

THE GIFT OF CHRISTMAS

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I have three texts for today, three texts for Christmas. One is from John 1:1. The other from Matthew 1:20 and the third is from Luke 2:7. I'll read them in rather quick order.

First John 1:1 "In the beginning was the word and the word was with God and the word was God."

The second text in Matthew 1:20 "But as Joseph considered this behold an angel of the Lord appeared to him in a dream saying 'Joseph, son of David, do not fear to take Mary your wife. For that which is conceived in her is of the Holy Spirit.'"

And the third text from the second chapter of Luke, verse 7, "And then Mary gave birth to her first born son and wrapped him in swaddling clothes and laid him in a manger because there was no place for them in the inn."

Three texts from the gospel. Each from a different perspective. Each showing us a different aspect of Christ at Christmas. The text from John's gospel shows us Christ in heaven. The text from Matthew's gospel shows us Christ in Mary. And the text from Luke's gospel shows us Christ in the manger.

First, Christ in heaven.

John in beginning his gospel, the prologue, verses 1-18, speaks to us of the Word. Capital W. It is a term which, if we were writing to a friend or audience to introduce Jesus in the modern setting, we would not be likely to select that appellation to describe the Lord. For the word is a term not commonly in use in the secular world today. The word actually is translated from a Greek word *logos* which we have heard and used perhaps. When John reaches for a term to describe Christ in heaven before he became a man he reaches for that term – *logos*. It is a term, which had had a long history of understanding and interpretation in the non-Christian world in Greek and Roman civilization for centuries.

It was the Ephesian philosopher in about 560 B.C. who first stamped on philosophy the term *logos*. He, like the early philosophers, was trying to discover what the basic element was. Was it air, was it water, fire? He one day had an experience by a river that flowed near his home. He placed his hand in the river, took it out and placed it in again. He commented that when he put it in the second time the river had changed. It was no longer the same river that he had put it in when he had dipped his hand the first time. The changing of the river suggested to him that all of life was in flux. Things are in transition. There is no permanent element as such as one can see in terms of air, water, fire. But he thought further on his understanding were motion, that life was in flux. He said there must be some things, which are not in motion. There must be some things, which are permanent. So he decided that one thing that was permanent that somewhere behind the created order there must be something that is unchanging. Some force that is unchanging.

Though history and the flow of history was in flux in movement somehow there must be an order to history. There must be a determinism there.

THE GIFT OF CHRISTMAS

Though there was changing cultural norms in respect to morals there must be in some way an order within morals. A fixation. A steadiness. He chose to call the order, the *logos*. That which keeps the universe in motion is a steady, fixed thing. *Logos*. That which is determined in history, which is not happening accidentally, is the *logos*. That firm fixture in morals is the *logos*. The *logos* was reason or wisdom. It is a term from which we derive “logical”. It stood for the force, the idea which was behind everything which was in change. Here was an unchanging force.

Centuries later in Athens the school of the Stoics who we meet as a school of philosophy, Acts 17, came into being. They were very deterministic in their view of history. Everything was fated. They described the *logos* in this rhetorical poem: “What keeps the stars in their courses, what makes the tide ebb and flo, what makes day and night come in unalterable order, what makes the seasons go around at their appointed time. The answer the *logos*, the force, the principle that is firm and fixed.”

The first century B.C. Philo sought to wed Greek philosophy with Hebrew insight. He said, It must be that God used the *logos*, the force. The God of the Hebrew scriptures, the God who is spirit, must have used an intermediary force to create the world. He must have used the *logos*. So in Philo’s understanding the *logos* became the intermediary force. When John picks up his pen to write he is aware of what men have speculated about the *logos*. John said the *logos* is a person.

And the person is none other than Jesus, the force, the steadiness, the firm point, the unalterable, who will hold the universe in his hands. John therefore presents in his prologue the *logos* in three relationships. He presents the *logos* in relationship to God. In the beginning was the *logos*. There is the eternity of Jesus Christ. He is in the beginning. That is to say, with God. There is no point of creation for him. He has always existed. Unless we think that at Christmas time God all of a sudden changed character and in Jesus we see him as loving. Whereas before he had been merciless, we must remember that Jesus is eternally God. If we want to know what God is like we must understand that God has always been like Jesus. Full of justice. But full of love. The *logos* was with God and the *logos* was God. The *logos* was with God, face to face, in a dynamic relationship. And he was divine. Therefore when Jesus comes he does not reveal God fragmentarily but Jesus reveals God fully. The *logos* before Bethlehem was with God and the *logos* had another relationships, the relationship to creation. Thus John says in 1:3 “By him were all things made and without him was not anything made that was made.” In fact as the writer of Hebrews goes on to suggest that it is the very Christ, the *logos* that sustains the world. He not only brought it into existence but he sustains it.

Therefore Christmas, the wonder and the miracle is all that more striking when one recognizes that the baby who was born in Bethlehem had himself created the world and flung them into space.

The *logos* is presented in a their relationship by John. In verse 1 is sounding miracle of the incarnation. He became flesh. It is Paul writing on a similar theme in Philippians in 2 Corinthians 5 that these words are expressed. “Though Jesus was in the form of God he did not count equality with God as a thing to be grasped. But emptied himself.” The Bethlehem manger speaks of the beginning of that emptying process which will extend all the way to the cross and to the grave. He emptied himself, taking the form of a servant. Being born in the likeness of

THE GIFT OF CHRISTMAS

men.” Paul again writes in Corinthians, “You know the grace of our Lord Jesus Christ that though he was rich, yet for your sack he became poor, that you through his poverty might be rich.” Jesus existed in heaven, prior to his coming to earth.

Matthew speaks to us of Jesus in Mary. It is the angel who announces to Joseph that that which is conceived in Mary is the work of the Holy Spirit. This is called the incarnation, God becoming flesh. As a child I never knew what “incarnation” meant. Somehow everybody assumed that I knew it. And I wondered if it had anything to do with the Carnation company. You know how terms are. They sound similar but you’re not exactly certain what they mean. I thought no Christmas certainly doesn’t have anything to do with the Carnation company. So what is it?

Incarnation is the combination of two Latin words *in*, the preposition meaning *in*. And *carinos*, the Latin word for *flesh*. Incarnation therefore is literally “in flesh.” This we describe as God becoming flesh. And it is the invisible God, the God whom Jesus speaks to us as being the nature of spirit, God is Spirit, who undergoes transformation in becoming flesh. An awesome miracle, so we can scarcely pull aside the veil to see the wonder of.

Some weeks ago on Sunday night I spoke of heaven and noted that the scriptures speak to us when it described heaven in one of three ways. Heaven can be the atmosphere, which we breathe, the blanket of air, which surrounds earth, from which comes our weather.

The second heaven is the heavens of the universe. We know that they extend out and out and out.

The third heaven, which Paul was caught up to, is the abode of God. This third heaven cannot be thought of as something physical and corporal. As something like the creation. For God existed before the creation, therefore all things came into being. But God himself was in essence God before anything came into being. Therefore God exists outside the realm of his created order.

Thus if you get on a spaceship and travel ten billion light years and go an extra billion light years beyond that you still won’t get to where God is. Because the third heaven is not eleven billion light years out. The third heaven, the dwelling place of God, can be reached instantaneously in spirit. Through prayer we can be there momentarily. As much as we don’t understand about the nature of God and the fact that God is Spirit, we can understand from scripture that the scripture is teaching us that God exists in a different level of order than what we are used to as human beings. The order of the physical senses where we need to see, feel, hear, touch, taste.

That God who is Spirit, who exists in a dimension and realm outside events, which we experience, incorporated himself into flesh. The miracle of the incarnation is that God who created the expanses of the heavens and the earth when he becomes flesh incarnates himself initially in Mary’s womb. Reduced if you will to one fiftieth of a millimeter in diameter but the essence of God is there in the conception in the incarnation. And from the conception will come Christ – fully God and fully man. A human mother, but of divine parentage. Christ in Mary.

What the Lord does on the physical level in conceiving the Christ child in Mary’s womb, the Lord designs to do on the spiritual level in our lives. The story of Christmas is not only an historical story it is a spiritual story. For God wills and desires that everyone have a personal Christmas. God desires that you have a Christmas. God desires that Christ be born in you. Not

THE GIFT OF CHRISTMAS

born in you as he was born in Mary. But born into your Spirit. It is Jesus who said that one must be born of water, natural birth, and of the spirit if one is to see life. The Spirit's purpose in drawing us to Jesus is that Christ might be formed in you. That Christ might be born in you.

Mary displays some beautiful characteristics, which describe on the physical level how she accepted Christ, the physical child. Which helps us on the spiritual side to accept him as well. It is Mary who when she initially gets the word from the angel says, "How can this be seeing as I am not married?" It is the angel who responds, "Fear not for with God nothing is impossible," to which she then replied, "Let it be to me according to thy word."

Those three words are so beautiful because it is Mary's acceptance "let it be."

That word will come to her, that word of acceptance will mean considerable cost for Mary. It will cost her, her reputation. I doubt if Nazareth ever accepted the story that that child Jesus, was anything other than an illegitimate child. Even later when Jesus comes into his home village he still has the epithet hurled at him, "Son of Mary." It will cost her, her reputation.

It will cost her the security of family and home. It will cost her the journey to Bethlehem. It will cost her living in a foreign land. As always indeed in accepting Jesus Christ, if it's on the physical level as Mary if it's on the spiritual level as us there is cost involved.

But along with the cost of accepting him there comes a growth in understanding of what it is that is conceived in us.

Mary does a beautiful thing when she recognizes that she is with child. After three months she leaves her family, her home town of Nazareth and journeys to the area in Judea where her cousin Elizabeth and Zachariah were living. Elizabeth herself was at that time with child, John the Baptist to be born to her. Elizabeth does an exciting thing when Mary approaches. She instantly knows as the Spirit reveals it, what is going on. She does not greet Mary with "What is this? Why have you come? Are you with child?" She does not greet Mary with perhaps the kind of scorn which may have greeted her had others known in Nazareth. But instantly in faith in the Spirit she reaches out to seize the fact that indeed who is coming to her is the very mother of her Lord. So she rises in faith to greet Mary.

Mary responds in a very beautiful way. And her response is spoken of in Luke 1:46-55. It is the magnificat. The song of Mary, which comes from the Latin word, which begins the psalm, which we derive "magnify" from. "My soul magnifies the Lord and my spirit rejoices in God my savior."

As you read through this hymn of praise, which Mary sings, upon that which is in her you need but go back to 1 Samuel 2, to recognize that someone else, in different words had expressed the same thought. In fact, Hanna when she was with child Samuel, had sung a hymn of praise to God. I don't know where Mary had gotten a hold of that because you see in Mary's day the Bible was not in printed form like we have it. It existed in portions. It existed in scrolls or parchment. They were expensive to purchase. The average homeowner did not have a copy of the scripture. They hardly would have had a fragment of it. The synagogues would have had rolls or copies of the scripture. But somewhere Mary had gotten a hold of Hanna's song and all the while she is with child she begins thinking through her experience from the light of its scripture. So that when the time comes to express what is happening in her she evokes the song

THE GIFT OF CHRISTMAS

that is straight from the scripture. Adapted from Hanna's song is Mary's song. She gives praise to God.

I think how beautiful. Because when we accept Jesus Christ into our life one of the first thing that begins to happen with the experience of the new birth is that we desire our experience to be born. We want to know immediately about what God has said about this experience. We want to grow in the word. And Mary is doing precisely that – growing in the word. From the moment of the conception of Jesus in her Christ in Mary, her knowledge of scripture is a tip off as to why even God chose her. Because her knowledge of scripture would prove to be an important point in the rearing of the Christ child. For it was important that this child have put within his memory and in his consciousness the writings of Moses, the prophets, the writings. It was important that this child grow up with a scriptural understanding and Mary beautifully matches those qualifications. Christ in Mary.

The third scene of Christmas to us is Christ in the manger. There is a preparation for that moment of birth. I'm struck by the fact that when the time comes for Mary and Joseph to leave Nazareth to go to Bethlehem there appears to have been no supernatural revelation. There is no angel saying to Joseph, it's time to go to Bethlehem. Although angels later guide him in dreams Joseph was a person especially sensitive to the Lord. He was so sensitive he could be guided by his dreams.

I sometimes have a rough time being guided when I'm wide-awake and being hit over the head. Isn't it striking how the Lord works. It begins right within the experience of the Lord's parents that he gives a special awareness of himself and then does not necessarily repeat that special way he appeared but guides through other ways. And really causes us to walk through testing where we are made to wonder, did we really hear his word aright the first time? He spoke to Joseph in a dream telling him to marry his betrothed. Through an angel, a visitation was granted to Mary. But when the time came for them to go to Bethlehem there was no angelic messenger. Rather, God moved indirectly on this scene of human history.

As God still guides us indirectly often. He reached into Caesar's palace and into Caesar's mind and had Caesar send out an edict that all the world should have a census. The waves of what God placed in Caesar's mind kept spilling out just like when you throw a stone into a pond the effects of that continue to be felt to the uttermost reaches. It was felt at the outmost reaches of the empire until Judea itself got the word: prepare for the census. Everyone was to go to his family's home.

That edict makes it possible for Joseph and Mary to go to Bethlehem. It was not an angel that said to them, "Micah the prophet says in Micah 5:2 he shall be born in Bethlehem, so get up and go to Bethlehem." Not that at all. It was the indirectness of causing Caesar's mind to issue an order that a census be taken.

I like that New Testament put down of totalitarian government, for it is a sign and show of God's might that God's purposes will work themselves out in history even if it is an Augustus Caesar setting on the throne. And his will, will be done nevertheless. And furthermore he will use the totalitarian government to do his will even if it doesn't realize at that moment that his will is being done. God will rule in the affairs of men and Bethlehem describes that thing.

THE GIFT OF CHRISTMAS

It was a 70-mile straight trip from Nazareth to Bethlehem Bethlehem just south of Jerusalem about 5 miles. Probably Joseph and Mary took the more traditional route of avoiding Samaria and coming down across the Jordan, a trip of about a hundred miles. We must put ourselves back into the first century time frame of travel. A hundred miles for us is an easy trip on our freeways and our cars. But you've got to consider there were no freeways, there were no Howard Johnson's, Holiday Inns and the like. It was a trip walking or by donkey. I'm not sure for Mary in her 8th or 9th month, which would have been worse – walking or riding. It was a trip that took days – from a week to ten days. The trip would have involved cooking out, sleeping out. A trip that would have involved being in the company of others. But the trip was made.

Then when the trip is completed we see them coming to Bethlehem, the place filled with others who have already come. And there being no room in the inn. They were given a manger which was perhaps a cave in back of the inn or perhaps some kind of lean to barn like shelter. We can think of Christmas in an idealized fashion. I wonder what the manger scene was really like. All this week I've been thinking about what that birth must have been like. Having waited as an expectant father in the waiting room and knowing what it's like in a modern situation for the birth of children I had to compare that. For one thing I think that probably the manger area which was a barn like area was probably rather dark. Somebody didn't walk in and turn on a light. Maybe a candle was lit but you had to be careful with all the straw around you didn't set the place on fire.

Immediately as I walk in to that manger in my imagination I take in sights. I can't see too much other than perhaps the flickering candle light being cast against the wall creating great shadows which makes the animals all that much more large and perhaps terrifying.

I pick up the manger smells and I detect no hospital antiseptic. I smell animals and straw and staleness and dampness.

My touch would pick up the fact that it was a coarse place. There was no bed with linens on it for Mary to lie down to give birth. No table. There was the straw and the ground.

One realized that it indeed was a place of extreme poverty that the Lord was really being born and on the cutting edge of existence when he was born. Mary would have had to labor. It was her first child. She would not have been exempt from the pangs of labor. She was in labor without anesthesia, without a comfortable bed. Without medical help. With no close family by. Only her betrothed, Joseph, to help her, who probably assisted in the birth itself.

The baby would be born without the aid of an incubator, being placed in a crib. Born without the aid of bottles or a diaper service. He'd be born in the night chill and perhaps one thing that was needed most for Mary and the child in the manger setting was water but even that would be taken from the trough where the animals fed.

It was not a clean place to be born. It was not a comfortable place to be born. But it is the center of the great story of Christmas. God takes a family and gives to them a child, through the virgin birth, and through the adoption by Joseph of Jesus. To these two people the Christ child is committed. The Lord does not select them because they are materially qualified to be parents. For they had very little. The manner speaks of the starkness of what they actually had. But the Lord like Mary and Joseph, still looks in us for the right kind of qualities – spiritual and moral

THE GIFT OF CHRISTMAS

qualities to whom he can commit his Son. And it is to Mary and Joseph that the child comes for their car. It was an awesome scene, a stark scene.

I think too of another paradox at Christmas that when the baby was born it was as if heaven could not keep quiet. Angels had to sing. Someone had to hear. So out in the fields, God found somebody that night who was awake. It was shepherds. So the angels say, “Glory to God in the highest.”

The paradox of this is they didn’t sing at the manger. I would think that if anybody would have needed the song at that moment it would have been Mary and Joseph. After all, it had been some time that the supernatural word had come to them of the birth. There had been no divine direction leading them to Bethlehem. Now the starkness of this, after all it was Mary who recognized in her hymn when she greeted Elizabeth that it was the Son of the most high that was to be born. And born in the such low estate. I would think that even as hospitals today plug in music, that at least the Lord could have given them a little sample of stereophonic angelic choirs singing a soft lullaby comforting Mary and the baby. But not at all.

Mary and Joseph are going to be required as all of God’s people who walk by faith and they’re going to have to take the word of others, just like we and our faith need to take the word of others who have met and talked with Christ.

So it was the shepherds who bring the word that indeed the angels had appeared. And that the revelation had been given to them that he who was born would be called the savior, the Christ, the Lord. To shepherds was given that magnificent revelation of the names of the Lord. Savior – that was the baby. Christ – the anointed one. And Lord.

I think in my own life and in your life as you look at those terms, have those terms acquired meaning for you. Has this child in Bethlehem become your savior? One does not need a savior unless he has been lost. People who have found their way, people who are comfortable in their religion, people who are comfortable in their sin, so to speak, have no sense of being lost. The savior is for someone who is lost. Who recognizes that without his help he cannot be saved. Jesus is born the savior. Jesus is born the Christ. Literally that term means the anointed one. As you look at the Old Testament it has a great deal of significance. In the Old Testament there were three groups of people that were anointed when they began their role. The person who was the prophet was anointed to prophesy. Oil was poured upon him and then he could prophecy. He spoke for God to man. A priest when he assumed his responsibilities of being a priest was anointed that he might minister on man’s behalf to God. That he might act as an intermediary. That he might offer the sacrifices.

When a king came to serve, when a king was crowned, the Old Testament did not allow the kings of Israel to be crowned. The kings of Israel instead were anointed. Symbolizing that they governed by the charismatic power of the Spirit of God. It was the oil that was poured on them that marked their anointing.

So when Jesus comes he is the anointed one for in him all the roles come together. He is the anointed one for you because he is your prophet. His word is the legitimate and right and deepest word from God to you.

THE GIFT OF CHRISTMAS

He is anointed to be your priest. For God has anointed him to carry your sins and to make intercession for you in the presence of God that you might be whole and complete and forgiven and ordained to eternal life.

And he is anointed to be your king because God has designed that your life should be ruled by Jesus Christ. Indeed God has designed that everything in heaven and on earth, should bow before him and call him Lord and king.

Whenever Jesus is born there is celebration. The manger out on the hillside, there is the celebration of angels singing. Jesus in his earthly ministry commented in Luke 15:7 that when ever someone, a sinner, finds God the angels of heaven rejoice. For there is still Christmas rejoicing that goes on in the presence of God over every human being that experiences Christmas spiritually, the birth of Christ in your heart.

How do you respond to the gift of Christmas? God has given himself. The Christ who is in heaven, the Christ who is in Mary, the Christ who is in the manger offers himself to you, to receive. This Christmas eve or this Christmas day whenever you receive gifts let's say there is a gift that is given to you. You have some responses to it. When the gift is handed to you, you can receive it. Or you can say, I don't want it. When you receive it you can open it and see what's inside. Then after you have opened it you can determine one of three things: you can return it, you can lay it on the shelf and not use it, or you can use it.

When the gift of Christ is given to you, you can receive it. If you choose to receive it you can open his life. You can open the word. Your life can be opened to him. His gift to you was designed that you might grow and that you might use the resources, which he has given you. The resources to live, the resources to have forgiveness, the resources to be free in spirit, the resources to have eternal life. Receive him.

Just this little story in closing. I thought as the choir sang last Sunday night of the experience at the inn, the fact that when the Christmas gift was offered there were those men who like today do not really know the significance of what is transpiring at Christmas. The innkeeper was of such a category. If he had only known, somehow he would have given up his own room. I don't think the Lord would have been pleased to have put any guest out of the Bethlehem hotel. But I think something great would have happened to the innkeeper if he had gone down in history as the one who let the Christ child be born in his own room.

This little story came across my path this week from *Guidepost* magazine. A true story I believe written by a senior editor of *Guideposts*.

Wally was nine that year and in the second grade. He should have been in the fourth. Most people in town knew that he had difficulty in keeping up. He was big and clumsy, slow in movement and mind. Still Wally was well liked by the other children in his class, all of whom were smaller than he. Though the boys had trouble hiding their irritation when Wally would ask to play ball with them or play any game for that matter in which winning was important. Most often they would find a way to keep him out. But Wally would hang around anyway. Not sulking just hoping. He was always a helpful boy, a willing and smiling one. The natural protector paradoxically of the under dog. Sometimes if the older boys chased the young boys away it would always be Wally who'd say, "Can't they stay? They're no bother."

THE GIFT OF CHRISTMAS

Wally fancied the idea of being a shepherd with a flute in the Christmas pageant that year. But the play's director, Miss Lombard assigned him to a more important role. After all she reasoned the innkeeper did not have too many lines and Wally's size would make his refusal of lodging to Joseph more forceful.

And so it happened that the usual large partisan audience gathered for the town's yearly extravaganza – crooks and beards and crowns and halos and a whole stage full of squeaky voices. No one on stage or off was more caught up in the magic of that night than Wally. They said later that he stood in the wings and watched the performance with such fascination that from time to time Miss Lombard had to make sure he didn't wander on stage before his cue.

Then the time came that Joseph appeared. Slowly, tenderly guiding Mary to the door of the inn. Joseph knocked hard on the wooden door set into the painted backdrop. Wally, the innkeeper, was there waiting. "What do you want?" demanded Wally swinging the door open with a brusque gesture. "We seek lodging." "Seek it elsewhere!" Wally looked straight ahead but spoke vigorously. "The inn is filled." "Sir, we have asked everywhere in vein. We have traveled far and are very weary." "There is no room in this inn for you," Wally looked properly stern. "Please, good innkeeper. This is my wife Mary. She is heavy with child and needs a place to rest. Surely you must have some small corner for her. She is so tired."

Now for the first time the innkeeper relaxed his stiff stance and looked down at Mary. With that there was a long pause. Long enough to make the audience a bit tense with embarrassment. "No! Be gone!" the prompter whispered from the wings. "No," Wally repeated automatically. "Be gone!" Joseph placed his arm around Mary and Mary laid her head upon her husband's shoulder and the two of them started to move away. The innkeeper did not return inside his inn however. Wally stood there in the doorway, watching the forlorn couple. His mouth was open, his brow creased with concern, his eyes filled unmistakably with tears. Suddenly this Christmas pageant became different from all others. "Don't go, Joseph!" Wally cried out, "Bring Mary back." Wally's face grew into a bright smile. "You can have my room!"

I hope at this Christmas season you'll identify with Wally. Lord, welcome! You can have my room.

Our minds, Lord, are staggered at Christmas when we understand what is revealed to us at Christmas is that in your eternal nature you existed. All the spender and majesty of being in eternal relationship with the Father. Yet you laid aside your palatial glory and you came to earth. Our minds are staggered at the concept of the incarnation. We cannot fathom it. We cannot plumb its meaning to the depths. We can only stand in awe. But not only, Lord, is our mind involved in the Christmas story but our heart is there as well. For we too find persons within that story with whom we can identify. All of us want to identify with Mary and with Joseph. That no matter what the risk and no matter what the cost would welcome you into their lives. We also, Lord, want to identify with the innkeeper. For we want to be different than his response to you. Lord, we want to have you in the center of our lives at this time of year and every time of year. Most of all, Lord, in the Christmas story, we identify with you. Not only with our mind but with our heart and with our love. For Lord, in coming first as a baby, you teach us that you as God are approachable. That you are not far. That there are not gates of brass and iron posts which forbid entry into heaven or forbid the crossing over from heaven to earth. But you come in tender form. You come literally helpless, allowing us to draw near to you. Allowing mankind to hold you, to feed you, to

THE GIFT OF CHRISTMAS

care for you. That the beauty of your nature, the beauty of our loving God might be seen and valued. So at this Christmas season we're grateful that we too can come and adore you. That there is room for you, Lord. We receive this Christmas with joy and thanksgiving. Lord, if there are any here today at this Christmas season have never had an experience of saying in prayer, Lord, come into my life. Be born in me. Then may there be that opening even now as we pray that individual just now reaching out in prayer to you saying, Jesus be born in my life. I need you. You came for me. Lord, I know that when anyone opens their life to you, you will come in. You will be born. You will be conceived in us and will grow. We shall worship and praise you and glorify you forever. In Jesus' name. Amen.