

JEHOIACHIN (JECONIAH) - EIGHT OR EIGHTEEN?

[II Ki.24:8](#) 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 Chr.36:9](#) 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.

The 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.

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 ([2 Ki.22](#), [2 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 brethren, about the time they were carried away to Babylon:" ([Mat.1:11](#)).

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 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](#)). 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, [2 Ki.23:36](#)) on the throne ([2 Ki.23:30](#)). 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 ([2 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 ([2 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 [2 Kings 24:8](#) and [2 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.

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](#)).

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