch how people choose a church, critique a church, and leave a church, and the posture underneath is unmistakably that of a customer evaluating a product.

You cannot grow in isolation, the problem I'm identifying now isn't the absence of community; it's the wrong posture inside of it. You can attend the same church for twenty years and still relate to it as a consumer/spectator who came for the service and stayed for the free coffee.

In Eph 4:16, Paul says the body grows "when each part is working properly," so that "it builds itself up in love." A consumer receives; a member contributes, shares the burden, and builds.

Misconception Nine: An Encounter Is Not the Same as Being Changed

This next one I say as one who loves the Church wholeheartedly, I believe the Holy Spirit still heals, still speaks, still delivers, and still fills His people with power.

That's exactly why this particular misconception grieves me, it's the belief that a

spiritual experience is the same thing as spiritual maturity and the ongoing process of sanctification. Somehow, we've taught a generation to measure their growth by the intensity of a moment; the goosebumps, the length and profundity of corporate worship, the manifestation of signs and wonders, the prophetic word spoken over their life, the "fire" at the worship night, and the weight of the presence of the Lord in the room.

Hear me clearly: A genuine encounter with the Lord is a profound gift, and I would never wave it off. I want Him on His terms, at any cost. "Poor in spirit" demands that posture. In fact, an encounter can be the very thing that begins a work of formation. What an isolated experience cannot do, though, is stand in for the subsequent work of sanctification (and Scripture says so with unnerving directness).

In 1 Cor 10:1-5, he says they were "all under the cloud, and all passed through the sea," and "all ate the same spiritual food, and all drank the same spiritual drink," and that the Rock they drank from "was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness."

Paul's immediate warning there is against the presumption that spiritual privilege is no guarantee against falling. But the principle underneath reaches our question directly. If the cloud, the sea, and the presence of Christ Himself did not keep them from ruin, they certainly did not manufacture maturity.

Listen, they had the encounter, and it neither matured them nor even kept them alive. That's why the test of an encounter is never what you felt while it was happening. The test is who you had become a month later.

Misconception Ten: Busy for the Lord Is Not the Same as With the Lord

Closely related to the previous point is the misconception that activity for the Lord equals intimacy with the Lord. In my estimation, we measure our devotion by our output: the serving, the volunteering, the leading, the building, the strategizing, and the sheer velocity of our lives.

Busyness feels like faithfulness. It gets applauded. But it can quietly become a way of avoiding the very Person we are so busy serving. I'll even say it this way: the point of studying Scripture is to have an ongoing relationship with the Person to Whom all of Scripture points!

You remember Martha? Sure, you do. We learned in youth group not to be like her, but to mimic the mode of her sister, Mary, instead.

In Luke 10:41–42, while she is "distracted with much serving," the Lord says to her, gently and without cruelty, "Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

Jesus does not condemn Martha's activity at all; He reorders it. And Jesus is blunt about the underlying math. In John 15:5, He says, "Apart from me you can do nothing." Not a little, my friend. Nothing. Now, this doesn't mean your work for Him is worthless; it means the work was never meant to become a substitute for Him.

My thesis of this section is to say that it's entirely possible to build a whole life of good works for a Jesus you are barely spending any time with. It looks like maturity from the outside, but from the inside, it's a branch running on reserve water, still green for now, but wondering why it feels so dry.

Misconception Eleven: Anointing Is Not Character

The misconception is that giftedness is equivalent to godliness, and that being anointed, platformed, and well-known is evidence that a person is spiritually mature. You'd think years of public failures would have cured the church of this by now.

Look at the data. We're still handing enormous spiritual authority and organizational leadership to people largely based on talent and potential while paying far too little attention to their track record and character.

None of us are exempt. Scripture consistently places greater weight on character than charisma, and the condition of our private lives eventually reveals what's actually governing our hearts.

Giftedness can open a door, but it cannot establish character. Platform does not equal maturity, and public fruitfulness does not necessarily prove private faithfulness.

But Lord, I Did a Lot for You!

In Matt 7:22–23, people stand before Jesus saying, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" Their entire résumé is chock-full of real, functioning, impressive, supernatural gifting. And yet Jesus' verdict is the most sobering sentence in the Sermon on the Mount:

> I never knew you; depart from me, you workers of lawlessness.

That's not a warning about immature believers; it's a warning about people who were never truly His at all, and whose gifts ran a lifetime without a single thread of relationship underneath.

Now, the second thing is the everyday, in-house version, and here Paul puts himself in the frame. In 1 Cor 13:2, he writes, "If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." What this means is that even the most genuine believer, gifted to the hilt, is nothing without the character that love produces.

Hold those two truths together, and you get the whole warning as a composite: Gifting can outrun character for a long time, and the gap between the two is precisely where good men and women fall. Anointing is a gift you are given. He gives without repentance. But character is a work the Holy Spirit does in you. And we must never, ever confuse the two.

Misconception Twelve: You Are Measuring Against the Wrong Person

The last misconception is the quietest, because it feels like humility even while it functions as pride. It's the habit of measuring our maturity horizontally, against other Christians. It goes like this: "I'm doing fine…because at least I'm not like them." The scoreboard is other people, and the game is rigged from the start, because you can always find someone doing worse.

Thankfully, Paul names the whole racket. In 2 Cor 10:12, he says of certain people that "when they measure themselves by one another and compare themselves with

one another, they are without understanding." The Amplified says that those who practice this behavior are unwise. Sure, that's a strikingly blunt assessment, but it needs to be. Comparison does not merely make you proud. Paul says it makes you a fool. Why? Because you have adopted a standard that can never once tell you the truth about yourself.

The One Thread Running Through All Six

Do you see what each of these misconceptions has in common? Each is a mirror you can walk in front of and come away flattered and impressed with yourself. Each lets you feel mature without ever being confronted and changed.

Six different costumes, one identical function: They all let us keep the appearance of maturity while skipping the work (and fruit) itself.

Please do not hear me saying that your effort does not matter, either. Phil 2:12–13, he implores us to "work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."

The disciplines, the obedience, the abiding are not how we earn maturity or generate it on our own. They are how we put ourselves in the current where the Holy Spirit does His formational work. He is the true agent of change. We participate by yielding our willing hearts to Him as He forms Christ in us. And the great news is that He finishes what He starts! ❖

4 Things You Have in Common with the Prodigal's Older Brother

by Tim Chester

The parable of the prodigal son in Luke 15 reveals the remarkable grace of God. Asking for your inheritance was tantamount to the younger brother saying, "I wish you were dead." Selling off that inheritance was shameful because it meant losing the family's land. Moving to another city was a rejection of his family. And we haven't even got to the wild living! Feeding pigs was as low as you could go for a good Jew because pigs were unclean—then wanting to eat their food! This son is a picture of you and me. We've wished God dead, rejected his love, and moved as far from him as we can. We've tried to break free from love and ended up in the pigsty, longing to be satisfied by rubbish.

But the gracious behavior of the father is even more shocking. This would have left Jesus's hearers gasping. If a son asked his father for his inheritance while the father was still alive, the father would have disinherited him. If a son tried to break free from his father's rule, the father would have beat him. If a son left home to indulge in wild living, the father would have disowned him. But this father runs to meet his returning son. He doesn't wait for his son to honor him but honors the son with a robe, a ring, and a party. This is God—embracing us, welcoming us, honoring us.

I used to think that when I let God down, I would probably have a bad day or my prayers would be unanswered. I assumed that God would act in the way I act when people let me down, giving them the cold shoulder. Or I thought that I could atone

by having a miserable day or sweating it out in prayer—as though the death of Jesus hadn't quite done the job. When we think like this, we stand at a distance from God. And the entire time he's looking for us, ready to embrace us, ready to welcome us home. Indeed, as the other parables in Luke 15 remind us, it's God who takes the initiative to bring us home (Luke 15:3-10).

If the story of the younger brother reveals God's grace, in the elder brother we see many characteristics of not truly believing that God is gracious.

1. Restless Anger

"But [the elder brother] was angry and refused to go in". He's angry because the younger brother is being honored as though he's in the right. All the elder brother's hard work seems to count for nothing. That's the scandal of God's grace. Without grace, we view life as a contract between us and God: We do good works, and in return, he blesses us. When things go well, we're filled with pride. But when things go badly, either we blame ourselves (we feel guilt or anger toward ourselves) or we blame God (we feel bitterness and anger toward God).

Because we often leave God out of our explanations, this anger toward God may be ill-defined. We're not even sure why we're angry.

The reality is that the contract or covenant between us and God already reads "Paid in full by the blood of Jesus." Only when we grasp God's grace are we free to serve him for his own sake, not for reward.

2. Joyless Duty

"These many years I have served you". It literally says "slaving for you" (NIV). The elder son doesn't think of himself as "partnering" or "working" with his father, but "slaving." Imagine a woman who cooks for an ungrateful and unkind family. For her, work is drudgery. Now imagine a young bride whose husband is attentive, kind, and loving. Whatever she serves up, he thinks it's wonderful because he receives it in love. Does the loved bride find her work drudgery? Of course not. Joyless duty will characterize our attitude if we think of God as an uncaring manager. But when we see him as a gracious Father, our attitude will be to offer him our joyful service.

3. Anxious Performance

"I never disobeyed your command". The elder brother wants people to know about his good works because he's trying to prove himself. There are people trying to perform day after day—parents trying to produce lovely children, workers putting in long hours at work—all in a desperate attempt to prove themselves. Some weeks they feel like they've pulled it off; other weeks it seems so fragile—as though it all might shatter. So they live in a constant state of stress and busyness, always striving to put in another great performance, always worried that the charade might be exposed. The truth is we can't justify ourselves, but then we don't have to! God is gracious: He throws his arms around us as the father did to the returning prodigal.

4. Proud Comparisons

"This son of yours came, who has devoured your property with prostitutes". This is the first mention of prostitutes. But the elder brother has assumed this to paint his brother in the worst possible light. We highlight other people's faults so that

we look better. Or we disguise pride as kindness and patronize people. We think of righteousness as a ladder and our position on the ladder is what matters. We feel good about ourselves when we can see people below us who are less godly, less knowledgeable, less fruitful. But God's grace turns our assessments on their head. We all stand together at the foot of the cross, equally guilty and equally accepted. Jesus tells the parable of the prodigal son because the Pharisees are muttering about him welcoming sinners and eating with them (15:1–2). It turns out that the Son of God isn't interested in respectability or self-righteousness; he's interested in repentant sinners. Jesus is right to party with notorious sinners because heaven is a party for sinners (Luke 15).

Many of us are confident that we'll be justified on the last day— acquitted before God through the death of Jesus. But what about justification today and tomorrow? Are you still trying to prove yourself?

- Do you ever get angry or brood after an argument because you want to prove you're in the right?
- Does your Christian service feel like joyless duty?
- Do you ever feel the pressure to perform?
- Do you serve others so you can feel good about yourself or impress people?
- Do you look down on others or exaggerate their failings?
- Do you worry that you won't make the grade in life?
- Do you enjoy conversations about the shortcomings of others?

The elder son doesn't see himself as a son at all but as a slave. The father has his obedience but not his love.

Does God the Father have your obedience but not your love?

Here's the shocking truth: Without justifying faith, people "never do anything out of love to God, but only out of self-love or fear of damnation." There are acts that look like good works but, in fact, reflect a belief that the best way to get on God's good side or prove myself to others is through what I do. In effect, I declare myself to be a better savior than Jesus. We think that we must finish off what Christ left undone. That's why Jesus says, "This is the work of God: that you believe in him whom he has sent" (John 6:29). There's only one thing God wants us to do—have faith in his Son. Everything else will flow from that.

Richard Lovelace claims that the main reason Christians do not change is a failure to really grasp God's grace:

Christians who are no longer sure that God loves and accepts them in Jesus, apart from their present spiritual achievements, are subconsciously radically insecure persons. . . . Their insecurity shows itself in pride, a fierce defensive assertion of their own righteousness and defensive criticism of others.

All is not lost. The father goes out to plead with the elder brother. He welcomes his prodigal son, and he welcomes his self-righteous son. At the end of the story, the elder brother is still on the outside of the party. We're left wondering what he'll do. It forces us to wonder what we would do—what we will do. Will we live believing that God is gracious?

In the temple, the work of atonement was never done. The priests were at it day after day. But Jesus's work is finished. He's done all that's required. We don't have to be up and busy atoning, proving ourselves, earning

Conclusion

We can only sin whenever we suffer from a radical loss of perspective or forget that God is great and good. But that is what we do time after time. We forget our God and the identity he has given us.

Change takes place through faith in our great and good God. It takes place as we preach truth to our hearts. This doesn't mean that it's easy. Jesus says "only believe" because it's faith and faith alone that makes the difference. But that's a big "only"! Faith is a daily struggle. Lies about God are all around us: the world, the flesh, and the devil whisper them continually to our hearts. It's a struggle. But it's also possible: "This is the victory that has overcome the world—our faith" (1 John 5:4).

What does this mean in practice? First, we need to nurture our trust in God's greatness, fear of God's glory, delight in God's goodness, longing for God's future, and rest in God's grace. We need to do this day by day through the word, prayer, and the Christian community.

Second, when we face temptation, we need to say not only "I should not do this" but also "I need not do this." When tempted to envy, we should say not only "I must not envy" but also "I need not envy because I have Christ." When tempted to worry, we should say not only "I must not worry" but also "I need not worry because God is in control." Whatever sin offers, God is bigger and better. To say to temptation "I must not do this" is legalism. To say "I need not do this because God is bigger and better" is good news. ❖

The price of refusing to forgive is high. Unforgiveness produces hatred, bitterness, animosity, anger, and retribution. It not only clogs up the arteries but also the courts with thousands of vengeful lawsuits. Refusing to forgive imprisons people in their past. Unforgiving people keep their pain alive by constantly picking at the open wounds and keeping it from healing. Bitterness takes root in their hearts and defiles them (Heb. 12:15). Anger rages out of control and negative emotions run unchecked. Life is filled with turmoil and strife instead of joy and peace.

John MacArthur

The Bible teaches that, in a general sense, all suffering is rooted in cosmic rebellion against a God who tried to tell us what to do. Due to this rebellion the good and perfect world God created descended in a downward spiral. Because we all, not only corporately but also individually, are part of this rebellion, we approach the question of God and His role in human suffering with the notion that we are undeserving of this evil world.

Yet the Bible sees things in view of the cosmic rebellion and insists that God graciously gives good things to the world despite our evil. From this perspective perhaps it would be more appropriate to speak of the "problem of good": in view of all our individual and corporate evil, how is it that God, in His love, gives us so many of the good things we enjoy in this world?

Creation Moments

Proclaiming Evidence for Truth

THIS WEEK'S CREATION MOMENT

Katydids with Personal Guards



"Thou hast granted me life and favour, and thy visitation hath preserved my spirit." - Job 10:12

Relationships among creatures who are often very different from one another are so numerous – and so intelligent – that they witness to an overall design for living things. Even evolutionists recognize this when they talk about the "grand design" of the living world. And if design is that evident, there must be a designer. But there's even more to the matter than seeing a designer.

Some of the most ferocious wasps in the world live in the tropical forests of Costa Rica. These wasps are social, building a huge nest that can be two feet long and one foot across. They are short-tempered and highly protective of the tree in which they build their nest. Most other creatures give these wasps and their tree plenty of room.

But one other creature also calls the tree home – the katydid. These long-horned grasshoppers spend much of their day sitting in the wasps' tree. The wasps don't bother the katydids, because they offer no threat to the wasps. At the same time, none of the katydids' many predators dare come close to the tree because of the wasps. In one research project, scientists removed the wasp nest from a tree that was home to many katydids. A few days later the katydids were gone from the tree as well.

The relationship between these wasps and the katydids is called symbiosis and shows more than intelligence and design in the creation. It shows that the Creator cares about everything He has made – reminding us that He desires a loving relationship with each of us!

Ref: Science 84. Image: Scaphura nigra (Neotropical bush katydid), Mfianco, CC BY-SA 4.0, Wikimedia Commons.

Missionary of the Week

David & Natalie Holsten
MAF - Nampa, Idaho



In October, we visited the MAF program located in Maseru, Lesotho, a country completely encompassed by South Africa. For us, these program visits are twofold—to see firsthand the work of MAF, and to encourage our staff serving there.

Lesotho is a fascinating place. Its average elevation is higher than any other country in the world, making travel through its mountainous interior difficult.

A highlight was flying with MAF pilot Luke Nelson for the day. Eighty percent of MAF's flying in Lesotho is in support of medical work. We visited three different villages in the mountains, transporting patients back home after receiving medical care in the city and picking up those needing care.

One of them was a precious little seven-year-old girl. She is blind and was flying to the city with her mother to consult with doctors there about her condition. Without MAF to fly her, it would be a difficult—if not impossible—trip for her to make. What a privilege to serve the people of Lesotho in this way!

Another highlight was meeting Mabohlokoa, a teacher at a school in the village of Kuebunyane that is supported by MAF. She told us some heartbreaking stories of what life is like in the village for the children, like Haliyo, a nine-year-old girl whose name means "worthless." She lives with her grandmother, the local witch doctor, but since Haliyo has learned to read and pray, the grandmother is showing interest in Christianity.

Mabohlokoa lives in a rented room in a house with no toilet. In fact, none of the houses in the village have toilets. She faces spiritual oppression and hardships we can't imagine, and yet the joy of the Lord was so evident in her face!

We are grateful for opportunities like this to see firsthand the impact of MAF's ministry and share these stories with others. This fall, we'll also be traveling to Arizona, Chicago, and Philadelphia for donor events and board meetings. We appreciate your prayers for safe travels and for clear communication as we share the story of what God is doing through MAF.

Ministry Parnership

Over the last 26 years, rising ministry and living costs have increased our monthly support target from $4,800, when we joined MAF in 2000, to $10,600 today. We're grateful for God's faithful provision through partners like you.

We're always looking for new partners to join us in this ministry, and if you have an interest in becoming part of our support team, or know someone else who might be, please reach out to us.

We are so grateful for your continued interest, support, and prayers for the work we do with MAF. While it looks different from when we first started out in Indonesia, we feel no less invested in the ministry. Thank you for standing with us, every step of the way, and lifting up our family in prayer.

Family Update

We are excited to share with you the news that our son, Luke, is engaged to marry a wonderful young woman, Tempest Heiner. They met through a church discipleship program, and Luke is now living in her hometown of Bellingham, Washington. They're planning a wedding for August of next year in Washington, and we couldn't be happier for them!

Please pray for them as they plan the wedding and prepare for married life.

Prayer & Praise

- Please continue to pray for the Ebola situation in the DR Congo. Communities continue to be impacted by this disease, and MAF is helping with flight support as able.
- Praise the Lord for a good trip to Lesotho.
- Pray for the necessary visas and approvals to come through for MAF's new work in Nigeria. The hope is to start flying in the spring of 2027.
- Pray for Luke and Tempest as they plan their wedding, prepare for marriage, and seek the Lord together in the months ahead.

David & Natalie

Nursery November 15

Babies:
Eleanor Bowden, Mary Fowler, Kay Stanford
Toddlers:
Tricia Morris, Lynn Ernst
Preschoolers:
Taylor & Courtney Pelton

Nursery November 22

Babies:
Amy Horton, Lisa Rowe
Toddlers:
Sona Bailey, Jan Boyett
Preschoolers:
Jimmy & Tammy Kicklighter

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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.

Wednesday

Dinner: 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	10:00 a.m.
Young Adult Bible Study	6:30 p.m.

Sunday School Classes and Descriptions

Adult

Questions & Answers	Fellowship Hall:	Bob Dimmitt
Song of Solomon	Youth House:	Steve Posner
Systematic Theology	Gym Overflow:	Tom Keller

Children and Students

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

Lockup Deacons for November: Cole Morris, Taylor Pelton

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