

Matthew

Genealogy Part 4

Uzziah [Azariah] (Matthew 1:8)

The great great grandson of Joram: **Jehoram** (Joram) → **Ahaziah** (Jehoram's son) → **Joash** (Ahaziah's son) → **Amaziah** (Joash's son) → **Uzziah** (Amaziah's son).

Joash was saved by his sister (1 Kings 11:1–3).

Uzziah ascended the throne at age sixteen (2 Chronicles 26:1).

His early reign was marked by a commitment to Yahweh (2 Chronicles 26:5).

The turning point of Uzziah's reign occurred when his strength led to pride. He attempted to usurp the role of the Aaronic priesthood by entering the Temple to burn incense on the altar—a role strictly reserved for the sons of Aaron (2 Chronicles 26:19–20).

He was struck with leprosy on his forehead for this act (2 Chronicles 26:19).

The Lord has struck him (2 Chronicles 26:20).

He was forced to dwell in an isolated house until his death, stripped of his ability to enter the house of the Lord or govern effectively.

He was buried in a field adjacent to the royal tombs, a location that acknowledged his royal status while reflecting the defilement caused by his leprosy, which barred him from the formal burial chambers of the kings (2 Chronicles 26:23).

Jotham (Matthew 1:9)

Jotham assumed the functional responsibilities of the throne, acting as “governor of the palace and the land”, due to his father's leprosy (2 Kings 15:5)

He did what was right in the sight of the LORD (2 Kings 15:34).

He did not remove the high places, so the people still burned incense and sacrificed to false gods (2 Kings 15:35).

Ahaz (Matthew 1:9)

He walked in the way of the kings of Israel (2 Kings 16:3–4).

Ahaz offered his own son by fire, a practice linked to the cult of Moloch.

This was a direct violation of the Mosaic Law (Leviticus 18:21).

Ahaz stripped the Temple and the palace of their gold and silver to pay tribute to Tiglath-Pileser III (2 Kings 16:8).

During a visit to Damascus to pay homage to the Assyrian king, Ahaz saw an altar that he found aesthetically pleasing (2 Kings 16:10–16).

He ordered its design to be replicated and installed in the Temple of Jerusalem (2 Kings 16:10).

He explicitly commanding the High Priest Uriah to replace the Bronze Altar of the Lord with this foreign, pagan construction (2 Kings 16:14).

Hezekiah (Matthew 1:9)

He rejected the ways of his father and restored the right ways (2 Kings 18:1–3).

He reopened the doors of the Temple of the Lord, which his father had nailed shut, and oversaw the sanctification of the priesthood (2 Chronicles 29:3–19).

He engaged in a ruthless destruction of the high places (2 Kings 18:4).

He reinstituted the Passover on a national scale (2 Chronicles 30:1).

Manasseh (Matthew 1:10)

He did not walk in the ways of the LORD.

He did not merely drift into sin; he actively and institutionally corrupted the nation (2 Kings 21:9).

He rebuilt the high places Hezekiah destroyed (2 Kings 21:3–5).

He made his sons pass through fire (2 Kings 21:6).

He shed innocent blood (2 Kings 21:16).

The eventual fall of Jerusalem to the Babylonians is explicitly linked to the wrath provoked by Manasseh's abominations (2 Kings 24:3–4; Jeremiah 15:4).

Amon (Matthew 1:10)

He did what was evil in the eyes of the LORD (2 Kings 21:20–21).

He forsook the way of the LORD (2 Kings 21:22).

The servants of Amon conspired against him and killed him (2 Kings 21:23).

The people of the land executed those who killed Amon (2 Chronicles 33:25).

Josiah (Matthew 1:10)

He was placed on the throne by the people of the land after his father assassination (2 Kings 21:24).

He began to reign at 8 years old (2 Chronicles 34:1).

He did what was right in the eyes of the LORD, walking in the ways of David while he was still young (2 Chronicles 34:2—3).

He purged the land of its idolatry (2 Chronicles 34:7).

He systematically dismantled the altars, Asherah poles, and high places established by his father and grandfather (2 Kings 23:10).

He defiled the site of Topheth in the Valley of Hinnom to prevent further child sacrifice, effectively exorcising the land of the demonic cults that had become embedded in the culture (2 Kings 23:11–16).

He removed the mediums, spiritists, and household gods that had infiltrated the homes of the people (2 Chronicles 34:4-6).

In his eighteenth year. During repairs to the Temple, the High Priest Hilkiah discovered the "Book of the Law" (2 Chronicles 34:13).

He reinstituted the Passover on a scale not seen since the days of the judges (2 Kings 23:21)

Although upright in his actions, Josiah was unable to turn the wrath of God from Judah because of all Manasseh had done (2 Kings 23:26).

Josiah was killed by the Pharaoh Necho II at Megiddo in 609 BC (2 Kings 23:29).

Jeconiah [Coniah] (Matthew 1:11)

He was the son of Jehoiakim, grandson of Josiah.

Jehoahaz (Shallum): Josiah's son, who reigned for only three months before being deposed by Pharaoh Necho II.

Jehoiakim (Eliakim): Another son of Josiah, installed by Egypt and later forced into vassalage by Babylon. He was the father of Jeconiah.

Jeconiah (Jehoiachin): Son of Jehoiakim, who reigned for three months and ten days before the first siege of Jerusalem by Nebuchadnezzar II.

Zedekiah (Mattaniah): The final king of Judah, another son of Josiah, installed by the Babylonians after they deposed Jeconiah.

He and his brothers were carried into Babylon (Matthew 1:11).

The Davidic line to the right to the throne was cut off from Jeconiah's line (Jeremiah 22:24–30).

Because Joseph comes from the line of Jeconiah, he has no right to the throne.

Mary came from the line of Nathan, which had the right to the throne (Luke 3:31).

Nathan was born to David by Bathshua (1 Chronicles 3:5).

Nathan is the progenitor of the line that culminates in Heli, the father of Mary (Luke 3:23).

Nathan is largely a figure of genealogical record.

If the Messiah were only of the line of Solomon, he would be subjected to the curse of Jeconiah (Jeremiah 22:30).

Jesus Christ becomes the only individual in history who can rightfully claim both the legal authority and the blood-right of David.