

III. THE CHILD WORSHIPPED. 9.

The Star—They travelled by night to avoid the extreme heat of the day. Evidently they had not seen the star since they left home. **Went before them**—They were moving southward. The stars apparently move from East to West. This must have been a wholly miraculous luminary. **Stood over** (the place) **where**—this place was the house mentioned in verse 11.

11. **The house**—i. e. the house indicated by the star. Not the stable, or cave, of the nativity. The crowd of visitors had by this time left, and better accommodations were found. **Mary**—Joseph is not mentioned. He may not have been at home. **Fell down**—“Three acts are here,—falling down, worshipping, and offering; the first, the worship of the body; the second, of the soul; the third, of our goods. With these three, our bodies, our souls, our goods, we are to worship him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give nor Christ to receive.” No homage is paid to Mary. **Treasures**—the bales or

chests containing their gifts. The practical end that God had in view in bringing these offerings to the feet of Jesus was to enable his parents to take the journey to Egypt and maintain him afterwards without feeling the strain of poverty. (Meyer calls this idea “a strange conceit.”) **Gold**—the tribute due to a king. Ps. 72: 15. **Frankincense**—Greek “libanon.” A resinous gum obtained from a tree growing in Arabia and India, giving out a fragrant odor when burnt. It is still used in religious rites and is symbolical of prayer. Hence the gift is taken to be emblematic of Christ’s divinity. **Myrrh**—Greek “smyrna.” A resinous production obtained from a tree growing in Arabia, India and Africa. It was mingled with the wine given to Christ on the cross. (Mark 15: 23). Used also in embalming the dead. (John 19: 39). The poetic mysticism of the early church saw in this gift a prophecy of his death.

12. **Being warned**—the word implies that they had asked directions. They had some suspicions in regard to Herod. They went directly to the Jordan valley instead of returning through Jerusalem.

SUMMARY AND REVIEW.

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The long promised Messiah has now come, God proving to man that He is indeed the Truth, and thus giving us a living faith that all His promises in Jesus will be fulfilled to each of His children. How then do we accept the Messiah?

1. The wise men **believed** in Him as witness their long journey, faithful preparation, diligent enquiry and earnest perseverance. They **sought** until they found, and were not staggered at His humble surroundings and apparent weakness, but **worshipped** the new born King and **honored** Him by pouring out at His feet gifts worthy of their idea of His position and nature, and returned to their homes rejoicing in God their Saviour, and forever setting an example to the world in that their wisdom and riches were at the command of the Lord their God.

2. Herod and Jerusalem were troubled. They **misunderstood** Messiah’s mission and looked for a temporal prince. Herod **feared** for his throne, Jerusalem feared the wrath of Rome. Herod’s fear turned to wrath against him who he feared might claim his place, hence his fiendish action against the babes of Bethlehem. The fear of Jerusalem also turned to hatred because He exposed their selfishness and pride and preached a pure and holy gospel of love, and lived *such* a life to their condemnation, so they cried “Crucify Him.”

3. Jesus claims our **faith** because He is the Son of God with power. Our **love** because He first loved us even unto death and is our high priest to reconcile us to God. Our **worship** because He is Emmanuel, God with us, God manifest in the flesh, The Lamb slain from the foundation of the world, One with God. Our **service** because He hath bought us with His own precious blood, redeemed us from the hand of our enemy, granted us the privilege of being co-workers with Him with glorious hope of reward in the inheritance that is incorruptible, undefiled and that fadeth not away, joint heirs of all the things of which the Father hath made Him heir.