

Fulton County Gospel News

Good News About Christ And His Church For All Of The World

“ . . . Christ is the head of the church: and He is the Savior of the body.” - Ephesians 5:23

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From Coniah to Christ

Barry O'Dell

Who is Coniah and what does he have to do with the Christ? Briefly, Coniah was the 19th king who reigned over the kingdom of Judah (2 Chr. 36:8-10). He is mentioned 21 times in the Old Testament and 2 times in the New Testament. It is interesting to note that he is referred to in four different ways in the Bible – Coniah (Jer. 22:24), Jeconiah (1 Chr. 3:16-17), Jehoiachin (2 Chr. 36:8-9), and Jechonias (Matt. 1:11-12). So, what does this man have to do with Christ? There are many people in the religious world who are waiting for Jesus to return to this earth and reign in Jerusalem for 1,000 years. A study of various passages will show that because of the relation between Coniah and Christ, we know that Jesus cannot reign on the earth for 1,000 years on the throne of David in Jerusalem.

“ . . . Jesus cannot reign on the earth for 1,000 years on the throne of David . . . ”

The monarchy of Israel began with Saul, the son of Kish, from the tribe of Benjamin who reigned for forty years (1 Sam. 9:1-3; Acts 13:21). After Saul's death (1 Sam. 31), David, the son of Jesse, of the tribe of Judah became king of Israel (1 Sam. 17:12; 2 Sam. 5:1-5). Following David's forty year reign as king, Solomon his son sat on his (David's) throne and was established as king and reigned for forty years (1 Kg. 2:10-12; 11:42). For one-hundred and twenty years Israel was a united kingdom.

Following the death of Solomon there was a struggle for control of the kingdom of Israel. Rehoboam, the son of Solomon was to be made king (1 Kg. 12:1; 2 Chr. 10:1), but Jeroboam, a former servant of Solomon revolted and wanted the kingdom for himself (1 Kg. 11:26-40). From that time forward the

nation of Israel was divided into two groups – Northern Israel and Southern Israel (i.e. Judah). For approximately 250 years Northern Israel was governed by nineteen kings who are all referred to as evil (1 Kg. 12-2 Kg. 17). In 722 B.C. the Assyrians, led by Sennacherib, “carried away Israel unto Assyria . . . because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them” (2 Kg. 18:11-12). Southern Israel, predominately known as Judah, lasted for approximately 350 years and was ruled by 20 different monarchs, some of which were good and some evil (2 Chr. 10-36). On three separate occasions the Babylonian empire attacked and finally captured Judah (1 Kg. 24:1-25:21).

Before the kingdom of Israel was divided between Rehoboam and Jeroboam, Ahijah the prophet spoke to Jeroboam and said, “And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee” (1 Kg. 11:38). The success and continuation of Jeroboam's throne was based upon his compliance with the will of God. First Kings 12:25-33 reveals just how quickly and completely Jeroboam forsook God, and his influence would remain in Israel until the day that it fell to Assyria.

Solomon's son, Rehoboam, also ignored the wise counsel given to him by the older men who had served with Solomon and he also “forsook the law of the Lord” (2 Chr. 12:1). Unlike Northern Israel though, Judah did have several kings who did what was right in the sight of the Lord. Men like Asa, Jehoshaphat, Joash, and Josiah are commended in Scripture as being good kings in the sight of God. Coniah, however, was not one of

the good kings in the kingdom of Judah. In fact, the Bible states of him, “and he did that which was evil in the sight of the Lord” (2 Chr. 36:9).

An important passage to study concerning the life of Coniah is Jeremiah 22:24-30. Jeremiah wrote, “O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man [Coniah] 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” (Jer. 22:29-30). In what sense was Coniah childless? First Chronicles 3:17-18 states that he had children, but that is not what Jeremiah is referring to as being “childless.” Coniah was going to be childless in reference to having an heir to the throne in Jerusalem, the capital city of Judah. The next man on the throne of Judah after him was Zedekiah who was installed by Nebuchadnezzar (2 Kg. 24:17-20).

It is necessary to understand all of the above mentioned passages along with what Matthew records in the lineage of Christ. He wrote, “And Josias begat Jehonias [Coniah] and his brethren, about the time they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel” (Matt. 1:11-12). Further

into the genealogy of Matthew 1 it reads, “And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ” (Matt. 1:16). Jesus is a descendant of Coniah of whom it was said that “no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah” (Jer. 22:30). The second article in this edition deals extensively with the throne of David, which is the throne of the Lord, which is the throne of Israel. Five-hundred years before Jesus was born it was written with a “Thus saith the Lord” that the throne of David in Jerusalem was coming to an end with the lineage of Coniah. Christ is reigning now in heaven at the right hand of God (Acts 2:25-36).

When Christ returns for judgment and the resurrection it will be “the end, when He [Christ] shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death” (1 Cor. 15:24-26). Christ is not coming back to this earth to reign on a throne in Jerusalem for 1,000 years. When He returns we will “meet the Lord in the air: and so shall we ever be with the Lord” (1 Thes. 4:13-18).



The Throne of David

Keith A. Mosher Sr.

A popular tenet of premillennialists is that Jesus will return to this earth one day and sit on David's restored throne in the city of Jerusalem. The restoration of Israel to a supposed former earthly power is basic to premillennialism. Inherent in any restoration of Israel to prominence among the nations is the view that Christ must sit on a literal, material throne in Zion. This view has no basis in the Bible. This view is false.

The term, throne, can be defined as government, rule, or authority as used in the Bible.¹ According to the Bible, there *is* a time when Christ *will* sit on David's throne. Why David's throne? Because he was a king (2 Sam. 5:4-5). Because of the promise that God made to David concerning his throne (2 Sam. 7:12ff). Because David ruled God's people and Christ was

promised as the ruler of God's people (Isa. 9:6-7).

Why the Throne in Jerusalem?

The first question that needs to be answered is, “Why was David's throne established in Jerusalem?” David was chosen by God to succeed the first king, Saul, who failed to obey God in the matter of the Amalekites (1 Sam. 15). God appointed Samuel the prophet to anoint the successor of Saul (1 Sam. 16:13). David did not ascend to the throne of Israel until after Saul's death and until after the elders of Israel anointed him king at Hebron (2 Sam. 5:2-3). David reigned seven years and six months in Hebron (2 Sam. 5:5). He then conquered Jerusalem and established his throne in that city (2 Sam. 5:9). He would rule in Jerusalem for thirty-three years (2 Sam. 5:5). Saul had reigned for forty years beginning about 1095 B.C. About 1055 B.C. David began to rule in Hebron and ended his reign

in 1015 B.C. in Jerusalem (1 Kg. 2:12). “Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered . . . (1 Chr. 29:23). Note: the throne of David is here called “the throne of the Lord.” Solomon sat on “David’s throne” and Solomon sat on “the throne of the Lord.” Was Solomon sitting on two different thrones? Premillennialists argue that Christ is sitting on His own throne at present, but that He has not yet sat on David’s throne! Others sat on this throne, with Zedekiah being the last on earth (2 Kg. 25:1-7). After that, 600 years passed with no one on the throne until Christ came to earth to save man (Lk. 1:30-33; Heb. 2:9).

On What Throne Does Christ Now Sit?

The next question that needs to be asked is, “Where is Christ right now?” “And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his throne forever. He shall build an house for my name, and I will stablish the throne of his kingdom forever . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David” (2 Sam. 7:12-13, 16-17). Of whom is the prophet speaking? Peter, the apostle of Christ, emphatically stated that Christ was the fulfillment of the vision (Acts 2:30). Peter said that Christ was on the throne as he (Peter) spoke (Acts 2:32-36). Peter made this statement in A.D. 33. Since no Bible verse indicates that Christ has left that throne one can correctly infer that the Lord is still there. According to premillennialism, Christ will reign *with* His saints for 1,000 years on earth. According to the Bible, when Christ is on His throne, David will be in his grave (2 Sam. 7:12). Premillennialists thus consign David to hell for they believe and teach that the righteous will be on earth with Christ and the wicked will be in their graves.²

Three Thrones Equal One Throne

A third question that needs to be asked is, “Are God’s throne, Christ’s throne, and David’s throne all the same?” Solomon sat on David’s throne (1 Kg. 2:12). But, according to 1 Chronicles 29:23 this was “the throne of the Lord.” The same throne that is called Solomon’s is the throne of the kingdom of Israel (1 Kg.

1:37, 46-47). Christ is “the seed of David.” “Which He had promised before by His prophets in the holy scriptures; Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh” (Rom. 1:2-3; see also Acts 13:33). God gave David’s throne to Christ (Lk. 1:30-33). Christ’s throne is God’s throne (Rev. 3:21). Therefore, God’s throne, Christ’s throne, and David’s throne are the same.

From Earth to Heaven

A fourth question that needs to be asked is, “Where did God assign David’s throne eternally?” The psalmist wrote, “I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations . . . My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven” (Ps. 89:3-4, 34-37). The answer to our query is clear. God said that David’s throne would be for his “seed” (Christ, see above under the third question) forever and would be a faithful witness, not on earth, but *in heaven*. God said further that He would *not alter* that promise. There will not be

“There will not be a time when Christ will sit on some imaginary throne in Jerusalem.”

a time when Christ will sit on some imaginary throne in Jerusalem. He was exalted above the angels (Heb. 1:13; Ps. 110:1). He was resurrected to sit at the right

hand of God (Ps. 16:8-10; Acts 2:25-36). If Christ is not the fulfillment of the prophetic statements in Psalms 16 and 89, there was no need for His resurrection. He might as well have stayed in the grave until His second coming to be given His throne in Jerusalem as premillennialists teach!

Keith serves as Dean of Academics and Student Life at the Memphis School of Preaching

¹ Webster’s Seventh Collegiate Dictionary and W.E. Vine, *Expository Dictionary of New Testament Words* (Old Tappan, New Jersey: Fleming H. Revell Company, 1966), pg. 134.

² W.E. Blackwood, *Jesus Is Coming* (Old Tappan, New Jersey: Fleming H. Revell Company, 1932), pp. 99-100.

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