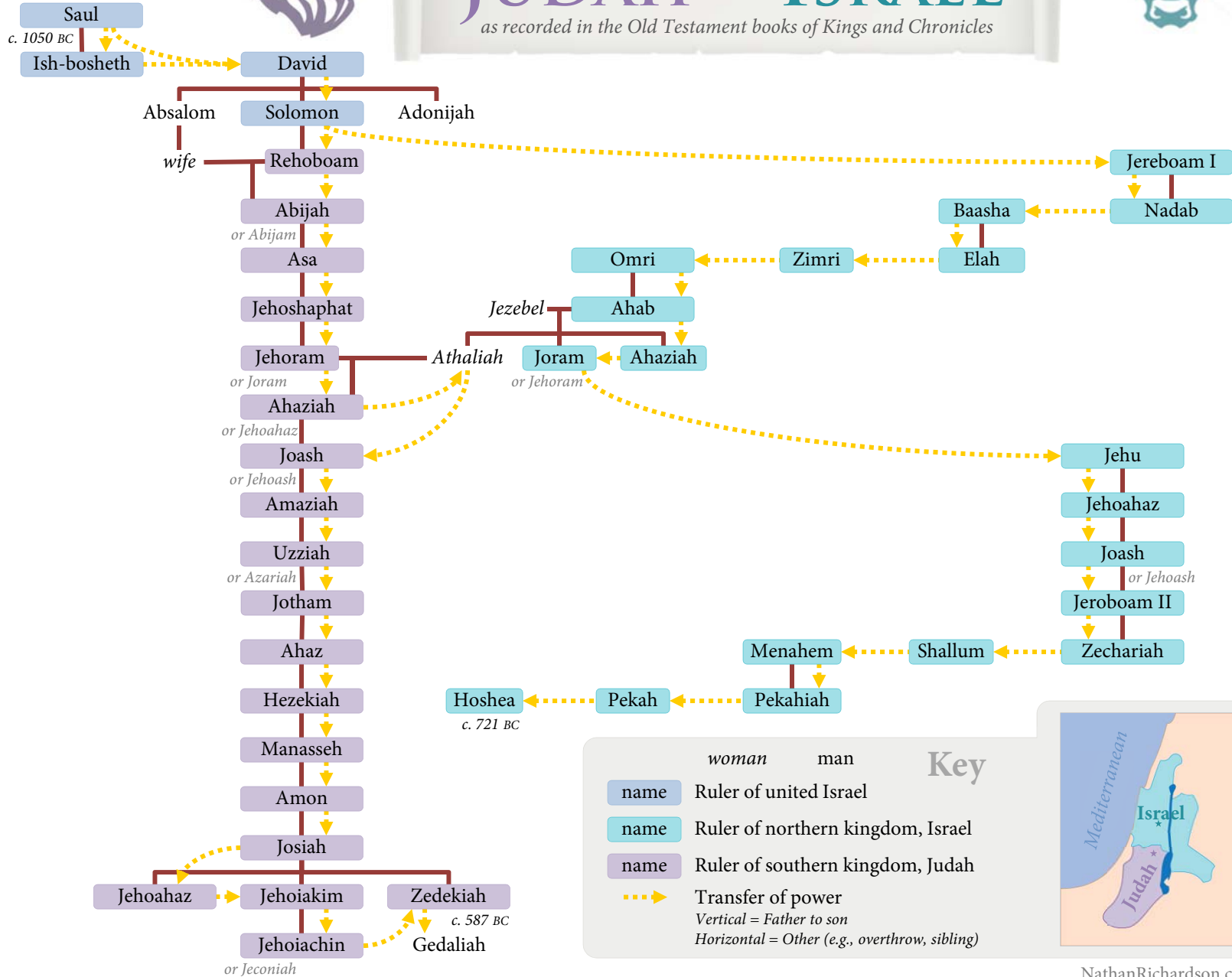




GENEALOGY OF THE KINGS OF JUDAH AND ISRAEL

as recorded in the Old Testament books of Kings and Chronicles



GENEALOGY OF THE KINGS OF JUDAH AND ISRAEL: NOTES

This chart depicts the royal lines of the kings of Israel, as found in the Bible. It shows the relationships between the rulers, such as how they were (or weren't) related, how many generations a dynasty lasted, etc. This chart is derived from the books of Kings and Chronicles and can be helpful in keeping track of individuals mentioned therein, especially since many have the same names.

Solid red lines represent standard genealogical relationships (husband-wife horizontal, parent-child vertical). Blue boxes enclose the names of the few kings that ruled over unified Israel, and a lighter blue is used for the northern kingdom, after it split off. Purple is used for the southern kingdom (think royal purple, since Judah was ruled by the royal house of David). A lion is used as the emblem of the southern kingdom, since it was a symbol of the tribe of Judah (Gen. 49:9; Rev. 5:5). An ox is used as the emblem of the tribe of Ephraim (Deut. 33:17), which is an alternate name for the northern kingdom, since it was a dominant tribe (Isa. 7:17; 11:13; Ezek. 37:16, 19; Hosea 5:5, 12–14).

MULTIPLE NAMES FOR THE SAME PERSON

Some kings in the Bible have multiple names, or multiple versions of the same name. In such cases, the primary name was used in their box on the chart, with the alternate version below it in italics. Primary v. alternate names were determined by a simple count of their occurrences as used in the King James Version of the Bible (the 1979 LDS edition), taking care that occurrences were only counted when they referred to the particular king, and not another individual by the same name.

Occurrences of Primary Name Occurrences of Alternate Name(s)

Kings of Israel

| | | | |
|------------|----|----------|---|
| Abijah | 14 | Abijam | 5 |
| Jehoram | 15 | Joram | 5 |
| Ahaziah | 30 | Jehoahaz | 2 |
| Joash | 18 | Jehoash | 8 |
| Uzziah | 22 | Azariah | 9 |
| Jehoiachin | 11 | Jeconiah | 7 |
| | | Coniah | 3 |

Kings of Judah

| | | | |
|-------|----|---------|---|
| Joram | 19 | Jehoram | 7 |
| Joash | 16 | Jehoash | 9 |

DATES

Three approximate dates are provided to help readers place these people in history. Saul, the first king of the Israelites, began his reign in about 1050 BC. The northern kingdom, Israel, fell to the Assyrians in about 721 BC (around the time the southern kingdom was ruled by Ahaz or Hezekiah). The southern kingdom, Judah, fell to the Babylonians in about 587 BC.

No attempt was made to list either dates or scripture passages for each king. This chart is intended primarily to show personal relationships, not to be a timeline.

PATTERNS AND INSIGHTS

One of the first patterns to notice is the difference in dynasties between the two kingdoms. The southern kingdom, Judah, had a single unbroken dynasty descending from David, an enviable source of stability that would be desired by any monarchy. In contrast, the northern kingdom, Israel, had a continuous cycle of regicide and usurpation; only two of its dynasties survived more than two generations. While the kings of Judah were not perfect, their relative righteousness compared to Israel is a reminder that obedience brings blessings. The enduring royal line of the southern kingdom also evokes promises regarding David and the house of Judah (e.g., Gen. 49:10; 2 Sam. 7:12–16; 1 Kgs. 9:5; Ps. 89:35–36; Jer. 33:17).

Another notable segment of the two royal lines is where they connect—when King Jehoram of Judah married Athaliah, daughter of King Ahab of Israel. Perhaps motivated by a noble desire to reunite the tragically divided kingdom, the intermarriage actually resulted in the north having a corrosive immoral influence on the south. Daughter of Jezebel, an idolatrous, prophet-killing gentile, Queen Athaliah turned out to be as rotten as her mother, killing her own children in order to gain the throne of Judah. She almost subverted God's promises that David's line would continue, but for a grandchild who survived. The incident is a reminder that unity and peace should not come at the cost of compromising vital principles.