

# BORN OF A WOMAN

## Part 3 (conclusion)

Scripture references are to either the NIV-UK or the KJV, unless otherwise noted.

*When the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.*

– Galatians 4: 4 –

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**JOHN 1: 14 TEACHES THAT** Jesus existed in the presence of God as the ‘Word’ or *Logos* and was born human (v. 14):

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Jesus alluded to his pre-human existence:

John 3: 13 – *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man [which is in heaven – many authorities omit].*

John 8: 42 – *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

Was a prior existence essential to Jesus filling the requirement of a Ransom-Sacrifice? The best answer is probably yes, since God arranged matters that way.

Of what advantage, then, was it for Jesus to have existed before his birth on the human plane? There are several, most of which underscore the value of first-hand knowledge for him, a process of learning required by all beings except God. Jesus became the centre of the Divine plan.

**1.** As the *Logos*, Jesus was nurtured by his Father and thus learned to emulate Him in character, thought and deed. He and his Father were as one in heart and mind (John 10: 30).

**2.** He was *a witness* to the creation of all things and to the plans and purposes of God ‘from before the foundation of the world’. This principle of *corroboration* is an essential feature of God’s covenant arrangements, by which He reveals Himself to humanity.

For example, Jehovah invokes the fact of the universe as a witness to the immutability of His promises (Psa. 89: 34-37); the Mosaic Law demands witnesses (Deut. 17: 6), as does the Gospel message (1 John 1: 1-4); Christ Jesus himself is the prime witness for God, his Father, whom he made known to his disciples (John 14: 6, 7).

**3.** Jesus would learn to be *Emmanuel* – ‘who as God’ – the one who will in God’s Kingdom on earth administer affairs *as though* he were God, for he will exercise authority on behalf of the Father for the duration of the Millennium. (Isa. 9: 6, 7;

Matt. 1: 23; 1 Cor. 15: 24-28).

4. God deemed it necessary for Jesus to imbibe the concept of self-abnegation[\*] that would, in the course of time, require him to step from high estate to low – to make himself vulnerable to a fallen and corrupt humanity and to drink the dregs of the cup of suffering. His dying on the cruel cross would demonstrate the thoroughness of his devotion to his Father’s purposes and his own unselfish love towards the fallen race (Heb. 2: 9, 10, 16, 17). He was rewarded by resurrection to the divine plane and promotion to the right hand of the Almighty, his praises sung by men and angels to all generations.

Do you suppose the Gospel message would have the power it has were Jesus to have died in obscurity?

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\* That Jesus had to *acquire* this quality shows that he was not a second person in a godhead. In Paul’s first letter to Timothy (2: 3-6), the Apostle predicates the redeeming work of Christ on the unity – singular nature – of God, identifying the Father as He whose plan of salvation effectively rescues the human family from the curse of sin and death (emphases added):

‘God our Saviour . . . wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, *the man Christ Jesus*, who gave himself as a ransom for all people . . . .’

Jesus, here identified as the *one* mediator, stands *between* the *one* holy God and sinful humanity – represented in the *one* man, Adam – and is therefore separate and distinct from Jehovah. In a foreshadowing of this arrangement we see Moses, the *one* mediator between Jehovah and Israel.