

# Setting the Record Straight

Luke 1:3; 2:7

## I. Introduction

- A. During the first five months of World War I, the German and Allied forces (consisting of French and British troops) fought a series of battles, but neither side was able to get the upper hand. This ended up in a stalemate in which both sides decided to literally “dig in” through a series of fortified trenches.
  - 1. But in the early hours of December 25, 1914, hostilities ceased along the Western Front. It began when German troops decorated the area around their trenches in the region of Ypres, in Belgium, with candles and Christmas trees, and started singing Christmas carols.
  - 2. The British responded by singing carols of their own, and then each side started shouting Christmas greetings to each other. Shortly after, both sides started making excursions across “No Man’s Land” and exchanged gifts. The artillery in the region also fell silent.
  - 3. This spontaneous ceasefire, with singing, dancing, and sharing food during World War, I became known as the “Christmas Truce.”
- B. Christmas—which commemorates the birth of Jesus Christ—just has a special place in our culture today. It is a favorite holiday of millions of people . . . especially children, who can’t wait to open their presents on Christmas morning.
- C. Yet such a day celebrated for more than twenty centuries by so many people is bound to take on some popular misconceptions. Today, we will consider three unfounded mistakes about Christmas and “set the record straight.”

## II. Teaching

- A. Here is the typical storyline that we hear at Christmas—even in many churches:
  - 1. Joseph and a pregnant Mary, to comply with a census being conducted by the Roman emperor Augustus, set out on a donkey to go to Bethlehem, where Joseph needs to register since he is from the house of David.

2. The baby starts to arrive as the couple approaches the village. They urgently seek shelter, but the mean innkeeper tells them there is no vacancy—that is, “there is no room at the inn.”
  3. This forces Mary and Joseph to go into a nearby stable or cave, where Mary gives birth in the midst of the animals. The child is wrapped in swaddling clothes and placed in a manger.
- B. However, Luke’s account of the first Christmas reveals several problems with this commonly told narrative.
1. Luke was a first-century historian who researched and recorded a clear account of the first Christmas (the birth of Jesus).
    - a. Luke wrote his account (or “Gospel”) around ad 60, within the generation in which Jesus lived. Luke had access to eyewitnesses of Jesus’ life on earth.
      - i. Luke states his purpose for writing his Gospel in 1:1–2: “Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word” (NIV).
      - ii. Luke explains his method in 1:3–4: “With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught” (NIV).
    - b. Luke was much closer to the events of Jesus’s life than many critics want to acknowledge. Luke wrote a two-volume history known as Luke-Acts; that is, the Gospel of Luke and the Book of Acts.
  2. Luke’s account reveals three popular misconceptions about the typical story of Jesus’ birth:
    - a. *Misconception 1:* Mary, a pregnant Jewish woman, would never have been turned away by Jewish people—especially Joseph’s relatives.
      - i. Embedded in first-century Jewish culture was a deep obligation to help others. “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it” (Hebrews 13:2 NIV).
      - ii. As one scholar noted, “To turn away a descendant of David in the City of David would be an unspeakable shame on the

entire village.” The person who turned her away would have been ostracized from society!

- b. *Misconception #2:* There was probably no inn or innkeeper in the events of Jesus’ birth.
  - i. In the *New King James Version*, Luke 2:7 reads: “[Mary] wrapped [Jesus] in swaddling cloths, and laid Him in a manger, because there was no room for them in the *inn*.”
  - ii. The phrase “room . . . in the inn” is likely a mistranslation of the Greek word *katalyma*. The word means “guest room” of a house, as translated in the *New International Version* (see also Mark 14:14 and Luke 22:11).
  - iii. Mary gave birth in the spare room of a private home near where the animals were kept, so naturally a manger would have been nearby. No cave is ever mentioned—that idea comes from a later tradition by Justin Martyr.
- c. *Misconception #3:* Mary evidently wasn’t on the verge of giving birth as she and Joseph arrived in Bethlehem.
  - i. This idea can be traced back to an apocryphal work of second-century fiction called *The Protoevangelium of James*.
  - ii. Luke writes that Mary and Joseph had been in Bethlehem for a period of time. “*While they were there* [in Bethlehem], the time came for the baby to be born” (Luke 2:6 NIV).
- 3. We can trust the Gospel accounts—including the events of Jesus’ birth.
  - a. The Gospels were written much closer to the events they describe than many critics are willing to admit.
  - b. Archaeology has consistently affirmed the biblical record.
    - i. Some historians scoffed at the mention of Nazareth in Luke and Matthew’s Gospels, as it is a city not mentioned in the Old Testament or by other historians.
    - b. However, in 2006, archaeologists unearthed several houses in modern Nazareth that date to the time of Jesus. Inside were limestone vessels, which Jews believed could not become impure, suggesting these were Jewish homes.

### III. Application

- A. At the end of the day, we can trust the Bible—including the events we read about the birth of Christ. Both Christian and non-Christian scholars have commended Luke as a capable and reliable historian of the first century.
- B. In the end, we need to look at the larger story—that the God who created the universe humbled himself to enter this world as a human being.
  - 1. Jesus' birth was a startling and miraculous event. God became a human being and lived among us to express his love for us. "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (John 1:14 NIV).
  - 2. God entered into our world in the most primitive and unpretentious way. "[Christ Jesus] made himself nothing by taking the very nature of a servant, being made in human likeness" (Philippians 2:7 NIV).
- C. Because God chose to enter into our world, forgiveness of sins and eternal life are available to each of us. Jesus Christ—the Son of God—made salvation possible through his birth, life, death, and resurrection.
  - a. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16 NIV).
  - b. "Christ Jesus . . . who, being in very nature God, did not consider equality with God something to be used to his own advantage. . . . And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!" (Philippians 2:5–6, 8 NIV).

# Beneath the Fake News

Luke 1:29–34

## I. Introduction

- A. Beneath all the cheery festivities of Christmas is a most startling reality: God, the Creator of everything, became part of his creation. God became a human being, born as an infant (circa 5 BC) to a Jewish virgin named Mary.
- B. The virgin birth is at the center of the Christmas story. But is it true? After all, the idea has certainly received its fair share of criticism.
  - 1. Thomas Jefferson wrote, “The day will come when the mystical generation of Jesus by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter.”
  - 2. Contemporary skeptic Robert Miller wrote, “The notion that Jesus had no human father because he was the Son of God . . . was originally a *pagan* notion. Gentiles in a pagan culture *expect* a man whose life embodied divinity to have a divine father and a human mother.”
  - 3. Dan Brown, author of *The Da Vinci Code* added that “nothing in Christianity is original.” To many people, Christianity is a religion cobbled together from legends, fables, and secrets from mystery religions.
- C. What Christians call the “good news” (the *gospel*) skeptics call *fake news*. Today, we will consider this claim to see if the story of Christmas we read in the Gospels—and especially the virgin birth—can stand up to the criticism.

## II. Teaching

- A. Three New Testament authors declare the Christian faith is grounded in historical events and eyewitness encounters with Jesus and is not based on religious fables.
  - a. Luke wrote, “Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were *eyewitnesses* and servants of the word. With this in mind, since I myself have carefully *investigated* everything from the beginning” (Luke 1:1–3 NIV, emphasis added).

- b. John wrote, “That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have *looked at* and our hands have *touched*—this we proclaim concerning the Word of life. The life appeared; we have seen it and *testify* to it” (1 John 1:1–2 NIV, emphasis added).
    - c. Peter wrote, “For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were *eyewitnesses* of his majesty” (2 Peter 1:16 NIV, emphasis added).
  - B. Regardless, skeptics still deny the accuracy of the Gospel accounts about the birth of Jesus. Many point to stories of an earlier mythological god named Mithras.
    - a. According to their claims:
      - i. *Mithras was born of a virgin in a cave.*
      - ii. *Mithras was born on December 25.*
      - ii. *Mithras had twelve disciples.*
      - ii. *Mithras sacrificed himself for world peace, was buried in a tomb, and rose three days later.*
    - b. However, when you look closely about the myth, you find that the alleged parallel to the story of Jesus Christ is, in reality, just fake news:
      - i. *Mithras was born of a virgin in a cave:* Actually, the legend states Mithras emerged fully grown from a rock . . . wearing a hat. Also, there is no mention of a cave at all in the story of Jesus’ birth.
      - ii. *Mithras was born on December 25:* True . . . but so what? Scholars don’t know the exact date of Jesus’ birth. December 25 was chosen to celebrate Jesus’ birth in the fourth century as a way to bring Christian influence to pagan celebrations of the winter solstice.
      - iii. *Mithras had twelve disciples:* The Iranian version of Mithras says he had one disciple, while the Roman version says he had two.
      - iv. *Mithras sacrificed himself for world peace, was buried in a tomb, and rose three days later:* The legends state that Mithras sacrificed a bull—not himself. And there is no record of Mithras’s death, burial, or resurrection.
  - C. Claims that the story of Jesus’ birth is based on other earlier legends also prove to be just *fake news* when we examine them closely.
    - 1. “There’s a parallel legend that the god Zeus fathered Alexander the Great.” Actually, Olympias, the mother of Alexander, rejected this story.

2. “There is a parallel legend that Krishna, and Buddha, were born of a virgin.”
  - a. Krishna wasn’t born of a virgin. His mother already had seven previous sons, as his followers readily concede.
  - b. Buddha’s early years are shrouded in mystery. According to later legends, Buddha’s mother dreamed he entered her in the form of a white elephant—*fully formed*.
3. “There is a parallel legend that Dionysus, the Greek god of wine and fertility, was born of a virgin.”
  - a. This is one of the most frequently cited parallels, but there is no evidence of a virgin birth.
  - b. According to the legend, Zeus, disguised as a human, fell in love with a human princess, who became pregnant.
  - c. Hera, the wife of Zeus, was going to burn the princess, but Zeus saved the fetus by sewing him into his own thigh.
  - d. There are many stories about Zeus and his liaisons with human women. The parallels with the God of the Bible break down because the Greek gods were very human—they lusted after mortals. These are two very different concepts of God.
- D. Raymond E. Brown, a prominent New Testament scholar, concluded the following on the matter: “No search for parallels has given us a truly satisfactory explanation of how early Christians happened upon the idea of a virginal conception—unless, of course, that is what really took place.”

### III. Application

- A. The birth of Jesus, the Son of God, was not the beginning of his existence. As God, he pre-existed creation and is eternal. The event of the virgin conception of Jesus was the moment God became a human being (the Incarnation).
- B. Pagan legends and Greek mythologies have no actual resemblance to the accounts of the virgin birth of Jesus Christ. They all prove to just be fake news.
- C. Mythologies are not rooted in history and don’t claim to be based on eyewitness testimony. But the writers of the New Testament boldly claimed their accounts were based on truth and facts.
- D. Today, because of the birth, life, death, burial, and resurrection of Jesus Christ, you are invited into a relationship with the living and eternal God. Is there anything keeping you from accepting his invitation and receiving him now?

# A Mind-Boggling Proposition

Matthew 1:18; Luke 1:26–27

## I. Introduction

- A. The main idea behind Christmas—the “Incarnation,” or God becoming flesh—has confounded theologies for centuries as they pondered the depths of its mysteries. It’s clearly a mind-boggling proposition. But it’s also a proposition that attracts a lot of skepticism from critics of the Bible.
  - 1. Hugh Schonfield, in his popular book *The Passover Plot*, wrote, “There was nothing peculiar about the birth of Jesus. He was not God incarnate and no virgin mother bore him. The church in its ancient zeal fathered a myth and became bound to it as dogma.”
  - 2. Oxford atheist Richard Dawkins discredited the virgin birth of Jesus as “religious propaganda” that was “ever effective with an audience of unsophisticates and children.”
  - 3. The anti-theist comedian Bill Maher exclaimed, “Of course I believed in a virgin birth . . . but then something happened that made me doubt all of it: I graduated sixth grade!”
- B. Yet the orthodox Christian church has always affirmed “The Apostles’ Creed,” which declares that Jesus “was conceived by the Holy Spirit, born of the virgin Mary.” This mind-boggling miracle is at the very heart of the Christmas story.
- C. So, the Incarnation is clearly important from a theological perspective, as it offers proof and confirmation of Jesus’ identity as the unique Son of God. But does this really make sense *scientifically*? Today, we will explore the importance of the Incarnation and whether we have evidence that justifies the New Testament’s claims.

## II. Teaching

- A. The virgin birth of the Messiah is clearly taught in the Bible.
  - 1. “Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel” (Isaiah 7:14 NIV). The word



translated *virgin* in this verse (and other places in the Old Testament) can also mean “young woman,” but it includes those who are virgins.

2. “This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit” (Matthew 1:18 NIV).
3. “In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary” (Luke 1:26–27 NIV).
4. “How will this be,” Mary asked the angel, “since I am a virgin?” (Luke 1:34 NIV). The use of the word *virgin* here translates, translates “since I have not known a man [in the sexual sense].”

B. Both Matthew and Luke both record the virgin birth of Jesus in their Gospels.

1. Remember that both Gospels were written soon after Jesus’ death—Luke within thirty years, and Matthew within that first generation. Furthermore, there are similarities and differences between the accounts, which indicates they were drawing on earlier *independent* sources.
2. Matthew’s account is essentially based on Joseph’s perspective. Most likely, Joseph passed this story to his children—among whom was James, an early leader in the church in Jerusalem. Matthew likely received his information on the birth of Christ from James.
3. Luke’s account is essentially based on Mary’s perspective, and it is highly likely he interviewed her personally about Jesus’s birth.
  - a. This is the only way to explain how Luke would know what Mary pondered in her heart (see Luke 2:19).
  - b. Luke knew two friends of Mary, Joanna and Susanna (see Luke 8:3; 24:10).

C. The virgin birth of Jesus is theologically important.

1. The virgin birth undergirds the truth that Jesus Christ is both fully God and fully human. “For in Christ all the fullness of the Deity lives in bodily form” (Colossians 2:9 NIV).
2. The virgin birth of Jesus Christ means he is without original sin.
  - a. “The angel answered, ‘The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God’” (Luke 1:35 NIV).

- b. “For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin” (Hebrews 4:15 NIV).
- D. The virgin birth is scientifically plausible.
  - 1. The Bible presents God as the creator of our immense and magnificent universe.
    - a. “In the beginning God created the heavens and the earth” (Genesis 1:1 NIV).
    - b. “Through him all things were made; without him nothing was made that has been made” (John 1:3 NIV).
  - 2. Given this, God could surely could create a Y chromosome in a virgin’s womb. You can only rule out the miracle of the virgin birth (and any other miracle) if you strictly hold to *philosophical naturalism*—that the “supernatural is definitionally impossible.”
  - 3. In the words of pastor and author Timothy Keller, “If a God exists who is big enough to create the universe in all its complexity and vastness, why should a mere miracle be such a mental stretch?”

### III. Application

- B. Jesus’ dual nature—his humanity and his divinity—is critically important in our lives as his followers.
  - 1. Because Jesus is God-as-fully-human, he compassionately identifies with us in human experiences—both good and bad (see Hebrews 4:14–16).
  - 2. Because Jesus is God-in-human form, he could die as a sinless sacrifice so we could be forgiven and be made right with God. Only Jesus Christ could do that for us (see 2 Corinthians 5:21).
- B. John 1:14 in *The Message* reads, “The Word became flesh and blood, and moved into the neighborhood.” God came near to us so we could draw near to him.

# The Prophetic Fingerprint

Luke 24:27

## I. Introduction

- A. The first instance of a fingerprint being used as evidence to solve a crime occurred in 1905 in the city of London. When two shopkeepers were found dead in their home, police took fingerprints off the cash box the couple kept in their home. They were able to identify two brothers as the culprits due to the fingerprints.
- B. Each person has a unique set of swirling and lined ridges in his or her fingers. Even identical twins are not truly identical, as they do not have the same fingerprints.
- C. In the same way, the prophecies in the Old Testament provide us with a “fingerprint” that we can use to identify the Messiah. These 200 to 400 prophecies lead us step by step not only to the place where the Messiah would be born but also to the very individual himself. Like a fingerprint, they identify only one individual and rule out all others.
- D. Today, the question we need to ask is whether Jesus is a match for this prophetic fingerprint—and he we can know for sure.

## II. Teaching

- A. Prophecies in the Old Testament speak to a vast number of details about the Messiah. Consider just these seven predictions (out of hundreds) and the way in which they were fulfilled in Christ:
  - 1. The Messiah would be born in Bethlehem.
    - a. *Prophecy:* “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel” (Micah 5:2 NIV).
    - b. *Fulfillment:* “Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David. . . . While they were there, the time came for the baby to be born” (Luke 2:4,6 NIV).

2. The Messiah would be born of a virgin.
  - a. *Prophecy:* “Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel” (Isaiah 7:14 NIV).
  - b. *Fulfillment:* “This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit” (Matthew 1:18 NIV).
3. The Messiah would have a clear mission.
  - a. *Prophecy:* “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners” (Isaiah 61:1–2 NIV).
  - b. *Fulfillment:* “Then he rolled up the scroll [of Isaiah], gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, ‘Today this scripture is fulfilled in your hearing’” (Luke 4:20–21 NIV).
4. The Messiah would enter Jerusalem as King.
  - a. *Prophecy:* “Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey” (Zechariah 9:9 NIV).
  - b. *Fulfillment:* “As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, ‘Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me’” (Matthew 21:1–2 NIV).
5. The Messiah would be betrayed by a friend.
  - a. *Prophecies:*
    - i. “Even my close friend, someone I trusted, one who shared my bread, has turned against me” (Psalm 41:9 NIV).
    - ii. “I told them, ‘If you think it best, give me my pay; but if not, keep it.’ So they paid me thirty pieces of silver. And the LORD said to me, ‘Throw it to the potter’—the handsome price at which they valued me! So I took the thirty pieces of silver

and threw them to the potter at the house of the LORD”  
(Zechariah 11:12–13 NIV).

b. *Fulfillment:*

- i. “Jesus replied, ‘The one who has dipped his hand into the bowl with me will betray me’” (Matthew 26:23 NIV).
- ii. “When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. ‘I have sinned,’ he said, ‘for I have betrayed innocent blood’” (Matthew 27:3–4 NIV).

6. The Messiah’s bones would not be broken.

- a. *Prophecy:* “The righteous person may have many troubles, but the LORD delivers him from them all; he protects all his bones, not one of them will be broken” (Psalm 34:19–20 NIV).
- b. *Fulfillment:* “The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs” (John 19:32–33 NIV).

7. The Messiah would suffer for our sake.

a. *Prophecies:*

- i. “I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting” (Isaiah 50:6–7 NIV).
- ii. “My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?” (Psalm 22:1 NIV).
- iii. “I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death” (Psalm 22:14–15 NIV).

b. *Fulfillment:*

- i. “The men who were guarding Jesus began mocking and beating him. They blindfolded him and demanded, ‘Prophesy! Who hit you?’” (Luke 22:63–64 NIV).

- ii. “About three in the afternoon Jesus cried out in a loud voice, ‘*Eli, Eli, lemasabachthani?*’ (which means ‘My God, my God, why have you forsaken me?’)” (Matthew 27:46 NIV).
  - iv. “Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, ‘I am thirsty.’ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, ‘It is finished.’ With that, he bowed his head and gave up his spirit” (John 19:28–30 NIV).
- B. Some have argued that Matthew was wrong when he applied Isaiah 7:14 to the birth of Jesus.
  - 1. One claim is that this prophecy of a “virgin birth” was for King Ahaz of Judah and was fulfilled centuries before Jesus was born. But Isaiah’s prophecy cannot be read in isolation—it’s part of a larger complex of verses foretelling Jesus as the Messiah (see Isaiah 7; 9; 11).
  - 2. Another claim is that the word *virgin* is a mistranslation of the Hebrew word *‘almah*, which simply means “young woman.”
    - a. If Isaiah had intended to say virgin, he would have used the Hebrew word *betulah*. It was the Greek translation of the Old Testament, called the Septuagint, that first mistranslated *‘almah* as virgin—and this mistake was picked up by Matthew.
    - b. The word *‘almah* means “young maiden” and is never used of a *non-virgin*. The word *betulah* could refer to a widow or a divorced woman who was not a virgin. So, *‘almah* was the best word for Isaiah to use to refer to a virgin.
  - 3. A final claim is that Jesus was not named *Immanuel*, as Isaiah writes, but was named . . . *Jesus*! But biblical names are often symbolic. Immanuel means “God with us,” which is exactly who Jesus is—God with us.
- C. One mathematical analysis showed the probability of someone fulfilling just forty-eight of the ancient prophecies about the Messiah was one chance in a trillion, trillion, trillion, trillion, trillion, trillion, trillion, trillion, trillion, trillion, trillion! And yet Jesus did it.
- D. The apostle Peter, speaking of the life, death, and resurrection of Jesus, wrote, “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled” (Acts 3:18 NASB).

### III. Application

- A. Stan Telchin, a Jewish businessman, reacted harshly to his daughter becoming a Christian, a follower of *Yeshua*. He investigated Christianity to expose it as a “cult.” His research led him and his wife to the same Messiah their daughter had found—Jesus of Nazareth, the Son of God. Stan is now a Christian minister.
- B. The prophecies about the Messiah reveal that the purpose of Jesus’ birth into this world was for him to die. The purpose of Christmas is Easter. Jesus practiced self-sacrificial servanthood and voluntarily gave up his life for this sinful world.
- C. Christmas is not a legend. It’s not make believe. It’s not wishful thinking. It’s not a fairy tale or mythology. It’s based on a solid foundation of historical truth. As the evidence overwhelmingly reveals, *Jesus came into this world as the promised Messiah*. The question is . . . do you know him?