

**A Nation in Peril (#4)**  
**[Coniah and the Genealogy of Jesus (Part 1)]**

**In our 1<sup>st</sup> lesson** we studied A Nation in Peril that fell from its privileged status in the plan of God during the ministry of Jeremiah. **They became anti-God, Christ, and word of God.**

**In our 2nd lesson** we studied how God blotted out 7 Judean kings from the OC book of messianic genealogy of Davidic kings because of the divine discipline clause in the Davidic Covenant recorded in 2 Sam.7:12-15 (Matt.1:6-11).

**In our 3rd lesson** we studied how importance the Curse of Coniah (Jehoiachin or Jeconiah) was to understanding Matthew's genealogy (Matt.1:1-17; Jer.22:24-30). We learned that Jehoiakim was the father of Jeconiah (2 Kings 24:6). We also learned that Josiah was the father of the last Judean kings because of the curse of Coniah – "Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon." (Matt.1:11; Jer.1:1-3)

Today's lesson continues our study on how the fall of Judea affected the genealogy and birth of Jesus Christ (586 to 5 BC)

**Matt.1:11-12 require special study of the Curse of Coniah in order to understand. Today's lesson is part one of a study showing how the Curse of Coniah affected the genealogy and birth of Jesus Christ.**

**1. There is a great deal of debated regarding Luke and Matthew's genealogies.**

(Matt.1:1) "The record (book) of genealogy of Jesus the Messiah, the son of David, the son of Abraham."

The genealogy debate is not an issue until **Matt.1:11-12**. This is because of the **Curse of Coniah** (Jer.22:30).

**After listening to just three theological arguments, you will understand why we need this study.**

- "Matthew made a number of errors in trying to make his genealogy into a prophecy that fits the virgin birth of Jesus of Matt.1:18."
- "Matthew's genealogy 'truth' is metaphorical at best but not literal."
- "It is obvious that Luke is quite ignorant of the Davidic lines of descent as evidenced by his largely imaginary line from a son of David named Nathan, which nevertheless includes Shealtiel and Zerubbabel."

These types of arguments make me think the real issue is more about **the Bible** as the inspired, inerrant, and infallible word of God.

(Matt.5:18) "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."(Matt.5:24:35)

Jeremiah fought the same spiritual battle in another Nation in Peril.

(Jer.13:25) "'This is your lot, the portion measured to you from Me; declares the Lord, because you have forgotten Me and trusted in falsehood.'"

2. **The genealogies of (Matt.1:1-17) and (Lk.3:23-38) track Jesus Christ from the first Adam to the last Adam (1 Cor.15:45).**

**Matthew's Genealogy:** Abraham to David, to Solomon - Rehoboam to Coniah - Babylonian Captivity to Sheltiel - Zerubbabel to Jacob - Joseph to Jesus Christ.

The definite article (ton) [the] is used with the object 41 times to distinguish a proper name in genealogy of Christ except in (Matt.1:16). **Here it is used with the subject** – "The (ton) Joseph the (ton) husband of Mary."

This places the importance upon Mary and the virgin birth. It emphasized on Joseph as the legal father and not conceptual father of Jesus Christ. Curse of Coniah sets it up.

**Mary is the daughter-in-law!**

(Matt.1:16) "Jacob was the father (gennaio / a.a.ind.3ps) of the Joseph (ton /asm) the husband (ton aner) of Mary, by whom Jesus was born (gennaio / **a.p.ind.nsm**).

39 times it is an arost / active / inditive (a.a.ind) **except in Matt. 1:16 where it is in the passive referring to the virgin conception of (Matt.1:18), who is called (ho lego / p.p.ptc.nsm) the Christ.**" (Matt.1:16) The definite article (ton / asm)

Matthew placed four other women in genealogy as (ek+tes / preposition plus def. article) not so with Mary (ek+hes / preposition plus relative pronoun/ by whom).

The First four were pointing to a coming event while **Mary was the event.**

Matthew gave Jesus the Old Covenant prophetic title of **Christ** (Christos / nsm predicate nominative)

**Luke's Genealogy:** Adam – Seth to Shem to Abraham to David – Nathan to Neri - Shealtiel – Zerubbabel to Heli – Joseph to Jesus Christ.

**Joseph is the son-in-law**

(Luke 3:23) "**Being** (eimi / p.a.ptc.nsm), **as** (hos / relative adverb) **was supposed** (nomizo / impf.p.ind), **son** (huios) **of Joseph, the (tou / gsm)** [The article stands in opposition to the preceding noun] **of Heli.**" [This time the definite article is with object rather than subject.]

**NOTE:** "Joseph who was of Heli" is not in the text)

(Ryrie NASB, Luke 3:23) "Luke affirms the Virgin Birth by the phrase 'being, as was supposed, son of Heli.' Joseph was Jacob's son by birth (Matt.1:16) and Heli's son by marriage. This is apparently the genealogy of Jesus through His mother, Mary."

In Luke, Mary was the daughter of Heli, the wife of Joseph, and the mother of Christ. Luke shows Mary as the mother of Christ without Joseph being the biological father by Levitical law of daughter's inheritance (Num.27:7-11) [Heli].

"Which (gospel of God) he promised beforehand through His prophets in the Holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh." (Rom.1:12-3; Gal.3:8)

"But when the fullness of the time came, God sent forth His Son, born of a woman, born under the law." (Gal.4:4)

**THE SAME GOD WHO CONTROLS HISTORY  
IS YOUR FATHER AND WILL CONTROL YOUR HISTORY.**