

## Luke 3:23-38 Son of Adam, Son of God

God's purpose to redeem humanity culminates in the ministry of Jesus who, as *the* Son of God, is the Last Adam and head of a new humanity.

### **With Jesus you can have the life we lost when we sinned in Adam.**

- 1) The God of Generations:
  - a) God used genealogies to trace the effects of the curse of sin throughout generations (Adam-Cain, Noah-Canaan, Ishmael, Esau). Rom. 5:12-21 and the federal/covenant headship of Adam already intimated in Gen. 5— “. . . and he died”
  - b) God used genealogies to trace the effects of His blessing, especially of the elect, throughout generations (Adam-Seth, Noah-Shem, Terah, Jacob/Israel). Rom. 5:12-21 and the federal/covenant headship of Christ already intimated in Gen. 3:15—“He shall crush your [the serpent’s] head”
    - i) Exodus 20:5-6
    - ii) Genesis 12:3
  - c) God used genealogies in the Bible to tie the story of redemption together, being able to fast-forward to key moments without skipping over generations.
    - i) This showed the continuity of God’s covenant of grace from Adam through the Patriarchs, Israel, and David, finally to Jesus and His Church.
    - ii) The many “insignificant” names are significant because they are caught up in the flow of Redemptive History. You may grow tired of reading these many names because these people are unfamiliar to you. But God does not get bored with these names, these people are known to Him, written on His hands (Isaiah 49:14-16).
  - d) The life of Jesus is the climax of Redemptive History. His connection to Adam is a connection to people from all nations who “hear the Word of God and do it” (Luke 8:19-21).
- 2) Genealogy and Identity:
  - a) Paternity was a primary determinant for social location and legitimation.
    - i) Ezra/Nehemiah—the people of the land who could not prove Israelite paternity were excluded from rebuilding the Temple or city of Jerusalem (Samaritans)
    - ii) “Is not this Joseph’s son?” Luke 4:22—In other words, “Can we take seriously a carpenter’s son when it comes to religious matters?”
  - b) Religious Paternity—“You are of your father the devil.” (John 8:39-44); “this daughter of Abraham” (Luke 13:16); “since he also is a son of Abraham” (Luke 19:9)
- 3) Son of God:
  - a) Adam as son of God (Luke 3:38; Gen. 5:1-5)—disobedient; brought guilt, sin and death to all of his posterity descending from him by ordinary generation (Rom. 5:12-21)
  - b) Jesus as Son of God:
    - i) not based upon genealogical connection to Adam (“as was supposed” 3:23), but upon conception by the Holy Spirit (Luke 1:35)
    - ii) Double Entendre:
      - (1) Son of God in Divinity as “LORD”
      - (2) Son of God in Humanity as Last Adam (eschatological Adam); true humanity/true Israel
  - c) v. 23 “Jesus, when He began *His ministry*, was about thirty years of age”—around the age of thirty a man was recognized as established in his vocation for the welfare of the community
  - d) Jesus’ calling was to redeem a new humanity in Himself from the humanity fallen in Adam

Application: enjoying the life we lost when we sinned in Adam

- Are you part of Jesus’ family tree? As a son/daughter of Abraham you are justified by faith and you live by faith in the God who raises the dead. As a son/daughter of David you reign with Christ in a kingdom that endures forever. As a child of God you are a joint heir with Jesus Christ, with a room in the Father’s house and a seat at the Father’s table.
- Are you in the “eschatological Adam”? In the last Adam you are no longer subject to the powers of this present age (sin and death). They are present realities that you must face, but not ruling principles that dominate you. Our foretaste of the age to come gives us hope of God’s fullness.