

# “O Come, All Ye Unfaithful”

(Matthew 1:18-25)

## Introduction

➤ One of the nice things about the Christmas season is the Christmas music. Typically, sometime after Thanksgiving, Christmas songs fill the air. I, perhaps like many of you, have great memories of growing up in a house with lots of Christmas music (played on records, or 8-track tapes, from our huge home stereo).

Some Christmas songs focus on the winter season: (I’m dreaming of a) “White Christmas”; “Let it Snow”; “Silver Bells”; “It’s Beginning to Look a lot Like Christmas”; (walking in a) “Winter Wonderland” – existing only in the imagination of those of us who live in the southern Oregon Coast.

Some songs are focused on silliness and fun: “Rudolf the Red-nosed Reindeer”; “Deck the Halls (with boughs of holly, fa la la la la la la la)”; “Jingle Bell Rock”; “Frosty the Snowman”; “We wish you a Merry Christmas (demanding that someone bring “figgy pudding”); “All I want for Christmas is my two Front Teeth”; and the seemingly endless “Twelve Days of Christmas.”

Other songs, of course, are focused on the birth of the Savior: “Joy to the World”; “The First Noel”; “Hark the Herald Angels sing”; “Angels we have Heard on High”; “Silent Night”; “O Holy Night”; “O Come, All Ye Faithful.”

There is one Christmas song, however, that is particularly unnerving: “You better watch out / You better not cry; Better not pout / I’m telling you why; Santa Claus is coming to town ...”. This song depicts the fictional character of Santa Claus as a foreboding judge: “He’s making a list / And checking it twice; Gonna find out / Who’s naughty and nice; Santa Claus is coming to town.” And he is described as superhuman, with superhuman abilities (and magical reindeer), able to fly around the world in a single night, visiting everyone’s home without notice or permission. Furthermore, he is portrayed as being all-knowing: “He sees you when you’re sleeping / He knows when you’re awake; He knows if you’ve been bad or good / So be good for goodness sake!”

The ominous and scary point of this supposedly fun song is that “You better watch out!” You better be good, because “Santa Claus is coming to town.” If you are not good – if you cry, or pout – the fat man in a red velvet suit is going to punish you. Thankfully, we all know that Santa’s annual threats are benign and that he can easily be appeased with a plate of cookies and a glass of milk.

➤ Biblically speaking, of course, there is a lot wrong with this song. Perhaps most important is the fact the Bible states emphatically that no one is good and that everyone is a sinner (especially if ‘crying’ and ‘pouting’ are sins, which they are not). Furthermore, to make matters worse, there is no way for the sinner to – in and of themselves – remedy their sinful condition. Being ‘nice’, or even religious, does not erase our sin. We are never deserving of God’s forgiveness, nor able to appease God’s wrath (certainly not with just a plate of cookies and a glass of milk). Every human being is utterly sinful and justly condemned by God as a sinner.

**Jer 17:9** ~ “The heart is deceitful above all things, and desperately sick; who can understand it?”

**Isa 64:6** ~ “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.”

**Rom 3:10-18** ~ “as it is written: ‘None is righteous, no, not one; <sup>11</sup>no one understands; no one seeks for God. <sup>12</sup>All have turned aside; together they have become worthless; no one does good, not even one.’ <sup>13</sup>‘Their throat is an open grave; they use their tongues to deceive.’ ‘The venom of asps is under their lips.’ <sup>14</sup>‘Their mouth is full of curses and bitterness.’ <sup>15</sup>‘Their feet are swift to shed blood; <sup>16</sup>in their paths are ruin and misery, <sup>17</sup>and the way of peace they have not known.’ <sup>18</sup>‘There is no fear of God before their eyes.’”

**Rom 3:23** ~ “for all have sinned and fall short of the glory of God”

**Rom 6:23** ~ “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

- Thankfully, the Christmas message is not a mythical story of a cartoonish character. Although it is an annual holiday, Christmas is not a once-a-year phenomenon. It is a historically accurate account of the time in which the one and only Son of God was born in human flesh as Jesus the Christ.

**Matt 1:18-25** ~ “Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. <sup>19</sup>And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. <sup>20</sup>But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup>She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’ <sup>22</sup>All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup>‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us). <sup>24</sup>When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, <sup>25</sup>but knew her not until she had given birth to a son. And he called his name Jesus.”

- Writing words inspired by the Holy Spirit of God (2Pet.1:20-21; 2Tim.3:16-17), Matthew (a converted tax collector, and an apostle of Jesus Christ) wrote a unique account concerning the birth of Jesus Christ [although absolutely compatible and harmonious, Matthew (ch.1:18-2:15), Luke (ch.1:26-2:21), and John (Jn.1:1-18) each wrote unique accounts of Jesus’ birth (Mark has no account of Jesus’ birth)].

This passage of Scripture (Matthew 1:18-25) can be divided into three major themes, each detailing a different and vital aspect of the Savior’s birth.

### 1. The miracle of the Savior’s birth (vs.18-20)

- In verse eighteen we read: *“Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit”* (vs.18). The birth of Jesus Christ was a natural birth of supernatural origin.

The fact that Mary was *“betrothed to Joseph”* (vs.18), means that the two of them were not married (“betrothed”, *mnēsteuō*; see Lk.1:27; 2:5). Implicit in this statement is that the two of them had not “known” each other (sexually) as husband and wife. This becomes explicit when we read that all this *“took place ... before they came together”* (vs.18). All this sets the stage for what comes next: *“she was found to be with child from the Holy Spirit”* (vs.18).

- Simply stated, the birth of Jesus Christ was a miracle. A miracle is a supernatural, or extraordinary, act of God – that which suspends, defies, or otherwise breaks the laws of nature (to refer to a miracle as a “supernatural miracle” is essentially saying a “miraculous miracle”). The birth of Jesus was a miracle because it broke the natural/biological law of conception – enabling Mary to be pregnant even though she was a virgin.
- In the Gospel of Luke (Luke was a close and traveling companion, and possibly personal physician, of the apostle Paul), we read this divinely inspired account between Mary and the angel Gabriel before Jesus was born:

**Luke 1:26-34** ~ “In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, <sup>27</sup>to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. <sup>28</sup>And he came to her and said, ‘Greetings, O favored one, the Lord is with you!’ <sup>29</sup>But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. <sup>30</sup>And the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. <sup>31</sup>And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup>He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his

father David, <sup>33</sup>and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’ <sup>34</sup>And Mary said to the angel, ‘How will this be, since I am a virgin?’”

- While many today doubt the veracity of the virgin birth of Christ, Mary would not be one of them. Obviously, Mary knew that she was a virgin. She also knew that Gabriel’s announcement meant that she was going to have a baby (Lk.1:31). Likewise, Joseph knew that the baby conceived in Mary was not his biological child which is why he determined *“being a just man and unwilling to put her to shame, resolved to divorce her quietly”* (vs.19). He too needed an angelic visit (presumably also from Gabriel; Lk.1:26) to be convinced of what God was doing: *“But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit”* (vs.20).

To his credit, Joseph believed the angel and took Mary as *“his wife, <sup>25</sup>but knew her not until she had given birth to a son”* (vs.24-25). As the phrase *“knew her not”* indicates (*ginōskō autos ou*; “knew” serving as a euphemism for sexual relations; see Gen.4:1), Mary remained a virgin until after Jesus was born [contrary to the Roman Catholic dogma of “Mary’s Perpetual Virginity”; see Matt.12:46 (Mk.3:31; Lk.8:19; Jn.2:12); Matt.13:55-56; Jn.7:1-5; 1Cor.9:5; Gal.1:19].

- Upon hearing Gabriel’s announcement, Mary asked an important question: *“How will this be, since I am a virgin?”* (Lk.1:34) [her question would make no sense if the word virgin simply referred to a young/unmarried woman]. While the Greek word translated “virgin” (*parthenos*; Lk.1:34) can generally refer to a young (unmarried) maiden, it is abundantly clear from the context that this specifically refers to Mary’s virginity. Today, when science wants to describe “human conception without fertilization by a man” it refers to it as “parthenogenesis”, a word that is scientifically synonymous with the words for virgin birth. Scientifically, this word comes from the Greek word that Matthew (Matt.1:23) and Mary used to describe Mary’s virginity. Biblically, it refers to someone who has never had sexual relations with another person.

Mary’s question to Gabriel – *“How will this be, since I am a virgin?”* (Lk.1:34) – was not born out of doubt or disbelief, but simple ignorance (contrast with Abraham and Sarah; Gen.17:17; 18:12). She was not asking for a sign, but for some clarification. Knowing this, Gabriel did not rebuke her but gently answered her question (contrast Zacharias; Lk.1:18-23):

**Luke 1:35-38** ~ “And the angel answered her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy – the Son of God. <sup>36</sup>And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. <sup>37</sup>For nothing will be impossible with God.’ <sup>38</sup>And Mary said, ‘Behold, I am the servant of the Lord; let it be to me according to your word.’ And the angel departed from her.”

- Gabriel answered Mary’s question, although it is likely that his answer confounded her (as it does us today). A key word for us to understand is the word *“overshadow”* (Lk.1:35; *episkiazō*), which in the original Greek literally refers to casting a shadow over something or someone. Luke used essentially the same word elsewhere in his Gospel, and also in the book of Acts:

**Luke 9:33-35** ~ “And as the men [Moses and Elijah] were parting from him [Jesus], Peter said to Jesus, ‘Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah’ – not knowing what he said. <sup>34</sup>As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.” (see Matt.17:5; Mk.9:7)

**Acts 5:15** ~ “so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them.”

- God, by the Holy Spirit, enabled Mary to conceive without any physical (sexual) union between the two. Miraculously, God created life within the womb of Mary. While this may be difficult for us to understand, we must readily understand that this was not difficult for God (which is probably why

Gabriel said, “*For nothing will be impossible with God*”, Lk.1:37). The God who created Adam out of dust (Gen.2:7) and Eve out of a rib (Gen.2:22) – the God who created the world (out of nothing; *ex nihilo*) by simply the divine authority of His will – can easily/effortless create life in the womb (whether that be within the womb of a virgin or the womb of one who is barren, Lk.1:36).

➤ The belief that Jesus was born of a virgin is foundational and central to the Christian faith. As Christians, all that we believe about Christ begins and is built upon the true and proper understanding that Jesus Christ was virgin-born! To be sure, the birth of Jesus Christ is the most extraordinary and most unusual birth that has ever, or will ever, occur. There has never been, or will ever be, another birth like His. Why? Because Jesus is the only one who was born of a virgin! To put it another way, Jesus is the only person who while having a biological (human) mother does not have a biological (human) father. To put it still another way, Jesus is the only person who has been born of a woman and conceived by Almighty God. That is why Jesus’ birth is so critical for our understanding and faith.

✓ **Illust:** The popular talk-show host Larry King was one asked by Ravi Zacharias (Christian philosopher and apologist) whom he would choose, if he had the choice to interview one person across history. Larry King replied that he would like to interview Jesus Christ and that he would ask Him just one question: “Are you indeed virgin born?” “The answer to that question,” said King, “would explain history for me” (Zacharias says when he requested permission to quote the talk show host, King sent word, “And tell him I was not being facetious”).

Zacharias said, “If this birth is supernatural, conducted by the power of the Holy Spirit, who is God, then we must conclude that Jesus is God. He’s divine. This separates him from the rest of the pack when comparing him to other religious figures. His birth was not by natural means. This cannot be said of Mohammed, Krishna, or Buddha” (Ravi Zacharias, *Jesus Among Other Gods: The Absolute Claims of the Christian Message*, p. 38-39).

## 2. The reason for the Savior’s birth (vs.21)

➤ The unmistakable reason for the Savior’s birth is our desperate need to be saved from the penalty and power of sin: “*She will bear a son, and you shall call his name Jesus, for he will save his people from their sins*” (vs.21). The reason God sent us a Savior is because we needed a Savior.

**Luke 19:10** ~ “For the Son of Man came to seek and to save the lost.”

**John 3:17** ~ “For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.”

**1 Tim 1:15** ~ “The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners ...”

**Gal 4:4-5** ~ “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.”

**1 John 3:5** ~ “You know that he appeared in order to take away sins, and in him there is no sin.” (see 1Jn.4:10; 2 Cor 5:21)

➤ The Bible makes it abundantly, unmistakably, clear that Jesus was born to be our Savior. Jesus came to earth, to be born in human flesh, to live a sinless life, to die on the cross for our sins, and to be raised and ascended as our Savior. Christmas celebrates the coming of our Savior, and His willingness and ability to be the substitutionary sacrifice for our sins. Jesus was born because we needed a Savior! (cf. Lk.1:77)

**Heb 2:14-18** ~ “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup>and deliver all those who through fear of death were subject to lifelong slavery. <sup>16</sup>For surely it is not angels that he helps, but he helps the offspring of Abraham. <sup>17</sup>Therefore he had to be made like his



brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. <sup>18</sup>For because he himself has suffered when tempted, he is able to help those who are being tempted.” [note “propitiation” (*heilaskomai*) means to make atonement for, to have mercy on, forgiven]

Heb 4:14-16 ~ “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. <sup>16</sup>Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

- Jesus needed to be born (fully God and fully man; Col.1:19; 2:9), so that He could be our substitute – to live the sinless life that we could not live, and to die the death we deserved to die. The Bible emphatically and repeatedly states that Jesus Christ was, is and will always be sinless (see Is.53:9; 2Cor.5:21; Heb.7:26; 1Pet.2:22-24; 1Jn.3:5). Jesus is the only person to be absolutely sinless. Jesus is the Savior, He never needed a Savior! He perfectly fulfilled all of God’s requirements, obeyed all of God’s commands. He, therefore, died on the cross not for His own sin but for the sins of all who would ever believe. This is referred to as His “substitutionary death” (or the “substitutionary atonement” of Christ). Meaning, Jesus died in our place for our sins. God treated Jesus as if He had lived our sinful lives, and God treats those who are saved as if they lived Jesus’ perfect life. This has been called “the great exchange” – Christ bearing the punishment and death for our unrighteousness while we receive the glory and reward for His righteousness (see Is.53:4-6; 2Cor.5:21).
- ✓ Illust: “The incarnation was not so much a subtraction as it was an addition; the eternal second person of the Trinity took on Himself a human nature and joined His divine nature to that human nature for the purpose of redemption” (R.C. Sproul; *The Work of Christ*; p.12).

### 3. The promise of the Savior’s birth (vs.22-25)

- It is important to note that Christ’s birth was not happenstance or good fortune but the divine fulfillment of God’s promise: *“All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup> ‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us)”* (vs.22-23). This prophecy is found in the Old Testament book of Isaiah, which was written about 700 years before Christ was born.
- ✓ Illust: “Matthew points out fulfillments of OT prophecies no less than a dozen times (cf. 2:15, 17, 23; 4:14; 8:17; 12:17; 13:14, 35; 21:4; 26:54–56; 27:9, 35). He quotes from the OT more than 60 times, more frequently than any other NT writer except Paul in Romans” (John MacArthur; *The MacArthur Study Bible*; Matt.1:22).

**Isa 7:14** ~ “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.” (see Isa.8:5-10)

Isa 9:6-8 ~ “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup>Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.”

- It is important to remember that God’s promises never fail – He is never mistaken, He never lies, He never changes His mind (Mal.3:6; Heb.6:18; Tit.1:2). It also important to know that God did not make this promise merely 700 years before Christ was born (700 years prior was when Isaiah heard and declared God’s promise).

We actually read of God’s promise to send the Messiah immediately after the fall of Adam and Eve:

**Gen 3:15** ~ [God said to Satan]: “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

In fact, Scripture reveals to us that God’s promise to send His Son as our Savior was not only made long before Christ’s birth, and long before Isaiah’s prophecy, but also before the creation of Adam and Eve and even before the creation of the world.

**Eph 1:4-5** ~ “even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup>he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will” (cf. Tit.1:2)

**2 Tim 1:9** ~ “who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began”

The Christmas story was promised in the mind of God from eternity past, and made manifest at the birth of Jesus Christ.

➤ In these verses (vs.22-25), Matthew highlighted two names for the Savior. The first “*Immanuel*” (vs.23; *Emmanouēl*), which Matthew defined as meaning “*God with us*” (vs.23). The basic meaning of this title is that through the incarnation of Christ, God literally (physically) lived with humans – the Creator living among His creation, and as part of His creation (without losing any of His divine attributes or nature as God).

**John 1:14** ~ “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

➤ After Jesus’ death, burial, resurrection and ascension, God lives in all true believers through the indwelling presence of His Holy Spirit (see Acts 2:39; Gal.2:20).

As believers, it is good to know that we are never truly alone. God is with us. More importantly, however, is the fact that we can be assured that God is always with us as our Savior – Redeemer, Deliverer, Helper, Advocate, Comforter, Counselor, Mediator, King, and Friend.

**Matt 28:20** ~ “... And behold, I am with you always, to the end of the age.”

➤ The second name is “*Jesus*” (*Iēsous*): “*And [Joseph] called his name Jesus*” (vs.25). Joseph named Him Jesus just as the angel had instructed him to do (vs.21), which is also what the angel told Mary to do (Lk.1:31; cf. Lk.2:21). The word “Jesus” (*Iēsous*) is used over 900 times in the New Testament, and always used in reference to the incarnate Son of God. The New Testament name Jesus is the Greek transliteration of the Hebrew name Joshua, which literally means “The Lord (Yahweh) saves.”

**Matt 1:21** ~ “... you shall call his name Jesus, for he will save his people from their sins.”

➤ Additionally, the word “Christ” (vs.18) refers to Jesus’ title. He is Jesus the “Christ” (*Christos*), which means the Messiah (the anointed and chosen one) of God. It too is deeply rooted in the Old Testament (see 2Sam.7:5-16; Ps.110:1-4; Is.9:6-7; cf. Matt.16:16; Jn.1:41). In the New Testament, the word “Christ” appears over 500 times. It reveals Jesus as the chosen one of God – the Messiah of whom the prophets declared would come to save His people and reign forever and King of kings and Lord of lords.

➤ Jesus is the Christ – the promised Savior from God!

**John 20:30-31** ~ “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup>but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

## Conclusion

➤ The biblical story of Christmas – the true Gospel of Jesus Christ – is a call for sinners to repent of their sins and receive Jesus Christ as Lord and Savior. The true story of Christmas is one of hope for the hopeless, righteousness for the unrighteous, love for the loveless, faith for the faithless, grace for the guilty, mercy for the merciless, salvation for the sinner.

The Christmas story is not rewarding us for our ‘good behavior’ but saving us from the penalty of our sins – delivering us from the just and eternal wrath of God. Apart from Christ Jesus, we are hopeless and destitute, utterly sinful and justly condemned. We cannot save ourselves – either by our own moral goodness, our sincerity or good intentions, or by any good works. We can only be saved by God’s grace, through faith in Jesus Christ as Lord and Savior. This is the reason why Jesus was born.

**Isa 55:1-3** ~ “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. <sup>2</sup>Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. <sup>3</sup>Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.”

**Luke 5:29-32** ~ “And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them. <sup>30</sup>And the Pharisees and their scribes grumbled at his disciples, saying, ‘Why do you eat and drink with tax collectors and sinners?’ <sup>31</sup>And Jesus answered them, ‘Those who are well have no need of a physician, but those who are sick. <sup>32</sup>I have not come to call the righteous but sinners to repentance.’”

**Luke 19:10** ~ “For the Son of Man came to seek and to save the lost.”

➤ The Christmas story is a call for sinners to receive God’s one and only Son, Jesus Christ, as their one and only Savior. It is a call to sinners, who are in desperate need of a Savior. It is a call to those who recognize their sin against God, a call to repent of sin, and a call to receive Jesus Christ as Lord and Savior. The Christmas story is a call to the unfaithful, to put their faith in the incarnate Son of God.

### O COME, ALL YOU UNFAITHFUL

Music and words by Bob Kauflin and Lisa Clow © 2020 Sovereign Grace

O come, all you unfaithful; come, weak and unstable  
Come, know you are not alone

O come, barren and waiting ones, weary of praying  
Come, see what your God has done

*Christ is born, Christ is born, Christ is born for you*

O come, bitter and broken, come with fears unspoken  
Come, taste of His perfect love

O come, guilty and hiding ones, there is no need to run  
See what your God has done

*Christ is born, Christ is born, Christ is born for you*

He’s the Lamb who was given, slain for our pardon  
His promise is peace for those who believe ...

So come, though you have nothing, come, He is the offering  
Come, see what your God has done

*Christ is born, Christ is born, Christ is born for you*