

A COMPARISON OF THE REIGNS OF THE KINGS OF JUDAH AND ISRAEL DURING THE PERIOD OF THE DIVIDED MONARCHY	
THE KINGDOM OF JUDAH (Tribes of Judah and Benjamin) 930 – 587/6 BC 1 ruling family: the House of David	THE KINGDOM OF ISRAEL (10 Northern Tribes) 930 – 722 BC 9 ruling families
Rehoboam 930 – 913	Jeroboam I 930 – 910
Abijam (Abijah) 913 – 911	Nadab 910 – 909
Asa 911 – 870	Baasha 909 – 884
	Elah 886 – 885
	Zimri 885
	Omri 885 – 874
Jehoshaphat 870 – 848	Ahab 874 – 853
	Ahaziah 853 – 852
Jehoram 848 – 841	Jehoram (Joram) 852 – 841
Ahaziah 841	Jehu 841 – 814
Queen Athaliah (daughter of Ahab of Israel) 841 – 835	
Jehoash 835 – 796	Jehoahaz 814 – 798
Amaziah 796-781	Jehoash 798 -783
Uzziah (Azariah) 781 – 740	Jeroboam II 783 – 743
	Zechariah 743
	Shallum 743
Jotham 750 – 736	Menahem 743 – 738
	Pekahiah 738 – 737
Ahaz 736 – 716	Pekah 737 – 732
Hezekiah 716 – 687	Hoshea 732 – 724
Manasseh 687 – 642	Assyrian conquest of the Northern Kingdom; 10 tribes taken into exile 722.
Amon 642 – 640	Assyrians move 5 foreign tribes from the east into the territory of the Northern Kingdom. They become the Samaritans.
Josiah 640 – 609	
Jehoahaz 609 (reigned 3 months)	
Jehoiakim 609 – 598 (1 st deportation of exiles to Babylon 605)	
Jehoiachin/Jeconiah 598 – 597 (2 nd deportation of exiles to Babylon 597)	
Zedekiah 598 – 587/6 (3 rd deportation of exiles to Babylon 587/6)	
Babylonian conquest, destruction of Jerusalem and the Temple and exile for citizens of Judah, 587/6BC	

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Dates are from New Jerusalem Bible; dates may vary according to source.

Archaeological evidence that supports the Biblical record:

1. The discovery of Pharaoh Siamun's relief: Pharaoh Siamun, a contemporary of Israel's King Solomon, ordered a triumphal relief commemorating his campaign against the Philistines c. 970-960. The Bible records that a pharaoh conquered the Philistine city of Gezer and gave it as a dowry to his daughter, Solomon's wife in 1 Kings 9:16.
2. The discovery of Pharaoh Shoshenq's triumphal relief at Karnak and stela at Silsila: These artifacts commemorate the pharaoh's campaign in Israel in 925 BC and Judah in 924 BC during King Rehoboam's reign recorded in 1 Kings 14:25-26; 2 Chronicles 12:1-9.
3. Annals of Shalmaneser III (853/52): The Assyrian annals mention King Ahab of Israel.
4. Annals of Shalmaneser III (841/40): The Assyrian annals mention King Jehu of Israel.
5. Tel Dan Stele from the reign of an Aramaic king in the 9th century BC and the Mesha Stele erected by Mesha, King of Moab c. 840 BC, identifies the "House of David," confirming the rule of the Davidic kings of Judah.

Solving an apparent discrepancy in the Biblical record:

The Assyrian annals put 12 years between King Ahab of Israel and King Jehu. However, the Biblical record records 14 years between the reigns of these two kings with two kings between them—Ahaziah who ruled for two years and Jehoram who ruled 12 years (1 Kings 22:51; 2 Kings 3:1). What at first glance appears to be a discrepancy is easily explained by historians. Ancient kingdoms had different ways of recording regnal years. The Assyrians and Babylonians credited the entire year when a king died to his reign, even if he died at the beginning of the year and his successor ruled 11 months of that year. That first year for the new king was designated his "ascension year" and the new king's "Year #1" did not begin until the first day of the following year. Historians call this method the "accession year" system or the "post-dating" system. See the document "Dating the Reigns of the Kings of Judah and the Kings of Israel at: <https://www.agapebiblestudy.com/documents/Dating%20the%20Reigns%20of%20the%20Kings%20of%20Judah%20and%20Kings%20of%20Israel.htm>.

Resources and suggested reading:

1. *Ancient Near Eastern Texts*, ed., James Pritchard, Princeton University Press, 1950.
2. *The Mysterious Numbers of the Hebrew Kings*, E.R. Thiele, Grand Rapids, MI: Eerdmans, 1986.
3. *The Chronology of the Kings of Israel and Judah*, Gershon Galil, Leiden: E.J. Brill, 1996.
4. "How We Know When Solomon Ruled," Kenneth A. Kitchen, *Biblical Archaeology Review*, September/October 2001.

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