

“Where is He that is Born King of the Jews?”

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SINCE SONS WERE BORN to the mothers of men, how often, I wonder, has the question been asked, "Where is he that is born?" The birth of a new life into this world of ours awakens an interest compared with which all other interest pales. Never since the day that the doctor took up in his arms our firstborn son has his mother forgotten the words spoken by our physician and friend, words of comfort, words of cheer, not only of what he was then, but also of what he was to be. The years rolled by and in his young manhood he began to fulfill those kindly predictions concerning him. Proud to own and kiss his mother in any circumstance that seemed to demand his affection and care, no matter in whose presence, called forth loving and admiring remarks as to how that pride must be reciprocated.

That JESUS CHRIST also was "born" the Scriptures abundantly testify. Wonderfully prophetic were the words of Isaiah, that prince of prophets, who perhaps next to Moses the man of GOD gives us in language of surpassing grandeur, the most sublime forecast concerning our Savior to be found in any of the books written by God's servants the prophets. *"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."* We do well to concentrate our thoughts this Christmas time on the great central FACT of the *birth* of JESUS CHRIST. Eight times at least do the Scriptures declare this basic truth that our Savior first entered life through birth, that He was "*born*", and if it is, as some teach, that eight in Scripture stands for that which is human in contrast to the divine, then the humanity of JESUS—that He was in this respect a "prophet like unto Moses" is clearly indicated. He was "*the man Christ Jesus.*" It is the basis of an interesting study to note the distinctive characteristics that accompany each of the Scripture references which testify to this unique fact.

But the writer wishes, in this paper, to draw attention to a few thoughts which convey to his mind a Christmas message of somewhat wider scope than that which so customarily is placed before us. That Scripture sometimes includes in a single sentence vast stretches of time is well known to many Bible students. As we proceed with the study of our text, we shall find that it is a most remarkable instance in point.

There would seem to be little question that down through the centuries some lives have entered this world who in God's providence were predestined to be born for a definite purpose, to serve a distinctive cause. The reader will readily recall instances in both sacred and profane history that give reasonable grounds for such belief. Supreme among these, infinitely above any one of them, or all combined, is the outstanding birth, life and living again of our Lord and Savior JESUS the CHRIST. Foreordained, in the counsels of GOD, before the foundation of the world, predictions regarding Him have been fulfilled and will be fulfilling while time rolls into eternity.

Rightly we celebrate the fact that our Savior was born. It helps us to realize in great measure the actuality of His personality and the reality of the life that He lived—a man among men. But are we not too apt to stop midway and, indeed, almost to forget that our text was a question—is a question—applicable then truly, but equally applicable now, yes, more so?

The question of the wise men was a deeper question than the wise men thought. It is a deeper question than many a Christian man to-day thinks. "Where is He that is born King of the Jews? The wise men could not answer it. GOD had to answer it for them. Herod could not answer it, nor would GOD give him the answer he desired. True he enquired of those who should have been able to give him the answer, not in part, but in full. Nor have GOD'S professed witnesses to-day grasped the full significance. They have not realized the stupendous fact that Christ *could not* have been King during His earthly life. I repeat, astounding as this statement may seem, He could not be King, for did He not say, and in that saying include himself, that "flesh and blood cannot inherit the kingdom of GOD"? Did He not say, "Except a man (and was He not a man?) be BORN AGAIN he *cannot* see the kingdom of GOD?" Surely He did! We have the testimony of the written Word that our Savior was thus BORN AGAIN—that He was "born from the dead", the "firstborn among many brethren" and "the firstfruits of them that sleep". We have also the testimony of John, Peter, Paul and of at least five hundred brethren beside who were living witnesses to this great fact.

Again let us ask the question now so fraught with new meaning, "Where is He that is born—born a second time—King of the Jews?" Did He not say of himself that He "was born to this end", and that "for this cause came I into the world"? With such words before them as yet unfulfilled, the writer fails to understand how some earnest men and women can see their way to say that only in a very general sense, not in a national sense, will these words be fulfilled. What mean then those words of the thief on the cross, "LORD, remember me WHEN THOU COMEST INTO THY KINGDOM"? Are not the signs abundant of the coming back of the KING? Has he yet been King of the Jews? Are you and I, friends, going to join in the midnight cry to bring back the twice born King, for "He asked life of thee (GOD), and thou gavest it him, even length of days for ever and ever."

