

The Reason for Christmas

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[0 : 00] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

I want to start by reading from John chapter 1, verse 1, 2, 3, and verse 14, and then Isaiah chapter 9, verse 6 and 7.

John chapter 1, verse 1, 2, it says that, In the beginning was the word, and the word was with God, and the word was God.

The same was in the beginning with God. All things were made by Him, and without Him was not anything that was made. Verse 14 continues to say that, And the word was made flesh and dwelt amongst us, and we beheld the glory, the glory as of the only begotten of the Father, full of grace and truth.

And Isaiah chapter 9, verse 6, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

[1 : 33] Of the increase of the increase of his government and peace, there shall be no end. Upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever.

The zeal of the Lord of hosts will perform this. Here ends the reading of God's holy word. Shall we please pray? Father, thank you.

Thank you for Christmas. Thank you for the time that you chose to move, step out of eternity, to join us in time for your own mission and agenda.

To the glory of your name. We thank you that as we get into your word, let Christ get into us. Let more of Christ be dispensed into us as we get into your word.

Thank you for everyone listening. Thank you that the sick is healed, the sinning is convicted, the lost is saved. Thank you that the confused receive direction.

[2 : 45] Thank you that the despondent becomes hopeful because of Christ. Thank you for Emmanuel, God with us. In Jesus' name.

Amen. Amen. Well, the text we read is a very strong text. In the beginning was the word. So it says that, like I was sharing with a group of people, Mark said, let's talk about Jesus.

By knowing to talk about Jesus, let's not just pick it from anywhere. Let's start from when he started his ministry. So Mark decided that to go into the history of Jesus, let's start from when he started his ministry.

Then Matthew said, oh no, not when he started his ministry, not even when he was born. Because this is someone whose history or historicity can be traced very far back.

So Matthew said, let's trace him from Abraham. Because so long as the Jewish consent, Abraham is the father. So if you are not coming from Abraham, you are not legitimately related and connected to God.

[3 : 57] So Matthew said, let's trace him to Abraham. Then Luke said, no, no, Abraham is not far enough. Let's then go far, as far as to Adam.

Adam, the first man. So Jesus Christ didn't just appear. You can trace him to a place called Judea or Bethlehem where he was born.

You can trace him, not just to Bethlehem, to a woman called Mary. You can trace him back, back, back to when John the Baptist introduced him to ministry.

You can trace him to Abraham. Yeah, you can trace Jesus to Abraham. And look, he can be traced to Adam. So he's a real human being. Real human being who can be traced.

But John comes on the scene and says that, listen, he's a real human being, but he existed before humans. So let's not just take it from Adam. He said, let's take it from the beginning.

[4 : 58] Before everything began, the Bible says, John said, in the beginning. In other words, when the beginning was starting, he says that in the beginning was.

So he didn't say the word began from the beginning. It's that when the word was beginning, there was something that didn't have a beginning. All right. So he said that in the beginning was the word. And he says that was the name of the one who was before the beginning. He said it's called the word, the logos, the reason, the understanding behind everything that exists. Because in the verse three, he says that there was nothing.

All things were made by him. And there was nothing that was made without him. So that he's the reason behind. He said he created everything. So he says in the beginning was the word and the word was with God.

So he says that there was the word and there's God. And he said to make it even interesting, the mystery about this whole Christ and Christmas is that the word that was in the beginning with God, the word was God.

[6 : 02] And yet God was one. So God himself, who was in the beginning? Who is the creator of everything? Everything was made by God. Verse 14 says that.

And the word became flesh. Oh, come on. The creator became a creature. And yet didn't lose anything from the status of him being a creator.

Let me put it this way. Divinity became humanity. And yet it wasn't a subtraction to divinity. It was actually an addition. What does that mean? On Christmas day or on Christmas, God added human nature to himself.

He took on human nature. So he's still God without losing anything about his deity, about his godness. He actually added humanness to his godness.

That's the mystery. So 1 Timothy chapter 3, 16 says, great is the mystery of godliness. God was manifested in the flesh.

[7 : 07] It's called, the theological terminology is called the incarnation. The incarnation is when God became flesh. So he has always existed by it became flesh. Jesus, the only man who ever lived, the only human being who ever lived and chose his birth day, chose his place of birth, and actually even chose the one who is going to give birth to him.

Because he's God. And so that is what is beautiful about Christmas. Christmas, the uniqueness about Christmas is the history behind Christmas. The mystery behind Christmas and the victory that Christmas brings.

Now, we can see from the text we read that the word has always existed, but the word became flesh. The word became flesh? Why would the creator make himself, allow himself to become a creature?

Because creature is by far very low. But a creator, there shouldn't be any reason why a creator should be a creature. And that is why all other cults begin to have problems with Christian teaching. And the core of Christian teaching is the fact that the creator became a creature. The maker became the maid. The god of all universe became a baby in the universe.

[8 : 27] I mean, how? A helpless babe. Fullness of God in helpless babe. That is the beauty of Christmas.

And it's actually a gift. And that is why they crucified Jesus. Because they said, how come you say you are God? How come you are so human and yet you say you are God?

He was so human. He wasn't a glorified humanity. Okay? So it wasn't more about a glorified humanity. It was just pure humanity. A deity that has taken on pure humanity.

So when you saw him, you are seeing a hundred percent or you are seeing a true human being walking. That is why they couldn't distinguish him from others. Because they said, he looks so much the same like us.

That when he was even born as a baby, the king Herod was looking for him. Had children under two. Executed. Because you can't tell this is the one.

[9 : 26] Because there was nothing exceptional about his looks. Because he was so human that when human beings saw him, when you see him, you will miss him. Because he was so human. That is why he told Philip, have I been with you all this while and you don't know me?

Actually, when you see me, the reason why you are following me is the glory of God that is in me that I am manifesting. The righteous life. The glorious life that I am living. Which has attracted you to me.

That's the deity of God being manifested in me. He said, if you have seen me, you have seen the Father. So now, then Isaiah chapter 9 says that unto us a child is born.

Wow. So Christmas, we see this child crying in the manger. It's a baby. It's an infant crying. Oh, but that's God. He said a child is born.

But that child born is actually a son given. So long as human beings are concerned, he's a child. So long as God is concerned, that's my son. John 3, 16. For God so loved the world that he gave his only begotten son.

[10:26] He actually gave. So unto us a child is born. Unto us a son is given. God gave his only begotten son. Jesus is actually the gift of all times.

The gift for the universe. The gift of God to humanity to demonstrate his love. So he says that unto us a child is born. Unto us a son is given.

The government shall be upon his shoulder. His shoulder and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father. The child. Yeah. His name shall be called.

That's what he is. As he lied in the manger. He's not just a baby, but he's the son of God. He's God who has showed up in the flesh. And that is what makes Christmas unique.

That's why Christians celebrate Christmas. Now, at this point, may I interject and say, people may say, but you don't have to celebrate Christmas. Why do you have to?

[11:25] Why do I? Why must a Christmas, a Christian celebrate Christmas? People make a big issue about it because there's nothing like Santa Claus. They even, Santa Claus, sorry. Christmas is not in the Bible.

And all that is a pagan festival. And all that. So why would a Christian celebrate Christmas? Why do we?

Why Christmas? Why Christmas? Because the early church, right? In the acts of the apostolic church, never celebrated his birth.

They celebrated his death and resurrection. They preached the resurrection. They didn't celebrate. That's why Sunday worship came to existence because that was the day of resurrection, not the day of his birth.

We know the day of the week he resurrected, but we don't know the day of the week he was born. Because it kind of was not significant for our salvation. So why should we celebrate Christmas?

There are so many reasons why I, major reason why I believe a Christian should celebrate Christmas and allow yourself to enjoy.

[12:31] It's not to be part of the world, but then every day is a Christmas one. And then number two, Christmas is about, we are talking about the riches of Christ. And that's what I want to talk about in this few moments, the riches of Christ.

But let me debunk something about, okay, but Jesus was not born on the 25th of December. He wasn't born in December. Yes, certainly. He wasn't born on the 25th of December. Neither was he actually born in December.

Jesus was not born in December. When you look at study history, he wasn't born in December. Yes, pastor, really? So why December? There's a date that was just chosen by the early church, by the church when they started celebrating Christmas.

But that's that. When was he born? Jesus, let me take this time to just say a few things. It's possible to know around what month Jesus was born. Now, so what month was he born?

Jesus was born, how can you calculate that? Now, when you look at Luke 1, verse 5, Luke 1, verse 5 talks about Zechariah.

[13:35] And that's very important. Zechariah, John the Baptist's conception, and for that matter, his birth. Luke 1, verse 5, quickly, it talks about how there was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the cause of Abia, and his wife was the daughter of Aaron, and her name was Elizabeth.

So Zechariah was a priest of the cause, or other translations would say after the division. So there were 24 divisions of priests to serve at the altar in a year, 24 divisions, which David did.

According to 1 Chronicles chapter 24, verse 18 and 19, verse 18 says that, and the 24th division. And then the verse 19 talks about how this is how David divided them.

So they were divided into 24 divisions. Now, Zechariah belonged to the division of Abijah or Abia in King James, but in the New King James and other translations, Abijah.

So we have to find out what division, which of the divisions was Abijah in. Abijah, according to 1 Chronicles chapter 24, verse 10, it talks about Abijah being in the eighth division.

[15:04] So 1 Chronicles chapter 24, verse 10, the seventh to Harkos, I'm reading from the English Standard Version, and then the eighth to Abijah.

So we're talking about the divisions, how it was divided. So the eighth division was given to Abijah, and Abijah is the division in which Zechariah belonged.

So now, what's the point here? In a year, there are 24 divisions, right? Zechariah belonged to the eighth division. So the number one division will start, the division number one, the other number one starts two, three, four.

So now, if there are 12 months in a year and there are 24 divisions, that stands to imply that every month has two divisions. So the first division is like, let's say, the first month, first part of the first month, and then the second division, second part of the first month.

Third division, first part of the second month, second division, fourth part, sorry, the fourth division, second part of the second month. So that stands to imply that if you talk about the sixth division, you are talking about sixth division will be in the third month, right?

[16:18] Second division will be in the fourth month, all right?

Tenth division will be in the sixth month. And then when you talk about the twentieth division, twentieth division will be in the tenth month. Twentyfourth division will be in the twelfth month. And then you start from the first division again.

So now, Abijah, Zechariah, belonged to the eighth division. So what time of the year would the eighth division be responsible to serve in the temple?

That is, you are talking about the fourth man, okay? The eighth division goes in the fourth man. So now, it was Zechariah's turn, according to the scripture. It was his turn back to Luke chapter 1. Let me just read it, verse 8, for us to notice. Luke chapter 1, reading from verse 8, it talks about how Luke 1, 8, it came to pass while he was executing the priest's office before God in the order of his cause.

[17:31] So that was his division, Zechariah, according to the custom of the priest's office. Then, when you read the verse 23, and it came to pass that as soon as the days of his ministration were accomplished, he departed.

So when your time is finished, you go. Another person takes over. So Zechariah was in the temple. It fell upon his division. He was at that time. He was the one chosen by Lot to go and serve in the temple.

So he was there in the fourth man. And guess what? The Bible says in verse 24, after those days, his wife Elizabeth conceived. So his wife conceived in the fourth man.

When he finished, he went home and his wife conceived. So when did Elizabeth conceive? She conceived in the fourth man. That was the division of the husband when he finished, just at the end of the fourth man, so to speak.

Now, she conceived around that time. And then Bible says that in the sixth month, in the verse 20, Luke chapter 1, still, in the verse 26, Bible says that in the sixth month, the angel Gabriel visited Mary.

[18:34] So you're talking about six months after conception, not six months of the year. Because in the verse 24, you see very clearly, it talks about she was pregnant for five months.

And Bible says that in the sixth month, angel visited Mary. So now, and the angel said in the verse 36, that your cousin Elizabeth is pregnant six months. So now, John the Baptist was conceived in the fourth month.

He was pregnant, the mother was pregnant with him for six months, and Jesus was conceived. So Jesus practically was conceived in the tenth month of the year, so to speak.

Because John was conceived in the fourth month, six months after, Jesus was conceived. So if Jesus was conceived in the tenth month of the year, that means that Jesus was born in the nineteenth month of the year.

Because ten plus nine months, it gives you 19 months. So John the Baptist was conceived fourth month of the year. Fifteen months later, Jesus was born.

[19 : 38] Because nine plus six, six months after John was conceived, Jesus was born. So now, you can tell that Jesus was born in the ninth month of the year. So now, let's calculate the ninth month of the year.

You are talking about the first month, the first month, the second month. So after 12 months, you have one year. Okay, so let's say if he was conceived in June, all right, or let's say, let's say in January, in the Gregorian calendar, normal calendar, if you are conceived in January, 19 months will be January, 12 months.

Then seven months after January, which will be after. So January, you come back by December is 12 months. Then January, February, March, April, May, June, July.

July is seventh month. So that means that he was born in July. But now, the Jewish calendar, the first month is Nisan.

It's around March or April. So March, April. So let's say if Jesus was born, was conceived on, sorry, if the first month of the year starts in March, 19 months after.

[20 : 49] So 12 months after, you get to February. Now, so you start counting all April, March, April. If you start counting from March, March, seven months into March.

So six months from March is September. October is the seventh month. So really, Jesus was born in around October. If you count the month as the first month, the Jewish calendar, first ceremonial month, religious month as March or April.

Then he was born around September, October or November thereabouts. But really, it's around October. So really, Jesus was not born in December. So then, okay, why? After saying all this, why then should Christians be celebrating Christmas 25th, December?

It's not about the day he was born, but it was about the fact that he was born. That's Christmas. The fact that, so he said, and the word became flesh. So the early church or the church found somewhere to put when he became flesh.

But really, the day is not as important as the fact that he became flesh. Unto us, a child is born.

Unto us, a son is given. Now, why would he be born?

[22 : 02] Where did he come from? Jesus clearly said, I came from heaven. Jesus didn't just show up. He came into the world. After actually, 1 Timothy chapter 5, chapter 1, verse 15 says that this is a faithful saying and worthy of all acceptance that Christ came into the world.

That means that if he came into the world, he came from somewhere. If I entered this room, that means I was somewhere before I entered this room. So he pre-existed before he was physically born.

He pre-existed. That's why he said before Abraham, John chapter 8, verse 50. And before Abraham, I am. He pre-existed. He is God who created the world. And this creator chose to become a creator, even though he has not lost his creator status.

So he, with his creator status, he wrapped himself with creator status. Hallelujah. But, but that's why. So Jesus said, I came from heaven.

Where did he come from? He came from heaven in John chapter 6. In fact, John chapter 3, verse 13, it talks about how Jesus talks about, he no one has been to, he who came from heaven.

[23 : 07] Jesus came from heaven. He came from the Father. John chapter 3, verse 13 says that, and no man has ascended to heaven, but he who came down from heaven, even the Son of Man.

So he came down from heaven. In John chapter 3, verse 30 and verse 31, John the Baptist said, he who is from above is above all. Make a reference to Jesus.

Jesus came from above. As I said earlier on 1 Timothy, Christ came into this world. He came into this world. He came into this world. In John chapter 6, verse 33, Jesus says that the bread of heaven, the bread of God is the one that comes from above.

Jesus said to the Jews that you want to know the bread that comes from God. Let me read it. Jesus said, John 6, 33. Jesus said, for the bread of God is he which cometh down from heaven and giveth life to the world.

So he came from heaven. Verse 38, I came down from heaven. Jesus said, verse 30, I came down from heaven. Verse 41, the Jews murmured because he said, I am the bread which came down from heaven.

[24 : 17] Verse 42. And they said, is not this Jesus, the son of Joseph, whose father and mother we know? How is it that he said, I came down from heaven?

It was very unambiguous that Jesus said, I came down from heaven. Jesus pre-existed before he showed up in the world. Now, if you don't believe that, you can be saved.

You cannot be saved. John says that these things have been written that you believe that Jesus is the son of God. And in believing, you will be saved. That is why all the guns of other cause and religion are targeted.

They might accept other teachings of Christianity, but this one, the guns are targeted towards it because that is the core of Christianity. That's why a Christian is okay to celebrate Christmas because it's about the fact that he who pre-existed before the world came into existence. He who made the world. He who created the world. He who lives outside of time. Who lives in eternity. In eternity. Decided to step into time.

[25 : 26] Decided to become a creator. A creature, sorry. He decided to become a human being. That is when Christmas, that's the uniqueness about Christmas. That God became flesh.

Hallelujah. Christmas is all about God becoming flesh. And so, on a Christmas day like this, it's always nice to, okay, can you share a message that love one another, let's be nice to one another, give gifts.

That's good. Something very soft. That is good. But you know what? We can't be doing all that and miss the main purpose. Miss the main reason. Miss the main agenda. Miss the main ethos of Christmas.

Came from heaven. Jesus said, I came from heaven. John chapter 8, verse 23. He said, I came from heaven. He came from heaven. He preexisted before he was born.

Unto us a son is given. The son has always been, but he was given. His name is everlasting father. Mighty God. He's always been. Thank God for Christmas.

[26 : 26] Thank God for the incarnation. How God wrapped himself in humanity. And so in Philippians chapter 2, it talks about how Jesus Christ took upon himself and he became, he was found in the fashion as a man and he took upon himself the form of a servant.

He took upon, he looked so low. Can you imagine the time he chose to be born when the Jews were under Roman rule? It was bad time. The times were bad. Difficult times.

Pharisees were dominating the skyline of, the religious skyline in those days of the Jews. Where would he be born around this time? He came at times when things were bad. Isn't it reminiscent of these times?

Times are bad, but this is why we need Christ more. He came to give life to the world. Hallelujah. He came so that we might live. Praise God. God wanted to bridge the gap. God wanted to draw us to himself.

Bible talks about how on the cross, God was reconciling the world to himself. Hallelujah. So that's why, that's why Christmas becomes important.

[27 : 32] Jesus Christ came. God became flesh. God became flesh. But the question is, but why would the way become? Why would you do that? Why?

Why? Why? Why would, why, why would God choose to take on humanity? Why? Humanity is, humanity is weakness.

Humanity is in a mess. And he chose to step into the world he has created. Why do? Oh, that, that, that's the mystery of Christianity. Talking about, we have already spoken about the history.

This thing has been going on. He didn't just show up. He has been the history of Christmas. But the mystery of Christmas, the paradox of Christmas. What? I don't know. See, I have something I really think about.

But why would God? Why would God? Why would he come from? Why would he leave heaven and come into this world? Why, why, why, why? Why would he do that? Why would he do that?

[28 : 30] The secret, the reason why he did that is clearly in the scriptures. It's never missing in the scripture. It's because he came on a mission. Not because he just wanted to be a human being.

But he came on a mission. God, in fact, Jesus always put it this way. I came to do the will of him who sent me. It's like the father and Christ and the Holy Spirit had a meeting.

And the father had a purpose. God had a purpose. The, the triune God, the Godhead had a purpose. So the father has to send the son.

The purpose was programmed by the father. The son comes to execute it and the spirit applies it. The spirit applies. It's the same thing. There's something in theological terms, which I've said in Carice before.

It's Latin. The opera trinitatis adestra indivisa sons. The opera trinitatis adestra indivisa sons, which means that operations of the Trinity in the world cannot be divisible.

[29 : 38] So anytime you see the father at work, the son is working. The spirit is working. Anytime you see the son at work, the father is awake. They all, it's like, it's God.

God, Bible talks about in Colossians chapter 2 verse 9, in him dwells the fullness of the, of the body, of deity, of the Godhead bodily. So anytime Jesus is speaking, that's why he said, I do nothing except that which I see the father do.

That's why he said, John 10, 30, I and the father as one. He said, the father worketh, he that's who I work. So when he was working, the father was working, the spirit was working. He couldn't work until the spirit came upon him because it is opera trinitatis adestra indivisa sons.

The operations of the Trinity, you can't divide. He said, this is only the father working or this is only the son working. And so when he came on earth, the truth is he's full God captured in full humanity. That's the mystery of what he lives. Full God captured in full humanity. Full deity captured in full humanity. And yet he, he didn't mix the two.

[30 : 45] He didn't elevate the, the humanity into deity. No, it wasn't. The humanity was not elevated into deity. And yet the divinity was not downgraded. It wasn't a downgraded version of divinity.

No, it was the full God. He was the full version of divinity captured in full version of humanity. Hallelujah for Christmas. That's when, when, that's why angels had to sing.

He appeared in humanity just for a mission to come and do the will of the father. John chapter six, verse 38, he said, I came to do the will of him who sent me. John chapter five, verse 30, I came to do the will of him who sent me.

John chapter four, verse 34, I came to do the will of him who sent me. There is a will of God at play when Jesus showed up. He showed up to do the will of God. Today in our reading in Caris, Caris Church, every day we have a special Bible reading.

We are reading chapter. We are reading, we are reading John chapter, first John chapter four. And right from the beginning, it talks about hereby we know, hereby we know the spirit of God.

[31 : 49] Every spirit that confesses that Jesus Christ came, is come in the flesh, is of God. Jesus actually, any spirit that has, okay, look at the next verse. And every spirit that confesses not that Jesus is come in the flesh, is not of God.

So this incarnation thing is pivot, is central to the Christianity because without the incarnation, there's no hope for sinners. That is why when he started his ministry in Mark, one of the first things he said when he started his ministry was to tell a man in Mark chapter two, that your sins are forgiven.

Your sins are forgiven. In the book of Luke chapter 19 verse 10, he said, I did not, the son of man came into this world to save, to seek and to save that which was lost.

He came with a mission. In Matthew chapter nine verse 13, he said, he did not come to call righteous, but he came to call sinners to repentance. In Mark chapter two verse 17, he said he came to call sinners to repentance.

So he came with a mission. The mission was to do the will of the father. What was the will of the father? To save us. So in first Timothy chapter one verse 15, he says that this is a faithful saying.

[32 : 59] Does that mean other statements in the scripture are not faithful? No, they are very faithful and they are very powerful. By any time you see this phrase coming, it's like extra emphasis. Like Jesus normally would say, verily, verily, I say unto you, or truly, truly, I say unto you.

We pray and when we finish praying, we say amen. Jesus said before he speaks, he said, amen, amen. His words are sure. So this one is putting emphasis on the statement that Paul said it about five times, that it's a true, it's a faithful saying.

It's a faithful saying. In fact, in the Greek or the Hebrew, the faithful, he said, faithful is the saying, not it's a faithful saying. Or the saying is faithful. It starts with faithful is the saying.

Now, Paul is saying that this statement is faithful, it's true, and should never be left unattended. What is the statement? In first Timothy chapter one verse 15, that Christ came into the world to save sinners.

He came, first of all, he was, and he came into the world to save sinners. This is a message that the church should never lose sight. In fact, almost every local church must have this as the basis of the good news.

[34 : 08] Upon this, this is the basis upon which the riches of Christ is dispensed into us. The riches of Christ. The riches of Christ. That's why we celebrate Christmas. It helps us to focus on the fact that Christ came into the world.

And if you are talking about Christ coming into the world, the coming into the world would be meaningless without a mission. He came into the world, and Bible says, to save sinners. He came to save.

He came as a savior. He came as a savior. He came as a savior. So in Luke chapter two, verse 11, he said to you, a child has been born.

A savior in the city of David. A savior has been born to you this day. This day in the city of David, a savior has been born. He came, even when he was in a manger, he was still a savior.

He was born to save. Born to save us from our sins. He born to live and meet all the requirements of the law, the righteous requirements of the law.

[35 : 05] He met it, and then after meeting it, he died on the cross for us. So the good news and the victory of Christmas is that sins can be forgiven. Anyone who comes into him receives forgiveness of sins.

Now, when you are a Christian, these are the things that should fill your heart. It is called the riches of Christ. In Ephesians chapter eight, chapter three, verse eight, it talks about Paul said that unto me, who I am the least of all the saints, all the apostles.

Is this giving to me that I should preach the unsearchable riches of Christ? Watch this. Let me read it. It says, Ephesians chapter three, verse eight, it says that unto me, who I am less than the least of all saints, is this grace given that I should preach among the Gentiles?

The unsearchable riches, not the unreachable searches, is the unsearchable riches of Christ. So we are talking about the inexhaustible riches of Christ, untraceable riches of Christ.

What are the riches of Christ? In chapter one of Ephesians verse seven, it talks about the, to the riches of his grace, according to the riches of his grace. One verse seven, in whom we have redemption through the blood, the forgiveness of sins, according to the riches of his grace.

[36 : 24] Chapter two, verse seven, that in the ages to come, he might show the exceeding, exceeding riches of his grace. The riches of his grace.

It says that, and the world, the world became flesh and we beheld as of the only begotten of the father, full of glory, full of truth, full of grace. He was, we beheld the glory.

He was full of truth, full of grace. He came to bring grace, the riches of grace, the riches of Christ.

What, let me conclude by saying, what are the riches of Christ? That's why we celebrate Christmas.

It's because of the riches of Christ. The riches of Christ is what Christ, okay? What Christ is to us.

You have to know who he is, how he came, who he is to us.

His light, his life, his, our righteousness, his, our, is our holiness, righteousness. He lived to fulfill all the righteous requirements of the law.

[37 : 19] And when we are in him, he becomes our righteousness. So, this is what we talk, we bask in as Christians. What, the riches of Christ is what Christ is to us.

What Christ has for us. And what Christ has accomplished. What he has attained. What he has achieved. What he has obtained for us. That is what this whole riches of Christ is about.

The riches of Christ is what Christ is to us. What Christ has for us. What Christ has attained. What he has obtained. What he has accomplished for us. And how could he accomplish redemption?

How could he accomplish our salvation? By becoming, becoming flesh. Hallelujah! This Christ we are talking about. The Christ who became flesh. And accomplished redemption. Accomplished salvation for us.

He, who he is to us. He's our life. He's our light. He's our righteousness. He's our, our, our peace.

He's, he's our holiness. Him and everything he has for us.

[38 : 16] That is why we talk about the riches of Christ. So, if you want to talk about riches of Christ. You start, you start by his incarnation. The fact that he became man. God became man. Christ is the only man.

First Timothy chapter 2 verse 5. There's one God and one mediator between God and man. Christ Jesus. No other. Any other thing is not, is not, is not leading you to God. Only one, one can lead you to God.

Why? Because he is God enough to bring God to man. He's man enough to bring man to God.

Hallelujah. So, he, he was, he equally represented God to man.

And he equally represented, appropriately represented man to God. He, God and man fused in one figure. One person. One person. Two natures.

God's nature. Human nature. Divine nature. Fused in one person. That is the man Christ Jesus.

And the nature that when he, he, when the nature was fused and he was born.

[39 : 13] That's why Christians, we celebrate the birth, the day of his birth. And on this day of his birth, I pray that the riches of Christ will be worked more into us. That we will enjoy. As we are enjoying the gifts.

We are enjoying loved ones, family, friends. Being nice to people. Let's not forget that it's about enjoying Christ. Who is the gift of God and the riches of Christ.

Christ is rich in glory. If we can enjoy Christ, enjoy Christ. Because that is what guarantees you the victory that Christmas brings. Christmas, there is history.

There is mystery. And there is victory. Victory over sin. Our sins are forgiven. I thank God as we celebrate Christmas. I pray God will help us all to be more like Christ.

To grow from grace to grace. From glory to glory. From favor to favor. From strength to strength.

And that we will enjoy. We will continue to grow in our enjoyment of the riches of Christ.

[40 : 09] So that we shall be filled with the fullness of God in our expression. God bless you. Thank you for listening to this message by David Entry. To hear more from David Entry, follow him on Facebook, Instagram, Twitter and LinkedIn.

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