

1:17

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. That didn't just happen. That was what Matthew did with the genealogy. He left a few generations out, and it's not an error in that custom to say that Josiah begot Jechoniah, even though there is a generation between them.

All right, so here's what happened: Josiah was a great king in Judah. You can check out 2 Kings 20-24 and you're going to find out a lot of great history of how Judah, the southern half of the Israel kingdom, in the Old Testament, ended. Josiah was a great king. Great, great revivals. Smashed false gods, idols. Smashed pagan temples. Brought great reform to Israel. He didn't wait until he was an adult to become a good leader. In his 18th year, somehow, while they were cleaning out the temple, a priest found the Bible. It says that Hilkiyah the High Priest came to the king and said, "We have found the law of the Lord!" It says that Josiah was on the front porch of the temple, and they began to read, and he tore his clothes, and began confessing sins. Everything from shrine prostitutes to homosexuals were put out of the land. And false religion priests were actually killed. That was a non-prophet organization.

Josiah died and his son Jehoahaz reigned for three months. He was taken by a Pharaoh, in 2 Kings 23, to Egypt. Jehoiakim, his brother, was put in place by that Pharaoh after he took Jehoahaz to Egypt, and it says he died there. Jehoiakim reigned eleven years. Jechoniah, or Jehoiachin, was the great, great, great, great, great grandfather of Joseph, the foster father of Jesus. He was the grandson of Josiah, the son of Jehoiakim. He also reigned three months. So, three months, eleven years, three months, eleven years. You can find that in 2 Kings 24. So, it was Josiah's son, Josiah's second son, Josiah's grandson, and then Josiah's third son.

This is the man that Nebuchadnezzar put in place. When he took away Shadrach, Meshach, and Abednego, he took with him Jechoniah (Josiah's grandson), and put Zedekiah (Josiah's 3rd son) in his place. Zedekiah is Jechoniah's uncle. Zedekiah did what he wanted to do and basically rebelled against Nebuchadnezzar. He was supposed to be kind of a tributary king, collect taxes to fund Nebuchadnezzar, and as long as there was peace kept, and everyone understood who the real boss was, he allowed Zedekiah to stay in charge.

After eleven years, Zedekiah wasn't behaving. And so Nebuchadnezzar put the Amorites, the Egyptians, the Moabites—everyone—against Jerusalem...Zedekiah the king in particular. And Zedekiah dealt with a siege against the city of Jerusalem for some time. And then he thought, "You know, I'm going to take some of the people in my cabinet, and we're going to sneak out into the countryside, and I think we can get away, and we'll just disappear. And maybe, one day, we'll set up another kingdom of God's people." Well, two of the people that were with Zedekiah were his sons. Nebuchadnezzar, in front of Zedekiah, killed his sons. Little boys. Killed them right in front of him, and then put out Zedekiah's eyes, and drug him off to Babylon blind. The last thing Zedekiah saw was the killing of his two young boys. And then his eyes were put out.

*Lamentations 4:19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. 20. The breath of our nostrils, **the anointed of the LORD**, was taken in their **pits**, of whom we said, "Under His shadow we shall live among the heathen."*

Yĕhovah is the Hebrew behind the "all caps" "LORD," but look what that word is behind "anointed:"
Mashiyach/Messiah.

*John 1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41. He first findeth his own brother Simon, and saith unto him, "We have found the **Messias**," which is, being interpreted, the Christ.*

Now you've already seen it a couple times in Matthew. "Judas" is the Old Testament "Judah." "Josias" is the Old Testament "Josiah." So also here "Messias" is the same as the Old Testament "Messiah."

"Pits" is only used one other time in the Old Testament. So this word behind the word "pits" in Lamentations 4 is used two times in the entire 39 books of the Old Testament. The other time it's used, it's translated "destruction" in the King James. It is actually a hunting term. It's like a snare. Let's read that back into Lamentations 4:20:

*The breath of our nostrils, **the Jehovah's messiah**, was trapped or destroyed of whom we said, "Under His shadow we shall live among the heathen."*

We find that this was the song of those that thought that they could duck under Nebuchadnezzar outside the city gates. They said, "Hey, prophet, priest, and king are all anointed of the Lord." Jesus is the ultimate Anointed One, that's why He is "Jesus the Messiah." The New Testament term is "Jesus the Christ." All the previews of Jesus, prophet, priest, and king, were known as anointed ones. Even Cyrus, king of Persia, in Isaiah 45, God calls him, "Cyrus, Mine anointed."

So here, we have vain imaginations. People hiding out in the city of Jerusalem are saying with king Zedekiah, "We are going to escape with this man because he is God's messiah, he's God's anointed, and we will disappear with him among the heathens, among the non-Jews, among the Gentiles, among the nations. We'll disappear, blend in, and one day perhaps we will arise with his sons, or his sons' sons, and we will have a nation once again." They were wrong.

We recognize a reality that wasn't true for Zedekiah and his followers but is true for the ultimate Messiah, the ultimate Anointed (Christ). We remember Luke 24:44, Jesus is in the Upper Room with the ten. Jesus took them through Moses, and the prophets, and the Psalms, and talked to them about Himself. This prophecy, like all prophecies for the most part, find their ultimate fulfillment in Jesus.

We believers have much in common with these people. We have all but one thing in common. Our Anointed of Jehovah did not die and stay dead. So, eleven years, Zedekiah. Eleven years those who followed him were sure that they would disappear because he's the Lord's anointed. They were wrong. We are right when we say, "Jesus is our Anointed, our Messiah, and because He was captured and killed, made a trip to hell, rose again the third day—we can say in 2016, "We will live under His shadow among the heathen."

When we're talking about the Anointed One, we're talking about Jesus the prophet, the priest, and the king. Lamentations 2:9 and 4:13 show that these three offices were on the writer's mind.

*Revelation 1:18 I am He that **liveth, and was dead**; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

That is our Jesus. The One under whose shadow we live among the heathen.

And by the way, we would probably say we're more likely to live under His shadow when we understand the first phrase of this verse. We are living under the shadow of the One who is the breath of our nostrils. Think through that for just a minute. God speaks, Genesis 2:7, into the clay and man becomes a living soul and he has God's breath in him. You and I are breathing tonight because God said so. So it seems right then that we should say "Christ is our breath, the breath of our nostrils." The Anointed of the Lord, Jesus Christ. How can we live under His shadow among people that do not appreciate our Jesus? It's very simple. He is the very breath of our nostrils. He is our life. We are obsessed with Him. This should be second nature to us. We've heard verses most of our life. Psalm 91:1,

***He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.** 2. I will say of the LORD, "He is my refuge and my fortress: my God; in Him will I trust." 3. Surely He shall deliver thee from **the snare of the fowler**,*

He will deliver you from the pits because you are under His shadow. But you know to be in someone's shadow you have to be relatively close to them. I know if the sun is low the closer to the horizon it is, the further you can be from someone and still be in their shadow. If you've ever been out for a festival and set up a tent, you know by early morning or late evening usually you have to sit about thirty feet away from the tent to be in its shadow, but most of the time, I think it's a rule to say, if you want to be in someone else's shadow you need to stay close to them.

Now there's this mystery about the Lord. He says, "I will hold you close to Me," and yet at the same time He requires us to be close to Him. And I don't know how to make those two jive. I don't know how to gel those. I don't know how to make them match but I believe them both and so I think James is right when he says, "You draw nigh to God and He'll draw nigh to you." So all day, every year, every day this year, I want to remember that I need God more than He needs me. He was God a long time before I made a choice for Him.

Because He loves me, He is far more concerned about my sanctification than I am. I just want to tell you that at the end of the day He is far more concerned about you staying under His shadow than you are concerned about staying under His shadow. I'm not talking about salvation. You're saved by faith alone in the blood of Jesus. And if you're saved it's because God did the work and God will complete the work until the Day of Christ, but I am telling us that there is a difference between knowing you're saved and feeling like it. And I want you to know that in the day of battle you're going to want to feel like it.

Now being in the shadow means that you're pretty close to the Lord. You're feeling close to the Lord. You're dwelling close to the Lord. But I want us to remember that sometimes it's just downright cold in the shadow. It is still cold in the shadow. Sometimes we can't explain it, sometimes it doesn't feel right, it doesn't seem right, but this coldness can actually be a bit of loneliness, and yet we would say that we're close enough to Him to be in that shadow! So, if you feel cold and alone, it's not because you're not under His shadow.