

2 Kings Chapter 15 Verses 8-38; Bible Study

2Ki 15:8 ¶ "In the thirty and eighth year of Azariah, king of Judah, did Zachariah, the son of Jeroboam, reign over Israel in Samaria six months. 9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. 10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. 11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. 12 This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so, it came to pass."

"did Zachariah the son of Jeroboam reign over Israel in Samaria six months." Zachariah was not a good king and after six months Shallum conspired against him. He kills Zachariah publicly and abdicates the throne. We are reminded here of the words that Jesus spoke in **Mt 26:52 "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."** We shall see this come to pass in just one month.

I just had a thought that I haven't noticed in a while. Have you noticed that in all the exchange of kings, just about all go to the son of the king that dies? What is your point as this is the logical order and practice of the times? Have you seen where Judah or Israel have consulted the Lord about who should be king? There is a distinct difference between the people choosing a king and God choosing a king. However, we do remember that God made a promise to king David that one of his lineage would sit on the throne forever, seen in **2Sa 7:13, 16; 12 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom forever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever."** This was a promise to king David that Solomon, his son, would be on the throne after David, and would build the temple of God. There is a promise of the continuance of the kingdom of God, the kingdom of Israel, forever: which simply put points to the coming of Jesus Christ as the eternal King. Thus, we see, God did set a precedent for the lineage of David. In Solomon's case, God appointed Solomon to reign in David's stead. After Solomon dies; we believe the people should have sought God's will in fulfilling this promise to King David.

Well, what does this have to do with us today? Just because I am a minister of the Gospel of Jesus Christ, does not mean that my son is going to be a minister of the Gospel of Jesus Christ. God calls, and qualifies, whom He wills, to fill the office of minister of the Gospel of Jesus Christ. God does not always use lineage in His choices for ministers, or any other office in the New Testament Church. Today, we do not have any covenant promises from God as the king David. There is one thought on this subject: Every minister of the gospel of Jesus Christ is a son of God, because of our lineage through the blood of Jesus Christ.

King Jehu had a promise of four generations to follow him, seen in **2Ki 10:30 "And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."** God fulfilled this promise to Jehu through Jehoahaz, Joash, Jeroboam, and Zachariah, who were all seed of Jeroboam and were kings over Israel. However, we note that all these kings did that which was evil in the sight of the Lord, for they walked in the sins of Jeroboam, the son of Nebat, and this promise is fulfilled. Israel should now be seeking God's desire of who should be king.

Remember our earlier lesson of being two-eyed. We are to serve one King, Jesus Christ our Saviour, and none other. We are to do that which is right in the sight of the Lord. Remember also, God has put off punishing Israel, for their idolatry, until his covenant promise to Jehu is fulfilled. We shall see below that as soon as it is fulfilled, which Matthew Henry says is a period of about 33 years, God will send Assyria to begin punishing Israel as soon as His promise to Jehu is fulfilled in king Zachariah.

13 "Shallum, the son of Jabesh, began to reign in the nine and thirtieth year of Uzziah, king of Judah; and he reigned a full month in Samaria. 14 For Menahem (pronounced men-ah-hem) the son of Gadi (pronounced

Gaw-Dee' or di) went up from Tirzah, and came to Samaria, and smote Shallum, the son of Jabesh, in Samaria, and slew him, and reigned in his stead. 15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel."

Shallum did not reign as king but one month and then Menahem, the son of Gadi, slays him and takes his place on the throne of Israel. Menahem is the second king to get his position by murder, as did Shallum before him, who murdered Zachariah, king of Israel. A reminder to us of God's commandment in **Ge 9:6 "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."** Also, a reminder found in **Ga 6:7-8; 7 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."** Again, we see the distinction made between evil and good. Both have a promise of God connected to them. Therefore, let us be very careful that we sow good and not evil.

Why one month? Historians tell us that Menahem was at war with Tirzah when Shallum murdered Zachariah, king of Israel, and began to reign. Apparently, it took Menahem, who is believed to be one of Zachariah's generals, about one month for the word of what had transpired to reach him; to pull himself away from Tirzah, and to make his way to the throne of Israel, where he murdered Shallum and took his place as king. Wherefore, Menahem takes the throne of Israel, in the passion of his own revenge, by slaying Shallum, who had slain his king Zachariah.

16 "Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. 17 In the nine and thirtieth year of Azariah, king of Judah, began Menahem, the son of Gadi, to reign over Israel, and reigned ten years in Samaria. 18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. 19 And Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. 20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So, the king of Assyria turned back, and stayed not there in the land. 21 And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? 22 And Menahem slept with his fathers; and Pekahiah (pronounced PEK-uh-HY-uh) his son reigned in his stead."

Menahem's reign is one of terrible atrocities, and bribery, against mankind. He also followed the sins of Jeroboam in the worship of the two golden calves and did evil in the sight of God. After he becomes king, he goes back to Tirzah and Tiphseh and begins his war again. He is successful in his campaign, and this is where we see the hardness of his heart come out. He rips up every woman that is with child in the lands he has taken. What an atrocious thing to do. Why? These two places were a part of Israel, and this sin is against his own people, which God commanded that Israel should not war against themselves.

This is a reminder to us of how we are to live as people of God. We are not to be Menahems in our lives but rather, we are to show forth the fruit of the Spirit. A reminder that when they questioned Jesus about the great commandment, he told them **Mt 22:36-39; 36 "Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself."** Menahem, who is a proud and boastful spirit, certainly did not love his neighbor as himself.

Pul, the king of Assyria, comes against Israel. Menahem tries to bribe him to join his own war and secure his position as king over Israel. Pul takes Menahem's bribe money and goes back home, without helping Menahem secure Israel under his reign. Menahem exacts the money from the rich men of Israel. This demonstrates that Menahem had a love of money, for he did not take it out of his own pockets. Of course, this is exactly what an evil man would do, because we are told in **1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."**

This is not the last we will hear of Pul, king of Assyria. Who, seeing he had so easily won a great bounty and did not have to fight for it, he returns, makes war against Israel, and carries away another great bounty. We do note that he wins his war against Israel, because God had fulfilled His promise to Jehu, and God is now punishing

Israel for their departure to idolatry. Menahem dies and his son, Pekahiah, takes his place on the throne of Israel.

23 "In the fiftieth year of Azariah, king of Judah, Pekahiah, the son of Menahem, began to reign over Israel in Samaria, and reigned two years. 24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin. 25 But Pekah, the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. 26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel."

Remember we mentioned earlier that as ye sow so shall ye reap? We see this happening in these verses. The penalty of murder is exacted of Menahem's son Pekahiah, who is murdered by one of his captains of war, Pekah.

27 "In the two and fiftieth year of Azariah, king of Judah, Pekah, the son of Remaliah, began to reign over Israel in Samaria, and reigned twenty years. 28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. 29 In the days of Pekah, king of Israel, came Tiglathpileser, (pronounced tig- lath pel-eh-ser) king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. 30 And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham, the son of Uzziah. 31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel."

During Pekah's reign, Assyria makes war on Israel and takes a large portion of land. They carry the inhabitants away captive to Assyria. God is now really punishing Israel for their idolatry. They are losing a sizeable portion of their land of promise because of their sins, and they are being carried away captive to a foreign land. Though a long time in coming, about two years, Pekah reaps what he sowed, and is murdered by Hoshea, who reigns in his stead as king over Israel.

We would like to address Pul and Tiglathpileser kings of Assyria. Are they the same person or two different people? We find in **1Ch 5:26 "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."** By use of the conjunctive **"and"** God indicates that these are two different individuals. However, I would add that most commentators say they are the same person, stating that there is historical evidence that Pulu was the personal name of Pul. However, when he took the throne of Assyria, he changed his name to Tilgathpilneser. They say that the text, because of the singular pronoun in **"and he carried them away"** is indicative that it is speaking of a singular person. They add that instead of the conjunction **"and"** the translators should have used **"the spirit of Pul king of Assyria, (that is) the spirit of Tilgathpilneser king of Assyria,"** so that people who knew the personal name of Pulu would not mistake who he was. Grammatically, in 1 Chronicles 5:26, the word **"and"** acts as an **identifying link (an epexegetic or appositional "and")** that means **"that is"** or **"even,"** showing that Pul and Tilgathpilneser are the exact same person.

Another warning to serve our King Jesus only. Else, we may have the joy of our salvation and fellowship with God's people withdrawn. We may even lose our place in the church fellowship, our land of promise here in time.

32 ¶ "In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of Uzziah, king of Judah to reign. 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. 34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done. 35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD. 36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 37 In those days the LORD began to send against Judah Rezin,

the king of Syria, and Pekah, the son of Remaliah. 38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead."

Jotham, the son of Uzziah, the same as Azariah, begins to reign as king over Judah. His mother's name is Jerusha which means ***to occupy by driving out previous tenants and possessing in their place***. This definition is a prophesy of what will take place during Jotham's reign as king. Jotham does that which is right in the sight of God, except, he does not do away with the high places, so the people still burned incense and sacrificed there, instead of worshipping as God had commanded them, by coming to the temple in Jerusalem.

"He built the higher gate of the house of the LORD." The best we understand, from different scriptures and commentators, this was the gate which was in the wall around the temple, between the temple and the king's house. During Jotham's reign, God began a judicial judgment against the kingdom of Judah, by sending Rezin, the king of Syria, to make war against them. We shall read more about this in the next chapter and in 2 Chronicles. This judicial judgment of God is because of the idolatry of Judah, which is inexcusable; since they have the temple of God, and the priests of the Lord in Jerusalem.

So, what lessons can we draw from this chapter? One is to be faithful servants to God and worship Him only. Another is we are reminded that we shall reap what we sow. Another is that God may let us stray very far away from Him in sin, but when our sin has come to full fruition before God; God will send the enemy to invade our lives as a judicial judgment, to bring us back to God.

May we learn, from the Holy Spirit of God within us, to never turn from following the Lord with all our heart, mind, body, and soul. Thanks be to our Saviour and Lord, Jesus Christ, who sent us the Holy Spirit to dwell within us, and to guide us on life's journey. Thank you, King Jesus. Praise, ye the Lord! Amen!