Boundaries of Life

Life without boundaries would be a homogeneous mass governed by entropy and going nowhere.

Now faith is confidence in what we hope for and assurance about what we do not see. [2] This is what the ancients were commended for.

[3] By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.
Hebrews 11:1-3

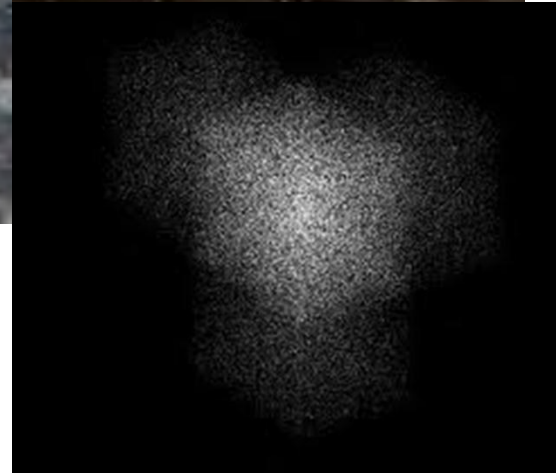*You need a bible in your hands for this discussion!*

- A **child** without boundaries becomes an impossible menace to adults,

- An **adult** without boundaries becomes a menace to society,

- A **society** without boundaries becomes a menace to the world,

- A **world** without boundaries…just doesn't work, does it?

Boundaries and how we chose them are important aren't they?

Let's look at how two apostles chose boundaries…
and see what we can learn from them…

Two of the people connected to Jesus were about to write down the genealogy of Jesus (that's the list of relatives going back in time).

These two men planned out what they were to write and both interestingly bounded the genealogy completely differently.

It will pay to have a bible open…

Let's look at Matthew 1

This is the genealogy[a] of Jesus the Messiah[b] the son of David, the son of Abraham:

2 Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,
3 Judah the father of Perez and Zerah, whose mother was Tamar,
Perez the father of Hezron,
Hezron the father of Ram,
4 Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,
5 Salmon the father of Boaz, whose mother was Rahab,
Boaz the father of Obed, whose mother was Ruth,
Obed the father of Jesse,
6 and Jesse the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,
7 Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
Abijah the father of Asa,
8 Asa the father of Jehoshaphat,
Jehoshaphat the father of Jehoram,
Jehoram the father of Uzziah,
9 Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,
10 Hezekiah the father of Manasseh,
Manasseh the father of Amon,
Amon the father of Josiah,
11 and Josiah the father of Jeconiah[c] and his brothers at the time of the exile to Babylon.

12 After the exile to Babylon:
Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
13 Zerubbabel the father of Abihud,
Abihud the father of Eliakim,
Eliakim the father of Azor,
14 Azor the father of Zadok,

Let's look at Luke 3

The Baptism and Genealogy of Jesus

21 When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened 22 and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

23 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,
the son of Heli, 24 the son of Matthat,
the son of Levi, the son of Melki,
the son of Jannai, the son of Joseph,
25 the son of Mattathias, the son of Amos,
the son of Nahum, the son of Esli,
the son of Naggai, 26 the son of Maath,
the son of Mattathias, the son of Semein,
the son of Josek, the son of Joda,
27 the son of Joanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel,
the son of Neri, 28 the son of Melki,
the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
29 the son of Joshua, the son of Eliezer,
the son of Jorim, the son of Matthat,
the son of Levi, 30 the son of Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,
31 the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan,
the son of David, 32 the son of Jesse,
the son of Obed, the son of Boaz,
the son of Salmon,[a] the son of Nahshon,
33 the son of Amminadab, the son of Ram,[b]
the son of Hezron, the son of Perez,
the son of Judah, 34 the son of Jacob,
the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu,
the son of Peleg, the son of Eber,
the son of Shelah, 36 the son of Cainan,
the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech,
37 the son of Methuselah, the son of Enoch,
the son of Jared, the son of Mahalalel,
the son of Kenan, 38 the son of Enosh,
the son of Seth, the son of Adam,
the son of God.

How does Matthew start and end his list?

Matthew decided to start and end his list with Jesus. He starts saying

This is the genealogy of Jesus the Messiah, and ends saying

Mary was the mother of Jesus who is called the Messiah.

How does Luke start and end his list?

Luke on the other had does something different. He starts his genealogy with

Now Jesus himself was about thirty years old when he began his ministry

and ends it

the son of God.

How does Matthew start and end his list?

The list is bounded by this way as Matthew wants us to know the effect of the world is bounded initiated and concluded by the power of Jesus

How does Luke start and end his list?

Luke shows Jesus and God are the boundaries to the list. So like Matthew, he is showing all inside the boundaries are controlled and supported by God, but Luke is saying a bit more as well. He is showing how Jesus is fully man, and man is fully established by God. He takes his list back to Adam, and then back to God.

It is good to know where we are in the universe, that **we are rooted in the spiritual power of God who controls everything** and looks after everything and supports everything (even the Higgs boson) by his incredible power.

We are not a mass of matter moving with entropy to the greatest state of disorder. We are design, empowered and bounded by God who gives us variety, ability to change, the potential of developing and great expectations.

Now for something more…

It was thought! The genealogy in Luke 3 of Jesus starts with some interesting words in verse 23

 Now Jesus himself was about thirty years old when he began his ministry. He was the son, *so it was thought*, of Joseph, the son of Heli,…

Why would he have said *"so it was thought"* ?

They are interesting as Luke is explaining that not everyone knew the truth. **Not everyone at the time knew Jesus was the son of God.** Many people thought he was the son of Joseph.

What are differences between Matthew's and Luke's Genealogies?
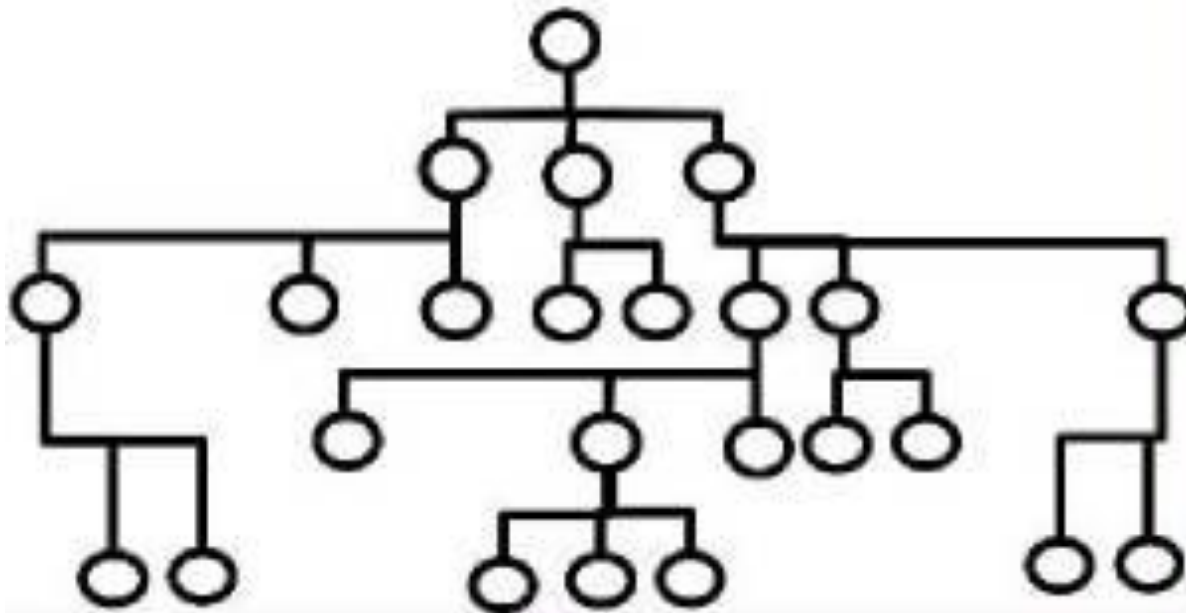
They list the opposite way to each other…

One goes with time, and one goes against time…

Luke does not start his book with the genealogy as Matthew does. He starts it describing in detail the birth of Jesus. He runs his genealogy back from this birth to Adam.

Luke does this because it is important to understand the full facts of Jesus birth.

Luke was a doctor, (See Colossians 4:14) a trained observer of people and he knew better than anyone that the heritage into which a child is born is critical. He also knew that mix-ups at births had disastrous consequences on families thereafter and would have been interested in seeing if this occurred.

Luke devotes a huge amount of his story to the events around Jesus birth showing they are aligned to what was known about the Hebrew messiah.

The reason is ….that Luke wants to make sure we know Jesus is the Son of God, not only the son of Joseph. Jesus has his true Father in Heaven, not Joseph on the earth.

He chooses to record the words of Simeon to Mary in Luke 2, "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

This shows Luke spent time with Mary since only Mary and Joseph would have known this. Joseph seems to have died during Jesus younger years so only Mary was left to discuss these things.

We never get told directly who Mary's father was. This is something no-one will ever know for certain. **The reason is that it is Jesus Birth that is the crux of history and needs the focus.** Mary was important as the one who nurtured the young Jesus, but God is the one who built his manhood.

Does not mentioning something we know, mean we are lying?

Omitting critical facts is as silly as taking a drink from an empty cup, isn't it?

Not very satisfying is it? No thirst is quenched that way right.

But on stage, actors do this to ensure they are able to adequately perform and deliver their lines without having to be filled up with unnecessary fluids, don't they?

There is a time for omitting information.

Think of a large woman who asks her husband "Am I fat?" and he answers "You are just perfect for me and I love you very much!" He has omitted information to convey a greater truth has he not?

Sometimes to convey a truth, one needs to take a person's mind away from the facts to the presentation of the goal we are trying to get across to the other person.

We speak of *"not seeing the wood for the trees"* by which we mean that we fail to see a truth because we become overwhelmingly involved in the details.

In these genealogy is there any evidence for this omission of facts?

Matthew says there are **three sets of fourteen generations.**

The interesting fact is that there is not! We know for example in the kings of second set of generations, there were at least three more. i.e. seventeen.

Did Matthew not know this?

I believe Matthew did!

Matthew was following another Jewish tradition of summing up information using grouping of numbers to signify something.

The first set of fourteen generations covers the patriarchs, prophets to judges.

His second set of fourteen generations covers kings and the *last the prophets and priests* (that is speaking in general terms).

The Jewish people liked multiples of seven and they also liked categorizing in that way.

Perhaps what Matthew was doing was building a **simple way to remember the key aspects of Jesus line** so that it could be repeated through the years. People in those days needed to remember things since there was not the same access to writing things down. Caring people made it easy to remember.

Making three groups of fourteen made a simple partitioning of a lot of names into three easier groups to remember.

What was Matthew trying to achieve?

Perhaps Matthew was giving an understanding that Jesus came from Jewish heritage, was a full Jew, and yet was the saviour of more than just Jews. That Jesus was priest, prophet and King!

That is the truth! It needs to be remembered and communicated!

Sometimes not clouding the message with too much detail enables it to be received more fully.

There was a good and clear purpose to Matthew's omissions. Nowhere does he say he listed all the generations and in his listing he shows Jesus to be of people, kings and priests.

A clear message to those of us who are following Jesus!

Omitting facts but conveying truth is fine. Omitting facts to *confuse* and *cause the wrong conclusion*s to be drawn *is not.*

The women in Jesus Genealogy
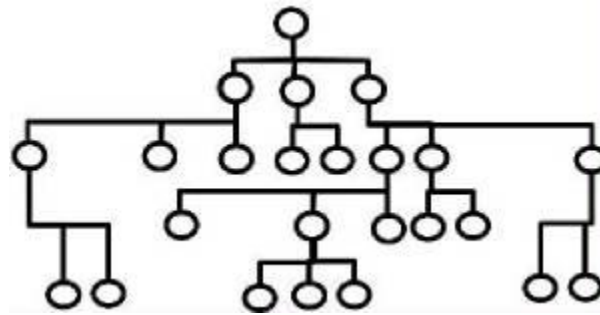
Matthew was a Jew, and Jews of his era did not give women the vote, daughters were important as they could be traded for possessions and political gain, and a women's place was in the home as a helper and servant as much as a wife and lover.

These were not times where women were given the respect they have today in first world societies. In fact, in many middle eastern and other countries of the world women still are treated in a similar way to the women of the biblical days.

Yet Jesus treated women with respect and taught his disciples to do so!

Not only that, when Matthew writes his genealogy he introduces women which was *highly irregular.*

Five women are mentioned in the bible genealogy, not only that, but **Matthew (a Jew) writing a book to Jews, mentions four *gentile* (non-jewish) women in the genealogy.**

Tamar was a Canaanite, Rahad was from Jericho, Ruth was from Moab, the wife of Uriah was a Hittite.

Was this a mistake?

The *only* Jewish women mentioned was *Mary!*

Tamar is described in *Genesis 38* and she did things that would be considered rather sexually explicit.

Yet from her sin, comes the line that will one day become Jesus line. How can this be?

Why does Matthew add her to this important historical record?

To emphasise that Jesus came to save ALL sinners (People who do selfish, nasty and ignorant things against others and God) and there is no sin that is too great!

Tamar's story is a story of a sinner brought into God's presence by grace.

Next is Rahab, and in simple terms she was a whore, a harlot. See Joshua 2. (even the word expresses disgust doesn't it?)

She protected God's people and lived by faith. This is critical to all of us sinners and **Rahab models just how faith can bring about saving someone's life.** Matthew wanted us to get how important faith is.

Next is Ruth and there is a book about her in the bible. Yet Moabites were not allowed into God's congregation. See Deuteronomy 23:3 No Ammonite or Moabite or any of their descendants may enter the assembly of the Lord, not even in the tenth generation.

So God himself didn't want the ancient Jews mixing with Moabites. Yet read Ruth 2:12 and you see Boaz explaining to Ruth that God has blessed her for giving her life to God and his people. She put herself out at the mercy of God and he saved her. It is not the law that brings us to God, it is our response to our heavenly Father that does. Ruth had no hope using law, none at all. Yet God took her and blessed her greatly due to her vulnerability and continually looking to God and what was right.

Ruth models living by faith to an extent that it overrides law and popular attitudes of those around her.

How about Uriah's wife?

She is not named here, but if we know our bibles we know her name, she was Bathsheba. The woman that David contrived to get as his wife by having her husband killed at war by the enemy! Wow! God was not happy with David, and David was punished, but despite this, God allows his own son to come from David's line as promised.

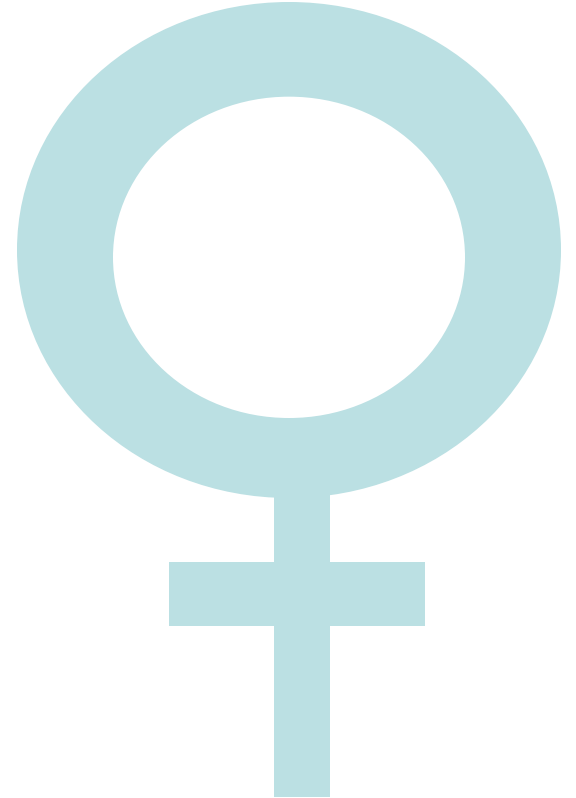Why? Perhaps because God is a forgiving and loving God.

Bathsheba models a women who despite circumstances that are adverse is blessed by God.

Four non-Hebrew woman that are part of Jesus line are perhaps there to let us know that while not Jewish, we as Christians are also entitled to be of Jesus line, even if we are not Jewish by birth.

Matthew didn't write all those women into his genealogy by mistake.

He wanted to elevate the points those women make. He wanted to elevate women in Christianity. He wanted us to know that men alone are not capable of supporting the Christian work on earth.

Finally his choice of Mary as the earthy mother for the son of God is a final proof of how important women are to God.

The point of major contention is that of Joseph's father.

Matthew says Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

JACOB

Yet Luke says Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,
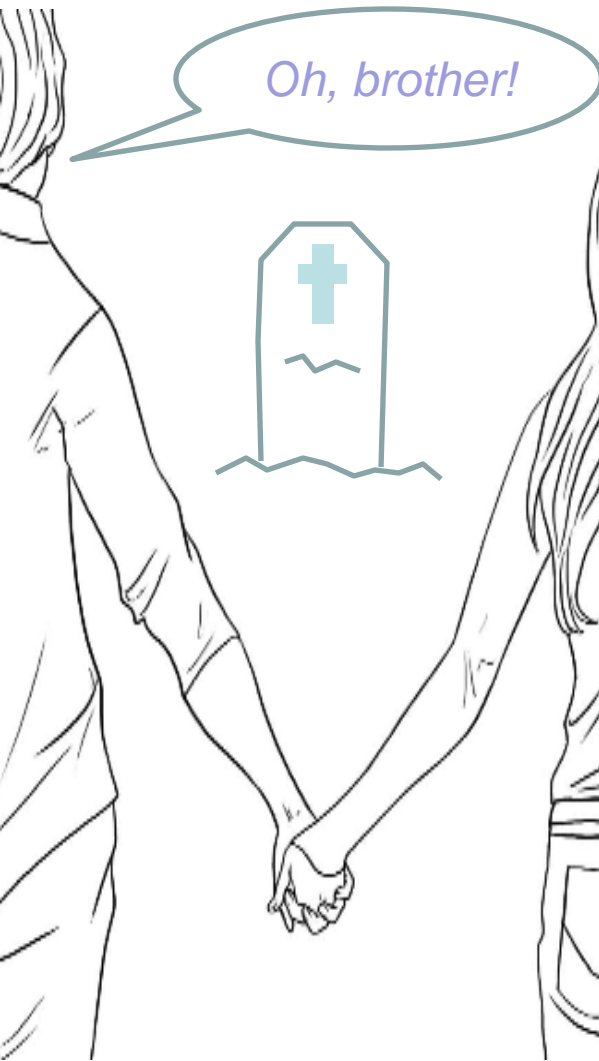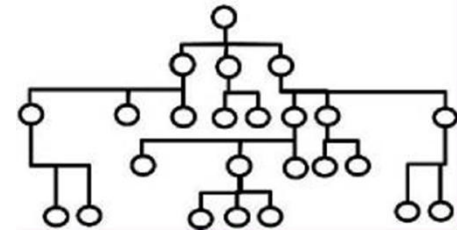
HELI

This seems to say that the bible is screwed up.

How can there be conflicts like this in the genealogy?

The point of major contention is that of Joseph's father.

Oh, brother!

One of the theories is related to a Levite marriage situation. Here when a person dies without a son, his brother takes on the wife to give her a son.

This would mean that Heli was the legal father but that Jacob was the biological father of Joseph.

Mathew following the biological heritage and Luke the legal.

It could also be that Matthew follows the Joseph's ancestor line and Luke Mary's.

Luke's genealogy is different anyhow. The virgin birth is different and tracing a maternal lineage is also different.

Matthew takes the more traditional approach.
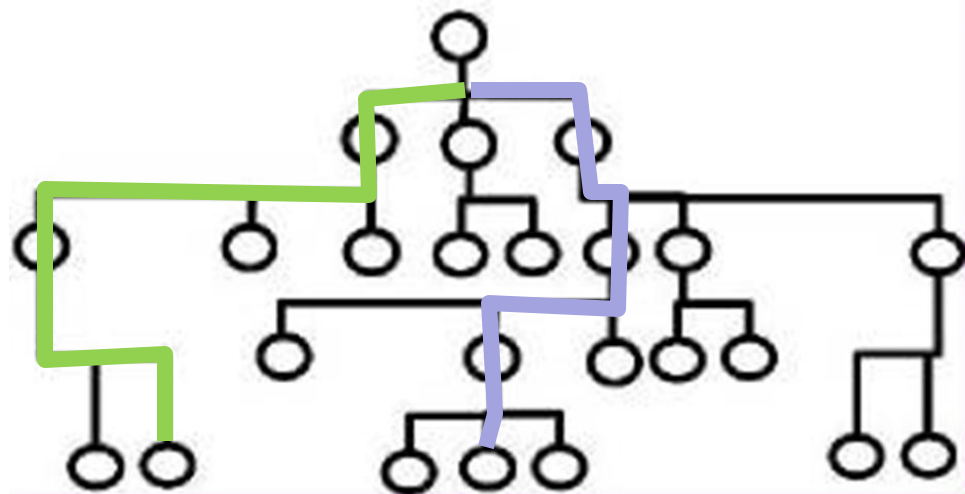
This makes more sense to me! You choose for yourself ☺

76 vs. 41 ?

Matthew is showing the kingly line from which Jesus was linked and Luke seems to be trying to keep the focus on Jesus.

Whatever the reason it is clear the two accounts are different from David to Jesus, but both agree he came from David's line and Judah's tribe.

In Luke missing from Matthew

LUKE	
God.	1
Adam,	2
Seth,	3
Enosh,	4
Kenan,	5
Mahalalel,	6
Jared,	7
Enoch,	8
Methuselah,	9
Lamech,	10
Noah,	11
Shem,	12
Arphaxad,	13
Cainan,	14
Shelah,	15
Eber,	16
Peleg,	17
Reu,	18
Serug,	19
Nahor,	20
Terah,	21

In Luke and Matthew

Abraham	2	Abraham,	22
Isaac,	3	Isaac,	23
Jacob,	4	Jacob,	24
Judah brothers,	5	Judah,	25
Perez and Zerah, whose mother Tamar,	6	Perez,	26
Hezron,	7	Hezron,	27
Ram,	8	Ram,	28
Amminadab,	9	Amminadab,	29
Nahshon,	10	Nahshon,	30
Salmon,	11	Salmon,	31
Boaz, whose mother Rahab,	12	Boaz,	32
Obed, whose mother Ruth,	13	Obed,	33
Jesse,	14	Jesse,	34
King David.	15	David,	35

Differences Luke to Matthew from David

Matthew			Luke	
			Nathan,	36
			Mattatha,	37
			Menna,	38
			Melea,	39
			Eliakim,	40
			Jonam,	41
			Joseph,	42
			Judah,	43
			Simeon,	44
			Levi,	45
			Matthat,	46
			Jorim,	47
			Eliezer,	48
			Joshua,	49
			Er,	50
Solomon, whose mother had been Uriah's wife,	16		Elmadam,	51
Rehoboam,	17		Cosam,	52
Abijah,	18		Addi,	53
Asa,	19		Melki,	54
Jehoshaphat,	20		Neri,	55
Jehoram,	21		Shealtiel,	56
Uzziah,	22		Zerubbabel,	57
Jotham,	23		Rhesa,	58
Ahaz,	24		Joanan,	59
Hezekiah,	25		Joda,	60
Manasseh,	26		Josek,	61
Amon,	27		Semein,	62
Josiah,	28		Mattathias,	63
Jeconiah[c] brothers at the time of the exile to Babylo	29		Maath,	64
Shealtiel,	30		Naggai,	65
Zerubbabel,	31		Esli,	66
Abihud,	32		Nahum,	67
Eliakim,	33		Amos,	68
Azor,	34		Mattathias,	69
Zadok,	35		Joseph,	70
Akim,	36		Jannai,	71
Elihud,	37		Melki,	72
Eleazar,	38		Levi,	73
Matthan,	39		Matthat,	74
Jacob,	40		Heli,	75
Joseph, the husband of Mary,	41		Joseph,	76
Jesus Messiah.	42		Jesus	77

Was Jesus of human origin and so does this genealogy tracking even count?

The bible makes statements about Jesus having human origin…

Romans 1 says… "The good news is about God's Son. As a human being, the **Son of God belonged to King David's family line**." Verse 3.

Then Romans 9 says…" They are the people of Israel. They have been adopted as God's children. God's glory belongs to them. So do the covenants. They received the law. They were taught to worship in the temple. They were given the promises. The founders of our nation belong to them. **Christ comes from their family line**. He is God over all. May he always be praised! Amen."

Revelation 22:16 "I, Jesus, have sent my angel to give you this witness for the churches. I am the Root and **the Son of David**. I am the bright Morning Star."

Let's trust Jesus was human based on these verses (there are others you can find if you want to).

So he was human and all Genealogies say he was of Judah's line!

Now we know that after Moses time all priests were of the line of Levi, not Judah!

Does this mean Jesus was not a high priest because he wasn't from Judah's line?

Jesus is a high priest, a special high priest!

No!

There were high priests from ancient times that were gentile and yet high priests. Melchizedek was one! Note psalm 110:4 says "The Lord has taken an oath and made a promise. He will not change his mind. He has said, "You are a priest forever, just like Melchizedek.""

Yet the important aspect is the reason the genealogy's are written in the first place.

That is to show that Jesus of the line of David and is the messiah, the one who saves us.

The aspect that makes much of this argument mute, is that those of us who have had a relationship with God can attest to the fact that he does wonderful things, and that we experience the love of Jesus.

Simple paper arguments have little purpose when we know the person.

It's more important to *know the person* than get locked up in the different arguments about their ancestors.

Wouldn't it be strange if we refused to accept a friend we knew well simply because some people had arguments about their ancestors.

How well do we know Jesus? Perhaps these arguments arise simply because we have not yet had the chance to experience his love and care?