

No Room at the Inn

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Bible Verse: Luke 2:7
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It's that wonderful time of year as we remember our Savior's birth and as we were signing, a verse just kind of flitted across my mind as we speak about that amazing love that died for us, it's that God is opposed to the proud but gives grace to the humble, and we get a measure of the humility that God honors, that God blesses, that God receives, when we consider the nature of the humiliation of our own Lord and Christmas gives us a good opportunity to do that.

I invite you to turn to Luke 2 beginning in verse 1. We're going to read verses 1 through 7. Luke 2:1-7 for our text.

1 Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. 2 This was the first census taken while Quirinius was governor of Syria. 3 And everyone was on his way to register for the census, each to his own city. 4 Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, 5 in order to register along with Mary, who was engaged to him, and was with child. 6 While they were there, the days were completed for her to give birth. 7 And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

Now tonight I just want to focus on that last clause of verse 7, "there was no room for them at the inn." It's common, at least it used to be in some circles, to embellish that brief statement to spin a Christmas story that tugs at the heartstrings. Some would speculate about an innkeeper who refused admittance to Joseph and Mary and he was too busy to help them. Let me give you a couple of quotes along those lines. One writer said this, said, that night in Bethlehem an innkeeper was confronted by a man and his pregnant wife. He turned them away saying he had no room for them and so he missed Christmas. Not only did he turn Mary and Joseph away but he apparently didn't even call for anyone to help a young mother about to give birth. The innkeeper was busy. There is no indication that he was hostile or even unsympathetic, he was just busy, that's all, and so you get this picture of an overwrought innkeeper turning away Mary as she's about to give birth to the Son of God. Another writer says, and I quote, "The first of the men who

missed Christmas was quite obviously the innkeeper. In the hustle and bustle of the season, the innkeeper missed the most important birth in history. He should not have missed it, of course, simply because he was so close to it. The child was born in his stable almost under his nose and yet his preoccupation with his business kept him from it."

Now those accounts are fun to read and you'll find some that are very harsh critics of that kind of speculation. I don't think we need to go overboard in being too severe in our thoughts about these things, but the truth of the matter is as you read the passage from Luke, it actually says nothing about an innkeeper at all. It does not allude to an innkeeper, it simply says there was no room for them in the inn. Well, what I want to do with that little bit of introduction and setup for you here this evening, what I want to do tonight is simply stay a little closer to the biblical text and in a fairly, what I intend to be a fairly simple, straightforward message, bring some things out to you that are more in keeping with what I think the intent of the author is when he says there is no room for them at the inn.

Why is it significant to us that there was no room in the inn? Why does Scripture say repeatedly that Christ lay in a manger? We'll see that three times in Luke 2, a manger is referred to, explicitly referred to in the text when nothing is said about an innkeeper. That piques my curiosity. That makes me say, "Well, what's going on here?" And what I want to do tonight is take an indirect approach to answering those questions. Why is it significant? What can we draw from the fact that there was no room for Mary at the inn, for Joseph and Mary in the inn? Why is that significant and what does it tell us about our Lord? That's the key thing in my mind. And so what I want to do is take this indirect approach to answering the question, but first I want to clear your mind of those modern depictions of the story that we've all kind of grown up with and Christmas traditions and all of that, that aren't necessarily tested by the biblical text, and as we do that, we're going to be able to see better what's most important about it to us. What's important in this story is not the innkeeper. What's important in the biblical narrative, in what's important in redemptive history, is not an individual's response to Christ during his earthly time on our sod. No, Christ is always the center of it and I want to see what we can find out about Christ through that phrase, "there was no room at the inn." So that's where we're going here this evening. It's simple. This is not like some of the heavy stuff that I've preached in recent Tuesdays on controversial issues. This is more a meditation and a devotion than anything else.

I want to answer three questions about it and the first question is what about this inn? What about the inn? And it's interesting, you know, when we think of an inn, we tend to think of something like a hotel that has a desk clerk and people can come in and rent a room and all of that. That's what the word "inn" naturally evokes in our 21st century mind, and there is a term in Scripture for an inn like that. It's found in the Good Samaritan story. If you'll look over at Luke 10 later on in the text, I told you this was going to be indirect in a roundabout way of getting to what we want to say. You remember the story of the Good Samaritan, how Jesus told a story about a man going down, falling among robbers, and there was a kind-hearted Samaritan who showed kindness to him. In verse 33 it says, "a Samaritan, who was on a journey, came upon him; and when he saw him,

he felt compassion, and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. On the next day he took out two denarii and gave them to the innkeeper." there's an actual innkeeper actually mentioned in the text. How about that? "The innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'" So in verse 34, you see the word "inn," in verse 35, you see a related word "innkeeper," and an inn like this was where a traveler might find a night's lodging and the word "innkeeper" is related to that. If you break down the original word in the original language, it refers to a man who receives everyone. He'll receive you even if you're not part of the family, and we see from this passage in Luke 10 that he was paid for the lodging and care that he provided.

So that's all very good and well and all of that, but here's our challenge, beloved, and you won't see this directly from the English text: those words here for "inn" and "innkeeper" from Luke 10 where it's clear that a man is receiving someone for pay, those words are not the words that are used in Luke 2:7 and it's hard to see the difference in English and that makes our job a little bit difficult. So just stay with me and let's go back with that little bit said to Luke 2:7 again. Luke 2:7 as we keep the text fresh in our minds. It says that "she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn." Now beloved, I realize that most of you have not had the opportunity to study the original languages but the word for "inn" in Luke 2:7 is a different word than what's used in Luke 10. This word here in Luke 2:7 is a Greek word "katalyma" and this word is used in two other places in the New Testament and they're parallel passages so we're only going to look at one of them. Luke 22, look over at Luke 22 with me where you see this actual word used in a different portion of Scripture, interestingly used in Luke's account of Christ.

Luke 22:8, we'll pick up the story. The disciples are going to find a place for Jesus and the disciples to celebrate the Passover and on verse 7, let's start there, chapter 22, verse 7, "Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Jesus sent Peter and John, saying, 'Go and prepare the Passover for us, so that we may eat it.' They said to Him, 'Where do You want us to prepare it?' And He said to them, 'When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Teacher says to you, 'Where is the katalyma, where is the guest room in which I may eat the Passover with My disciples?'''" And he will show you a large, furnished upper room; prepare it there." "Guest room" there in verse 11 is the same term that's translated "inn" in Luke 2:7.

Now that's very interesting, especially when within the Gospel of Luke there is a description of an inn with an innkeeper for pay and yet elsewhere in Luke we see a reference to a katalyma, a room in a house that makes no reference of being paid for it, and that, I believe, is significant and if we just rely on the biblical text and what is said for us, we can come to some conclusions about the circumstances of our Lord's birth. Because the word used for "inn" is different, I don't think we should be thinking about this as something that, you know, like there's a hotel with a neon first century "No

vacancy" sign flashing outside. That's not likely to be the situation as it actually happened. For our purposes in relying on the use of the word in Luke 22, the inn at which there was no room for Jesus, the inn was likely a large room in a house. It was not a stand-alone business for travelers and so when it says that there was no room for them at the inn, it's simply indicating that the guest room was occupied when they arrived. There was no place for them to stay at this house that they had chosen, that they had gone to try to find lodging.

So beloved, stay with me. I said this was indirect and you're saying, "Yeah, yeah, you're delivering on that promise. This is all very indirect." My only point is that maybe it's not best if we're picturing a busy clerk turning away cold-heartedly a woman who is heavy with child. If it was meant to be the emphasis, Luke would have talked about an innkeeper. He would have mentioned it. He would have said something about it if that was to be our focus. The fact that he's silent about it and we have other Scriptures within the Gospel of Luke giving us a different picture, I think we need to look elsewhere for what the significance of that is because it's certainly not the emphasis of Luke's account. He does not mention an innkeeper specifically, even though he did mention one in Luke 10.

So what about this alleged innkeeper and about the inn? Well, it seems, if we're using the words in similar ways in Luke 2 and in Luke 22, picturing a room in a house, not a, you know, not a traveler's lodge that was not available when Joseph and Mary arrived. Now let's just hold that thought there.

Now secondly, what about the manger? What about the manger if we go back to Luke 2:7? Luke places more prominence on the manger in Luke 2. He mentions it three different times. In Luke 2:7, he says that she "laid Him in a manger." And in verse 12, "This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger." And in verse 16, "they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger." Now that's interesting. Three times the manger is mentioned when the innkeeper is not mentioned at all. If you're keeping score at home, that's a shut-out for those of you that think in those kinds of terms.

As you read some background material about this manger, the truth of the matter is we don't really know exactly what it's like despite all of the figurines that you've seen and purchased and put up on your mantle over the years. We don't exactly know what this manger was like. One lexical source says it could perhaps be the stable, a place to keep horses, or even a feeding place under the open sky. Another lexical source says it could refer generally to the enclosed space for domestic animals such as horse or oxen, or more specifically to the food trough for the animals within the general space. Now one ancient church history tradition says that Jesus was born in a cave that was used as a livestock shelter behind someone's home, and a modern authority goes on to say about that, that with all of Joseph's scattered family members returning home at once, it would have been easier for Mary to bear and care for the child after birth in the vacant cave outside. So you get this picture of something that is animal related, whatever the specifics of it may have been. Animal related. Hang onto that thought for a while.

The respected biblical commentator, Leon Morris, says this and I quote, he says, "That he was laid in a manger has traditionally been taken to mean that Jesus was born in a stable. He may have been but it is also possible that the birth took place in a very poor home where the animals shared the same roof as the family. A tradition going back to Justin says it occurred in a cave and this could be right. We just do not know." Here's the point, beloved. We've taken the indirect route and now we've arrived at the scenic viewpoint, Morris says this, "We know only that everything points to obscurity, poverty and even rejection."

Beloved, that's the point that I want you to see this evening and that's what I think we should take away from this. When we speak of the inn, there's just the room in the house was occupied, there wasn't a place for them to go within the normal hospitality that would have been given to family under those circumstances. So instead, they're in a manger and whether it's Jesus lying in a food trough, whether it's the manger is a word used more generally for a stable in which the animals are kept, here's the point, is that Jesus was born in humble circumstances, in an obscure place where everything speaks of humility and lack and poverty and even being set aside, even being rejected, and that is the emphasis that I want you to see. Right here is the money point that we want to make: the circumstances of Jesus' birth testify to us of the nature of the work that he came to do on behalf of sinners just like you. Let me say that again: the circumstances of his birth testify to the nature of the work he came to do on behalf of sinners like you. Rather than trying to get back to something that is utterly unrecoverable, what exactly did this manger look like and what exactly was the room from which they were turned away, it's enough for us to recognize that Jesus was born into circumstances where there was not room for him, where he was not expected, not wanted, you could even say, so that he was pushed to the margins in a way that left him associated with animals and left him associated with isolation, loneliness and poverty. That's what I want you to see here. There was no room for him at the inn and so he was left with that.

So that brings us to our third question, what about the Lord, and this is what I really want to focus in on for the rest of our time. We said what about the inn? It was probably a room in a house. What about the manger? We don't really know but it's an association with animals. But let's now move into a more direct meditation about our Lord Jesus Christ rather than physical structures and straw and hay and things like that. That's certainly going to be a more valuable place for our meditation than anything else. What should we glean from the manger and from the fact that there was no room for them at the inn?

Well, beloved, this humble birth prefigured the humble life that he would live. You see, the Lord entered into our world without any human comforts whatsoever. Herod was not far away in a magnificent palace. The King of the universe was entered into circumstances like this. It was ever thus so for our Lord. In Luke 9:58, again Luke speaking here, Jesus is speaking but it's in Luke's account, in Luke 9:58 Jesus said, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." His birth where there was no room for them in the inn, gave way to a life

where Jesus could truthfully say that as he walked on earth, he had nowhere to lay his head.

Now beloved, remember who we're talking about here. You know, sometimes children have to be reminded of who they're talking to when they're getting a little bit sassy with their parents. I've had relatives say, "Excuse me? I am your mother. Don't talk to your father that way." You know, and there's this recognition that there is some prerogative and respect and deference and honor that should go to one having authority in your life, and that you should not just talk back in a brazen manner in such a way. Well, beloved, here we're considering the Lord of the universe, we're considering Jesus Christ of all people, the eternal second person of the ineffable Godhead, and yet here he is walking on earth with no place to lay his head. This is completely incongruous. This is not like anything that you would expect from a sovereign to accept as he enters into a world over which he reigns, and what it tells us, beloved, is that our blessed Lord when he came to earth to save sinners, as Matt read in 1 Timothy 1:15, Christ Jesus came into the world to save sinners, when Jesus Christ came into the world, the sovereign Head of the universe, beloved, what I want you to see is that he came into the world without asserting his privileges and it started right from the very beginning at the circumstances of his birth.

John 1:10 says, "He was in the world, and the world was made through Him, and the world did not know Him." This just shatters my mind, shatters my thinking. I can't speak for you but it shatters my mind to think that the Sovereign of all creation is in the world, not asserting his privileges, finding a world that doesn't even know him, finding a world that has no place for him, and yet he does this voluntarily. Christ comes into the world gladly, voluntarily accepting these limitations, accepting this humiliation in order to fulfill the mission that God sent him on to save sinners like you and me.

John MacArthur said it well in his commentary on Luke. He said this and I quote, he said, "When Jesus came into the world, He was born in the most comfortless conditions, a smelly, filthy, chilly shelter surrounded by noisy animals. His humble birth was appropriate for Jesus who came to die as a substitute in the place of lowly, humble, wretched sinners."

You see, beloved, the ones who should have been in isolation, rejected, alone, poverty-stricken, is not Christ. The ones who should have been in that condition are people like you and me. We are the guilty ones. We are the wretched ones. We are the ones who have rejected God and defiled him and in our pride, which God opposes as I read from 1 Peter 5:6, in our pride opposing God, here we all and as far as I know every one of us has a roof over our head, every one of us to one manner or another has food to eat, we have all manner of human comforts in our lives and yet here is Christ without them. This is a reversal of the expected order and yet here we are, while we have these external benefits around us, here we are, sinners in poverty, bankrupt, having nothing to offer God by way of our own righteousness that would satisfy what he requires. We are spiritually bankrupt, spiritually unable to do anything for ourselves, not even having the resident capacity within ourselves to believe in Christ without the aid and help of the Holy Spirit. We are wretched, bankrupt, lowly sinners and Christ comes like this.

Don't you see, beloved, that what the sinless Son of God did in the physical circumstances of his existence and his entrance into the world, is that he was identifying physically with our spiritual poverty? That in utter brokenness of righteousness, we have nothing to offer him, Christ comes in a humble way and identifies with humble sinners just like you and just like me? This speaks to what our Christ is like. This King, this supreme sovereign King, the Maker of heaven and earth, entered into the world with a humble birth. He humbled himself to birth in a manger, and at the end of his three decades of human life, he humbled himself to death on a cross.

Look at Philippians 2. We'll get there soon enough on Sunday mornings. Philippians 2:5, it says, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." Jesus Christ is the King of kings. He is the Savior of the world and yet there was no room for him at the inn. The place where the world found room for Christ, was on a cross when they crucified him. That's where they wanted him. That's where they found room for him. They nailed him to a cross because he was despised and rejected of men. They never wanted him and his entrance into the world where there was no room for him at the inn is simply an indication that the world never wanted him and at the end they called for his death.

Look at 1 Peter 2, if you will. 1 Peter 2:21 the Bible says, "you have been called for this purpose, since Christ also suffered for you." We talked about suffering in Sunday, didn't we? "Since Christ also suffered for you, leaving you an example for you to follow in His steps." Then speaking of Christ it says, "Who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed." And in chapter 3, verse 18 it says, "For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God."

Do you see it, beloved? Do you see the manifestation of the unspeakable humility of our Lord in these things of which we're discussing here? He enters the world into a place where there's no room for him at the inn. He gladly accepts and embraces a humble birth though he is a King. He accepts the utter degradation of being associated with animals in his birth and in all of these things that carry on throughout his life where there's no place for him to lay his head, where he is despised and rejected of men, where even at the height of his popularity in John 6, he says a few words to the crowds and they all leave because they didn't want to hear what he had to say at that point, later on when it came to his crucifixion, the disciples who had stayed around him, that circle of 12, Scripture tells us they all abandoned him and fled. And so here is Christ alone in his birth, coming into the world and at his death alone, alone in between where he has no place to lay his head. What manner of a Savior is this? How great and how magnificent is his essence

expressed in the depths to which he is willing to humble himself because this is what was necessary for him to do in order to achieve your redemption. He identified with you in the humble nature of your broken spiritual condition and he takes on a life that identifies him completely with humiliation, isolation and rejection.

Now let's take this just a little bit further, if we will. Matthew 20:26-28. Matthew 20, if you'd turn back there. Matthew 20, beginning in verse 26, and actually we'll start in verse 25. "Jesus called them to Himself and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave,'" this is the pattern for Christian living, he says, and then he makes himself the parallel, the example, the epitome of what he is talking about as he refers to himself as the Son of Man in verse 28, "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." The King came as a servant. The King came and humbled himself. The King came and rather than asserting authority over his disciples, he serves them, serves them with his life, serves them in the Upper Room by washing their feet, and serves them in the ultimate manner when he goes to the cross and lays down his life for them in order to give it as a ransom for their salvation. This is what he did for you as well if you are in Christ, my friend.

Now let's just step back and as we're thinking about this, let's turn over to Ephesians 2 just because this is where my mind goes. We could go to John 3:16, "For God so loved the world that He sent His Son," but in Ephesians 2 we might ask the question: what motivates a Sovereign to act like this? Why would a King humble himself to those great depths? Ephesians 2:4, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus."

Beloved, when you contemplate the fact that there was no room at the inn, when you contemplate the whole manner of the earthly career of Christ and realize that it culminated in a cross where he was bloodied, beaten, crucified, and died on our behalf, you see a King who was willing to humble himself to the uttermost in order to achieve our redemption. And wedded to that on the same side of the coin, what motivates a king to humble himself like that is the reality that he has a great love for sinners. He has a great love for sinners just like you. So much so that he would humble himself to the uttermost depths in order to identify with you in your sin while being sinless himself, to identify with sinners to the uttermost so that he might be a Savior to the most humble sinner that approaches him, the most unworthy sinner calling out to him, the humble prostitute who weeps over his feet and washes his feet with her tears and her hair, that such a one as that, so humbled by the recognition of their guilt, could find that in Christ one who humbled himself like that could receive even a humble sinner who comes to him.

That's who Christ is. That's how great his humility is, so that no room at the inn ultimately tells us about the humble depths of redemptive love in a way that should melt our hearts toward the one who saved us, in gratitude, in like manner of service, and in believing faith and in believing trust. You know, I've said many many times, and I'll probably keep saying it over and over again as long as the Lord gives me breath, and I wish I would remember this more consciously because I should say it almost every single time that I step into a pulpit. One of the most difficult things that you have in your carnal, the carnal remnants of your heart is to believe that God actually loves you and cares for you. We're quick to believe that God is a God of wrath and judgment, we're slow to believe in our carnal mind in our enmity toward God, that he actually is a loving gracious God to those who come to him in humble repentant faith. The Incarnation shows us what that is like and as you look to the manger, as you look to the cross, you should be able to see how great the love of God is for sinners like you. This is how far down he will step. He will step down to a manger, he will step down to death, even death on a cross in order to redeem a sinner like you. And why would he do this? Ephesians 2:4, "But God, being great in love, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)." He is showing "the surpassing riches of His grace in kindness toward us in Christ Jesus." He would accept the uttermost rejection and humiliation from the hands of the world in order to do the work that was necessary to save a sinner just like you.

Beloved, don't you think that it's time for us to cast out our unworthy thoughts of the love of God? Isn't it time for us to stop thinking that God is a stingy, unwilling God who's unwilling to receive us? Who is slow to forgive? Actually, it's just the opposite. We're slow to confess, God is swift to forgive. So Christ came to a world that did not know him, a world that did not want him, a world that found its place for him on a cross.

Well, beloved, we need to wrap this up this evening and ask the question, "Well, what about you? What about you?" Forget what the world did in the first century now and we're presented with this magnificent humble Christ who is presented to all of us as being the Savior of sinners, and the question is what about you? Will you go with the world and say, "I don't have time for Him. I don't want Him. I'm not interested in Him." I know that some of you are living that way, even though you're here this evening and, oh, how it breaks my heart but that really doesn't matter how much it must grieve the Spirit of God that you could see things like this in the Scripture and be hard-hearted toward him when his love goes out to you in immeasurable ways, when his love goes out to you in the proclamation of the Gospel to you, when it goes out to you and says, "Come to Me all you who labor and are heavy-laden and I will give you rest," and Jesus invites you to come and says, "The one who comes to Me I'll never cast away." There's this universal offer that goes out to sinners everywhere, including everyone in this room and everyone over the live stream, everyone hearing this on subsequent media, that there is an invitation from a gracious humble Christ who says, "I will save you. I will cleanse you. I gave My life for sinners just like you. Come to Me in faith and I will make you My own." This is a loving gracious appeal.

So we come to a point where sooner or later we have to answer the question: will you have the world or will you have Christ? Charles Spurgeon said this, "Someone says, 'I have room for Him but will He come,' meaning will Christ come? Will He come? Indeed. Set the door of your heart open. Say to Him, 'Jesus, Master, all unworthy and unclean, I look to You. Come, lodge within my heart.' He will come to you. He will cleanse the manger of your heart and transform it into a golden throne and there He will sit and reign forever and ever."

My friend, my dear friend, this humble Christ calls you in humble love to find salvation in him. Have you responded in a humble repentant faith? Will you?

Let's pray together.

We come, O Christ, to Thee and honor You. We worship You. We bow before every aspect of Your magnificent existence, Your pre-Incarnate glory, Your humble place in a manger, that rejected place on the cross. We worship You at the empty tomb. We worship You ascended on high. By faith we worship You in anticipation of Your Second Coming to receive Your own. O great Christ, one day every knee will bow before You and You will receive the glory, the open confessed glory that You have always reserved. For now as we contemplate this birth narrative from Luke 2, Father, we realize that we are seeing Your Christ veiled in flesh, "But veiled in flesh, the Godhead see. We hail Thee, Incarnate Deity!" Father, I ask You for the souls that are here that are apart from Christ. Father, by faith I ask You to manifest the love of God in their heart, to shed it abroad, to defuse that quickening ray of which we sang earlier, to awaken them that they might come out of the dungeon of sin, leave the chains behind and exercise repentance and faith in Christ that they might be forgiven, Father, that You would work by Your Spirit in their heart to bring them safely into Your heavenly kingdom. No room at the inn? Father, yes, in the day when Christ came. Here in our hearts, Father, we make room. We invite You to reign over us as Lord and King. In Jesus' name we pray. Amen.

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