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| <p>4.2a. Recall that authors of Books of Kings treat Abijah (= Arius) and “Jeroboam’s heresy” with hostility. “But he did away with such of the male prostitutes attached to the shrines as were still left over from the days of Asa his father” (1K 22:41–43, 46)</p> <p>4.3a. Moabites’ and Ammonites’ invasion and their defeat by Jehoshaphat (2Ch 20). We saw above that Moabites often appeared from North (together with “Assyrians”)</p> <p>4.4a. Jehoshaphat built ships for regular communication with Tarshish (2Ch 20:36), town in Spain</p> | <p>4.2b. Regarded as ardent Christian. Arrians and other sects were gradually shifted into background, remains of pagan cult subject to energetic persecution [146]</p> <p>4.3b. Goths’ revolt on Balkans under Theodosius I. Bribing Gothic army commanders, Theodosius I succeeded in drawing revolters apart, and came to terms with them (<i>ibid.</i>)</p> <p>4.4b. Theodosius I was Spaniard, and took part in long Spanish wars. Theodosius’ father, also Theodosius, was well-known army commander. Biblical chronicler probably added years of father’s rule to those of son’s, and obtained 25 instead of 16. However, we retain traditional figure, viz., 16 years</p> |
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Theodosius I has already been occurred as Jehoahaz.

It is possible that there existed separate chronicles subsequently combined into the Books of Kings, which is confirmed, e.g., by repeated references in the Bible to the *The Book of the Kings of Judah and Israel*. Therefore, the same historical figure could appear in the Books of Kings twice. This is a rare phenomenon: Only Theodosius I and Arcadius were reflected in both chronicles, which is not surprising due to their considerable role in the empire’s history (cf. Theodosius I the Great). Comparing the attitude of the author of a God-praising chronicle towards Theodosius I (= Jehoshaphat) with the Byzantine sources makes it possible to suggest that the God-praising author was an orthodox Athanasian (presuming favourable attitude towards Jehoshaphat).

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| <p>5a. Jehoram (“God’s archer”)</p> <p>5.1a. God-praising king, i.e., ruled in Judah (2K 8)</p> <p>5.2a. Of all God-praising kings, Bible pays much attention only to Jehoram’s wife, stressing her “wrongness” (2K 8:17–18)</p> | <p>5b. Arcadius</p> <p>5.1b. Ruled in Eastern Empire [128]</p> <p>5.2b. Of all Byzantine emperors until 526 A.D., chronicles draw especially much attention only to emperor Arcadius’ wife, Eudoxia, a powerful and energetic woman strongly influencing her husband (see history of John Chrysostom)</p> |
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