

more so since these accounts have been shown to contradict one another with respect to important particulars. As the Chronicles have been found reliable many times over, Berossus' description must come into question. Furthermore, were Daniel 1:1 in error as compared to Jer.25:1 and 46:2, his contemporaries would not have regarded him as a true prophet, but Ezekiel so did (Ezk.14:14,20; 28:3) as did the Lord Jesus about six hundred years afterwards (Mat.24:15). Thus, not only should the matter be settled in the mind of the interested secular inquirer, for the Biblicist it should be without the slightest doubt or hesitancy.

6. JEHOIACHIN (JECONIAH) - EIGHT OR EIGHTEEN

Another well known problem whose solution is facilitated by use of the visual benefits derived from the fifth chart is that which results from comparing the following:

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem (II Ki.24:8).

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD (II Chr.36:9).

The problem is that the first verse relates that Jehoiachin was eighteen years old when he began to reign yet the second states that he was only eight. As the two verses appear to contradict one another, this is commonly touted as a scribal error in the Hebrew Text. Surely in view of all the foregoing proofs and solutions which consistently have borne out the faithfulness and accuracy of the Holy Scriptures as well as the testimony of the manner in which we have seen the many mathematical chronological statements contained within that same Book perfectly fit together time and time again; by now, we "know" there is a Bible honoring solution. In fact, three feasible as well as possible answers are offered, none of which violates either the context or veracity of Scripture.

As may be viewed on the chart, the first is that Jehoiachin was actually eighteen years old upon his ascension (II Ki.24:8) whereas the II Chronicles 36:9 passage, which literally translates that he was "a son of eight years", is referencing the fact that his dynasty or kingdom had been under Nebuchadnezzar as its suzerain since the fourth year of his father, Jehoiakim (BC 605, Jer.25:1, cp. II Ki.24:1). From that year until Jehoiachin succeeded his father on the throne, an eight year span had elapsed during which he was a vassal crown prince. Thus, upon his accession, the beginning of his reign could be rightly referenced to the time in which Nebuchadnezzar placed the Babylonian yoke upon him and his kingdom, thereby he was "a son of eight years" under Nebuchadnezzar's dominion.

Moreover, the Chronicles passage is looking back nearly five hundred years after the fact. It is so relating to emphasize the fact that upon Jehoiachin's coming to the throne, Nebuchadnezzar was already conducting a siege against Jerusalem (in punishment for Jehoiakim's rebellion) which, along with the new king, had already been under Babylonian authority for the past eight years.

A second alternative explanation for the confusion is that, taking both statements as being factual, Jehoiakim named or anointed his son to succeed him at an early age (Judaic reckoning) in an attempt to secure the throne through his lineage by way of Jehoiachin (Jeconiah). This would have been done in order to deny the throne to his weak and ineffective younger brother, Zedekiah.

The third solution offered, and that preferred by this author in light of that which follows, is that Josiah must have anointed Jehoiachin, his grandson, to succeed him just prior to his encounter with Pharaoh Neco. This answer, along with the two previous, have been proffered many times in the past. However this study has developed and refined this third resolution with additional internal Biblical evidence to a far higher degree of certitude and believability than that given in the past.

Realizing that his sons were wicked, godly Josiah must have hoped that his grandson Jehoiachin (Jeconiah), though only eight years old at the time, would turn out better. As Josiah himself was but eight when he began to reign, he would have few qualms in placing so young a child upon the throne of Judah. Josiah fully realized that he might not return from this conflict with the Egyptians.

In the first place, he was going up against a much larger contingency. Secondly, it had been prophesied that he would die young and also prior to the judgment that God would send upon the Kingdom of Judah (II Ki.22, II Chr.34). Having already reigned thirty-one years, Josiah was now about 39 years of age. Thus he knew that his time was very possibly at hand.

The only Biblical and legal way that a grandson etc., could be made to inherit the throne while his father and uncles were still alive was that of *adoption* to the status of a full son. (See Gen.48 where Joseph's sons, Ephraim and Manasseh, are placed as sons, adopted by Jacob [vs.5, cp. vv.12 and 16 for the ritual] so that they could become equal heirs with his other sons.) It is the contention of this writer that Josiah did adopt and name as his successor young Jehoiachin (Jeconiah) just prior to departing for his fatal encounter with Neco at Megiddo. Moreover, this scenario enjoys Scriptural corroboration:

"And Josiah *begat Jeconiah and his brethern*, about the time they were carried away to Babylon:" (Mat.1:11). (author's emphasis)

This Scripture occurs in Matthew's roll of Christ Jesus' ancestors. Beginning with David and Solomon at the sixth verse, it continues through the eleventh listing the kings of Judah in His lineage. Verse eleven asserts that Josiah *begat* Jeconiah (Jehoiachin being his "throne" name) though he was not his son. Although in a larger Biblical sense, it is permissible to speak of "begetting" descendants beyond the generation of one's own offspring, the context of this "begetting" would have occurred at the time of the adoption. The truth of this is clearly seen in that which follows: "and his brothers".

Now this is indeed very strange, for the allusion is clearly to Josiah's sons and as such, are Jehoiachin's uncles and father – unless – unless he had been adopted. Then and only then could it be said that Josiah's sons are Jehoiachin's brothers! Lest there remain any reservations, consider:

"And when the year was expired, king Nebuchadnezzar sent, and brought him (Jehoiachin, see vs.9) to Babylon, with the goodly vessels of the house of the LORD, and made *Zedekiah his brother* king over Judah and Jerusalem" (II Chr.36:10). (author's italics)

Again, how can Zedekiah be Jehoiachin's brother? Only by his being adopted to full sonship. However the people of the land did not abide by Josiah's decision, placing instead Josiah's twenty-three year old son Jehoahaz (not his eldest, II Ki.23:36) on the throne (II Ki.23:8). After reigning but three months, Jehoahaz was removed by Pharaoh Neco and carried prisoner to Egypt where he died. Placing the land under tribute, Neco installed Jehoahaz's older brother Jehoiakim (father of Jehoiachin) as his vassal on the throne of Judah (II Ki.23:33-37) where he reigned eleven years.

Of course, this does not demand that he reigned eleven years to the very day. For example, if he reigned ten years and three months, that would qualify as being "in his eleventh year". Thus, whereby Jehoiachin (Jeconiah) was *anointed to be* King when but a child (II Chr.36:9), he did not actually occupy the throne until he was eighteen years of age (II Ki.24:8-12) – a span of eleven years when numbered inclusively. Moreover, Chronicles is stating the situation as viewed from the priest's/Temple's/God's perspective whereas the Book of Kings is presenting it from the historical political/throne view.

The "discrepancy" or "scribal error" between II Kings 24:8 and II Chronicles 36:9 is thus resolved. The verses are seen to signify that Jehoiachin's first year upon the throne would have been his "year of accession"; hence he would have been eight during his first official year of reign (Judaic method of

reckoning). Thus II Kings 24:8, II Chronicles 36:9, and Matthew 1:11 – Scriptures long held by liberals, agnostics, infidels, and most scholars to be in error – when placed together, actually explain, confirm and sustain one another.

Yet once again Archer misses the mark, considering this as another scribal mistake. Tragically failing to grasp the import of the mischief against the Word of God which the Assyrian Academy has brought about with its various mishandling of the ancient records, he naively states that "even Thiele" readily acknowledges II Chronicles 36:9 as an error.³²¹ Furthermore, we know that Jehoiachin (Jeconiah) was actually eighteen³²² and not eight when installed to reign as we are informed by the writer of Kings that after reigning only 3 months and 10 days, he and *his wives* were carried away to Babylon (II Ki.24:15). An 8 year old would hardly be married, much less have multiple wives. Neither is it tenable that God would brand an 8 year old as "evil" (II Chr.36:9).

Thus, like his "father" David, Jehoiachin was anointed to reign but many years passed before he actually ascended to the head of the Monarchy. The first time "he came unto his own" and presented himself as their anointed King "his own received him not" (Joh.1:11) saying "we will not have this man to reign over us" (Luk.19:14). The second time, he was welcomed as King, for no one is said to have installed him. Both thereby become types of another and far greater in this same dynasty, even the Lord Jesus, the Christ. Jesus was anointed to rule by the last of the Old Testament prophets, John the Baptist. The Father confirmed the same at that occasion by audibly speaking from heaven (Mat.3:13-17; 11:7-15); yet the Lord Jesus has not yet occupied "the throne of His father, David" (Luk.1:31-32). "Oh that thou wouldest rend the heavens, that thou wouldest come down ...".

7. THE ADAD-GUPPI STELAE

Of special interest is the document recorded on two stelae found in Haran which is the tomb inscription of Adad-guppi, mother of Nabonidus – the last King of Babylon. One stele was found in 1906 AD and the other in 1956. On these two stones, Adad-guppi relates that she was born in the twentieth year of the reign of Ashur-banipal, King of Assyria (650 BC) and that from her birth into the fourth year of Neriglissar, the Babylonian Monarch, was a span of ninety-five years. She also relates that the city of Haran fell in the 16th year of Nabopolassar. A postscript adds that she died a natural death in the ninth year of her son, Nabonidus (at age 104).

This valuable information, taken from James B. Pritchard's classic anthology of the ancient near East,³²³ was discovered by the author long after the completion of Chart Five and thus served as a most stringent test on the work. This find is of immense value in bridging the complex and often puzzling section from Josiah across the life span of Nebuchadnezzar. Chart Five honors this data by placing the fourth year of Neriglissar as BC 556, ninety-five years after Ashur-banipal's twentieth (BC 650 – 556 = 95 years, inclusive numbering).

The significance of this can hardly be overstated for it allows one to close with certainty the span around BC 560 where the Hebrew record is suddenly becoming almost devoid of data, and brings the chronology into very close proximity to the lunar eclipses (taken from Ptolemy's astronomical calculations) of 523, 502 and 491 BC (Gregorian) thereby establishing the bridge. The Adad-guppi stelae also confirm the accuracy of the BC 621 lunar eclipse in the fifth year of Nabopolassar with regard to this later trio of eclipses, as well as authenticate the synchronization of the Assyrian monarchs with the Babylonian and hence with the kings of Judah over this time period.

³²¹ Archer, *A Survey of Old Testament Introduction*, *op. cit.*, p. 292.

³²² A youth of 18, Jeconiah could not have a son capable of reigning. As his nearest kin, Zedekiah was first in line to rule.

³²³ Pritchard, *ANET*, *op. cit.*, pp. 560-562.

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It is the [mission](#) of [Standard Bearers](#) to present the Biblical and Historical doctrine of Inerrancy; teaching the Bible is *100%* pure; inerrant in the *copy* which we hold in our hands today. Our goal is to strengthen the faith of Pastors, Teachers and Laymen in the authenticity and authority of the *100%* pure, inerrant Word of God, knowing ~ “*So then faith cometh by hearing, hearing by the word of God*” ([Roman 10:17](#)).

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Exhort

You *can* know for yourself the identity of the *100%* pure; inerrant, preserved *copy* of the Word of God by the aid of the Holy Spirit; the *Author, Superintendent and Teacher* of the Word of God. This is the promise of God and the witness of the saints.

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