

Jesus, The Pioneer of a New Humanity

By Ben Owens | January 9, 2026

Luke begins his gospel account with a declaration of purpose.

"[I]t seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed."

Luke 1:3-4

Having researched and verified all the details of the Gospel, Luke has given us "an orderly account" of this most vitally important story. The result should be a more confident faith in Jesus Christ. It is impossible to read Luke's gospel without constantly confronting evidence of his careful investigation and keen narrative skill.

Consider, for instance, Luke's handling of Jesus' genealogy. Matthew opens his account by retracing Jesus' family line. He begins with Abraham and works forward. By establishing this line of continuity, he's demonstrating that Jesus really is the "Christ, the Son of David, the Son of Abraham". This makes perfect sense. By contrast, Luke places his genealogy at the end of chapter 3, *after* his account of Jesus' birth and baptism. Even more puzzlingly, he works backward: beginning with Jesus and ending with "Adam, the son of God."

This just seems odd—until you continue reading. Luke turns immediately to the account of the Lord's temptation by Satan. Luke has just traced the story of humanity back to where it all went wrong. Adam, the Son of God was tempted by Satan and he failed. Our world was plunged into darkness and death. Now comes Jesus, the "second Adam from above". But he will not fail. He will triumph where Adam fell. And this victory will not be his last. He has come to be the pioneer of a new humanity. He has come to lead us back to The Garden. By placing this genealogical record in such an unexpected place, Luke has set up this contrast. He has set the two pioneers alongside one another.

Looking back on these events, the author to the Hebrews gives a concise explanation of precisely *how* Jesus has blazed the trail out of darkness and death.

"Because God's children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could he break the

power of the devil, who had the power of death. Only in this way could he set free all who have lived their lives as slaves to the fear of dying.” (Hebrews 2:14-15 NLT)

This is the wonder of the incarnation. Not only did the eternal Word become flesh and blood, but He did so to *offer* that flesh and to shed that blood for us. The sinless Son of God took on the constraints of frail humanity so that He could be our Savior. As theologian Charles Ryrie puts it, "This God-man, unique in all history, alone qualifies to be an adequate Savior. The Savior had to be human in order to be able to die, for God does not die, and the Savior had to be God in order to make that death an effective payment for sin."

One of the earliest heresies to trouble the Church was the Docetic heresy. Named after the Greek word, *dokeó* ("to seem"), this view claimed that Jesus was not truly human—he merely *seemed* to be. We can say at least two things in response. Firstly, such a view undermines the efficacy of the Gospel. If Jesus was not truly a man, then He did not die for our sins. And if He did not die for our sins, then we are hopelessly lost. The wages of sin is death. If Jesus has not borne that penalty then each of us must bear it alone. But as Hebrews tells us, He took on flesh and blood so that He could die and—by death—defeat the Devil and set us free.

Secondly, it is simply unavoidable that the Gospel writers intend for us to understand that Jesus was truly human. He experienced hunger (Luke 4:2), thirst (John 19:28), and fatigue (John 4:6). Before He experienced any of these, He experienced gestational development and natural birth. And at the end of Luke 2, we find a brief mention of an often-overlooked aspect of Jesus' humanity: He had to grow up.

“So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.” (Luke 2:39-40)

This is real humanity. Strange as it is to consider the Son of God growing in maturity, we're reminded that—like hunger and thirst—growing up is an unavoidable part of the human experience. This is just one more window of insight into the staggering humility of the Lord Jesus Christ. Famously, Luke illustrates Jesus' growth with an odd story about a key transitional moment in His young life. Having just observed the Passover Feast, Mary and Joseph are returning from Jerusalem to Nazareth when they discover that Jesus is missing from their party. They rush back to Jerusalem and, after three days of anxious searching, they find Him engaged in theological conversation in the temple:

"And all who heard Him were astonished at His understanding and answers. So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" (Luke 2:47-49)

Just what is the Father's business? It's curious to me that the small details of this odd story seem to foreshadow where this young life is heading. Passover weekend, Jerusalem, the temple, sudden loss followed by three days of desperate confusion. Then all of it punctuated by a startling line of questions: "Why are you looking? Didn't you know?"

Nearly twenty years later, Jesus would declare: "Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." (John 10:17-18). The Lamb of God who takes away the sin of the world had come. He would be rejected in Jerusalem, crucified on Passover weekend, and the veil of the temple would be torn in two. It appeared all was lost. Then three days of desperate confusion were punctuated by a startling question: "Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' (Luke 24:5-7)

"Why are you looking? Didn't you know?"

Some of the pioneers of the AI revolution are now voicing their hopes that Artificial Intelligence will be humanity's ultimate savior. Figures like Bryan Johnson and Yuval Noah Harari predict a time when we will merge with AI, transcending the circumscribed limits of our feeble biology, eventually achieving immortality. They will pioneer a new humanity. Men will become gods. In his book, *2084*, Professor John Lennox notes that these visionaries are too late. Death *has* been defeated. Immortality is now on offer. But not because men have become gods but rather because God became a man. The arrogant pretensions of the trans-humanists turn out to be just one more grasping, idolatrous attempt to acquire for ourselves the victory that Christ has already won. Perhaps these man would do well to consider those penetrating questions from the angels at the empty tomb:

"Why are you looking? Didn't you know?"