

Of course the second problem is that the above interpretation removes the absurdity of Baasha's having invaded Judah ten years after his death (cp. IKi.15:33). Not only has all of the Baasha difficulty been resolved, it should be noted as to how much easier the explanation is to follow when one makes use of the visual aid.

See [Dr Floyd N. Jones, Chronology of the Old Testament - Chart 5 Kings of the Divided Monarchy](#)

2. AHAZIAH'S AGE UPON HIS ACCESSION

The age in which Jehoshaphat's grandson Ahaziah took the throne is another apparent error in Scripture:

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 (II Ki.8:26).

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 (II Chr.22:2).

Ahaziah was 22, not 42 when he became sovereign of Judah. That this is the undeniable case may be seen in the simple fact that Jehoram, Ahaziah's father and predecessor, was 40 years old at the time of his death. This may be seen in that Jehoram was 32 when he ascended to the crown as co-regent with Jehoshaphat and ruled 8 years (32 + 8 = 40; II Ki.8:16-17). Obviously a son cannot be 42 when his father is 40 (unless adopted? II Chr.22:9, but we think not), thus 22 is the correct age for Ahaziah; but what of the number 42 as given in II Chronicles 22:2?

For the non Biblicist, the solution is quite simple. The 42 is merely another scribal error where 42 was mistakenly written for 22. Whereby it might seem reasonable that a "four" could have inadvertently been written for the "two", such is simply not the case. A crucial problem with this rationale is that the Hebrew Text does not give numbers. Instead, the words "forty and two years" and "twenty and two years" are written out and the words for "twenty" and "forty" are considerably different. In Hebrew, "twenty" is spelled "ain-sin-resh-jod-mem" but "forty" is written "aleph-resh-beth-ain-jod-mem", a significant difference requiring far more than a mere slip of the pen or blink of the eye on the part of a scribe.

In the first place, the believing Biblicist would never have accepted such a solution as his frame of reference begins with a position of faith. Thus he reasons: "as both statements have been faithfully preserved by God to the 'jot and tittle', how can both be true – for they must so be."

The solution for this problem has been given by so many conservative scholars over the years that an attempt at referencing becomes unending. A careful comparison of the two passages reveals that the word "was" is in italics in the Authorized Version (King James) meaning that it is not actually present in the Hebrew Text. The words in italics have been added by the translators in an attempt to make the rendering smoother and clearer. They have so designated to distinguish God's words from man's. Thus the literal Hebrew idiom reads "a son of 42 years" (very similar to ISam.13:1 where that "problem" passage translates "a son of one year in his reigning") and in so doing, II Chronicles 22:2 does not demand that Ahaziah be 42 years old upon his ascension. The idiom can only be properly understood in its context. That is, the same expression may be understood differently if the context is not the same.

The solution becomes forthright as a precedence has already been established. Observe that the "problem passage" is in the Book of Chronicles. As stated heretofore, Chronicles was written around five centuries after Kings. Furthermore, as we have seen in the case concerning Baasha, Chronicles recorded an incident and referenced it to the beginning of Asa's dynasty rather than to his actual years of reign. Ahaziah's mother is Athaliah, daughter of Ahab and granddaughter to Omri; hence he is in the direct lineage of both the dynasties of Israel and Judah and moreover is said to be of "the house of Ahab" (II Chr.22:3-4).

Now the benefit of a visual display in aiding the seeker to solve the puzzle may be truly appreciated. As one refers to Chart Five in an attempt to discover the intended context of the Chronicler and remembering that he has used regnal statements with reference to the beginning of Asa's dynasty just prior to this thus establishing a nearby precedent, the solution immediately stands forth. Note that the verse in question calls attention to Omri and it may readily be seen that it is exactly the 42nd year (Judaic reckoning) of the dynasty in Israel which he founded in BC 929 when he slew Zimri. Thus the sense of Ahaziah's being "a son of 42 years" in his reigning is seen to refer to his being a son of the dynasty of Omri which was in its 42nd year. Putting the two Scriptures together reveals that Ahaziah was 22 years old when he began to reign during the *42nd year of the dynasty of Omri*, of which he is also an integral part.

The point that is being stressed by the Holy Spirit who inspired the Chronicler to so write is that Ahaziah is as much the "son of Omri" as he is "the son of David". Since the Messiah was foretold as being "the son of David" (Mat.22:42), and not the "son of Omri", Ahaziah's name is deliberately omitted in the official genealogy of Christ Jesus in Matthew 1:8. That is, Ahaziah, his son Joash, and Joash's son Amaziah have been judicially removed by the Holy Spirit in Matthew due to their relationship to Ahab's and Jezebel's wicked daughter Athaliah.

Her idolatrous influence infected, as it were, the Judaic lineage and these three Kings of Judah were all charged with idolatry (1. Ahaziah, II Chr.22:3-4, the "ways of the house of Ahab"; 2. Joash, II Chr.24:17-18; 3. Amaziah II Chr.25:14-15, "gods of Edom"). As the sins of the parents are visited to the third and fourth generation (Exo.20:5, cp. Psa.109:13-14), three generations are passed over in the register in "cleansing" the Messianic lineage so that Messiah may be said to be the "son of David" and none other. Thus it may be seen that these two Scriptures (II Chr.22:2; Mat.1:8), both long held to be erroneous, actually sustain and explain one another.

If it be doubted that the Holy Spirit's omission of these three names in Matthew 1:8 is deliberate, let the skeptic note that the names of three High Priests, (Amariah [Jehoshaphat's], Jehoiada [Athaliah's etc.], and Zechariah [Joash's]) all of whom officiated during this time frame, are also not found in the official register. Moreover Jehoiada was one of the finest priests since Samuel (II Chr.24:16) and yet his name is omitted from the genealogical roll (I Chr.6:1-15, cp. Ezer.7:1-5; also see II Ki.11:4-19; 12:2; II Chr. 22-24). Jehoiada lived 130 years (II Chr.24:15) so was alive in the days of Rehoboam, perhaps even back to the time of Solomon. He would have reached the age of assuming the full priesthood during the middle of the reign of Asa and was the high priest at the time of Athaliah's overthrow and the installment of little Joash to his rightful throne (II Chr.23:8c, 18-20; 24:6).

Why are their names missing? Although a conclusive answer for all three is not known, perhaps it was due in part to their association with several of the monarchs. That notwithstanding, sufficient reasons are to be found related to Jehoiada's having been excluded. First, it was he who made the plural marriages for young Joash, undoubtedly in an attempt to insure a male heir to David's throne. Such marriages were not only wrong in God's eyes, but by so doing Jehoiada displayed a lack of faith that God Himself would perform the promise to David that he would not lack a son who could occupy the throne (II Sam.7; Psa.89:19-37).

In addition, Jehoiada, for unexplained cause, was not diligent in obeying the King's orders to raise funds and repair the Temple which had suffered damage at the hands of the sons of Athaliah and Jehoram (II Chr.24:7), a deed for which they lost their lives (II Chr.21:16-17). Especially in his position as High Priest, Jehoiada's delay was an affront both to Joash and the Lord. After being reproved by Joash, Jehoiada did repent and actively pursued the King's wishes (II Ki.12:4-16; II Chr.24:4-14).

Lastly, it is also possible that, in deference to Jehoshaphat, Jehoiada may have performed the marriage of Jehoram to Athaliah – if indeed such ceremonies were required to be discharged by the

Hebrew priests at that period. Though Jehoram can in no way be conceived as having been a man of God, this marriage between the Baal worshipping family of Ahab to the dynasty supposedly committed to Jehovah was opposed, at least in principle, to the many Scriptural instances which teach against such an unequal yoke. Through this union Jehoshaphat apparently hoped to secure the peace and eventually reunite the divided kingdom, but this attempt in the wisdom of the flesh proved disastrous for his realm.

In any event, by his omission, the Lord showed that He was no respecter of the person of men and that even the names of godly high priests would be removed in order to underscore God's displeasure with some of their deeds. The fact that three high priests' names are found to be omitted over the same general time frame as that of the three missing monarchs in Matthew 1:8 must be viewed by all honest students of Scripture as more than mere coincidence. Such must be seen as confirming the affirmed deliberate nature of the happenstance found in Matthew.

Finally, to any who may still harbor doubt over this matter, the converse is there still confronting him and requiring a responsible explanation. That is, whereas he may continue discounting the validity of the II Chronicles 22:2 passage, the undeniable awkward fact glares back at him from the chart – it just happens to be precisely 42 years from Ahaziah's enthronement back to the commencement of his maternal great grandfather's dynasty. Is not this more than an unhappy circumstance to be brushed aside as meaningless, and does it not enjoin the deepest reflection by all lettered men of integrity?

3 THE JEHOAHAZ - JEHOASH CONNECTION

A difficulty is often perceived in relation to Jehoahaz, King of Israel, and his son Jehoash. The problem arises because Jehoahaz is said to (1) succeed his father Jehu on the throne in the twenty-third year of Joash, King of Judah (II Ki.13:1), and (2) reign seventeen years; yet Jehoash is said to have begun reigning in the thirty-seventh year of King Joash of Judah, continuing for sixteen years (II Ki.13:10). The enigma is compounded by the fact that Joash is said to have ruled over the southern kingdom forty years, being followed by his son Amaziah in the second year of Jehoash of Israel (II Ki.12:1, cp. II Ki.14:1; Chart 5).

However contradictory all of this appears, when the triangulation formula is applied and the data diagrammed, the problem is quickly resolved. A small three year gap appears between the long side opposite the base and the short third side of the triangle indicating that Jehoahaz installed Jehoash as his viceroy (pro-rex) during the thirty-seventy year of Joash. After a term of nearly 3 years of so functioning, Jehoahaz died leaving the throne to Jehoash who continued sixteen years as sole-rex.

The distinction between the positions of viceroy and co-rex is significant in that a viceroy does not possess the broader authority and powers of a co-regent. A further distinction which naturally follows is that years served in the capacity as co-regent are included along with the years served in the capacity of sole-rex in reckoning the total term of reign whereas the years passed as merely a viceroy (pro-rex) are not. An example of the former is that of Jehoshaphat's son Jehoram who is credited with an eight year tenure even though about half of it was served as a co-regent with his father and only about four years as sole-rex (II Ki.8:16-17).

The latter (viceroy or pro-rex) may be seen in regard to this same Jehoram as he is also said to have been placed in some royal capacity during the seventeenth year of Jehoshaphat; yet this undisclosed term is not added to his total (II Ki.1:17, cp. I Ki.22:51). This action was necessitated due to Syrian incursions originating from the strategically located fortress city of Ramoth-gilead on the eastern border of the northern kingdom which had been taken some three years earlier and/or due to Jehoshaphat's preoccupation with his shipbuilding venture at Ezion-geber at the north end of the eastern arm of the Red Sea (modern Gulf of Aqaba near Elath) with Ahaziah of Israel who was serving as co-regent with his father Ahab that year. The following year, Jehoshaphat agreed to join

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"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you." ([John 16:13-14](#))

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." ([1 John 2:27](#))

[Francis Turretin](#)¹ 1623-1687 (brackets and emphasis mine):

*"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** ² [perfect copy; genuine original; 'authentic'] which are so called because they set forth to us the word of God in the **very words** of those who wrote under the **immediate inspiration** of the Holy Spirit."*³

God bless,

Louis M Kole

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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." ([Revelation 3:11](#))

¹Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition.**" *Turretin on Justification* an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

² Apograh means "**a perfect copy, an exact transcript**". This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as '**authentic**', which [Webster's 1828](#) dictionary defines as "**having a genuine original**".

³ Turretin, *Institutes of Elenctic Theology*, (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

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