The Scandal of Blood Atonement: “Why All the Blood and Cross-Talk, Christian?”

The story of Jesus’ death and resurrection raises accusations that Christianity is obsessed with blood. Many believers struggle with this too. Byron Barlowe explores the biblical reasons for the focus on Christ’s blood and why its shedding was necessary.

The Bloody Cross: A Tough Thing to Handle

Easter season is all about the death and resurrection of Christ—which centers on the blood sacrifice He endured. Christianity is called a bloody religion, focusing on the execution of Jesus Christ on a cross. Why is this true and what does it mean when we say His blood atones for our sin?

Millions of Americans—and billions of Christians around the world—celebrated the death and Resurrection of Christ during Passion Week and Easter Sunday. The topic was everywhere from sermons to a CNN docudrama titled Finding Jesus: Faith, Fact, Forgery.

You may have questions about all the talk of “the blood of Christ” and songs saying things like “Jesus’s blood washed away my sins.” This bloody theme does raise understandable concerns that are shared by believers, seekers and skeptics alike.

In fact, more and more skeptics are posting on the Internet things like this book promotion:

“Christians are obsessed with blood! They sing about it, declare they are washed in it and even drink it! In this book you will discover the crazy background to this Christian obsession and the truth about the bloodthirsty God they claim to know and serve.”

In this article, we’ll discuss whether these charges are true and fair and explain the doctrine of blood atonement.

Again, even many Christians—including me—have wondered deeply about all the biblical imagery of shed blood, what some call the Crimson Thread of Scripture. I mean the grotesqueness of Old Testament animal sacrifice and the belief in Jesus’s torturous slaying as the core of salvation. Radical stuff for modern ears.

So what is blood atonement and why does it matter? In historic orthodox Christian thought, God’s Son is at the very center of history doing these things:

• reconciling man to God,

• ransoming humans from slavery to sin and well-deserved death and

• justly recompensing God for the horrific offense of rebellion and disobedience to Him.
Thankfully, the gospel (or good news) is simple. The Bible claims, “Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”

The bottom line for all people is this: out of Christ’s death came the hope of eternal life—and His resurrection proved this. Our sin caused God’s Son to suffer and die. By grace, through faith, we can benefit. Otherwise, we suffer eternally for staying with the cosmic rebellion that started in a perfect Garden long ago.

Yet, this blood-centered good news is a scandal to both those who believe and those who deny it. In fact, the Greek root word skandalon is used for Christ Himself. You see, Jews denied Christ as the Promised One and Gentiles thought it was all nonsense. Nothing has changed for mankind: the choices are either do-it-yourself religion, being too smart for all that, or believing in this radical hope.

**The Reason Someone Had to Die**

*Why did anybody have to die? God’s justice and holiness demands a death penalty for the sinner.*

We are all in a serious spiritual and moral pickle. Biblical Christianity declares that each person ever born is stuck under an irreversible “sin syndrome” for which there is no human answer. History sadly records the habitual and continual effects of sin: oppression, addictions, self-promoting power plays, deceit, war, on and on.

Now for a reality check: no moral order, either in a family, a company, military unit or society survives ambiguity or failure to enforce laws. Just ask the victims of unpunished criminals set loose to perpetrate again. If the Creator were to simply wink at sin or let people off scot-free, where would justice be? What kind of God would He be?

God is holy and He called Himself the Truth. There is no way God would be true to Himself and the moral order He created and yet fail to punish sin. Such impunity would mock justice. As one theologian puts it, “Pardon without atonement nullifies justice . . . A law without penalty is morally unserious, even dangerous.”

Ok, but penalties have levels of harshness. Why is death necessary? Scripture spells out clearly the decree that sinners must die. In God’s original command He stated, “When you eat of [the tree of the knowledge of good and evil] you will surely die” (Genesis 2:17). In Ezekiel the same formula appears slightly reworded: “The soul who sins is the one who will die” (Ezekiel 18:4, 20). Paul boiled it down this way: “For the wages of sin is death” (Romans 6:23).

God’s justice and holiness demand death for sin. Blood must be shed. Detractors of the cross tend to underestimate sin and know nothing of its offense to a holy God. Everyone wants justice—for others.

Ok, so what does a just and holy God do with impure, treasonous creatures He made to bear His image? God was in a quandary, if you will.

Yet, even in the Garden, He was already hinting at a plan to reconcile this dilemma. “God so loved the world” that he sent down His own Son as a man to pay the death penalty.

Thomas Oden writes, “God’s holiness made a penalty for sin necessary . . . Love was the divine motive; holiness [was] the divine requirement. [Romans 5:8 reads] ‘God demonstrates His own love for us in this: While we were still sinners, Christ died for us’. [And as Romans 8 teaches,] This love was so great that God ‘did not spare His own Son, but gave Him up for us all’ (Romans 8:32).“
Christ’s Death and Resurrection Was Unlike Other Religious Stories: It Was All for Love

God’s morally just demand for a death-payment is not the same as pagan gods, who maliciously demanded sacrifices. True for one big reason:

Isn’t this crucifixion thing simply about a grouchy god acting all bloodthirsty, as some atheists like popular author Richard Dawkins say? Should good people find this repugnant? One unbelieving critic wrote,

“Unfortunately, much of Christian art consists of depicting the sufferings and agony of Jesus on the Cross. This reflects the obsession of Christianity with the Crucifixion . . . “Crosstianity” [in the contemptuous words of one skeptic]. The obsession with ‘our sins’ having been ‘washed away by the Blood of the Lamb’ would be regarded as evidence of a serious mental illness . . . but when this is an obsession of millions of people it becomes ‘religious faith’.”

Wow! Did you know that you, if you are a believer, are part of an insane global crowd? This vividly illustrates the scandal of the cross: “which is to them that are perishing foolishness” as the Apostle Paul described it.

No, biblical sacrifice is not a bloodfest, but the way to deal with a sad reality. Put it this way: If God said, “Nah, don’t worry about rebelling against your Creator,” would that be a just and righteous God? Would a deity who fails to punish wrongdoing be worth following? Would His laws mean anything? Yet, we are unable to keep laws, so He steps in to pay that penalty. With His lifefluid. This storyline is utterly unique in the long human history of religions. And the resurrection Christians celebrate shows its truth in actual time and on this dirty earth.

Pagan myths of savior gods who rise from the dead have only a surface resemblance to the biblical resurrection. Such deities are more like impetuous and tyrannical people than the one and only Yahweh. The biblical God’s love fostered the unthinkable: set up a sacrificial system for a one-of-a-kind people—the Israelites—that served as a foretelling of His coup de grace: dying in man’s place as the spotless sacrificial Lamb. What a novel religious idea that only the true God could dream up! Theologian Thomas Oden says it this way: “It was God who was both offering reconciliation and receiving the reconciled.”

God’s merging of perfect holiness, just retributive punishment and allowance of His Son’s execution was actually a beautiful thing. Francis of Assisi wrote that “love and faithfulness meet together [at the cross]; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven.”

But Why a Violent, Bloody Death?

I get that death was demanded of someone to pay for sin. So why a bloody suffering and execution? Why the constant shedding of blood?

Mel Gibson’s The Passion of the Christ hit movie theaters in 2004 to mixed reviews. It earned its R-rating for gory bloodshed and, ironically, became a cultural scandal itself. Seems that the bloody realism was too much for both soft-core Christians and high-minded unbelievers. But this vividly poignant portrayal of Christ’s blood-stained Passion did raise a good question.

When it came to saving mankind, why the shedding of blood? Could God not have found another way? Church Father Athanasius believed that, if there were a better way to preserve human free will
and still reconcile rebellious man to a holy God, He would have used it. Apparently, Christ’s suffering and death was the only solution.

The Apostle Paul summarized Christ’s entire earthly ministry this way: He “humbled Himself and became obedient unto death” (Philippians 2:8). At the cross, “human hate did all the damage it could do to the only Son of God.”{10} God used the realities available to Him, including the masterfully grim method of crucifixion, honed to a fine art by Roman pagans who viewed human life as dispensable.

*Again, why is death demanded of God to atone for sin?* The grounding for such a claim appears early in the Bible, after the murder of Abel by his brother Cain. In Genesis 9 Yahweh declares, “I will require a reckoning . . . for the life of man. Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image.”{11} Apparently, God has put the price of a man’s life as that of another’s life.

The highlight of Christ’s death was its substitutionary sense. The Apostle Peter wrote, “For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”{12} Justice, fairness, reality itself demanded a bloodguilt payment for sin. Christ paid it.

Substitutionary sacrifice was nothing new for the Jews who unwittingly had the Messiah crucified. From the beginning of God’s dealings with His people, agreements were blood covenants. What else could carry the weight of such momentous things? And, as the book of Hebrews teaches, “Indeed, under the law almost everything is purified with blood, and *without the shedding of blood there is no forgiveness of sins.*”{13}

One theologian plainly said, “Through this sacrificial system, the people of Israel were being prepared for the incomparable act of sacrifice that was to come in Jesus Christ.”{14}

His suffering, death and resurrection conquered sin and neutered the fear of death. Only blood could clean sin; only God’s Son’s blood could do it perfectly and forever.

Here’s the scandal we spoke of: only a perfect sacrifice would do for washing mankind’s sins away and reconciling us back to God.

**Beautiful Obsession: God Was Glad to Allow This Brutality for Us!**

*God said it was His pleasure to pay the death penalty with His own self, in the Person of His son. Christianity’s so-called blood-obsession is a beautiful picture of perfect divine love.*

Theologian Thomas Oden summarized well our discussion of Christ’s blood atonement. He wrote, “Love was the divine motive; holiness the divine requirement. ‘God demonstrates His own love for us in this: While we were still sinners, Christ died for us’ (Romans 5:8).”

Such claims trump the understandable disgust of doubters. But the red blood leads to clean white.

Chick-fil-A restaurant employees are trained to say, “My pleasure” when serving customers. Imagine God saying that to believers regarding the cross of Christ! Paul explains in his letter to the Colossian church that “it was the Father’s good pleasure for all the fullness of deity to dwell in Him . . . having made peace *through the blood* of His cross . . . He has now reconciled you in His fleshly body through death . . .”{15}

God was glad to stand in as the essential scapegoat to restore us to right relations with Himself, to
buy us back from slavery to sin, fear and death, and to abolish sin and its effects. This doesn’t sound like a bloodthirsty tyrannical deity demanding a whipping boy or abusing his own child, as some acidly accuse. “My pleasure” brings in new dimensions of lovingkindness and servant-heartedness.

But wait, there’s more! Scripture lists lots of wonderful effects created by the blood of Christ. These include forgiveness, propitiation or satisfaction of God’s righteous wrath, justification or being made right, reconciliation with God, cleansing, sanctification, freedom from sin, and the conquest of Satan.

Yes, you could say that Christianity is blood-obsessed. As accused, even its hymns often focus on the benefits bought at the highest of prices: the life of the God-Man Himself. One famous hymn goes:

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,
Nothing but the blood of Jesus.

This beautiful blood obsession finds its highest hope in Revelation. The following is a prophecy about persecuted believers:

“These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb . . . For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”{16}

Maybe the revelations here are as crazy as skeptics say. The foolishness of God. We believe they are the most glorious story ever told.

Notes

1. Promotion at Amazon.com for Obsessed with Blood: The Crazy Things Christians Believe, Book 1, by Ex-Preacher.
2. 1 Peter 3:18, NASB.
7. 1 Corinthians 1:18.
8. Ibid., 414.
9. Ibid., 405.
10. Ibid., 389.
12. 1 Peter 3:18.
15. Colossians 1:19.
16. Revelation 7:14b-17, emphasis mine.

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The Answer Is the Resurrection

Steve Cable shows us that the resurrection is the key apologetic for those seeking to evangelize. As we share our faith, understanding the evidence for the resurrection helps prepare us to answer questions raised by a seeker after the truth.

Making a Defense for Your Living Hope

A key verse for our ministry at Probe is 1 Peter 3:15 where Peter writes, “Sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.”

I want to encourage you to make this verse a motivator for your own walk as an ambassador for Christ. You might say, “I am not equipped to make a defense. Surely, this verse is talking to pastors and people like the researchers at Probe.” A deeper look at Peter’s letter shows us that this is not the case. Peter makes it clear that these instructions are for all Christians. In addition, Peter wrote this verse in the imperative tense, meaning that it is a command, not a suggestion.

Okay. I want to be ready to give an account for the hope that is in me, but I need be clear on what that hope is. Fortunately, Peter answers that for us in chapter 1 where he writes, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you.”

So, our hope is a living hope for an eternal inheritance reserved for us in heaven. If I am to make a defense for this hope of eternal life, I need to be able to explain why I believe that the source of this hope has both the capability and the motivation to follow through on this offer.

How do we get this living hope? Our hope comes “through the resurrection of Jesus Christ from the dead”! Jesus’ resurrection is the basis for our hope. If Jesus is not resurrected from the dead, we are of all men most to be pitied. So, any defense of the hope that is within us begins with explaining why someone should believe in the resurrection. The empty tomb is the cornerstone to answering most other objections raised up against the gospel.

In the remainder of this article, we will look at evidence for the resurrection and how a defense of the resurrection is the foundation for answering many of the objections raised against Christianity.

Evidence for Jesus’ Resurrection

Giving an account for our belief in Jesus’ resurrection is the key to defending the hope within us.
Several books have been written on this topic, and you can find a list of them in the transcript of this radio program on our Web site. The evidence for the resurrection as an historical event is so strong that even Dr. Antony Flew, until recently a noted proponent of atheism, had to admit, “The evidence for the resurrection is better than for claimed miracles in any other religion. It’s outstandingly different in quality and quantity. I think, from the evidence offered for the occurrence of most other supposedly miraculous events.”

One help to remembering the overwhelming evidence is to think of the ten A’s attesting to Jesus’ resurrection:

1. **Accurate predictions.** Both the Old and New Testaments contain predictions of Jesus’ death and resurrection. Numerous times in the Gospels, Jesus told his disciples and the Jewish authorities that He would rise to life after three days in the earth. In John 2, at the very beginning of His ministry, Jesus told this to the Jewish leaders. It made such an impression on the disciples, that verse 22 tells us, “So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.”

2. **Attesting miracles.** Jesus’ resurrection was not a sudden miraculous cap to an otherwise unremarkable life. Jesus had consistently demonstrated His authority over the material universe from turning water into wine, to walking on the water, to healing the sick, to raising Lazarus from the dead. His resurrection is consistent with the power He demonstrated during His earthly ministry.

3. **Agonizing death.** Jesus had numerous opportunities to avoid a fatal confrontation with the Jewish leaders and Roman authorities. No one is going to go through a Roman scourging and crucifixion as a hoax. Jesus submitted to the cross because it was necessary to pay for our sins and He knew that He had the authority to conquer death.

4. **Angry authorities.** After word of Jesus’ resurrection began to spread, the Jewish authorities wanted to put a stop to people believing in Him. Producing the body of Jesus would have been the best way to do this. Even with support from the Roman authorities, they were never able to produce a body.

5. **Absent body.** The chief priests set a guard around Jesus’ tomb to make sure the body was not stolen by his disciples. Those guards knew their lives could be at stake if they failed in their duty, but on the third day Jesus was gone. Once they regained their senses, the guards “reported to the chief priests all that had happened.” Why did they take this risk? Because they knew that there was no body to recover. No one has ever found any credible evidence that the body of Jesus was anywhere to be found on this earth.

6. **Amazed disciples.** After Jesus’ arrest, most of His disciples fled. It is clear from their reaction that they despised the cross and were not anticipating the resurrection. Two of his disciples did not recognize the risen Jesus even as He was teaching them the Scriptures related to Himself. Their skepticism and shock showed that they clearly were not part of some preplanned hoax.

7. **Agreeing eyewitnesses.** After His resurrection, Jesus appeared to over five hundred people. They testified to His resurrection. We do not have a record of anyone disputing their testimony, saying “I was there with them and it was a hoax.”

8. **Apostolic martyrs.** People don’t die for something they know to be a hoax. Yet, many of these eyewitnesses accepted death rather than deny the resurrection of Jesus.

9. **Agnostic historians.** Contemporary, non-Christian historians reported that Jesus was reputed to
have risen from the dead and that his followers were willing to die rather than recant their belief in Jesus.

10. **Attesting Spirit.** Over the centuries, the Holy Spirit continues to convict unbelievers and assure believers that Jesus is the risen Son of God.

We don’t have to believe in the resurrection in *spite* of the facts. Instead, we believe in the resurrection in *light* of the facts. If you can defend your belief in the resurrection, then you are already positioned to respond to other questions people may have about your faith. In fact, you can respond to objections by asking, “Do you believe in the resurrection of Jesus?” If the answer is no, then you may want to focus on the evidence for the resurrection as a foundation for addressing their other concerns.

**Tearing Down Objections Through the Resurrection**

The evidence for Jesus’ resurrection is the key to making a defense for our living hope. Let’s consider some common objections to Christianity, and see how the resurrection can be the starting point for a reasoned response.

1. **Is there a God still active in this universe?**

   *Jesus’ resurrection* shows there is a power that transcends the physical universe. A transcendent God is the only power that can override decay and death. As the apostle Peter wrote, “[God] raised [Jesus] from the dead and gave Him glory, so that your faith and hope are in God.”\(^8\)

   Jesus’ resurrection declares God’s active involvement in this world. He planned it from the beginning and He performed it at the appointed time.\(^9\)

2. **What difference does God make to my life?**

   *Jesus’ resurrection* shows that He lives into eternity and that we have the prospect of life beyond this world.\(^10\) Knowing we have a soul that continues beyond this world impacts our perspective on life. As Paul points out, “If the dead are not raised, let us eat and drink, for tomorrow we die.”\(^11\)

   But if the dead are raised, then we need to live with eternity in mind. It becomes a top priority to know the one who controls eternity, God.

3. **Is the Bible really God’s revelation? Every religion has their holy books.**

   *Jesus’ resurrection* confirms that Jesus is the source of truth. He knows which holy book is actually a revelation from God. Jesus affirmed the inspiration of the Old Testament. He promised that the Holy Spirit would lead the apostles as they shared His teaching through the New Testament. The Gospel of John states, “So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.”\(^12\)

   If Jesus’ resurrection caused His disciples to believe the Bible, it is certainly sufficient to cause me to believe.

4. **I am too insignificant for God to love.**

   *Jesus’ resurrection* shows the depth of God’s love for you. Without the crucifixion there would be no resurrection. His crucifixion cries out “God loves you!” Romans tells us that “God demonstrates His
own love toward us, in that while we were yet sinners, Christ died for us.”{13}

Being singled out for God’s love makes you very significant in His universe.

5. How can anyone know the truth about life and death?

*Jesus’ resurrection* gives Him firsthand knowledge. He has been beyond death and returned. His knowledge transcends this physical universe. Jesus gives us an eyewitness for eternal life. He told Pilate, “My Kingdom is not of this world... For this I have been born, and for this I have come into the world, to testify to the truth.”{14}

Jesus testifies to the truth regarding eternal life. We can trust His testimony because of the resurrection.

6. Why should I believe that Jesus is God’s divine Son?

*Jesus’ resurrection* conquered the grave. No mortal can claim victory over decay and death.

He said that “I and the Father are one.” His victory over death confirms His claim, crying out through the ages “He is God!” As Paul proclaims in Romans, “[Jesus] was declared the Son of God with power by the resurrection from the dead.”{15}

7. Aren’t there many ways to God? Can Jesus be the only way?

*Jesus’ resurrection* puts Jesus in a class by Himself. His crucifixion and victory over death clearly show that He is the only way to God. If there were multiple ways, Jesus would not have gone to the cross. He allowed himself to be subjected to death because it was necessary for our redemption. In addition, Jesus clearly stated that no one comes to the Father except through Him.{16}

8. How can I possibly be forgiven for my sins?

*Jesus’ resurrection* validates His claim to have victory over sin and death. The ultimate result of sin is death, and Jesus conquered death.{17} In Romans chapter 10 we learn “that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.”{18}

Belief in Jesus’ resurrection is a central part of saving faith.

9. Why should I believe God is involved in His creation? I don’t see God making much difference in this world.

*Jesus’ resurrection* demonstrates God’s active involvement in this world. He predicted it, He planned it, He performed it. Peter writes, “[you are redeemed] with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.”{19}

10. How can a loving God allow all of the evil in this world?

*Jesus’ resurrection* demonstrates a loving God redeeming a world degraded by evil. If there were no evil, Jesus would not have had to conquer death through the cross. If God was not loving, He would not have sent Jesus into the world to redeem us.{20} Looking at His death and resurrection, we know without a doubt that there is evil in this world, yet we are still loved by a God with power over death. Evil and love coexist because God valued us enough to create us in His image with a genuine
capability to choose to turn our backs on Him. Making us unable to choose evil would have made us unable to love removing the greatest attribute of His image.

Once someone accepts the resurrection, many other barriers to accepting Christ are torn down. Whatever the question, the answer is the resurrection of Jesus Christ our Lord.

May what John said of the disciples be true of us as well: “So when He was raised from the dead, . . . they believed the Scripture and the word which Jesus had spoken.”{21}

Notes

1. Scripture references are taken from the NASB95.
2. 1 Peter 1:1-2, 3:8.
3. 1 Peter 1:3-4.
4. 1 Corinthians 15:17-19
5. Gary Habermas, “My Pilgrimage from Atheism to Theism: An Exclusive Interview with Former British Atheist Professor Antony Flew.” Available from the Web site of Biola University at www.biola.edu/antonyflew/.
8. 1 Peter 1:21.
9. 1 Peter 1:18-21.
10. 1 Cor. 15:54-57.
11. 1 Cor. 15:32.
15. Rom 1:4-5.
17. James 1:15; 1 Cor. 15:54-57.
19. 1 Peter 1:18-20.

Resources on Evidence for Jesus’ Resurrection


The Star of Bethlehem from a Christian View

Dr. Ray Bohlin looks at the familiar story of the star of Bethlehem and provides several possible ways that God created this sign announcing the birth of the Christ. From a Christian worldview perspective, we know a bright light in the sky was able to lead the magi to the Christ child. Dr. Bohlin considers several ways God may have chosen to announce the coming of the Christ.

The Magi and the Star of Bethlehem

O, Star of wonder, star of night  
Star of royal beauty bright  
Westward leading, still proceeding,  
Guide us to thy perfect light.

This familiar and haunting chorus from the Christmas carol, “We Three Kings of Orient Are,” introduces us to what seems to be the only ubiquitous biblical symbol during the Christmas season, the star of Bethlehem.

This Christmas, as you look over the Christmas cards in the stores or in your own burgeoning collection from family and friends, you will see one very constant element. Whether the scene depicts the nativity, a backyard nature scene, a Christmas tree, or just Santa making deliveries, if the nighttime sky is included, somewhere in the picture, eliciting warm and happy emotions, is a star. The star dominates the nighttime sky with its size and brightness and its long tail pointing to the earth. The star has almost become the signature which says, “This scene reflects a Christmas theme.”

At first, this may seem quite unusual for something which doesn’t even get mentioned in Luke 2, the more familiar account of our Lord’s birth. The star is featured only in Matthew’s brief description of the visit by the magi shortly after Jesus’ birth. I think the prevalence of the star stems from its mysteriousness. For example, what kind of star convinces a group of Gentile wise men to search for the new King of the Jews and actually leads them to Him? Before we explore this puzzle, let’s look at Matthew’s account beginning in Chapter 2 verse 1:

   Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, “Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him” (Matt. 2:1-2, NASB).

A couple of things to note: first, these events take place after Jesus’ birth; second, this was in the days of Herod the king; third, the magi arrived from an area east of Jerusalem (probably in the vicinity of Babylon or Persia); fourth, they already knew they were looking for the newborn King of
the Jews, but the exact location eluded them; and fifth, it was viewing His star from their home in the east that led them on this journey.

After consulting with King Herod and finding out from chief priests and teachers that the Messiah was to be born in Bethlehem, the magi set out for the 5 mile trip south to Bethlehem. We pick up Matthew’s narrative in verse 9:

And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. And when they saw the star, they rejoiced exceedingly with great joy. And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh (Matt. 2:9-11, NASB).

Here we see that Matthew appears to describe the star as moving, as leading the magi to Jesus. There is clearly more than one magi, but only tradition holds that there were three—presumably because of the three gifts. These Gentile wise men worship the King whom the star has led them to. In the rest of this essay, we will explore the nature of this strange star and what it could have been.

What Was the Star of Bethlehem?

The Gospel of Matthew states that the star informed the magi of the birth of the King of the Jews and actually led them to Bethlehem once they had arrived in Jerusalem. The star of Bethlehem has been the subject of scholarly discussion ever since the first centuries after Jesus’ birth. Some believed it was a supernova explosion, others a comet or a conjunction of planets associated with specific constellations that would herald the birth of a king in Israel. Some have suggested that none of these astronomical events can adequately account for all that Matthew tells us within the context of his worldview. In this discussion, I will be investigating the more common explanations to see if we can come to some understanding as to just what the magi saw 2,000 years ago.

When Matthew quotes the magi as telling Herod that they observed the new King’s star rising in the east, this can be interpreted as a new star, something never observed before. This has led some scholars to believe that the star of Bethlehem was a nova or supernova. A nova is a white dwarf star that literally explodes. The explosion may increase the brightness of the star a thousand to a million times its previous brightness, making a previously invisible star, visible. A nova, however, does not last very long. The initial blast of the explosion may only be observed for a few months before the star shrinks to a remnant of its previous brightness and disappears altogether.

There are numerous problems with this view. First, although there was a “new star” recorded by the Chinese in the constellation Capricorn in March-April of 5 B.C. that lasted only 70 days, there is nothing to connect this event with the birth of a King in Israel. Second, and perhaps most troublesome, nova do not move.

This leads to a discussion of a different astronomical event that may be associated with the “new star” (a comet) recorded by the Chinese in 5 B.C. The Chinese would not have distinguished a comet from a nova since all they recorded was something new in the sky that was temporary. A comet has the advantage of a tail that can appear to be pointing in a direction which may have guided the magi. In addition, a comet moves! A comet can even disappear as it moves behind the sun and reappear as it comes out from behind the sun. A major objection is that the Chinese make no mention of the “new star” moving. Another problem is that comets are cyclical with a predictable periodicity. For instance, Halley’s comet appears every 76 years. If the star of Bethlehem were a comet, we would most likely have observed it again and been able to extrapolate back to the time of
Christ to see if there is a match. Unfortunately, the only one to come close is Halley’s comet which appeared in 12 B.C., a date that is impossibly early.

One could always claim that the comet was one with a very long periodicity or one that has since disappeared from our solar system. This is certainly possible, but it does not really help the discussion. One might as well appeal to a purely supernatural occurrence that cannot be verified scientifically. There is no difference. And though comets were usually interpreted as heralding sweeping changes, the changes were usually for the worse and there is no way, once again, to connect these events to the birth of a king in Israel. Next, I will look at planetary conjunction, the most popular suggestion at planetarium shows during the Christmas season.

Did the Star of Bethlehem Result from a Triple Conjunction of Saturn and Jupiter?

The bright star usually seen hovering over Nativity scenes depicted on numerous Christmas cards actually dominates nearly every nighttime Christmas panorama. As I stated earlier, the Star of Bethlehem is just about the only ubiquitous biblical symbol associated with Christmas. The reason probably has to do with the mystery surrounding what this star was. Earlier, I showed the unreasonableness of the star being a comet or supernova explosion. If you were to attend a planetarium show concerning the star of Bethlehem, they would most likely present the idea that the star was a triple conjunction of the planets Jupiter and Saturn in the year 7 B.C. followed by a massing of Jupiter, Saturn, and Mars in 6 B.C. Realizing that planetarium shows view Scripture as something less than historically accurate, it is still necessary to ask if this indeed could have been the Star of Bethlehem.

In the early 17th century the great astronomer and Christian, Johannes Kepler, calculated that a triple conjunction of Jupiter and Saturn had occurred in 7 B.C. While Kepler did not believe this to be the actual Star of Bethlehem, it may have alerted the magi to the coming star. 7-4 B.C. have become the usual dates for fixing the birth of Christ since Herod the Great’s death, the Herod mentioned by both Matthew and Luke in their birth narratives, is well established in 4 B.C. Therefore, Jesus had to have been born in the few years prior to 4 B.C. since He started his three-year public ministry around the age of 30 (Luke 3:23) and His death is usually fixed between 27-30 A.D.

So just what is a triple conjunction, and why would it be significant to the birth of a King in Israel? A planetary conjunction is what happens when two planets come in close proximity to one another. A triple conjunction refers to when three separate conjunctions of the same two planets occur within a one year period. Triple conjunctions can be predicted, but they do not occur with regularity. There have been only 11 such triple conjunctions since 7 B.C. and the interval between them varies between 40 and 338 years.

The triple conjunction of Jupiter and Saturn in 7 B.C. was seen in the constellation Pisces in the months of May, September, and December. This provides sufficient time for the magi to see the first conjunction, begin their trip west to Judea, visit Herod by the second conjunction or at least soon afterwards, and perhaps not reach Bethlehem until the third conjunction when it is said to have appeared in the southern sky, and Bethlehem is just south of Jerusalem. Remember how the magi rejoiced to see the star again as they departed Jerusalem for Bethlehem. Ancient astrologers associated Jupiter with royalty or even a ruler of the universe. Saturn was associated with Palestine or even with the deity who protected Israel. And Pisces was associated with the nation of Israel. Later a massing of Jupiter, Mars, and Saturn occurred again in Pisces in 6 B.C. It seems feasible then that this triple conjunction followed by the massing of the three planets in Pisces could indicate
to the magi that a King of Israel and a Ruler of the Universe was about to be born in Israel.

While this seems to wrap things up rather nicely, there are significant problems. First, Jupiter and Saturn never were close enough to be confused as a single object. Matthew definitely describes a singular star. Perhaps more importantly, the use of astrology is necessary to interpret these astronomical signs properly. The Old Testament, particularly, mocks astrologers in Isaiah 47:13-15 and several times in Daniel (1:20, 2:27, 4:7, and 5:7). Jeremiah 10:1-2 seems to forbid astrology outright. The use of astrology is clearly outside the worldview of Matthew as he penned his gospel. It seems woefully inconsistent for the Lord to use astrology to herald the incarnation and birth of His Son into the world.

Was the Star of Bethlehem the Planet Jupiter?

In this discussion, I have considered a nova, a comet, and a triple conjunction of the planets Jupiter and Saturn as the Star of Bethlehem between 7 and 4 B.C., and none have seemed to be satisfactory. In 1991, Ernest Martin published a book titled, The Star That Astonished the World. His major thesis is that Herod died in 1 B.C. and not 4 B.C. If 4 B.C. is the wrong date for Herod’s death, then everything must be reevaluated.

While there are many lines of evidence that Martin uses to make his point, a critical issue is a lunar eclipse that occurred just prior to Herod’s death. According to the Jewish historian, Flavius Josephus, on the night of a lunar eclipse, Herod executed two rabbis. Herod himself died soon afterwards, just before Passover. Martin points out that the lunar eclipse of March 13, 4 B.C., was only a 40% partial eclipse and barely visible. Also he reconstructs the events between the eclipse and Herod’s death, about 4 weeks, and determines there was not enough time for all these things to take place. However, Martin has located a total lunar eclipse on January 10, 1 B.C., twelve and a half weeks prior to Passover.

If we assume that Martin’s date for the death of Herod is correct, then the years 3 and 2 B.C. can be added to the search parameters for the Star of Bethlehem. Martin points out that the planet Jupiter passes through a series of conjunctions over the course of these two years indicating that Jupiter is the star of Bethlehem.

Remember that Jupiter is considered the royal star. Well, in 3 B.C., Jupiter came into conjunction with Regulus, the star of kingship, the brightest star in the constellation of Leo, the first of several such conjunctions over the next year. Leo was the constellation of kings, and it was also closely associated by some with the Lion of Judah. This is beginning to look interesting. “The royal planet approached the royal star in the royal constellation representing Israel.”(1) In addition, on September 11, 3 B.C., Jupiter was not only very close to Regulus, but the sun was in the constellation Virgo. Hmmm, the royal planet in conjunction with the royal star while the sun is in a virgin. September 11, 3 B.C., is also the beginning of the Jewish New Year. There seems to be an awful lot coming together here.

But what about the star appearing to stop over Bethlehem? Planets will actually appear to do just that as they reach the opposite point in the sky from the sun as they travel east across the sky. They will stop, reverse directions for a few weeks, stop again, and head east once again. It’s called a retrograde loop. Jupiter performed a retrograde loop in 2 B.C. and was stationary on December 25, during Hanukkah, the season of giving presents.

Just in case you are ready to proclaim the mystery of the Star of Bethlehem solved, remember that this whole scenario rests on Herod dying in 1 B.C. rather than in 4 B.C. The majority of historians
and biblical historians can’t accept this critical revision. If Herod indeed died in 4 B.C., all of these coincidences I just reviewed are just that, coincidences. Also, as I mentioned earlier, the use of astrological meanings is contrary to the worldview of Matthew. There is another option that has become very popular, and I’ll discuss it next.

The Shekinah Glory as the Star of Bethlehem

So far in this essay, I have discussed several naturalistic explanations for the Star of Bethlehem: a nova or exploding star, a comet, a triple conjunction of the planets Jupiter and Saturn in 7 B.C., and the planet Jupiter as it traveled in the constellation Leo in 3-2 B.C. Each of these astronomical events represents a natural occurrence that God used to announce the birth of His Son. One of the major problems has been that in order to interpret any of these signs, one would have to use astrological meanings for these events and their locations in the night sky to reach the conclusion that a new King of the Jews has been born—something that is foreign to the biblical worldview. Perhaps there was a physical “star” that gave off real light but indeed was new but not reflected by any astronomical event.

Remember that Jesus’ birth was the ultimate coming of the presence of God in the midst of His people. How was God’s presence manifested elsewhere in the Bible? Moses saw a burning bush that was not consumed and God spoke to him from the bush. Again in Exodus, Moses was allowed to see God’s backside and afterwards his face shone with light so bright that the other Israelites could not look on his face. The Israelites were led through the desert by a cloud by day and a pillar of fire by night. When Jesus was transfigured He shone with a light as bright as the sun. When Jesus appeared to Saul on the road to Damascus, Saul was blinded by the light which the others with him saw as well. When God was imminently present, a bright light was associated with His presence.

The Shekinah Glory denotes the visible presence of God. This presence was real, and the physical manifestation was real. Remember that Saul was blinded by the light. The Lord often announces His presence by a very physical manifestation of bright light. What better way to announce the coming of Jesus, God’s Son, the second Person of the Trinity than by a special light that is not some mere improbable astronomical event, rather an expression of the Shekinah glory, God’s divine presence among men?

Astronomer Sherm Kanagy and theologian Ken Boa advance this thesis in their as yet unpublished manuscript, *Star of the Magi*. One of their strong emphases is the necessity to try to interpret the text of Matthew from first century Jewish perspective. They reject the idea that any astrological meaning could have been on Matthew’s mind concerning this star. It is certainly fair to wonder, therefore, what this star was and how the magi interpreted it as a star signifying the birth of the King of the Jews. Kanagy and Boa reveal that Kepler concluded that the star was not some astronomical event and was a light that appeared in the lower atmosphere and therefore was not visible to everyone. But how did the magi interpret the star? This admittedly is the weakest part of the interpretation. The text gives no real hints. Magi were simply wise men of the east, not necessarily astrologers. They were Gentiles whose presence in the context of Matthew’s Messianic gospel hints at the eventual spread of the gospel beyond the Jews. But how did they know what the star meant? We can only assume there was selective revelation. Only Paul understood the voice from the light, though all who were with him saw the light. Only Moses was allowed up on Mt. Sinai to receive the Law. Only Peter, James, and John were present at the transfiguration, and they were told to keep it to themselves until Jesus rose from the dead. Manifestations of God’s presence with men often were accompanied by selective revelation. Perhaps the meaning of the “star” was only revealed to the magi though others could actually see the “star.”
Well, what was it, an astronomical event or the Shekinah Glory, manifesting God’s presence among men? In my mind the mystery remains. Perhaps that is how God intends it to be.

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**Christmas Articles**

 diversas artículos sobre Navidad por miembros del personal de Probe.

**Por qué las historias del Nacimiento de la Virgen coinciden [Tom Davis]**
Tom Davis responde a la acusación de que las dos narrativas de nacimiento en los evangelios contradecen, demostrando cómo se complementan entre sí al contribuir detalles de dos perspectivas diferentes.

**Un Quiz de Navidad [Dale Taliaferro]**
Un pequeño test sobre la historia de Navidad desde una perspectiva bíblica.

**3 Puntos sobre Navidad: Pruebas de la Verdad Bíblica [Paul Rutherford]**
Paul Rutherford sugiere el uso de tres profecías bíblicas cumplidas en apoyo de la verdad bíblica.

**El Estrella de Belén [Dr. Ray Bohlin]**
¿Qué fue la Estrella de Belén? Algunas personas sugieren que fue una conjunción astronómica de planetas y estrellas. Pero podría haber sido la Shekinah Glory, una manifestación física de la presencia de Dios en la tierra.

**Películas Favoritas de Navidad [Todd Kappelman]**
Todd Kappelman resalta algunos filmes favoritos de la temporada de Navidad, animando a los cristianos a disfrutar de los mismos mientras separan lo sagrado del secular: *A Christmas Carol, Miracle on 34th Street, How the Grinch Stole Christmas, It’s a Wonderful Life, y A Charlie Brown Christmas.*

**Puedes cantar verdad: 5 canciones navideñas [Steven Davis]**
Probe Radio producer Steven Davis escribió los guiones que ofrecen reflexiones devocionales en cinco canciones navideñas, y su hijo y ex alumno de Mind Games Camp Jon Clive Davis escribió y ejecutó
the music underneath.

Truth You Can Sing About: Part 2 [Steven Davis]
Probe Radio producer Steven Davis wrote five more scripts providing devotional insights into five Christmas carols, and his son and Mind Games Camp alumnus Jon Clive Davis wrote and performed the music underneath.

Truth You Can Sing About: Part 3 [Steven Davis]
For the third year in a row, Steven Davis and his son Jon Clive Davis collaborated on a new look at five Christmas carols, accompanied throughout each day’s broadcast by new compositions of each carol.

The Theology of Christmas Carols [Dr. Robert Pyne]
A look at the theology behind five Christmas carols: Come Thou Long Expected Jesus, Hark the Herald Angels Sing, Joy to the World, O Little Town of Bethlehem, and O Holy Night.

Christmas SHINY! [Sue Bohlin]
The visible presence of God in the Old Testament—the Shekinah glory—shows up again at Christmas. No wonder we like shiny, sparkly things that remind us of the glory of heaven!

Is Christmas Necessary? [Jerry Solomon]
Christians have had to respond to the customs of the surrounding culture since the beginning of the church. In the end, though, Christmas is necessary only in terms of its historical and theological content.

Reincarnation: The Christmas Counterfeit [Sue Bohlin]
Sue blogs that Jesus is the only person who had a life before His birth, which we celebrate at Christmas.

Celebrating Christmas Wrongly? [Sue Bohlin]
Sue suggests that our motives are what determines whether we’re celebrating Christmas right or not.

Loving God Through Xmas Music? [Sue Bohlin]
Sue Bohlin suggests that believers practice discernment as we listen to Christmas music, putting each song in the right category and allowing each category to point us to Christ.

Why I Won’t Apologize For Watching Hallmark Christmas Movies [Sue Bohlin]
Cultivating a biblical worldview, seeing everything through the lens of creation|fall|redemption, has led Sue to see how the happy endings of Hallmark movies point to the Ultimate Happy Ending in the book of Revelation.

The Christmas Story: Does It Still Matter? [Rusty Wright]
Christmas often means time with family, hectic shopping, parties, cards and gifts. But what about the first Christmas? Why is the original story the baby in a manger, shepherds, wise men, angels important, if at all? The answer may surprise you.

The First Christmas Wreath [Jimmy Williams]
The founder of Probe Ministries examines the role of the wreath in Christmas.

The Great Light [Jimmy Williams]
A short essay on the role of light at Christmas.
The Stable [Jimmy Williams]
Jimmy Williams examines the symbolic and prophetic role of the stable in Christmas.

Are You Listening? Do You Hear What I Hear? [Rusty Wright]
Have you ever missed a great opportunity because you weren’t listening carefully? Twenty centuries ago some clues to impending good news of monumental import eluded most folks. Fascinating prophecies of Jesus’ birth and life bring revealing insights into your own life today.

Truth You Can Sing About: 5 Christmas Carols

When was the last time you thought about the great truth found in Christmas hymns and carols? Probe Radio producer Steven Davis focuses on the theology of five Christmas carols. The podcast features new music for each carol written by Steven’s son and Probe’s Mind Games Camp alumnus Jon Clive Davis.

Hark the Herald Angels Sing

Hark! The herald angels sing,
“Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!”

Charles Wesley penned these words in the early 1700’s. And this hymn is filled with inspiration and insight.

The 1st line tells us who delivers this great message: the angels.

The 2nd line reveals Who is the content: the Christ child.

The 3rd line shows results of this miraculous birth: peace and mercy incarnate came to earth.

But the 4th line exclaims what has happened—that which mankind had been incapable of doing, and centuries of sacrifices could not accomplish: God and sinners were finally and fully reconciled.

Reconciliation literally means “according to change.” The situation between God and man had to be changed; both parties were at enmity with one another, and we needed to be reconciled.

“This includes you who were once far away from God. You were his enemies, separated from him by your evil thoughts and actions. Yet now he has reconciled you to himself through the
death of Christ in his physical body.” (Colossians 1:21-22)

“We were God’s enemies, but he made us his friends through the death of his Son. Now that we are God’s friends, how much more will we be saved by Christ’s life!” (Romans 5:10)

On that angel-filled night, we became witnesses to the first step of this reconciliation: the Son had come in the flesh to earth! And that’s the point of the Incarnation—God became man so that He could reconcile us to Himself, and that was the miraculous, wondrous Christmas Change.

Don’t miss what the Apostle Paul and Wesley were saying about our condition: we were sinners and we were enemies. But now, because of Christ, we are reconciled.

When you consider His birth this Christmas season, may you be wondrously changed.

O Come, O Come Emmanuel

O come, O come, Emmanuel
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel.

Emmanuel: God with us. This was not a new concept, for Israel knew and saw on numerous occasions that God was “with” them:

“Praise the Lord who has given rest to his people Israel, just as he promised. Not one word has failed of all the wonderful promises he gave through his servant Moses. May the Lord our God be with us as he was with our ancestors; may he never leave us or abandon us.” (1 Kings 8)

“Be strong and courageous, do not fear or be dismayed because of the king of Assyria nor because of all the horde that is with him; for the one with us is greater than the one with him. With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles.” (2 Chronicles 32)

“The LORD of hosts is with us; the God of Jacob is our stronghold.” (Psalm 46)

During the exodus God was with them as seen in a pillar of fire by night and a pillar of smoke by day. His presence was with them in the Holy of holies. And at times His presence was with them in battle.

But Emmanuel being with us is different.

John tells us in his gospel, “The Word became flesh and dwelt among us.” (John 1:14)

And Paul continues in his letter to Timothy: “Here is the great mystery of our religion: Christ came as a human. The Spirit proved that he pleased God, and he was seen by angels. Christ was preached to the nations. People in this world put their faith in him, and he was taken up to glory.” (1 Timothy 3:16)

The Son of God has appeared, and that is a reason for Israel—and us—to rejoice.
Joy to the World

Joy to the world! The Lord is come
Let earth receive her King!
Let every heart prepare Him room
And heaven and nature sing
And heaven and nature sing
And heaven, and heaven and nature sing!

I love this carol. It is indeed joyous, and is rightfully sung as such. But is the world joyous? Will Earth receive her king? Will every heart prepare Him room?

No.

And that greatly saddens me. There are those who worship other gods, and will find no joy in His coming. There are those who think Him a myth and will not receive Him. There are those who think Him irrelevant or undeserving, and will not make room for Him. For these . . . there is no joy.

Part of the reason there is no joy is our fault—the Church’s fault. Do we judge instead of love? Are we inconsistent? Do we preach legalism rather than forgiveness? And though we understand the Truth, do we wield it as a weapon rather than share it with grace?

For those who may have ended up on the receiving end of our hypocrisy, I am so sorry. But don’t let our failings get in the way of you seeing a loving heavenly Father, and His Son, dying for your sins.

Scripture tells us that “at the name of Jesus every knee will bow of those who are in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:10-11) So we will kneel and confess Christ, either because we love Him and find our joy in Him, or because we have to, and we find only fear.

Listen to the music; listen to the words; and discover The One who loves you this Christmas. He came for you; and He brings you joy!

What Child Is This?

So bring him incense, gold, and myrrh,
Come, peasant, king, to own him.
The King of kings salvation brings,
Let loving hearts enthrone him.
Raise, raise a song on high,
The virgin sings her lullaby
Joy, joy for Christ is born,
The babe, the Son of Mary.

In the verse preceding this one, there’s a question asked, which has to do more with you and me, than the shepherds and wise men who are part of this story: Why lies He in such mean estate, where ox and ass are feeding? That’s a 19th century way of saying, “Why was Jesus born in a barn?” So then comes my question: “Why was the King of Kings born in a barn?” The answer comes in this last verse: Come peasant, king, to own Him.

The Apostle Paul had an opportunity to speak with the philosophers in Athens on Mars Hill, and his speech explains this invitation to all:
“As I was going through your city and looking at the things you worship, I found an altar with the words, ‘To an Unknown God.’ You worship this God, but you don’t really know him. So I want to tell you about him. This God made the world and everything in it. He is Lord of heaven and earth, and he doesn’t live in temples built by human hands. He doesn’t need help from anyone. He gives life, breath, and everything else to all people. God has done all this, so that we will look for him and reach out and find him. (Acts 17)

Peter, after having a vision from God, said, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.” (Acts 10:34)

A barn would give access to everyone; a palace—where a king should be born—would have guards and ministers and red tape and bureaucracy to negotiate; and those who would have seen and heard the angels would have never been able to see the One of Whom the Angels sang.

The angels sang the song for you. Don’t miss seeing Him.

Il Est Né Le Divin Enfant

Chorus:
He is born, the divine Christ child.
Play on the oboe and bagpipes merrily.
He is born, the divine Christ child.
Sing we all of the Savior’s birth.

Through long ages of the past,
Prophets have foretold his coming;
Through long ages of the past,
Now the time has come at last.

You probably noticed this was a French carol by the title. The above is but one of a multitude of translations, which bespeaks of its long and celebrated life in English performances.

Verse 1 talks about prophets and prophecy, and now is the time. That is a rather famous phrase in the New Testament. For He says, ”At the acceptable time I listened to you, and on the day of salvation I helped you.” Behold, now is ‘the acceptable time,’ behold, now is ‘the day of salvation.’” (1 Corinthians 6)

This salvation is quite literally Jesus Christ, and we see this truth beginning in the above lyric, and concluded by the writer of Hebrews:

Long ago God spoke many times and in many ways to our ancestors through the prophets. And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe. The Son radiates God’s own glory and expresses the very character of God, and he sustains everything by the mighty power of his command. When he had cleansed us from our sins, he sat down in the place of honor at the right hand of the majestic God in heaven. This shows that the Son is far greater than the angels, just as the name God gave him is greater than their names.” (Hebrews 1:1-4)

Do you understand what an awesome privilege it is for you to be born in this time? No waiting for many days and many prophecies to be fulfilled. This song is a celebration: the Savior has come into the world, and now is the time. So what are you doing ”Now”? 
Why the Stories of the Virgin Birth Fit Together

Tom Davis answers the charge that the two nativity accounts in the gospels contradict each other, showing how well they complement each other by contributing details from two different perspectives.

It is December again, the time of year that western culture celebrates Christmas. Historically Christians claimed that Jesus was born on December 25 as early as the late second century. The primary biblical and historical sources for Jesus' birth are found in Matthew chapters 1 and 2, and Luke chapters 1 and 2. These chapters tell us the history of God becoming one of us through the virgin conception and birth of Jesus. The birth of Jesus is important because it is the beginning of God fulfilling his promise to send a savior to Israel. Many opponents of Christianity reject these stories as myths or fanciful stories. Their view is that these stories are made up to fulfill prophecy. They claim that these accounts are two completely different stories that are incompatible with each other.

Some Alleged Problems

One skeptic in particular, New Testament scholar Bart Ehrman, claims that “The problem is that some of the differences between Matthew and Luke are very difficult to reconcile with one another.” When reading objections like this it sounds as if the early Christians were not aware that the four Gospels were not identical in the way that they told the story of the life of Jesus. However, the early Christians were aware that each Gospel tells us about the life of Jesus from a particular point of view. When these stories are examined, they complement each other and give a more complete account of the birth of Jesus. The end process of examining these issues and giving a complete account is called a harmony. The first harmony, the Diatessaron, was written by a Christian named Titian around A.D. 170.

Ehrman raises an issue that he thinks is irreconcilable: “Where was Joseph and Mary’s home town?” Ehrman points out that Luke says Joseph and Mary live in Nazareth and have to travel to Bethlehem because of a census, while Matthew does not mention them living in Nazareth before the birth of Jesus. But is this really a contradiction? No! Luke tells us about the things that happened in Nazareth while Matthew chooses not to address those things.

Ehrman points out that there are wise men in Matthew, but there are shepherds in Luke. But Luke tells us that the shepherds visited Jesus on the night of his birth, while Matthew says that the wise men came some time, probably more than a year, after Jesus was presented at the Temple.
Ehrman also points out that Matthew tells us Herod wants to kill Jesus, while Luke tells us Caesar wants a census taken. But these are not contradictory claims. There is no reason to say that if one happened the other could not.

We have seen in a brief overview how the claim that the stories of Jesus’ birth in Matthew and Luke are not compatible with one another can be resolved. But how do the stories fit together? I will summarize the narratives in Matthew and Luke, then combine the narratives to show that when they are combined they fit together to make one fuller narrative.

**Matthew’s Narrative (Matthew 1:18-2:23)**

As I summarize the birth narrative in Matthew, who is visited by angels? Who is making the decisions? From whose perspective is the story being told? These questions help tell us who is the possible source of the story.

Matthew begins his narrative with Joseph. Joseph and Mary were engaged to be married. In ancient Israel, engagements lasted a year. Mary is pregnant before they are married. Joseph does not want to marry Mary, but also does not want to disgrace her family. He decides to make the divorce private.

While Joseph was thinking these things over, an angel from God tells him that Mary’s pregnancy is an act of God. Joseph will have a son, and the son’s name will be Jesus. Jesus will save his people from their sins.

When Joseph wakes up he changes his mind and marries Mary. Joseph and Mary do not have sexual relations and she is a virgin when her son is born. They named their son Jesus as the angel instructed Joseph. Matthew tells us that Jesus was born in Bethlehem.

Later, some Magi, probably from Persia, show up looking for the one who was born King of the Jews. These Magi claim to have seen this king’s star, so they came to worship him.

King Herod does not like the news that the Magi bring. He is the king and there is no room for another king. So Herod goes to the chief priests and the scribes to find out where the Christ is supposed to be born. They search the scripture and tell Herod that the Christ will be born in Bethlehem. Herod tells the Magi that the new king was born in Bethlehem. Herod asks the Magi to stop by on their way back to Persia and tell him where the new king will be found so he can go and worship him too. However, Herod wants to kill this new king, because he is the king and there will not be another king.

As the Magi are approaching Bethlehem they see the star again. The star leads them to the house where Mary, Joseph, and Jesus are staying. The Magi worship Jesus and give him gifts of gold, frankincense and myrrh. The Magi are warned in a dream not to go back to see Herod, so they go back to Persia without stopping in Jerusalem.

An Angel appears to Joseph in a dream and tells him that Herod wants to kill Jesus, and that he needs to go to Egypt to escape Herod. Joseph wakes up and takes Mary and Jesus to Egypt.

Herod realizes that the Magi went back to Persia without telling him where the new king was born. Herod is furious! He sends soldiers into Bethlehem with orders to kill every boy under the age of two.

Joseph, Mary, and Jesus live in Egypt until Herod dies. Then, an angel appears to Joseph in a dream and tells him to return to Israel. Joseph wants to return to Judea, but he is afraid the new ruler,
Archelaus, will kill Jesus so he moves to Nazareth.

Notice that in Matthew the narrative focuses on Joseph’s role in the events surrounding Jesus’ birth. Matthew 1 gives Jesus’ genealogy through Joseph’s lineage. The narrative begins with Joseph having to decide whether he should divorce Mary, or continue with their engagement and marriage. Joseph is visited by an angel in his dreams three times. This focus on Joseph suggests that this narrative is told from Joseph’s point of view. Next I will summarize Luke’s narrative.


As we did with Matthew, ask, who is the main character in the story? Who does the story focus on?

Zechariah, a priest faithful to God, had no children because his wife, Elizabeth, could not have children. Zechariah was selected to enter the sanctuary of the Temple to burn incense when the angel Gabriel appeared to him. Gabriel tells Zechariah that Elizabeth will become pregnant and they will have a son who is to be named John. Zachariah is skeptical, so Gabriel makes him unable to speak. As Gabriel said, Elizabeth becomes pregnant.

Six months later Gabriel is sent to Nazareth to visit a virgin, Mary. Mary is engaged to Joseph. Gabriel tells Mary that she has found favor with God and she will conceive and have a boy who is to be named Jesus. Mary does not understand how this can be. Gabriel explains that it is the work of the Holy Spirit.

Mary goes to visit Elizabeth, who happens to be Mary’s cousin. When Mary arrives John, who is not yet born, recognizes that Mary’s child, Jesus, is the coming Messiah. Elizabeth is filled with the Holy Spirit and recognizes that Mary’s child will be blessed.

Elizabeth gives birth to John. After John was circumcised her neighbors and relatives wanted to name the child after Zechariah. Elizabeth tells them the child is to be named John. This causes an argument among the people because he has no ancestor named John. Zechariah regains his speech and ends the discussion by proclaiming that his son’s name is John. This amazes the people and news of this spread throughout Judea.

Mary is back in Nazareth when Caesar calls for a census. Joseph, her husband, is from the lineage of David, who is from Bethlehem. This means that Joseph and Mary have to travel to Bethlehem for the census. While they are there, Mary gives birth to Jesus. Mary wraps Jesus in blankets and lays him in a manger because there is no room in the guest room.

There were shepherds in the area who were watching over their flocks of sheep. Suddenly an angel from God appeared to them. This frightened the shepherds. The Angel told them not to be afraid. He brought them good news, the Messiah was born in Bethlehem. Then a group of angels appeared proclaiming, “Glory to God in the highest heaven and peace on earth to people he favored.”

When the angels leave, the shepherds decide to go to Bethlehem to see the child. When they arrive, they find Mary, Joseph, and the baby in a manger just like the angels told them they would. The shepherds tell Joseph and Mary about the visit of the angels and what they said about the child. The shepherds leave praising God. Mary continues to think about these things.

After eight days Joseph and Mary take Jesus to the Temple to be circumcised. While at the Temple Joseph and Mary are approached by Simeon, who has been told by the Holy Spirit that he would see the Messiah before he died. Simeon shares this with Mary and Joseph, telling them that Jesus would be a light to the Gentiles and would bring glory to Israel. Then Anna, a prophetess, comes to see
Jesus in the Temple. Anna thanks God and tells the people about Jesus.

After all the requirements of the law were fulfilled, Mary and Joseph return to Nazareth.

Notice that in Luke, the angels appear to Mary. Luke includes Mary’s journey to visit Elizabeth, and that John and Jesus are relatives on Mary’s side of the family. The genealogy in Luke 3 goes through Heli, who is Mary’s father. Luke’s account of the birth of Jesus seems to come from Mary’s perspective.

**Combining the Stories**

Finally I will place the two stories together to make one story. Do the transitions from Luke to Matthew, or from Matthew to Luke, flow smoothly? Are there any contradictions or irreconcilable differences?

Zechariah, a priest faithful to God, had no children because his wife, Elizabeth, could not have children. Zechariah is selected to enter the sanctuary of the Temple to burn incense when the angel Gabriel appears to him. Gabriel tells Zechariah that Elizabeth will become pregnant and they will have a son who is to be named John. Zachariah is skeptical, so Gabriel makes him unable to speak. As Gabriel said, Elizabeth becomes pregnant.

Six months later Gabriel is sent to Nazareth to visit a virgin, Mary. Mary is engaged to Joseph. Gabriel tells Mary that she has found favor with God and she will conceive and have a boy who is to be named Jesus. Mary does not understand how this can be. Gabriel explains that it is the work of the Holy Spirit.

Mary goes to visit Elizabeth, who happens to be Mary’s cousin. When Mary arrives John, who is not yet born, recognizes that Mary’s child, Jesus, is the Messiah. Elizabeth is filled with the Holy Spirit and recognizes that Mary’s child will be blessed.

Elizabeth gives birth to John. After John is circumcised her neighbors and relatives want to name the child after Zechariah. Elizabeth tells them the child is to be named John. This causes an argument among the people because he has no ancestor named John. Zechariah regains his speech and ends the discussion by proclaiming that his son’s name is John. This amazes the people and news of this spreads throughout Judea.

Joseph and Mary were engaged to be married. In ancient Israel, engagements lasted a year. Mary is pregnant. Joseph does not want to marry Mary, but also does not want to disgrace her family. He decides to make the divorce private. While Joseph was thinking these things over, an angel from God tells him that Mary’s pregnancy is an act of God. Joseph will have a son, and the son’s name will be Jesus. Jesus will save his people from their sins.

When Joseph wakes up he changes his mind and marries Mary. Joseph and Mary do not have sexual relations and she is a virgin when her son is born.

Caesar calls for a census. Joseph’s family is from Bethlehem. This means that Joseph and Mary have to travel to Bethlehem to be counted in the census. While they are there, Mary gives birth to Jesus. Mary wraps Jesus in blankets and lays him in a manger because there is no room in the guest room.

There are shepherds in the area who are watching over their flocks of sheep. Suddenly an angel from God appears to them. This frightens the shepherds. The angel tells them not to be afraid. He brings them good news: the Messiah was born in Bethlehem. Then a group of angels appear proclaiming, “Glory to God in the highest heaven and peace on earth to people he favored.”
When the angels leave, the shepherds decide to go to Bethlehem to see the child. When they arrive they find Mary, Joseph, and the baby in a manger just like the angels told them they would. The shepherds tell Joseph and Mary about the visit of the angels and what they said about the child. The shepherds leave praising God. Mary continues to think about these things.

After eight days Joseph and Mary take Jesus to the Temple to be circumcised. While at the Temple Joseph and Mary are approached by Simeon, who had been told by the Holy Spirit that he would see the Messiah before he died. Simeon shares this with Mary and Joseph, telling them that Jesus would be a light to the Gentiles and would bring glory to Israel. Then Anna, a prophetess, comes to see Jesus in the Temple. Anna thanks God and tells the people about Jesus.

Later, some Magi, probably from Persia, show up looking for the one who was born King of the Jews. These Magi to have seen this king’s star, so they came to worship him.

King Herod does not like the news that the Magi bring. He is the king and there is no room for another king. So Herod goes to the chief priests and the scribes to find out where the Christ is supposed to be born. They search the scripture and tell Herod that the Christ will be born in Bethlehem. Herod tells the Magi that the new king was born in Bethlehem. Herod asks the Magi to stop by on their way back to Persia and tell him where the new king will be found so he can go and worship him too. However, Herod wants to kill this new king, because he is the king and there will not be another king.

As the Magi are approaching Bethlehem they see the star again. The star leads them to the house where Mary, Joseph, and Jesus are staying. The Magi worship Jesus and give him gifts of gold, frankincense and myrrh. The Magi are warned in a dream not to go back to see Herod, so they go back to Persia without stopping in Jerusalem.

An Angel appears to Joseph in a dream and tells him that Herod wants to kill Jesus, and that he needs to go to Egypt to escape Herod. Joseph wakes up and takes Mary and Jesus to Egypt.

Herod realizes that the Magi went back to Persia without telling him where the new king was born. Herod is furious! He sends soldiers into Bethlehem with orders to kill every boy under the age of two.

Joseph, Mary, and Jesus live in Egypt until Herod dies. Then, an angel appears to Joseph in a dream and tells him to return to Israel. Joseph wants to return to Judea, but he is afraid the new ruler, Archelaus, will kill Jesus so he moves to Nazareth.

When we combine both narratives we can see that we have two narratives that are told from two different perspectives. These differing perspectives lead to an emphasis on different details. When the accounts are harmonized we can see that these details are not contradictory, they are complementary. The narratives fit nicely together, like the pieces of a puzzle, to make a more complete larger picture of the events surrounding the birth of Jesus.

**Conclusion**

God became one of us. God did what he promised he would do in the Old Testament. The conception and birth of Jesus is the beginning of the defeat of death and sin. Jesus' birth is directly tied to His death and resurrection. The power of sin, death, and Satan is broken. This is the reason that Christians celebrate this event every year. As the angels said, “Glory to God in the highest heaven, and peace on earth to people he favors.” (Luke 2:14 SCB)
Notes

4. Ehrman, 37.
5. Ibid.
6. Ibid.

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Truth You Can Sing About - Part 3

*Probe radio producer Steven Davis provides spiritual truth in five Christmas carols, backed by new music written and performed by his son Jon Clive Davis.*

Coventry Carol

Songs about Jesus’ birth have been close friends with Christmas for generations, but when’s the last time you thought about the great truth found in these Christmas hymns and carols? In this article we’re highlighting five Christmas songs, and first up is *Coventry Carol.*

**Herod the King in his raging charged he hath this day,**
**His men of might in his own sight all children young to slay...**

Following a star, Magi arrive in Jerusalem, and ask Herod where they can find this new born King of the Jews. Herod rouses his biblical scholars to research this, and they find in Micah (5:2):

> But as for you, Bethlehem . . . too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.

*This King was a much bigger deal than Herod ever would be. Still, Herod chooses to inform the Magi, encouraging them to return and tell him where they found this King, so that he too could “Worship Him (Matthew 2:8).”*

But God knowing his heart, warns the Magi to return home another way. When Herod found out he was furious, and instructed his soldiers to kill all the baby boys two years old and younger. A second prophecy is fulfilled from Jeremiah: “A voice was heard in Ramah, weeping and great mourning,
Rachel weeping for her children; and she refused to be comforted, because they were no more.” (31:15)

It was this event which stirred the writing of the hauntingly beautiful *Coventry Carol*. Even though this is a dark and tragic theme, we need to know and to feel the entire context surrounding the birth of Christ.

One child born, and who knows how many dozens, if not hundreds, were slaughtered.

2000 years later, few would respond to Christ as Herod did; but to even do something as “harmless” as ignore Him, places you at eternal risk. So, how do you respond to the Christ?

**In the Bleak Midwinter**

*Enough for Him, whom Cherubim worship night and day,*  
*a breastful of milk and a mangerful of hay;*  
*Enough for Him, whom Angels fall down before,*  
*the ox and ass and camel which adore.*

The third verse speaks to something we often forget, especially when it comes to applying it. The Christmas narratives from the Gospels, prophecies and subsequent teaching speak plainly and forcefully to the deity and humility of Christ. The Apostle Paul explains it well:

> Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal’s death on a cross. (Philippians 2: 6-8 NLT)

Jesus Christ gives us the greatest example of a life of humility, first by laying aside His “divine privileges,” then humbled Himself further by dying for our sins on the cross. Going from the non-stop worship of the cherubim to mother’s milk and a bed of hay was entirely within His character. As was the stark contrast between angels falling prostrate before Him to simple barnyard beasts adoring Him.

Perhaps God’s greatest goal for your life and for mine is to make us like Jesus. Paul tells us in Romans: “For those whom he foreknew he also predestined to be conformed to the image of his Son.” (Romans 8:29) So do you think humility would be part of that process for us? Of course.

The author of the song Christina Rossetti wraps up her verses with an application:

**Yet what I can I give Him, give my heart.**

Humility is what brings us to Christ. Will you give your heart to Him this Christmas?

**God Rest Ye Merry, Gentlemen**

*God rest ye merry, gentlemen, let nothing you dismay,*  
*Remember Christ our Savior was born on Christmas Day,*  
*To save us all from Satan’s power when we were gone astray.*  
*O tidings of comfort and joy, comfort and joy, O tidings of comfort and joy.*

Even though this is one of the oldest Christmas Carols still being sung today, it offers a unique blending of historic and contemporary perspectives.
The first and last verses are for us (the contemporary perspective), while the middle verses are about shepherds, angels, the Christ Child, and His mother Mary. Let’s look at the verses which apply to you and me.

The first line tells us how we are to rest merry and are not to dismay. How can we do that? Because Christ was born to save. The angel said: “Do not be afraid” (Luke 2:10). In other words, don’t be dismayed. And, “there has been born for you a Savior” (Luke 2:11), which allows us to rest merry. We learn more from Matthew 1:21, “He will save His people from their sins.” So not just saved—but saved from our sins.

The next line talks about how “we were gone astray.” Isaiah 53 shows us how far we’ve gone astray, listing the things Christ has done for us: bore our griefs, carried our sorrows, was pierced for our transgressions, crushed for our iniquities; chastised for our peace, and His wounds healed us. And after all Christ has done for us, it says: “All we like sheep have gone astray; we have turned—everyone—to his own way.” Despite this, the Lord “Laid on him the iniquity of us all.”

What typically is the last verse, with the contemporary perspective, says:

Now to the Lord sing praises, all you within this place.

That’s what you do when the Son of God has come into the world, to save you from your sins.

While Shepherds Watched

While shepherds watched their flocks by night, all seated on the ground,
An angel of the Lord came down, and glory shone around.
“Fear not,” said he for mighty dread had seized their troubled mind
“Glad tidings of great joy I bring to you and all mankind.”

Well, there’s no doubt from the title it’s all about the shepherd’s perspective of what happened the night Christ was born.

When you compare the lyrics of the carol with Luke 2, you discover that the shepherd’s perspective in this song is extremely Biblical. Examine all the main points from the Gospel narrative, and you find them in the song: the cast, the location, angelic appearance, fear, angelic announcement, new location, signs, chorus, praise.

Now a word about the cast, and their perspective. They were shepherds! But wait, wasn’t this the birth of the Son of God? King of kings and Lord of Lords? Why would God make such a stellar announcement to the working class? Two reasons:

The first reason is found in both Luke 2 and the first verse of the song. Here’s Luke’s account: “And the angel said to them, ‘Fear not, for behold, I bring you good news of great joy that will be for all the people.’” This good news was for ALL the people.

The second reason the shepherds were the recipients of such good news was pride. Had the message been brought to the elite, the royal, the upper class, do you think they would have shared such a great message with those of us less fortunate? Probably not. We wouldn’t have access to their social circles. Why would they seek us out to share this good news? Pride would have cut the Good News off from the rest of the world.

God did not want this message to miss anyone. Christ came humbly, and his announcement came humbly. After all, God so loved the world.
O Holy Night

O holy night! The stars are brightly shining
It is the night of the dear Savior's birth!
Long lay the world in sin and error pining
Till he appeared and the soul felt its worth.
A thrill of hope, the weary world rejoices,
For yonder breaks a new and glorious morn.

Long lay the world in sin and error pining. Although one rarely “pines” anymore, as I read this line, I feel the hopelessness and helplessness pressing in. In the seventh chapter of Paul’s letter to the Romans, he said: “And I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can’t. I want to do what is good, but I don’t . . . I am a slave to sin.” Yeah, that’s hopeless.

Speaking of slavery, the third verse declares: Chains shall He break for the slave is our brother; and in His name all oppression shall cease. In 1847, when the lyrics were written, slavery was rampant, especially in these United States. And a century and a half later, oppression still hasn’t ceased. Why?

Well, Paul said it in the previous passage: “I am a slave to sin.” We are all slaves to sin . . . until Christ breaks those chains.

The result of Christ breaking the chains of oppression is found in the choruses:

Fall on your knees;
and
Behold your King! Before Him lowly bend!

Christ humbled Himself to embrace our human weaknesses, and humbled Himself even further, unto death on the cross. And our response is to fall on our knees in humility and praise. I wonder if humility has a place in breaking the chain of oppression. Seems to work for Jesus.

This program’s scripts were written by the producer of Probe Radio, Steven Davis. The music was composed and performed by his son and Mind Games Camp alumnus Jon Clive Davis. May your Christmas be filled with praise!

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A Christmas Quiz

Dr. Dale Taliaferro’s 38-question quiz concerning the Christmas story from a biblical perspective.

Take the quiz yourself: click here for a format with the questions and answers separated.
1. Can you name the parents of Jesus?

2. Where did Joseph and Mary live before they were married?

3. What was the name of the angel who appeared to Mary?
   Gabriel (Luke 1:26).

4. Where did Joseph and Mary live after their marriage?
   Nazareth (Luke 2:4-5, 39).

5. Where was Mary when the angel appeared to her?
   In Nazareth, inside some structure or building (Luke 1:26, 28).

6. Whom did Mary visit immediately after Gabriel appeared to her?
   Elizabeth, her relative (Luke 1:36).

7. How far along in her pregnancy was Elizabeth when Gabriel appeared to Mary?
   Six months (Luke 1:26, 36).

8. How long did Mary stay with Elizabeth?
   About three months (Luke 1:56).

9. Why didn’t Mary stay to celebrate the birth of John?
   Probably fear of stoning, since she was pregnant and beginning “to show.”

10. How far along in her pregnancy was Mary when she broke the news to Joseph?
    At least three months (Luke 1:38-39, 56).

11. Why were Joseph and Mary going to Bethlehem?
    To be enrolled for the taxes (Luke 2:1-3).

12. Why did Mary accompany Joseph?
    a. A practical reason (she was well along in her pregnancy).
    b. A biblical-prophetical reason (Micah 5:2).

13. What determined the city to which each Jew had to travel in order to be taxed?
    Lineage. Joseph had to go to the city of David since he was of “the house and family of David.” (Luke 2:3-4).

14. Who, then, would be in Bethlehem?
    b. Possibly Mary’s relatives also (Luke 3:31-32).
15. How did they travel?
Probably in a caravan (cf. Luke 10:30-37, esp. 30). The Scripture doesn’t say anything about their journey to Bethlehem.

16. Why couldn’t Joseph and Mary find space in the inn?
Probably because Joseph’s relatives rejected them and wouldn’t give up their space (Luke 2:5; cf. Luke 1:61, 2:5; John 8:41).

17. Who were the first people to come to see Jesus according to Scripture?

18. What chorus did the angels sing to the shepherds?
None. They said, “Glory to God in the highest and on earth peace among men of good will” (Luke 2:14).

19. What sign did the angels tell the shepherds to look for?
The baby wrapped in swaddling clothes and lying in a manger (Luke 2:12, 16-17).

20. What was the manger?
A feeding trough made of stone.

21. In what way do the meaning of the Hebrew term for Bethlehem and the sign given by the angels prepare us for Jesus’ later ministry?
b. Jesus was wrapped in swaddling clothes—the same kind of clothes He would be buried in (John 19:40).

22. What happened eight days after Jesus’ birth?
His circumcision (Luke 2:21).

23. What happened 32 days after Jesus’ circumcision (40 days after Jesus’ birth)?
Mary’s ceremonial purification and Jesus’ redemption (Luke 2:22-24).

24. What are two reasons that Joseph and Mary took Jesus to Jerusalem?
a. To fulfill the Law—Jesus’ redemption and Mary’s purification (Luke 2:22-23).
b. To fulfill prophecy (the personal prophetic revelation given to Simeon) (Luke 2:25-32, esp. 26).

25. Where did Joseph and Mary go after the purification ceremony?

26. What are magi?
Politically powerful scholars and astronomers (“king-makers”).

27. How many wise men came to see Jesus?
Scripture does not say, but Augustine and Chrysostom say twelve. Another tradition names three: Melchior (Shem’s descendant), Caspar (Hem’s descendant), and Balthasar (Jopheth’s descendant).

28. How many gifts did the wise men bring and to whom did they present their gifts?
At least one gift from each wise man. They presented the gifts—plural in number—to Jesus. Gold, frankincense, and myrrh designate appositionally the kinds of gifts, not the number (Matt 2:1-2, 11).

29. What was curious about the star?
It was not constant (Matt. 2:2, 10).

30. How did Herod use the star?
He calculated the age of the child by the length of time it had been appearing and reappearing (Matt 2:7, 16). The wise men did not discourage this thinking.

31. Where were Jesus, Mary, and Joseph when the wise men reached them?
a. In a house, not the stable (Matt 2:11).
b. In Nazareth. The impression given in Matthew 2 is that of a hurried, immediate escape for all (Luke 2:39). Thus there was no time to fulfill the law or the prophetic utterance (cf. no. 24).

32. How old was Jesus at this time?
Two months to two years.

33. In what year was Jesus born?
Five or four B.C. (Herod died in March or April of 4 B.C.)

34. How long was Jesus in Egypt with His parents?
From one month to over one year.

35. How did Joseph and Mary finance the trip to Egypt?
Probably with the gifts of the magi.

36. Where was Jesus raised upon His return to Israel?
Nazareth (Matt 2:23).

37. How old was Jesus when He began His ministry?
Thirty-three to thirty-four years old (born 5 to 4 B.C., began ministry A.D. 29). Luke 3:23 tells us he was “about thirty”; the Greek indicates a rough (rather than close) estimate.

38. How old was Jesus when He died?
Thirty-seven to thirty-eight years old, depending on whether His ministry was three or four years in length.

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**Why I Won’t Apologize For Watching Hallmark Christmas Movies**

I’ve decided to take the “guilty” out of “guilty pleasure” when it comes to watching Hallmark Christmas movies.

This cultural icon has become fodder for endless jokes and even sermon illustrations. Yes, they are completely formulaic and the always-happy endings are entirely predictable. What keeps us watching are the “getting there” details of maneuvering the journey through falling in love and overcoming obstacles and the inevitable misunderstandings that are shortly and inevitably resolved. (“Whew! That was a close one!” said no one ever.)
But there is such a deeply satisfying resolution in every movie that makes the obligatory happy ending seem not obligatory at all. Just . . . right.

I found myself thinking about the sweet satisfaction of every movie that makes my spirit hum with joy, looking for the “something deeper” that I sensed was waiting to be discovered.

Then I remembered the Really Big Picture about the true nature of reality that God has presented to us in His word. The story of God rescuing man winds its way from Genesis to Revelation with lots of plot twists along the way, but there is an unimaginably Ultimate Happy Ending in the final book. The true story of the battle of good and evil ends with justice and rightness. Evil is finally contained and punished in the Lake of Fire, and True Love—God’s love for His beloved people—Wins.

There’s even a wedding! The Lamb of God, Jesus, takes His bride, the Church, as His wife.

The reason Hallmark Christmas movies are so satisfying is that they resonate with the Big Story where there is such a happy ending we can’t even begin to imagine it.

Here’s the ending, from Revelation 21:

**Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.”**

**He who was seated on the throne said, “I am making everything new!”**

The real Happy Ending means no more death or mourning or crying or pain. One final wiping away of our tears, and then an eternity in new bodies where tear ducts will only be useful for tears of overwhelming joy.

It’s always a secular Christmas in Hallmark movies, where Jesus is never mentioned. It’s always about “the Christmas spirit” and “Christmas magic.” But the happy endings are still legitimate because, like all good stories, they point to ultimate reality where Jesus is King and He will make all things right.

And now, if you’ll excuse me, there are more movies to watch.

This post originally appeared at blogs.bible.org/2019/12/18/why-i-wont-apologize-for-watching-hallmark-christmas-movies/ on December 17, 2019
Loving God Through Xmas Music?

From Thanksgiving to Christmas Day, the sounds of Christmas music are everywhere: stores, TV specials, many radio stations. Every year, the biggest oldies station in Dallas becomes “The Christmas Station,” this year starting in mid-November.

There are two ways to respond to Christmas music, I think. One way is to let it stream unfiltered into our hearts and minds as the background noise of our December lives. The other is to be intentional about categorizing what we hear, letting it all remind us of “the reason for the season.”

I suggest that Christmas music falls into four categories, and we can mentally tag each song with the appropriate category as we listen:

**Songs About Weather**
What do sleigh rides have to do with Jesus’ birthday? Nothing. But a number of songs we only hear in December are focused on northern-hemisphere weather. Key words are snow, cold, frosty, winter, and jingle bells (because they belong on sleighs, apparently).

**Songs About Fantasy**
All songs about Santa Claus, the Grinch, elves, and Frosty the Snowman belong in this category. Make-believe characters have nothing to do with the birth of the Savior, but we only hear them at Christmas.

**Songs About “Xmas Feelings”**
There are lots of songs invoking warm and fuzzy feelings about Christmas, and being together, and good cheer. It’s “the hap-happiest season of all,” right? Other songs highlight what the singer wants for Christmas, ranging from a kid’s two front teeth to the not-TOO-greedy “Santa Baby” song: a fur coat, a car, a yacht and a ring. Be sure to hang some mistletoe so you can score a kiss from somebody. (Except that given the current movement to expose sexual harassment and crimes, that might not be the best move right now.) I call these “Xmas Feelings” because although the songs are played at Christmastime, none of them have anything to do with the reason we celebrate Christmas in the first place. It’s a totally secular feel-good holiday, so we can just X out the Christ of Christmas.

**Songs About the Birth of Christ**
Aaaah . . . now we’re talking! Most songs about Jesus’ birth are either Christmas carols, long venerated for the very good reason that they proclaim truth. We call them carols, but they’re really hymns that celebrate the Incarnation, God leaving heaven to become man. Most carols show deep insight into the glorious mystery of the Incarnation. “Hark the Herald Angels Sing” proclaims, “Veiled in flesh the Godhead see, Hail the incarnate Deity.” My favorite Christmas carol, “Joy to the World,” exhorts us—and the whole world—to embrace the Savior: “Let earth receive her King, Let every heart prepare Him room, And heaven and nature sing. . .”

In addition to Christmas carols, some more modern songs teach biblical doctrine. “Mary Did You Know,” written by Mark Lowry and Buddy Greene in 1991, elevates Jesus in a most worshipful way. “Mary did you know . . . when you kiss your little Baby you kiss the face of God? . . . This sleeping Child you’re holding is the Great I AM?” Still gives me goosebumps. Every time I hear it.

The continual presence of Christmas music is a good opportunity to practice discernment with every song by asking, “Which category does this song go in?” Using biblical wisdom to think intentionally is one way we can love God with our minds, as Jesus said is part of the greatest commandment (Luke
10:27). But then we can go on to a second step, which is to connect the dots between the songs and the Lord behind “the reason for the season.”

When we hear a song about weather: “Lord, I praise You for being the creator of winter—and spring, summer and fall.”

When we hear a song about fantasy characters: “Lord, I praise You for being real and true, and not make-believe like Santa or Frosty.”

When we hear a song about Xmas feelings: “Lord, the longings of the heart for love and for home and for belonging are all met in You. Thank You for drawing me into relationship with You as the giver of these good things.”

When we hear a song about Jesus’ birth: “Lord, Happy Birthday! Thank You for leaving heaven and coming to earth to reconcile us with the Father. Thank You for this wonderful song that reminds us that You are Lord.”

Bonus points for identifying “category error” songs that mix fantasy and truth. Examples: “Here Comes Santa Claus” mixes the made-up Santa and the True God:

“Peace on earth will come to all, if we just follow the light
So let’s give thanks to the Lord above ’cause Santa Claus comes tonight.”

Then there’s “Up on the Rooftop”:

Up on the rooftop
Click, click, click
Down through the chimney with
Good Saint Nick

Santa is not Saint Nicholas, a 4th-century Christ-follower in modern-day Turkey. St. Nicholas didn’t come down chimneys with toys for good little girls and boys! Santa is fantasy; “St. Nick” is real.

Happy singing . . . and thinking!

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/loving_god_through_xmas_music on December 12, 2017.