



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 28  
Issue 697

# The Two Genealogies of Our Lord and the Curse of Coniah

Part 2 of 2

by — A.E. Knoch (1874-1965)

### THE CURSE OF CONIAH<sup>1</sup>

Matthew's genealogy is divided into three sections, as we read:

*Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till Christ are fourteen generations (Matthew 1:17).*

This gives us the keynote of Matthew's account. It is concerned with the King and Kingdom or, rather, with their rejection. Its theme is *government*. Christ is given many titles, but His glories as the "Son of David" are most prominent.

These three groups of fourteen generations deal with three distinct phases of the *government* of Jehovah's people Israel. Each closed in failure. What a fit preparation to introduce the Messiah, Who will retrieve all of their failure, even though they despise and reject Him!

The first fourteen generations, from Abraham to David, found the nation under the direct govern-



ment of Jehovah. It was a theocracy. From David to the Babylonian exile was the period of the kings. Israel was a monarchy. The third group was the era of the nations. Israel was ruled by aliens, and the birth of Christ found them subject to the Roman yoke. What apostasy and declension is revealed in this survey of the nation which was called out to rule the world!

Theocracy a failure! The monarchy a failure! Even the foreign domination is a failure, for it leads to their being rooted out of the land and dispersed among all of the nations of the Earth.

### THE FAILURE OF THE THEOCRACY

Jehovah communed with Abraham face to face, and appeared to Isaac and Jacob. Moses saw Him on the mount and received His laws for their guidance. When He brought them out of Egypt into the Promised Land He gave them no king, for He was Himself their Sovereign. In their departure and distress He sent judges or rulers to deliver them and sent them prophets to lead them back to Himself, but they drifted further and further from Him.

1. [Editor:] For another look at the genealogical dilemma surrounding Jeconiah, see:  
– The Genealogies of Jesus Christ as Found in Matthew and Luke, Joseph Edwin Hartill (1909-1981), [Bible Student's Notebook #391](#);  
– Messiah in Both Testaments, Dr. Fred John Meldau, Part 4, (3) Christ's Right to David's Throne, [Bible Student's Notebook #688](#).

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Every man did what was right in his own eyes  
(Judges 21:25).

When Samuel's sons perverted judgment, the elders of Israel gathered themselves together and said to Samuel,

... Now make us a king to judge us like all the nations. ... And the Lord said to Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them" (I Samuel 8:5, 7).

Samuel protested, and told them of the oppression which would come with a king and warned them that they would regret it, but they insisted:

Nay; but we will have a king over us; that we also may be like all the nations (I Samuel 8:19-20).

So the era of the theocracy ended in their rejection of Jehovah. He gave them a king and took him away in His indignation. Then He chose David, a man after His own heart, to be their king.

## THE FAILURE OF THE MONARCHY

From David to the exile is the era of the monarchy.

In giving them David, Jehovah not only typified the true King, Messiah, but gave the Kingdom period a proper commencement, a divine impetus, so that its degeneration and collapse might be more marked.

How great the failure of the kings was is the common knowledge of every reader of the Bible. Solomon, who brought the Kingdom to its highest pitch of prosperity, sowed the seeds of dissension which resulted in the severance of the ten tribes soon after his death. Occasional returns to Jehovah gave little relief.

*And Jehovah, God of their fathers, sent to them by His messengers, rising up betimes<sup>2</sup> and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of Jehovah arose against His people, till there was no remedy (II Chronicles 36:15-16).*

Critics have not been slow to point out certain "discrepancies" in Matthew's list of kings. Five names have been entirely omitted. Ahaziah, Joash, Amaziah are not there. The two sons of Josiah, Jehoahaz and Jehoiakim do not appear, while Jechoniah is in-

2. "1. Seasonably; in good season or time; before it is late. 2. Soon; in a short time" (*American Dictionary of the English Language*, Noah Webster, 1828). The Hebrew word שָׁכַם (*shâkam*; Strong's H7925) is translated "early" in Concordant, Darby and Young's.



72 pp, BK.  
See order form.

## The Myth of Easter

"The Christian Mythology" Series

by — Clyde L. Pilkington, Jr.

There are many myths in Christendom. They have managed to master their own form of mythology. Easter is an example of such a religious fable.

If Easter is the celebration of the historical fact of our Lord Jesus Christ's resurrection, then why does its date change every year? Historical dates do not fluctuate; but Easter Sunday can fall anywhere between March 22 and April 25. Have you ever wondered why?

It is one of the glaring clues that something is seriously wrong with Christendom. The Western Christian religion can't seem to get anything right when it comes to even the simplest of Scriptural truths.

Have you ever really considered if there is any scriptural basis of Good Friday or Easter Sunrise Services that are so commonly observed by the religious community? Additionally, have you ever considered what Easter Rabbits and Easter Eggs have to do with the resurrection of Christ or teachings of God's Word?

Although millions of people are of the opinion that Easter and all of its customs are Christian and originated as a result of Christ's resurrection, it is a historical fact that the observance of Easter long antedates Christianity by centuries.

cluded in the last group. There cannot be the slightest doubt that these names have been purposefully left out.

The most ignorant of men could merely copy the list out of the books of the Kings or could “correct” it by comparing it with the records, but it took a high degree of spirituality to leave out those names which God had blotted out because of their idolatry.

Ahaziah (or Azariah or Jehoahaz) walked in the ways of Ahab and was slain by Jehu (II Chronicles 22:3, 9). Joash served Jehovah so long as the priest Jehoiada lived, but afterward the princes of Judah served idols, and he slew the son of Jehoiada who remonstrated. Hence the servants of King Joash slew him and would not bury him in the tombs of the kings (II Chronicles 24:17, 25).

Amaziah also bowed down to the gods of the sons of Seir and was slain by the people of Jerusalem (II Chronicles 25:15, 27). To imagine that Matthew did not know of these kings, who played such a prominent part in Judah, is nearly as foolish as to suppose that none of his readers were aware of them. He left them out because he *did know*, and, being under the control of God’s spirit, he carried out God’s judgment by blotting out their names according to the law.

*Yahweh shall not be willing to pardon him, because then Yahweh’s anger and His jealousy shall smoke against that man, and all the imprecation that is written in this scroll will lie on him. Yahweh will wipe out his name from under the heavens (Deuteronomy 29:20).*

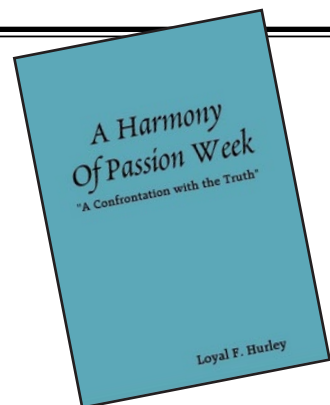
## CONIAH’S SEED CANNOT PROSPER SITTING ON THE THRONE OF DAVID

The line of kings ends with Josiah, for Jehoiakim (also called Shallum), instead of obeying the prophet Jeremiah’s warnings (Jeremiah 22:1-7), forsook the covenant and turned to other gods. Moreover, in the books of the Chronicles, which give us the religious aspect of his apostasy, mention is made, not only of his abominations, which refer to idolatry, but to “*that which was found in him*” or *on him* (II Chronicles 36:8).

It is probable that he actually made cuttings in his flesh, or printed marks on him (Leviticus 19:28) in the nature of tattooing, as a sign of his allegiance to other gods. Is not this the reason why he was denied human burial and his name is blotted out of the register of the line of the kings? In the law it was written that any man whose heart turns away from Jehovah their God, and serves the gods of the nations, the Lord would not spare him but shall blot out his name from under heaven (Deuteronomy 29:18-20).

The last period, that of gentile rule, is aptly introduced by a king who lost not only his own throne but *regal rights* for his descendants. Jechoniah begins the period of servitude, and, notwithstanding all the heroic efforts of the Maccabees, none of David’s sons succeeded to the throne of Israel. Babylon, Medo-Persia and Greece – all bore sway over the holy people. Rome ruled when Christ came.

Jechoniah means *Jehovah stands up, or Jehovah establishes*. Yet so hateful did he become in the sight of the Lord that God cut off the “*Je*” – which stands for *Jehovah* – and called him “*Coniah*” to show that ►



## *A Harmony of Passion Week*

by — Loyal F. Hurley (1886-1967)

A concise look at the week of Christ’s crucifixion and resurrection.

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He would *not* establish him.

So great is the bearing of this on the genealogy that we will quote at length concerning God’s dealings with the last of Judah’s kings.

*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; and I will give thee into the hand of them that seek thy soul, 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. 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. But to the land whereunto they desire to return, thither shall they not return. 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 of which they know not? O earth, earth, earth, hear the Word of the Lord. 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” (Jeremiah 22:24-30).*

Hence his bereavement lay in the fact that not one of them was heir to his throne.

“No man of Coniah’s **seed** should prosper, sitting on the throne of David, and ruling any more in Judah.” We must let the full force of this sink in. It is not without significance that no one of the *royal race* ruled in Jerusalem from that time forth, but this goes deeper than that. It was absolutely impossible for anyone of the *royal line* to prosper on the throne. The curse of Coniah lies on the genealogy from Salathiel to Joseph. *If our Lord were Coniah’s **seed**, He could not be the Messiah.*

It is the evident intention of this genealogy to lead us into a grave dilemma. The Messiah must be the Son of David, yet He must not be of Coniah’s accursed *seed*. His honors must come through the male line, yet it was a dishonor to be of Coniah’s descent. Joseph could carry the honors to his *son*, but he must carry the curse to his *seed*. Hence Messiah could not be his *seed*, though he must be his *son*.

The great spiritual lessons of this genealogy may be said to be found in the names that are not there. Ishmael, Esau, Er, Saul, the first king of Israel, Amnon, David’s firstborn son, and, as we have seen, Ahaziah, Joash, and Amaziah, the third and fourth generation of idolatrous Joram, as well as Jehoahaz and Jehoia-

Jechoniah had seven sons (I Chronicles 3:17-18).



247 pp., PB

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## ***The Harmony of the Last Week***

***A Complete Rearrangement of the Last Week in the Life of Christ***

by — Eugene Charles Callaway

A detailed exposé of *Good Friday* and *Palm Sunday*. In a 25 year study of the *Passion Week*, Callaway identified 40 common errors traditionally held by Christianity. His investigation resulted in this deep and comprehensive work.

Callaway (1864-1957) was an Atlanta business and civic leader, owner of Fulton County Home Builders and built the Imperial Hotel. He was director and a trustee of the YMCA from 1908 until 1956. He was also the author of *The Harmony of the Eons*.

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kim, who transgressed the first commandment. Beginning with the father of the faithful, it is the line of faith, in which the flesh is constantly at a discount.

Ishmael was the firstborn of Abraham's flesh, but he was rejected, and Isaac, who was born after the spirit, and is a type of Him Whose generation was even more miraculous, took his place.

Esau was Jacob's elder brother, yet he, too, was set aside for lack of faith. Of Judah's sons, both Er and Zarah give place to Phares. Even David was the least in his father's house, so that his father did not consider him at all when Samuel sought the one whom God had chosen.

This is the lesson of the line from Abraham to David. The energy of the flesh is a complete failure. It is displaced by the power of faith.

The era of the Kingdom was a still more striking exhibition of the complete collapse of the ability of the flesh to generate a king in accord with the counsel of God. Not only were the names of the worst offenders blotted out, but the throne was taken from them and a curse put upon the *royal seed*.

Nothing could be more futile than to expect Messiah to be born of this line *according to the flesh*. If Abraham could generate an Ishmael, and David an Amnon, apart from divine interposition, what can we expect of Joseph? However, in his case, there is divine interposition, for Coniah's curse conspires with the infirmity of the flesh to utterly incapacitate him and his *seed* for the throne of David.

There has been a tendency to limit Coniah's disability to "*his days*," but, in fact, it extended along the whole line which he heads and the passage is clearly final. Not only was prosperity to avoid him in "*his days*," but "**no man**" of his "*seed should prosper, sitting on the throne of David, and ruling any more in Judah*."

### THE SOLUTION OF THE FOURTEEN GENERATIONS

Infidels have scoffed at and saints have puzzled over the apparent discrepancy between the number

of names in Matthew's genealogy and the formula which divides them into three groups of fourteen generations each. With characteristic western prejudice, we imagine that such a list must necessarily consist of thrice fourteen names. It is generally supposed that the "error" is at the end of the list, so that one more generation would correct it, but the real difficulty for us is in the first group of fourteen generations.

As the first fourteen generations are "*from*" Abraham we must begin the list with his name, and as the next fourteen are "*from*" David, we must also begin the second list with his name. However, this leaves only *thirteen* generations from Abraham up to David.

There can be no question of the correctness of these generations, for they are found, not only in Matthew, but in Luke, and are confirmed by the Hebrew records. There was (1) Abraham, (2) Isaac, (3) Jacob, (4) Judas, (5) Phares, (6) Esrom, (7) Aram, (8) Aminadab, (9) Naasson, (10) Salmon, (11) Boaz, (12) Obed, (13) Jesse. There was only thirteen generations, unless we include David.

The solution is most simple. It lies in the different modes of thought, especially in computation, between the Hebrews and ourselves. Their method was to string the fourteens together like the links of a chain which necessarily double at their points of contact. It is most appropriate that David's one generation should be counted twice and thus brought into the greatest prominence. It is not that he is counted once as a lay member of the first fourteen generations and then later as a royal member of the second list. Nor his reign divided and a part assigned to each. His *generation* can be but one, but, in the formula which follows, it is doubled because it is the last of one as well as the first of the succeeding group.

Some may suggest, if this is the case, why was it not repeated where the second and third groups come together? Why is not Jechoniah counted twice, as well as David?

As a matter of fact the same method is used, but, such is the wisdom of God that the spiritual values are maintained, instead of being upset by the rep- ►

etition of the name of Coniah. Note carefully how this is done. The overlapping link is not the name of a *man* but an *event*. The exile into Babylon ends the second list and also begins the third. It is counted twice, just as David's generation was counted twice.

By changing the link from a man to an event, no generation is doubled, but, rather, some are omitted. The link is broken at this point. Kings there are in plenty, but none whose name is worthy of repetition. Jehoahaz and Jehoiakim (or Eliakim) were both sons of Josiah and reigned as vassals of a foreign power. The latter was guilty of cutting the Word of the Lord in pieces and casting it into the fire (Jeremiah 36:9-32).

### THE TWENTY GENERATIONS OF THE KINGS OF JUDAH

Moreover, though Jeconiah reigned three months in Jerusalem (II Kings 24:8), he too is stricken from the roll of kings, for he did that which was evil in the sight of Jehovah, according to all that his father had done, so that there are altogether six names lacking from the list of kings. There were, in fact, twenty kings, in two groups of ten each. The first seven names of each group are counted, the last three are blotted out. To show this more clearly we give a list of them, putting the unworthy ones in square brackets:

1. David	1. Ozias (Uzziah or Azariah)
2. Solomon	2. Joatham (Jotham)
3. Roboam (Rehoboam)	3. Achaz (Ahaz)
4. Abijah (Abia)	4. Hezekiah
5. Asaph (Asa)	5. Manasseh
6. Josaphat (Jehoshaphat)	6. Amos
7. Joram (Jehoram) [Ahaziah] [Joash] [Amaziah]	7. Josiah [Jehoahaz] [Jehoiakim] [Jechoniah (or Jehoiachin)]

Josiah, the last good king in Israel, is the fourteenth from David. Hence it is a mistake to include Jechoniah in the royal *generations*. He is the head of a new group which can transmit the royal *rights* but is impotent to provide an heir to the throne.

The devout student will revel in the inimitable wisdom hidden in the very wording of the formula in Matthew. It is only another illustration of the great truth that the solution of such difficulties lies, not in going far afield for explanations or altering the record, but in an intense devotion to the minutest detail indicted by the spirit.

A similar disability may be seen in the case of David's progenitors as far back as Phares. The law declared that an illegitimate child should not enter into the congregation of the Lord, even to the tenth generation (Deuteronomy 23:2). This would exclude Phares, Esrom, Aram, Aminadab, Naason, Salmon, Boaz, Obed, and Jesse. David and his brothers were the first of his line for a long period who could enter into the congregation. Here the prohibition is limited to the tenth generation, but in the case of Coniah there is no limit.

It is sometimes supposed that, if the special and detailed accounts of our Lord's generation were proven to be spurious, the virgin birth would go with them. It must be acknowledged that the recitals of both Matthew and Luke are as well authenticated, for all practical purposes, as any portion of the sacred text. No edition or editor that we have ever heard of even suggests their removal. The evidence is so complete and overwhelming that it is not worthwhile to go into details.

### CHRIST IS NOT CONIAH'S SEED

Yet, even if every direct statement in these accounts were to vanish, the genealogy alone would be sufficient proof to the spiritual mind that He was indeed Immanuel. If He were Joseph's *child*, He would be of Coniah's *accursed seed*. He could not prosper on the throne of David or rule in Judah.

The genealogy of Matthew introduces a dilemma which can be solved only by the ensuing narrative of the virgin birth. Take out the divine begetting, and the rest of the book is worthless, the claims of its Christ are false and the promises of the Kingdom futile.

If He is Coniah's *seed*, no change in His character or filling of the spirit can counteract the curse that rests

(see **GENEALOGIES**, page 6000)



# Editor's Desk

## Re-establishing – Clarifying – Advancing

I believe that we've been called to pick up where other great men of the past left off: *re-establishing, clarifying and advancing*<sup>1</sup> the great truths that they so diligently recovered and proclaimed for their generation. In many ways we start this process by first providing to our readers the written record of where these men finished.

This is why, for so many years, we have diligently sought to locate those teachers of the past who made an expanded place for the truth. It is not that the truth itself is being developed and expanded but that the *realization*<sup>2</sup> of truth is growing – “*more and more*” (Philippians 1:9, *Concordant*) – pushing and widening the limits of human paradigms to accommodate the broadness of the divine revelation found in Scripture, so,

*that the God of our Lord Jesus Christ, the Father of glory, may be giving [us] a spirit of wisdom*

1. [Editor:] For more information on the “advancement of truth,” see:
  - God’s Way in the Advancement of the Truth: Standing on the Shoulders of Others, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #496](#).
2. [Editor:] For more information on “Realization,” see:
  - Realization: The Outcome of the Eons, E.H. Clayton, [Bible Student’s Notebook #409](#);
  - Growing in the Realization of God, Robert McMahon: Part 1 ([Bible Student’s Notebook #356](#)); Part 2 ([Bible Student’s Notebook #357](#)). Book edition, see order form.

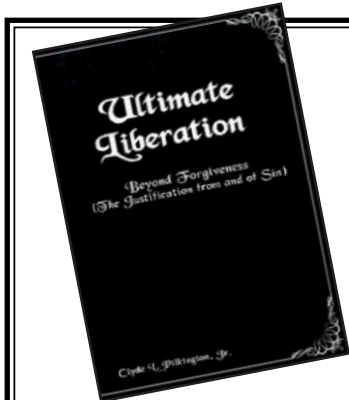
and revelation in the **realization** of Him, the eyes of [our] heart having been **enlightened**, for [us] to **perceive** what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength (Ephesians 1:17-19).

*That [we] might walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the **realization** of God (Colossians 1:10).*

*That [our] hearts may be consoled, being united in love, and to all the riches of the assurance of **understanding**, unto a **realization** of the secret of the God and Father, of Christ, in Whom all the treasures of wisdom and knowledge are concealed (Colossians 2:2-3).*

*So that the fellowship of [our] faith may become operative in the **realization** of every good thing which is in us for Christ Jesus (Philemon 6).*

*Unto the end that we should all attain to the unity of the faith and of the **realization** of the son of God, to a mature man, to the measure of the stature of the complement of the Christ, that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception. [That] being true, in love we should be making all grow into Him, Who is the Head – Christ, out of Whom the entire Body, being articulated together and united through every assimilation of the supply, in ►*



## Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)

by — Clyde L. Pilkington, Jr.

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60 pp., PB

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accord with the operation in measure of each one's part, is making for the growth of the Body, for the up-building of itself in love (Ephesians 4:13-16).

This alone is the heart and passion of our labors. Ours is not merely a rehashing of the teachings of the past, but a seeking to locate the furthest perimeters of the borders of such past teachings so that we may grow and expand beyond<sup>3</sup> them.

Just as the revelation of God's truth in Scripture is progressive, so also is the illumination and realization of His truth, within the Body of Christ, over the course of time.

3. [Editor:] For more information on considering "new truth," see:
- Willing to Listen and Consider, A.E. Knoch, [Bible Student's Notebook #624](#).

**GENEALOGIES** (continued from page 5998)

upon His royal aspirations. As such He would be the last and least of a degenerate line which has proved nothing so clearly as their incapacity to govern the holy nation.

Enough of this! He is of "the seed of David," through Mary, His mother, but He is not of the seed of Co-niah. His royal rights are not based on this. They are built on the fact that He is "the Son of David" and

Our heartfelt prayer has been and remains, that Fa-ther may ever keep us dedicated and vigilant to the re-establishment, clarification and advancement of His glorious truth!



Clyde L. Pilkington, Jr.  
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Paint, PA

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**Major:** Realization; Truth  
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Jechoniah and Joseph and inherits all their royal honors without their moral disabilities.

— *Unsearchable Riches*, Volume 16 (1925)

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**Bible Student's Notebook™**

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

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- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
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- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
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- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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