

## JEREMIAH

(See the "Introduction to the Prophets" for the place Jeremiah plays in the Biblical Story)

### Excursus: The New Covenant; Jeremiah 31:31-34

Jeremiah prophesied during one of the lowest points of Israel's history. Israel had rejected YHWH and His Law and was proceeding into exile in Babylon. The long history of Israel was failure. Of course this failure was prophesied in Deuteronomy 32, based on the fact, stated in Deuteronomy 29, that they never were given a heart to obey.

<sup>4</sup> "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. (Deuteronomy 29:4).

So finally in their hopeless last gasp in the land, God prophesied their hope would come in the Messiah who would give them a new heart, the heart of the Law, the character of God. Then they would obey totally without sin. Jeremiah 31:31-33 stated,

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, <sup>32</sup> not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. <sup>33</sup> "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Yet while they would have a heart that totally obeyed God, they still had the old heart that was guilty of violating the Law, of forsaking God. This required death. This death would be taken care of by Messiah as well (Isaiah 53), and it would be through His death that they would receive the "forgiveness of sins" according to Jeremiah 31:34b.

" . . . for I will forgive their iniquity, and their sin I will remember no more."

This passage is referenced by Jesus and recorded in all the synoptic gospels. It is in the event in which Jesus raises the man who has been lowered through the ceiling by his friends. As the Pharisees were watching Him, He surprised them by, not healing him, but forgiving his sins. The reaction of the Pharisees was simple but stark. Recalling Jeremiah 31:34 they knew that He was claiming nothing less than being the Messiah of God, saying that He was implementing the forgiveness of sins, which was to come in the Christ (Luke 5:21).

"The scribes and the Pharisees began to reason, saying, "Who is this *man* who speaks blasphemies? Who can forgive sins, but God alone?"

Jesus also stated this allusion to Jeremiah 31:31-34 at the last supper when He

declared, “for this is My blood of the covenant, which is poured out for many for forgiveness of sins” (Matthew 26:28). The point is that this “forgiveness of sins” was not available in reality (only in promise) in the Old Covenant. Romans 3:25-26 also points this out.

*“This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;<sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”*

Jeremiah 31:34a stated that the relationship with God would be fully effective as it stated that believers would “know the Lord” fully. That means that the relationship would be established as a child and one’s father, that is that the child is part of the father’s inheritance and is his image by DNA. In the Old Testament that relationship was through the Law and the Promise which anticipated the Perfect One who would come and finally establish the relationship fully (“know the Lord”). Before in the Old Testament they would have to teach the signs and symbols of the Old Testament that were external and only pictured the ultimate Messiah. In the fulfillment the believer would have God’s character as his own and thus would “know the Lord” fully. This is seen clearly when Jeremiah 31:34 is placed against John 17:3 and 1 John 2:27.

*“They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them,” declares the LORD, (Jeremiah 31:34)*

*“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).*

<sup>27</sup> *As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 John 2:27).*

### **Use of the New Covenant in the New Testament (e.g., 1 John)**

(For a more detailed discussion of 1 John’s use of the Old Testament refer to the 1 John Introduction and Literary Argument).

Adam’s character was depraved, and so he passed on a cursed heart that could not keep the commands of the Law (Old Covenant). Jeremiah prophesied the Law would be “written in the heart” under the New Covenant and thus this character of God in the Law would become the believer’s character. This new character would then keep the Law because it was its very character. This was to come through the Messiah. Jeremiah also spoke of the day when God would forgive their iniquity and their sins He would remember no more.

The Adamic character could not do it, though man would advocate that he could accomplish it through an ascetic lifestyle (“we have no sin,” (1:8), “we have not sinned,” (1:10)). This “Law written in their hearts” was a new character that would “keep the commandments” (Deuteronomy

30:6<sup>1</sup>). Now, instead of self-effort through the Adamic character, the believer would have the actual character that wanted to keep the commandments and would do it fully.<sup>2</sup>

### “Old/New Commandment,” “Old/New Covenant”

**1 John:** “Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. <sup>8</sup> On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. (1John 2:7-8)

**Jeremiah:** “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD.” (Jeremiah 31:32)

### “Know Him (God)”

In the verse quoted from Jeremiah, John connects the term “Know the LORD,” with the New Covenant. This word “know” means that they would have an intimate relationship with God because of a common character, a character with the same desires. John references this when he states regarding the keeping of the Law. It would be done by “knowing” God, which indicates keeping through imputation in 2:3-4, the new character from God.

**1 John:** “By this we know that we have come to know Him, if we keep His commandments. The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; (1 John 2:3-4)

But you have an anointing from the Holy One, and you all know. (1 John 2:20)

**Jeremiah:** “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. (Jeremiah 31:33)

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<sup>1</sup> Deuteronomy 30:6 talked of the “circumcision of heart.” God would do this, as opposed to Israel “circumcising their own heart” (Deuteronomy 10:16).

<sup>2</sup> This does not mean that one will practically be perfect, or even evidence in a measurable way that he is driven by this character. While the intent of the new character is for the purpose of allowing the mercy of God to flow through that character perfectly, that will not be entirely seen until the Kingdom and the return of Christ as 1 John 3:2. Until then the Adamic character will still, though judged, be operating practically and thus the believer groans to be set free (Romans 8:23).

"They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD . . . (Jeremiah 31:34a)

### **"No need for anyone to teach . . ."**

Since under the Old Covenant they did not have the fullness of God revealed and placed in their heart, they would constantly have to teach the Adamic nature to behave according to the signs and symbols and the written law. Under the New Covenant, the new character is in place and the relationship is full. Thus there is no need to teach how to get the external symbols and signs and partials of the Old Covenant in one's heart. The character of God now resides there.

**1 John:** ". . . and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 John 2:27)

**Jeremiah:** "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD . . . (Jeremiah 31:34a)

### **Forgiveness of sins.**

John continues referencing the New Covenant in Jeremiah as he states that the forgiveness of sins was to come in the future in that covenant.

**1 John:** "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1John 1:9)

**Jeremiah:** "for I will forgive their iniquity, and their sin I will remember no more." (Jeremiah 31:34b)

The summary of Jeremiah 31 in 1 John is simply; the failure of man to keep the commandments under the Old Covenant was witnessed throughout the Old Testament. Thus, since keeping the commandments (100%) was the requirement to enter the kingdom, God would give them a new heart, the very character desires of God, one that would keep the commandments. This, John says, has come in Christ and has been given to man in the new birth. In other words, it is the present possession of the believer, a character that does not sin.

## Background<sup>3</sup>

### Authorship

Jeremiah is named as the author of the book in 1:1. The book describes the trials of this prophet more than that of any Old Testament prophet. Traditionally he was considered to be stoned in Egypt and met his death at that event. This is considered to be the reference of Hebrews 11:37. He began his ministry in 626 and it was ended after 586 B.C. He was a priest. He had a writer, Baruch. Jeremiah was contrasted throughout the book with the Jews who were isolated from knowledge of their sin. Jeremiah on the other hand pled with the Lord to judge him properly, and preserve him.

### Date

#### Significant Dates For JEREMIAH

- 627 BC** Jeremiah's Call
- 609 BC** Josiah Dies
- 605 BC** Nebuchadnezzar besieges Jerusalem  
The best taken into exile (Daniel, 3 boys)
- 598-7 BC** Nebuchadnezzar attacks, deposes Jehoiakim  
The common taken into exile (Ezekiel)
- 597 BC** Jehoiachin reigns 3 mos., taken to Babylon  
Zedekiah placed on the throne
- 586 BC** Jerusalem Destroyed,  
Zedekiah flees, is blinded and taken to Babylon
- 562 BC** Release of Jehoiachin from prison in Babylon

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The book covers dates from 626 (Jeremiah's call) to 560 B.C. (the release of Jehoiachin from prison). Many feel that Jeremiah or Baruch compiled chapters 1-52 while chapter 52 was added by a later hand.

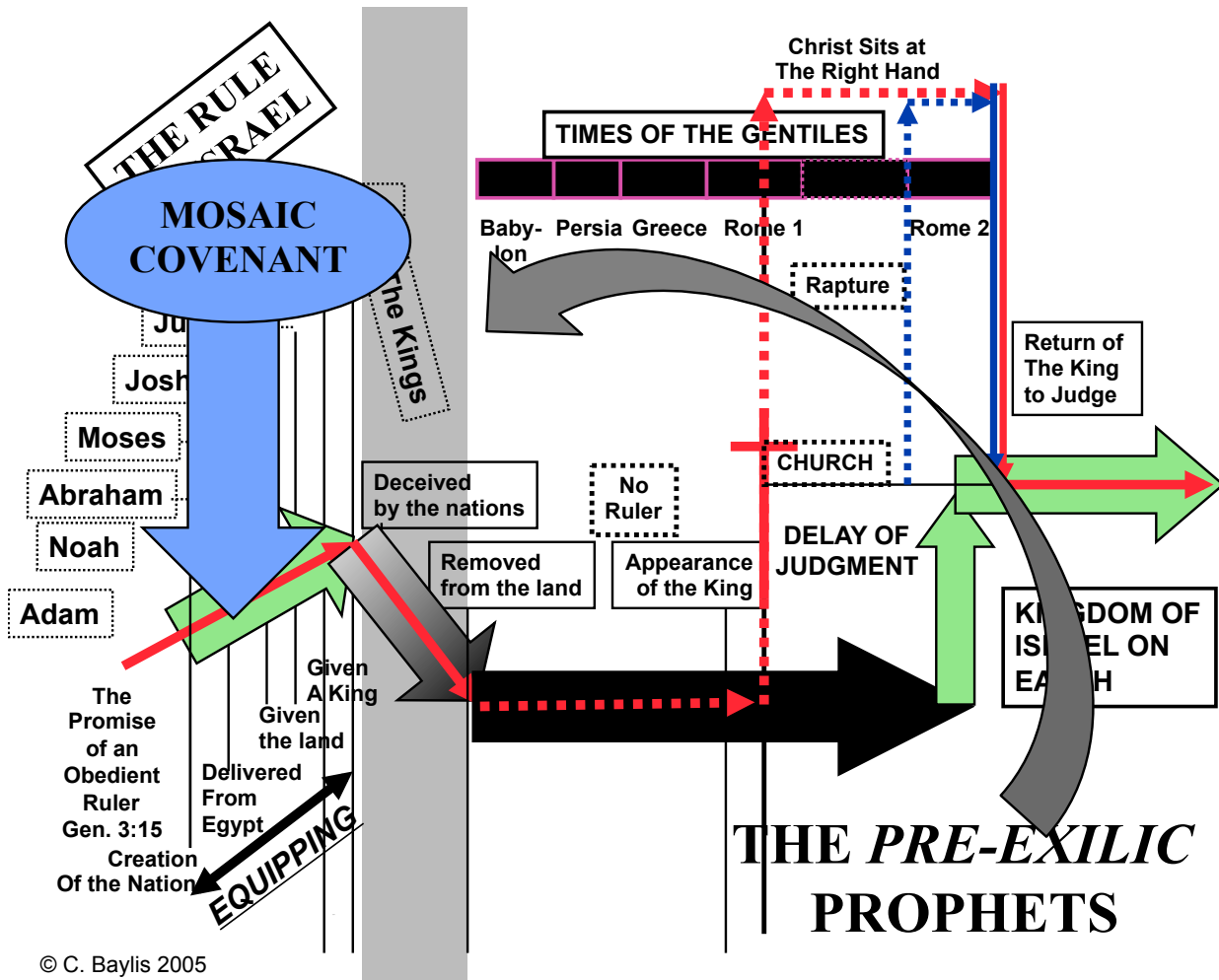
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<sup>3</sup> For the reference to these background notes refer to Dr. Thomas Constable's Introduction to Jeremiah at [www.soniclight.com](http://www.soniclight.com).

Purpose

The purpose of Jeremiah is to indicate that God was required to judge Judah since it would not respond to His word, but He continued to keep a remnant according to His covenant with Abraham.

General



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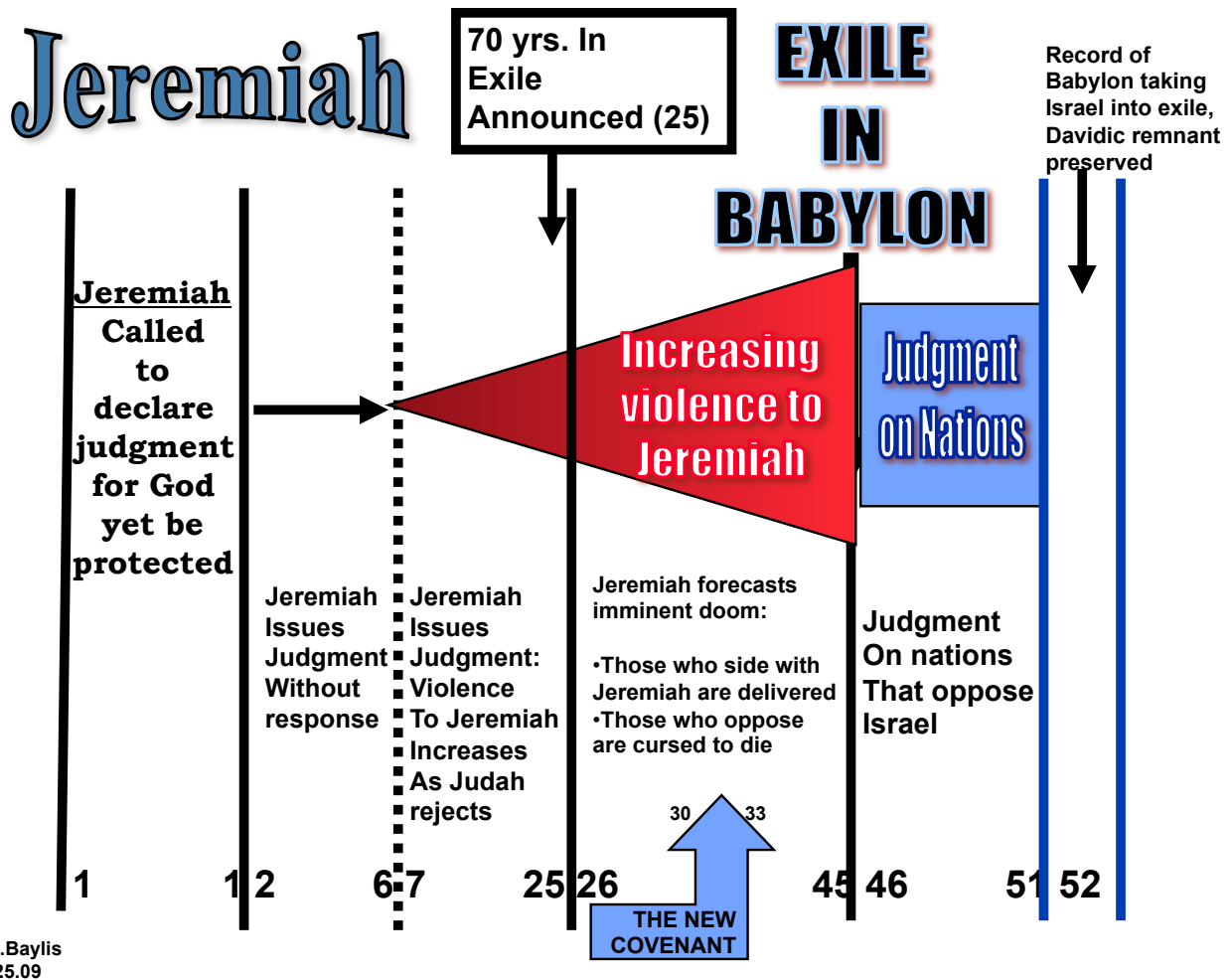
Jeremiah prophesied during the reigns of Josiah (640-609 B.C.), Jehoahaz (609), Jehoiakim (609-598 B.C.) and Jehoiachin (598-597). Josiah had died during Jeremiah's ministry. Since he was godly Jeremiah had found a kinship in him. Jehoahaz was eliminated after only three months rule, and Jehoiakim was installed in his place. Jehoiakim was hostile toward Jeremiah. He was the one who destroyed the scroll which Jeremiah had prepared for him (36:21). Nebuchadnezzar besieged Jerusalem in 605, carrying off the best of the young men. from Jehoiakim. In 598-7, Nebuchadnezzar attacked Jerusalem again and deposed Jehoiakim. Jehoiachin ruled for three months and was taken captive to Babylon. Zedekiah was placed on

the throne by Nebuchadnezzar in 597 B.C. and was a fickle friend of Jeremiah's. Zedekiah was taken by Nebuchadnezzar, blinded and taken to Babylon to die.

In this commentary and outline the book revolves around several motifs or themes. These themes are wrapped up in the major characters. First of all, there is God. He is the One who pronounces judgment, evaluating Judah's sin against Him. Secondly, there is Judah, who refuses to repent or acknowledge her sin. Thirdly, there is the prophet, himself, who is seen throughout the book as the human representative of God, attacked by the Jews for His word, yet reacting to God as Judah should have. He provides sort of a benchmark of proper behavior to which to measure Judah's reaction. The major point of contention here is the Word of God. Judah rebels against it. Jeremiah finds it powerful and sometimes difficult, yet delivering. And God finds it an absolute, which Judah must obey or suffer. Thus the book progresses from the initiation of the prophet through his continuing messages of God to Judah. He will be increasingly abused, until finally, God confirms his preservation as His message continues. Judah, by contrast, is destroyed, and the kings who opposed Jeremiah are destroyed or brought to nothing.

Further the messages are broken out by some indication that this was the word of the LORD that was coming to Jeremiah.

Argument



I. Introduction

The introduction is very important in gaining perspective on the unfolding of the book. It first lays out Jeremiah and his ministry (1:1-3), then talks about how Jeremiah is God's man with God's message and God will deliver him (1:4-10), it sets out the importance of the relation of God's word to Himself (1:11-12), and finally the nature of the judgment Jeremiah would pronounce on the nations and Judah and that God would deliver him (1:13-19).

II. Prophecies against Judah and Jerusalem. (2:1-45:5).

It is clear that the first forty five chapters of the book refer to judgments specifically for Judah. The remainder of the book refers to the judgments on the nations.

A. Jeremiah speaks general prophecies against Judah and Jerusalem. (2:1-25:38).



In the first 25 chapters the prophecies will focus under general categories to the general populace of Judah.

1. Jeremiah speaks general messages. (2:1-6:30).

Basically these six chapters will find Jeremiah speaking essentially unhindered and with none of his own reaction. They are basically messages from the prophet without reaction from his own person.

In the first message God likens Judah to a harlot who has gone from her husband, and then cries to her first husband to deliver her when judgment is pronounced on her. God declares that judgment will fall.

In 3:6-6:30 God continues on with the message pointing out that not only is Judah sinning, but she is oblivious to her sin, feeling that she is still under the good graces of YHWH. During these messages, God invites Judah to repent, but she will not, and cannot for she cannot recognize her sin.

2. Jeremiah reacts to the message and Judah, showing himself as God's man. (7:1-20:18).

Now these chapters continue with the message of Jeremiah from God to Judah. But here is an added intensity. Jeremiah becomes increasingly involved with the message. In the first section Jeremiah tells Judah that she is religiously polluted. He stands in the temple court to proclaim it. God tells Jeremiah not to pray for them, for they are too far gone, and judgment must come. Jeremiah after viewing the people weeps for them.

However in chapter 10 God is demonstrated in His holy and true nature, not of the gods of other nations.

In chapter 11 and 12 the question of covenant violation is raised, and Judah is found wanting. The prophet increasingly reactive, now takes the message to Judah and finds them violent toward him at the message and he immediately sides with God. In 12:1-4, the prophet asks God to examine him and insure that he is not religiously scarred, and asks for judgment on Judah, agreeing with God and God's evidence of Judah's hardness.

Chapter 13 reveals that Judah is totally worthless in the story of the waistband which Jeremiah hides.

In chapter 14 Judah now attacks God's messenger, Jeremiah for his messages. Jeremiah is telling the people of their destruction, while the false

prophets lie to them and tell them that there will be no destruction. Jeremiah cannot understand since he is righteous. God stands behind Jeremiah and promises that he will be saved from their attacks.

In 16:1-17:18, the pressures on Jeremiah increase. Not only is he contrasted to the false prophets in message, he is told by God not to take a wife and have children for the city is under judgment. Jeremiah becomes taunted by them for his prophecy of doom.

In 17:19-27 the message becomes more specific with respect to violation and to people. It is a message concerning the violation of the Sabbath to the kings. Since this is the sign of the covenant, God tells them that they will be destroyed or live based on their treatment of the sign of the covenant.

In chapters 18-20 Jeremiah forecasts their doom again using the pottery which is reshaped to show that Judah will be recast by God into anything that He wants since He is the Potter. Jeremiah is mocked, put in stocks, and he mourns the day he was born. But with all this misery, Jeremiah, in contrast to Judah, puts his trust in YHWH.

3. Specific announcements for specific hearers. (21:1-25).

Now Jeremiah will give prophecies that are more specific in nature to forecast the doom and provide the evidence that Judah deserves her doom.

- a. Jeremiah takes a message to the kings to repent. They do not so judgment is imminent. (21:1-22:30).

There are several important things going on here that are important to note. This section is to the kings. First God points out that judgment is to be on the city, and if people escape the city, they will be preserved. Jeconiah is given the option of turning to justice, but he refuses. Therefore it appears that Jeconiah will have no seed sitting on the throne of David every again. □

- b. God speaks to the prophets and shepherds and condemns them. (23:1-40).

As if to show that all are polluted, God now moves to the prophets and the shepherds. He shows that they are thoroughly polluted, giving messages that soothe the people but do not tell them the truth. God states that in the place of this leadership He will raise up His righteous Branch of David and He will rule. God will take His oracle away from the false prophets since they have misused it.

- c. The message concerning those who remain and the exiles. (24:1-10).

God sends the message to the exiles in Babylon. It tells them that they will be restored as the remnant to the land, but those who stayed in Jerusalem will reap the destruction God has promised.

- d. Message concerning the exile and Babylon's punishment. (25:1-38).

God now lays out the length of stay in Babylon and the sureness of the judgment on those nations who opposed His people.

- B. The reaction to the message and the messenger. The judgment sure. (26:1-36:32).

Following this message of exile, Judah now seals her judgment by showing that she will act in rebellion against this final message of judgment. Jeremiah will become the focus of this rebellion as they try to kill him. He reacts righteously by showing that he understands that judgment is necessary in order to purify the nation and return them to God.

In chapter 26 Jeremiah tells the people at the temple to repent or God will make this like Shiloh. They respond by trying to kill him. But God keeps him from the people's attempts at murder.

Then in chapter 27-28 Jeremiah takes the yoke to the nations and shows them that they will be under submission to Babylon. When he gets to Judah the reaction is to break the wooden yoke from Jeremiah's neck, so he responds that they will get a metal yoke which they cannot break and the one who breaks it from Jeremiah's neck dies.

In chapter 29 Jeremiah delivers a message through Jeremiah to the exiles, essentially telling them to enjoy their stay there for they will be restored after 70 years. There are two prophets there who argue with the message and are killed. Shemiah opposes Jeremiah's message and writes to the priest in Jerusalem and asks that Jeremiah be punished. It turns out that it is Shemiah who is punished by God.

1. The Lord to restore Judah. (30:1-33:26).

The next three chapters are an interlude to show that God is going to restore Judah.

In 30-31 God tells them of the restoration and turning everything to a holy thing in the Lord's presence. In chapter 32 God shows Jeremiah that the day

will come when the land will be bought and sold by Jews once more, thus reaffirming the message of restoration.

In chapter 33 the topic narrows to the restoration of David and Levi as King and Priests. Their lines will be multiplied.

- a. The restoration promised. (30:1-31:40).
  - 1) God tells Jeremiah to write a book about the restored fortunes of Judah. (30:1-3).
  - 2) God to save Israel from the great day of judgment. (30:4-11).
  - 3) God to care for Judah again and punish the adversaries. (30:12-17).
  - 4) God to restore the fortunes, the city, the palace and all of Jerusalem. (30:18-22).
  - 5) God will perform His judgment. (30:23-24).
  - 6) God to restore the fruitfulness of Israel and their worship of Him. (31:1-6).
  - 7) God to bring the exiles back and they will be joyful. (31:7-14).
  - 8) God tells them to weep no more over their chastisement for He will have mercy on them. (31:15-20).
  - 9) God asks the exiles to come back. (31:21-22).
  - 10) Jeremiah sleeps well when he hears how Jerusalem and Judah's fortunes will be restored. (31:23-26).
  - 11) God to restore Judah and make a New Covenant with them. (31:27-34).

**[Note: See the Appendix on the New Covenant at the beginning of these notes.]**

- 12) God declares never to allow Israel to perish. (31:35-37).
  - 13) God talks about the restoration of Jerusalem and that all will be 'HOLY To The LORD.' (31:38-40).
- b. The restoration reaffirmed. (32:1-33:26).
    - 1) The people to return to the land. (32:1-44).
 

The word that came . . . in the tenth year of Zedekiah . . ."

      - a) Zedekiah shuts up Jeremiah for his prophecy about Zedekiah's exile. (32:1-5).
      - b) Jeremiah is told to purchase some land and to place the deed in a jar to last a long time for the land shall be bought again. (32:6-15).

- c) God explains to Jeremiah that He will bring back this people and they will purchase land again. (32:16-44).

"Then the word of the Lord came the second time . . ."

- 2) The leadership of David and Levi to be restored. (33:1-26).
  - a) God to return Jerusalem to joy and gladness. (33:1-11).
  - b) Flocks will return to Judah. (33:12-13).
  - c) The righteous Branch of David will rule and Levitical priests will sacrifice. (33:14-18).
  - d) The sons of David and Levi to be multiplied. (33:19-26).

- 5. The judgment deserved: Contempt for the covenant. (34:1-35:19).

The next two chapters demonstrate Judah's rejection in a contrast. In chapter 34 the Jews took an oath to release their slaves according to the Law. They did it, but in their greed took them back. Judah cared little for the covenant which she had made to accomplish this item. She was not true to any covenant.

By contrast in chapter 36 the Rechabites were invited to the temple to drink wine, but they would not since they had made a promise to their father. These men were faithful to their covenants and God later will state that he will preserve these men.

- 6. The judgment sealed. The king burns the scroll. (36:1-32).

The judgment is sealed when Jeremiah writes the scroll with the judgment on it and it is taken to the King. He burns it showing his contempt for God's word.

- C. The judgment occurs: The siege of Jerusalem. (37:1-44:33).

Now Zedekiah had been made king in place of Jehoiachin.

- 1. The siege of Jerusalem. (37:1-39:18).
  - a. Zedekiah and Jeremiah. The siege is lifted, but judgment on Zedekiah and Jerusalem is sure. (37:1-21).
    - 1) Zedekiah sends to Jeremiah to ask him to pray on his behalf. The siege is lifted by the Chaldeans and Egypt has set out to Jerusalem. (37:1-5).

- 2) The Chaldeans leave, but God says that they will return and devastate the city. (37:6-10).
  - 3) Jeremiah is taken prisoner, suspected of desertion to the Chaldeans. (37:11-16).
  - 4) Jeremiah tells Zedekiah he will be taken captive to Babylon. He is moved to the guardhouse and given bread until it runs out. (37:17-21).
- b. Jeremiah captured and delivered by the Ethiopian eunuch. Zedekiah given a choice of life or death. (38:1-28).
- 1) The king gives Jeremiah over to his aides who put him in a cistern because he is telling people to escape from the city. An Ethiopian eunuch gets 30 men and go to the king and then rescue Jeremiah from the cistern. (38:1-13).
  - 2) Zedekiah asks Jeremiah for a word, and Jeremiah tells him to go over to the Chaldeans. If he does he will live and the city will not be burnt, but if he does not, the city will be burnt and he will be taken captive. (38:14-23).
  - 3) Jeremiah does not tell the officials of the conversation and he stays in the guardhouse until Jerusalem is captured. (38:24-28).
- c. Zedekiah blinded and exiled. Jeremiah preserved. The Ethiopian eunuch preserved. (39:1-18).
- 1) The city is captured by Nebuchadnezzar. Zedekiah escapes and is captured. He has his aides killed before his eyes, then is blinded and taken into exile. (39:1-10).
  - 2) Jeremiah is preserved by Nebuchadnezzar and left among the people. (39:11-14).
  - 3) The Ethiopian eunuch is told that he will be preserved from the enemy. (39:15-18).
2. The events following the siege. (40:1-44:30).

Now the next stage in the book occurs as the judgment occurs, describing the siege of Jerusalem. Zedekiah gets Jeremiah's forecast that the judgment is sure. The increasing pressure on Jeremiah is evident as he is put in a cistern by Zedekiah's people, but delivered by and Ethiopian eunuch. In chapter 39, Jeremiah, the Ethiopian eunuch are preserved while Zedekiah is blinded and exiled since he did not obey the warning of God.

The events following the siege show the depths to which Judah had fallen. For while she is promised that she will be the remnant, Judah's remnant refuses to obey and goes to Egypt to escape the imminent wrath of Nebuchadnezzar. Thus the potential remnant dies in Egypt, with only very few coming back. It is noteworthy that the section on Judah is closed off by a promise by God and the fulfillment as Jeremiah is preserved.

III. Prophecies against the nations. (46:1-51:64).

The completeness of God's prophecy comes true in chapters 46-51 as all the nations that opposed or took part in Judah's judgment are to be judged. Babylon is listed separately in 50-51 as she was the one who was the great opposer of Judah in this book. Therefore there destruction is detailed and devastatingly terrifying.

IV. The end of Judah and the hope of a remnant. (52:1-34).

The final chapter is to show the end of Judah as God's judgment goes down to Zedekiah and his destruction. God also shows the preservation of Jehoiachin in the courts of the enemy that the promise to Abraham might be preserved in a remnant and the promise to David that one would sit on the throne forever (Reference Footnote).

There is a seeming paradox here. Jeconiah cannot have the Messiah come from his seed since he is cursed (Jeremiah 22:30). Yet David's seed will reign on the throne only five verses later (23:5). While the inheritance of the throne would seem to be passed from the official king (here Jeconiah) to his son, then somehow the reigning king must pass it to a Davidic seed who does not come from Jeconiah, yet receives the throne as his son. The most compelling solution is that the genealogy of Joseph in Matthew 1 is the genealogy of the inherited throne, thus rightfully passed to Joseph and then to Jesus whom Joseph adopts. The seed of David would thus come through Mary in Luke 3.