

# The Kings of Judah and Israel

on the 2<sup>nd</sup>? Furthermore, there is no instance in scripture of "setting" referring to the next day. It always refers to the end of a day at hand. Therefore, the end of the 2<sup>nd</sup> day cannot be called the setting "evening" of the 3<sup>rd</sup> day of the month. The only reason David said he would hide till @↓ was if Jonathan were somehow detained until the night of the 3<sup>rd</sup> day, and then David would assume that Jonathan wasn't coming and that the news was bad, and he would flee anyway. (cf. Collins, footnote 129).

## David's Deliverance from Amalek



In the year that king Saul died the Amalekites raided Ziklag and burned it, and they took captive all their young ones captive along with their wives. David arrived back at Ziklag "on the third day" (3p) (1<sup>st</sup> Sam. 30:1), to discover its destruction. After consulting the priest, they pursued (p) about 20 miles (Aharoni 215.1, map 93) for the balance of the 3<sup>rd</sup> day leaving 200 men behind at the Besor Brook with the baggage. When dark forced them to leave off the pursuit (cf. 1<sup>st</sup> Sam. 29:10), they bivouacked at night (R1). Before morning, an abandoned Egyptian was discovered near camp, who agreed to lead David to the raiders. The Amalekites were slowed by their plunder and slow captives to a rate of 10 miles per day. They were not more than 30 miles beyond the Besor, so that David caught up with them by forced march in 18 hours (P). They discovered the enemy at dusk, but kept hidden, and spent the night resting and planning a sudden attack for deep dawn (R2).

The battle (b) lasted from the earliest dawn when David's men could effectively see until the evening of the Amalekites next day.<sup>129</sup> The Hebrew text says, "And David fought them from the dawn twilight even unto the setting of their tomorrow" (1<sup>st</sup> Sam. 30:17). Both David and the Egyptian slave used a sunrise calendar day. Amalek used a sunset calendar day.

The Egyptian was abandoned in the morning when it was discovered he could not rise. Until his master left, i.e. before dawn, he had access to food and water. As an Egyptian he counts the day first and then the night. It is not likely that he counted the night before the first day. For this would require him to claim he was too weak for his master four days before instead of three.

On the third calendar day (הַיּוֹם שְׁלִישִׁי), at night, they found this Egyptian and gave him food and water. His "spirit returned to him" (וַתָּשָׁב רִיחוֹ) (1<sup>st</sup> Sam. 30:12) because he had "become ill" (הָקִיִּיתִי) (vs. 13) three days before. Compare Isaiah 53:4 (הָקִיִּינוּ), "he hath borne our griefs". Likewise, the Son of David was slain with the grief of his people for "three days and three nights", and on the third day his spirit returned to him. After this, Judah accepted her king, and seven years later the two houses of the kingdom were united.

Following the 19 years of Samuel, are 40 years for Saul, 40 years for David, and 40 years for Solomon. David ruled 7 years in Hebron and 33 years in Jerusalem. Solomon's 4<sup>th</sup> year is 3121. The red line starts the 480<sup>th</sup>—year of the era of Independence, matching the famous synchronism given in 1<sup>st</sup> Kings 6:1. The data given on the duration of the building of the temple from Solomon's 4<sup>th</sup> year to his 11<sup>th</sup> year confirm that the regnal year is based on the sacred year, beginning on the 1<sup>st</sup> day of the 7<sup>th</sup> month.

Solomon spent 7 years building the Temple, and 13 years building his palace, and the total time for both the Temple and his palace was 20 years, from 3122 to 3141.

In the latter half of his reign Solomon began to worship the foreign gods of his many wives, and he set up idols for them. YHWH was angry with him, and His prophet ordained that the kingdom of Israel would be taken away from Solomon's son. When Solomon died, the ten tribes of the north refused to submit to his son Rehoboam because he wanted to continue Solomon's oppressive taxation. God appointed Jeroboam king over Israel; however, he promised to leave the dynasty of David with the one tribe of Judah. This division took place in 3158. The kings of Judah ruled over one tribe, and the first king is Rehoboam, who ruled 17 years. Abijah ruled 3 years. Asa ruled 41 years. Jehoshaphat ruled 25 years.

This kings of Judah used the *accession year* method of regnal succession. When a king died before completing his final year, his son waited until that year was complete before counting his own first year.<sup>130</sup> This part year, that was not counted as year one, for the new king was called the *accession year*. The *accession year* is marked with a Hebrew א in the charts. Sometimes a synchronism is matched to the *accession year*, as is the case when Asa is said to reign in the 20<sup>th</sup> year of Jeroboam. This is marked in 3177 as א. The use of this method in Judah is proven by the use of the *non-accession year* method for the kings of Israel.

## King Jehoshaphat's 3<sup>rd</sup> Year

In the 3<sup>rd</sup> year of Jehoshaphat (II-3221), the king has the Torah read at the end of the 7<sup>th</sup> year, when according to Deuteronomy 31:10, the Torah was supposed to be read to all the people in at the feast of tabernacles following the 7<sup>th</sup> year (2<sup>nd</sup> Chronicles 17:7-9). This shows that the chronology is still properly synchronized with the sabbatical year cycles, and confirms its accuracy.

The Scripture explicitly says that Jehoram of Judah ruled while his father was still on the throne (2<sup>nd</sup> Kings 8:16) (3240 = 1). The synchronism is established through the king of Israel, also named Jehoram. Jehoram of Israel had the same name as Jehoram of Judah. Jehoram of Israel ruled in the 18<sup>th</sup> year of Jehoshaphat, and Jehoram of Judah ruled in the 5<sup>th</sup> year of Jehoram of Israel. The 18<sup>th</sup> year of

<sup>129</sup> (See Nina L. Collins, "The Start of the Pre-Exilic Calendar Day of David and the Amalekites: A Note on 1 Samuel XXX 17" *Vetus Testamentum*, Vol. 41, Fasc. 2. (Apr., 1991), pp. 203-210.)

<sup>130</sup> This only goes as far as it can be checked by the synchronous reigns of the kings of the northern kingdom.