

# Luke 3:38

Authorized King James Version (KJV)

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

## Analysis

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**Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God**—The genealogy culminates at Adam (Ἀδάμ), the first human, created directly by God (Genesis 1:26-27; 2:7). The phrase **which was the son of God** (τοῦ θεοῦ, tou theou) is theologically loaded: Adam bore God's image, held unique relationship with the Creator, and represented all humanity in the covenant of works.

Luke's purpose in tracing Jesus to Adam (rather than stopping at Abraham like Matthew) establishes Jesus as the Second Adam (Romans 5:12-21; 1 Corinthians 15:45-49). Where the first Adam failed, bringing sin and death to all his descendants, the Last Adam succeeded, bringing righteousness and life. The genealogy demonstrates Jesus's representative capacity: as Adam's descendant, He represents all humanity; as God's Son (uniquely declared at Jesus's baptism, Luke 3:22), He perfectly fulfills what Adam failed to do. Seth (Σήθ) replaced Abel, continuing the godly line after Cain's murder. Enos (Ἐνώς) means "mortal" or "frail," during whose time "people began to call upon the name of the LORD" (Genesis 4:26)—initiating organized worship.

## Historical Context

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Adam lived in Eden, the geographical location identified with Mesopotamia (Genesis 2:10-14). His fall (Genesis 3) explains all human sin, suffering, and death—the problem Jesus came to solve. The phrase 'son of God' applied to Adam

establishes the theological foundation for understanding Jesus's unique Sonship: Adam was son by creation, Jesus is Son by eternal generation and incarnation.

## Related Passages

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does Luke's tracing Jesus to Adam (not just Abraham) emphasize the universal scope of the gospel for all humanity?
2. What does Paul's Last Adam theology (Romans 5, 1 Corinthians 15) teach about Jesus's representative work in undoing Adam's curse?
3. How should understanding Jesus as the Second Adam shape your view of His perfect obedience achieving what we cannot?

## Interlinear Text

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τοῦ G3588	ἔνως G1800	τοῦ G3588	Σῆθ G4589	τοῦ G3588
	<b>Which was the son of Enos</b>		<b>which was the son of Seth</b>	
	Ἀδὰμ G76	τοῦ G3588	θεοῦ G2316	
	<b>which was the son of Adam</b>		<b>which was the son of God</b>	

## Additional Cross-References

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**Genesis 2:7** (References God): And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

**Isaiah 64:8** (Parallel theme): But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

**1 Corinthians 15:45** (Parallel theme): And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

**1 Corinthians 15:47** (Parallel theme): The first man is of the earth, earthy: the second man is the Lord from heaven.

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