

Merry Christmas to the Faith Bible Church Family

Dear Faith Bible Church family,

I pray that all is well with your soul as you contemplate and enjoy the Christmas season with family and friends in your celebration of the incredible miracle of the Great Incarnation—wherein God descended in love and grace to unite Himself with man for all of eternity. Given that we are not having Bible class tomorrow, I thought it appropriate to provide an exposition of capital verses in John 1 for Christmas reflection on the deep, transcendent truths of the eternal Son of God who brought us so much grace. I have divided this message into two parts. The first part focuses on the nature, love, and grace of the Logos (John 1:1-17). The second part draws attention to the Logos' first question to His first disciples, their response (John 1:37-39), and the implications for us as Christians and believers of Faith Bible Church.

Part I: The Logos, John 1:1-17.

John 1:1, *In a beginning was the Word, and the Word was continuously face to face with God, and the Word was God* (Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.). The other Gospels begin with the baby in Bethlehem; John begins with “the bosom the Father” (John 1:18). Luke dates his narrative by Roman emperors and Jewish high-priests; John dates his “in a beginning” (ἐν ἀρχῇ) before time. John 1:1 carries us into the depths of eternity, before time, space, or any created thing. Every thinking person must face the fact that time, space, and all matter was created by something that is itself timeless, spaceless, and immaterial. The only question is what is this Timeless, Spaceless, and Immaterial Being? In sum, all believe in what amounts to some God; it is just a matter of what one calls this Transcendent Cause of all that “bes.” Time and all created things *came into existence (esse)*, and when they began, the Word already “was.” What a powerful, yet simple, way to declare absolute, uncreated Being, outside the limits of time, space, and all creation.

The second clause of the first verse shows us that this Transcendent Being is a Person. It asserts the eternal communion of the Word with God. The preposition employed (πρὸς) expresses not a mere “with,” but a reciprocal, conscious, and active face-to-face relationship of intimacy in the direction of God. The clause that follows, “was God,” shows the community of essence, which is not inconsistent with the distinction of Persons, and makes the fellowshiping of God a communion of active Love in the Trinity. In sum, none but God could exist in the depths of eternity, dwell with and possess perfect love and be loved by God, except one who Himself was God. Only God could exist in an intimate face-to-face with God.

In sum, verse one introduces the pretemporal and essential nature of the Word, the Logos. In it the deep and boundless ocean is partially disclosed, though no created eye can fathom its depths or travel beyond its horizon to its shoreless extent. John begins his Christmas story as a master theologian, starting with the majesty and mystery of the inner life of BE (Esse/AM), the self-revealing Logos, and traces His march from creation to the light of illumination for man.

1:2, *He was in the beginning with God* (οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν). In verse two, John repeats the substance of the first verse to identify and emphasize the Agent of creation with the Magnificent Person who fills all of eternity and is face-to-face with other members of the Godhead. The Logos existed for all of eternity in the boundless ocean of deity, and He created and sustains all things that exist. Note the grand metaphysical truths in the opening verses: “all things came into existence by Him” (in contrast to the “continually was” of deity in verse one); “through Him,” declaring the Word as the agent of creation; and “without Him,” pointing to the fact that all created things continue in existence because He *continuously* communicates existence to them. All things, living and non-living, can be reduced to two capital aspects: essence and existence. The essence of anything is distinct from its existence. There is the essence of squirrels that exist, and there is the essence of a unicorn that does not exist. The difference is that one exists and one is but a being of reason—it has no existence. The point here is that Christ is not only behind the essence of all things, but He is also the active cause for anything to be. To be something (essence) is one thing, to exist (*esse*) is something else altogether—all things must be given continuous existence by God. Only God Himself needs no cause for continuing existence.

Verse 4: *In Him was life, and the life was the light of men* (ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων). Man is the highest of “all things” created by the Logos, and this verse sets forth the relation of the Logos to man, declaring that “life” in all the width and height of its possible meanings, inheres in Him, and is communicated by Him who pitched His tent with man by becoming a man Himself. This light comes in many forms. It begins at salvation, but as one grows, he moves through various stages of knowledge (e.g., ananoetic, metaphorical, apopathic, cataphatic—all of which we will examine as we advance in our faith-knowledge study). Our intimate knowledge of God goes beyond mere propositional knowledge, while never contradicting the foundation of God’s propositional knowledge, the Bible! For example, it is one thing to memorize the various propositional truths found in John 1:1-18; it is quite another to contemplate and live in the light of their boundless and beautiful realities.

Verse 5: *And the light shines in the darkness, and the darkness did not comprehend it* (καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν). So far, John has been speaking as from the upper divine side, but in verse five he speaks from the under or human side. John shows opposition to the Lord of light by a darkness that He did not create. John takes the “Fall” for granted and this verse describes the whole condition of things beyond the region of the special revelation of His light. The shining of the light is continuous, but the darkness is obstinate. All rejection of God and His grace, all failure to enter into the marvelous light of transcendent life with God, is due to darkness that renders one blind to Him and His majesty. The light shines for all men, but some will not open their eyes to it because they have eyes for other things.

John 1:10-11: *He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him* (ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον). It is the great tragedy and crime of the world that the darkness will not have the light. It is the grace and long-suffering of God that the light continues to shine despite rejection by the darkness. All rejection of God, be it the natural revelation that explicitly testifies to God's nature (Rom. 1:20), or the supernatural revelation of John 1 that God alone must provide, is due to man's unwillingness to know Christ.

John 1:12-13 *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν). John shows us that the rejection was not universal. He proceeds to develop the blessed consequences of receiving the Light. For the first time, he speaks of the great word "believe" It is the act of faith that is the only condition for receiving supernatural revelation. It is the opening of the mental eyes for the light to pour in. We live in the things of God in the measure of our faith. The object of faith is "His Name," which refers to so much more than a group of letters by which He is designated; it refers to His whole self-revelation. The result of such faith is the "right become children of God," for through faith in the only-begotten Son, we receive the communication of a divine life which makes us, too, sons. The passage underscores the fact that that new life, with its consequences of sonship, does not belong to human nature as received from parents, but it a gift of God mediated through faith in the Light who is the Word.

John 1:14, *And the Word became flesh and tabernacled among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth* (Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.). This verse is not a repetition of the preceding. Rather, it advanced beyond it in that it declares the wondrous way by which that divine Logos entered the world. John shows us the miracle of divine love, for which he has been preparing the reader in all the preceding. He has not used the term "Logos" since verse one, but here again, He uses the majestic expression to bring out strongly the contrast between the ante-temporal glory and the historical lowliness. These four words, "the Logos because flesh" are the foundation of our deep knowledge of the character of God, of man, of the relations between God and man, the foundation of faith-hope-love, and His pledges to our ultimate blessedness. "He tabernacled," pitched His tent, among us, and "we beheld His glory." John has told us what he beheld that we too may fellowship with Him in beholding (1 John 1:1-3). This awesome Logos expressed in unapproachable light, did not come to us to judge and condemn us. He was "full of grace and truth," Perfect Love bending to ungrateful sinners, with hands full of grace gifts and a heart filled with love, tenderness, and revelation of ultimate reality, both with respect to God and man. He brings grace sufficient for any and every need. He brings truth that dispels the darkness of our ignorance regarding ultimate reality and the meaning of life. All of our gifts and all of our true knowledge comes from the Incarnate Logos, in whom believing we become children of God.

John 1:16, *And of His fullness we have all received, and grace for grace* (ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος). We have been noting John's beautiful account of the Incarnation: "The Word was face to face with God," and that Word was the Agent of Creation, the Fountain of Life, the Source of Light, and the effulgence of God's glory. Now we move to the awe-inspiring beauty of Christ as the fountain of grace. On one side, John sets His Solitary Figure as the Universal Giver; on the other side is gathered the whole race of men. The same Christ who promised to all, "If any man thirst, let Him come unto Me and drink," is the same Person that John declares "of His fullness we have all received." This verse is anchored in verse fourteen, "full of grace and truth." The idea here is of the fullness of the Incarnate Word, the storehouse of grace and truth without measure in Him—the unlimited and absolute completeness and abundance of divine powers and glories. Such ideas are enough to make one's head spin. In sum, the idea is substantially equivalent to the Apostle Paul's "In Him dwells all of the fullness of the Godhead bodily; and we are complete in Him." In other words, the whole infinite Majesty, and inexhaustible resources of the divine nature were incorporated in that Incarnate Word from whom all men may draw grace and truth from His endless supply by a second-person relationship. The whole fullness of the divine nature dwells in the Incarnate Word, which is in reach of all men. It is one thing to behold the glory of God in Christ. It is altogether a far deeper and richer thing to "receive" and thus possess these riches. It is a very high thing to know of His fullness, but to receive from that fullness is far higher. The Christian life is not only privileged to know the fullness of God, he is also granted the privilege of possessing divine fullness—only because the Word was made manifest and dwelt among us. God came near to us in the life of Christ but became ours in the death of His Dear Son. While everything that exists draws existence from His fullness, as believers we have the privilege of drawing from divine life itself by partaking of His nature (2 Pet. 1:4)—"for we all have received from His fullness, a fullness in the form of grace: "grace for grace." The little preposition "for" (ἀντὶ) means "in exchange for"; it has the idea of a new and fresh endless supply of grace. This speaks of continuous as well as progressive communication of grace. God is always pouring Himself out upon us in Christ. There is a perpetual flow from Him to us. God is always giving. The only limits are on the recipients of His grace. "If anyone opens the door, I will come in." The wider we open our intellects and wills to Him, the larger the amount of grace we will receive. The idea of the Christian life is one of growing in grace, which always results in a growing possession of Christ and His grace. Can we hold more of God and His grace than we could 1, 5, 20 years ago? Are we going from strength to strength by going from grace to grace?

John 1:17 *For the law was given through Moses, but grace and truth came through Jesus Christ* (ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο). When John wrote these words, the great controversy between the Law and the Gospel that beset Paul's ministry seem to have faded. John clearly sets the Law against grace and truth. The Law in itself does not bring love or tenderness. It is inflexible and has no compassion for human weakness. It tells us what we ought to be, but it does not help us *become*. It binds heavy burdens but does not lift a finger to help. This is true of the Mosaic Law as well as any and every other kind of law, be it an American law or some legalistic conduit law system designed to give the believer quick spiritual success as long as he follows it by the letter, e.g., "as long as you faithful in x, y, x, you will construct your edification complex of the soul and become a great doctrinal believer." Moreover, just because someone throws in the word "grace" into the conduit spiritual

system does not make it a system of grace. Living by formal doctrinal principles in themselves does not bring grace—and it can become a form of law—in a word “legalistic.” Law is the principle of everything we do if it is not done for the Lord *by proper knowledge and proper love*. Antithetical to Law and legalistic systems stands the true grace of God. What we have in Christ is not law, but grace. The Law commands and demands. The Gospel gives and gives. Law has no heart or love; grace reveals the heart of God. To live with a lawlike mentality is to focus on works and oughts (and how so many others do not measure up to our standards). Legalism comes in many varieties and flavors and even loves to use the word “grace” or “grace orientation” to those who are so undeserving of their spiritual greatness, love, and patience. Legalism, moreover, is characterized by majoring on the minors and minoring on the majors (like 2nd person love for God). The legalistic person never seems to find love or happiness, which is why concepts of grace and love are often redefined. Our verse sets in strong contrast to the Law, the grace and truth of Jesus Christ. What we have in Christ is not law, but grace. Again, Law commands and demands. Grace is love giving. Law demands, grace bestows. Law is God requiring; grace is God bestowing. Grace is love that bends down to an evildoer and deals not on the footing of strict retribution for sin. The believer in grace lives in the sunshine of God’s love and grace and thus lives the abundant life as illustrated in the former prostitute who washed Jesus’s feet (“she loved much”), and the spiritually thriving Thessalonians who lived in a time before New Testament church age doctrines were revealed. In sum, the Law was to regulate conduct; whereas grace gives new life and enlightenment. We have another contrast in this verse; it is between the Law and Truth. How can that be? Was the Law not truthful? Was not the Mosaic Law not written by the finger of God? The difference or contrast between the Law and Grace in this text is one of degree not of kind. The Law was primarily a revelation or God’s prescription for man’s conduct. Grace, on the other hand, is the manifestation and revelation of God! The Old Testament says “thou shalt”; the New Testament says “God is.” The Old was Law; the New is deep truth about God and ultimate reality as such. This fact should convict every Christian who has a shallow conception of Christianity that consists of it being primarily a means of regulating conduct or solving problems. How evil and stupid are those who say ‘never mind the theological subtleties; conduct is the main thing.’ The Gospel, grace, John 1:1-18, is all about opening up the revelation of the nature of God and understanding His beauty, love, and grace. Grace offers a new life. Law is about performance. Grace seeks to serve God. Law seeks to get God to serve him because of human merit. In grace, the believer serves God out of a grateful heart. In Law, the believer wants God to serve and bless him by giving him his deserved blessings. In grace, the believer gives himself wholly to Lord—body, soul, and mind. In Law, the believer sees a foreboding God who is ready to judge and discipline him for not fulfilling His mandates. In the Law, the believer is unable to see the beauty of God as such to be drawn to it—body, soul, and mind. In grace the believer dives into the ocean of the mystery of God and understands the marvelous and beautiful gift of life and all that life brings his way. In the Law, the believer lives in ignorance of the true, good, and beauty of God and all of creation. Note in this passage how the Law was “given” but grace “came” into being. The Law was given in the form of oral and written words. At best, it is verbal communication. But grace goes beyond words; they are realities that transcend words: love, the cross, forgiveness, union with God, perfect salvation, and a future that transcends all words awaits us. Christ’s gift is not like the gift of Moses who brought down the two tables of stone. Christ shows us God, His love, His compassion, His faithfulness, His life. God gives a life of abundance beyond mere words. The Laws are words written on tables of stone; grace instills godly realities and desires to which

words as formal signs point. Moses was, but an old medium, and His person had nothing do with the source of the message. But Christ has everything to do with His message of grace, love, forgiveness, and union with God. Christ is thoroughly interwoven with His message. He is the Sun behind the sunlight that He brings to human life. Grace and truth are inextricably tied to Jesus Christ. You cannot have one without the other. Tamper with one and you tamper with the other. Wow! What beautiful truths in John 1! What heights John reaches in just a few verses! What truth! What goodness! What beauty! What grace! What a God to enjoy!

Part 2: The first disciples, the first question, and the first response.

John 1:37 The two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, "What do you seek? " They said to Him, "Rabbi " (which is to say, when translated, Teacher), "where are You staying?" 39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour) (37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ραββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις; 39 λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.).

In these verses, we see the makings of the first disciples after Jesus' temptations in the desert, and John the Baptist's attestation to Him as the Lamb of God who takes away the sin of the world (the culmination of Jewish prophecy). We find these two disciples following Jesus Christ out of interest. There are three great truths in this text. First, Christ turns around to them and asks them the question that He asks every man, "What do you seek?" Second, He invites them to "Come and See." Third, He offers personal fellowship communion between Himself, the Logos, and these men—"They came and saw where He dwelt, and abode with Him that day (now it was about 10:00 a.m.)."

First, let us look at the question Christ asks you, me, and the whole world: "What do you seek?" In its original application, it is the most natural of questions. Our Lord hears footsteps behind Him, and asks 'what is it that you want?' Of course, we can be confident that it was not a question of annoyance of being followed. The question was a call of grace as if to draw out their hidden wishes and to make them conscious to themselves what they really desired. It is no accident that the first words of the Lord in His messianic office would be so profound, "What do you seek?" He asks it of us all. He asks it of us today. "Rabbi/Teacher! Where You dwell" translates to "It is You whom we seek." It is important for us all to have a clear consciousness of what we really seek. Most, I dare say, give little thought about the meaning of life. They live hand to mouth, driven by circumstances, and governed by unreflecting passions and desires. They know what they want for the moment, but never think about the ultimate purpose of life. Such an incoherent, instinctive, unreflective life among Christians is a shame to all that Christ and Christianity stand for. It is a terrible disgrace for any Christian to live for mammon and its accouterments or simply live for his passions and lust, especially in light of all that Christ said about these evils. However, truth be known, all men really do seek the true, good, and beautiful, whether they know it or not. For example, all seek truth for understanding, goodness for conscience, and beauty for the will (affections). The truth is that all of these three are gathered

into one white beam of light in God, diffused through the Lord Jesus Christ. In other words, the real answer to the question, “What do you seek,” is “My soul thirsts for God, for the living God.” Anyone who knows this knows where to look for what he really needs. The only real answer to Christ’s question, “What do you seek,” is “We seek You.” Of course, unless Christ is God Himself, He cannot give to each man what he really needs. Only He can give us ultimate Truth, love, peace, victory, self-control, hope and a transcendence over all of our difficulties. The same Man who asked the two disciples what they sought, is the same one who said, “Ask, and you will receive, seek, and you shall find.”

The second truth we can glean from this reading is from the phrase “Come and see.” The disciples, no doubt, seemed a bit timid as they followed the Lord. All they could say was “where are You dwelling?” Christ’s answer was in effect, ‘come, come now; come and by fellowshiping with Me, learn to know Me.’ This invitation is a second-person invitation. Andrew and John had heard from John the Baptizer about Him, and now Jesus asks them to come to Him. Christ calls out to all. There are many mediums, from someone who gave you the good news of the Gospel, to pastors, and theologians. However, before there is any true and substantial growth, one must cultivate a second-person, two-way relationship, with the Master. Christ must be the object of faith, knowledge, and love. ‘Come to *Me*, and I will give you rest.’ So, when Christ says ‘come and see,’ He is inviting us to enjoy a second-person relationship with Him as epitomized in Galatians 2:20 and 2 Cor 12:8-10.

The third truth we see in this blessed interchange between the Lord and the first disciples is fellowship: “*They came and saw where He dwelt, and abode with Him that day, for it was about the tenth hour.*” “Dwell” and “abide” are John’s favorites words in his gospel and in his epistles. In their deepest meaning, they express close, second-person communion which the soul may be with God and the God-man—with Him who is full of grace and truth. From 10:00 a.m. to the end of the day, one long day of conversation with the Lord of the universe who became flesh. The only way to enter into and enjoy a truly Christ-centered life is through a second-person daily intimate fellowship with Him, a fellowship that is fueled by a love for Him more than life itself. Truly, the deepest and greatest part of each day is when we speak to Him with our prayers of thanksgiving for our so-great salvation and a million other blessings besides. It is in the Christ-centered life of deep fellowship that provides the transcendence life in the true, good, and beautiful—as we get our self-esteem and meaning and purpose in life in Him. It is living with Him that we can “taste and see that the Lord is good” beyond measure.

In closing, let me reiterate the purpose of Faith Bible Church: to provide the teaching of the Word of God in a whole truth, total truth framework of realism wherein the believer can cultivate life with God *by second-person proper knowledge and proper love*. The apex of this knowledge and love relationship, which reaches its zenith, and shines the brightest is in the God-man, the Unique Person of the universe, Jesus Christ—the member of the Godhead who existed in eternity past, brought His light to this earth and sought out those who would seek Him and seek to be where He abides. At FBC, we have learned tremendous amount truths over the past few years. As a matter of fact, I have learned more in the last three years in realism than the previous twenty years in the conduit 3rd person system with God undergirded by the Cratylean system of distorted “exegesis.” However, we must never forget that in spite of all that we have learned at FBC, we never learn just to know more, that is, for the goal of knowing or solving

temporal problems. The goal of all learning is so that we can love God more truthfully and thus more realistically, deeper, and more wholeheartedly. All that we learn at FBC is for the goal of loving God, whether we are talking about the three degrees of knowledge, science, government, ordo-capitalism, problems with Fox and CNN networks, et al. All teaching is geared to expanding our knowledge in a whole truth, total truth dimension for that is where Christ abides! Again, it is all about a *second-person relationship with God by proper knowledge and proper love*. However, before one can love God *by proper knowledge and proper love* in a wholehearted fashion, one's thinking and desires must line up with truth on a whole range of issues. Moreover, we must desire God for His own sake as our highest good. For only those who seek God for His own sake ever find true spirituality and a deep life with God, the fountain, and source of grace and truth—for only they become a man after God's own heart. If I could expand on Christ's question of "What do you seek," I would add "why?" Why do you seek Christ? To make life easier? For the greater good of solving problems? To assuage a guilty conscience? Or do you seek Him because He is the greatest good? For example, the believer who seeks Christ as such will spend time reflecting on and engaging with the Christ in John 1:1-18. However, what would be the point or application of John 1:1-18 for the believer who is mainly concerned with his temporal life and all of commercialism of contemporary Christmas? It really is about loving God; it is about a real relationship with Him *by proper knowledge and proper love*. It is a transcendent life far above the temporal issues of life as illustrated with Job's final move to ultimate love for God even though he lost all that was dear to him. He did not even get an answer to "why" as he repented and praised the Lord for His inherent goodness and majesty. And he did not have 1/100th of the propositional knowledge that we Christians have. What he did enter, though, was a second-person relationship with *Esse*, the existential Cause of all that exists. And by entering into that *proper knowledge and proper love* found the true, good, and beautiful in God Himself. God promises a life beyond all that we could ask or imagine for those who love Him (1 Cor 2:9)—and that life is a life that enters into contemplation and love of those mysterious and deep truths, for example, those found in John 1. Nothing short of God's supernatural grace could give us these truths in Scripture and then enable our minds to understand them and our wills to love them supremely with a supra-wisdom, a true wisdom, that transcends everything else in life. What a life! What a gift! What rich and deep resources we have? May God be praised for His boundless light and grace! May God continue to provide for FBC as we seek to provide total truth for believers who seek a love relationship with God that transcends propositional knowledge and all the details of life. Next year will be a year of great advancement in what it means to really know and love God and thus enter into a life beyond what we could ask or image (1 Cor. 2:9). Above all, the goal of FBC is to be where Christ is on all issues so we will fulfill God's purpose whereby Christ is formed in us (Gal. 4:19).

*Life in God by second person proper knowledge and by proper love,
Pastor Don*