

- 1.1a. Rehoboam and Jeroboam I divided kingdom between themselves (1K 14)
- 1.1b. Licinius and Constantine I (Jeroboam's analogue) divided Roman Empire between themselves. In 308 A.D., title of "augustus" was conferred on Licinius ([128], p. 792; [134], p. 426)
- 1.2a. Rehoboam reigned in God-praising kingdom with capital in Jerusalem (1K 11:43)
- 1.2b. Licinius ruled in Western Empire (*ibid.*)
- 1.3a. "In the fifth year of Rehoboam's reign Shishak king of Egypt attacked Jerusalem" (1K 14:25-26). The Jewish original mentions *misraim* (see below)
- 1.3b. In fifth year (!) of his rule, i.e., in 313 A.D., Licinius was forced to fight Maximinus, who invaded empire from Asia Minor ([128], p. 792)
- 1.4a. "There was continual fighting between him (Rehoboam—A. F.) and Jeroboam" (1K 14:30-31)
- 1.4b. In 314 A.D., Licinius was attacked by Constantine I, which led to long struggle between them, and ended only after Licinius' death in 324 A.D., defeated by Constantine I ([134], p. 429)
- 1.5a. Rehoboam reigned 17 years (1K 14:21)
- 1.5b. Licinius ruled for 16 years in 308-324 A.D. (If we count from 313 A.D. when Licinius defeated Maximinus, then we obtain 11 years, but this is not principal version.)

To 1.2a. "Jerusalem" means "the City of Holy Conciliation (Peace)", "foundation of the God" ([13], V. 7). Therefore, the term is meaningful and could be applied to different cities (see below).

To 1.3a.: The term *misraim* ("Egypt" according to the synodal translation) in N. A. Morozov's opinion does not only mean Egypt (and not so much Egypt), but the whole of the Roman Empire, which is also confirmed by the form RM present in MSR.M. Further, under the subsequent overlappings, Judaea will constantly overlap with the Eastern Empire (i.e., situated east of the Italian Rome).

2a. Abijah ("God is father")

2b. Arius

2.1a. Strange name: "God is father". As we shall see below, Bible's attitude to God-praising kings is warm (in contrast to God-contending ones, whom it charges with "following in Jeroboam's footsteps"), but attitude towards "fathered by God" is critical: "All the sins that his

2.1b. Arius was greatest religious leader, who founded most influential theology Arianism fought with for centuries, and identified above with Jeroboam's heresy. Arius proclaimed Father superiority ([134], p. 434). This teaching caused fierce confrontation within Church