



Contemplating and Proclaiming the Meaning of Christmas: A Biblical Hermeneutical Study on the Incarnation of Christ and Its Implications for the Life of Believers

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Abstract

This study examines the meaning of Christmas from a biblical perspective and explores how its values can be lived out and proclaimed daily by believers. Christmas is often observed as an annual tradition without a profound understanding of the incarnation of Christ and the fulfilment of God's promise of salvation. The research employs biblical hermeneutics, utilising an expository approach and thematic analysis of Old and New Testament texts. The findings reveal that Christmas affirms Jesus as the *HaMoshia* (Saviour), reflects the paradox of the Kingdom of God, and serves as a call to proclaim the Gospel. In conclusion, Christmas is not merely an annual celebration but a summons to live in the light of Christ and to proclaim the message of salvation to the world each day.

Abstrak

Penelitian ini mengkaji makna Natal dalam perspektif Alkitab dan bagaimana nilai-nilainya dapat dihidupi serta diberitakan setiap hari oleh orang percaya. Natal sering kali diperingati sebagai tradisi tahunan tanpa pemahaman yang mendalam tentang inkarnasi Kristus dan pemenuhan janji keselamatan Allah. Metode yang digunakan adalah **hermeneutika Alkitab** dengan pendekatan **ekspositori** dan **analisis tematik** terhadap teks-teks Perjanjian Lama dan Baru. Hasil penelitian menunjukkan bahwa Natal menegaskan Yesus sebagai **Hamosyia** (Juruselamat), mencerminkan **paradoks Kerajaan Allah**, serta menjadi **panggilan untuk memberitakan Injil**. Kesimpulannya, Natal bukan hanya perayaan tahunan, tetapi panggilan untuk hidup dalam terang Kristus danewartakan kabar keselamatan kepada dunia setiap hari.

A. Introduction

Christmas is not merely an annual celebration but a divine event that conveys the message of salvation for all humanity. The birth of Jesus Christ signifies the fulfilment of God's promise, as prophesied in the Old Testament, that the Messiah would come as the Saviour of the world (Micah 5:2; Isaiah 9:6; Matthew 1:21). However, amidst the

splendour of modern Christmas festivities, the true meaning of Christ's incarnation is often forgotten. Many people focus more on external aspects such as decorations, gifts, and social gatherings, while the essence of Christmas as a moment of theological reflection and a call to live out the values of the Kingdom of God is frequently neglected. Therefore, this study aims to rediscover the true meaning of Christmas, not merely as a historical event but as a call for believers to live out and proclaim the Gospel daily.

The central issue in this study concerns how Christmas should be understood and internalised from a biblical perspective and how its inherent values can be applied in everyday life. Moreover, there exists an irony in humanity's response to the birth of Jesus, as recorded in the Gospels: the chief priests and scribes, who possessed knowledge of the Messianic prophecies, remained passive, while the Magi from the East, regarded as Gentiles, earnestly sought and worshipped Him (Matthew 2:1–12). Likewise, the shepherds in the fields, upon receiving the angelic proclamation, immediately sought Christ (Luke 2:8–20). This phenomenon raises theological and practical questions regarding how believers ought to welcome and respond to Christ's presence in their lives.

This study employs biblical hermeneutics, adopting an expository approach to relevant scriptural texts, including the Gospels of Matthew, Luke, and John, as well as Old Testament prophecies concerning the Messiah. This method seeks to examine how the authors of Scripture understood and conveyed the meaning of Christmas, both within its historical context and in its theological implications. Additionally, the study incorporates a biblical-theological approach to explore the relationship between Christ's incarnation and the values of the Kingdom of God as manifested in His ministry and teachings.

The findings indicate that Christmas embodies several fundamental aspects that believers must internalise. Firstly, Christmas affirms that Jesus Christ is the *HaMoshia* (הַמּוֹשִׁיעַ), the long-awaited Saviour foretold in the Old Testament, whose presence brings restoration to the world (Isaiah 43:11; Luke 2:11). Secondly, Christmas reveals the paradox of the Kingdom of God, wherein the King of kings was born in humility, demonstrating that greatness in God's Kingdom is not measured by worldly splendour but by humility and servanthood (Philippians 2:6–8). Thirdly, Christmas constitutes a call to Gospel proclamation, as all those who encountered Christ—such as the shepherds and the Magi—were called to be witnesses to the world (Luke 2:17–20; Matthew 28:19–20).

Furthermore, this study highlights that Christmas should not merely be observed as an annual ritual but should be lived out in daily life. The incarnation of Christ speaks not only of God's presence among humanity (*Immanuel*) but also serves as the foundation for Christian ethics in pursuing a life centred on love, justice, and sacrifice. Consequently, believers are called to embody the essence of Christmas by becoming bearers of peace (*eirēnē*), serving others with love, and faithfully proclaiming the Gospel amidst an ever-changing world.

Thus, this study seeks to provide a deeper understanding of the meaning of Christmas in the light of Scripture and how its values may be applied in everyday life. Christmas is not merely a celebration but a divine calling to live in Christ, proclaim His good news, and manifest God's love in the world.

B. Research Methodology

This study employs the method of biblical hermeneutics, focusing on an expository approach to scriptural texts relevant to the theme of Christmas. Biblical hermeneutics is a method of interpretation aimed at understanding the original meaning of the text within its historical and cultural context, as well as how its message can be applied in the present day. This approach is crucial, as Christmas is not merely a historical event but also a theologically profound reality that must be understood in the light of the overarching biblical narrative.

The expository approach is applied by analysing Old and New Testament texts concerning the coming of the Messiah, such as the prophecies of Christ's birth in Isaiah 7:14 and Micah 5:2, as well as their fulfilment in the Gospels of Matthew and Luke. Furthermore, the Prologue of John's Gospel (John 1:1–14) is examined to explore the theological dimension of the incarnation, in which the *Logos* became flesh and dwelt among us. This method enables the study to investigate the meaning of Christmas not only from a historical perspective but also through the lens of biblical theology.

Additionally, a thematic analysis is employed to identify and examine the key themes in the Christmas narrative, such as the incarnation, the paradox of the Kingdom of God, and the call to proclaim the Gospel. This analysis helps to elucidate how the message of Christmas was conveyed in the biblical era and how it remains relevant to the lives of believers today. Consequently, the study is not merely descriptive but also normative,

providing a theological foundation for the practical implementation of Christmas values in daily life.

In this study, references from biblical theology and exegetical literature are utilised to support textual interpretation. Sources such as biblical commentaries by prominent theologians, studies on the Kingdom of God, and scholarly works on the concepts of incarnation and salvation in Old and New Testament theology serve as the foundation for constructing the research argument. Through this approach, the study is grounded in rigorous theological scholarship rather than speculative reasoning.

With this systematic methodology, the study aspires to offer a comprehensive understanding of the meaning of Christmas and how its values can be lived out and proclaimed in daily life. The application of biblical hermeneutics ensures that this research makes an academic contribution to the field of biblical theology while also providing practical insight for Christians in contemplating and proclaiming the significance of Christmas each day.

C. Results and Discussion

The King of Glory Has Dwelt Among Men (Psalm 24:1–10)

The people of Israel frequently extolled the Lord, recognising Him as the faithful God who fulfils His covenant (בְּרִית/ *berith*) with Abraham, their forefather. This covenant encompassed promises concerning offspring, land, and blessings for His people (Genesis 12:1–3; 15:18–21; Wenham, 1994, pp. 274–276). Moreover, they magnified the Lord for His mighty acts of deliverance—freeing them from slavery in Egypt and leading them to the Promised Land, Canaan (Exodus 6:6–8; Childs, 1974, pp. 175–176).

David, as the psalmist, possessed a broader theological insight into God. He not only knew Him as the Redeemer and Covenant-Keeper of Israel but also as the Creator and Sovereign of the entire universe. This is evident in Psalm 24, where David proclaims praise to the Lord, who grants victory to His people. When David and the Israelites captured Jerusalem from the Jebusites (2 Samuel 5:6–9; McCarter, 1984, pp. 142–144), he celebrated this event by declaring that the Lord is the King of Glory (מֶלֶךְ הַכְבוֹד /

melekh hakkavod), the supreme ruler over all creation and His people (Psalm 24:7–10; Goldingay, 2006, pp. 356–358).

This psalm was subsequently formulated as a liturgical hymn, beginning with a declaration of faith in God as the Creator and rightful owner of all things (Psalm 24:1–2; Brueggemann & Bellinger, 2014, pp. 128–129). David then highlights the moral and spiritual character of those who are worthy to worship the Lord. As a holy God, He requires His people to live in accordance with the Torah (תּוֹרָה / *Torah*), which serves as the standard of righteousness for the faithful (Psalm 24:3–6; Craigie, 1983, pp. 216–218). The Torah teaches that worship must be grounded in pure motives, integrity, and justice (Deuteronomy 10:12–13; Micah 6:8; Waltke, 2007, pp. 446–448).

The climax of this liturgy is the call to open the gates of Jerusalem, welcoming the King of Glory (Psalm 24:7–10). In its historical context, this refers to the event when David brought the Ark of the Covenant into Jerusalem, signifying the presence of God among His people (2 Samuel 6:12–15; Levenson, 1985, pp. 45–47). The Ark of the Covenant was housed within the Tabernacle (מִשְׁכָּן / *mishkan*), a tangible representation of God dwelling in the midst of Israel. Though the Lord is holy and transcendent, He is also immanent—manifesting His presence among His people (Fretheim, 1991, pp. 93–95).

This concept reaches its ultimate fulfilment in the New Testament when the Apostle John declares that the eternal *Logos*, who created all things (John 1:1–3; Köstenberger, 2004, pp. 31–34), became flesh and dwelt among us. The Greek term used in John 1:14 is ἐσκήνωσεν (*eskenōsen*), which literally means "to pitch a tent" or "to dwell" (Carson, 1991, pp. 127–129). This signifies that Jesus Christ is the visible manifestation of God's presence on earth—the King of Glory who has come to dwell among His people.

In the Old Testament, God, the Creator and Sovereign of the universe, revealed His presence through the Ark of the Covenant. However, in the New Testament, God's presence is no longer confined to a symbol or specific location but is fully realised in the person of Jesus Christ, *Immanuel* (עִמָּנוּאֵל / *Immanu'el*), meaning "God with us" (Matthew 1:23; France, 2007, pp. 49–51). He is the King of Glory who has come to dwell among us, bringing salvation to the world!

Our Saviour Came from Bethlehem (Micah 5:1–14)

The prophet Micah lived and ministered during the same period as the prophet Isaiah. He came from Moresheth, a small town in the Judean hills situated between Jerusalem and the Mediterranean Sea (Wolff, 1990, pp. 3–5). Micah prophesied to the Kingdom of Judah (Southern Israel) and witnessed the destruction of the Northern Kingdom of Israel at the hands of the Assyrian Empire. One of the most significant events during his ministry was the military campaign of the Assyrian king, Sennacherib, who besieged Jerusalem in 701 BC (2 Kings 18:13–17), a crisis that gravely threatened the existence of Israel. Jerusalem, known as the “City of God” due to the presence of the Temple, became the primary target of Assyrian expansion (Andersen & Freedman, 2000, pp. 409–411).

On the one hand, Micah rebuked Israel for their sins, including social injustice, the exploitation of the poor, and corruption in leadership and worship (Micah 2:1–2; 3:1–3, 9–11; 6:10–11). He warned that as a consequence of these transgressions, Judah would face exile, just as the Northern Kingdom had been destroyed by Assyria (Micah 3:12; Waltke, 2007, pp. 629–630). Micah affirmed that Assyria was an instrument in the hand of the Lord to discipline His people, a concept also found in Isaiah’s prophecy (Isaiah 10:5–6).

Yet, in the midst of this crisis, Micah also proclaimed a message of hope and salvation for the remnant of God’s people (שְׁאֵרִית יִשְׂרָאֵל / *she’erit Yisra’el*) (Micah 5:6–7; Smith, 1984, pp. 62–63). This salvation had both a short-term fulfilment—deliverance from Assyrian oppression (Micah 5:1–8)—and a long-term fulfilment, the restoration of Israel within God’s eschatological plan (Micah 4:1–5; McComiskey, 1998, pp. 430–432).

In Micah 5:1–9, the prophet foretells the coming of a ruler from Bethlehem who will govern Israel: *“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.”* (Micah 5:2)

This promised Saviour is described as *“one who is to be ruler in Israel”*, a new Davidic king. However, what sets Him apart is His eternal origin: מוֹצֵאֲתֵינוּ מִקֶּדֶם מִיָּמֵי עוֹלָם / *u-motsa’otav miqedem mi-yeme ’olam* (“whose origin is from of old, from ancient days”). This indicates that the figure in question is not merely an ordinary earthly ruler but possesses an eternal nature—an attribute that belongs to God alone (Kaiser, 1995, pp. 150–151).

Micah's prophecy reveals that after a period of judgement, Israel's restoration would be accomplished through the coming of this divine ruler (Micah 5:3). Though the text does not specify the exact time of His arrival, the phrase *"from of old, from ancient days"* implies that God Himself is the source of salvation for His people.

In the New Testament, the Gospel writers identify Micah's prophecy as being fulfilled in the birth of Jesus Christ. Matthew explicitly cites Micah 5:2 in his account of Christ's nativity, affirming that Jesus, born in Bethlehem, is the promised Messiah (Matthew 2:5–6; France, 2007, pp. 67–69). The Apostle Paul confirms that Jesus is the promised descendant of David (Romans 1:3) and that His mission is to save His people from their sins (Matthew 1:21; Ridderbos, 1975, pp. 54–55).

Micah's prophecy is not merely relevant during the Advent season or Christmas celebrations; it is central to the salvation that God offers to the world. God Himself is the Saviour who has come in human form to redeem His people (Philippians 2:6–8). This salvation is a gift that can only be received through faith in Jesus Christ as Lord and Saviour (Acts 16:30–31).

For those who have received this salvation, God desires that their character be shaped according to the example of Christ: just, faithful, and humble. As Micah declares: *"He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?"* (Micah 6:8) Jesus Christ Himself invites all to come to Him and experience true peace: *"Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls."* (Matthew 11:28–29) Praise be to our Saviour, who has come from Bethlehem!

Anticipating the Messiah in the Book of Zechariah and Anticipating Him Today (Zechariah 9:9–17)

Zechariah was a prophet who ministered to the Jewish people returning from exile in Babylon. His name means *"The Lord remembers"*, reflecting the central theme of his prophetic message: God has not forgotten His covenant with His people. At that time, the returning Jews faced great challenges in rebuilding their lives, particularly in restoring the Temple, which had been destroyed by Nebuchadnezzar's army in 586 BC (Haggai 1:2–4; Merrill, 1994, pp. 217–218). For Israel, the Temple was not merely a place of worship but

a tangible symbol of God's presence among His people (לִקְחָהּ / *Qahal*) (Ezra 3:10–13; Meyers & Meyers, 1987, pp. 86–87). Thus, the restoration of *Qahal* was intrinsically linked to a true spiritual renewal.

However, God's plan for Israel extended beyond mere physical restoration. In His covenant (בְּרִית / *beriyth*) with Abraham, God had ordained that Israel would be a blessing to all nations (Genesis 12:1–3). Yet, Israel's history repeatedly demonstrated their failure to fulfil this calling. Just as their bondage in Egypt had once been a consequence of their disobedience, so too was their exile in Babylon and Persia a testament to their deviation from their divine purpose. Instead of being a channel of blessing, they suffered oppression and decline due to their own unfaithfulness (Zechariah 1:2–6; Baldwin, 1972, pp. 77–78).

In the midst of this adversity, God provided hope through the prophecy of Zechariah. Like the prophets before him—Isaiah, Micah, and others—Zechariah foretold the coming of the Messiah, who would bring justice and peace to God's people (Isaiah 9:6–7; Micah 5:2–5). In Zechariah 9:9, the Messiah is portrayed as a righteous and victorious King, yet also as one characterised by humility: *"Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; he is righteous and having salvation, humble and mounted on a donkey, on a colt, the foal of a donkey."*

This anticipated Messiah was not a military conqueror, as many Jews had expected, but a King who would bring true peace (שָׁלוֹם / *shalom*). He is referred to as the Angel of the Lord (Zechariah 3:1–2), the Branch of Righteousness (Zechariah 3:8), and the Stone with seven eyes (Zechariah 3:9)—all of which signify His divine nature and redemptive mission (Peterson, 2009, pp. 234–236).

In Zechariah 9:10, this King is depicted as the Prince of Peace, who will put an end to warfare and proclaim peace to the nations: *"I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth."* Yet, Zechariah also prophesies the suffering of the Messiah. In Zechariah 12:10, He is described as the Saviour who would be pierced and mourned by His own people: *"They will look on me, the one they have pierced, and they shall mourn for him as one mourns for an only child, and weep bitterly over him as one weeps for a firstborn."*

This prophecy was fulfilled in the crucifixion of Jesus Christ, when He was pierced by the Roman soldiers (John 19:37; Ridderbos, 1997, pp. 591–593). Moreover, in Zechariah 13:7, the Messiah is portrayed as the Shepherd abandoned by His sheep, a passage later quoted by Jesus Himself in Matthew 26:31.

The climax of Zechariah's prophecy is the proclamation that the Messiah will reign as Judge and King over all the earth, establishing God's kingdom in its fullness (Zechariah 14:9). This points to the eschatological fulfilment in Christ's second coming (*παρουσία* / *Parousia*), when He will return in glory to judge the world and inaugurate His eternal rule (Matthew 25:31–34; Ladd, 1993, pp. 88–89).

As believers, we affirm that Zechariah's prophecy has been fulfilled in the person of Jesus Christ, who was born into the world, ministered among men, was crucified, rose from the dead, and ascended into heaven. Through His ministry, Jesus inaugurated the reality of God's kingdom on earth. Today, the Church (*ἐκκλησία* / *ekklēsia*) is the living testimony of this kingdom, encompassing both Jews and Gentiles to the ends of the earth (Ephesians 2:11–22; Schnabel, 2008, pp. 412–415).

As members of the *ἐκκλησία* / *ekklēsia*, we are called to be Christ's witnesses in this world, proclaiming the good news of salvation to every tribe, language, people, and nation. Empowered by the Holy Spirit, we are commissioned to participate in God's mission, extending His kingdom while eagerly awaiting the second coming of Christ (Matthew 28:18–20; Acts 1:8; Bosch, 2011, pp. 512–514).

Thus, anticipating the Messiah was not only an expectation for Israel in the past, but it remains a calling for us today. We do not merely celebrate Christ's birth at Christmas; rather, we must live out and serve the meaning of Christmas every day, walking in obedience to Him and proclaiming His Gospel. In doing so, we await the day of *Maranatha*—the glorious return of Jesus Christ, our Messiah and King (Wright, 2016, pp. 303–305). Blessed be Jesus Christ, the Messiah who has come and who is coming again!

The Messiah, the Sun of Righteousness, and the Day of the Lord (Malachi 4:1–6)

Upon their return from exile in Babylon and Persia, the people of Israel—particularly Judah—found themselves in a state of profound disillusionment. Although they had rebuilt

the Temple, it lacked the grandeur of Solomon's Temple (Haggai 2:3; Ezra 3:12–13; Clendenen, 2004, pp. 218–220). Their expectation of complete restoration and prosperity as *קהל* / *Qahal* (the assembly of God's people) in the Promised Land was not immediately realised. Instead, they continued to face threats from surrounding nations seeking to obstruct their rebuilding efforts (Ezra 4:6–23; Smith, 1980, pp. 331–333). Furthermore, the land that was meant to flow with milk and honey suffered droughts and failed harvests, even leading to famine (Malachi 3:11; Hill, 1998, pp. 340–342).

Amidst these hardships, the people began to question God's love and justice. They asked, "*Where is the love of the Lord?*" (Malachi 1:2) and doubted whether God was truly just, as they saw the wicked seemingly prospering (Malachi 2:17; 3:14–15). Their spiritual devotion waned, and many considered worship and obedience to God's word to be futile. Even the priests, who were meant to serve as mediators between God and His people, defiled worship with their dishonourable attitudes towards the Lord (Malachi 1:6, 13).

Israel's moral and social fabric also suffered significant decline. Rather than exemplifying the holiness of God, *Qahal* fell into disorder and corruption. Divorce and intermarriage with idolatrous nations became increasingly common (Malachi 2:10–14), while injustices, adultery, sorcery, and other forms of wickedness spread unchecked (Malachi 3:5). Israel, which was called to reflect God's character, instead resembled the pagan nations around them (Malachi 2:10–12).

In response to this spiritual and moral crisis, Malachi rebuked the people and called them to repentance. He prophesied the coming of the *Day of the Lord* (*יום יהוה* / *Yom YHWH*), a day of divine justice and restoration for those who remained faithful (Malachi 3:1–5). On that day, the Lord Himself would come as *Malakh HaBerit* (*מלאך הברית*), the *Messenger of the Covenant*—the promised Messiah (Malachi 3:1; Kaiser, 1995, pp. 177–179).

Before the arrival of the *Day of the Lord*, a forerunner would be sent to prepare the way, a prophet in the spirit of Elijah (Malachi 4:5–6). This prophecy found its fulfilment in John the Baptist, who served as the herald of Christ (Matthew 11:10–14; Luke 1:17). The coming of the Messiah would bring a decisive separation between the righteous and the wicked. To the righteous, He would be *the Sun of Righteousness* (*שמש צדקה* / *shemesh tsedaqah*), rising with healing and joy (Malachi 4:2; Verhoef, 1987, pp. 342–343).

However, for the wicked, the *Day of the Lord* would bring judgement, consuming them like chaff in the fire (Malachi 4:1).

The *Day of the Lord* began with the first coming of Jesus Christ. Through His ministry, death, and resurrection, Christ inaugurated the Kingdom of God in the midst of humanity (Hebrews 1:1–3; Mark 1:14–15). However, its ultimate fulfilment will take place at the *Parousia* (*παρουσία*), the second coming of Christ, when He will return in glory to judge the world and establish His reign in its fullness (Matthew 25:31–34; 1 Thessalonians 4:16–17; Ladd, 1993, pp. 92–94).

Malachi emphasises that God's people must not ignore His call to repentance and faithfulness. Just as Micah's prophecy concerning the Messiah (Micah 5:1) placed salvation within the context of divine judgement and discipline through the Assyrian Empire, so too in Malachi, salvation is granted only to those who turn to God in true repentance (Micah 7:18–20; Waltke, 2007, pp. 630–632).

This raises a fundamental question: What does God truly require of His people? Malachi affirms that the Lord desires genuine transformation of the heart, rather than mere religious ritual. The prophet Micah had earlier expressed this principle clearly: "*He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*" (Micah 6:8).

As believers, we are called to live in the light of the Messiah, the *Sun of Righteousness*. We do not merely commemorate His birth at Christmas but are called to embody the meaning of His coming in our daily lives. We are to walk in justice, faithfulness, and humility before God, while eagerly awaiting the fulfilment of His promises in *Maranatha*—the second coming of Jesus Christ. Blessed be Jesus Christ, the *Sun of Righteousness*, who has come and who will come again!

The Child Is God the Saviour, and God Himself Is with His People (Matthew 1:18–25)

The Gospel of Matthew recounts the birth of Jesus Christ with a distinct emphasis from that of Luke. While Luke focuses on the chronological sequence of events, Matthew highlights Jesus' origin and identity. The Gospel begins with a genealogy that establishes Jesus as the *Christ* (*Χριστός* / *Christos*), the promised Messiah, and a descendant of David

and Abraham (Matthew 1:1; France, 2007, pp. 29–31). However, Matthew does not merely stress Jesus' human lineage but also His divine origin. The Child to be born was conceived not through a marital relationship between Joseph and Mary but by the Holy Spirit (*Πνεῦμα Ἅγιον* / *Pneuma Hagion*), affirming that His birth was a supernatural work of God (Matthew 1:18; Turner, 2008, pp. 62–63).

Mary was betrothed to Joseph, but before they lived together, she was found to be with child. In Jewish law, betrothal (*קידושין* / *erusin*) was already considered a legally binding stage of marriage, meaning that infidelity during this period was regarded as adultery (Deuteronomy 22:23–27; Keener, 1997, pp. 83–84). Joseph, described as *δίκαιος* (*dikaïos*)—a righteous man devoted to the Torah—had legal grounds to divorce Mary or even bring her before a court (Matthew 1:19). However, he chose not to disgrace her publicly and instead planned to divorce her quietly, demonstrating both his compassion and wisdom in facing such a difficult situation.

As Joseph deliberated on this decision, the Angel of the Lord appeared to him in a dream, addressing him as "*son of David*", thus linking him to the messianic promise of a descendant of David who would reign forever (2 Samuel 7:12–16; Matthew 1:20; Nolland, 2005, pp. 93–94). The angel instructed Joseph not to fear taking Mary as his wife, for the Child in her womb was conceived by the Holy Spirit. This command revealed that the unfolding events were part of God's long-ordained plan of salvation.

The angel also entrusted Joseph with a crucial responsibility: to name the Child *Jesus* (*Ἰησοῦς* / *Iēsous*), the Greek form of the Hebrew *יֵשׁוּעַ* / *Yeshua*, derived from *יָשָׁע* / *yasha*, meaning "*YHWH is salvation*" or "*The Lord saves*" (Matthew 1:21; Brown, 1993, pp. 137–138). This name was not merely an identifier but a declaration of His divine mission: Jesus would save His people from their sins (*ἁμαρτίαν* / *hamartian*)—a salvation that could not be achieved through the Law or the Jewish sacrificial system (Romans 3:23–25).

The birth of Jesus also fulfilled the prophecy of Isaiah: "*Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel.*" (Isaiah 7:14, quoted in Matthew 1:23)

Matthew cites the Septuagint (*Ἡ μετάφρασις τῶν Ἑβδομήκοντα* / *LXX*), which uses *παρθένης* (*parthenos*) for "*virgin*", affirming that Mary conceived without any human involvement (Oswalt, 1986, pp. 207–209). This prophecy declares that the Child to be

born is not only a Saviour but also *Immanuel* (עִמָּנוּאֵל / *'Immanu'el*), meaning "God with us". This name reveals the reality of the Incarnation: God Himself has come down to dwell among His people (John 1:14).

Upon waking, Joseph responded with complete obedience to God's command. He took Mary as his wife but refrained from consummating the marriage until the Child was born, demonstrating his reverence for God's plan (Matthew 1:24–25; Blomberg, 1992, pp. 58–59). He also fulfilled his divine commission by naming the Child Jesus, acknowledging the divine authority within Him.

This account is not merely a historical narrative but carries profound theological significance. Jesus is not only the Messiah from the lineage of David but also the Son of God, conceived by the Holy Spirit. His Incarnation affirms that salvation is entirely God's initiative, not a human achievement. God not only redeems His people from sin but also dwells among them as *Immanuel* (Carson, 2010, pp. 91–92).

In our own lives, Joseph's story teaches the importance of obedience to God's will, even when His plans seem beyond human understanding. Just as Joseph was entrusted with the role of protecting and guiding the Saviour, so too are we called to participate in God's redemptive work through faith and obedience.

Christmas is not merely a time to remember Jesus' birth but a call to embrace the reality that God is with us every day. Jesus Christ is *Yesus*—the Saviour, and *Immanuel*—God with us. With this truth in mind, we are called to walk in close fellowship with Him, serve others, and proclaim His love throughout the world. Blessed be Jesus Christ, God the Saviour and *Immanuel*, who has come into the world!

Logos: The Eternal God and Creator Became Flesh and Dwelt Among Us (John 1:1–14)

The primary purpose of John's Gospel is to lead its readers to believe that Jesus is the Messiah (Χριστός / *Christos*), the Son of God (Υἱὸς τοῦ Θεοῦ / *Huios tou Theou*), and that through faith they may have life (ζωή / *zoē*) in His name (John 20:31; 3:16; Köstenberger, 2004, pp. 42–44). Unlike Matthew and Luke, who present Jesus as the Son of Mary, a descendant of David and the root of Abraham, John begins by emphasising His

eternal existence as the *Logos* (Λόγος), who was present from the beginning and was with God.

For the Jewish community in the New Testament era, the concept of *Logos* was not unfamiliar. During the intertestamental period, many Jews used the Septuagint (Ἡ μετάφρασις τῶν Ἑβδομήκοντα / LXX), the Greek translation of the Hebrew Scriptures. In the Hellenistic world, the notion of *Logos* was also prominent in Greek philosophy, particularly in Stoicism and the writings of Philo of Alexandria (Carson, 1991, pp. 114–116). John employs this term to affirm that Jesus, the Messiah, was not merely an extraordinary human being but the *Logos*, who was both with God and was God Himself (John 1:1).

As the *Logos*, Jesus is the Creator of all things. Nothing came into existence apart from Him (John 1:3). In Him was life (ζωή / *zoē*), and that life was the light (φῶς / *phōs*) of men (John 1:4). John echoes the Psalmist's words: "*For with you is the fountain of life; in your light do we see light*" (Psalm 36:9). This declaration affirms that true life is found solely in Jesus, the *Logos*, who is God. Yet, humanity, dwelling in the darkness of sin, has preferred to reject this light rather than embrace it (John 1:5; Ridderbos, 1997, pp. 44–46).

John the Baptist was sent as a witness to proclaim the coming of this Light. However, although Jesus was the Creator of the world, the world did not recognise Him. Even His own people, Israel, to whom He belonged, rejected Him (John 1:10–11). Yet, to those who received Him, Jesus granted the right (ἐξουσία / *exousia*) to become children of God (τέκνα Θεοῦ / *tekna Theou*), not through natural birth but through divine regeneration (John 1:12–13).

How did the *Logos* enter the world? John explicitly states that the *Logos* became flesh (σὰρξ ἐγένετο / *sarx egeneto*), a profound declaration that the eternal and sovereign God truly became man (John 1:14). This is the heart of the Incarnation: Jesus was not merely a human being with divine consciousness; rather, He was fully God who took on real human nature (Morris, 1995, pp. 84–85). Thus, Jesus is fully divine and fully human—a mystery that can only be grasped through divine revelation.

Beyond merely becoming human, John affirms that Jesus *dwelt* (ἐσκήνωσεν / *eskenōsen*) among us, a term that literally means "*to pitch a tent*" or "*to tabernacle*" (John 1:14). This word alludes to the Tabernacle (מִשְׁכָּן / *mishkan*) in the wilderness, where

God's presence dwelt among the Israelites (Exodus 25:8; Numbers 35:34). In prophetic writings, God's dwelling among His people was a key promise of the Messianic age (Zechariah 2:10–11). Through the Incarnation of Jesus, this promise was fulfilled: God Himself came to dwell among humanity, no longer in the form of a tabernacle or temple, but in the person of Jesus Christ (Beasley-Murray, 1999, pp. 12–13).

Jesus, the *Logos*, is the only begotten Son of God (*μονογενής υἱός* / *monogenēs huios*), who reveals the glory of His Father. This glory is not defined by worldly power but by a character full of grace (*χάρις* / *charis*) and truth (*ἀλήθεια* / *alētheia*). Through Jesus, God's nature becomes visible and accessible to humanity—something previously impossible, for God is spirit and cannot be seen (John 1:18; Harris, 1992, pp. 64–66).

The Incarnation of Jesus reveals a profound truth: God does not merely save humanity from sin, but He also manifests His presence among them. The presence of God in Jesus is unparalleled in human history. Therefore, John invites all to believe in Him, not only to be with Jesus but also to have life (*ζωή* / *zoē*) in Him (John 10:10; Bruce, 1983, pp. 32–34).

This is the true message of Christmas: God became man and dwelt among us, bringing salvation and eternal life to all who believe. Therefore, let us put our faith in Jesus, the *Logos*, who is both God the Saviour and the One who abides with His people forever!

A Place for the Saviour (Luke 2:1–7)

Isaiah records the Lord's lament over Israel: "*The ox knows its owner, and the donkey its master's manger, but Israel does not know, my people do not understand.*" (Isaiah 1:3). This lament became a reality at the birth of Jesus Christ when the long-awaited Messiah found no place among His own people. Before this event, the angel Gabriel had announced to Mary that the Child she would conceive was "*the Son of the Most High*," the heir to David's throne, and the King of Israel, whose reign would be eternal (Luke 1:32–33; Bock, 1994, pp. 206–208). However, when the moment of His

birth arrived, Luke narrates it in a remarkably brief manner, focusing instead on the historical and social context surrounding this event.

Luke specifically emphasises that Jesus was born during the reign of Caesar Augustus (27 BC – AD 14). Augustus was the ruler who brought stability and peace to the Roman Empire, ushering in the period known as *Pax Romana*. He was regarded as the son of a god and hailed by the Romans as the *saviour of the world* (Wright, 1996, pp. 45–47). Yet, Luke presents Augustus not as the true source of salvation, but merely as an instrument in God's sovereign plan. The census ordered by Augustus compelled Joseph and Mary—both descendants of David—to return to their ancestral city, Bethlehem (Luke 2:1–4), thus fulfilling the prophecy that the Messiah would be born in the city of David (Micah 5:2; Green, 1997, pp. 128–130).

At that time, Bethlehem was little more than a small village south of Jerusalem, yet it held great historical and theological significance. It was the birthplace and anointing site of David, Israel's great king (1 Samuel 16:1–13). However, unlike David's royal splendour, Jesus' birth in this town took place in great humility. Luke states that when Joseph and Mary arrived in Bethlehem, "*the time came*" (*ἐπλήσθησαν αἱ ἡμέραι* / *eplēsthēsan hai hēmerai*), indicating that this event unfolded precisely according to God's eternal plan (Galatians 4:4; Marshall, 1978, pp. 101–103).

After His birth, Mary wrapped the infant Jesus in swaddling cloths and laid Him in a manger (*φάτνη* / *phatnē*), a feeding trough for animals (Luke 2:7). This starkly contrasts with His identity as the rightful heir to David's eternal throne. Luke does not merely depict the humble circumstances of Joseph and Mary; rather, he underscores the rejection that Jesus experienced from the very beginning of His life. As prophesied by Isaiah, His own people did not recognise Him (Isaiah 1:3). Jesus, the Lord and Messiah of Israel, found no place among His nation, as reflected in Luke's statement that *there was no place for them in the inn* (*κατάλυμα* / *katalyma*).

The rejection of Jesus was not limited to Bethlehem. Luke consistently records that throughout His life, Jesus was rejected. There was no place for Him in Nazareth (Luke 4:28), in Samaria (Luke 9:53), in Jerusalem (Luke 22; Acts 7), nor among the Jewish diaspora (Acts 13:45–51; Fitzmyer, 1981, pp. 405–407). This rejection signifies that the Messiah's mission would not be fulfilled through worldly triumph, as many had anticipated, but through suffering and self-humiliation (Philippians 2:6–8).

The manger (*phatnē*), where Jesus lay because there was no room for Him, serves as a symbol that the Kingdom of God would not be established through military might like *Pax Romana*, nor through grandeur akin to David's royal reign. Instead, the Kingdom of God would embrace those who had been marginalised: the poor, sinners, and the Gentiles who were previously outside the covenant people. The first to receive the news of Jesus' birth were not religious leaders or Jewish aristocrats, but shepherds, Simeon, Anna, and the Magi—those who were willing to acknowledge Him as Lord and Saviour (Luke 2:8–38; Matthew 2:1–12; Stein, 1992, pp. 108–110).

Luke does not invite his readers to merely sympathise with Jesus for being born in humble conditions; rather, he challenges them to reflect on whether they themselves have made room for the Messiah in their lives. As the well-known Christmas hymn "*Have You Any Room for Jesus?*" asks, the question remains pertinent: Do we make space for Jesus in our hearts and lives, or are we like the people of Bethlehem who had no room for Him?

The story of Jesus' birth is not merely a historical event; it is a call for every person to receive Him as King and Saviour. Though the world may reject Him, to those who receive Him, He grants the right to become children of God (John 1:12). Therefore, Christmas is not only a time to remember Christ's birth but also a moment to invite Him to dwell in our lives and to become part of His eternal Kingdom. Blessed be Jesus Christ, the Saviour who was born for us!

The Anomaly of Christmas (Matthew 2:1–12)

One of the greatest ironies in the story of Jesus' birth is found among the Jewish religious elite—the chief priests (*כֹּהֲנִים* / *kōhēn*) and the scribes (*γραμματεὺς* / *grammateus*). In the Old Testament, priests served as mediators between God and His people, representing the nation as they brought offerings and sought His favour (Leviticus 16:1–34; Wenham, 1992, pp. 228–230). The life of a priest was marked by strict regulations, sacred garments, and high social status. Yet, in the birth of the Messiah, irony emerges: those who should have had the deepest understanding of God's plan showed no interest in seeking Him.

In the New Testament, the priesthood underwent a transformation. Jesus Christ Himself became the eternal High Priest, granting every believer direct access to God

without the need for a human intermediary (Hebrews 4:14–16; 1 Peter 2:9; Schreiner, 2013, pp. 89–91). Nevertheless, the role of spiritual leadership remains, often represented in the modern Church by pastors and ministers. The scribes of that era were experts in the Law, much like Ezra in the post-exilic period, who was tasked with teaching the *Torah* to Israel (Ezra 7:6, 10; Williamson, 1985, pp. 96–98). However, over time, they became more focused on legalism than on the essence of God’s Word, constructing additional regulations that ultimately distanced them from true righteousness (Matthew 15:1–9).

When the Magi arrived from the East seeking “*the King of the Jews who has been born*,” King Herod was disturbed and summoned the chief priests and scribes to determine where the Messiah was to be born (Matthew 2:3–4). These experts in Scripture fluently quoted Micah 5:2, prophesying that the Messiah would be born in Bethlehem (Keener, 1997, pp. 86–87). Intellectually, they knew the truth about the Messiah; yet, ironically, they displayed no desire to seek Him.

The Magi, who were regarded as Gentiles by the Jews, demonstrated a far greater longing to encounter the Messiah. They had only a celestial sign to guide them, yet they undertook a long journey to find and worship Him. Meanwhile, the Jewish religious leaders, who had direct access to the Scriptures, did nothing. This is the great anomaly: those most knowledgeable in God’s Word failed to respond to it with faith and action (Carson, 2010, pp. 90–91).

This rejection reveals two primary obstacles that prevent people from encountering Christ. First, submission to worldly power. The chief priests and scribes preferred to align themselves with Herod rather than risk searching for the promised Messiah. They may have feared losing their position and influence under Roman rule. Second, spiritual blindness caused by intellectual pride. They possessed extensive knowledge of Scripture but lacked the openness of heart to experience the very truth they taught.

This irony has persisted throughout history. Many individuals who excel in theology and biblical studies have never experienced true spiritual transformation. It is not uncommon for someone to preach passionately about Christmas, expounding on prophecies and the significance of Christ’s birth with profound hermeneutical analysis, yet remain personally untouched by the presence of Christ. It is akin to a merchant who expertly sells a product he has never truly tasted himself.

The crucial question for us today is this: do we merely comprehend Christmas as a theological concept, or do we genuinely long for and seek Jesus in our lives? Christmas is not merely a celebration or an occasion to display theological insight—it is an invitation to encounter the Messiah personally. If we are not careful, we may become like the chief priests and scribes—well-versed in speaking about Christ yet never truly knowing Him.

The testimony of the Magi teaches that God can draw anyone to Himself, even those considered distant from the true faith. If the religious leaders fail to seek the Messiah, God will raise up those whom society deems insignificant to become His worshippers. Christmas is an opportunity for us to reflect: do we merely know about Jesus, or do we genuinely come to Him, worship Him, and surrender our lives to Him? Blessed be Jesus Christ, the long-awaited Messiah, who invites both those near and those far to come and encounter Him!

Let Us Encounter the One Who Has Been Born: Hamosyia, Hamashiach-Adonai! (Luke 2:8–20)

On the night of Jesus' birth, the angel of the Lord appeared in glory to the shepherds in the fields. There is no explicit explanation as to why the angel chose to reveal himself to shepherds rather than to priests, scribes, or political leaders. However, what is far more significant is the proclamation of the Gospel (*εὐαγγελίζομαι / euaggelizomai*) delivered by the angel: "*Today, in the city of David, a Saviour has been born to you; He is Christ the Lord!*" (Luke 2:11).

For the people of Israel, the title *Saviour* (*הַמּוֹשִׁיעַ / Hamosyia*) had always been ascribed to the Lord God (*יְהוָה / YHWH*), as affirmed throughout the *Tanakh* (Isaiah 43:3, 11; 45:15, 21; Hosea 13:4; Goldingay, 2014, pp. 272–275). Yet now, to the shepherds, the angel declared that *Hamosyia* had been born as a baby (*βρέφος / brephos*), wrapped in swaddling cloths and lying in a manger. This is a profound divine revelation: God Himself had come in human form to be the Saviour.

Furthermore, this newborn child was also called *Hamashiach Adonai* (*Χριστὸς Κύριος / Christos Kurios*)—the long-awaited Messiah of Israel. He is the anointed King and sovereign Lord, yet He was born in the humblest of conditions. The angel's message to the shepherds was not merely good news for the Jewish people but "*good news of great*

joy for all people” (παντὶ τῷ λαῷ / *panti tō laō*), bringing peace (εἰρήνη / *eirēnē*) to the world (Luke 2:10, 14; Marshall, 1978, pp. 109–110).

Upon receiving this Gospel message, the shepherds immediately set out to encounter the Messiah. They found the child just as the angel had described and shared what they had heard with Mary and Joseph. More than that, they began proclaiming the news to others and glorifying God (Luke 2:17–20). This is the natural response of one who has encountered Christ—to proclaim Him to others and to offer praise to God.

The message brought by the angels was unparalleled: *Hamosyia*, the Saviour who in the Old Testament was always identified with God, had now been born as a man. Jesus is not only the promised Messiah but also *Theos* (Θεός), God Himself dwelling among His people (John 1:14; Wright, 2003, pp. 112–115). The shepherds, who were considered a lowly class in Jewish society, were granted the honour of being the first witnesses to the birth of the King. This affirms that salvation in Christ is not reserved for the esteemed but is offered to all—even to those deemed unworthy by the world’s standards.

This same message continues to be proclaimed across generations and cultures. Jesus Christ invites all to come and encounter Him as the one true Saviour. The question for us is this: having encountered Him, will we also proclaim Him to others and lift up His praises? Just as the shepherds responded with faith and action, so too are we called to be witnesses of Christ in this world.

Christmas: The Essence and Existence of the Kingdom of God, Contrary to the Values of the World (John 1:1–14)

While the Gospels of Matthew, Mark, and Luke recount the birth of Jesus in a historical narrative, the Gospel of John presents it as a theological reflection from the perspective of eternity. The prologue of John’s Gospel (John 1:1–14) is the Nativity story from a divine viewpoint. In it, John affirms that Jesus, the *Logos* (Λόγος), is the eternal God, the Creator, and the source of life for humanity (John 1:1–4; Köstenberger, 2004, pp. 51–53).

The overarching theme of Scripture, both in the Old and New Testaments, is the *Kingdom of God* (βασιλεία τοῦ Θεοῦ / *basileia tou Theou*), the divine rule manifested in human history. The first coming of Christ in the event of Christmas marked the beginning

of the manifestation of the Kingdom of God on earth, which will be fully realised at His second coming (*παρουσία / parousia*) (Matthew 4:17; Ladd, 1993, pp. 89–91). However, the values of this Kingdom are paradoxical, often in direct opposition to those of the world.

The Nativity reveals the spirit of humility that characterises the Kingdom of God. In the Incarnation, the Almighty God became man, while the world constantly seeks to elevate man to the status of a god. Many may not explicitly declare their desire to be "gods," yet in their attitudes and actions, they strive to control their own lives and those of others. In contrast, Jesus Christ, who is God, humbled Himself to save His people from their sins (Matthew 1:21; Philippians 2:6–8; Silva, 2005, pp. 105–107).

In the account of Jesus' birth, Luke records that after Mary gave birth, the baby was laid in a manger (*φάτνη / phatnē*), a feeding trough for animals, because there was no room for them in the inn (Luke 2:6–7). Logically, a great king should be born in a magnificent palace. Yet, Jesus—the King of kings—was born in the lowliest of places. This is tangible proof of His humility. He did not choose to be born into luxury but into simplicity, serving with love, and ultimately dying on the cross for the redemption of humanity.

Christmas also proclaims the spirit of sacrifice. The Incarnation of Christ is the greatest act of God's self-giving to the world. He, the Creator, chose to take on human form, endure suffering, and surrender Himself to be crucified at Golgotha (Philippians 2:8; Morris, 1995, pp. 92–94). From birth, His fragile body was placed in a manger within an animal shelter, and throughout His life, He continually gave Himself for others until His ultimate sacrifice as the atonement for the sins of the world.

In a world dominated by pride and self-interest, the values of the Kingdom of God often appear inverted. The world teaches people to seek personal gain, whereas Christ demonstrates that true greatness is found in sacrifice. The world pursues honour, but Christ exemplifies humility. Therefore, the Church is called to embody the values of the Kingdom of God: proclaiming the Gospel, serving the poor, and being an instrument of restoration to the world (Matthew 11:4–5).

As followers of Christ, we must walk in His footsteps, serve as He served, and manifest God's love through tangible acts. Christmas is not merely a celebration; it is a call

to live in the spirit of humility, sacrifice, and service to others. Blessed be Jesus Christ, the King who was born in humility yet brings salvation to the world!

Implications for the Life of Believers: Living and Proclaiming the Meaning of Christmas Every Day

Christmas is not merely an annual celebration but a divine event that brings transformative impact upon human life. The birth of Jesus Christ into the world is the ultimate manifestation of God's love, entering human history to save His people from sin (Matthew 1:21; John 3:16; Morris, 1995, pp. 78–80). However, beyond simply commemorating the birth of the Saviour, Christmas must be understood as a calling for every believer to embody and proclaim the values of the Kingdom of God daily. The Incarnation of Christ teaches us humility, sacrifice, and the call to serve others in the light of God's love and truth (Philippians 2:6–8; Silva, 2005, pp. 103–105).

The story of Jesus' birth demonstrates that the Kingdom of God stands in stark contrast to the world's system, which prioritises wealth, power, and social status. Jesus, the King of kings, was born in Bethlehem in humble circumstances and was laid in a manger because there was no room for Him in the inn (Luke 2:7; Marshall, 1978, pp. 102–103). This irony reminds us that God chooses to work through what the world considers lowly in order to reveal His glory (1 Corinthians 1:27–29). Therefore, Christmas serves as a reminder not to be consumed by the spirit of the age, which defines success by worldly achievements, but rather to seek true fulfilment in obedience to God.

The rejection of Jesus is also a central theme in the Christmas narrative. The chief priests and scribes, who should have been the most knowledgeable about the Messianic prophecies, showed no enthusiasm in seeking Him (Matthew 2:4–6; Carson, 2010, pp. 91–92). In contrast, the Magi from the East—regarded as Gentiles—displayed great longing to encounter the King and worship Him (Matthew 2:1–12). This account serves as a warning that extensive theological knowledge does not necessarily equate to a living faith. Christmas invites all people not merely to understand its story but to experience a personal encounter with Christ and proclaim Him to the world.

In Luke's Gospel, the angels first announced the birth of Jesus to shepherds in the fields (Luke 2:8–14). The fact that this announcement was given to shepherds—members

of society often viewed as insignificant—demonstrates that the Gospel is not reserved for the religious elite but is for all people (Green, 1997, pp. 127–129). The shepherds did not merely receive the good news; they acted upon it. They sought and found the Saviour and then proclaimed what they had seen and heard (Luke 2:17–20). This serves as an example for all believers: everyone who encounters Christ is called to make Him known.

In John's Gospel, the Nativity is not narrated as a historical event, as in the Synoptic Gospels, but is presented from a theological perspective, affirming that Jesus is the *Logos*, who was with God from eternity and became flesh to dwell among us (John 1:1, 14; Köstenberger, 2004, pp. 48–50). This shows that the significance of Christmas is not merely in recalling a historical moment but in recognising that God continues to be present in the lives of believers each day. Therefore, Christmas is not confined to a single day of celebration but is a call to live in the light of Christ's truth every day.

As believers, we are called not only to internalise the message of Christmas in our personal lives but also to proclaim it to the world. Christ came to bring peace, and we, too, are called to be peacemakers in a world rife with conflict and hatred (Matthew 5:9; Wright, 1996, pp. 44–46). Christ came to serve, and so we must follow His example by serving others, especially the weak and oppressed (Matthew 20:28; Luke 4:18–19).

Furthermore, Christmas teaches us the essence of sacrifice. Christ, who is Lord, humbled Himself, forsaking His glory and taking the form of a servant for the salvation of mankind (Philippians 2:6–8; Ladd, 1993, pp. 88–89). In a world that promotes self-interest, Christmas reminds us that true life is found in giving. Thus, the true meaning of Christmas must be manifested in a willingness to sacrifice, to give generously, and to care for the needs of others.

The mission of the Church is to introduce Jesus Christ to all people, not merely through teaching but also through tangible acts that reflect His love and justice. Christmas is a time to remember the Church's calling as the light of the world, bringing the Good News to those who have not yet known Christ and offering hope to those living in darkness (Matthew 5:14–16; Bosch, 2011, pp. 512–514).

- To live and proclaim the meaning of Christmas every day means to centre our lives on Christ, to embody the values of the Kingdom of God in all aspects of life, and to be His witnesses to the world. When we understand that Christmas is not merely a celebration but a calling to live in love, truth, and sacrifice, we will experience true

joy—not one that is dependent on an annual event but one that permeates every step of our journey with Christ. Blessed be Jesus Christ, the Messiah who has come and who will come again!

D. Conclusion

This study began by addressing the question of how believers can live out and proclaim the meaning of Christmas daily. Christmas is often understood merely as an annual celebration, closely associated with cultural traditions and symbolism, while its profound theological significance is frequently overlooked. In reality, Christmas is the event of Christ's Incarnation, marking the presence of God in the world and the fulfilment of His promise of salvation for humanity. Therefore, this study aimed to rediscover the meaning of Christmas in the light of Scripture so that believers may understand and embody its values in their daily lives.

The methodology employed in this research was biblical hermeneutics, with an expository approach to texts related to the birth of Jesus Christ. An analysis of Old Testament prophecies (Isaiah 7:14; Micah 5:2) and their fulfilment in the New Testament (Matthew 1:21–23; Luke 2:1–20; John 1:1–14) reveals that Christmas is not merely a historical event but possesses profound theological significance. The study also utilised thematic analysis to identify key concepts such as the Incarnation, the paradox of the Kingdom of God, and the call to proclaim the Gospel. Through this method, the research not only describes the meaning of Christmas but also provides normative insights into how its values can be applied in the life of a believer.

The findings indicate that Christmas conveys key messages that should be lived out daily. First, Christmas affirms that Jesus is *Hamosyia* (the Saviour) promised by God to the world—not only to Israel but to all who believe in Him. Second, Christmas demonstrates the paradox of the Kingdom of God, in which divine greatness is revealed through humility and service, in stark contrast to worldly values that pursue power and wealth. Third, Christmas is a call to evangelism, as exemplified by the shepherds and the Magi, who immediately spread the good news of the Messiah's birth.

Furthermore, this study emphasises that Christmas is not merely a celebration but a call to live in obedience to Christ. Believers are called to embody the values of Christmas by being peacemakers (*εἰρήνη* / *eirēnē*), serving others with love, and proclaiming the

Gospel to the world. The Incarnation of Christ teaches that the Christian life must be centred on sacrifice, service, and humility rather than worldly ambition and achievement. Therefore, the meaning of Christmas must be lived out throughout the year, not confined to a single annual commemoration.

In conclusion, this study asserts that living out and proclaiming the meaning of Christmas daily is an integral part of the believer's calling to walk in the light of Christ. By understanding Christmas as the Incarnation that brings salvation and by applying the values of the Kingdom of God in everyday life, every believer can bear witness to Christ in the world. Thus, Christmas is not only a moment of reflection but also a foundation for a way of life that manifests God's love, truth, and presence in the world.

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