



## 9: CHOCOLATE MILK GOD MAN (Luke 3:21-38)

We all came from somewhere. We all have roots that go way back. I put a bit of my own saliva into a test tube and sent it to ancestry DNA, and got the following results for my ethnic history:

- Eastern Europe & Russia 58%
- England & Northwestern Europe 5%
- Scotland 9%
- Sweden & Denmark 6%
- Germanic Europe 6%
- Baltics 5%
- Indigenous Americas—North 1%

Most of my background is European, and somewhere along the line, there was a Native American connection that happened as well. My wife Sarah is actually five generations removed from a Blackhawk Indian Chief.

Genealogies are certainly interesting and help us to connect with the roots of our identity.

Jesus too had a genealogy and it was and is the most solid identity that has ever existed! He came from heaven to earth as God's Son, was born into humanity in a genealogical family tree, and all this in order to bring humanity closer to heaven!

The account of Jesus' baptism begins in Luke 3:21;

*21 When all the people were baptized, Jesus also was baptized. As he was praying, heaven opened, 22 and the Holy Spirit descended on him in a physical appearance like a dove. And a voice came from heaven: "You are my beloved Son; with you I am well-pleased." (Luke 3:21-22)*

We as Jesus followers get baptized in order to publicly proclaim that we believe Jesus has washed our sins away, past, present and future! Wanna get baptized? Email [hello@streetlight.life](mailto:hello@streetlight.life)! Jesus, unlike us, had not come for baptism to repent for his own sin but to identify with and represent the people he had come to save.<sup>1</sup>

Jesus, heavenly as He was, always equally identified with heaven and humanity simultaneously. One was certainly not divorced from the other!

We think of heaven and humanity like oil and water. We think they cannot commingle. Jesus took what appeared to all to be oil and water and was able to make it like chocolate milk mix and Vitamin D cow milk! Jesus is the only one that could! He mixed heaven and humanity together like tasty delicious chocolate milk! He was fully God and fully human completely at the same time!

Jesus was praying while being baptized. This was a note unique to Luke. Luke loved to mention how Jesus bathed his life in prayer ([6:12](#); [9:18](#), [29](#); [11:1](#); [22:41](#)). This divine endorsement came in the midst of a sweet communion between the Father and the Son.<sup>2</sup>

One of the main reasons that my wife Sarah and I don't relationally implode is that we constantly communicate. I have always been a verbal processor. She used to internally process things. I used to talk way too much, she used to talk way too little. Now, after 19 years of marriage, we're both somewhere closer to the middle. She expresses herself verbally to me in very concise ways. I ventilate at times. I've grown better at being quiet and listening.

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**God wants relationship with us and that's what prayer is all about!** If we wanna see God move powerfully, prayer is key! Like Jesus, and because of Jesus, we can talk openly to God. We can talk to Him verbally. We can talk to Him quietly in our minds. We can speak in tongues or speak in cohesive sentences. We can talk to Him while on the move and while resting, while eating, while dreaming, while working, and while going on about our everyday lives.

I guarantee if you come before Him honestly and openly today and keep asking Him “What are You saying to me?” and “What do you want me to do about what You’re saying to me?” He will answer, He will come through, He will move, He will show Himself, He will guide, He will lead, He will convict, He will transform, He will change things, and He will comfort you!

And heaven literally opened while Jesus was praying, and a dove came flying down! Not only was this the collision of the trinitarian nature of God happening live here, showing the oneness of God the Father ([Deut 6:4](#)) existing in three coequal persons: Father, Son, and Holy Spirit (see [Matt 28:19](#)).<sup>3</sup> But the dove also symbolized the loving character of divine life. The Holy Spirit coming to Jesus in the form of a dove actually screamed from heaven that Jesus was and is the beloved of God.<sup>4</sup>

You may not feel beloved. You may not think you are beloved. You may feel hated, forsaken, rejected, broken, beaten down, mistreated, marginalized, cheated, deceived, and left for dead. But because Jesus is the beloved of God, through Him, so are you! By his perfect obedience, death, burial, resurrection, and ascension He declares you, in Him, can be loved, accepted, embraced, healed, restored, dignified, included, treated honestly, spoken truth to, and brought to life if you would just put your full faith and trust in Him!

A voice came from heaven thundered down as Jesus was praying and the Holy Spirit dove was descending: and it said “You are my beloved Son; with you I am well-pleased.” His baptism brought about the announcement from heaven that Jesus was God’s Son.<sup>5</sup>

Something often missed in this account is that this was probably a private experience of Jesus. The voice spoke directly to him; Luke did not record any reaction or response from the crowd, as in other cases when such events occurred more publicly (e.g., [Acts 9](#)). Mark and Luke both had the voice speaking directly to Jesus (using “you”), while

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Matthew summarized the significance of the remark by saying, “This is my beloved Son.” John’s Gospel noted only that the Baptist saw the dove descend.<sup>6</sup>

Jesus had a private, powerful relationship with God the Father that He was going to crack wide open and allow anyone by faith to have as well!

In this moment of God the Father speaking to Jesus we see His amazing identity. Max Lucado puts it so beautifully well:

*Jesus is the gift.*

*He himself is the treasure. Grace is precious because he is. Grace changes lives because he does. Grace secures us because he will. The gift is the Giver. To discover grace is to discover God’s utter devotion to you, his stubborn resolve to give you a cleansing, healing, purging love that lifts the wounded back to their feet. Does he stand high on a hill and bid you climb out of the valley? No. He bungees down and carries you out. Does he build a bridge and command you to cross it? No. He crosses the bridge and shoulders you over. “You did not save yourselves; it was a gift from God” (Eph 2:8 NCV).*

*This is the gift that God gives. A grace that grants us first the power to receive love and then the power to give it. A grace that changes us, shapes us, and leads us to a life that is eternally altered. Do you know this grace? Do you trust this grace? If not, you can. All God wants from us is faith. Put your faith in God.<sup>7</sup>*

During baptism by John the Baptist, God identified Jesus as His Son as He anointed Him for ministry. This event confirmed the call of Jesus and named his function. God said “You are my beloved Son; with you I am well-pleased”, weaving together three Old Testament allusions:

1. Jesus was identified in Psalm 2:7 as the messianic Son. The roots of the title went back to the Davidic covenant, where God agreed to treat David’s descendants as a father does a son (2 Sam. 7:7 - 16). In Psalm 2, the psalmist explained the importance of the sovereignty of the Son even in the midst of opposition and rejection. So when God used this title here in Luke, He was marking out Jesus as the sovereign king.
2. The next allusion came from Isaiah 42:1, a Servant passage (Matt. 12:18). The identity of the “Servant” in the Old Testament was debated. Was He a messianic or prophetic figure? Isaiah’s portrait of the Servant gave him many prophetic

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qualities, and the use of a conceptually parallel text from [Isaiah 61:1 - 2](#) in [Luke 4:16 - 30](#) also showed these more prophetic qualities. Later in the Servant songs, the unique, more messianic, suffering qualities of the Servant emerged, but it appeared that calling Jesus the one “with [whom] I am well pleased,” alluded to Jesus’ prophetic quality, combining the recognition of his authority with the presence in Him of revelatory truth.

3. Whether a third allusion appears in “whom I love” is debated. Some have cited the background in [Genesis 22:12, 16](#) and see the reference as a description of Jesus as God’s only Son. This is possible, but to work the allusion to mean Son must take on two senses at once: one appealing to regal imagery, the other to Isaac typology. Another more likely option is to see an allusion to [Isaiah 41:8](#), where the ideas of a chosen Servant and a beloved Person line up. The stress here is on the chosen nature of the Son’s position and on his special relationship to God.

This is heavy biblical theology, with the big point being that this event “coronated” Jesus’ ministry, not by making Him what He was not before, but by recognizing that now the beloved Son would launch out into actively exercising the authority He possessed.<sup>8</sup>

To get into an even heavier theological concept, this is **Christology** at its finest. Many in our culture respect Jesus, regarding him as a religious teacher of great significance and even placing him among the top religious teachers of all time. Others even acknowledge him as a prophet, giving him a seat in a rather limited club of divine revealers.

But as high as these notes of respect are, they pale in comparison to the biblical portrait. Luke shows that Jesus is not like anyone who came before him or anyone since. The Hall of Religious Fame into which he is placed has only one portrait in it — His. There have been other great teachers, prophets, and kings, but there is only one who has combined all of those roles as God’s Son.<sup>9</sup>

Religion is not like a line in a cafeteria, where one has a choice of what meal to eat. The message of Jesus is unique. The road to the Father comes through him ([John 14:6](#); [Acts 4:12](#)). Nor is religious faith in the world like a vast interstate highway system where many roads lead to God. Jesus is available to all humanity, so the offer he makes is not an exclusive one. But in order to know the Father, one must know the Son. That message may cut against the grain of our current cultural pluralism, but it does reflect that Jesus is unique: “You are my Son, whom I love; with you I am well pleased.” With a divine endorsement like that, we must listen to him.<sup>10</sup>

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Some may naturally respond, as I have wondered myself, “well then what about all the people in the world that don’t have **“access”** to Jesus?”

Unfortunately, poverty, hunger, and thirst ravage the people of this planet. Not all people have access to resources, food, and clean drinking water. As a result, many, many people die of hunger and thirst daily.

- 1) 828 million people worldwide are hungry. That means more than one in ten people goes to bed on an empty stomach every night.
- 2) Of those 828 million people, 345 million are facing severe hunger.
- 3) 43 million people in 51 countries are on the brink of famine or worse, including 343,000 people already facing catastrophic levels of hunger.<sup>11</sup>

Remember all those facts the next time to roll into a Chipotle and buy yourself a burrito and a coke because you’re feeling a little “famished”! Christ followers should certainly be the people in this world caring for the poor more than anyone, and we would do well to bring fasting back into our over-consumptive, consumerist lifestyle, and to maybe remember, pray for, and help the hungry of this world while we do fast. But that’s beside the point for this analogy.

My point is that many people think that Christianity is some sort of cultural import- and like resources, food, and clean water, they think people don’t have access unless they get some kind of Western Missionary coming into their midst to tell them about the gospel.

But I’m trying to say that Jesus is the heavenly King of the Universe. He reigns in heaven. The heavenly message of the gospel is accessible to people as oxygen. Everyone has access to it. The Lord will reach any and everyone He possibly can, any way He wants! He’ll use missionaries, Bibles, evangelists, dreams, healings, visions, miracles and supernatural encounters to do it!!!! Jesus can save someone literally seconds before they pass from this life into the next. Who are we to say what He can and can’t do, and who are we to limit Him in our finite, fenced in boxes?

So in Luke 3:21-22 we’ve seen Jesus’ heavenly connection, and then in vv. 23-38 we tangibly see Jesus’ genealogical, earthly, human connection!

*23 As he began his ministry, Jesus was about thirty years old and was thought to be the son of Joseph, son of Heli, 24 son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, 25 son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, 26 son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,*

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<sup>11</sup> <https://www.wfpusa.org/articles/10-quick-facts-hunger-wfps-work>

*27 son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, 28 son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, 29 son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, 30 son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, 31 son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, 32 son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, 33 son of Amminadab, son of Ram, son of Hezron, son of Perez, son of Judah, 34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, 35 son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, 36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Cainan, 38 son of Enos, son of Seth, son of Adam, son of God. (Luke 3:23-38)*

Jesus began His ministry at the age of thirty, which was generally considered a minimum age for entering public service.<sup>12</sup> Thirty was also the age when a Levite undertook his service ([Nu 4:47](#)) and when a man was considered mature, at least so it was thought.<sup>13</sup>

I know plenty of thirty year old dudes that act like they're eleven years old, and plenty of eleven year old dudes that act like they're thirty, but that's beside the point!

When information was available, ancient biographies often listed ancestors, especially well-known ones. Jewish genealogies started with earlier ancestors and culminated with the descendant in question (as in [Mt 1](#)); Greek genealogies were much likelier, as here, to start with the descendant and trace back to earlier ancestors. Scholars explain the differences between the genealogies in Matthew and Luke (or their sources) in various ways.<sup>14</sup>

There are also some differences in the listing of Matthew & Luke's genealogies, the explanation for which is not entirely certain. Matthew traced Jesus through Solomon, while Luke passed through Nathan. Jesus' grandfather in Matthew was named Jacob, but in Luke he was Heli. Some think these differences cannot be reconciled, while others believe they can be. Some argue that Luke supplied Mary's line, while Matthew had Joseph's, since Luke told the story from Mary's perspective. A line based on Mary would've been unprecedented, especially when no other single woman appeared in the line. Others suggested Joseph's line was being traced in two different ways: Matthew gave the natural line, while Luke had the royal line. Others made the same distinction but argued it went the other way. Still others made the distinction between the physical line and the legal line, noting the presence of some levirate marriages in the list ([Deut.](#)

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25:5 - 10), especially at the grandfather level. Nolland suggested that perhaps Eli (=Heli) lacked sons and adopted Joseph, so that Luke's list reflected an adoption. Luke's line may also have been a legal one because of the curse of Jeconiah (Jer. 22:30), for Matthew mentioned him and Luke did not.

There is no way to establish the superiority of one of these options over the other, except to note that a reconciliation between the lists is possible in a variety of ways.<sup>15</sup> That's the fun and somewhat mysterious thing about digging deep into texts like this one!

But the overall intention of Luke's list was clear. He wanted to show Jesus' connection to

1. David,
2. to Abraham,
3. and to Adam.

Each connection allowed a point to be made about who Jesus was and whom He was qualified to serve.

1. The connection to David established His rights as regal heir; Jesus could be king of Israel. "Son of God" in this sense involved the right to rule as the Promised One, the Son of David (1:31 - 35; 2 Sam. 7:6 - 16).
2. The connection to Abraham linked Jesus to the national promise and hope.
3. The connection to Adam allowed Luke to argue that Jesus represented all humanity. So in Jesus God had carefully designed affairs so that as Son, Jesus could realize both the hope of the Old Testament and the hope of creation.<sup>16</sup>

The reference to the 'heavenly genealogy' demonstrated that Jesus Christ was the Son of God, while the reminder of his 'earthly genealogy' stressed his real humanity. It stressed that Jesus was a human being among us humans. In order to save humanity, He became human in the most real sense. Luke stressed this point by linking the humanity of Jesus to Adam and Eve, the founders of the human race.<sup>17</sup>

The fact that this list of ancestry extended to Adam made a fundamental point. The promised king of Israel was also the head of the human race. God's promise to Israel became our promise in Christ. Gentiles had been grafted into blessing alongside Jews who believed in Jesus. Anyone who trusted Jesus became a child of Abraham (Rom. 4;

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11; Gal. 3:26 - 29) and shared in this line of promise. This list of names spanning the centuries declared that God was about something special, even unique, in His creation. Association with Jesus and the promise was an opportunity for blessing that God took centuries to prepare!<sup>18</sup>

This genealogy tells us that no person is an island unto himself or herself. We come into the world reflecting a heritage and representing someone. Jesus was no exception.<sup>19</sup>

Just think about coral reefs for a second...



Corals are small, mini-anemone-like animals called polyps, which can form colonies. Together these polyps form a common skeleton. They are classified in the large family of stinging animals, the Cnidaria. They are made up of a multitude of coral species which together form an ecosystem, which is a very specific natural environment made up of different plants and animals. They serve as refuges, food reserves and nurseries for their many inhabitants: from the smallest algae to numerous fish and invertebrates, but also to sea turtles and sharks.<sup>20</sup>

Our ancestry is much like colonies of coral reefs. All of us human beings are connected to a colorful, beautiful, vast time-transcendent dominion of ancestors that color who **we** are! Isn't that beautiful to think about? We are not just self made people existing in this very moment, but are connected to a massive, amazing heritage that flows through our very DNA!

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<sup>20</sup> <https://www.oceano.org/en/thematic-pages/the-coral/>

This doesn't mean that we are predisposed entirely to a nature that is fixed. Both nurture and nature are at work, and the Holy Spirit can work through His nurture to affect our sin nature, but we are also a part of a grand narrative, a grand story, and the story continues to be told through our legacy!

Jesus' family was also full of significant historical figures besides David, Abraham, and Adam: for example, Zerubbabel, Jesse, Boaz, Judah, Jacob, Isaac, Shem, Noah, and Enoch. In this list were some who walked closely with God and some whose walk was uneven. In a sense, Jesus represents them, much as he does us.<sup>21</sup>

Now I love strawberries y'all. But they are unpredictable fruits.

Sometimes I get a package of big, juicy, delicious strawberries and every single one of them in that pack is nothing but good good good.

Sometimes the package looks fat and juicy and then they end up tasting sour.

Sometimes half of em are delicious, half of em are sour.

Sometimes the package looks fat and juicy and half of them end up rotting or getting moldy within less than 24 hours.

But strawberries are strawberries! Whether your walk with Jesus is loaded with victory or laden with stumbles and falls, or likely a combination of both, Jesus is your Lord! Jesus was born into a lineage that was the same way! Loaded with all kinds of berries. Each of our journeys is different, but if we belong to the King, believe in Him, and are growing towards Him at whatever pace, through any kind of maze, through many kinds of obstacles, through ups, downs, valleys, and mountains, we can know if we're written in His book of life we're truly inscribed in it!

In the list of Jesus' lineage was also a variety of humanity. Some of the people were well-known Old Testament people who made a great mark; others are known to us only in this listing. Jesus represented and represents both the well-known and the unknown of the world!

Churches mirror this truth. Some who function in the community of Christ followers receive much public attention; others are barely known. Yet God knows them all and honors all faithfulness, no matter how much public acclaim such faithfulness receives when it is done. One of the great examples of such truth is to hear the testimony of

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great saints, only to realize that God got their attention through a grandparent, relative, or friend the world never knew. God's work often takes mysterious twists and turns.<sup>22</sup>

Listen, we never know what part we're gonna play in the expansive reality of God's great Kingdom! BE FAITHFUL FRIENDS! Serve where you're called to serve. Share Christ with those in front of you. Love the ones you're near. Disciple and be discipled by the disciples that you find yourself with. Serve the community you find yourself in. Work your job as faithfully and dutifully as possible. Use the resources you've got, the talents you've got, and the passions you've got to give Jesus glory! Try to faithfully, wisely find a way to line up those talents and passions with Kingdom building, vocation, locale, and the network around you! You never know what kind of impact it will make down the line! And it doesn't matter how it looks now. Keep on truckin'!

Finally, Jesus' roots go back to Adam, the figure through whom all of us are connected to one another. In a day when ethnic diversity and hatred are raised to almost religious levels, we do well to reflect that even in our diversity humanity is one. In His provision for humanity, Jesus represents all of us. It is easy to let our nationality, race, or social status blind us to this fundamental truth. As human beings we not only share a planet, we share a relationship with each other. Transcending that is the fact that Jesus, as Son, offers an opportunity to any of us to share in God's rich blessing.

Jesus came to reconcile us to each other (Eph. 2:11 - 22), and he is in a unique position to accomplish that goal. God's plan of salvation indicates that he did not want to be a tribal god of only one people or of only one region. He came for everyone.<sup>23</sup>

That's right y'all- Jesus loves republicans, democrats, independents, africans, asians, south americans, europeans, australians, north americans, lower class, middle class, upper class, Gen Alpha, Gen Z, Millennial, Gen X, Baby Boomers, The Silent Generation, egalitarians, complementarians, baptists, pentecostals, LGBTQ, straight, intellectual, working class, and more the **SAME**!!!! We are all connected through Adam, and through Christ, we can forsake all the broken parts of our identity as He replaces them with His love, His truth, His justice, His mercy, His salvation, His sanctification, His resurrection, His forgiveness, and His grace! He is worth it all!

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