

## ANNEX 6.4 (TO CHAPTER 6)

# The “double entry” of the Biblical royal reigns of Israel and Judah

The Kingdom of Judah (Theocratic), allegedly dating from 928-587 B.C. ([72], p. 192), and the Kingdom of the Israelites (Theomachy), allegedly dating from 922-724 B.C. ([72], p. 192), are described in the Old Testament, in books 1-2 Samuel + 1-2 Kings and 1-2 Paralipomenon. The Bible contains both a direct enumeration of reign durations of the kings of Israel (and respectively Judah) and the years of their reign related to the sequence of the kings of Judah (and respectively Israel).

Thus, there appear two possibilities for calculating reign durations for all these kings. N.A.Morozov wrote the following on the subject:

“The book of the Theomachist and the Theocratic Kings fails to list them in a simple chronological sequence, resorting to an extremely complex one instead, which is, reminiscent of the so-called ‘double-entry’ in modern accounting whereby every mistake reveals itself immediately and provides an opportunity to correct the same... With an explicit intention in mind, something very serious has been conceived and systematically performed. For every theocratic king, first, the time of his reign is stated directly in years or fragments of a year, and second, it is marked in which year of reign of a theomachist king nearest in time he began his reign, and in which year of reign of his successor he died. The same has been done, vice versa, for every theocratic king” ([544], Vol. 7, p. 310).

Comparative chronological tables are presented in ([544], Vol. 7, pp. 311-318). Research into the comparative Biblical chronology of the kingdoms of Israel and Judah has been undertaken by many scientists,

such as Munt, d’Oeilly, Clerk, Usher, Horn, and Halls ([544], Vol. 7, pp. 311-318). They were all bound to the limitations of the Scaligerian chronology, and were thus primarily interested in minute adjustments of certain reign durations.

For the purposes of verification, independent of [544] and the research enumerated, we have completely restored this “Biblical double-entry.” The result is presented in fig. r6.4.1, fig. r6.4.2, fig. r6.4.3, fig. r6.4.4, fig. r6.4.5, fig. r6.4.6.

Double-entry, or the mutual re-calculation of the dynastic streams of Israel and Judah, in general conforms well to direct statements of the durations of these reigns in the Bible. However, one keeps running into dissent and controversy here, which is usually explained away by the fact that the Bible does not mark out the periods of the common reigns of two kings in any special way. Such common reigns did actually take place; it is the “double-entry” system which makes it possible to restore them. The system also makes it possible to discover periods of strife and interregnum, when there were no rulers. Without going into much detail, we shall merely cite the final results. Below, we shall see that the name of a king is followed by two numbers – the durations of his reign in direct and indirect counting. If a direct number cannot be checked on the Judah scale (that means there is no triple conformity stated in the Bible), we insert a question mark instead of a number.

Jeroboam (I) 22-?, Nadab 2-?, Vaasha 24 or 23, Elah 2 or 1, Zimri 7 days-?, Omri 12-7, Ahab 22-20, Ahaziah 2-1, Joram 12-8, Jehu 28-29, Jehoahaz 17-14, Joash

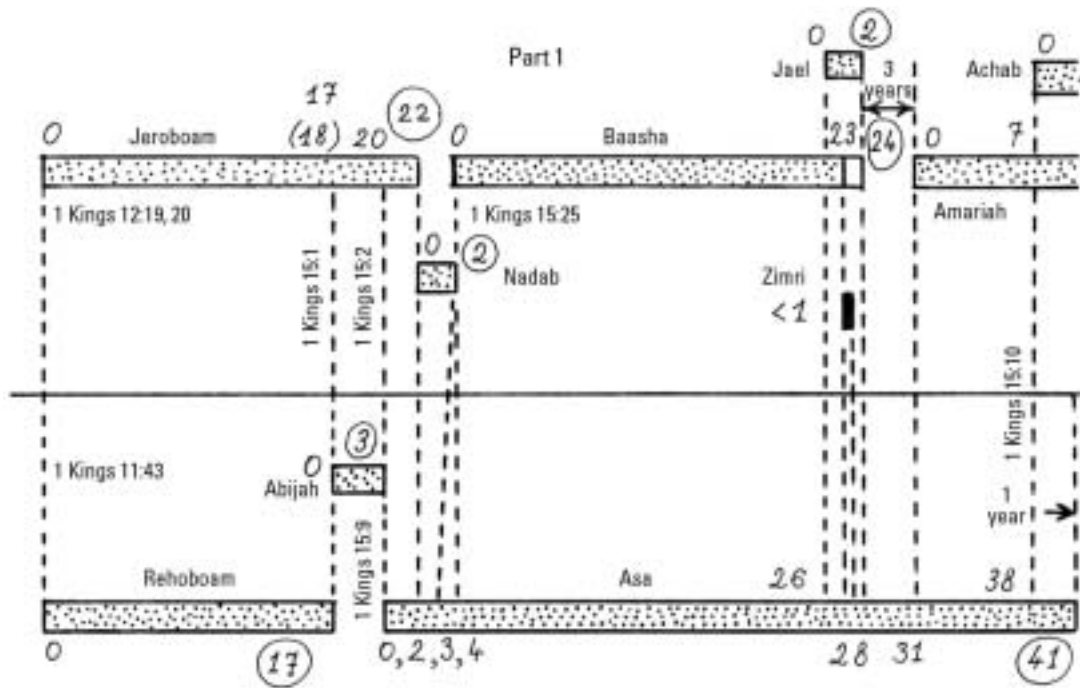


Fig. r6.4.1. Comparative locations of the Judean (theocracy), and the Israelite (theomachy) dynastic currents in the Bible. This is the so-called “double-entry chronology” of the Israelite and the Judean kings. Part one.

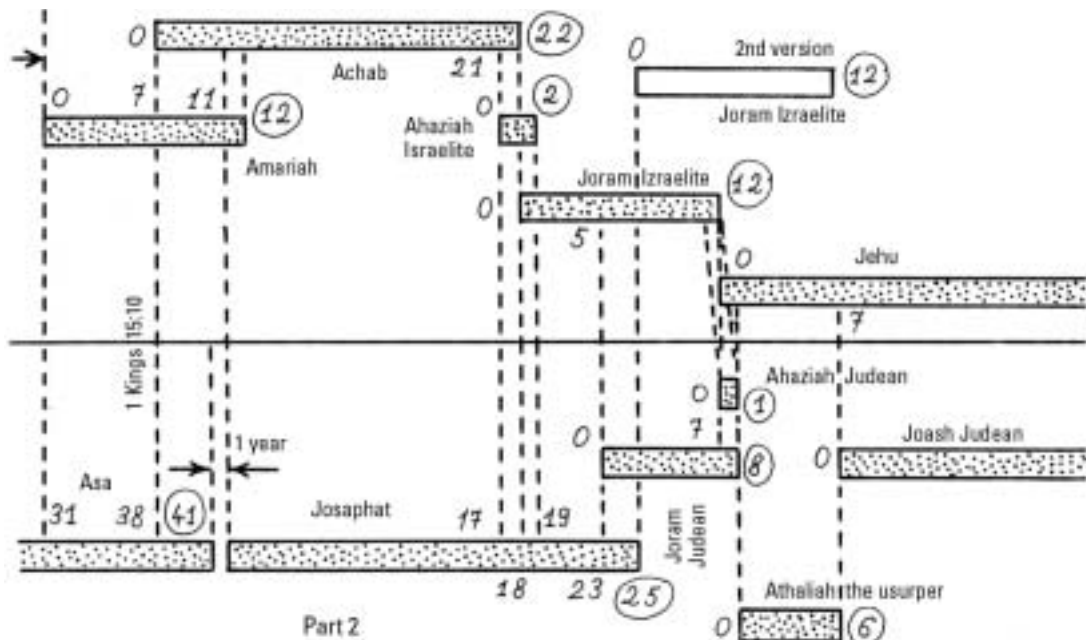


Fig. r6.4.2. Comparative locations of the Biblical Israelite and the Judean reigns. Part two.

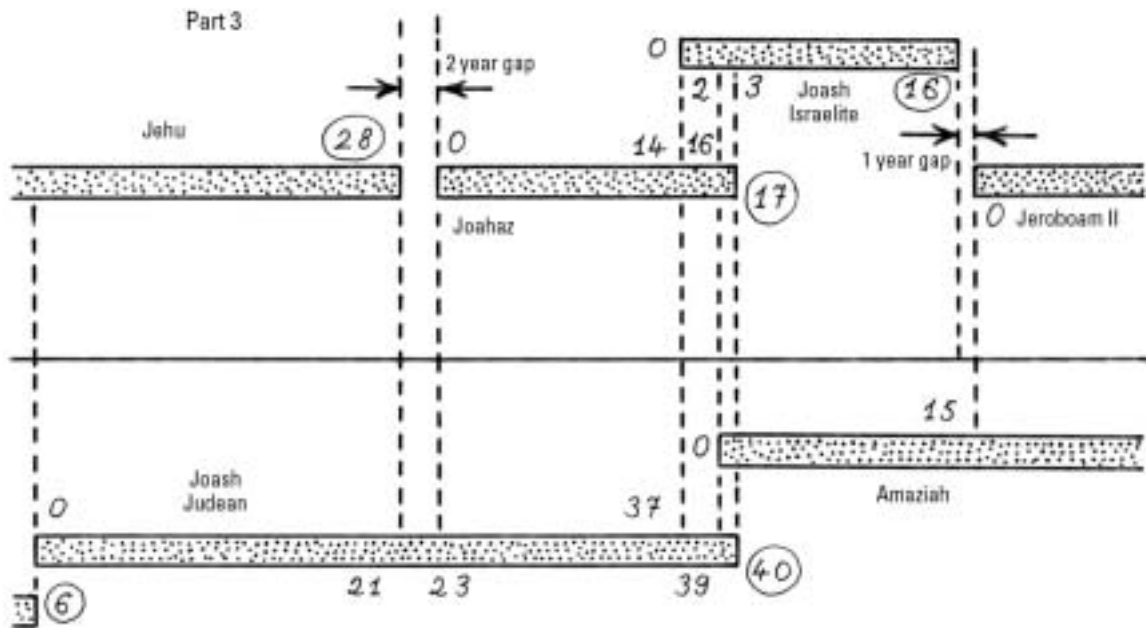


Fig. r6.4.3. Comparative locations of the Biblical Israelite and the Judean reigns. Part three.

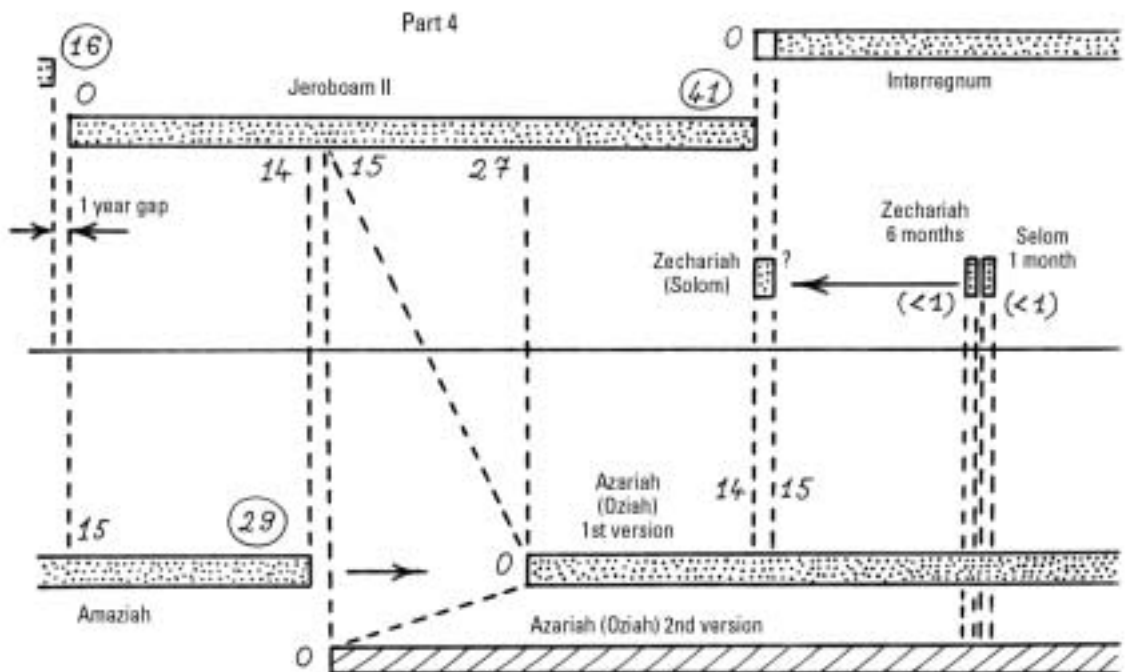


Fig. r6.4.4. Comparative locations of the Biblical Israelite and the Judean reigns. Part four.

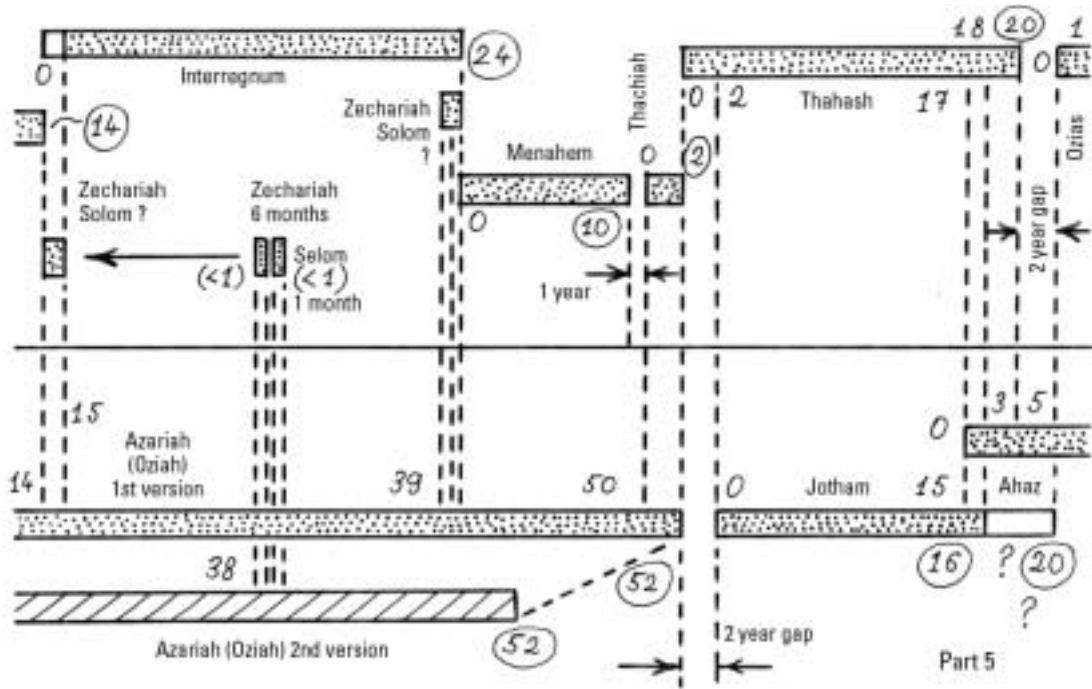


Fig. r6.4.5. Comparative locations of the Biblical Israelite and the Judean reigns. Part five.

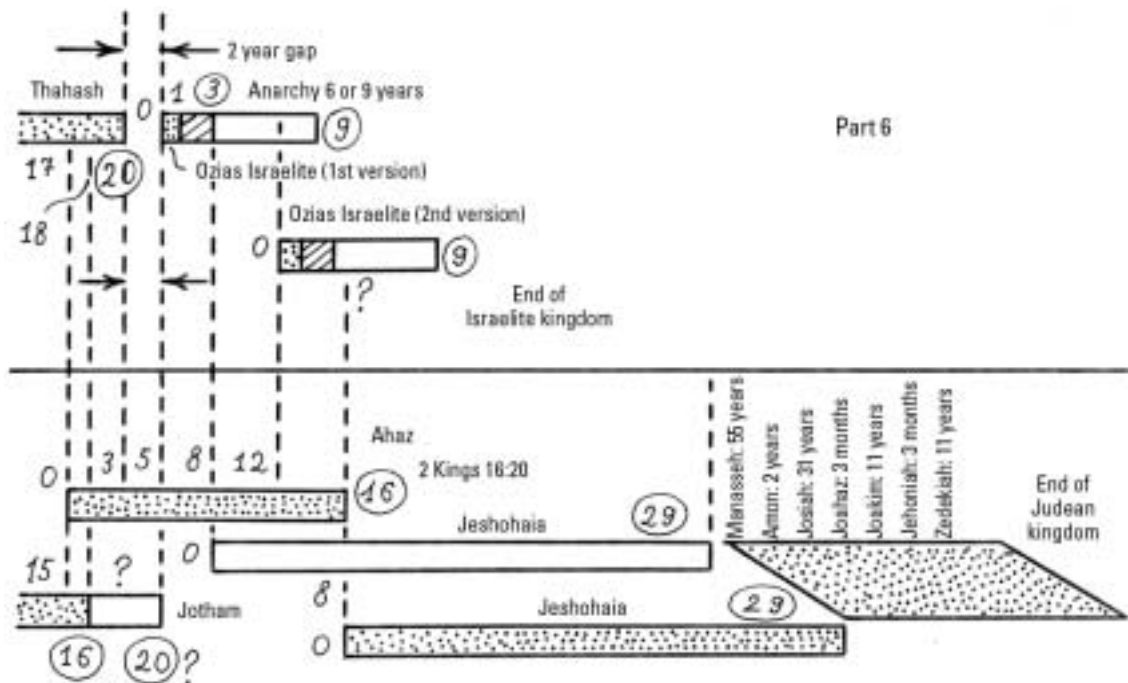


Fig. r6.4.6. Comparative locations of the Biblical Israelite and the Judean reigns. Part six.

16-18, Jeroboam (II) 41-52, Zechariah 6 months-?, Shallum 1 month-?, Menahem 10-11, Pekahiah 2-?, Pekah 20-?, Hoseah 1-3.

Now we shall provide references to all fragments of the Bible, which provided for the basis of the construction of the complete table of "dual entry" that we present on the structures above. We have not performed any special calculations, just very carefully plotted both dynastic streams along the time axis meticulously considering all Biblical data regarding their mutual position.

1) *Rehoboam* reigned for 17 years (1 Kings 14:21).  
 2) *Jeroboam* reigned for 22 years (1 Kings 14:20).  
 3) *Abijah* (Abijam) reigned for 3 years (1 Kings 15:2). He became king in the 18th year of Jeroboam I (1 Kings 15:1).

4) *Nadab* (*Nabath*) reigned for 2 years and became king in the 2nd year of Asa of Judah, i.e., immediately after Jeroboam I in his dynastic current (1 Kings 14:20, 15:25).

5) *Asa* (Jesus?) reigned for 41 years and became king in the 20th year of Jeroboam I (1 Kings 15:9-10).

6) *Baasha* became king in the 3rd year of Asa (Jesus?) and reigned for 24 years (1 Kings 15:33). Thus, Baasha became king in the 3rd-4th year of Asa (Jesus?), when compared to Nadab. Otherwise, in his first year Baasha reigned jointly with Nadab.

7) *Elah* became king in the 26th year of Asa (Jesus?) and reigned for 2 years (1 Kings 16:8). Elah turns out to have reigned jointly with Baasha.

8) *Zimri* (*Zimvri*) became king in the 27th year of Asa (Jesus?) and reigned for 7 days (1 Kings 16:9, 15). Thus, Zimri reigned in the time of Baasha and Elah – does this mean there was a third co-ruler?

9) *Amariah* became king in the 31st year of Asa (Jesus?) and reigned for 12 years (1 Kings 16:23). Thus, an interval of 3 years separates Amariah from Elah (and Baasha).

10) *Ahab* became king in the 38th year of Asa (Jesus?) and reigned for 22 years (1 Kings 16:29).

11) *Josaphat* became king in the 4th year of Ahab and reigned 25 years (1 Kings 22:41, 42). Thus, an interval of 1 year occurs between Josaphat and Asa, and Josaphat becomes king in the 11th year of Amariah. Thus, Ahab and Amariah turn out to have been co-rulers with a 5-year period of common reign.

12) *Ahaziah* (*Ohoziah*) became king in the 17th year of Josaphat and reigned for 2 years (1 Kings 22:51).

13) *Joram* of Israel (the Theomachist) became king in the 18th year of Josaphat and reigned for 12 years (2 Kings 3:1). Thus, Ahaziah turns out to have reigned together with Ahab for 1 year, and with Joram for 1 year. This fact conforms with another indication in the Bible that Joram became king immediately after Ahab (2 Kings 3:5-6). But there also exists another version: "Joram succeeded him as king in the second year of Jehoram son of Josaphat king of Judah" (2 Kings 1:17). We certainly fix both variants.

14) *Joram* of Judah (Theocracy) became king in the 5th year of Joram of Israel and reigned for 8 years (2 Kings 8:16-17). Thus, Joram turns out to have reigned together with Josaphat for 2 years.

15) *Ahaziah* (*Ohoziah*) of Judah (Theocracy) became king in the 12th year of Joram of Israel (the Theomachist) and reigned for 1 year (2 Kings 8:25-26). In another version, he became king in the 11th year of Joram of Israel (2 Kings 9:29), and turns out to have died simultaneously with him (2 Kings 9:27). Therefore, he did actually reign for 1 year. In both variants, he reigned together with Joram of Judah (his father) all of the time.

16) *Athaliah* (*Gotholiah*), an usurper, became king immediately after the death of Ahaziah of Judah (thus, of Joram as well) and reigned for 6 years (2 Kings 11:1, 3).

17) *Jehu* became king immediately after the death of Joram of Israel (1 Kings 9:27-28), and reigned for 28 years (2 Kings 10:36).

18) *Joash* of Judah became king in the 7th year of Jehu (therefore, immediately after Athaliah) and reigned for 40 years (2 Kings 12:1).

19) *Joahaz* of Israel became king in the 23rd year of Joash of Judah and reigned for 17 years (2 Kings 13:1). Thus, a gap of 2 years occurs between Jehu and Joahaz.

20) *Jehoash* of Israel became king in the 37th year of Joash of Judah and reigned for 16 years (2 Kings 13:10). Thus, Joash reigned together with Jehoahaz for 3 years.

21) *Amaziah* of Judah became king in the 2nd year of Jehoash of Israel and reigned for 29 years (2 Kings 14:1, 2). Thus, Amaziah reigned together with Joash of Judah for 1 year.

22) *Azariah* (*Hozeah*) of Judah became king after the death of Amaziah in the 14th or 15th year of Jeroboam II, if we assume him to have become king



immediately after the death of Amaziah (2 Kings 14:13-21). He reigned for 52 years (2 Kings 15:2). However, the 15th year of the reign of Azariah (Czar?) is referred to in this part of the Bible “following the death” of Amaziah in the 14th year of Jeroboam II. Therefore, such an indication cannot be considered unambiguous – the Bible does not state that Azariah (Czar?) became king immediately after the death of Amaziah (2 Kings 14:13-21). This creates opportunities for all kinds of different interpretations. However, most likely to eliminate doubt in this respect, a few verses later the Bible does explicitly define the time of reign of Azariah (Hoseah): “In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah commenced his reign. He was sixteen years old when he became king, and he reigned in Jerusalem for fifty-two years” (2 Kings 15:1-2). Regarding the two following short-term kings of Israel, there is a certain confusion regarding the scale of Judah as well.

23) *Zechariah* became king in the 38th year of Azariah (Czar?) and reigned for 6 months (2 Kings 15:8).

24) *Shallum* (*Shollom* or *Shallom*) became king in the 39th year of Azariah (Czar?) and reigned for 1 month (2 Kings 15:13). Moreover, Shallum is said to have reigned immediately after Zechariah (2 Kings 15:10). The difficulty in dating this pair of kings (the two of whom reigned for 7 months only) is related to the insufficient clarity as to which position of Azariah on the time scale the indication of the years of their reigns is related to. As a matter of fact, the Bible provides two variants for Azariah, q.v. above, differing by 12-13 years. Namely, the pair Zechariah-Shallum “fluctuates” around this time interval. At the same time, the Bible says that “Jeroboam rested with his fathers, the kings of Israel. And Zechariah his son succeeded him as king” (2 Kings 14:29). This is a standard Biblical formula used to indicate, in other cases as well, an immediate succession of kings. Researchers usually call this obscure period, lasting for 23-24 years (see below), “interregnum.” In view of the reign of Zechariah immediately following that of Jeroboam II, we place him in our table immediately after Jeroboam II, together with Shallum. The period of interregnum where the pair Zechariah-Shallum “fluctuates” be-

gins immediately after the death of Jeroboam II and ends with the coronation of Menahem.

25) *Menahem* became king in the 39th year of Azariah (Czar?) and reigned for 10 years (2 Kings 15:17). Thus, the interregnum lasted from the 14th or 15th year of Azariah (Czar?) until the 39th year of Azariah.

26) *Pekahiah* became king in the 50th year of Azariah (Czar?) and reigned for 2 years (2 Kings 15:23). Thus, one year is missing between Menahem and Pekahiah.

27) *Fakh* (*Pekah*) became king in the 52nd year of Azariah (Czar?) and reigned for 20 years (2 Kings 15:27).

28) *Jotham* of Judah became king in the 2nd year of Fakh and reigned for 16 years (2 Kings 15:32-33). Thus, two years are missing between Hoseah and Jotham. NOTE: If we assume that the author of the book made a mistake and confused Pekahiah with Pekah, this gap disappears.

29) *Ahaz* of Judah became king in the 17th year of Fakh and reigned for 16 years (2 Kings 16:1-2). Thus, Ahaz and Jotham reigned jointly for one year.

30) *Hoseah* became king in the 20th year of Jotham and reigned for 9 years (2 Kings 15:30, 17:1). A complication arises in relation to the fact that Jotham reigned for 16 years only. However, if we consider the indication “in the 20th year of Jotham” merely as information that Hoseah became king 20 years after Jotham did, this complication disappears, and a gap, probably anarchy, appears between the reigns of Hoseah and Fakh. However, different researchers define the length of this strife in different ways ([544], Vol. 7, p. 311-318). Sometimes a term of 9 years is assumed, since the Bible also says that Hoseah became king in the 12th year of Ahaz (2 Kings 17:1), which leads to a gap of 9 years. We discuss the questions arising in reference to the reign of Hoseah in the chapter dedicated to dynastic parallelisms. The Kingdom of Israel ends with Hoseah.

The Kingdom of Judah continues to exist: Manasseh, 55 years; Amon, 2 years; Josiah, 31 years; Jehohaz, 3 months; Jehoiakim, 11 years; Jehoiachin, 3 months; Zedekiah, 11 years. Zedekiah is the last king of Judah.