



The Greatest Story Ever Told from the Greatest Book ever Written



Today, we will look at the greatest story ever told from two perspectives.

1. The Perspective of Matthew:

First, we will look at Matthew. Matthew was a Jew writing to a Jewish audience. His goal was not just to tell the story of when God sent the promised Messiah, but to weave in prophecies from the Hebrew Bible to prove to his Jewish audience that Jesus was the fulfillment of those ancient promises.

Sometimes, Matthew explicitly says, *"This was done to fulfill what was spoken by the prophet..."* While in other cases, he simply records details that every Jewish person knew were **"fingerprints"** of the true Messiah. So, we will look at Christmas from Matthew's perspective—a Jewish perspective designed to show his countrymen that the **King of the Jews** had finally arrived.

2. The Perspective of Luke:

We will also put on the sandals of Luke. Most scholars believe—and I am in this camp—that **Luke was a Gentile**. Interestingly, Luke tells us straight out why he is writing (Luk 1:1-4).

Luke was writing to a Roman official named Theophilus. His goal was to provide an **"orderly account"** to validate that the things Theophilus had heard and believed about Jesus were absolutely true. He isn't trying to convert Theophilus as much as he is confirming what Theophilus has believed to be true.

These are the **two distinct lens** through which we will view the greatest story ever told though.

1:26 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

In verse 26, we pick up right where Luke left off with the miraculous pregnancy of Elizabeth. When Elizabeth was in her sixth month carrying John the Baptist, God sent the angel Gabriel on a new mission—not to a capital city or a palace, but to a region called Galilee, to a small, backwater town called Nazareth.

It is worth noting that Gabriel is one of only two good angels named in the entire Bible (the other being Michael). His name means **"God is my Strength."** He is the same angel who appeared to Daniel in the Old Testament to announce the coming of the "Anointed One" (Daniel 9). I suggest that his arrival signals that the countdown started in Daniel is finally hitting zero.

To a 1st Century audience, the idea that the Messiah would come from Nazareth was almost a joke. It wasn't just small; it was **insignificant**. It isn't mentioned once in the Old Testament, the Talmud, or by the historian Josephus. Archeology suggests it was a hamlet of maybe 200–400 people living in simple stone huts.

Gabriel was sent to a virgin named Mary. I don't think I need to cover the "birds and bees" here; we all understand the biological significance of Luke telling us that Mary was a virgin.

It highlights that what is about to happen is entirely an act of God, not man.

We also see that Mary is **"betrothed"** to a man named Joseph. In our modern context, we might think of this as being "engaged," but in the first century, it was far more serious. It was a binding legal contract.

Luke also gives us a critical detail about Joseph: he was **"of the house of David."** This means he was a direct descendant of King David. This isn't trivia; it is the key that unlocks ancient prophecy. The Hebrew Scriptures promised that the Messiah would come specifically from this royal line (II Sam 7:12-13).

Luke provides this detail early on to assure us: legally and prophetically, this child has the right to the throne of David.

28 And he came to her and said, "Greetings, O favored one, the Lord is with you!" 29 But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.

Gabriel approached Mary and delivered this incredible announcement: **"Greetings, O favored one, the Lord is with you!"** The Greek word used here is *Kecharitomene*. It comes from the root word *Charis*, meaning **Grace**. Mary is not the source of grace. Like you and I Mary is the *recipient* of grace.

Luke tells us that Mary was **"greatly troubled"** by this salutation. She wasn't just startled by the appearance of a spiritual being; she was intellectually engaged, trying to **"discern"** (or calculate) what type of greeting this might be. It didn't make sense to her.

In the ancient world, social hierarchy was everything. You spoke to people according to their rank. Mary was a female, a teenager, and a peasant in a no-name town. She occupied one of the lowest rungs of the social ladder.

For a mighty being of any sort to address her with a title of high honor—**"O Favored One"**—was a complete violation of social protocol. She was **"troubled"** because the greeting didn't fit her station.

The phrase **"The Lord is with you"** echoes Old Testament language. It recalls God's words to Gideon in Judges 6:12: *"The Lord is with you, O mighty man of valor."* Just as God chose Gideon—an unlikely candidate—to deliver Israel, He now chooses Mary—an unlikely candidate—to bring the Savior into the world.

30 And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

At first glance, these words sound wonderful—yet beneath them lies an astonishing, even impossible reality. Gabriel begins with the phrase, **"Do not be afraid."** This is a common reassurance throughout Scripture, but here it is especially fitting. Standing before a heavenly messenger would be overwhelming for anyone.

Gabriel continues: **"For you have found favor with God."** Imagine Mary's relief at hearing this. Perhaps she thought, *"Okay, this is good news. No need to fear—I've found favor with God."*

But then comes the staggering announcement: **"You will conceive in your womb and bear a son, and you shall call his name Jesus."**

Put yourself in Mary's place. She is a young virgin, pledged to Joseph, and has never been intimate with a man. Suddenly, she is told she will become pregnant. For a brief moment, Mary might have tried to rationalize this: *"I'm betrothed to Joseph. We'll get married soon. Maybe this means we'll have a son, and I should name him Jesus."* She may have recalled stories like Samson's mother in Judges, who also received an angelic birth announcement.

As for the name **Jesus**—in Hebrew, it would have been **Yeshua**, a common name in that time, much like “Joshua” today. Yet its meaning is profound: “**The Lord saves.**” On the face it seemed like a good, solid name for a Hebrew boy; but as we already know, it carried a divine mission embedded within it.

32 He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, 33 and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

This son **will be called great**. OK, still not too scary. He will be called the **Son of the Most High**. Now this phrase would have immediately **caught her attention**.

For a young Jewish woman steeped in the liturgy and hopes of her people, these words would have been a **seismic event**. The term **most high** is used in multiple places in the Old Testament, and Mary would have had no doubt as to who the Most High was (Gen 14:22).

This phrase is used many times in the Psalms, and we would suspect that Mary had sang this phrase many, many times. One example (Ps 92:10).

- 1) This child will be **given the throne of his father David**. This immediately reminds us and likely Mary of verses like (Is 9:6-7).
- 2) **He will reign over the house of Jacob**, this connects to a prophecy given in Numbers (24:17).
- 3) **And of His Kingdom there will be no end**. This of course reminds us of the prophecy given in the book of Daniel (7:13-14).

I suspect for your average Jew, they would have understood that the one who will sit on David’s throne, the one who will reign over the house of Jacob, the one who will be given a kingdom that will never end is indeed and can only be, the Promised Messiah.

Here Mary is being told **she will give birth to the Son of the Most High**. How did she even process that?

34 And Mary said to the angel, "How will this be, since I am a virgin?"

Her question is remarkably grounded and sincere. Notice that Mary does not doubt God’s power—she simply wonders about the *mechanics* of what the angel has said. Everything she knows about childbirth follows a natural process.

The Messiah, according to her understanding, must be a descendant of David. To be a descendant, He must be born. And to be born, there is a normal human sequence.

We read this through the lens of the New Testament, where the virgin birth is central to the gospel story. But for Mary, this concept was not part of the standard Messianic expectation. The Old Testament mentioned it in (Isaiah 7:14), but the full understanding of this prophecy was not that clear.

35 And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy — the Son of God.

Gabriel’s explanation is breathtaking:

- **The Holy Spirit will come upon you**. This is not a natural process; it is a supernatural act of God.
- **The power of the Most High will overshadow you**. Mary would have understood “Most High” as a title for God Himself (*El Elyon*), the sovereign Creator.

- **The child will be holy—set apart—and will be called the Son of God.** This is not merely a great man or a prophet. This is God’s own Son entering the world.

Put yourself in Mary’s shoes. She is likely wrestling with two profound questions:

1. **How will this happen?**
2. **Why would God do this?**

Let’s pause and answer the second question: **Why?**

In short, Because there was no other way for you and me to be forgiven of our sins. No other way for us to be reconciled to God. And most importantly, because God loves you and desires a relationship with you. Does that sound unbelievable? It should—but it is gloriously true.

36 And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. 37 For nothing will be impossible with God.

The angel gives Mary a sign—a glimpse of God’s power at work. Her relative Elizabeth, long considered barren and now advanced in years, is six months pregnant. This is not just news; it is reassurance. If God can open Elizabeth’s womb, He can accomplish what seems impossible in Mary’s life.

Gabriel’s words echo a truth woven throughout Scripture: **“For nothing will be impossible with God.”** The same God who spoke worlds into existence now speaks life into a virgin’s womb.

Mary will soon visit Elizabeth, who is carrying John the Baptist. Think about it—who else on earth could truly understand what Mary is experiencing? Luke records a beautiful encounter between these two women, filled with joy and prophetic praise. We’ll explore that moment another time.

Also, likely somewhere after Mary returned from visiting with Elizabeth we read this in Matthew:

18 ¶ Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

This moment shifts the focus to Joseph. During the period of betrothal— as we discussed an arrangement far more binding than modern engagement—Joseph discovers that Mary is pregnant.

We know, from Luke’s account, that this child is conceived by the Holy Spirit. But Joseph does not know that. All he knows is that Mary is expecting a child, and he is not the father.

Matthew does not tell us how Joseph learned the news or whether Mary explained anything to him. We only know that Joseph is faced with a situation that seems devastating and dishonoring. From his perspective, the woman he loves appears to have broken faith.

What happens next reveals Joseph’s character and God’s plan in a remarkable way.

19 And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

Joseph is described as a **just man**—righteous according to the Law—and yet merciful. He does not want to expose Mary to public disgrace, nor does he seek the harsh penalty the Law allowed, which could have included death (Deuteronomy 22:23–24).

Instead, Joseph chooses a quiet solution: to end the betrothal privately.

Imagine Joseph's emotions. He is hurt. He feels betrayed. Yet his character shines through—he will not retaliate or humiliate Mary. He will simply release her quietly. From a human perspective, this seems like the honorable path.

20 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. 21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." 22 All this took place to fulfill what the Lord had spoken by the prophet: 23 "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

Notice how the angel addresses Joseph: "**Son of David.**" This title reminds Joseph of his royal lineage and connects him to the Messianic promise. Then comes the reassurance:

- **Do not fear to take Mary as your wife.** Her pregnancy is not scandalous—it is divine.
- **That which is conceived in her is from the Holy Spirit.** Man had nothing to do with this; it is entirely God's work.
- **You shall call his name Jesus (Yeshua), for he will save his people from their sins.** The angel explains the meaning: this child's mission is salvation. Not political liberation, but redemption!

Matthew then adds: "**All this took place to fulfill what the Lord had spoken by the prophet...**" quoting Isaiah 7:14. Immanuel means "**God with us.**" This is not just a child—it is **God entering human history.**

Can you imagine what is going through Joseph's mind? In one moment, his confusion and heartbreak are replaced with awe and responsibility. He is to raise the promised Messiah—the Savior of the world.

22 All this took place to fulfill what the Lord had spoken by the prophet: 23 "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

This is a direct quote from the prophet Isaiah (7:14). Think about the magnitude of this prophecy:

- A **virgin will conceive and give birth**—a miracle beyond human comprehension.
- The child will be called **Immanuel**, meaning "**God with us.**" This is not just a name; it is a declaration of incarnation. God Himself will dwell among His people.

Mary is told to name Him **Jesus** (*Yeshua*, "**The Lord saves**"), but He will also bear the title **Immanuel**—God in human flesh. Virgin-born, God incarnate, Savior of the world.

This is the heart of the greatest story ever told.

24 When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, 25a but knew her not until she had given birth to a son.

Joseph's response is simple yet profound: **he obeyed**. Despite the confusion, the social stigma, and the personal cost, Joseph trusted God's word.

He took Mary as his wife, honoring her and the divine plan. And he remained pure, refraining from marital relations until after the birth of the promised Messiah.

This obedience required grace and faith. Joseph models what it means to surrender to God's will.

His quiet faithfulness plays a crucial role in the unfolding of the greatest story ever told.

We will now jump to chapter 2 of Luke to see the **Untimely Trip**:

2:1 In those days a decree went out from Caesar Augustus that all the world should be registered. 2 This was the first registration when Quirinius was governor of Syria. 3 And all went to be registered, each to his own town. 4 And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, 5 to be registered with Mary, his betrothed, who was with child. 6 And while they were there, the time came for her to give birth. 7 And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

Luke explains what led Joseph and Mary to Bethlehem, even though they lived in Nazareth.

The decree required everyone to register in their ancestral hometown. Joseph, being of the house and lineage of David, had to travel to Bethlehem—the city of David—to register, and he took Mary with him, who by this time was very near to giving birth.

To put this in perspective, the journey from Nazareth to Bethlehem was about 90 miles. This was no easy trip, even if Mary rode on a donkey.

At this point, we might ask: *Where is God in all of this?* Couldn't the Lord have delayed the decree? After all I am always reminding us of (Pr 21:1)!

Here's the amazing truth: God didn't just allow this decree—**He orchestrated it**. Long before Caesar Augustus or Quirinius ever lived, God had declared where the Messiah would be born (Mic 5:2). From a human perspective, Joseph and Mary traveled because of an imperial edict. But from God's perspective, this was the fulfillment of His eternal plan. The Messiah would be born in Bethlehem!

6 And while they were there, the time came for her to give birth. 7 And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

Likely soon after arriving in Bethlehem, Mary gave birth to her firstborn son—the child they had been commanded to name **Jesus**. She wrapped Him in simple strips of cloth and laid Him in a manger, a feeding trough for animals. Think about that: the Savior of the world, born into **poverty** and **obscurity**, with no room for His family.

Luke is telling Theophilus when God stepped into our world, it was nothing like we would have imagined.

8 And in the same region there were shepherds out in the field, keeping watch over their flock by night. 9 And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. 10 And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. 11 For unto you is born this day in the city of David a Savior, who is Christ the Lord.

Luke captures a moment that occurred on the very first Christmas evening. While Jerusalem slept through a night that seemed ordinary in every way, but the atmosphere of history had shifted—the promised Messiah had been born in Bethlehem.

As the shepherds kept watch over their flocks in the late hours, the silence was shattered! An angel of the Lord appeared, accompanied by the **Shekinah glory** of God. Naturally, the shepherds were overwhelmed by terror. Yet, the angel offered a message of comfort, love, and hope:

"Fear not, for behold, I bring you good news of great joy that will be for all the people."

The angelic announcement contains four vital truths about the child in the manger:

1. **"In the City of David" (Bethlehem)** This was the direct fulfillment of the prophecy in **Micah 5:2**.
2. **"A Savior"** This child did not come merely to lead, but to rescue—to save His people from their sins.
3. **"Who is Christ"** The Greek word is *Christos*, meaning **Anointed One**. It is the equivalent of the Hebrew *Mashiach* (Messiah). This identifies Jesus as the one promised in **Daniel 9:25**, the **"Anointed One, a Prince."**
4. **"The Lord"** The Greek word *Kurios* means Lord or Master. In this context, it is the Greek equivalent of the divine name. Luke wants his reader, Theophilus, to understand that this was not just a great man; this was **God incarnate—God clothed in flesh**.

It is striking that God did not send the heavenly host to the palaces of kings, the courts of princes, or the halls of the religious elite. Instead, the heralds of heaven appeared to lowly shepherds.

- **God's Unique Selection:** This reminds us that God's ways are not our ways. He consistently chooses the humble to confound the proud.
- **Universal Access:** By announcing the birth to shepherds, God signaled that access to Jesus is for everyone. You do not need to be a prince, a politician, or a member of the religious establishment.

The birth of Jesus and the gift of His forgiveness is, as the angel said, **"good news of great joy for all the people."** The first Christmas announcement was given to common, average people—people like you and me.

12 And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger."

Next, the angels give instructions—shocking instructions. The Savior of the world, the long-awaited Messiah, the Lord of glory, would be found not in a palace clothed in armor, but instead as a **baby**, wrapped in simple strips of cloth and lying in a **feeding trough**.

Who could have imagined that God would step out of eternity into time and come like this? No crib of gold, no cradle of silver, no fine linens for the Redeemer of mankind. Instead—rough cloth and a manger.

This sign was not just a location marker; it was a theological statement. **The humility of the manger foreshadows the humility of the cross. The One who created the stars chose a stable. The One who spoke galaxies into existence chose poverty.**

13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 14 "Glory to God in the highest, and on earth peace among those with whom he is pleased!"

Before the shepherds could even process the angel's announcement, the **sky exploded with praise**. An entire **heavenly host**—countless angels—joined in a chorus declaring: **"Glory to God in the highest, and on earth peace among those with whom He is pleased!"**

This was no ordinary **birth announcement**. It was heaven's proclamation that **peace—true peace, peace with God—had come to earth**. And that peace would be found only in this Child, the One born King of the Jews, the Savior of the world.

15 When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." 16 And they went with haste and found Mary and Joseph, and the baby lying in a manger.

Luke tells Theophilus that the shepherds did what anyone would have done—they went to see for themselves. But notice how they went: **with haste**. There was no delay, no casual stroll. They **ran to Bethlehem**, eager to witness what the Lord had revealed.

And what did they find? Exactly what the angel had said: Mary, Joseph, and the baby lying in a manger.

This was the **first Christmas celebration**—simple, humble, and profound. No wise men yet, no gifts, no royal procession. The King of the world entered into His world in poverty and obscurity.

His birth was announced not to emperors or priests, but to lowly shepherds. They were the first to hear the good news and the first to respond with **faith and obedience**.

The scene is a powerful reminder: **God's glory often appears in unexpected places. The Savior of the world came not to impress the powerful, but to invite the humble.**

17 And when they saw it, they made known the saying that had been told them concerning this child. 18 And all who heard it wondered at what the shepherds told them. 19 But Mary treasured up all these things, pondering them in her heart.

The shepherds left Bethlehem **filled with awe, wonder, and joy**. They couldn't keep this news to themselves. Luke tells us they **made known** what had been told them about this Child.

We can imagine them telling anyone who would listen—what they had seen and heard from the angels, and even more, what they had witnessed in Bethlehem: the Messiah lying in a manger.

Those who heard their testimony **wondered**. They marveled at the story.

And then Luke draws our attention to Mary. While others wondered, **Mary treasured these things**—every word, every detail—and pondered them in her heart. She was trying to grasp the unfolding mystery.

This reminds us that the right response to the Christmas story is twofold: **proclamation and meditation**.

Like the shepherds, we share the good news with joy. Like Mary, we quietly reflect on its meaning, letting the wonder of the incarnation sink deep into our hearts.

20 And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

This is the true response to Christmas. When we begin to grasp what God has done for us—when the reality of the incarnation and redemption sinks in—it moves us to **worship**. The shepherds didn't just witness a miracle; they responded by **glorifying and praising God**.

And the same should be true for us. When we comprehend—even in part—what God did to redeem us, it should lead us to break out in adoration, just as it did on that very first Christmas night.

Luke then transitions to what happened next: Jesus was brought to the temple, circumcised and the redemption price was paid because he was the first-born male.

For now, Mary and Joseph remain in Bethlehem for a season, and the narrative shifts to Matthew's account:

2:1 ¶ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, 2 saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."

As we discussed Jesus was born in Bethlehem, Matthew tells us that this occurred during the reign of Herod.

During this time, wise men from the east, likely from the area of Babylon, came to Jerusalem, and they were inquiring, where is the one who is born King of the Jews, for we have seen his star and we have come to worship him!

The identify of these men and the star that drew the to Jerusalem are a topic worthy of their own discussion, maybe that will be our topic for next year.

But do not miss the point, these important wise men (Maji) have traveled from afar come to worship the one born King of the Jews.

3 When Herod the king heard this, he was troubled, and all Jerusalem with him; 4 and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. 5 They told him, "In Bethlehem of Judea, for so it is written by the prophet: 6 "'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.'"

When Herod heard the report he was deeply disturbed—and so was all Jerusalem. This reaction is telling. Neither Herod nor the religious leaders had any indication that anything significant had happened.

These travelers arrived declaring the one **"born King of the Jews"** had come, and it was marked by a star.

Caught off guard, Herod immediately summoned the chief priests and scribes to inquire where the promised Christ—the Messiah—was to be born. Their answer was clear and rooted in Scripture: ***“In Bethlehem of Judea.”*** Then they quoted the prophet Micah.

7 Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. 8 And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.”

Herod then called the wise men to a private meeting. He wanted to know one crucial detail: ***When did the star first appear?*** This question gives us an important clue about the star, but again, we will set that aside for another time.

The wise men told Herod the date, and in return, Herod shared what he had learned from the chief priests and scribes—that the Messiah was to be born in Bethlehem. Herod instructed them: ***“Go to Bethlehem and search carefully for the child. When you find Him, report back to me so that I too may go and worship Him.”***

On the surface, this sounds sincere, but we know Herod’s true intentions. He viewed this child as a political threat—a rival to his throne. His desire was not to worship but to destroy. Yet Herod concealed his murderous plan behind words of devotion.

9 ¶ After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. 10 When they saw the star, they rejoiced exceedingly with great joy. 11 And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. 12 And being warned in a dream not to return to Herod, they departed to their own country by another way.

So, the wise men left Jerusalem, headed for Bethlehem, it is only a five-mile journey. During this very short trip, the star once again became visible, and it was now directly over the little town of Bethlehem.

When they saw the star they rejoiced afresh, with exceedingly great joy. When they made it to Bethlehem, they likely inquired about the birth of Jesus. Once they found the child they went not into an inn, or a cave, they went into a house. The Greek word is **οἰκία (oikia)**, at it means a house, a dwelling place.

In the home they found the child Jesus, the Greek word used here is **παιδίον (paidion)**, it means a young child or a toddler. Jesus is no longer an infant in a manger. He is a toddler in a house in Bethlehem.

I say all of this to make sure you see the time passage is built into this passage involving the wise men.

The fell down and worshipped him, they offered gifts, fit for the One who was born King of the Jews, (gold, frankincense, and myrrh) and then being warned by God in a dream, they did not return to Jerusalem, but instead went back to their own country a different way.

I present to you; the Greatest Story Ever Told!
