

“The Lineage of the Messiah”

(Luke 3:23-38)

Introduction

- It seems as though genealogies are more in vogue today than they used to be. Through various internet sites (“genealogy companies”) a person can (allegedly) discover their family lineage. Some people do this for legal reasons, while others do it out of curiosity or entertainment. It can be exciting to learn about where you came from, and if there are famous – or infamous – people in your family tree.

As all Scripture is inerrant and inspired by God – “*profitable for teaching, for reproof, for correction, and for training in righteousness*” (2Tim.3:16) – the genealogies in the Bible are neither unimportant nor irrelevant (see Gen.4; 5; 10; 11; 1Chron.1-9; Lk.2:4, 36; Rom.11:1; Phil.3:5). The Jewish people kept meticulous records of their ancestry. While there are several reasons for this, the most central reason was the ability to trace one’s bloodline back to Abraham – to prove oneself to be a Jew and included in God’s covenant with Abraham (see Gen.12:1-3; 15:4-6; cf. Lk.1:55, 73; 3:8).

- ✓ Illust: “Genealogies were legitimately critical to the people of Israel. First, ancestry determined the original division of the land of Canaan among the twelve tribes (cf. Num.26:53-55). Second, ancestry also established the right of inheritance to property and all that went with it (servants, crops, buildings, etc.). Third, ancestry formed the basis of the principle of kinsman redemption. If a poor man was forced to sell his property, one of his near relatives was to purchase it (Lev.25:25; cf. Ruth 4:1-6). Fourth, ancestry played a role in taxation. Thus Joseph and Mary had to return to Joseph’s ancestral city of Bethlehem to register for the census. Fifth, ancestry determined one’s eligibility to serve as a priest (cf. Ezra 2:61-62). Last, and most important, any claim to be king or Messiah would have to be backed up by the genealogical records” (John MacArthur; *The MacArthur New Testament Commentary: Luke*; 3:23-38).
- Unfortunately, the importance of genealogies came to be misused by many of the Jewish people – especially the Jewish (religious) leaders (see 1Tim.1:4; Tit.3:9). They wrongly believed that merely tracing their lineage back to Abraham entitled them to receive God’s salvific blessings (see Lk.3:8; Jn.8:31-45). God’s salvation, however, was never a matter of ethnicity or race. Salvation has always been by God’s grace alone through faith alone in Christ alone – Old Testament saints were saved by their faith in the Messiah to come, while New Testament saints are saved by their faith in the Messiah who has come. By God’s sovereign design and purpose, salvation was not to the Jews only but through the Jews to all who would believe (Rom.3:22; 5:1-2; Gal.2:16).

John 1:11-13 ~ “He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Gal 3:27-29 ~ “For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”

Rom 1:16-17 ~ “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷For in it the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith.’”

- No one has ever been, or will ever be, saved by their human ancestry (or by any works or ritual). The genealogies in the Bible are not intended to be a self-righteous means of salvation, but a record of God’s saving grace and faithfulness throughout the generations. These genealogies do not show us who is saved, but they reveal to us the Savior (i.e., the way of salvation).

John 14:6 ~ “Jesus said ... ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’” (see Jn.3:18, 36; Acts 4:12; 1Jn.2:23; 5:11-12)

Differences in Jesus' genealogies (Matthew 1:1-17 and Luke 3:23-38)

- There are two lengthy genealogies in the Gospels – Matthew 1:1-17 and Luke 3:23-38. It is easy to notice that in some ways these genealogies are vastly different from one another (especially from Joseph to David). These differences, of course, have led some liberal scholars and biblical critics to assert that there are errors in the Bible. There are rational and historical answers that clarify these various issues, which maintain our understanding of the Bible's perfection and trustworthiness – the inerrancy and infallibility of Scripture (Ps.19:7-9; Jn.17:17; 2Tim.3:16; 2Pet.1:21).

The simplest explanation as to the differences between Jesus' genealogies is that Matthew (writing to Jews) recorded Joseph's genealogy and Luke (writing to Gentiles) recorded Mary's genealogy. This, however, is problematic in that Mary is not at all mentioned in the genealogy in Luke; and Joseph is (see Lk.3:23; cf. Lk.1:27).

Another reasonable explanation is that Matthew traced Jesus' royal lineage (from Joseph through David to Abraham) while Luke traced Jesus' physical (biological) lineage (from Joseph through David to Adam). Complicating things further is the fact that Matthew's account moves forward (from Abraham to Jesus) while Luke's account moves backward (from Jesus to Adam).

- The similarities of these two genealogies are more important than their differences: both emphasize Jesus as being from the royal line "*of David*" (Lk.3:31; Matt.1:1, 6), establishing Jesus with the right to David's throne and the fulfillment of Old Testament prophecy; both emphasize Jesus' bloodline through God's covenant with "*Abraham*" (Lk.3:34; Matt.1:1, 2, 17), linking Jesus to the patriarchy of Israel; both emphasize Jesus' humanity in fulfillment of Old Testament prophecy that the Messiah would come from the line of Eve (Gen.3:15), through Abraham (Gen.12:1-3), through David (2Sam.7:12), and born of the virgin Mary (Is.7:14).

The importance of Jesus' genealogies

- While the genealogies in the Bible can be difficult and boring to read (in Matt., "*begat ...*" [KJV]), we must understand their importance and why they are included in the Bible. Obviously, a genealogy traces a person's family lineage. In the Gospels, however, the genealogies do much more than that. They showcase God's enduring faithfulness throughout all generations. Specifically, they serve as proof of the priestly and royal bloodline of the Messiah.

✓ Illust: "Jesus' genealogy establishes continuity over the periods of time not covered by Luke's narrative. The story of Jesus goes back to Adam. It reminds us that God keeps promises, and it demonstrates God's providence across the ages directing the traffic of history the climactic birth of Jesus" (David E. Garland; *Zondervan Exegetical Commentary on the New Testament: Luke*; p.173).

- Amid all the questions and confusions surrounding the genealogy of Jesus, in both Matthew and Luke, it is abundantly clear that Jesus is the centerpiece of it all. In fact, Jesus Christ is the central figure in all human history! Therefore, in our study of this genealogy, we must not lose sight of the fact these genealogies exist to prove that Jesus is the Christ.

The four key "names" in Luke's account of Jesus' genealogy are "*David*" (vs.31), "*Abraham*" (vs.34), "*Adam*" (vs.38), and "*son of God*" (vs.38). These four designations provide for us all that we need to know regarding Jesus' genealogy according to the Gospel of Luke.

With this in mind, rather than reading the entire genealogy – or going through it verse-by-verse or name-by-name (many of the names we know little or nothing about) – I want to highlight three important characteristics, from this genealogy, concerning the person and work of Jesus Christ.

1. The humanity of Jesus

- The humanity of Jesus is crystal clear in the genealogies of Jesus. As everyone listed in this genealogy, Jesus was born of a woman; He was, in fact, human. In fact, His human ancestry can be traced all the way back to the first human – "*Adam*" (vs.38). The genealogy shows that – through a long line of successive generations – Jesus was born as a human: "*being the son (as was supposed) of Joseph*" (vs.23).

Simply put, Jesus was actually born. He had a biological mother who birthed Him and raised Him. The genealogy summarizes the Christmas story, and underscores the truth that Jesus Christ was fully (truly) human.

Luke 2:4-7, 21 ~ “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, ⁵to be registered with Mary, his betrothed, who was with child. ⁶And while they were there, the time came for her to give birth. ⁷And 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. ... ²¹And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.” (see Matt.1:18-25)

- To be sure, Jesus’ birth was extraordinary, but it also was very ordinary. The angels told the shepherds look for a baby – a specific baby, in a specific place, but a baby nonetheless. The miracle of Jesus’ birth was that He was born from Mary who was a virgin, as a supernatural creative act of God. But when He was born, He was truly and fully a little baby boy. God wrapped in human flesh.

John 1:1, 14 ~ “In the beginning was the Word, and the Word was with God, and the Word was God. ... ¹⁴And the Word became flesh [*ginomai sarx*] and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

- This points to the important doctrine of the humanity of Jesus Christ, and the doctrine of the incarnation of the Son of God. To “incarnate” means to become flesh. Simply put, Christ’s incarnation refers to the Son of God becoming human – being wrapped in human flesh. It is important to note that Jesus’ humanity did not replace His deity or even displace His deity. That is, Jesus was not part God and part human, nor was He only God or only human (He was neither God disguised as a human, or a human with only God-like qualities or abilities).

Jesus is the Son of God (the 2nd member of the Trinity) in human flesh – simultaneously and fully (truly) God and Man. He was conceived by the Holy Spirit of God (Lk.1:18, 35; Matt.1:18, 20) and born of the virgin Mary (Lk.1:27, 34; Matt.1:18, 23).

Phil 2:5-8 ~ “Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form [*morphē*] of God, did not count equality with God a thing to be grasped, ⁷but emptied [*kenoō*] himself, by taking the form [*morphē*] of a servant, being born in the likeness [*homoioōma*] of men. ⁸And being found in human form [*schēma*], he humbled himself by becoming obedient to the point of death, even death on a cross.”

- Jesus was not only human; He was completely (truly) human. He did not merely take the physical nature of a human being, but the full psychological makeup of humanity as well. He felt the full gamut of normal human emotions. Thus, he was able to redeem all of human nature, for he assumed all of what it means to be truly human and lived a sinless human life (2Cor.5:21; 1Jn.3:5).

Jesus had to be human, in order to live a sinless life; He had to be human to die a sacrificial and substitutionary death for our sins; He had to be human in order to rise from the dead; and He had to be human in order to experience the temptations that we encounter as humans.

Heb 2:14-18 ~ “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵and deliver all those who through fear of death were subject to lifelong slavery. ¹⁶For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸For because he himself has suffered when tempted, he is able to help those who are being tempted.”

Heb 4:14-16 ~ “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

- Jesus left His heavenly throne in order to identify with our struggles (our temptations and our weaknesses), to live the sinless life that we could not live, and to die the death we deserved to die (Rom.6:23). Now, to be clear, as God the Son of God knows us perfectly and intimately. He did not become a man as some investigative experiment in order to gain more knowledge about us as humans. As God, He already knows everything about us. But the Son of God became a man in order personally experience temptation and trials in the flesh, and to reveal to us that He is God, the Lord and Savior.
- ✓ **Illust:** “Humanness involves undergoing, not just encountering, what mankind commonly experiences. From the start of his incarnate life until the end of his earthly journey, Jesus experienced birth (Matt.2:1), growth (Lk.2:40), exhaustion (Jn.4:6), sleep (Mk.4:38), hunger (Matt.4:2; 21:18), thirst (Jn.4:7; 19:28), anger (Mk.3:5), sorrow (Matt.26:37), weeping (Lk.19:41; Jn.11:35), compassion (Matt.9:36), love (Mk.10:21; Jn.11:3, 5, 36), joy (Lk.10:21; Jn.15:11), temptation (Matt.4:1; Heb.4:15), prayer (Matt.14:23; Heb.5:7), suffering (Matt.16:21; Lk.22:44; Heb.2:18), and death (Mk.15:37-39; Lk.23:44-46; Jn.12:24, 33; Rom.5:6, 8; Phil.2:8). ... Jesus was, indeed, truly and completely human” (*Biblical Doctrine: A Systematic Summary of Bible Truth*; John MacArthur and Richard Mayhue, eds., 265).
- We also see Jesus’ humanity in the opening words of this passage: *“Jesus, when he began his ministry, was about thirty years of age”* (vs.23). In the Old Testament, the age of thirty was seen as the appropriate age to begin a public ministry – a priest (Num.4:3); a prophet (Ezek.1:1); a king (2Sam.5:4); and Joseph’s service to Pharaoh (Gen.41:46).

Fully human, Jesus grew (matured) in every way – intellectually (“*in wisdom*”), physically (“*in stature*”), spiritually (“*in favor with God*”), and socially (“*in favor with ... man*”) – to *“about thirty years of age”* when He *“began his [public] ministry”* (vs.23). Jesus grew up like every human would naturally do (except He is without sin!).

Luke 2:52 ~ “And Jesus increased in wisdom and in stature and in favor with God and man.”

2. The deity of Jesus

- The second characteristic concerning the person and work of Jesus Christ, in this passage is the deity of Jesus. One of the most unique aspects of Luke’s genealogy is his reference to Jesus’ legal (not-biological) father, Joseph. In Matthew’s genealogy, Joseph is mentioned in the following way: “... *Joseph the husband of Mary, of whom Jesus was born, who is called Christ*” (Matt.1:16).

In Luke’s genealogy, we read: *“being the son (as was supposed) of Joseph”* (vs.23). The phrase *“as was supposed”* (*hōs nomizō*; or “so it was thought”) denotes the fact that while Joseph was Jesus’ legal father, but not Jesus’ biological father. Luke has already established the fact that Jesus Mary was a virgin until after she gave birth to Jesus, and that Jesus was miraculously (supernaturally) conceived.

Luke 1:26-38 ~ “In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. ²⁸And he came to her and said, ‘Greetings, O favored one, the Lord is with you!’ ²⁹But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. ³⁰And the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He 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, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’

³⁴And Mary said to the angel, ‘How will this be, since I am a virgin?’ ³⁵And 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. ³⁶And 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. ³⁷For nothing will be impossible with God.’ ³⁸And Mary said, ‘Behold, I am the servant of the Lord; let it be to me according to your word.’ And the angel departed from her.”

- The birth of Jesus was definitely a (supernatural) miracle. This was a display of the sovereign power of God, but enabling Mary to conceive was not difficult for God. He is the Creator of all things. He who made Adam from dirt, and Eve from a rib, He who created the world out of nothing, is more than able to create life in a woman’s womb.

God, through His “*Holy Spirit*” (Lk.1:35), “*the power of the Most High*” (Lk.1:35), merely needed to “*overshadow*” (Lk.1:35; *episkiazō*, lit. “to cast a shadow over”; cf. Matt.17:5; Acts 5:15) Mary. There was no sexual (physical) union between God and Mary (as liberal scholars and pagan mythology suggest). Jesus was miraculously (supernaturally, divinely) conceived by the Holy Spirit in the womb of the virgin Mary.

- Matthew’s account, as the angel appeared to Joseph, reveals the exact same truth:

Matt 1:20-25 ~ “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. ²¹She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’ ²²All 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). ²⁴When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, ²⁵but knew her not until she had given birth to a son. And he called his name Jesus.”

Isa 7:14 ~ “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”

- While Jesus was fully (truly) human, He was also fully (truly) God. This concept is known as the “hypostatic union.” While deity was veiled by His humanity – divesting Himself of divine rights and abilities (Phil.2:7) – He never ceased to be God or to possess the divine attributes of God.

John 1:1-3, 14 ~ “In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not any thing made that was made. ... ¹⁴And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

- Not only was the Word (Son) of God with God from all eternity, but Scripture explicitly declares that the Word of God actually is God: “*and the Word was God.*” The fact that this is a reference to the deity of the Son of God is abundantly clear in both the grammar and context of this passage [“was God” not “was a god”]. As the Son of God, Jesus is not half God and half man. He is fully God and fully man. Jesus is not half God, mostly God, or even sometimes God. He is fully God always and forever.

Heb 1:3-4 ~ “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is more excellent than theirs.”

- The Son is not merely a reflection of God, or merely similar to God. He is the exact and definitive representation of God’s divine being. Unlike every other human being, Jesus is the full and exact manifestation of God’s divine being. Furthermore, unlike every other human being, Jesus is sinless and therefore unmarred by sin and therefore He is not only the full and exact manifestation of God’s divine being, but also the perfect manifestation of God’s divine nature.

Scripture tells us that in His humanity Jesus willingly divested Himself of some of the divine rights and privileges He had as God in order to be born as a human (Phil.2:6-8), but at no point did He ever cease to be God in any way or to any degree (God retrained, not God reduced). Jesus is the Incarnate Son of God – fully God and fully man.

Col 1:19 ~ “For in him all the fullness of God was pleased to dwell”

Col 2:9 ~ “For in him the whole fullness of deity dwells bodily”

- Luke concludes this genealogy with the phrase *“the son of God”* (vs.38). This is unique among all biblical genealogies. In succession, this is applied to *“Adam”* (vs.38) who was the first human created, and who God created through supernatural means. At his creation, Adam was uncorrupted and sinless. But after he (and Eve) fell into sin, Adam could no longer represent immortal and incorruptible humanity. For through Adam sin and death came into the world.

Rom 5:12 ~ “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned”

Rom 5:17 ~ “For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.” (see Rom.5:12-21).

- Therefore, *“the son of God”* (vs.38) in this genealogy ultimately refers to Jesus Christ – the “second” or “last” Adam – the perfect Adam.

Luke 1:31-33 ~ “And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He 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, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

Luke 1:35 ~ “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.’”

Luke 3:21-22 [at Jesus’ baptism] ~ “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, ²²and 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.’” (see Matt.3:16-17; Mk.1:11)

Luke 9:35 [at Jesus’ transfiguration] ~ “And a voice came out of the cloud, saying, ‘This is my ^{*}Son, my Chosen One; listen to him!’” [*later manuscripts have “beloved Son”]

Matt 17:5 ~ “[Peter] was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, ‘This is my beloved Son, with whom I am well pleased; listen to him.’” (see Mk.9:7)

- The fact is, if Jesus were not fully (truly) God and simultaneously fully (truly) Man He could not be our Savior. He had to be fully God so that He could be God’s gracious sacrifice for sin, and He had to be fully human so that He could be our holy substitute for sin.

3. The Messiahship of Jesus

- God declared that the Messiah would come both through the line of *“of Abraham”* (vs.34) and the line of *“of David”* (vs.31). In His covenant with Abraham, God promised to make Abraham and his descendants God’s chosen people. Included in His covenant with Abraham, was God’s promise of unmerited blessing and redemption.

Gen 12:1-3 ~ “Now the LORD said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.’” (see Gen.15)

Gen 22:9-18 ~ “When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. ¹⁰Then Abraham reached out his hand and took the knife to slaughter his son. ¹¹But the angel of the LORD called to him from heaven and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’ ¹²He said, ‘Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.’ ¹³And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴So Abraham called the name of that place, ‘The LORD will provide’; as it is said to this day, ‘On the mount of the LORD it shall be provided.’

¹⁵And the angel of the LORD called to Abraham a second time from heaven ¹⁶and said, ‘By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, ¹⁷I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, ¹⁸and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.’”

➤ Ultimately, the Abrahamic covenant is fulfilled and perfected in Jesus Christ.

Luke 22:19-20 ~ “And he took bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ ²⁰And likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’” (see Ezek.36:26-27; Jer.31:31-34)

1 Cor 11:25 ~ “In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’” (see Heb.8:8-13; 9:15; 12:24; 13:20)

Gal 3:27-29 ~ “For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”

➤ More specifically, the Messiah was promised to come through the line of king “*David*” (vs.31). Through the prophet Nathan, God promised that it would be David’s descendants through whom He would bring the great King who would ultimately reign over Israel and establish His eternal kingdom:

2 Sam 7:12-17 ~ ““When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’ ¹⁷In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.”

Isa 9:6-7 ~ “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end, on the throne of David

and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.”

Luke 1:30-33 ~ “And the angel [Gabriel] said to her, ‘Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He 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, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’” (see Lk.1:27; 2:4, 11)

- Again, God’s covenant through Christ is the culmination and fulfillment of all of God’s covenants (see Heb.7:22; 8:6). God’s covenant with Abraham and David are fulfilled in God’s covenant with Christ – through the life, death, and resurrection of Jesus Christ.

Luke 1:67-75 ~ “And his father Zechariah was filled with the Holy Spirit and prophesied, saying, ⁶⁸‘Blessed be the Lord God of Israel, for he has visited and redeemed his people ⁶⁹and has raised up a horn of salvation for us in the house of his servant **David**, ⁷⁰as he spoke by the mouth of his holy prophets from of old, ⁷¹that we should be saved from our enemies and from the hand of all who hate us; ⁷²to show the mercy promised to our fathers and to remember his holy covenant, ⁷³the oath that he swore to our father **Abraham**, to grant us ⁷⁴that we, being delivered from the hand of our enemies, might serve him without fear, ⁷⁵in holiness and righteousness before him all our days.’”

- By revealing Jesus’ messianic line back through king “*David*” (vs.31), through “*Abraham*” (vs.34) and all the way back to “*Adam*” (vs.38), Luke gives firm historical and prophetic evidence that Jesus is who He said He was – namely the Messiah sent from God. For the Messiah was to be from the covenant line of Abraham and the royal line of David. This was God’s way of establishing for mankind a way of authenticating the real Messiah – the Christ.

Conclusion

- Luke’s account of Jesus’ genealogy illustrates for us God’s faithfulness throughout all generations, to provide for us a Savior – the incarnation of His one and only Son – in Jesus Christ. Jesus is the promised “*offspring*” (Gen.3:15), the promised Messiah, the promised Savior, who came to destroy both sin and Satan.

Gen 3:15 ~ “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Heb 2:14-15 ~ “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵and deliver all those who through fear of death were subject to lifelong slavery.”

1 John 3:8 ~ “... The reason the Son of God appeared was to destroy the works of the devil.”

- The genealogy of Jesus reveals that Jesus is truly man, truly God, and truly the Messiah.