

Jeremiah 22 - Throne of David; Shallum; Blood Curse on Jeconiah

II. Thirteen prophecies of judgment upon Judah (Jer 2:1—25:38)

(3) Four specific prophecies of judgment that omit offers of repentance (Jer 21:1—25:38)

(A) Tenth Message: rebuke of the Kings (21:1—23:8)

(a) Zedekiah (21:1—22:9)

(ii) Jeremiah's answer to various groups (21:3—22:9)

(d) Zedekiah and people (22:1-9)

(b) Shallum (Jehoahaz) (22:10-12)

(c) Jehoiakim (22:13-19)

(i) Splendor (22:13-14)

(ii) Covenant rebellion (22:15-17)

(iii) Death (22:18-19)

(d) Jehoiachin (Coniah or Jeconiah) (22:20-30)

(i) Catastrophe (22:20-23)

(ii) Captivity (22:24-27)

(iii) Curse (22:28-30)

Introduction

The chapters are not chronological. These collected presentations happen to be going through the kings particularly (See 2 Kings 24). Jer 22-23 are related by themes not chronology, especially orientated of the kings. Jer 22: the blood curse on Jeconiah. Jer 23 focuses on the Messiah. Jeremiah is not described as a Messianic prophet like Isaiah, but there are some very interesting things here.

Jeremiah 22

(d) Zedekiah and people (22:1-9)

1 This is what the LORD says: "Go down to the house of the king of Judah and there speak this word,

1 Thus says the LORD, "Go down to the house of the king of Judah, and there speak this word

1 This is what the LORD says: "Go down to the house of the king of Judah and tell him this:

1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 and say, 'Hear the word of the LORD, O king of Judah, who sits on David's throne, you and your servants and your people who enter these gates.

2 and say, 'Hear the word of the LORD, O king of Judah, who sits on David's throne, you and your servants and your people who enter these gates.

2 'Listen to this message from the LORD, king of Judah, you who sit on the throne of David—you, your officials, and your people who enter these gates.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

- Talking to the king of Judah, but the emphasis is on the throne of David

— There is no ambiguity about David's Throne, who sat on it, its purpose and where it was located

— The throne of David is going to end before this chapter is over; this may be a surprise because the throne of David was never supposed to end (Is 9:6-7)

— The Davidic Throne is always portrayed as earthly (2 Sam 3:10; 7:12-16; Jer 13:13; 22:2,4)

— Jeconiah is the last of the line of Judah in the Solomonic line (Jer 22:30)

3 This is what the LORD says: "Do justice and righteousness, and save one who has been robbed from the power of *his* oppressor. And do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

3 Thus says the LORD, "Do justice and righteousness, and deliver the one who has been robbed from the power of *his* oppressor. Also do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

3 This is what the LORD says: "Uphold justice and righteousness. Deliver from their oppressor those who have been robbed. Don't mistreat *or* do violence to the alien, the orphan, or the widow, or shed the blood of innocent people in this place.

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if you will indeed perform this instruction, then kings will enter the gates of this house, sitting in David's place on his throne, riding in chariots and on horses, *the king* himself, his servants, and his people.

4 For if you men will indeed perform this thing, then kings will enter the gates of this house, sitting in David's place on his throne, riding in chariots and on horses, *even the king*

himself and his servants and his people.

4 Rather, carefully obey this message, and then kings sitting for David on his throne and riding in chariots and on horses will enter the gates of this house. The king will enter along with his officials and his people.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if you will not obey these words, I swear by Myself," declares the LORD, "that this house will become a place of ruins.""

5 But if you will not obey these words, I swear by Myself," declares the LORD, "that this house will become a desolation.""

5 But if you don't listen to these words, I swear," declares the LORD, "that this house will become a ruin.""

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

- The Lord swearing by Himself because there is nothing higher to swear by. He is swearing that if they don't perform righteousness and justice from their throne, the house of David will be desolation.

— This poses a problem because the Messiah is going to sit on the throne of David (Luke 1:31-33)

The book of Jeremiah focuses on the righteousness and justice. There are at least three dimensions to the book of Jeremiah, the historical literal Jeremiah: there was a Jeremiah and a literal Judah that was sinning against God that did go into captivity as God predicted. The second level: the personal dimension. There are admonitions here to these people about what they should and should not do and what their relationship to the Lord should be. We could apply these to our lives. This idea of personally applying these insights to ourselves is the practical value. The third level is that as Jeremiah was presiding over the death of the nation in a sense so likewise we might be presiding over the same. The Lord emphasizing in this passage not the idol worship, just justice. He is telling the leadership "administer justice from your thrones." Our courts are courts of law, not justice.

6 For this is what the LORD says concerning the house of the king of Judah: "You are *like* Gilead to Me, *Like* the summit of Lebanon; Yet most assuredly I will make you a wilderness, Cities that are not inhabited.

6 For thus says the LORD concerning the house of the king of Judah: "You are *like* Gilead to Me, *Like* the summit of Lebanon; Yet most assuredly I will make you like a wilderness,

Like cities which are not inhabited.

6 For this is what the LORD says about the house of the king of Judah, "You are like Gilead to me, like the summit of Lebanon. Yet I'll surely make you a desert, towns where no one lives.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: yet surely I will make thee a wilderness, *and* cities *which* are not inhabited.

- *Gilead* and the *head of Lebanon* were poetically and rhetorically positive words in their vocabulary.

7 "For I will set apart destroyers against you, Each with his weapons; And they will cut down your choicest cedars And throw *them* on the fire.

7 "For I will set apart destroyers against you, Each with his weapons; And they will cut down your choicest cedars And throw *them* on the fire.

7 I'll appoint people to destroy you— men with their weapons. They'll cut down some of your choice cedars and incinerate them.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 "Many nations will pass by this city; and they will say to one another, 'Why has the LORD done this to this great city?'

8 "Many nations will pass by this city; and they will say to one another, 'Why has the LORD done thus to this great city?'

8 "Many nations will pass by this city and say to one another, 'Why did the LORD do this to this great city?'

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they will answer, 'Because they abandoned the covenant of the LORD their God and bowed down to other gods and served them.'"

9 Then they will answer, 'Because they forsook the covenant of the LORD their God and bowed down to other gods and served them.'"

9 Then people will respond, 'It is because they have forsaken the covenant of the LORD their God and have bowed down to other gods and served them.'

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

(b) Shallum (Jehoahaz) (22:10-12)

10 Do not weep for the dead or mourn for him, *But* weep deeply for the one who goes away; For he will never return Or see his native land.

10 Do not weep for the dead or mourn for him, *But* weep continually for the one who goes away; For he will never return Or see his native land.

10 "Don't cry for the dead or grieve for them. Weep bitterly for the one going away, because he won't return again nor see the land of his birth.

10 Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

- Focusing on those who are going to be enslaved in Babylon for seventy years. A remnant will return (their offspring typically), but most of the captives will not see their land again, and they are the lucky ones.

11 For this is what the LORD says regarding Shallum the son of Josiah, king of Judah, who became king in the place of his father Josiah, who went out from this place: "He will never return there;

11 For thus says the LORD in regard to Shallum the son of Josiah, king of Judah, who became king in the place of Josiah his father, who went forth from this place, "He will never return there;

11 "For this is what the LORD says about Josiah's son Shallum, king of Judah, who reigned in place of his father Josiah: 'He went out from this place and won't return to it again.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

- No mention of Josiah in this list of kings, only the bad kings listed (2 Kings 23:29-35; 2 Chr 35:25; Zech 12:11)

Shallum (a pre-reginal name for Jehoahaz) is the one who is elevated after the death of his father in 1 Chr 3:15. He displeased Pharaoh Necho who was still in power, this was prior to Nebuchadnezzar's success. He was deposed in three months and exiled to Egypt by Pharaoh Necho. His older brother Eliakim (name changed to Jehoiakim by Pharaoh Necho) is put on his throne.

12 but in the place where they took him into exile, there he will die and he will not see this land again.

12 but in the place where they led him captive, there he will die and not see this land again.

12 He will die in the place where they exiled him, and he won't ever see this land again."

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

- Prophecy about Jehoahaz or Shallum who dies in Egypt. Now we get to Jehoiakim who is the king that Pharaoh Neco puts in Jehoahaz's place.

(c) Jehoiakim (22:13-19)

(i) Splendor (22:13-14)

13 "Woe to him who builds his house without righteousness, And his upstairs rooms without justice, Who uses his neighbor's services without pay And does not give him his wages,

13 "Woe to him who builds his house without righteousness And his upper rooms without justice, Who uses his neighbor's services without pay And does not give him his wages,

13 "How terrible for him who builds his house without righteousness, and its upper rooms without justice, who makes his neighbor work for nothing, and does not pay him his wage.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 Who says, 'I will build myself a large house With spacious upstairs rooms, And cut out its windows, Paneling *it* with cedar and painting *it* bright red.'

14 Who says, 'I will build myself a roomy house With spacious upper rooms, And cut out its windows, Paneling *it* with cedar and painting *it* bright red.'

14 How terrible for him who says, 'I'll build a large house for myself with spacious upper rooms, who cuts out windows for it, paneling it with cedar and painting it red.'

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion.

- Forced labor without wages was prohibited by the law of Moses (Lev 19:13; Deut 24:14-15)

— Jehoiakim is essentially emulating Manasseh; the bad king in 2 Kings 24:3-4 who also used forced labor to build his own house

(ii) Covenant rebellion (22:15-17)

15 "Do you become a king because you are competing in cedar? Did your father not eat and drink And do justice and righteousness? Then it was well for him.

15 "Do you become a king because you are competing in cedar? Did not your father eat and drink And do justice and righteousness? Then it was well with him.

15 Are you a king because you try to outdo everyone with cedar? Your father ate and drank and upheld justice and righteousness, did he not? And then it went well for him.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 "He pled the cause of the afflicted and the poor, Then it was well. Is that not *what it means* to know Me?" Declares the LORD.

16 "He pled the cause of the afflicted and needy; Then it was well. Is not that what it means to know Me?" Declares the LORD.

16 He judged the case of the poor and needy. And then it went well for him. Isn't this what it means to know me?

16 He judged the cause of the poor and needy; then *it was well with him: was* not this to know me? saith the LORD.

- Referring to Josiah, who also had a nice house but he put first ruling the land properly with justice and knowing the Lord. He managed all right. You are not a king because you live in a house of cedar; you live in a house of cedar because you are king. He means to judge justly with righteousness and judge the cause of the poor and needy.

17 "But your eyes and your heart Are *intent* only upon your own dishonest gain, And on shedding innocent blood, And on practicing oppression and extortion."

17 "But your eyes and your heart Are *intent* only upon your own dishonest gain, And on shedding innocent blood And on practicing oppression and extortion."

17 But your eyes and heart are on nothing but your dishonest gain, shedding the blood of innocent people, and practicing oppression and extortion."

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

(iii) Death (22:18-19)

18 Therefore this is what the LORD says regarding Jehoiakim the son of Josiah, king of Judah: "They will not mourn for him: 'Oh, my brother!' or, 'Oh, sister!' They will not mourn for him: 'Oh, for the master!' or, 'Oh, for his splendor!'"

18 Therefore thus says the LORD in regard to Jehoiakim the son of Josiah, king of Judah, "They will not lament for him: 'Alas, my brother!' or, 'Alas, sister!' They will not lament for him: 'Alas for the master!' or, 'Alas for his splendor!'"

18 Therefore, this is what the LORD says about Josiah's son Jehoiakim, king of Judah, "They won't lament for him with these words: 'How terrible, my brother, How terrible, my sister!' They won't lament for him with these words: 'How terrible, lord, How terrible, your majesty!'"

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 "He will be buried with a donkey's burial, Dragged off and thrown out beyond the gates of Jerusalem.

19 "He will be buried with a donkey's burial, Dragged off and thrown out beyond the gates of Jerusalem.

19 He will receive a donkey's burial, dragged out and thrown outside the gates of Jerusalem."

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

- Very expressive; a donkey's burial. Don't mourn for a donkey, which means that he was just cut up and left for the beasts and the birds (2 Chr 35:24-25). No mourning for Jehoiakim in contrast with Josiah.

(d) Jehoiachin (Coniah or Jeconiah) (22:20-30)

(i) Catastrophe (22:20-23)

20 "Go up to Lebanon and cry out, And raise your voice in Bashan; Cry out also from Abarim, For all your lovers have been crushed.

20 "Go up to Lebanon and cry out, And lift up your voice in Bashan; Cry out also from Abarim, For all your lovers have been crushed.

20 Go up to Lebanon and cry out, to Bashan and lift up your voice. Cry out from Abarim, for all your lovers have been crushed.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 "I spoke to you in your prosperity; But you said, 'I will not listen!' This has been your way from your youth, That you have not obeyed My voice.

21 "I spoke to you in your prosperity; But you said, 'I will not listen!' This has been your practice from your youth, That you have not obeyed My voice.

21 I spoke to you when you were secure, but you said, "I won't listen!" This has been your way since your youth, for you haven't obeyed me.

21 I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyest not my voice.

22 "The wind will sweep away all your shepherds, And your lovers will go into captivity; Then you will certainly be ashamed and humiliated Because of all your wickedness.

22 "The wind will sweep away all your shepherds, And your lovers will go into captivity; Then you will surely be ashamed and humiliated Because of all your wickedness.

22 The wind will shepherd all your shepherds, and your lovers will go into exile. Indeed, you will then be ashamed and humiliated because of all your wickedness.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 "You who live in Lebanon, Nested in the cedars, How you will groan when sharp pains come on you, Pain like a woman in childbirth!

23 "You who dwell in Lebanon, Nested in the cedars, How you will groan when pangs come upon you, Pain like a woman in childbirth!

23 You who live in Lebanon, who build your nest in the cedars, how you will groan when pains come upon you, pain like that of a woman giving birth.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

- God's judgments upon Israel and Judah are always described through the idiom of a woman in travail. Jesus Christ uses this illustration in Matthew 24.

— Exile began in 3rd year of Jehoiakim's reign (2 Kings 24:1; 2 Chr 36:3)

(ii) Captivity (22:24-27)

24 "As I live," declares the LORD, "even if **Coniah** the son of Jehoiakim king of Judah were a **signetring** on My right hand, yet I would pull you off;

24 "As I live," declares the Lord, "even though Coniah the son of Jehoiakim king of Judah were a signet *ring* on My right hand, yet I would pull you off;

24 "As certainly as I'm alive and living," declares the LORD, "even if Jehoiakim's son King Jehoiachin of Judah were a signet ring on my right hand, I would pull you off

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

- "...Coniah" - the *je* is removed (appears here in Jer 22 [2x]: v24,28; Jer 37:1); the reference to God in his name has been dropped

— It is a name that the Holy Spirit has reserved for His use in Jeremiah

— Alternate for Jeconiah, which means "the Lord will establish" is Jehoiachin, which is his throne name. Son and successor to Jehoiakim.

— Exiled in 597 BC (2 Kings 24:8-17; 25:27-30). Reigned for three months and then carried off to Babylon and was there 37 years.

— Archaeologically, he is mentioned in the Weidmer Tablets unearthed at the Ishtar gate in Babylon

- "...signet" - Cf. Haggai 2:23

25 and I will hand you over to those who are seeking your life, yes, to those of whom you are frightened, that is, to Nebuchadnezzar king of Babylon and the Chaldeans.

25 and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans.

25 and give you to those who are trying to kill you, whom you fear—that is, to King Nebuchadnezzar of Babylon and the Chaldeans.

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.

- Chaldea is the synonym for the Babylonians, Chaldea is the general community.

- Nebuchadnezzar is actually more technically correct, and it shows up this way in several places, the Hebrew use is Nebuchadnezzar, but it is the same guy.

- Jeconiah gets the prophesy here by the Lord that he is going to be handed over to those who seek his life and to those whose face he fears, the Babylonians.

26 I will hurl you and your mother who gave birth to you into another country where you were not born, and there you will die.

26 I will hurl you and your mother who bore you into another country where you were not born, and there you will die.

26 I'll hurl you and the mother who gave birth to you into another land where you were not born, and there you will die.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

- He will be enslaved and die in Babylon. Jehoiachin's mother is Nehushta (2 Kings 24:8) who also suffers exile and they die in Babylon despite the prophecies of the false prophets (v25-26; 52:31-34).

- The people had an expectation that Jeconiah would return, which is one reason Zedekiah had such a hard time maintaining order. He was a weak king but he was also fighting this crown prince bit.

- Jeremiah kept saying that no he would not return and God is going to use the Babylonians to judge you too. That made him very unpopular. This all happens in the second deportation which is also the one that takes away Ezekiel and Mordecai.

27 But as for the land to which they long to return, they will not return to it.

27 But as for the land to which they desire to return, they will not return to it.

27 As for the land to which you want to return, you won't return there!

27 But to the land whereunto they desire to return, thither shall they not return.

(iii) Curse (22:28-30)

Blood Curse on Jeconiah

28 "Is this man Coniah a despised, shattered jar? Or is he an undesirable vessel? Why have he and his descendants been hurled out And cast into a land that they had not known?

28 "Is this man Coniah a despised, shattered jar? Or is he an undesirable vessel? Why have he and his descendants been hurled out And cast into a land that they had not known?

28 "Is this man Jehoiachin a despised and shattered jar, a vessel no one wants? Why were he and his descendants hurled away, thrown into a land that they didn't know?

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 "O land, land, land, Hear the word of the LORD!

29 "O land, land, land, Hear the word of the LORD!

29 Land, land, land, listen to this message from the LORD!

29 O earth, earth, earth, hear the word of the LORD.

30 This is what the LORD says: 'Write this man down as childless, A man who will not prosper in his days; For no man among his descendants will prosper Sitting on the throne of David Or ruling again in Judah.'

30 "Thus says the LORD, 'Write this man down childless, A man who will not prosper in his days; For no man of his descendants will prosper Sitting on the throne of David Or ruling again in Judah.'

30 This is what the LORD says: 'Write this man off as childless, a man who does not prosper in his lifetime. None of his descendants will succeed in sitting on the throne of David, or ever ruling in Judah again.'

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

- Ask a Jewish person today how they are ever going to get a Messiah, based on this verse. If they are intellectually honest, they will tell you that the only way that can happen is with a virgin birth.

Verse 28-30 are awesome words. Jeconiah had seven sons (1 Chr 3:17; Matt 1:12). None of his sons succeeded him on his throne. Zerubbabel who was his grandson is governor of the land, but he is not king and he does not sit on the throne of David, a technicality that is important. Zedekiah his uncle is reigning after him but dies before him (Jer 52:10-11). In the Babylonian cuneiform inscriptions there is a list of Jeconiah and his seven sons, they have the list of the oil that was provided to Jeconiah and his seven sons. This is important

because Jeconiah is the last of the Solomonic line; Jeconiah is the last of the Judean kings of the house of David.

It is complicated because the Lord says, "*Write this man childless...*" He was not childless, but it is like he was blotted out. "*A man that shall not prosper in his days...*" indeed he wasn't, he was in slavery. This curse created a rather grim and perplexing paradox: the Messiah had to come from the royal line, yet now there was a "blood curse" on that very line of descent!

Notes for the Genealogy of Jesus Christ Chart (Below)

* Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally "to the 3rd and 4th generations" (Ex 20:4-5); their names therefore "blotted out" according to the Law (Deut 29:20). Jehoiakim and Jeconiah likewise, since the kingdom ended as an independent kingdom with Josiah's death at Megiddo. Thus these were "blotted out" of the groups of "14 generations" in Matthew's account. [E. W. Bullinger's *Companion Bible*, Appendix 99.]

** Salathiel, the son of Jeconiah (Matt 1:12; 1 Chr 3:17) is also called the son of Neri (Luke 3:27). If these are the same person, a probable explanation is that the son of Neri, the descendant of Nathan, was deemed heir to the throne of David on the death of Jeconiah (Jer 22:30) due to the blood curse.

*** There is a peculiar exception recorded in the Torah, the result of a petition by the daughters of Zelophehad, which provided for inheritance through the *daughter*, if no sons were available and she married within her tribe. (Num 26:33; 27:1-11; 36:2-12; Josh 17:3-6; 1 Chr 7:15.) It became traditional in such cases that the father would legally adopt his son-in-law (Ezra 2:61; Neh 7:63; Num 32:41, cf. 1 Chr 2:21-22, 34-35; Num 27:3-8). Joseph was the *son-in-law* (nomi,zw, *nomizo*) of Heli.

Luke	Matthew & Luke	Luke	Matthew
Adam		Nathan	Solomon
Seth		Mattatha	Rehoboam
Enosh		Menan	Abijah
Kenan		Melea	Asa
Mahalalel		Eliakim	Jehoshaphat
Jared		Jonan	Jehoram
Enoch		Joseph	Ahaziah*
Methuselah		Juda	Joash*
Lamech		Simeon	Amaziah*
Noah		Levi	Uzziah
Shem		Matthat	Jotham
Arphaxad		Jorim	Ahaz
Salah		Eliezer	Hezekiah
Eber		Jose	Manasseh
Peleg		Er	Amon
Reu		Elmodam	Josiah
Serug		Cosam	Jehoiakim*
Nahor		Addi	Jehoiachin*
Terah	↓	Melchi	Salathiel**
	Abraham	Neri	Zerubbabel
	Isaac	Salathiel**	Abiud
	Jacob	Zerubbabel	Eliakim
	Judah	Rhesa	Azor
	Pharez	Joanna	Sadoc
	Hezron	Juda	Achim
	Ram	Joseph	Eliud
	Amminadab	Semei	Eleazar
	Nahshon	Mattathias	Matthan
	Salmon	Maath	Jacob
	Boaz	Nagge	Joseph
	Obed	Esli	
	Jesse	Naum	
	David	Amos	
		Mattathias	
		Joseph	
		Janna	
		Melchi	
		Levi	
		Matthat	
		Heli	
		(Mary)***	

The Solution

The answer emerges in the *differing* genealogies of Jesus Christ recorded in the gospels. Matthew, a Levi, focuses his gospel on the Messiahship of Jesus and presents Him as the Lion of the Tribe of Judah. Thus, Matthew traces the *legal* line from Abraham (as any Jew

would) through David then through Solomon (the “royal” line) to Joseph, the *legal* father of Jesus (Matt 1:1-17).

On the other hand, Luke, as a physician, focuses on the *humanity* of Jesus and presents Him as the *Son of Man*. Luke traces the blood line from Adam (the first Man) through to David—and his genealogy from Abraham through David is identical to Matthew’s. But then after David, Luke departs from the path taken by Matthew and traces the family tree through *another* son of David (the second surviving son of Bathsheba), Nathan, down through Heli, the father of Mary, the mother of Jesus (Luke 3:23-38). See chart on previous page.

Zelophehad

One should also note the exception to the law which permitted inheritance through the *daughter* if no sons were available and she married within her tribe (Num 26:33; 27:1-11; 36:2-12; Josh 17:3-6; 1 Chr 7:15). The daughters of Zelophehad had petitioned Moses for a special exception, which was granted when they entered the land under Joshua.

C.I. Scofield was the first who noted that the claims of Christ rely upon this peculiar exception granted to the family of Zelophehad in the Torah. Heli, Mary’s father apparently had no sons, and Mary married within the tribe of Judah. Jesus was born of the virgin Mary, of the house and lineage of David and carrying legal title to the line, but without the blood curse of Jeconiah!