

The Birth of Jesus, It's Purpose and Consequences

Introduction: A Contextual Focus

Jesus Christ was not just a historical figure but the centerpiece of God's purpose for humanity—from his pre-existence, through his death, his resurrection, and to the eventual restoration of mankind.

Jesus in the Plan of the Ages

Understanding Jesus' birth begins with understanding God's overarching plan of the ages. God's plan for the restoration of mankind begins with creation and continues through Christ's earthly ministry to the establishment of God's Kingdom. Jesus is central to God's plan of salvation.

1. **Christ existed before His human life as the Logos**, the Word of God, the first born of all creation.

"The Son is the image of the invisible God, the firstborn over all creation." (Col. 1:15-17:

And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe. (Heb. 1:2;

yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. (1 Cor. 8:6);

2. **He is central to God's plan for the restoration of mankind.** Jesus existed before his human life, as a spiritual being. He is not God.

Thus says the JEHOVAH, the King and Redeemer of Israel, the JEHOVAH of Hosts: "I am the first and I am the last, and there is no God but Me. (Isa. 44:6);

I am the JEHOVAH, and there is no other; there is no God but Me, that there is none but Me; I am the JEHOVAH, and there is no other. (Isa. 45: 5-7)

3. **Jesus gave up his prehuman existence** and became a human being, perfect just as Adam was perfect before his fall, a Jew, born under the Mosaic Law. (Matt. 3: 16-17) Jesus' mother was a direct descendent of King David. (Luke 3:23-38) He was also a direct descendent of King David through his adopted father, Joseph. (Matt. 1) Jehovah told the Jewish people "For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession." (Deut. 7:6; Amos 3:2) Abraham was promised that the seed that would bless all families would come through him. (Gen. 22:18) Jehovah promised David, Abraham's descendent, that he would raise up a king through him. (Jer. 23:5) The Mosaic Law set the Jewish people apart from other peoples and protected the line of the promised seed who would bless all the families of the earth.

"The One who comes from above is above all. The one who is from the earth belongs to the earth and speaks as one from the earth. The One who comes from heaven is above all. He testifies to what He has seen and heard, yet no one accepts His testimony. Whoever accepts His testimony has certified that God is truthful. For the One whom God has sent speaks the words of God, for God gives the Spirit without limit. The Father loves the Son and has placed all things in His hands. Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him. (John 3: 31-36)

4. **Jesus became fully human at birth:** At Bethlehem, Jesus entered the human condition ,without a human father, thus the virgin birth. God was his father. (Matt. 17:5) After birth, He lived a sinless life, entirely dependent on God for life. (Hebs. 7:25-26)

"He made the One not having known sin to be sin for us, so that in Him we might become the righteousness of God." (2 Corn. 5:21)

5. **Jesus' entry into the world was the fulfillment of ancient prophecy** and the beginning of the promised reconciliation between God and humankind. (Isa. 9:6-7; Micah 5:2; Jer. 23: 5-6; Ps. 2:6-7; Ps 110: 1-2)
6. **Jesus was born not merely to live as an exemplar** but to *give His perfect life as a ransom sacrifice*. His obedience unto death would make possible the restoration of humanity. (Mark 10: 45; 1 Tim. 2:6; Matt. 20:28;)

Theological Emphasis on the Birth of Christ

1. Jesus' birth signified God's intervention in human affairs.

His birth was the culmination of centuries of prophecy—God sending His appointed Son at the appointed time, marking a new phase in the relationship between God and mankind. The *birth* of Jesus marks the moment God sent His chosen “Seed” into the world, fulfilling ancient promises given through the prophets (Genesis 3:15; Heb. 2:14; Isa. 7:14).

2. The birth itself prefigured Christ's role as the ransom sacrifice.

Christ's loyalty to God even unto death *provided the ransom that freed all mankind from the condemnation to sin and death*. Jesus' entrance into the world was essential because it enabled Him to serve as the Mediator of salvation. The birth of Logos as the man Jesus and his death is foundational, the point where God's divine provision for salvation moves from prophecy to reality. Jesus is *the last Adam*, a perfect human whose obedience would counteract the effects of the first Adam's disobedience. (1 Cor. 15:45)

3. Authentic faith depends on recognizing Christ's mission.

Understanding Jesus' identity—His origin, mission, and enthronement—is central to grasping God's plan.

“There is salvation in no one else! God has given no other name under heaven by which we must be saved.” (Acts 4:12);

“Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6)

Jesus' Nature at Birth

- The Logos was **God's direct creation**—distinct from other created beings in His pre-human existence.
- At the moment of human birth, Jesus became **fully human** with a unique role in God's plan of salvation.
- His life on earth, beginning with birth, was part of a continuum of divine purpose to free mankind from sin and death. His birth was inseparable from His role as *Mediator*, Ransom, and future King.

Birth and Prophetic Significance

We do not know the specific date of Jesus' birth; however, it was not December 25. (See attached article. <https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/how-december-25-became-christmas/>) (See footnote)
 The birth of Jesus is at the heart of *God's purposeful revelation to humanity*.

Conclusion

Jesus' birth was the moment God's promised Redeemer entered human history to accomplish God's plan of salvation. Appreciating **the purpose of Jesus' birth**: to reveal God's love, to mediate reconciliation, and to inaugurate the promised Kingdom places Jesus' birth at the heart of God's plan of the ages. This marks a turning point in divine engagement with the world.

Footnote: Again, there is clear, strong evidence that Jesus was crucified on Friday, April 3rd, A.D. 33. The fact that his crucifixion occurred at the close of the fourteenth day of the month Nisan, and that this date rarely falls on Friday, but did so in the year A.D. 33, substantiates that date so thoroughly **[B61]** that even Usher, who adopted B.C. 4 as the date of Jesus' birth was forced to admit that his crucifixion was A.D. 33. Compare Usher's dates in the margin of the common version Bible at [Luke 2:21](#) and [Matt. 2:1](#) with those at [Matthew 27](#) and [Luke 23](#). The date of the crucifixion being A.D. 33, it follows that if Jesus had been born B.C. 4, he would have been 36 years old when he died; and his ministry from his

thirtieth to his thirty-sixth year would have been six years. But it is clear that our Lord's ministry was three and a half years only. And this generally conceded fact is proved by Daniel's prophecy concerning Messiah's cutting off in the *middle* of the seventieth week of Israel's favor.

Thus, it is again proven that Jesus' birth was about one year and three months before our common era, A.D. 1; for, his ministry ending when he was thirty-three and a half years old, April 3rd, A.D. 33, the date of his birth may be readily found by measuring backward to a date thirty-three and a half years prior to April 3rd, A.D. 33. Thirty-two years and three months before April A.D. 33 would be January 3rd, A.D. 1, and one year and three months further back would bring us to October 3rd, B.C. 2, as the date of our Lord's birth at Bethlehem. The difference between lunar time, used by the Jews, and solar time, now in common use, would be a few days, so that we could not be certain that the exact day might not be in September about the 27th, but October 1st, B.C. 2, is *about* correct. Nine months back of that date would bring us to about Christmas time, B.C. 3, as the date at which our Lord laid aside the glory which he had with the Father before the world was [made] and the taking of or changing to human nature began. It seems probable that this was the origin of the celebration of December 25th as Christmas Day. Some writers on Church history claim, even, that Christmas Day was originally celebrated as the date of the annunciation by Gabriel [B62] to the virgin Mary. ([Luke 1:26](#)) Certain it is that a midwinter date does not well agree with the declaration of Scripture, that at the time of our Lord's birth the shepherds were in the fields with their flocks. (Plain of Ages, B61)

