

## INTRODUCTION:

1. [Image] No verses in Scripture are skipped more often than genealogies. No matter your theological background. No matter your spiritual maturity. No matter how much you have to read things in order. Most people skip the genealogy. Or at the very least they skim it quickly. And it's understandable isn't it? After all they are difficult to read let alone understand. They are mostly filled with Hebrew names that are hard to pronounce and sound archaic. I have heard people mention lots of different verses as their life verse. But I have yet to anyone mention a genealogy as life changing. Some of you may have even wondered why I bothered tackling it this morning. After all, Luke is going to take us long enough already. Surely we could have just tacked this on at the end of last week's sermon and kept it moving.

2. [Need] But we are not going to skip the genealogy. Because **"all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness."** 2 Timothy 3:16. All Scripture means the genealogies as well. Some passages are more obviously helpful and others take more effort and work. My hope is that by the end of our time together this morning you will have a greater appreciation for not just genealogies generally, but for this one in particular.

3. [Subject] We are going to take a closer look at Luke's genealogy at the end of chapter 3. And we are going to find that it does not just tell us who some of Christ's ancestors were, but it reminds us of foundational truths.

4. [Text] Luke 3 and we are not going to skip the genealogy in our public reading of God's Word either. I am still going to read it all the way through and I will still ask you to stand if you are able.

5. [Preview] Context,

Prayer. God I pray that you would keep your word. We just read a Scripture that caused many minds to wander. We ask the Holy Spirit to come and do another miraculous work according to your Word. Would you cause us to feel your breathe through these words. Would we profit from the genealogy's teaching. Would we be reproofed and corrected by its theology and content. And would this be another exercise that trains us in

righteousness. So that when we look in the mirror we would see ourselves slowly transforming into Christ's likeness.

**The genealogy is (theological) (v. 21-22, 38). The genealogy is (theological) (v. 21-22, 38).**

If you skip the genealogy you are not missing out on history,  
you are missing out on theology.  
Every genealogy has a theological point.  
If you don't search for the genealogy then you will miss the entire point.

But we are often hindered from seeing the theology.  
One thing that hinders us is our modern obsession with exactness.  
We focus in on every single name.  
Or we compare this genealogy to Matthews and find differences.  
So we start to pick apart every line and name.  
Suddenly the passage turns into a battle.  
We fight over whether or not we can trust God's Word,  
or whether it's accurate or has mistakes.

There are a number of questions you may have.  
I don't want us to get bogged down here so I am trying to ignore it.  
I'll give you some quick solutions and if you have further questions,  
Or if it bothers you then please come talk to me and we can go through it together.  
I would love to do that with you.

I don't believe there are any errors here.  
Luke and Matthew just don't write it the way we would today.  
But some say that Luke is giving Mary's genealogy and Matthew gives Josephs.  
I don't think so, but that's possible.  
The primary solution is that the word for father is a general term.  
It does not have to mean their biological father.

It has a wider semantic range.

It is not about who someone's father is,

It is about who their ancestors are.

So I think most of these differences is due to Luke and Matthew choosing different names.

And neither of them is inaccurate or wrong.

This is a common way genealogies worked.

Because the point of every genealogy is theological.

It is not here to just tell us Jesus' family tree.

The question is how do we find the theology of the text?

The answer is the same way we usually find theology, context.

We look at the context of the passage.

What comes directly before it?

What comes after it?

Because the context will reveal what the author is trying to say.

Let me give you some examples.

Genesis 5 gives a genealogy from Adam to Noah.

It isn't meant to show us how old the earth is, but to show us that every single human being is made in God's image.

But the image has been marred by sinfulness and corruption.

Genesis 10 gives us a genealogy of Noah's sons to show us that God keeps His promises and allows humanity to multiply again.

The 10 plus chapters of names in Joshua show us that God keeps His promises and gives an inheritance to every single one of His people.

Every genealogy, Every list of names is theological.

But what is the context of Luke's?

Let us take a look.

Look at the context of the passage.

What happens right before the genealogy?

In verse 21 **"Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened."**

The context is Christ's baptism.

And I think there is a natural break between verses 20 and 21.

Because John is not mentioned at all in these verses.

The other gospel accounts mention him, but not Luke.

In verse 20 John is arrested.

He is in the background.

The focus is on Jesus.

And strangely Luke gives a very short account of this baptism.

The gospel of Mark is known for its shortness, but it is three verses.

John spends 5 and tells us what John said during the baptism.

Matthew even has Jesus speak!

But not Luke.

Because Luke seems focused not on the act of baptism,  
but on what happens after.

Verse 21 **"the heavens were opened, and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."**

He tells us that the Holy Spirit and God declared loudly and clearly that Jesus is the son of God.

He is not revealed not to a group of shepherds, or Jesus' family.

He is revealed to the public and to crowds.

But look contextually again.

Verse 22, **"You are my beloved Son"**

Now look at the end of the genealogy.

Verse 38, **"the son of God."**

This genealogy is bookended with theology.

Just noticing these two places is what opened up this whole passage for me.

Because no genealogy does this.

Matthew begins at Abraham and works forward to Jesus.

Luke actually starts with Jesus and goes all the way back to creation.

And he ends by reminding us that Adam was the son of God.

That's a major clue.

But if you count you will also see something strange.

And I have to thank Pastor Stephen Schaffer for pointing the significance of this to me.

But there are 77 names mentioned here.

70 7s is meant to show completeness.

God created the world completely in 7 days.

Genesis 10 has 70 nations that fill the earth after the flood.

Genesis 46 has 70 descendants of Jacob who come to Egypt with Joseph.

So these 77 generations is meant to show us completeness as well.

Galatians 4:4 **"In the fullness of time, God sent His son."**

Jesus came at exactly the right time.

Every name is intentional.

Because genealogies are profoundly theological.

Even if it doesn't look like it at first glance.

**[transition]** The Genealogy is theological. But what specifically is the theology it means it teach us?

Point number 2 **The genealogy shows Jesus as the Son of (God) (v. 23-38). The genealogy shows Jesus as the Son of (God) (v. 23-38).**

This is the point of the context and the genealogy itself.  
Everything in these verses is meant to show us that Jesus is the son of God.

Everything that Luke has done in the first three chapters repeats this.  
Over and over we have heard that Jesus is the Messiah.  
And not only the Messiah, but God Himself.

This crescendos and climaxes here.  
Where a public miracle takes place.  
And God audibly speaks to say again "Jesus is the Son of God."

At the moment of Jesus' baptism  
Verse 21, **"The heavens were opened."**  
This phrase is only used in one other place.  
It is used in Genesis 7 to describe windows of heaven opening and the earth being covered with a flood.

I don't think this is a coincidence.  
I think the similarities are intentional.

Here the heavens tear open.  
Instead of rain and universal judgement,  
We have the universal salvation.  
Instead of a flood we have forgiveness.

The similarities continue with the dove.  
I've always wondered why it says the Holy Spirit descends like a dove.  
It doesn't say He appears in the form of a dove.  
So why that metaphor?  
I think because of Noah.

You may remember in the days of Noah when the waters descended,  
Noah sent out a dove to see if it was safe.  
And the dove comes back with an olive branch.  
The dove says God's wrath has been satisfied.

Now the dove descends.  
Not with the olive branch,  
But to the branch of David.  
He descends to the one who has the power over the waves and storms.

Verse 22, **"And the voice of came from heaven, "You are my beloved Son; with you I am well pleased."**

The voice of the Father speaks.  
And He says that Jesus is His son.  
The entire Trinity are intimately involved at this baptism.  
The whole Godhead declares that Jesus is God.

Jesus did not become God at His baptism, as some suppose.  
He has been God since before there was light.  
This is simply the public coming out party.

We are told this not just from the context of Jesus' baptism.  
But the genealogy itself declares who Jesus is.

It reminds us in verse 23 that Jesus **"being the son (as was supposed) of Joseph"**

He is legally the son of Joseph.  
But Joseph is not His biological father.  
Joseph adopted Jesus.

While this genealogy follows Jesus' ancestors.

The point is made at the beginning and the end.  
Jesus is not merely human.  
He is God.  
He is the son of God.

This is why the genealogy ends where it does.  
No other genealogy goes this far back.  
Even Adams does not say this explicitly.

The point is not that Adam is the son of God.  
The point is that Jesus is.

**[transition]** The genealogy shows us that Jesus is God. But it has something else to show us.

Point number 3 **The genealogy shows Jesus as the Son of (Man) (v. 23-38). The genealogy shows Jesus as the Son of (Man) (v. 23-38).**

Jesus is not just God.  
Jesus is also a human being like us.  
This is why we sometimes refer to Him as the God-man.

He is both truly God and truly man.

And this section is theologically reminding us that Jesus is a human.  
He is a son of man.  
This is Christ's favorite term for Himself.  
He refers to Himself as "The Son of Man" 82 times in the gospels.

This is not just Him claiming the title from Daniel 7.  
This is Jesus declaring that He is one of us.

His baptism again is meant to theologically point us towards this.  
John's baptism was a baptism of repentance.



It was for sinners to come forward and declare that they want God to make them clean.

But Jesus gets baptized even though He has no sin.

He was the perfect man.

Never for a moment did He sin in thought, word, or deed.

Yet He participates in a ritual for sinners.

Why?

Partially I think He does this to identify with us.

Not because Jesus needed to, but because we needed to see Him do it.

It is Jesus condescended down to us.

He gets on our level and says, "I am one of you."

I am a son of man.

He does not look up above and say "well I am better than you."

"I don't need to do this because I am the perfect God-man."

He gets baptized with us.

Because He loves us.

And He wants us to know He is one of us.

And God declares **"I am well pleased."**

God the Father says that Jesus had nothing to repent for.

So, Jesus' baptism sets the expectation that Jesus is one of us.

He has the same ancestors.

He can trace his line all the way back to Adam and God Himself.

Kings would pride themselves by how far back they can trace their lines.

The further back you can go the better you are.

King Jesus can go all the way back to the very beginning.

But He does this to show that He is like Adam.

He is a son of Adam, a son of Man, a human like us.

But the good news of Jesus is not just that He is human.  
The good news is that Jesus is able to succeed where we have failed.

Romans 5 reminds us that Jesus is the 2nd Adam.  
This is why Adam is mentioned in our genealogy.  
Luke wants us to make this connection.  
Have you ever wished you could go back in time and tell Adam to stop!  
Because if you could fix that then maybe everything could be made right.  
Well, Jesus is the second chance for humanity.

Jesus being the son of man is good news.  
Because now there is hope for salvation.  
Romans 5:18, **"Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men."**

But Jesus is not just a second and better Adam.  
He is better than all of these names.

Many of them we don't know who they are.  
Although we do see familiar names because of their popularity.  
We have a few Josephs, Levi's, and a Nahum.  
But some of the names we do know.  
We remember their stories.

But it is not just that Jesus is better than all of these people.  
But Jesus is like them in some ways.

As Children grow we love to see who they are like.  
It is fun to watch as their mirror us, at least some times.  
And we can see how they picked up this tendency from their father.  
Or that one from their mother.  
Or how they are cheap just like their grandfather.  
As we look at Jesus' genealogy we should also see this.

We should look and notice how Jesus is like His ancestors.

In verse 27 two names stand out. **"Zerubbabel the son of Shealtiel."**  
This is one of the few names that overlaps with Matthew's genealogy.

You can read about him in the book of Haggai.

Zerubbabel is the governor of Israel when they return from exile.

And when they return from Babylon the prophet Haggai tells them to rebuild the temple.

And for his faithfulness in rebuilding, Zerubbabel is promised to be in the Messiah's line.

And Jesus is like Zerubbabel.

He will also rebuild the temple.

He rebuilds the temple of His own body in three days.

A temple far more glorious than any building in Jerusalem.

And He is still building the temple of the church of which Christ is the cornerstone.

Jesus is also the son of David.

He is the true and rightful king.

He is a man truly after God's own heart.

But unlike David, Jesus never fails.

And Jesus will rule forever.

Jesus is the son of Boaz.

He is the true kinsmen redeemer.

He is the only one who can redeem and save us.

And we are rejected and turned away like Ruth.

But Jesus sees us.

And He gladly is willing to pay any price to save us.

He pays the price in spilling His blood and breaking His body on the cross.

Jesus is the son of Judah.  
He is the lion from the tribe of Judah.  
Like Judah was willing to trade places with Benjamin,  
Jesus trades places with us.

And Jesus fulfills all the promises made to Judah.  
The promise that the ruling scepter would never depart from his hand.  
The promise that all Judah's enemies would be destroyed.  
And Jesus comes to destroy sin and death.

Jesus is the son of Jacob.  
He wrestled not against God, but against sin and death.  
And Jesus won.  
As Jacob got a new name, Revelation 2:12 promises that Christ will give us  
a new name on a white stone.

Jesus is the son of Isaac.  
But God did not hold back the knife from Christ.  
He was not a symbolic sacrifice.  
Jesus was the lamb God provided.  
So that He would die in our place.

Jesus is the son of Abraham.  
He leaves behind His home and His father to follow God's will.  
And Jesus is the promised seed of Abraham.  
Through Jesus we are grafted in and all considered God's children.

Jesus is the son of Shem.  
After the flood there is a strange story.  
Noah gets drunk.  
And he passes out naked.  
One named Ham ignores it and gossips.  
But Shem and his both walk backward and cover their father.

Jesus is like Shem.

Because nakedness in the Old Testament is symbolic of our sin and shame.

When Jesus hears of our shame.

When He hears of how we have embarrassed ourselves again in sin.

He comes to cover us.

He covers our nakedness that we no longer have to be ashamed.

He covers us not with a blanket, but with His blood.

He makes us clean.

And he does not see our nakedness.

Not because Jesus is blind, because He puts our sin out of His sight.

As far as the East is from the West.

Jesus is the son of Noah.

We have already covered some of the similarities to Noah.

But let me give you more.

He gathers us in the ark to save us from the judgment of God.

And He comes like Noah to preach and declare that there is forgiveness.

Anyone can escape.

They just must come into the ark of Christ.

And when Noah is born, his father says something in Genesis 5:28

**"Out of the ground that the LORD has cursed, this one shall bring us relief from our work and form the painful toil of our hands."**

Like Noah, Jesus brings relief.

Jesus saves us from the curse of sin and death.

And He brings true rest in Hebrews 4.

Jesus is the son Lamech.

Lamech was pretty terrible.

So it is easy to see how Jesus is better.

Lamech kills a boy for hitting him in Genesis 4:23-24.

And Lamech declares the fury of his vengeance.

He says his vengeance is 77 fold.

But Jesus does not have vengeance 77 fold.

Jesus offers forgiveness 70 times 7.

And the vengeance that Jesus brings is perfect justice.

Not anger.

And Jesus quietly endures when He is struck repeatedly at his crucifixion.

Instead of murdering those who harm Him,

He forgives them.

And He dies for them.

Jesus is the son of Enoch.

He walks closely with God.

And like Enoch, Jesus defeats death and ascends into the heavens.

But He does not do so by Himself.

He defeats death that one day we too will be caught up in the air at Christ's return.

Jesus is the son of Seth.

Because in the days of Seth people began to call upon the name of the Lord.

And in the days of Jesus people would call His name.

Beggars would cry out in the street for the Son of David to have mercy.

No longer would they call to the sky.

They could call to the person of Christ.

Jesus is the son of Adam.

He was also born perfect.

And He was also tempted by Satan to sin.

But Jesus was tempted three times.

And each time He passed the test.

And Jesus remained perfect.

And Jesus is truly human.

He is everything humanity was meant to be and more.  
Every single name in this list has a purpose.  
They show us that God is one of us.  
Jesus is the best of us.

Jesus is the son of God.  
And Jesus is the son of man.

What I want you to see is that every single verse of Scripture is as deep as the ocean.  
Even the genealogies are rich with theology.  
We just have to be willing to wade into the water and go for a swim.

Remember that every single one of these names is part of your faith family.  
Every name is another generation of God's faithfulness.  
Each

#### CONCLUSION:

1. [Summary] This morning we have seen that every genealogy shows us theology. This genealogy shows Jesus as the son of God. And this genealogy shows Jesus as the son of man.
2. [Challenge] Don't skip the genealogies. Or you might miss the grand tapestry of how everything in Scripture ties together. One of my favorite things of TV shows is when we start to come to a finale. And when at the pivotal movements, when everything winds down, the camera flashes back to all of these key moments you have watched for years. And you get to see how it all culminates here in this moment. There is something deeply satisfying about it. But nothing compares to the satisfaction of seeing that in Scripture. Of how every name, story, and genealogy, comes together in the person of Jesus. Don't miss it.

**23** Jesus, when he began his ministry, was about thirty years of age,  
being the son (as was supposed) of Joseph,  
the son of Hell-e,

**24** the son of Μαθθαῖ,

the son of Levi,

the son of Μελχὶ,

the son of Jann-eye,

the son of Joseph, **25**

the son of Mattathias,

the son of Amos,

the son of Nahum,

the son of Esli,

the son of Ναγγαῖ,

the son of Maath,

the son of Mattathias,

the son of Se-meh-een,

the son of Josech,

the son of yodah,

the son of yo-anon,

the son of Ray-saw,

the son of Zerubbabel,

the son of Shealtiel,

the son of Neri,

the son of Melchi,

the son of Addi,

the son of Cosam,

the son of El-madam,

the son of Er,

the son of Joshua,

the son of Eliezer,

the son of Jorim,

the son of Matthat,

the son of Levi,

the son of Simeon,



the son of Judah,  
the son of Joseph,  
the son of Jonam,  
the son of Eliakim,  
the son of Me-lah,  
the son of Menna,  
the son of Mattatha,  
the son of Nathan, the son of David, the son of Jesse,  
the son of Obed, the son of Boaz,  
the son of Sala,  
the son of Nahshon,  
the son of Ah-min-a-dab,  
the son of Admin,  
the son of Arni,  
the son of Hezron,  
the son of Perez, the son of Judah,  
the son of Jacob, the son of Isaac, the son of Abraham,  
the son of Terah, the son of Nahor,  
the son of Say-roog,  
the son of Reu,  
the son of Peleg,  
the son of Eber,  
the son of Shelah,  
the son of Cainan,  
the son of Ar-phax-ad,  
the son of Shem, the son of Noah, the son of Lamech,  
the son of Methuselah, the son of Enoch, the son of Jared,  
the son of Ma-ha-la-leel, the son of Cainan,  
the son of Enos, the son of Seth, the son of Adam, the son of God.