



## **Those Missing Kings of Matthew 1.**

### **Matthew 1 (NKJ) - names!**

**6. and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah.**

**7. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.**

**8. Asa begot Jehoshaphat, Jehoshaphat begot Joram,**

**>> Ahaziah, Athaliah, Joash, Amasiah << and Joram begot Uzziah,**

**9. Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,**

**10. Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,**

**11. and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.**

**A while back I was involved in a Bible Study, and we were looking at the genealogy in Chapter 1 of Matthew's Gospel. Stunned, I noticed that some of the names of Judah's Kings were missing. Here I had spent years working on Ussher's chronology, discovering how this chronology proves God's preserved lineage from Adam to Christ, and now I find an 'apparent' error in the Bible. And the most basic of errors!**

**How could God let this happen? How would I answer the skeptic's charge? How would I reconcile my faith in Scripture? No one had ever pointed this out to me. But then again, maybe I am just the last to know? Or maybe we just do not mention it (sort of like Mt. 25:51-53 where OT Saints arose with Jesus). I searched the Internet, finding '3 times 14' to be the only view (must be more?!).**

**If I have learned anything from the study of Ussher's Annals, it is that one does not take everything at face value. I have found that I must look further into Scripture to understand the meaning of an 'apparent contradiction'. I also learned that through the process of investigation, we can find logical answers, and from these answers our understanding of God's Holy Word is actually enhanced, and our mission is blessed.**

**I investigated the missing names and their backgrounds in the Old Testament. The problem begins with the arrangement of Joram (Jehoram) to a wife in Athaliah. I did know that Athaliah eventually became Queen, or more appropriately, self appointed Queen, who came to power by killing most of the**

members of the Royal Family (after the death of her son Ahaziah).

As I looked further, I found that she was a granddaughter of Omri, and also a daughter of Ahab, both evil Kings of the northern kingdom of Israel. Two great role models. I did not find Scriptural proof, but she was probably the daughter of Jezebel, Ahab's wife. Athaliah's actions certainly demonstrated Omri's, Ahab's, and Jezebel's traits. After 6 years of leading Judah down an idolatrous path, she was finally dealt with, and Joash (Ahaziah's son and Athaliah's grandson), who was hidden for 6 years, was made King over Judah.

But why the missing names? Jehoshaphat was a good King (but instead of jumping up and down in his chariot – I am not Ahab!, he should have stood still on God's Word concerning all alliances with evil, particularly with Ahab), Joram (Jehoram) certainly deserved to be forgotten,

Ahaziah(1) did evil, Athaliah(2) did worse, Joash(3) was a good King, and Amaziah(4) was just okay. But we see that Uzziah is the next in line after Jehoram in Matthew Chapter 1. Why 4 missing names, or realistically 3?

After a time of reflection, I remembered the “sin's of the father (Jehoram) passed on to the 3rd and 4th (a pretender and three kings) generation” (Ex 20:1-6, 34:7, Nu 14:18, Deu 5:9), all about worshipping idols. Athaliah and her heritage certainly personified the idolatrous and evil practices of any day, and should stand to warn the Church, in any day.

Even though Athaliah, probably in response to God's destruction of Ahab's family by Jehu, attempted to exact revenge on God's promised Davidic Line to Jesus, the promise was still fulfilled by God (with all the t's crossed).

And any apparent contradictions, when fully investigated, are just used to illustrate the point that God's spelling is perfect, and that God gives warnings concerning idolatry and alliances with those who practice it, and the fulfillment of the warnings is at some point addressed and readdressed, and readdressed.

**A second apparent contradiction?:**

**2 Kings 8:26. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.**

**2 Chronicles 22:2. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.**

James Ussher commented that Athaliah was 42 when Ahaziah became King. And if we read further about Athaliah, she was the real power with her son only a figurehead.

There appears to be confusion among the translators and copiers down through the ages, maybe even among the original writers. I am guessing that the Books of Kings were 'real time', but the Chronicles writers (Iddo) were more 'reflective'. Of course all is inspired!

**Can we imagine Matthew and Iddo recording what they must have thought was wrong but were superceded by God's will in what was wrtten down?**

**Regardless, this whole time period seems to represent an embarassment to the Jewish nation who lost control of God's appointed leadership requirements.**

**Thankfully Jehoiada, the good priest had Joash hidden for 6 years until Joash was proclaimed King at 8 years, and we have Jehoiada being the good counselor of Joash for most of his reign.**

**3077d AM, 3787 JP, 927 BC, 29 SK, 3 NK**

**503. NK-Athaliah, the daughter of Ahab the son of Omri, was, so it seems, born forty-two years before her son, Ahaziah, reigned over Judah. {#2Ch 21:6 22:2} {See Gill on "2Ch 22:2"}**

**TheProphet Iddo?**





In my research to this point, I have found that many Bible commentators seem to think that the person of Iddo mentioned in Chronicles (II 9:29; 12:15; 13:22) is a contemporary of that time period since he is mentioned with Nathan the Prophet (approx. 975 BC). And there is an Iddo mentioned in the Books of Kings, father of one of Solomon's officials (I Kings 4:14). Judging from the extensive and complex genealogies of Kings and Chronicles, I can see where the title 'seer concerning genealogies' may come from (2 Chron 12:15). Some also seem to think that that there should be a Book of Iddo. 2 Chron 13:22 does refer to Iddo as a prophet. But is a contemporary indeed responsible for future genealogies concerning the past?

Another Iddo in the Bible is the Iddo of a later time period, after the captivity in Babylon. He came back from Babylon with Zerubbabel in about 536 BC (Neh. 12:4 – as did a person named Ezra). He was the grandfather of Zechariah (Zech 1:1) of The Book of Ezra's time (467 BC)\*. He also was in a special place 'Casiphia' and was the chief of a special group of priests 'Nethinims' (Ezra 8:17). I could not find much information about the group (1 Chron. 1:9) or the place: near Ahava Canal, between Babylon and Jerusalem; Ezra 8:15 — Ezra, in his journey from Babylon to Jerusalem). From Zerubbabel's return until Ezra 8, there is about 70 years of time. Iddo could have been around 90 or so years old in Ezra's time. Not out of the question that we could have the same Iddo (and probably the same Ezra).

**Is the Iddo of Ezra's time more directly involved with the assembly of Books of Kings and and the writing of Chronicles? Did Iddo and Ezra as young men recover the sacred writings from their hiding place near Jerusalem and move them to a safer place? And did they with the 'Nethinims' actually assemble those books in that 70 year time period at Casaphia? Where these Books available in Nehemiah's time as a reminder as to what had happened?**

**\* Ezra 7:8 states that Ezra officially came to Jerusalem in the seventh year of Artaxerxes, approx. 467 BC.**

**2 Chron 9:29. Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?**

**12:15. Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?**

**13:22. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.**

**1 Kings 4:14. Ahinadab the son of Iddo had Mahanaim:**

**Nehemiah 12:1. Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, 2. Amariah, Malluch, Hattush, 3. Shechaniah, Rehum, Meremoth, 4. Iddo, Ginnetho, Abijah,**

**Zechariah 1:1.** In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

**Ezra 7:6.** This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. 7. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. 8. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

**Ezra 8:15.** And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. 16. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. 17. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. 18. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; 19. And Hashabiah, and with him



**Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; 20. Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name. 21. Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.**