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A HISTORY OF THE NEW TESTAMENT CHURCH

“110th Psalm of David: A Prologue to the New Testament”¹

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¹ Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).
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“110th Psalm of David: A Prologue to the New Testament” (Part One)²

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² Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).
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A Foreword on the Book of Psalms

Jesus Christ himself explained that his ministry had been prophesied in the Book of Psalms.³ The prophecy of King David is also recorded in the Book of Psalms. There are 150 psalms written in that book. It is not clear as to whether David wrote or contributed to the creation of all of these psalms. One position holds that David himself only wrote about 73 of these 150 psalms. While another position—that of Reformed theology—holds that David wrote all 150 of the psalms. For instance, Augustine of Hippo held this later position in *The City of God*, stating that:

But those seem to me to hold the more credible opinion, who ascribe to him the authorship of all these hundred and fifty psalms, and think that he prefixed to some of them the names even of other men, who prefigured something pertinent to the matter, but chose to have no man's name in the titles of the rest, just as God inspired him in the management of this variety, which, although dark, is not meaningless.⁴

Here, Augustine pointed out that “the Savior Himself” ascribed Psalm 110 to the authorship of David, even though the caption to this Psalm reads “Of David. A psalm.”⁵

According to Augustine, King David's prophecies are contained within the 150 psalms.⁶ Augustine surmised that, given David's natural talents and musical gifts, his prophecies were naturally transmitted through psalms. “Now David was a man skill in songs, who clearly loved musical harmony, not with a vulgar delight, but with a believing disposition, and by it served his God, who is the true God, by the mystical representation of a great thing. For the rational and well-ordered

³ See, e.g., Luke 24:44 (“He said to them, “This is what I told you while I was still with you: **Everything must be fulfilled that is written about me** in the Law of Moses, the Prophets and **the Psalms.**”)

⁴ St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 595.

⁵ Ibid. See, also, Psalm 110.

⁶ Ibid., p. 602 (“...about the Psalms, that is, about King David's prophecy....”); p. 595 (“... almost all his prophecy is in psalms, of which a hundred and fifty are contained in what we call the Book of Psalms....”)

concord of diverse sounds in harmonious variety suggests the compact unity of the well-ordered city.”⁷

But Augustine’s viewpoint ascribing the authorship of the entire 150 psalms to David is partly called into question by the historical record contained in I Chronicles, whereby King David is described as setting aside dozens of men for the ministry of prophesying through musical instruments, as follows:

David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service:

2 From the sons of *Asaph*:

Zakkur, Joseph, Nethaniah and Asarelah. The sons of Asaph were under the supervision of Asaph, who prophesied under the king’s supervision.

3 As for *Jeduthun*, from his sons:

Gedaliah, Zeri, Jeshaiiah, Shimei,[a] Hashabiah and Mattithiah, six in all, under the supervision of their father Jeduthun, who prophesied, using the harp in thanking and praising the Lord.

4 As for *Heman*, from his sons:

Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth; Hananiah, Hanani, Eliathah, Giddalti and Romanti-Ezer; Joshbekashah, Mallothi, Hothir and Mahazioth.

5 (All these were sons of Heman the king’s seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters.)

6 All these men were under the supervision of their father for the music of the temple of the Lord, with cymbals, lyres and harps, for the

⁷ Ibid., p. 595.

ministry at the house of God. Asaph, Jeduthun and Heman were under the supervision of the king.

7 Along with their relatives—all of them trained and skilled in music for the Lord—they numbered 288.⁸

But St. Augustine here explains that where Asaph, Jeduthun, Heman and others may have “prefigured something pertinent to the matter” of specific psalms, David “prefixed to some” of the psalms “the names even of other men.”⁹ A careful review of the several inscriptions that are affixed to the Psalms seemingly support—or, at least, they do not refute—Augustine’s position, because these inscriptions are not consistent or clear, and they give no clear indication as to authorship.¹⁰

In Christian and Reformed hermeneutics, it has long been held that the Book of Psalms contains prophetic descriptions or predictions of Jesus Christ and his Church. This paper explores those prophetic descriptions and predictions that are contained within the book of Psalms.

⁸ I Chronicles 25: 1-7.

⁹ St. Augustine, *The City of God*, supra, p. 595.

¹⁰ For example, in some the inscriptions which appear before the Psalms we find, e.g., “For the director of music. A psalm of David”; “Of David. A maskil.”; “Of David”; “For the director of music. Of David the servant of the LORD.”; “A psalm of David. A petition.”; “For the director of music. For Jeduthun. A psalm of David.”; “For the director of music. Of the Sons of Korah. A maskil.”; “For the director of music. Of the Sons of Korah. A psalm.”; “A song. A psalm of the Sons of Korah.”

Introduction

In Psalm 110, we find a plain reference to the Messiah, or Christ, within its first verse, in these words: “The LORD said unto *my Lord*....”¹¹

Both the Jews and the Christians have throughout the centuries acknowledged that the words “my Lord” refer to the Messiah. In the New Testament, Jesus of Nazareth emphasized this passage of Scripture in order to explain that, even though the Messiah was colloquially referred to as “the son of David,” this Messiah was, in fact, superior in rank and authority to King David, which is the very reason King David referred to this Messiah as “my Lord.”¹²

This Messiah or Christ is unique, because he is both king and priest—a priest after the order of Melchizedek. In Reformed theology, this designation of the priesthood denotes Christ Himself as the eternal “high priest,”¹³ thus making all true Christians and the Church of Jesus Christ as nation of priest.¹⁴

Furthermore, Psalm 110 goes on to explain what the LORD God would do in support of establishing the throne of this Messiah or Christ, namely, “[s]it thou at my right hand, until I make thine enemies thy footstool,”¹⁵ and, thereafter, the Messiah or Christ “will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.”¹⁶

Significantly, Jesus ascribed Psalm 110 to himself.¹⁷ For these reasons, Reformed theologians hold that this 110th Psalm is a Davidic prophecy of Jesus Christ and His Church.

¹¹ No other king of Israel or Judah fit the description of the Messiah that is stated in Psalm 110. See **Appendix** below.

¹² Matthew 22: 42-45.

¹³ Hebrews, Chapter 7.

¹⁴ 1 Peter 2: 9; Revelation 1: 4-6.

¹⁵ Psalm 110:1.

¹⁶ Psalm 110: 5-6.

¹⁷ Matthew 22: 42-45; John Calvin, *Commentaries on the Bible* (Psalm 110) (<https://www.ccel.org/ccel/calvin/calcom11.xix.html>)

Chapter One: “Psalm 110- Verses 1 through 3”

A major component of ancient Hebrew and Jewish theology is that its multidimensional Godhead.

For instance, in Genesis 1: 26, the Scriptures inform us that “God said, ‘Let **us** make man in **our image**, in **our likeness**, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’”¹⁸

Furthermore, in Psalm 110:1, we find another cryptic utterance giving a similar description of the Godhead, stating:

The LORD said unto **my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool.

In *both Jewish and Christian* theology, the words “my Lord” are ascribed to the Messiah or Christ.¹⁹

In the Gospel of Matthew, Jesus himself used this passage of Scripture in one of his disputations²⁰ with the Pharisees. The circumstances surrounding this

¹⁸ John 1: 1-3 informs us that Christ himself, as a member of this Godhead, was a part of this act of creation. This passage of Scriptures states: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”

¹⁹ See, e.g., St. Augustine, *The City of God*, supra, p. 599 (“That Christ sits on the right hand of God the Father is believed...”).

²⁰ Matthew 22: 42-45 [NIV], to wit:

“What do you think about the Messiah? Whose son is he?”

“The son of David,” they replied.

He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,

“The Lord said to my Lord:
“Sit at my right hand
until I put your enemies
under your feet.””

dispute between Jesus and the Pharisees also demonstrate that the messianic Jewish theology that was prevalent among first-century Jews had ascribed to the words “my Lord” to be a direct reference to the Messiah or the Christ.²¹

As John Calvin has explained, this was the primary reason why the Pharisees of Jesus’ day did not dispute this particular point when Jesus had referenced it in one of his disputations with them. On this very point, Calvin writes:

In Matthew 22:42-45, Christ applies this portion of Scripture to himself; and this application **the Pharisees**, before whom it was made, **so far from disputing, at once admitted**, as appears from their inability to answer our Lord’s question, which was founded upon it; for had the psalm been differently interpreted by any party among the Jews, the Pharisees would unquestionably have taken advantage of such diversity of opinion, to escape from the difficulty in which they were placed by the question addressed to them.

The Messianic interpretation of this psalm is also supported by the testimony of the apostles. The author of the Epistle to the Hebrews (Hebrews 1:13) quotes the first verse, to prove Christ’s superiority in dignity to angels, to whom Jehovah had never said, “Sit on my right hand, until I make thine enemies thy footstool.” In Acts 2:34, 35, Peter quotes the same passage, as prophetic of Christ’s ascension into heaven. See also 1 Corinthians 15:25; Hebrews 7:17; Ephesians 1:20, etc.²²

This first verse in Psalm 110 thus demonstrates that the “messianic” theology among the first-century Jews and the first-century Christians was the same, with lone exception that many of the Jews did not believe that Jesus himself was the Messiah.

This first verse further states that the LORD God shall make “a footstool” of the “enemies” of this Lord Christ—whom David called “Lord.”

If then David calls him ‘Lord,’ how can he be his son?”

²¹ No other king of Israel or Judah fit the description of the Messiah that is stated in Psalm 110. See **Appendix** below.

²² Matthew 22: 42-45.

According to King David's own words, he believed that his many battles and wars were "holy wars" that he waged as the "LORD's anointed."²³ But here, in Psalm 110:1-3, David references the LORD God's subjugation of Christ's enemies, where he writes:

Sit at my right hand until I make your enemies a footstool for your feet.

The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.

Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.²⁴

From this passage of Scripture, we may rightly conclude, too, that **the battles and wars of King David** as stated in the Book of Second Samuel, the future battles of the Church of Jesus Christ, and **the ultimate battles of Jesus Christ (as recounted in the Book of Revelation)**²⁵ are fundamentally the same righteous wars being waged against the LORD God's enemies.

²³ King David held a deeply-held conviction that the anointed King of Israel was "the Lord's Anointed."

For this reason, when King Saul, as the anointed king of Israel, was still alive, David had twice refused to kill him, even though King Saul had wrongfully desired to murder David, stating "The Lord forbid that I should do such a thing to my master, the LORD's anointed, or lift my hand against him; for he is the anointed of the LORD" (1 Samuel 24:6) and "Don't destroy him! Who can lay a hand on the LORD's anointed and be guiltless?" (1 Samuel 26: 9).

From these passages, we find that David understood that the duty and role of the King of Israel were to perform the assignments and duties given to him from the LORD God himself.

When, therefore, David received word—supposedly good news that King Saul had died—from the young Amalekite messenger, who admitted that, after having been instructed to do so by King Saul himself, said: "I stood over him [i.e., King Saul] and killed him," David nevertheless ordered that this young man be put to death, stating, "Your blood be on your own head. Your own mouth testified against you when you said, 'I killed the LORD's anointed.'" (2 Samuel 1: 1-15).

Therefore, when David was anointed king over Judah (2 Samuel 2: 1-6) and, later, king over all of Israel (2 Samuel 5: 1-4), he believed that, like King Saul, he was the "LORD's anointed," thus giving him supreme authority, howsoever imperfect he might be, to carry out the will and laws of the LORD God.

This is also evident in the several Psalms of David. In the book of First Chronicles, King David is described as having "set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesy, accompanied by harps, lyres and cymbals," and so from this ministry we have inherited the 150 psalms that are recorded in the Book of Psalms.

²⁴ Psalm 110:1-3.

²⁵ See, e.g., Revelation 19: 16- 21, to wit:

Chapter Two:

“Psalm 110- Verses 4

Psalm 110, Verse 4 contains a reference to the New Testament priesthood that is to ultimately replace priesthood of Aaron or the Levitical priesthood, stating:

The LORD has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’²⁶

An alternative reading of Psalm 110 is that it does not mention any “change” in the Levitical priesthood, but that it simply acknowledges that the Messiah or the Christ is “a priest forever, in the order of Melchizedek.”

The New Testament’s Epistle to the Hebrews expressly quotes Psalms 110:4²⁷ where it sets forth the original Christian hermeneutics of this “order” of the priesthood of Melchizedek, while ascribing it to the eternal priesthood of Jesus Christ.²⁸

“King of Kings and Lord of Lords”

16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God,

18 so that you may eat the flesh of kings, generals, and the mighty, of horses and their riders, and the flesh of all people, free and slave, great and small.”

19 Then I saw the beast and the kings of the earth and their armies gathered together to wage war against the rider on the horse and his army.

20 But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.

21 The rest were killed with the sword coming out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

²⁶ Psalm 110: 4.

²⁷ Hebrews 7: 17, 21.

²⁸ Hebrews 7: 1-26, stating:

Melchizedek the Priest

⁷ This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, ² and Abraham gave him a tenth of everything. First, the name Melchizedek means “king of righteousness”; then also, “king of Salem” means “king of peace.” ³ Without father or mother, without genealogy, without beginning of days or end of life, **resembling the Son of God, he remains a priest forever.**

⁴ Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! ⁵ Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham. ⁶ This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. ⁷ And without doubt the lesser is blessed by the greater. ⁸ In the one case, the tenth is collected by people who die; but in the other case, by him who is declared to be living. ⁹ One might even say that Levi, who collects the tenth, paid the tenth through Abraham, ¹⁰ because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Jesus Like Melchizedek

¹¹ If perfection could have been attained through the Levitical priesthood—and indeed the law given to the people established that priesthood—why was there still need for another priest to come, one in the order of Melchizedek, not in the order of Aaron? ¹² For when the priesthood is changed, the law must be changed also. ¹³ He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. ¹⁴ **For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.** ¹⁵ And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the **basis of the power of an indestructible life.** ¹⁷ For it is declared:

“You are a priest forever,
in the order of Melchizedek.”^[a]

¹⁸ The former regulation is set aside because it was weak and useless ¹⁹ (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

²⁰ And it was not without an oath! Others became priests without any oath, ²¹ but he became a priest with an oath when God said to him:

“The Lord has sworn
and will not change his mind:
‘You are a priest forever.’”

²² Because of this oath, Jesus has become the guarantor of a better covenant.

²³ Now there have been many of those priests, since death prevented them from continuing in office; ²⁴ but because **Jesus lives forever, he has a permanent priesthood.** ²⁵ Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

²⁶ **Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.**

This “order” of priesthood explicitly applies to kings—because Melchizedek himself was a king; as stated in the Book of Genesis, to wit:

Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, ‘Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, **who delivered your enemies into your hand.**²⁹

This “order” of priesthood of Melchizedek apparently applies also to that of patriarchs, governors, rulers— but particularly to civil magistrates— and to the common man (i.e., fathers), because the Patriarch Abraham was no king, but rather he was head of his household.³⁰ To that very point, the Scripture says,

Abraham will surely become a great and powerful nation, and **all nations on earth will be blessed through him.** For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD **by doing what is right and just [“justice and judgment”³¹]**, so that the LORD will bring about for Abraham what he has promised.³²

Therefore, to sum things up, Psalm 110:4 is, as Reformed theologian John Calvin has said, “a satisfactory proof that the person here spoken of is none other than Christ,”³³ and as Augustine of Hippo has concluded, “who is permitted to doubt of whom these things are said, seeing that now there is nowhere a priesthood and sacrifice after the order of Aaron, and everywhere men offer under Christ as the Priest, which Melchizedek showed when he blessed Abraham?”³⁴

²⁹ Genesis 14: 18-20.

³⁰ See, also, Revelation 1: 5-6 (KJV)(“And from **Jesus Christ**, who is the faithful witness, and the first begotten of the dead, and **the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood, And **hath made us kings and priests unto God and his Father;** to him be glory and dominion for ever and ever. Amen.”)

³¹ See the original King James Version.

³² Genesis 18: 18-19.

³³ John Calvin, *Commentaries on the Bible* (Psalm 110:4) (<https://sacred-texts.com/chr/calvin/cc11/cc11018.htm#:~:text=In%20this%20psalm%20David%20sets,them%20to%20submit%20to%20him>)

³⁴ St. Augustine, *The City of God*, supra, p. 599.

Chapter Three: “Psalm 110- Verses 5 through 7”

The final verses of Psalm 110 leaves no doubt that the Christ or the Messiah—not King David—is the person who is being described.³⁵ This passage of Scripture says that “the Lord” – not David, but the Messiah—“is at your right hand,” meaning that the Christ is at the right hand of the LORD God.³⁶

What this Christ shall do, while being at the right hand of God, is further described in the next passage, to wit: “he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.”³⁷

This passage³⁸ is a clear reference to **the ultimate battle of Jesus Christ**, as King of King and Lord of Lords, as recounted in the Book of Revelation.³⁹

³⁵ Psalm 110: 5; see, also, St. Augustine, *The City of God*, supra, p. 599 (“That Christ sits on the right hand of God the Father is believed...”).

³⁶ Ibid.

³⁷ Psalm 110: 5-6.

³⁸ Psalm 110: 5-7.

³⁹ See, e.g., Revelation 19: 16- 21, to wit:

“King of Kings and Lord of Lords”

16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God,

18 so that you may eat the flesh of kings, generals, and the mighty, of horses and their riders, and the flesh of all people, free and slave, great and small.”

19 Then I saw the beast and the kings of the earth and their armies gathered together to wage war against the rider on the horse and his army.

20 But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.

21 The rest were killed with the sword coming out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

This Messiah or the Christ who is described in Psalm 110— whether taken from the perspective of any of the Abrahamic faith traditions which embrace it as Sacred law (i.e., Judaism, Christianity, and Islam)— is a conquering king who shall establish ultimate “judgment and justice.”⁴⁰

⁴⁰ The House of Abraham and Abraham’s see (i.e., Christ and the Church) would be known for their penchant “to do justice and judgment.” See, also, Genesis 18: 18-19; St. Augustine, *The City of God*, supra, pp. 576-578 (“Therefore, to do justice and judgment is of God.... He, therefore, who perseveringly does judgment and justice in the midst of the earth shall not be condemned when the extremes of the earth shall be judged.”).

CONCLUSION

Reformed theologian John Calvin (1509 – 1564) succinctly summarized the 110th Psalm, stating:

In this psalm David sets forth the perpetuity of Christ's reign, and the eternity of his priesthood; and, in the *first* place, he affirms, That God conferred upon Christ supreme dominion, combined with invincible power, with which he either conquers all his enemies, or compels them to submit to him. In the *second* place, he adds, That God would extend the boundaries of this kingdom far and wide; and, in the *third* place, That Christ, having been installed into the priestly office with all the solemnity of an oath, sustains the honors of that equally with those of his regal office. *Finally*, That this shall be a new order of priesthood, whose introduction shall put an end to the Levitical priesthood, which was temporary, and that it shall be everlasting.... The psalm is thus beyond all controversy, a very clear prediction of the divinity, priesthood, victories, and triumph of the Messiah. We have so many Scriptural helps to its exposition, that we can be at no loss as to its meaning.⁴¹

Significantly, Jesus of Nazareth ascribed Psalm 110 to himself.⁴² For these reasons, Reformed theologians hold that this 110th Psalm is a Davidic prophecy of Jesus Christ and His holy and catholic Church.⁴³

THE END

⁴¹ John Calvin, *Commentaries on the Bible* (Psalm 110) (<https://www.ccel.org/ccel/calvin/calcom11.xix.html>)

⁴² Matthew 22: 42-45; John Calvin, *Commentaries on the Bible* (Psalm 110) (<https://www.ccel.org/ccel/calvin/calcom11.xix.html>).

⁴³ No other king of Israel or Judah fit the description of the Messiah that is stated in Psalm 110. See **Appendix** below.

Appendix

THE KINGS OF ISRAEL AND JUDAH

Saul	1050-1010 BC
David	1010-970
Solomon	970-930

Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign		Character	Prophets	King	Reign		Character	Prophets
1. Rehoboam	931-913	17 years	Bad	Shemaiah	1. Jeroboam I	931-910	22 years	Bad	Ahijah
2. Abijah	913-911	3 years	Bad		2. Nadab	910-909	2 years	Bad	
3. Asa	911-870	41 years	Good		3. Baasha	909-886	24 years	Bad	
					4. Elah	886-885	2 years	Bad	
					5. Zimri	885	7 days	Bad	
					6. Omri	885-874*	12 years	Bad	Elijah Micaiah
4. Jehoshaphat	870-848*	25 years	Good		7. Ahab	874-853	22 years	Bad	
5. Jehoram	848-841*	8 years	Bad		8. Ahaziah	853-852	2 years	Bad	
6. Ahaziah	841	1 years	Bad		9. Joram	852-841	12 years	Bad	Elisha
7. Athaliah	841-835	6 years	Bad		10. Jehu	841-814	28 years	Bad	
8. Joash	835-796	40 years	Good	Joel	11. Jehoahaz	814-798	17 years	Bad	
9. Amaziah	796-767	29 years	Good		12. Jehoash	798-782	16 years	Bad	Jonah Amos Hosea
10. Uzziah (Azariah)	767-740*	52 years	Good		13. Jeroboam II	782-753*	41 years	Bad	
11. Jotham	740-732*	16 years	Good	Isaiah Micah	14. Zechariah	753-752	6 mo	Bad	
12. Ahaz	732-716	16 years	Bad		15. Shallum	752	1 mo	Bad	
13. Hezekiah	716-687	29 years	Good		16. Menahem	752-742	10 years	Bad	
14. Manasseh	687-642*	55 years	Bad/Repented	Nahum Habakkuk Zephaniah	17. Pekahiah	742-740	2 years	Bad	
15. Amon	642-640	2 years	Bad		18. Pekah	740-732*	20 years	Bad	

16. Josiah	640-608	31 years	Good		19. Hoshea	732-712	9 years	Bad	
17. Jehoahaz	608	3 mo	Bad		722 BC Fall of Samaria to Assyria				
18. Jehoiakim	608-597	11 years	Bad	Daniel Ezekiel Jeremiah	* Co-regency				
19. Jehoiachin	597	3 mos	Bad						
20. Zedekiah	597-586	11 years	Bad						
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

The Last Five Kings of Judah

1. Josiah Reigned 31 years (640-609 BC)		
2. Jehoahaz (Shallum) Reigned 3 months (609 BC) Taken prisoner to Egypt by Pharaoh Neco	3. Jehoiakim (Eliakim) Reigned 11 years (609-598 BC) Died in Jerusalem	5. Zedekiah Reigned 11 years (597--586 BC) Taken prisoner to Babylon by Nebuchadnezzar
4. Jehoichin (Jeconiah, Coniah) Reigned 3 months (December 9, 598 - March 16, 597 BC) Taken prisoner to Babylon by Nebuchadnezzar (with Ezekiel)		

