

The Incompleteness of Christmas

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Romans 6:1-11

What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

This week I heard a Catholic priest say that in their nativity displays the Christ child must be missing until Christmas Eve. On December 24, the replica of the Christ child is placed in the manger and the scene is complete. From this, he said he got the idea for his Christmas homily, which is what the Roman Catholic calls a sermon. He talked about something missing from Christmas and that something was Christ. A very clever comparison!

However, the comparison falls short of describing the incompleteness of Christmas. For many good Christians, who have Christ as the center of their Christmas celebrations, Christmas is still incomplete. Something is still missing, missing from our understanding of the holiday, missing from our worship of this blessed and holy event, and most definitely missing from our everyday lives and living out the Gospel.

I'm sure the thought that something is missing from the Christmas celebration is a new concept and one with which you may not agree. But I assure you it is true, in fact, Christmas itself is incomplete. A baby born in Bethlehem, wrapped in swaddling clothes and laid in a manger is a cool story in itself. Quite often a baby born in odd places makes news today, but the fact a baby is born in a peculiar place is no cause to turn the day into holiday replete with exchanging gifts and feasting.

It is attention-grabbing and very much a headliner that God became a man. Now that is news, no doubt about it. This is not something that happens frequently. But, left to this only, the birth

of Jesus is an unfinished story. Bring wise men and shepherds to the big event and add an angelic choir to the account and the story becomes more interesting, but it is still incomplete. The virgin birth, Bethlehem's manger, Mary and Joseph, cattle lowing and a shining star do nothing in themselves to save man from his sins.

The Christmas story is an unfinished story; it's only the beginning of an adventure that makes its way to an ugly cross and empty garden tomb. It is in the tomb where resurrection power reversed the course of human history. It is on the first day of the week when Jesus, who had been dead and buried, slew death and buried it and came out of the tomb alive; that reversed my history and my future, not the 25th of December. I do not minimize our Lord's birth but put it in its proper place in the redemption saga. It is the beginning, without which, there would be no redemption, but it is not complete without our Lord's death and equally important, resurrection.

So, on this Christmas morning, I would like to direct your attention to three major ideas or points in this text. First, our union with Christ, then Paul's narrow focus on this union with Christ, and then lastly and most importantly the glorious implications of our union with Christ.

I. Union With Christ

Let's delve into the glorious fact that we are one with Christ. Paul begins in this text dealing with the union with our Lord, but we have to discuss something specifically.

A. Jesus and His Union with Us.

This isn't explicitly stated; it's implicitly stated, but it's all through these 11 verses. If Christ had not come to us, there is no way we could be one with Him, joined with Him in this holy matrimony called union with Christ. Christ had to come, so the incarnation of Christ had to occur for us to be joined to Him. He was first joined to us. He first identified Himself with man, and not in some fluffy, nice, unattached way, but in the most servile, vile, harsh, dramatic way, Christ joined Himself to us. He became one with us.

He was joined to us bone of bone and flesh of flesh. The Apostle Paul to his readers in Ephesus said as much in the fifth chapter that through Christ and our union with Him we have become one with Him, literally bone of His bone and flesh of His flesh. This began with Christ adopting human flesh, being born of a virgin, and placed in the manger. He so loved you that He was not willing to simply say, "They are My people, I adopt them," but through the means of incarnation, the miraculous conception in Mary's womb, He took on flesh, blood, bone, and human life.

The divine became human and in every regard became like you. With one important distinction: He never sinned. He didn't have the corruption we were born with, but He bled and suffered, He hungered and got tired, He felt everything we feel and much more. He was a perfect man so He could feel more deeply than we can.

The writer of Hebrews said it was essential to our salvation and union with Christ that He be made one with us.

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,”
(Hebrews 2:14)

Jesus, in order to conquer our sins and the power Satan over us, became a man. There was no other way for Him to suffer the curse of mankind unless He became a man Himself and joined the human race. The writer of Hebrews continues in the seventeenth verse saying it was of the utmost necessity that Jesus became like us.

“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”
(Hebrews 2:17)

He could not be a sacrifice for sin in being God alone. God cannot co-mingle with it. He can't associate with it much less embrace it, but Jesus embraced it. He identified not just with you but with your sin, with your crimes against God and high heaven. God, the priest. When I think of a priest, I think of someone who is able with one hand to reach the sorrow and pity of man and with the other the perfection of God. He was deity. He always was. He is the I Am that I Am, the infinite One who became finite. The holy One who became unholy.

When the Baptist refused to baptize Him, saying, “I need to be baptized by You,” Jesus said, “No, this must fulfill all righteousness.” In other words, even though John's baptism was a baptism of repentance and He had no sins to repent of, our Lord wanted us to see that He so identified even with our sins that He submitted to a baptism of repentance.

Do not forget that the very heart of the Gospel is found in that statement to the Corinthians, “He who knew no sin became sin for us.” The intellect surely fails us at this point, that the Divine could become sin. But in the wisdom of God He was made a man, and in His humanity, He grabbed onto your sins and said, “I will call them mine and suffer as if they are mine.” He identified with you. He wanted to be joined with you. Therefore, He joined Himself to you in His incarnation.

B. Our Union with Jesus.

Jesus has been united with us but we have been united to Him by faith in Him.

“Or do you not know that as many of us as were baptized (immersed) into Christ Jesus were baptized into His death?” (Romans 6:3)

Don't get hung up on the word *baptized*; he's not necessarily even dealing with water baptism as much as he is with what water baptism symbolizes. At the moment a man or woman places

their confidence in Christ and surrenders their life to follow Him in obedience, the Bible says he or she is immersed into Christ. A union is formed far deeper than a man or woman in holy matrimony. Marriage is only an illustration of this more sacred marriage, the holiest of all, when God is joined to a man and a man is joined to his God. I want to leap with joy at this thought. I'm having to control this body because this body wants to dance. I want to shout. I can be joined to the Almighty One, the Holy One of heaven! He and I can become one! "He who is joined to the Lord is one spirit with Him."

So the facts stand with the Apostle Paul. There is no distinction between Christ and me. We are forever joined in this holy union. Don't you know that you've been immersed into Christ? Something unbelievable has happened in time and history and is now believable though it defies our imagination. You and God are not just the best of friends, you've been amalgamated, joined into one. You are truly bone of His bone and flesh of His flesh.

II. The Focus of Our Union with Christ

There are many things Paul could have talked about with our union with Christ but he focuses on two things.

A. The Focus on Our Union with Jesus' Death.

"Or do you not know that as many of us as were baptized (immersed) into Christ Jesus were baptized into His death?" (Romans 6:3)

"Therefore we were buried with Him through baptism into death . . ." (Romans 6:4)

"For if we have been united together in the likeness of His death . . ." (Romans 6:5)

Throughout this text, he repeats this theme that, yes, you are one with Christ. Something mystical and unexplainable happened when you placed your faith in Jesus. When He died on the cross, you died as well. We are so joined with this Savior that His actions on that cross, dying as our substitute, is your death. When He suffered the wrath of holy agony, it was your suffering. His tears were yours. The sweat drops of blood that He prayed in the Garden were your sweat drops of blood. You've been joined to the Lord and what's true about Jesus is true about you.

This is the glorious truth that Christmas rings out this time of year. Man and God made one. But not just in a manger, not just in Bethlehem's stable, but at the cross as well.

This subject of being made one with Christ in the cross has become a subject of debate in Christian circles. There are some, often known as the higher Christian life movement, who believe it is a necessity that the Christian experience a dying to self and that he or she must crucify themselves in order to become more sanctified or holy. There are some who even claim that you must have an experience where you go through the dark, dark night of the soul and you come out of

this crisis more sanctified and sin is not as big of an issue. You can overcome temptation and live on a higher plain than ever before.

I would subscribe to the fact that we should strive to live on a higher plain than before and I'm certainly in favor of being sanctified, but I am not in favor of any teaching that says there is a second crisis experience in the Christian life and, by having that experience, you die to your self and you become completely selfless. I do not subscribe to that; I do not see that in the Scriptures. What I see in this text is that I've already died. And, as far as having a second crisis experience, let me say that there are hundreds of experiences to have with the Lord and each one will leave us different and more holy than the one before.

There is no one experience outlined in Scripture where you must crucify yourself or put yourself to death, yet we hear that all the time. You read good Christian literature and some of my favorite men have advocated this, yet I cannot find it in Scripture. What I find is a historical, theological reality that says I've already died. Listen to what Paul says to the Galatians.

“And those who are Christ’s have crucified the flesh with its passions and desires.” (Galatians 5:24)

This is past tense. When did I do this? When Jesus died. When Jesus died, I crucified my flesh with its passions and desires of self-centeredness. All of my self-life I crucified the moment Jesus died in my place because what's true about Him is true about me.

You say, “Well, Jesus never had those ruling passions of sin. He didn't have sinful flesh that He had to die to.” Ah, yes, but Paul makes it clear in verse 10 that He had to die to sin and not just for sin. We'll talk about that in a few moments, don't get ahead of me. You might make a misstep and find yourself not aligned with the Apostle Paul. You have already crucified your flesh, there's not a need to die to self. Are we to deny ourselves? Yes, daily. But there's no way I can put myself to death because I've already been put to death.

The Bible says that I've already been crucified. Therefore, I do not look for an experience in which I come through on the other side of the experience completely sanctified or almost sanctified. There is no one experience that transforms me so that I never struggle with sin.

B. The Focus on Our Union with Jesus' Resurrection.

Let me assert that, to me, this is the whole point of the text. The emphasis has been way too much on the death and not the resurrection.

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,” (Romans 6:5)

If point one is true then point two must be true. If He died, we died. Therefore, if He rose from the dead, we rose from the dead. His resurrection is our resurrection. It's not a rhetorical ques-

tion even though the word *if* is in the sentence. Paul avoids all conditionality with the word *certainly*. He's making a propositional statement, it's a fact, "If we've been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."

Don't be thrown off by the future tense of this word "shall be," he's not talking about your future resurrection when Jesus returns, he's talking about now. Now that you have placed your faith in Christ and been crucified with Him, you've already been resurrected with Him.

How do I know this? Look at verse four. Is four in the future tense?

*"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."
(Romans 6:4)*

Present tense.

"Now if we died with Christ, we believe that we shall also live with Him," (Romans 6:8)

Now that I've put my faith in Christ, the Bible says I shall also live with Him, not just in the future but now. So when Jesus rose triumphant over the power of the grave, you triumphed with Him. You were raised a different person than entered the tomb, one who was slain and buried with Christ.

That leads us to the glorious implications of this union.

III. The Glorious Implications of Our Union with Christ

This is where I want to make this text applicable to your life. Oh, may the Holy Spirit help us. What good are these historical facts of truth if we believe them not? What help do they give us if they're not a part of our reality? We need God to help us here.

There are two specific implications we want to look at.

A. Freedom from Sin.

Because you've been crucified with Christ, you have freedom from sin. What does that mean? Two things.

I. Freedom from doing what sin wants us to do.

To be free from sin means you do not have to do what sin wants you to do.

“knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin.” (Romans 6:6-7)

Who is this “old man” Paul is talking about? Paul isn’t talking about our chronological age or some senior citizen. He’s talking about who you were before you were saved. He’s talking about the old life. He’s talking about the person who, by nature of becoming a human being, is enslaved to sin. You were driven by its power and persuasion. You were in bondage and in league to it. It’s not that you were forced to obey sin, no, it was your joy. You were complicit in your slavery. You were a volunteer slave, having signed yourself away to it. Therefore, you were forever its slave and forever under its dominion.

That’s who you and I were before Jesus saved us and made us His children. The Bible says that man, that person was the one nailed to the cross. That’s where I died. That’s where the Michael Durham— who was enslaved to his sin and dominated by it—ceased. That man no longer exists. He died with Christ, therefore I am unemployed. My employer, who was sin and Satan, is no longer my employer. I do not have to do what he tells me to do. He may still yet entice me and make suggestions and make them in a demanding manner but, praise God, I’m not the same man. I have been made free.

If, God forbid, you died today, your employer could not dock your pay because you don’t show up to work because the relationship has been severed by your death. He no longer has any jurisdiction or authority. By the death of Jesus Christ, you no longer have an employer called sin. You do not have to do what sin tells you.

Freedom isn’t just freedom from doing what sin wants me to do.

2. Freedom from committing sin.

“What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it?” (Romans 6:1, 2)

This is the whole reason for this chapter. Paul has preached the glorious Gospel throughout parts of Asia and now he’s entered into parts of Europe. Everywhere he goes he gets the same objection, “It sounds like if we accept your Jesus and believe your Gospel then we can live anyway we want to. We can continue to sin and we can just get more grace. The more we sin, the more grace we get.” Paul says, “No, you’re misunderstanding me.” When Jesus died, He broke sin’s power over you so now you don’t have to do what sin is telling you to do. In fact, you’re free to tell him no and to live righteously.

Paul’s argument is this, why, if you’ve died to sin, would you want to continue to serve sin? You can’t. This is the distinction between the falsely converted and the truly converted. The true Christian has the power to say no because something has happened to his heart

and he doesn't want sin like it did before. I drank it like water and I wasn't alone. You relished your sins.

I don't want you to think about certain acts of sin, whether it's sexual promiscuity or drunkenness or thievery, no, namely you loved following your own desires. That's it. That's what sin is—you living your life as if you're God, the captain of your own fate, the master of your own destiny. That's our rebellion against God. That's why the Bible says we have all fallen short of the glory of God. We do not recognize Him as God and His glory over us, we live for our own glory. That's the fact about us. That's true. But those who are in union with Jesus, that is no longer our desire. Now we desire to be like the One who saved me and identified with me. That's Paul's argument. How can you who died to sin keep living in it? You're dead to it. It's not dead to you but you're dead to it.

That's the first glorious implication.

B. Freedom to Live Like Jesus.

This has become and is becoming so much more valuable to me. Hear me clearly and carefully. The glorious implication that you've been joined together to His death and resurrection is that now you can live like Jesus. What was before impossible is now possible.

“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”
(Romans 6:4)

This text is stating that Jesus, at His resurrection, lived in a way to God that was different in the way He lived to God before His death. We know that Jesus lived to His Father in perfect obedience before and after the resurrection, but something is different. What's different? Look at verse 10.

“For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.”
(Romans 6:10)

What does that mean? How is it possible for Jesus to die to and not just for sin? He didn't sin. He didn't have a fallen nature like you did. He was perfectly obedient though tested at every point like we are, but He never gave in once, not even in the slightest. What's sin got on Jesus? This is very important. We have to get this. Here's what sin had on Jesus—when He came as that little baby in Bethlehem and identified with you in John's baptism and when He went to the Garden of Gethsemane and began to drink of the cup of your sin and its judgment and when He was nailed to the cross in your stead, suffering exactly what you and I should and did deserve, He received your sin. He came under its authority and dominion. In this way, what was true about us was true about Him. He truly joined Himself to us and was made one with us. Thus, He came under sin's authority.

He who knew no sin became sin for us. That does not mean He became the Devil or sin in that He is sinful, but in His willingness to be joined in union with you, He could not receive you without receiving who you are. Everything that was true about you was true about Him. You were under sin's mastery. You owed allegiance to sin and He broke that mastery and allegiance. Even though sin had no power over Him personally because He had never succumb to it, He submitted Himself to its curse and judgment. He didn't have the sin principle living in Him but He received your curse. He took all of it. All!

Lord, why do not men understand what You've done for them? I just don't comprehend why people don't understand the Gospel. Yet, if I just remember what I was 30 years ago, it becomes painfully obvious why people don't get this. Sin so dominates you that you can't hear the Gospel without twisting it in the perverted mind that sin has created. You need a miracle right now. You need God to take mercy on you at this moment and unstop your deaf ears. Do you hear what this Book is saying to you? Do you hear that He wasn't just willing to die for you, He was willing to ingest into His own soul your sin, therefore the Father could afflict Him in exact proper punishment and payment. So that when Jesus was raised from the dead there was no more subjection to sin's dominion. That's what this means. After the resurrection, He no longer walked under the dominion of sin. He died to its power, authority, and curse. He lived to God free of this identification with sin and its anathema.

Now, because Christ and you are one, you can live in resurrection power. You walk in a new life. You don't have the same employer, you have a new Employer, One who rose from the dead.

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,” (Romans 6:5)

“Now if we died with Christ, we believe that we shall also live with Him... For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.” (Romans 6:8, 10)

The Christian can live fully to God, not to sin but to God. I did the sin thing, I lived to sin, but now I live to God. The whole course and purpose of my life has been changed by the resurrection. The resurrected Savior lives in me. This is the miracle the sinner needs. They need the resurrected Savior to come into them like a hand into a glove and empower he or she to do as He leads. So, what does the text tell us to do?

“Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” (Romans 6:11)

Please listen to me, especially those who are not Christians. You think that if you become a Christian you're going to be subject to a life of misery trying to be better than you are and you've already proven you can't do that. Why give the rest of my life trying to be better and be good when I know I'm not going to be able to do it? We wonder why people don't want to come to Christ? They see Christians running around here working their fool heads off trying to be something when they already are what they're trying to be.

The Christian life is not one where God says, “Now that I’ve forgiven you of sins and I’ve lifted the burden and mastery of sin off you, go and try to be holy, try hard, and do better the next time. You must now regret your sins more and be more miserable because that means you’re really sorry. You need to try harder to make sure it never happens again.” I wouldn’t want to sign up for that either. That’s not the Gospel. That’s not the Good News of Christmas. That’s not what this day is about. This day is about how by faith we can live by the resurrected life of Jesus.

C. By Faith We Can Live By the Resurrected Life of Jesus.

“Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” (Romans 6:11)

We’ve got to tie all this together. All these sermons on faith have led to this. For weeks and weeks I’ve been asking you to put your faith in God and believe in Him. We’ve said that faith is nothing more than acting like something is real. You want a definition of faith? There it is. Faith is not some great mystical feat, or even a great prayer life, faith is just acting like something is real to you. Paul is saying by faith you act like this is true: you and Jesus died together and rose together, so act like it because it’s true. If it’s true and you believe it, you ought to act like it.

Maybe this will help you. I have an iPhone here. Let’s say Siri prays a prayer one day. It looks toward the west, from California whence it came, to its creator and Siri prays, “Oh that I could be a phone, that I could take beautiful pictures, that I could receive and give messages and phone calls. Oh that I could have apps that would help people play games, oh that I could do that.” What would you say to Siri? “Why are you praying to be something you already are?”

How many of you, as God’s children, are praying, “God, I just want to be more like You”? Well, you already are. That’s what this text is saying. You and Jesus are one. You say, “Wait a minute, I sin, He doesn’t.” You want to stop sinning? Paul says reckon it to be so. The key is not you going through some severe regimen of self-affliction trying to crucify yourself and go through some dark crisis and come out the other side better than you were when you entered. No, it’s by faith I reckon myself dead to sin and alive to God.

“Pastor, I already believe that.” Yes, I know you believe it up with your intellect but it’s not real to you yet. Again, faith is acting like something is real to you. You can intellectually know it but it’s not real to you, it’s not a part of the fabric of your core beliefs yet. It’s not how you view reality yet. You know it theologically and you can pass the test, especially now that you’ve heard this message and others like them in the past, but this is not a theological test. This is life, real life, and God means for you not to live by your strength but by the strength of divinity, the power of the resurrected Savior who lives in you.

For weeks, I’ve been asking you to find you a promise that you can believe God for. Some of you have found one and some are still looking, let me suggest one for all of us now. Here’s a promise: You’re dead to sin and alive to God. That’s the Word of the Lord. You don’t need to hear a voice

from heaven or have an angel tell you this. This is the eternal, living Word of God. Here's what you need to do, "Lord, I know this is truth. I read it in Your Bible, I know it in my head, but my heart has not yet come to experience its reality. Enlighten the eyes of my understanding."

See, for 23 years I've tried to impart knowledge to you, because that's all a man can do. And all Bobby and Whitt will be able to do is tell you what the Bible says. That's all a preacher can do, tell you what God has said and explain it in a way that hopefully you can grasp it intellectually. It's got to go through the mind before it will get to the heart, but the problem is we have a big steel door between the mind and the heart, between the brain and core reality, and the only thing that unlocks and opens the door is the Holy Spirit who gives understanding. Spiritual truth has to be spiritually discerned. God has to illuminate, reveal, truth to you.

Sometimes it does happen in an experience but other times it's a gradual awareness. There comes a point where living for Jesus is becoming more normal than it used to be. That's what we're talking about here. Sin is not as difficult to reject.

Let me ask you a question before I conclude. How many of you had to try real hard to sin before you were a Christian? I mean, you really had to work at it. You had to put up all sorts of determination to do it? No, you laugh because it was normal. Serving the old master was normal. If you get anything, get this. All Paul is saying is that you've got a new Master and as normal as it was to serve the old master, it ought to be normal to serve the new One. I know you've still got sin in you, I know that, that's why I said sanctification is a gradual process of becoming more and more like Him. It's not instantaneous because that sin principle still remains. But if you believe that you've died with Christ and you've been raised with Him and you reckon that to be true, then you will live like it. If it's true for you, then you'll start acting like it. It will be normal to you.

That's what God is saying to you and me. Christmas is incomplete if we leave the story in Bethlehem.

As you leave here, you're going to join with family and celebrate. I pray that your celebrations are fabulous. I pray God will preserve you from family disharmony and that your time with your friends and family will be enjoyable. It is good that we celebrate what God has done for us in Jesus, so go party. Party hearty. You ought to. We should celebrate what this day means to us. But it's not just that He was born and joined to us but that through His life, death, and resurrection, we have been joined to Him and now we can live like Him. That's Christmas! You can be like Him. "As He is, so are you in this world," said the Apostle John.

This is what the Bible says and that's why I like Christmas hymns that tell me more than just a Baby was born in Bethlehem's manger. I like hymns that tell me He was born to die. I like those Christmas hymns that gives me the Gospel because that's what reminds me who I really am. That's why I need the Gospel preached to me. I need to remember who I am and what's real about me.

*No more let sins and sorrows grow
nor thorns infest the ground:
he comes to make his blessings flow
far as the curse is found.*

I like that because Jesus became my curse and when He was cursed so was I and the curse is already been fulfilled. It is finished. It is done. I was cursed in Christ and I no longer bear it.

*God rest ye merry, gentlemen.
Let nothing you dismay.
Remember, Christ, our Savior
Was born on Christmas day
To save us all from Satan's power
When we were gone astray.
O tidings of comfort and joy,
Comfort and joy!*

My favorite hymn is the one we began the service with this morning.

*Mild he lays his glory by,
Born that man no more may die.
Born to raise the sons of earth,
Born to give them second birth.*

Now Christmas is final. Yet, I know there are people in this room who are incomplete today because Christ does not live within. For you, I have preached, pleading. If you're tired of the emptiness of your own life, acknowledge it before the Lord God who is generous and liberal in His mercy to forgive. If I could keep you a little bit longer I would tell you some incredible sins that I committed before I was saved and some after I was saved that He has forgiven me of. If He could forgive me of those high crimes He will forgive you. Please, ask Him to open your eyes to taste this truth that in Christ you are made complete, lacking nothing, and He will come to you because He was born to give you second birth. Amen.