

Harris Creek Baptist Church
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Series: Till He Appears
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The Undoing of Adam | Advent Week 1

Genesis 1:26; 3:15

So, the Saturday before Thanksgiving, my wife and I, we decided that was going to be the day that we were going to put all of our Christmas decorations together. I know there's deeply held opinions that you need to wait until after Thanksgiving, but we have two kids under three, so we're lucky that we got any decorations up at all. But that day, as we decided that we're going to put all our decorations up, our tree up, our ornaments up, I had to face one of my biggest fears. Because in order to grab the Christmas tree, and ornaments, and nativity scene, I had to go to the attic. [laughs] And I didn't fall through! So hey, talk about progress. [cheering] There we go. Thank you! I appreciate that.

So, I went up, got it all, brought it down. We were setting up our Christmas tree, and I don't know why we did this, this was a mistake, but we decided to set it up not during my two year old's nap. So, we were setting up the Christmas tree, and she is on my heels the entire time going, "Can I help? Can I help? Can I help?" And I'm just going "No, no, you know, you can't help." Eventually we got the Christmas tree up and I'm stringing the lights, and she's just at my heels going, "Can I help? Can I help? Can I help?" So, eventually I go, "Fine, you can help." And I kid you not, about five seconds after I said, "You can help", all I hear is *crash!* I look over and there's an ornament on the floor in four different pieces. She's just staring at it.

See what happened was I gave her a job to do, and almost immediately after I gave her a job to do, she failed at the job I gave her to do. You see, that picture is a story of my life. It's a story of your life, and it's really a story of Scripture. Because that moment right there, that picture, is really a story of all of human history. Because here's what Scripture tells us. Scripture tells us that our Heavenly Father was building something beautiful, He was building something magnificent. And as He's building it, He graciously allows his kids to participate in what He's building. And almost as soon as they participate, all you hear is *crash*. And we shattered what was supposed to be splendid. Which is why we need Christmas. That's why we need Christmas.

So, today as we're starting off a brand-new sermon series called, Till He Appears. What we're going to be doing is we're actually going to be looking at the Old Testament. We're going to be looking at some of the broken moments of Scripture, when all the pieces of our life seemed like they were shattered across the floor. We're going to look there, as we better understand the coming of Jesus at Christmas. Now why are we doing that? Why are we looking at the Old Testament when Jesus comes in the New Testament? Well, here's why, many of us as Christians have come to believe or maybe we've even been taught that Christmas makes the Old Testament irrelevant. Because as believers in Jesus, we really care about His appearance. We care *that* He appears because we know that He impacts everything that happens *after* He appears. But in this sermon series, we want to realize that His appearance doesn't just impact everything that comes

after His appearance, but His appearance clarifies everything that comes *until* He appears. Because you see, Christmas does not make the Old Testament irrelevant; Christmas makes the Old Testament clear. Because whenever you see the ‘until He appears’ through the lens of ‘He has appeared’, it all begins to make sense.

In fact, this is what Jesus says in the Gospels, in Luke 24. He's just resurrected from the dead, and He shows up to these two guys who are walking on a road to Emmaus, a city called Emmaus. He comes up to them, and they don't recognize who He is because they're so distraught with what has just taken place. In fact, they look at Jesus, they don't recognize Him, and they go, “We are *so* discouraged because this Jesus, we thought He was going to be the Messiah. But now He's been crucified, He's dead, and He's buried, and our hope is over.” And then Jesus replies to them by saying this Luke 24,

²⁵ He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?” ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

You see, His appearance makes everything that happened until he appeared makes sense. What Jesus says here is the Old Testament is all about me. The Old Testament has been pointing to me. And He makes it all makes sense. In fact, to give you a conservative estimate. There are about 300 prophecies in the Old Testament about a coming messiah in the New Testament. Those verses about a coming messiah do not make sense apart from the Messiah. But now that we have the Messiah, now that we have Jesus, now that we have the Savior, we can look at those verses and go, ‘Oh, that's what God was saying. Oh, that's what God was doing.’ So, over the next few weeks, we're going to stay in those moments. We're going to look at those people, those verses, those moments, when it just doesn't really seem to make sense. When it seems like the world is broken, but now that we have the lens of Jesus's appearance, those things become crystallized. And really what our hope is, in this sermon series, is we want to teach you to see Jesus in the Old Testament. Because Jesus's first appearance in Scripture is not Matthew, chapter one, because He's written on every single page that comes before Him, as well.

So today, we want to look at one of those moments in the Old Testament that are pointing to his appearance. In fact, we want to look at the first moment in Scripture, that's the first prophecy about Jesus in Scripture. Does anyone know what that is? What's the first prophecy about Scripture? Where can you find it? [someone yells “Genesis three”] Wow, there we go. We know the Word of God! That's awesome. Genesis chapter three. It's the first prophecy about Jesus in Scripture. Think how genius God must be. This is the very beginning of the Bible, and He's already telling us what he's going to do thousands of years later, right here in Genesis chapter three. So, we're going to read Genesis one and Genesis three, because we're going to look at the context of this passage, through looking at the life of Adam. Because Adam matters in the Christmas story. Because Jesus came because of Adam. Jesus came because of Eve, the decisions that they made in the garden affected why Christmas means what it is today. So, the better we can understand Adam and Eve's story, I think the better we'll understand the Christmas story.

So today, we're going to really compare the two by looking at Adam story. We're going to bring in Jesus's story, and I hope that this will make you love the whole story more. Really, my whole goal with this with this sermon is to just make you love the Bible more, to get you excited about opening the Word of God. And just to help you realize that there's a greater dimension to the words on the page than what you might realize on first reading. So, that's my hope, I want to get you to love the Bible more. We're going to be starting in Genesis, chapter one, starting in verse 26. Now leading up to this moment, it's the creation narrative. So, God has created the heavens and the earth, he's created the stars in the sky, and the water on earth, and the birds in the air. And now we get to day six of creation, and He creates humankind and establishes humankind, and gives them a job to do. So, starting in verse 26. This is what God says,

⁶ Then God said, “Let us make mankind in our image, in our likeness, so that they may rule [that’s an important word] over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,^[a] and over all the creatures that move along the ground.” ²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them. ²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground. ²⁹ Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so. ³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Now, there's a lot that can be said about that passage. I just want to point out the thing that stuck out to me the most this week, as I was reading this story, I was just struck by one thing in particular. It was how much authority God gave Adam and Eve. I mean, look at what He says, God says, **“rule over the fish in the sea, and the birds in the sky over the livestock and all the wild animals and over the creatures that move along the ground.”** Then He says, **“fill the earth and subdue it”** or have authority over it, and then He says, **“I give you every seed-bearing plant.”** So, God creates this perfect world, and He doesn't step away from the perfect world, but He does give it over to humankind. And He said, “the birds of the air have authority over them, the fish in the sea have authority over them, the creatures on the ground have authority over them, the whole earth have authority over them.” And this is the first thing I want to point out in this passage is this, point one: Adam's use of authority creates the need for Jesus's use of authority.

1. *Adam's use of authority creates the need for Jesus's use of authority*

And here in Genesis, we see that in some ways, God is a delegator because He has this tremendous job to do, and that's maintaining and caring for this entire earth. He's created this beautiful creation. And then He gives that job of having authority over it to Adam and Eve. He gives it to humankind. And that's not just a command to Adam and Eve, it's a command to all of us as humankind, as people who have been made in the image of God, we have been given this task of having authority over what God has created. God has created this beautiful earth, and

then He hands it over to us and says, “What are you going to do with it? Are you going to bring peace? Or sword? Are you going to bring control? Or chaos? Are you going to bring righteousness? Or are you going to bring sin? What are you going to do with what I've created?”

Well, what Adam and Eve did with what He created is the same that every single human after them has done with what God has created. We've taken our authority and our independence from God, and we've brought imperfection into perfection. And we've broken what was supposed to be beautiful. And here's my question after reading that: why did God give them authority? Why did He even let them touch it? He's God, He's got to know that He would be a better ruler over His earth than Adam and Eve would be. He's got to know. He's God, He's got to know that if He chooses to involve them in the process, there is a chance that they would break the whole thing. Why did He involve them in it? Well, why did I involve my daughter in creating our Christmas tree? Why did I let her take part in that? It's because as her dad, I have more fun when she's involved. I love watching her participate, because it's a whole lot more fun, whenever we're done creating something, it's a whole lot more fun to step back and go, “Look at what *we've* created.” Instead of, “Look at what *I've* created.” You see, I love her, and I want her involved. That's what love is. Love doesn't say, “Hey, stay over there.” Love says, “Hey, come along with me, participate with me.” And since God so loved Adam and Eve, since God so loved his children, He let them take part in the process. He gave them a job to do because He so loved them. But then they took their authority, and they broke the whole thing. So why did God give them the authority to break the whole thing? Like why did he allow them to break it forever? Well He didn't, because while he gave them authority, He didn't give them all authority.

I was thinking all week, how do I describe this and this happened Friday night, and I asked my wife to take a picture of it. Here's what I think what Scripture is describing here. We have found that we aided an amazing restaurant called Penland Dining Hall. [laughs] It's a fantastic place. They got great chicken nuggets there. And so, we ate there, and I'm pushing our two month old daughter in a stroller. And my two year old comes up to me and is like, “Hey, can I push the stroller, can push a stroller?” And I'm like, “Yes, sure you can push the stroller.” But I don't just like leave, because I know what I'm dealing with. Because I did give her some authority in pushing the stroller, I gave her control of it. And as she was pushing the stroller there would be times when she would twist it and go right into oncoming traffic. And there'll be times that she twists it the other way and it would go straight into a curb. And I wouldn't just be like, “You know, that's a bummer.” [laughs] I was right there with her. Because while I gave her some authority, she didn't have all authority. While she had the ability to turn things sideways, I had the ability to straighten it out, because she had some authority, I had all authority. That's the story of Scripture. While God has given us some authority, Jesus has all authority.

And really just to make Scripture easy for you. Here's the story of Scripture and it actually mirrors itself. If you if you want to know the story of Scripture, here it is. God creates a perfect world, and then in that perfect world, God creates a perfect man. And God gives that perfect man some authority, and that man uses his authority to break God's perfect world. So, what does God do next? God sends a perfect man whom He gives all authority, and that perfect man will one day use his authority to recreate the perfect world. Do you get that? It mirrors itself, perfect world, perfect man. Perfect man uses that authority to break the world, God will send another perfect man who He gives all authority to who will one day recreate that perfect world. That's

where we're going, and in fact, Jesus says this, the last thing he says is he's about to ascend into heaven was it was the Great Commission and He starts off by saying this, Matthew chapter 28.

Then Jesus came to them and said, all authority in heaven and on earth has been given to me.

You see what Jesus came to do, was He came to use his authority to correct what Adam and Eve had done with their authority. In Christianity, simply put it is this: we've used our God given authority to break the world, but Jesus will use His God given authority to redeem the world. That's the story of Scripture. So, point number one, first thing I want to point out in this story is Adam's use of authority creates the need for Jesus's use of authority.

Now, the next part of the story that we're going to read is in Genesis chapter three, so we are skipping over a chapter, we're going to start reading in Genesis three, verse six. And what happens in the middle is that God comes to Adam, and He says, "Adam, you may eat of any tree from this garden, eat anything you want, except for the fruit from the Tree of the Knowledge of Good and Evil." And then Satan appears as a serpent, he starts deceiving Eve and goes, "Hey, God was just being dramatic. It's okay, you can eat from that tree, and you're not going to die. It's not that big of a deal." And then this is what happens next, verse six.

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband who was with her.

That's an important part of the story. Maybe some of you have missed that in the past. Eve gets a bad rap. But here, what does it say? It says "her husband who was with her." Eve's right here, Adams right here, he's standing right next to his wife as she's being deceived by a serpent. He's just got his hands in his pockets, watching the whole thing. And rather than exercising his authority, he gives all his authority over to Satan and lets Satan rule the Garden of Eden. And then it says this,

"that he took some and ate it. Then the eyes of both of them were open, and they realized that they were naked. So they sewed fig leaves together and made coverings for themselves. Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the Lord God called to the man, where are you? He answered, I heard you in the garden. And I was afraid because I was naked. So I hid."

So Adam and Eve use their authority to disobey God, and I love how God responds. God's first question to them is not, "What have you done!?" But instead, it's "Where did you go? Where did you go? Why'd you run for me?" They ran from God, they're hiding from God, because their sin brought about a feeling that they were never, ever meant to experience. Because in the Kingdom of God, this feeling had never happened to them before. And it was the feeling that we call shame. This was something that never felt before. The chapter before, it's the exact opposite of what they felt then. Chapters two says this, "**Adam and his wife were both naked, and they felt no shame.**" There's nothing to hide. There's nothing to fear, because all they knew was love

and acceptance from their father. But now that they have tasted evil, their first thought was, I need to run from my father. That's always what shame is going to tell you. Shame is always going to tell you that you're not good enough *for* God. So, you need to run *from* God. And in their embarrassment about who they are, they go and so some fig leaves together and put it on themselves to try to cover themselves up so that they feel a little bit less shame. And this is the second thing that I want to point out here is Adams actions brought shame, but Jesus's actions removed shame.

2. Adam's actions brought shame, but Jesus's actions remove shame

Now, it's not wrong that Adam and Eve feel badly for their sin. We should feel badly for our sin. But there are two different ways of feeling badly for our sin. There is shame and conviction. And let me just clearly explain the difference between the two. Shame will always tell you, you need to run from God. Conviction will always tell you, you need to run to God. Shame will always tell you, you need to conceal your sin. Conviction will always tell you, you need to confess your sin. So here's how you might know if you struggle with shame. Let's make this applicable. You might struggle with shame if whenever we announced re:gen, re:gen is a ministry here at Harris Creek, probably the largest growing ministry in our church, they meet every single Monday night, and it's our recovery ministry for every sin under the sun. So, let's say whenever we announced Re:Generation, you have this thought of man, I really need to go get some help for that fill in the blank sin. But I can't let anyone know I struggle with fill in the blank sin. That's what shame is. Shame is going to try to tell you, conceal your sin, don't confess your sin, run from God, don't run to God. Because if anyone actually knew what you did, if anyone actually knew what you thought they would think about you differently. If God knew what you did, He wouldn't love you as much as Scripture apparently says He does. So, you need to hide, you need to be ashamed. You need to be embarrassed about who you are. And this is what Adam and Eve feel in this moment.

But I love, love, love what God does next. Because after they are ashamed in their brokenness, they're ashamed in their nakedness, God's going to show them, "Hey, whatever you're ashamed of, I can fix it." Because here, their sin made them ashamed of their nakedness and then look what God does in verse 21. I don't think I had realized this before. I feel like this is the first time I really noticed this in Scripture. But, while Adam and Eve tried to cover themselves up with leaves. Look at what happens in verse 21, and this is actually pointing to what Jesus would do thousands of years later. It says this, **The Lord God made garments of skin for Adam and his wife and clothed them.** They felt shame because of their nakedness, so God goes, "Hey, I got you. I got it." And it says He took he took animal skins and clothed them with them. Where did he get the animal skins? He had to make a sacrifice. Because the first ever sacrifice, was right here in Genesis chapter three, there's a sacrifice. What's the point of this sacrifice? To remove their shame. Adam and Eve are ashamed of their brokenness. So, God makes a sacrifice and takes the animal skin of that animal and places it over them, so they no longer feel any shame.

This first sacrifice is a direct correlation to the last sacrifice in Scripture, when God Himself would send His son Jesus to die on the cross as our sacrifice, so that he could clothe us with robes of righteousness. So that we could no longer feel any shame. That first sacrifice is pointing to the last sacrifice. In fact, Hebrews 12:2 says that, "**Jesus took on our shame so that he might**

remove our shame.” And this is what we celebrate every single time we take communion. Because whenever we celebrate the sacrifice of Jesus, whenever we celebrate communion, we're celebrating the fact that although we have sinned, although we have broken our life, we're still fully loved, and fully forgiven. Because communion is really a celebration of the undoing of the shame in Genesis chapter three. And in fact, God wants you to remember Genesis chapter three, every single time you take communion. Here's why I believe that. This is one of those moments where Scripture just gets fun. I know for some of you Scripture feels like a burden. You don't necessarily love getting into it, but I'm just telling you, the more you get into it, the more it just comes alive. And this is one of those moments for me. It's like, God is really, really smart. Let me show you this. Genesis 3:6 it says this,

“When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it.”

In Genesis chapter three, “take and eat” was the phrase that created shame. But look at the words that Jesus chooses to use as He institutes communion at the Last Supper. This is just the stuff that gets good. Matthew chapter 26, **“while they were eating, Jesus took bread and when He had given thanks, He broke it and gave it to the disciples saying, ‘take and eat. This is my body.’”**

See, while in Genesis chapter three, the phrase “take and eat” is all about the addition of shame, now, in Matthew chapter 26, the phrase “take and eat” is all about the removal of shame. Because while Adam and Eve took and ate from the fruits and felt ashamed of their nakedness, Jesus came and became naked upon the cross, so that we might take and eat of His body so that we would no longer feel any shame. It's the undoing of Genesis chapter three. So if you came in this morning, ashamed about who you've been, if you came in embarrassed about what you've done, God goes, I've seen it all. I know it all. And I want it all. You don't have to hide in the corner covering yourself up because my sacrifice has already covered you up in forgiveness. So you don't need to run away from my presence. You need to run into it. And friend, there is no shame in the presence of the King. Because he's giving you his robes, robes of righteousness, where there is no shame. So, point number two, second thing we can learn here is this: that Adam's actions brought shame; Jesus' actions removed shame. So the last thing I want to point out here about Adam is what happens directly after the verses that we've just read. Adam tells God that he's afraid because he's naked, and God says this: And he said, ‘who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from? The man said the woman you put me here with, she gave me some fruit from the tree, and I ate it. So God goes, hey, hey, buddy, did you do what I told you not to do? And Adam goes, the woman whom you put me here with. You see what he does, he goes, oh no, this is her fault from taking the fruit. And by the way, it's your fault for putting her here with me. If she wouldn't have been here, nothing would have happened. This isn't my problem. The third thing we can learn from this passage is this: Adam avoids responsibility while Jesus takes responsibility.

3. Adam avoids responsibility while Jesus takes responsibility

See Adam falls short and doesn't own up to it. In Genesis chapter two, we didn't read this part. But God actually specifically gives the command to Adam to not eat from the Tree of the

Knowledge of Good and Evil. Specifically, to Adam. Adam is the one who's supposed to pass that command along to Eve. That's what his job was supposed to be. But now in Genesis chapter 3, he's just standing on the side, right next to Eve as she's being deceived by this serpent. And he says nothing, he does nothing. Then Eve takes that fruit, hands it to him, and he takes a bite of it. And now he goes, "that's not my fault." You know, this is so like us, though, isn't it? I don't know if you've ever been there. But I think it can look a lot like this. Maybe you're short with your wife, and in your head, you go, "but if she wasn't so annoying, if she wasn't so frustrating to live with, I wouldn't be short with her. If she could fix her problem, I wouldn't have any problem." Or you think the only reason I keep drinking so much is because my roommates keep taking me to those parties on the weekend. And if they would stop going to the party, I would stop going to the party and my drinking problem, it's not my problem, it's really their problem. Or you think, you know, I really don't give my best at work, but it's because my boss doesn't know what he's doing. He doesn't lead me very well. He doesn't really work very hard. And if he doesn't really work very hard, then I don't need to give it my best. And your sin turns into your wife's problem, your roommate's problem, and your boss's problem. Meanwhile, no, it's your problem. It's your fault. It's your responsibility. It's my fault. It's my responsibility. All the while we're going, "hey, it's not my fault. It's not my responsibility." Praise God that God isn't like us. Because while Adam goes, "Hey, this sin is not my responsibility." Look at how God responds, right here in Genesis, verse 13.

Then the Lord God said to the woman, what is this you have done? The woman said, The serpent deceived me and I ate. So, the Lord God said to the serpent, Because you have done this cursor, you above all livestock and all wild animals, you will crawl on your belly and you will eat dust all the days of your life.

Now, right here, this is the first prophecy about Jesus in Scripture, right here in Genesis chapter 3. God is declaring what He'd do thousands of years later, as a baby is born in Bethlehem. It says this: **and I will put enmity between you and a woman and between your offspring and hers, and he her offspring [Eve's offspring] will crush your head, and you will strike his heel.** So, while Adam sins and he goes, 'that's not my responsibility'. God looks at Adam's sin, He goes, 'I'm going to make it my responsibility to redeem your sin'. Because up until this moment, God had a perfect relationship with his kids, our Heavenly Father got to walk with Adam and Eve and have an unhindered relationship with his children. But this snake, Satan, slithers in and deceives Adam and Eve, and they trust a snake rather than their father. But right here in Genesis 3:15, this is a declaration from God as He's speaking to His enemy, as He's speaking to our enemy. He's telling him, "I'm going to come to get my kids back. I'm not going to let you have them forever." Because listen to what He says this in Genesis 15, He says, "**He will crush your head, and you will strike his heel.**" Well, what He's saying is that God is going to send someone who was born of a woman, and that man his purpose in life would be to fight against Satan. But Satan would know that, so he would fight against that man, and he would strike him. He would spit on him. He would place a crown of thorns upon his head. He would whip his back. He would nail his hands and feet to a cross, and he would mock him until he took his very last breath. And as Jesus was crucified upon that cross, Satan thought that he had dealt God the fatal blow.

All the while God's going, "You know, you just kind of bruised my heel." Because three days later, Jesus would rise from a Garden Tomb, and as He stepped out of the Garden Tomb, he

stepped onto the head of Satan and, and he crushed our deceiver. He put a death to death, he ended the one who wanted to steal you from your Heavenly Father. And in that moment, that deceiver was done for all of human history. That deceiver, who had been trying to steal you from Genesis 3 in every single page after that, had been dealt a final and fatal blow in Matthew chapter 28. Simply because God took the responsibility to get His kids back.

And while the defining characteristic of Adam is that he was defeated by Satan in a garden, the defining characteristic of Jesus is that he defeated Satan in one. You see, that's why we're saved. We're saved because while Adam avoided responsibility, Jesus never avoided his. This is what God prophesied thousands of years before Jesus's birth. Isn't the Scriptures good? Isn't God good? Isn't this deep? And in summary, point number one Adam's use of authority creates the need for Jesus's use of authority. Point number two, Adam's actions brought shame and Jesus's actions remove shame. Point number three, Adam avoids responsibility while Jesus takes responsibility.

Well, I mentioned that my daughter, Jacie, had broken an ornament and I brought it with me, do you guys have it back there? I forgot it. I was supposed to bring it out. To be completely honest, I was trying to figure out if Texas made the play off and got consumed with that and forgot this. So anyway, here's the ornament. I brought it with me, but you can't really see it. So, here's a picture of it. And so, it's a Nativity scene. I've kind of tried to put the pieces back together. It's broken. But here's what it looks like. I don't exactly remember what happened after Jacie broke this thing. All I remember is that it shattered on the floor and I don't remember exactly what happened next. But let's just imagine that this thing shatters on the floor and Jacie picks it up and she comes to me and she goes, "Hey, Dad, can you fix this? Can you fix this?" And I look at these pieces, and I'd say, "No, I can't." I mean, I don't even know where that guy's head is. If you can see that, like it's gone. Like this thing is broken beyond repair. I can't put this back together. It's broken. But here's what I love about the ornament that she chose to break. Because it's a book. And whenever you open it, you're supposed to see the nativity scene on the inside cover. It's a verse, here's what it is, it's a prophecy about Jesus. Isaiah 9:6, "**For unto us a child is born.**" Why was He born? He was born to fix what we had broken. He was born to put the pieces back together. He was born to undo what Adam had broken. He was born to undo what Eve had broken. He was born to undo our sin. He was born to undo our shame. He was born to undo our death. He was born to put back together what we had shattered.

So, this morning, if you came in, and you were overwhelmed by your life. You feel like your life has been shattered in a million pieces on the floor. You feel like you've broken your life, and your life is beyond repair. Meanwhile, you've spent all your life trying to fix your life. You've been trying to fix your despair. You've even trying to fix your anxiety. You've been trying to fix your sin. You've been trying to fix your loneliness. You've been trying to fix your family. You've been trying to fix your life. Friends, you can't. You can't fix those things. But I do know someone who can. And he was born as a baby in a manger two thousand years ago to tell you, you're not unredeemable. You're not unforgivable. You're not unfixable. He came to say, "I have come to put your pieces back together again." So, if that's you this morning, if you feel broken, if you feel stuck in your sin, if you feel like your family is just shattered forever. All you need to do is take the pieces of your life, the pieces that you have broken. All you need to do is go to your dad and say, "Can you fix it?" And He will. It's what he came to do. Let's pray that we'd believe it.

Father, thank you for the Word of God that it is alive and active. That it is breathing. That we can get stuff from it. It's not just words written down on a page, but it's Your story. In your story you tell Adam's story, in your story you tell Jesus's story. And as we read those stories, they interact with our story. So, Father, would we realize that we are so similar to Adam and Eve. You've given us a job to do, and we've failed at it. We've shattered our life because of sin and we've brought imperfection into what was supposed to be perfection. But, God, thank you so much that even in that moment, in the Garden of Eden, you told your kids, "Hey I'm coming to fix it. I'm coming to break what has broken you. I'm coming to put an end to your enemy." So, Father, thank you for Jesus and the fact that we don't need to feel shame in His presence. We don't feel the need to feel naked in His presence, because you have given us robes of righteousness. You've clothed us with compassion, love, and mercy. And we have been seen like we've your son, not like who we are in our own sin. So, Father, if there is any shame in this room today, I pray that through the power of your Holy Spirit, you'd remove it. And that anyone who wants to run from you would instead run to you and feel your warm arms wrap around them in your love. And God, please allow us to just have a fresh view of Christmas. Allow us to see Christmas for what it is, it's the moment that you came to save us, that you came to put our pieces back together. So, Father, thank you so much that nothing is unredeemable because of the fact that Jesus is alive and with us, and for us, and it's in His name we pray. Amen.