

## ▣ Errors in the Old Testament – Part 2



### □ The Enthronement Year of King Jehoram of Israel

Jehoram, king of Israel (written as Jehoram in the KJV, as Joram in the NIV English version with a footnote stating the Hebrew is Jehoram, and written as "Jehoram" in the Korean Revised Version; reigned 849–842 BCE), is described in 2 Kings 1:17 as follows: "Ahaziah king of Israel had no son, so Jehoram became king in his place in the second year of Jehoram son of Jehoshaphat, king of Judah" (Jehoram reigned 849–842 BCE). However, there is no mention of the length of his reign in this verse.

In 2 Kings 3:1, it is recorded that: "In the eighteenth year (855 BCE) of King Jehoshaphat of Judah (reigned 873–849 BCE), Joram son of Ahab and brother of Ahaziah became king of Israel in Samaria and reigned for twelve years."

In 2 Kings 8:16, we find details about the enthronement of Jehoram, king of Judah. It states that: In the fifth year (844 BCE) of King Joram son of Ahab of Israel (KJV and NIV both call him Joram, reigned 849–842 BCE), while Jehoshaphat was king of Judah, his son Jehoram became king at age 32 and reigned in Jerusalem for eight years. 1)

Judah	Israel	Judah	Israel
Rehoboam(922-915)	Jeroboam I(922-901)	Jotham(750-735)	Zechariah(746-745)
Abijah(915-913)	Nadab(901-900)		Shallum(745)
Asa(913-873)	Baasha(900-876)		Menahem(745-738)
	Elah(877-876)		Pekahiah(738-737)
	Zimri(876)	Ahaz(735-715)	Pekah(737-732)
Jehoshaphat(873-849)	Omri(876-869)		Hoshea(732-724)
	Ahab(869-850, 853)	Hezekiah(715-687/6)	722/721 Fall of Samaria
	Ahaziah(850-849)	Manasseh(687/6-642)	
Jehoram(849-842)	Jehoram(853-842)	Amon(642-640)	
Ahaziah(842)	Jehu(842-815)	Joshia(640-609)	
Athaliah(Jezebel, 842-837)		Jehoahaz(609)	
Joash(837-800)	Jehoahaz(815-801)	Jehoakim(609-598)	
Azaziah(800-783)	Jehoash(801-786)	Jehoiachin(598-597)	
Uzziah(783-742)	Jeroboam II(786-746)	Zedekiah(597-587)	587 Fall of Jerusalem

It is recorded that kings with the same name ruled both the Northern Kingdom of Israel and the Southern Kingdom of Judah at the same time, but the records of each king's enthronement year and reign period contain discrepancies.

## □ The Role of Assyria and the Status of Judah

In 853 BCE, Shalmaneser III of Assyria seized Samaria (Northern Kingdom of Israel) during the Battle of Qarqar, making it a vassal state. It is possible that King Jehoram of the Northern Kingdom reorganized and ruled over the territory of Judah to raise tribute for Assyria. If so, Judah may have already been incorporated into the administrative district of Samaria before Israel fell in 722 BCE.



## 📌 Battle of Qarqar

If the king of Israel and the king of Judah were in fact the same person—Jehoram—and if he began ruling Judah in the fourth year of his reign over Israel, then the biblical account that he reigned for twelve years over Israel and eight years over Judah does not necessarily conflict.

### ❑ The Pre-Jehoram State of Judah

It can be reaffirmed historically that prior to the emergence of King Jehoram, the southern region of Judah remained in the form of humble villages or tribal societies. In such a state, it would have been impossible for Solomon's temple or royal palace to have been built in Jerusalem. Thus, the periods of Moses, David, and Solomon are proven to be mythical or allegorical.

If Judah had no statehood and only became an administrative district of Samaria during Jehoram's time, the claim that Judah and Israel coexisted as two kingdoms from 922 BCE is a fabrication. Even afterward, the lack of effective governance in Judah likely meant that the region returned to tribal autonomy until a large influx of population following Israel's fall in 722 BCE, at which point Judah may have formed a real state structure.

### ❑ David Was a Tribal Chief, Not a King

There is biblical evidence suggesting that David was not a king, but more like a tribal chief, akin to a Native American chief. In Acts 2:29, Peter says: "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day." Both the KJV and NIV use the term patriarch, but the Korean Revised Version simply uses ancestor. In Acts 7:8–9, Stephen refers to the twelve tribes as patriarchs, and Paul, in Hebrews 7:4, refers to Abraham as a patriarch, also mentioning his payment of tithes.

If David had truly been a state monarch as the Old Testament claims, it is unlikely the same term patriarch would have been applied to him just as it was to Abraham or the tribal heads of the twelve

tribes. This suggests that early major figures in the Old Testament, including David, were regarded by New Testament intellectuals as being merely tribal leaders of small communities.

## □ The Book of Isaiah: Timeline and Cultural Traces

Isaiah is said to have been active during the reigns of Uzziah (783–742 BCE), Jotham (750–735 BCE), and Hezekiah (715–687/6 BCE) (cf. Isaiah 1:1, 38:1). However, the name of Cyrus, king of the Neo-Babylonian empire (reigned 550–530 BCE), appears in Isaiah 45:1. This confirms that the Book of Isaiah was written after the Babylonian exile.

There are also references to:

- The fall of Assyria (Isaiah 10:12),
- The return from Babylonian exile (Isaiah 11:11),

which clearly indicates that it was written after the exile. The book even contains a prophecy regarding the Moabites, who were supposedly destroyed by King David (Isaiah chapters 15–16). Moreover, only in this book does the term seraphs (*seraphim*, or heavenly beings) appear in the entire Bible.

## □ The Name “Syria” and Historical Inaccuracy

In the KJV, the term Syria appears; however, such a geographic name did not exist at the time. Thus, the NIV revised this to Aram.

Interestingly, descendants of Rezin, king of Syria, appear in the list of those who returned from the Babylonian exile (Ezra 2:48, Nehemiah 7:50), and Isaiah makes repeated reference to Rezin.

## □ Pagan Imagery and Greek Influence

In the Korean Revised Version of Isaiah:

- The animal translated as wild goat (13:21) and he-goat (34:14) appears in the KJV as satyr.

A *satyr* is a half-human, half-beast deity from Greek and Roman mythology.

Also, Isaiah frequently uses the word *island*, suggesting the author may have:

- Lived under Greek rule, or
- Written the text shortly after Greek rule ended, and
- Possessed a deep understanding of Greek culture and history.



## □ An Instrument from the Middle Ages?

In Isaiah 14:11, the musical instrument translated as harp in modern versions is rendered *viol* in the KJV.

The *viol* is a predecessor to the modern violin and first appeared in 15th-century Spain. It was widely used during the Renaissance (1400–1600) and Baroque (1600–1750) periods.

Considering this, it is likely that parts of Isaiah were added or revised in the Middle Ages.

## □ Balaam: Son of Beor or Bosor?

In the KJV of Numbers 22:5, Balaam is described as the son of Beor. However, 2 Peter 2:15 refers to him as the son of Bosor. The NIV resolves this discrepancy by identifying him as the son of Beor in both verses. Balaam was a foreigner, yet Yahweh speaks to him directly or sends an angel to converse with him.

This contradicts Numbers 12:6–8, where Yahweh says: "Listen to my words: When a prophet of the LORD is among you, I reveal myself to him in visions, I speak to him in dreams... But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the LORD."

This contradiction proves that Yahweh acts capriciously.

## □ Source Reference

1) *Hammond's Atlas of the Bible Lands*, edited by Harry T. Frank, 1990, p.40

→ The information on enthronement years was primarily referenced from this source.