



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 695

The Two Genealogies of Our Lord and the Curse of Coniah

Part 1 of 2

by — A.E. Knoch (1874-1965)

The virgin birth of our Lord, Jesus Christ, was an absolute necessity, judging from the genealogies. At first glance the opposite seems to be the logical deduction. Why should His descent be traced back to David and Abraham unless He was their natural Heir? Why go back to Adam unless He had a perfect pedigree?



to show how harmonious the accounts are, and how little ground there is for the objections of those who do not understand them.

Today genealogy is a pastime and family trees have no practical value, but in Israel a man's genealogy was his most valuable possession. It was the only title to his land and to his place in the commonwealth of Israel.

The answer is that both of the genealogies are broken chains, whose physical links are faulty. If it were not so, then Joseph could have claimed all that comes to Christ, and a brother of our Lord was entitled to His honors at His death. However, we shall show that Joseph could not claim the throne of David or the land of Abraham, because he *was* the fleshly seed of David's line, nor could he acquire the dignities of Adam's Son.

Since completing our studies on this subject a friend has sent us a little booklet by Lewis Abramowitch from which we are able to add some interesting evidence from the writings of the rabbis. In Yevamoth 37A, Kid. 69A, of the *Babylonian Talmud* it is said that ten genealogical registers were brought up from Babylon after the exile. By these they were able to trace the pedigree of their families. Rabbi Levi in *Bereshith Rabbah* (Midrash) 98, 13, says that there was a book of the genealogies in Jerusalem. According to Rabbi Simon ben Azay, in the *Babylonian Talmud*, there was a scroll even for the offspring of mixed marriages.

We shall show that there are two seemingly antagonistic lines of truth running through these genealogies. While they present the only genuine line of descent, they also prove their utter impotence to provide the Messiah. While they convey the legal honors and dignities, on the physical side they are fatally weak.

After the Babylonian exile, when many of the Jews were scattered in other lands, they still kept up their records. Josephus tells us how careful the priests were in this respect. In his reply to Apion (1, 7) he says, ►

In brief, a [biological] *child* of Joseph could not be the Messiah, yet the Messiah must be the *son* of Joseph.

GENEALOGIES WERE VITAL TO THE SONS OF ISRAEL

As so much difficulty is found with these genealogies by both believers and unbelievers, we shall first seek

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This is our practice, not only in Judea, but wherever anybody of our nation lives; and even there an exact catalogue of our priests' marriages is kept; I mean at Egypt, and at Babylon, or in any other place of the rest of the inhabited Earth, whithersoever our priests are scattered, for they send to Jerusalem the ancient names of their parents in writing as well as those of their remote ancestors, and signify those who are the witnesses also.

Josephus himself, near the beginning of his autobiography, after speaking of his ancestors, says,

Thus have I set down the genealogy of my family, as I have found it described in the public records; and so bid adieu to those who calumniate me, as of a lower origin.

One of the most remarkable concessions made by the Jews is found in the *Babylonian Talmud*, Sanhedrin 43A. There it is definitely stated that Jesus, the son of Mary, was "akin of the royal family." They would never recognize the authority of the Scriptures. They must have depended on the genealogical records. It is evident that these registers were kept up to a point late in the first century, for two grandsons of Jude, the brother of our Lord, were seized and sent to Rome, and were examined in the presence of Domitian, who was emperor at that time. Eusebius, an early "church father," says that they were suspected of being pretenders to the throne on account of their relation to Jesus Christ, Who was a descendant of David. When the emperor observed how hard-working they were, and how poor, he stopped persecuting those who were related to the royal line (Eusebius.

History,¹ Ecclesiastes 3:19-20). It seems that some rumor of Christ's claim to world-wide dominion led the emperor to fear for the imperial throne.

However, it is to the Scriptures that we must turn to see how carefully the Jews kept their genealogical registers. All Israel was reckoned by genealogies (I Chronicles 9:1). Only brief extracts found their way into the inspired records. It was only because these registers had been accurately kept that they were able to go to their own cities (Ezra 2:1) at the return from Babylon. Those who could not produce their genealogy were degraded from the priesthood (Ezra 2:62).

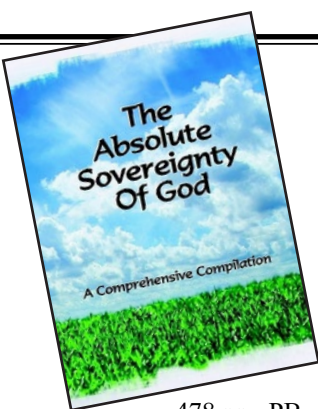
The law of the Jubilee, one of the grandest statutes that was ever written into the constitution of any land, made it imperative that everyone produce his pedigree at least twice in each century. The Israelite had no other deed to his allotment. If he should lose his patrimony,² he could recover it only by showing his ancestral right. No one ever lost sight of his allotment.

Many remained on it. Those who left, as Joseph and Mary, were recalled on such occasions as the enrollment under Cyrenius (Luke 2:2). They went to Bethlehem because they were of the house and lineage of David.

THE TWO GENEALOGIES ARE THOROUGHLY TRUSTWORTHY

During our Lord's life His Messiahship was continu-

1. [Editor:] There may be a line or two missing from the original printing of the text here.
2. [Editor:] An estate inherited from one's father or ancestor. *Merriam-Webster*



478 pp., PB

See order form.

The Absolute Sovereignty of God (A Comprehensive Compilation)

This quintessential book victoriously celebrates and convincingly proclaims the absolute sovereignty of God. Sadly, religion has veiled the truth of the God of the Bible, making Him either an aloof deity, indifferent to the condition of the creation, or one who is at the worst cruel or at the least unloving and uncaring. Yet the loving Deity of Sacred Scripture always has had and will have sole and complete control over His entire creation. This ultimate collection of 100 works by 34 authors spans nearly 175 years. It is an extensive reference work that is essential for every library.

ally in question. Those who thought Him a native of Galilee were quick to denounce His claims. No one ever disputed that He was the Son of David. The Sanhedrin sought testimony against Him. Nothing would have been more effective or more easily obtained than His genealogy, and they certainly would have brought it against Him if He were not of the royal line. On the contrary, the Talmud, along with the bitterest denunciation states expressly "He was related to the kingdom."

The destruction of Jerusalem by Titus did not occur until sometime after these pedigrees were published. Yet no objection was ever found to them during the first century, while the official documents were still available or men remembered their ancestors.

Long after this private records were kept, but the continual persecution of the Jews has resulted in the loss of every document which could disprove the accuracy of these genealogies.

It is almost inconceivable that Matthew or Luke should publish a pedigree not in accordance with the facts. For some time after they wrote, the records still remained in Jerusalem. No one, so far as we are aware, attacked their genuineness when the evidence was at hand. The enemies of the truth confirmed the accuracy of these lists, for they surely would have pointed out the mistakes, if any existed. It remained for the ignorant pretentious of later days to invent their "discrepancies" and "inconsistencies." We hope

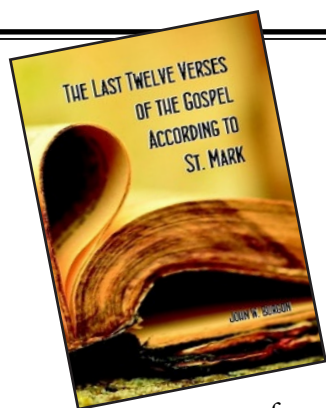
not only to vindicate the record, but to dig down to the spiritual lesson underlying the supposed difficulties.

TWO DISTINCT GENEALOGIES: MATTHEW AND LUKE

The first fact that confronts us is that there are two distinct genealogies of our Lord: one in Matthew, beginning with Abraham and ending with Jacob and Joseph, and one in Luke tracing the line backward through Heli all the way to Adam and God. As the great lessons in these genealogies may best be learned by comparing one with the other, we have compiled a table to indicate clearly the contrasts between them and the special points of interest in our present study. We have inserted only those names which are necessary for this. The rest may be readily filled in from the text.

A COMPARISON OF THE GENEALOGIES OF OUR LORD

In the first column we have the names peculiar to Matthew's account, in the last those which are found only in Luke. In the center are seen the points of contact. From Abraham to David the lists are the same, and they meet again in Salathiel and Zerubabel and in Joseph.



352 pp., PB

See order form.

The Last Twelve Verses of the Gospel According to St. Mark

by — Dean John William Burgon (1813-1888)

Dean Burgon settles the question of the inclusion of Mark 16:9-20 once and for all, demonstrating that the methodology of modern textual criticism fails to hold up when examined against the last twelve verses of Mark. Beginning with external evidence, he examines hundreds of cursive and uncial Greek manuscripts which date at least from the fourth century, ten early Bible versions which date from the second to the sixth centuries, the individual writings of 19 "early Church Fathers" from all over the then-known world who wrote between the early second to the mid sixth centuries, and all known copies of the venerable Lectionary of the East. Then he turns to the internal evidence, or the writing style of St. Mark himself, and compares the verses in question to Mark's remaining Gospel, with particular attention given to the parallelism found in the first twelve verses of chapter 1.



According to MATTHEW	According to BOTH	According to LUKE
		God Adam Thara
	Abraham Isaac Jacob Judah Phares David	
Solomon Joram Ozias Josias Jechonias		Nathan Neri
	Salathiel Zorobabel	
Abiud Jacob		Rhesa Joanna Heli
	Joseph JESUS, THE CHRIST	

The first fact we shall fix is that Matthew gives the actual physical descent. Thirty-nine times we read that so-and-so “begets” so-and-so. This constant repetition is not necessary for the sense, so is doubtless intended for emphasis, or rather, to startle us with the striking circumlocution³ in the fortieth genera-

3. [Editor:] A circuit or compass of words; a periphrase; the use of a number of words to express an idea, when a suitable term is not

tion. Abraham, David and Zerubabel and all of those intermediate were the progenitors of the succeeding generations, but Joseph did *not* beget Jesus, the Christ. When this point in the genealogy is reached the formula is changed. Mary is introduced as the physical progenitor of our Lord.

Luke gives us a continual contrast to every feature in Matthew’s *pedigree*. Generation introduces an infant into the world, and such we have in Matthew. However, Luke does not introduce his genealogy at the beginning, in connection with our Lord’s birth, but with His mature manhood, when He, according to Jewish custom, attained His majority, at thirty years of age. This line deals with *sonship*, not with descent (Luke 3:25). Indeed, first of all, He is announced to be the “*Son of God*.” The holy spirit descends on Him in appearance as a dove, and a voice came out of heaven, saying,

Thou art My beloved Son, in Thee I delight.

At the conclusion of the line Adam is also called a “*son of God*” (Luke 3:38).


Now it is evident that Adam was not a son by generation but by creation. We shall see later that Joseph was a son of Heli by adoption. This is in fullest harmony with the statement that,

Jesus Himself began to be about thirty years of age, being (as to the law) son of Joseph (Luke 3:23).

Legally Adam received his place and authority on

at hand, or when a speaker chooses to avoid the use of a single term, either from delicacy or respect, or with a view to soften the force of a direct expression, or for other reason. – *Webster’s 1828*

THE AGES
in the
Scriptures



Vladimir Gelesnoff

The Ages in the Scriptures

by — Vladimir Gelesnoff
(1877-1921)

34 pp., PB

See order form.

Earth from God. Neri, as we shall see, had no heir, so Salathiel became his legal son, and Heli was in reality the father of Mary, and, having no sons, his allotment passed to his son-in-law, Joseph. So Jesus, being the child of Mary, became the Son of Joseph according to the law.

The A.V. renders the parenthesis “as was supposed,” instead of “as to the law.” The word in Greek is *en-omizeto*, literally LAWIZED. The A.V. had good grounds for rendering it “as was supposed,” for that is its usual force in other contexts. There is, in reality, no question of the *meaning* of the word but of its *usage*. What is according to law is, in a looser sense, that which is customary or what is supposed to be. The first and strict sense of the word is that which is *legal*. The second, and more usual significance, is that which we would suppose if natural laws operate. In this context, “as was supposed” gives no satisfactory sense. On the other hand, as our Lord had just arrived at His legal majority, and has now passed out of minority to sonship, and we have been fully informed to the effect that he is not Joseph’s *natural* child, it is most important to know that, in the eyes of the law, He is his son.

MATTHEW BEGINS WITH HIS BIRTH, LUKE WAITS UNTIL HE IS OF AGE

Generation naturally runs forward from father to child. Sonship traces its privileges back to its source. That is why Matthew begins with Abraham and ends with Joseph the husband of Mary, of whom Christ was born, but Luke starts with our Lord and traces the line back through Joseph and his father-in-law Heli, back through Adam to God Himself.

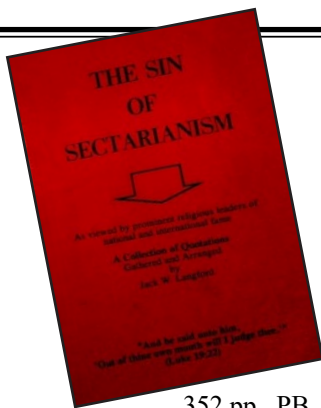
A common objection to these accounts is based on the two statements “*Jacob begets Joseph*” (Matthew 1:16) and “*Joseph, son of Heli*” (Luke 3:23). How could Joseph be the son of two different men? The solution is very simple. Since his father’s name was Jacob, we have no difficulty there, but how was he the son of Heli? The Talmud of Palestine, Chagigah, 77, 4, calls Mary the daughter of Heli, so that we would probably call Joseph the son-in-law of Heli. However, he was far more than we imply by that term. He was also his heir. Heli had no sons. His family would have become extinct if the law of Moses had not made some provision for such cases. Moses wrote,

If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter
(Numbers 27:8).

The word “son” is used in the Scriptures for a much wider range of thought than is our custom. We need not go outside of Luke’s list to find an example. Adam was a “son” of God. It speaks not so much of origin as of character. We read of “*the sons of the east*” (Genesis 29:1), “*sons of the land*” (Ezekiel 30:5), a “*son of Belial*” (Judges 19:22), and “*sons of oil*” (Zechariah 4:14). It is used more than two thousand times in the Hebrew Scriptures, but often translated “*children*.” All of the descendants of Adam, Abraham, Israel and David are called their “*sons*” when male, mature and of like character, or enjoying the same privileges.

Thus “*sons of Israel*” is a title of dignity, yet “*sons of Jacob*” a term of reproach. Our Lord was both the “*Son*” and the “*Lord*” of David. Through Mary He

(see **GENEALOGY**, page 5984)



The Sin of Sectarianism

by — Jack W. Langford

This is a unique collection of quotations from some of the world’s most respected preachers about this great carnality of Christendom. It is sincerely dedicated to those of you who, as professing Christians, have chosen to fellowship within the fraternity of manmade denominationalism. We hope that you will appreciate what your very own preachers have so clearly, eloquently and forcibly stated to be the truth regarding this sinful condition of sectarian institutions.

352 pp., PB

See order form.



Editor's Desk

Love & Mercy

For more than a decade my favorite movie¹ was *Good as it Gets* (1997) starring Jack Nicholson and Helen Hunt. Only until recently did another film finally replace it as my top movie: *Love & Mercy* (2014), starring John Cusack, Paul Dano, Elizabeth Banks and Paul Giamatti.

Both films address the human condition of brokenness – and the power of love. In neither movie is brokenness done away with, but rather it is made livable by love. Obviously, I am drawn to these themes, as a list of the rest of my favorite movies would clearly attest.

Do these themes sound familiar? They should, as they are the basic illustrations of God's love toward us in our current brokenness. We're not going to be "fixed" in this life, but we learn that our brokenness² is where the power of God's love and grace reside.

1. [Editor:] For more information on your editor's favorite movies, see:

– She Strayed, Clyde L. Pilkington, Jr., [Bible Student's Notebook #649](#).

By way of background, also see:

– Interpreters of Culture, [Bible Student's Notebook #593](#);
– Television, Movies and Music, [Bible Student's Notebook #593](#).

2. [Editor:] For more information on Father's preordained brokenness, see:

– *Being OK with Not Being OK*, Clyde L. Pilkington, Jr. (available through [StudyShelf.com](#), also see order form);
– *Divine Lockup*, Clyde L. Pilkington, Jr. (available through [StudyShelf.com](#), also see order form).

Whenever I may be weak, then I am powerful (II Corinthians 12:10, Concordant).

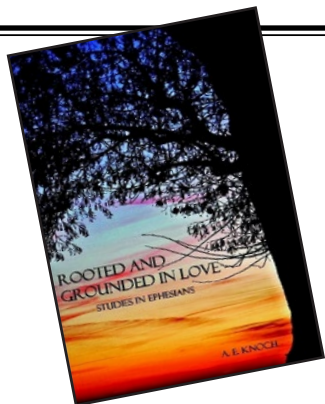
Of course, we're certainly not going to remain broken permanently. Eventually all, in their due course, will be made immortal through *vivification*³ – being given life beyond the reach of death! In this state – free from the death process – all will find deliverance from brokenness.

God has written an abundance of stories throughout history, and all around us today, exemplifying His redeeming love. *As Good As It Gets* is a work of fiction. The whole concept of fiction is quite interesting. Humanity, in the likeness of their Creator, also writes stories, and they can even be "brought to life," as it were, through producers, directors and actors. However, none match the story-writing of the greatest Author of all: God, Who has written each of our stories – masterpieces that we live out in our own lives, day by day.

On the other hand, *Love & Mercy* is based on a human perspective, an adaptation of a portion of God's own story of Brian Wilson of the Beach Boys. Though Brian's story is not yet finished, the film portrays a glimpse into the first few decades of his earthly brokenness – and

3. [Editor:] For more information on Resurrection, see:

- The Synonymous Words for "Raise," "Resurrection," etc., E.W. Bullinger, *Appendixes to the Companion Bible* #178 (see order form, under Bullinger);
- A Refreshing Study on the Resurrection, E.W. Bullinger, [Bible Student's Notebook #220](#);
- Today Thou Shalt Be With Me In Paradise, Cecil J. Blay, [Bible Student's Notebook #280](#);
- The Sleep of Death and the Awakening of Resurrection, Joseph E. Kirk, [Bible Student's Notebook #277](#);
- A Glimpse of Heaven, A.E. Knoch, [Bible Student's Notebook #414](#);
- All that Are in the Graves Shall Hear His Voice, Faith Fellowship, [Bible Student's Notebook #457](#);
- Divine Lockup (Part 4: Corruption), Clyde L. Pilkington, Jr. [Bible Student's Notebook #614](#); or book edition (see order form, under Pilkington).



Rooted and Grounded in Love (Studies in Ephesians)

by — A.E. Knoch (1874-1965)

A detailed study of the pinnacle of Paul's revelation.

380 pp., PB

See order form.

Grammy award winner Brian Wilson, member of the Rock and Roll Hall of Fame and co-founder of the Beach Boys, wrote dozens of hits for the group. He is widely recognized as one of the most innovative songwriters of the 20th century. Some even consider *Pet Sounds* (1966) as one of the greatest albums ever produced. The album's highly acclaimed song *God Only Knows* has been praised by Paul McCartney as the greatest song ever written.⁴

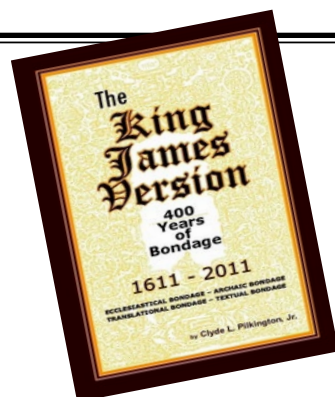
Before watching this movie I, like many others, was unaware that Brian has struggled throughout his life with mental illness. He has suffered with erratic behavior, a hermitic lifestyle, substance abuse, and repeated nervous breakdowns. In the profound darkness of all of this, Melinda Ledbetter enters the story. Her intervening love⁵ may best be described in the lyrics of Brian's song, *One Kind of Love*. Here are a few of its lines:

Just driftwood floating on the sea,
Searching for the me and all that I have known to be.
Thank God that you noticed me,
And brought back harmony to this lonely soul.

There's only one kind of love,
The kind that I've been dreaming of,
Don't you know it's unconditional?
And when you hold love in your hand,

Only then you'll understand,
It's everything that you've been wishing for.
Oh it's a revelation, I feel alive again.

4. "I think God gave me my music and my talent." – Brian Wilson.
5. "When there's love present, it's easier to deal with life." – Brian Wilson.



72 pp., PB

See order form.

The King James Version – 400 Years of Bondage 1611-2011

by — Clyde L. Pilkington, Jr.

1611 was not a high spiritual mark in the history of the church, the Body of Christ. Instead of being a grand year of the pinnacle of preservation or perfection of God's Word, it was rather the sad depths of the subtle corrupting of God's Word by the historic union of governmental and ecclesiastical politics.

An excellent book! – *NC*

Quite an eye opener to say the least! Very good! – *NM*

There are no limitations with love.

Love stories point to the greatest love⁶ story, that of God's love for us, for "*God is love*" (I John 4:8, 16). All stories of love allow some slight glimpse of Divine love to come breaking through the darkness of our broken humanity.

In our own daily lives, may we seek to love and allow ourselves to be loved. After all,

The greatest of these is love (I Corinthians 13:13).

Love and mercy,
Clyde L. Pilkington, Jr.

*Pilkington Abbey
Paint, PA*

TOPICS:

Major: Love; Mercy; Movies

Minor: Songs; Weaknesses

6. [**Editor:**] For more information on "love," see:
 - The Greatest of These – Select Readings on Love (Part 1 – *Bible Student's Notebook* #131; Part 2 – #147);
 - Love Transcendent, A.E. Knoch, [Bible Student's Notebook #615](#);
 - Love Is God (Love Defined), Clyde L. Pilkington, Jr., *Bible Student's Notebook* #93;
 - Love is of God: Love's Source, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #82;
 - Love Is the Greatest, Clyde L. Pilkington, Jr., [Bible Student's Notebook #291](#);
 - Perfect Love, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #178.

GENEALOGY (continued from page 5981)

was connected with the king as to his *flesh*, through Joseph He inherited His *royal rights*.

The distinction between sonship and birth is especially important for us in this day of grace. Unlike the Circumcision, we are not merely regenerated but a new creation. We have been given the place of a son (Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5). The usual rendering, "adoption,"²⁴ is not nearly so objectionable as is sometimes supposed. We do not enter God's family as infants but as mature sons, entitled to the fullest confidences and invested with the high dignities of the relationship.

Israel had a physical nearness to Jehovah, so the figure of birth is most apt to represent a renewal on physical lines. We are held by spiritual ties, so our relationship is based on the loftier conception of sonship.

Luke gives us the line of sonship. Jesus was not the child of Joseph. He became his son when He attained the age of thirty years. Joseph was not the child of Heli, but he became his sole male heir through Mary. Salathiel was not Neri's offspring but carried on his line through marriage with his daughter. The sinister spiritual significance of these failures in the physical line will engage us again. We shall never learn the lesson of Luke's genealogy until we see that on at least two occasions it died out.

We will now take up Matthew's account and, after dealing with some difficult details, show how impossible it is for Messiah to spring from that line, *according to the flesh*.

(to be continued)

— *Unsearchable Riches*, Volume 16 (1925)

TOPICS:

Major: Genealogies; Jesus Christ; Curses
Minor: Israel; Messiah; Royal Line

4. [Editor:] "Sonship," often mistranslated as "adoption," is the Greek word *huiiothesia*. It is *Strong's Greek Lexicon* #5206 meaning the "placing as a son," i.e., "sonship," or son-placing. It is "the station in life accorded a son" (A.E. Knoch). It is translated "sonship" in the *Concordant, Rotherham, Moffatt* and *Diaglott* ("son-setting" in the *Dabhar*). For more information see, – Sonship, C.R. Stam, *Bible Student's Notebook* #146.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 28, No. 695 – March 9, 2018

Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- 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);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- 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);
- the completeness of the believer in Christ (Colossians 2:10), with:

- 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).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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