

## 2 Kings Chapter 15

**2 Kings 15:1 "In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign."**

"Twenty and seventh year":

767 B.C.

This included the 11 years of Jeroboam II's co-regency with Jehoash (see note on 14:23).

"Azariah":

The name means "The LORD has helped" (14:21; 15:6-8, 17, 23, 27; 1 Chron. 3:12).

He was also called Uzziah, meaning "The LORD is my strength" (15:13, 30, 32, 34; 2 Chron. 26:1-23; Isa. 1:1; 6:1; Hosea 1:1; Amos 1:1; Zech. 14:5).

Isaiah the prophet began his public ministry during Azariah's reign (Isa. 1:1).

We learned in the last lesson, that Azariah and Uzziah is the same person.

**2 Kings 15:2 "Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name [was] Jecholiah of Jerusalem."**

Azariah's "two and fifty years" include 10 years of reigning while his father Amaziah was imprisoned in the north, 15 years as a co-regent on Amaziah's release, and 27 years of fully independent rule.

Azariah was 16 when he began his co-regency with his father Amaziah.

Azariah's sole rule began (in 767 B.C.; see note on verse 8).

He reigned in a time of great political success (2 Chron. 26:2; 6-15), peace, and prosperity (compare the note on 14:25).

He showed an early interest in spiritual matters (verse 3; compare 2 Chronicles 26:4-5), so the LORD greatly blessed him (2 Chron. 26:8, 15).

Unfortunately, he was not fully committed to the LORD (verse 4), so when great success came he fell into pride and attempted to take the place of the priest in offering incense in the temple (2 Chron. 26:16-19).

For this he was smitten with leprosy (verse 5).

At his death, he was excluded from the royal burial grounds (2 Chron. 26:23).

This young man of 16 reigned 52 years, until he was 68 years old.

This is a reign that took the better part of his life.

He was king of Judah, and did right in the sight of the LORD.

"Jecholiah"

Means Jehovah is strong.

She was the wife of Amaziah.

In 2 Chronicles, her name is spelled Jecoliah.

**2 Kings 15:3 "And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah had done;"**

At the beginning of his reign, and in an external way.

"According to all that his father Amaziah had done":

Who did not do what he did as David, sincerely and cordially (2 Kings 14:3).

Azariah was a very good king.

He sought the LORD during his reign.

He wanted to please God and man.

His judgments of the people were just.

**2 Kings 15:4 "Save that the high places were not removed: the people sacrificed and burnt incense still on the high places."**

That is, he did right, excepting in that instance, and which was the case of his father and other kings before him, and others afterwards, till Hezekiah came.

"The people sacrificed and burnt incense still on the high places (see 2 Kings 12:3; 14:4).

Azariah did not realize that sacrificing in the high places was a sin.

He had not been taught better.

His parents probably did not know better either.

**2 Kings 15:5 "And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son [was] over the house, judging the people of the land."**

“Leper”:

Azariah suffered from leprosy as punishment for usurping the priestly function of burning incense on the altar in the temple (see notes on 2 Chron. 26:16-20).

The disease eventually killed him (see note on Isa. 6:1).

“Several house”:

Literally “in a house of freedom.”

Azariah was relieved of all royal responsibilities.

His son Jotham served as co-regent, Jotham specifically supervised the palace and governed the nation.

During Azariah’s leprosy, he lived in isolation from public activities.

Therefore, he associated his “son Jotham” with him as co-regent.

The eight-century prophets of the southern kingdom (Joel, Isaiah, and Michah), attest to the loss of spiritual vitality and genuine religion in Judah.

The story behind Azariah’s leprosy is described (in 2 Chron. 26:16-21) where the name Uzziah is used.

Knowing the nature of the leprosy would help determine whether the reference to an “several house” means Azariah dwelt in a separate building or had separate quarters in the palace.

In any case, the text indicates he relinquished some of his duties to his son “Jotham.”

This particular thing happened late in his reign.

In the book of Chronicles, we read that God blessed him mightily in his early days as king.

On one occasion, he defeated the Philistines with the blessing of the LORD.

He defeated the Arabians, and caused the Ammonites to pay tribute to Judah.

He had over 300,000 men in his army.

They were well equipped and well trained.

His great sin was when he invaded the temple and went into the priest's office, and burned incense at the golden altar in the Holy of Holies.

The leprosy came after he had done this terrible thing.

Lepers were thought of as unclean, and he had to live a separated life.

Azariah was ultimate ruler, but his son Jotham represented him before the people.

**2 Kings 15:6 "And the rest of the acts of Azariah, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"**

In the history of the reigns of those kings; some of them are recorded in the canonical book of the Chronicles (2 Chron. 26:1), and some were written by the prophet Isaiah (2 Chron. 26:22).

**2 Kings 15:7 "So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead."**

Or died, when he had reigned fifty two years.

"And they buried him with his fathers in the city of David":

But not in the sepulchers of the kings, but in the field of the burial, or the burying ground which belonged to them, because he was a leper (2 Chron. 26:23).

Benjamin of Tudela places his grave near the pillar of Absalom, and the fountain of Siloah, near the brook Kidron.

"And Jotham his son reigned in his stead":

Who reigned sixteen years; a further account of him, and his reign, we have in the latter part of this chapter, after the reigns of several of the kings of Israel.

This book of chronicles is the record book that was kept.

There is also a great deal about Azariah (in 2 Chronicles), in the Bible.

He had an honorable burial in Jerusalem.

"Jotham" means Jehovah is upright.

Jotham was a good king who did right in the sight of the LORD.

He was prosperous and re-built the temple gates.

Verses 8-12

Although “Zechariah” (“Yahweh Remembered”), reigned only briefly, his rule initiated the swift downward plunge of the northern kingdom.

He was the last king descended from “Jehu,” fulfilling the LORD’s promise that Jehu’s sons would “Thy sons shall sit on the throne of Israel to the fourth generation”.

**2 Kings 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."**

“Thirty and eighth year”:

753 B.C., making Azariah’s co-reign with his father Amaziah (see notes on 14:21; 15:2), begin in 792-791 B.C. (accession year), or 790 B.C. (non-accession year).

“Zachariah”:

Zachariah was the fourth and final generation of the dynasty of Jehu (ca. 753-752 B.C.).

His death fulfilled the prophecy given by the LORD (15:12; 10:30).

This has jumped back to Israel again.

Zachariah is the son of Jeroboam the second really.

His reign was short, because he was so evil and he was killed.

"Zachariah" means whom Jehovah remembers.

**2 Kings 15:9 "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."**

Even all his predecessors, from the time of Jeroboam the son of Nebat, from whose sin, in worshipping the calves, they departed not.

It was Jeroboam the first who set up the two golden calves, and that is what this is speaking of again.

He is the last of the house of Jehu to reign.

God had fulfilled his promise to Jehu that his sons would reign to the 4th generation.

**2 Kings 15:10 "And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead."**

Zachariah's assassination fulfilled Amos's prediction concerning the family of Jeroboam (See Amos 7:9).

"Shallum":

Shallum killed Zachariah and replaced him as king of Israel.

Assyrian records call Shallum "the son of nobody," indicating that he was not from the royal family.

It appears that Shallum killed Zachariah in front of the people.

**2 Kings 15:11 "And the rest of the acts of Zachariah, behold, they [are] written in the book of the chronicles of the kings of Israel."**

During his six months' reign, and what he might do before in the period when normal government is suspended during the changing of reigns.

"Behold, they are written in the book of the chronicles of the kings of Israel":

For be they more or fewer, good or bad, they were all recorded there which were of any consequence.

**2 Kings 15:12 "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."**

Which was now fulfilled in the short reign of Zachariah.

"Saying, thy sons shall sit on the throne of Israel unto the fourth generation":

See 2 Kings 10:30.

And so it came to pass; as every word of the LORD does, not one fails.

For after Jehu, then reigned Jehoahaz, Jehoash, Jeroboam the second, and Zachariah, all descendants of Jehu.

The mention of this record book is for each king in succession.

Even though this king lasted only 6 months, God had fulfilled his promise.

Verses 13-14

"Shallum" reigned for "a full month", the second shortest reign in Israel's history.

Only Zimri served fewer days (1 Kings 16:15).

**2 Kings 15:13 "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."**

“Nine and thirtieth year”:

752 B.C. Zachariah’s reign spanned the last months of Azariah’s 38<sup>th</sup> years (verse 8), and the first months of the following year.

**2 Kings 15:14 "For Menahem the son of Gadi 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."**

“Menahem”:

Menahem had probably been a military commander under Zachariah.

“Tirzah”:

The former capital of the northern kingdom (1 Kings 14:17; 15:21, 33), located about nine miles east of Samaria.

Menahem was probably stationed with his troops at Tirzah.

This is a short lived reign.

Live by the sword and you shall die by the sword, was certainly fulfilled here.

He died almost as soon as he got into office.

This alone, shows the evil that was rampant in Israel.

At this point in time, it appeared the way to get the office of king, was to kill the king.

Menahem was probably commander in chief of the army when he killed Shallum.

**2 Kings 15:15 "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."**

In which, no doubt, an account of the cause of the conspiracy, and of the persons assisting to him in it, was given, with other things done in his short reign.

There could not have been much to record on him, since he was in office just one month.

Verses 16-31

The atrocity “Menahem” committed toward the Israelite town of “Tiphshah” was unprecedented in the war between Judah and Israel.

The decades-long reign of ungodly kings in Israel continued from “Menahem” to “Pekah.”

**2 Kings 15:16 "Then Menahem smote Tiphshah, 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."**

For this barbaric practice (see the note on 8:12).

“Tiphshah”:

Since Tiphshah was located on the Euphrates River about 325 miles north of Samaria (1 Kings 4:24), a majority of interpreters translate this term “Tappuah,” a town 14 miles southwest of Tirzah (Joshua 17:8).

“Ripped up”:

The ripping open of pregnant women was a barbarous practice and elsewhere associated only with foreign armies (8:12); Hosea 13:16; Amos 1:13).

Menahem probably did this as a visible reminder of the city’s failure to “open” up, or surrender, to his demands.

"Tiphshah" means passage, or fordway.

This could have been speaking of a particular passage-way that Menahem took.

He was a very vicious king, as we see by his treatment of the pregnant women.

It appears the army had fought bitterly against Menahem, and he felt justified in his cruelty, because of their resistance.

**2 Kings 15:17 "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."**

“Nine and thirtieth year”:

752 B.C.

“Ten years”:



752-742 B.C. With Menahem, the northern kingdom changed from the non-accession to the accession-year system of computing reigns.

Samaria was the capital city of Israel.

His reign of ten years was a reign of cruelty and idolatry.

**2 Kings 15:18 "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."**

The same character is given of him as of those before him (2 Kings 15:9).

Over and over, we see the mention of the terrible sin of worshipping the golden calf.

It is always mentioned in association with Jeroboam, who had established this worship in Bethel and Dan.

It seemed, that each king, from the time of Jeroboam, accepted the worship of the two golden calves.

Menahem's sins extended much further than just the worship of the calves.

He was evil in every aspect of his life.

Verses 19-20

“Pul” was the personal name of Tiglath-pileser III of “Assyria,” who reigned from 745-727 B.C.

Apparently, he allowed himself to be called by his personal name Pul in Babylon.

After usurping the throne (in 745 B.C.), he immediately launched a campaign against the west that brought the northern kingdom into political vassalage.

Thereafter the political situation in Israel would be heavily tied to the Assyrian throne.

Tiglath-pileser III and his successors were vigorous kings who made Assyria the dominant power in the ancient Near East until late in the seventh century B.C.

Tiglath-pileser III invaded Israel (in 743 B.C.).

Menahem paid tribute of 1,000 talents of silver (ca. 37 tons), raised from the wealthy men of Israel.

Each of 60,000 men paid 20 ounces of silver to raise the required 37 tons of silver.

For his tribute, Tiglath-pileser III supported Menahem's claim to the throne of Israel and withdrew his army.

By this action, Menahem became a vassal of the Assyrian king.

**2 Kings 15:19 "[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."**

"Pul":

Assyria kings frequently had two names, a throne name for Assyria and another for Babylon.

Pul was the Babylonian throne name of the Assyrian king Tiglath-pileser III (1 Chron. 5:26), who reigned (ca. 745-727).

Pul was the king of Assyria.

Here is very little known of him.

We do see in this Scripture that he led an army against Menahem in Israel, and Pul won.

Menahem arranged for Israel to be redeemed from the conquest of Pul by giving him 125,000 pounds of silver.

Pul received the money, and left Menahem as king of Israel.

**2 Kings 15:20 "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."**

Who were most able to pay it, by which means he eased the poor, and might thereby attach them to him.

"Of each man fifty shekels of silver, to give to the king of Assyria":

That is, he required them to pay fifty shekels apiece to make up the above sum as a present to Pul.

Though the words in the original text lie more naturally thus, "to give to the king of Assyria fifty shekels of silver for one man".

That is, for every man in his army; which amounted to about six pounds a man.

"So the king of Assyria turned back":

To his own country.

"And stayed not there in the land":

In the land of Israel, neither to distress nor to help Menahem, for which he gave him the money.

We can see from this, that Menahem got this silver by taxing the men who had it.

He taxed the wealthy.

This means that each of these men gave the king 25 ounces of silver.

This means that about 60,000 people each gave this amount of silver, to buy the freedom of Israel.

**2 Kings 15:21 "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?"**

We are referred to the same book of chronicles for them as for those of the rest of the kings, which seems to be a form the historian uses of them all.

**2 Kings 15:22 "And Menahem slept with his fathers; and Pekahiah his son reigned in his stead."**

Died a natural death, and in peace, though a usurper and a tyrant.

"And Pekahiah his son reigned in his stead":

The kingdom he had usurped continued in his family.

In the ten years of his reign, there were probably many things that happened and were recorded.

This record book was for the civil record.

It appears that Pekahiah was no better than his evil father, and he will be killed by his own general.

**2 Kings 15:23 "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."**

"Fiftieth year":

742 B.C.

"Two years":

742-740 B.C.

**2 Kings 15:24 "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."**

"Sins of Jeroboam":

See notes on 13:2; 1 Kings 12:25-32.

This was a very short reign.

Each time a new king takes the throne, it seems that he gives his approval afresh to the worship of the golden calves of Jeroboam.

Verses 25-27

Harmonization of the various scriptural data makes it clear that "Pekah" actually ruled only about eighth years (740-732 B.C.).

Apparently Pekah had laid claim to the throne some 12 years previously and had achieved some local prominence.

Because he was anti-Assyrian in sentiment, the Scriptures credit him with a full "twenty years" of reign.

**2 Kings 15:25 "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."**

"Pekah" (see note on 15:27).

Pekah was one of Pekahiah's military officers, probably commanding Gilead, since 50 Gileadites accompanied him when he assassinated Pekahiah.

Argob and Arieah were either Pekahiah's sons or loyal military officers.

Pekah probably represented the anti-Assyrian faction in Israel (16:5).

**2 Kings 15:26 "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."**

The same form of expression is used as before (2 Kings 15:21), of all the kings.

We find that each of these evil kings seemed to come to a violent death at the hands of their own people.

It seems that Remaliah, the father of Pekah, was better known than Pekah himself.

One of the notable things that Pekah did was described by the following Scripture.

2 Chronicles 28:6 "For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers."

**2 Kings 15:27 "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."**

"Two and fiftieth year": 740 B.C.

"Twenty years":

On the basis of Assyrian records, it can be determined that Tiglath-pileser III deposed Pekah as king of Israel (in 732 B.C.), evidently using Hoshea as his instrument.

Therefore, Pekah reigned (ca. 752-732 B.C.), using the accession-year system of dating (that is, counting the first year as one).

This included the years (752-740 B.C.), when Pekah ruled in gilead while Menahem (verses 17-22), and Pekahiah (verses 23-26), reigned in Samaria (the Jordan River being the boundary of the split kingdom).

(Verse 25), seems to indicate that Pekah had an alliance with Menahem and Pekahiah, ruling Gilead for them.

It seems, that every time Pekah is mentioned, that Remaliah is mentioned with him.

It was toward the last of the reign of Azariah, that Pekah began to reign.

**2 Kings 15:28 "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."**

Not only in committing the above crimes of usurpation and murder, but idolatry, and particularly the worshipping of the calves, hinted at in the text.

There was not one king in Israel that truly lived for the LORD.

They each permitted the worship of the golden calves.

This king was eviler than most of the kings.

Isaiah shows that he made treaties with foreigners, to come against his Hebrew brothers in Judah. He actually had a great deal to do with the battles of his day against Judah.

Verses 29-30: "Pekah" and Rezin, an Aramean, king, had attempted to pressure Ahaz of Judah into an anti-Assyrian alliance (2 Chron. 28:5-15; Isa. chapter 7).

Ahaz however refused and hired Tiglath-pileser against them (16:7), who launched a second western campaign into Syro-Palestine that resulted in the capture of Damascus (in 732 B.C.; 16:9-10), and the assassination of Pekah by pro-Assyrian forces in Israel.

This latter deed is corroborated in the inscriptions of Tiglath-pileser III, who also lists Israel's heavy tribute at this time.

**2 Kings 15:29 "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."**

"Ijon ... Naphtali":

The areas of Galilee and Gilead are described here.

When Pekah and Rezin, the king of Syria, sought to have Judah join their anti-Assyrian alliance, another invasion by Assyria was provoked (16:5-9).

(In 733-732 B.C.), Tiglath-pileser III took Galilee and Gilead and converted them into 3 Assyrian provinces governed by royal appointees.

He also was involved in replacing Pekah with Hoshea as king over the remaining area of Israel (see note on 15:27).

This attack by the Assyrians really affected the greater part of the territory of Israel east of the Jordan River.

This is speaking of the land of Gad, Reuben, and Manasseh.

This Tiglath-pileser was the same one that was paid to retreat by Azariah.

The land of Naphtali was included in the tribes east of the Jordan, where the people were carried captive back into Assyria.

**2 Kings 15:30 "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."**

Jotham of Judah began his reign (in 750 B.C.; see note on 15:32).

His 20<sup>th</sup> year was 732 B.C., according to the non-accession-year system.

Assyrian records confirm that Hoshea began to rule Israel (in 732 B.C.; see notes on verse 27; 2 Chron. 27:1-9).

**2 Kings 15:31 "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."**

Not recorded here, but were to be read in the book of chronicles of the kings so often referred to.

We must remember that Uzziah and Azariah is the same person.

It helps us keep the events straight.

We will find in all of this, we will run out of kings in Israel before we run out of kings in Judah, because Israel goes into Assyrian captivity long before Judah is taken captive by the Babylonians.

Hoshea will be the last of the kings of Israel.

Hoshea would be king, when Israel is completely overrun.

Again, we see that more is found in the civil records of the kings.

**2 Kings 15:32 "In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign."**

"Second year":

750 B.C., the year of Pekah's second year of rule in Gilead, according to the accession-year system (see note on 15:27).

For part of their reign, Jotham of Judah and Pekah of Israel are contemporaries.

Jotham was a good king.

He did right in the sight of the LORD.

During his reign, the temple gates were rebuilt.

**2 Kings 15:33 "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."**

"Sixteen years" 750-735 B.C.

According to (verse 30), Jotham reigned until 731 B.C.

Jotham was probably replaced as a functioning king of Judah by a pro-Assyrian faction who established Ahaz as ruler (see notes on 15:1-2), while leaving Jotham as a powerless co-regent.

Isaiah (Isa. 1:1), and Micah (Mica 1:1), the prophets ministered to Judah during Jotham's reign.

He reigned from the age of 25 to the age of 41.

Zadok was a popular name.

The only claim to fame this Zadok had, was the fact that he was father of Jerusha.

Jerusha was also the wife of Uzziah (Azariah).

The capital of Judah was Jerusalem.

Judah's life centered around the temple worship.

**2 Kings 15:34 "And he did [that which was] right in the sight of the LORD: he did according to all that his father Uzziah had done."**

Jarchi, (in 2 Chronicles 27:2), observes, from a writer of theirs, that in all the kings of Judah before him, even in the best, some sins were found.

But in Jotham there was nothing scandalous and reproachful and it is a high character Josephus gives of him, that there was no virtue wanting in him.

He was pious towards God, just towards men, and careful of the public good.

But the inspired historian chiefly respects matters of religious worship; he did not give into idolatry.

"He did according to all that his father Uzziah had done":

That is, according to what was well done by him.

He did not imitate him in going into the temple to burn incense, which is particularly excepted (2 Chron. 27:2).

**2 Kings 15:35 "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."**

"The higher gate" Probably the upper Benjamin Gate, which stood along the north side of the temple complex facing the territory of Benjamin (Jer. 20:2; Ezek. 9:2; Jer. 14:10).



Other accomplishments of Jotham are noted (in 2 Chron. 27:3-6).

Jotham is given a good report by the author of Chronicles.

He was noted for his building activities and his military abilities (2 Chron. 27:3-7).

It is very obvious that his desire was to please God.

He was not totally aware that the high places were offending God.

He possibly, realized the Assyrians were overwhelming Israel and he wanted the house of the LORD to be safe.

He built a stronger and a taller gate to protect it.

**2 Kings 15:36 "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?"**

Of which mention is often made by the inspired historians; some of Jotham's other acts are recorded in the canonical book of Chronicles (2 Chron. 27:1).

Again, we see there was a civil record kept of the actions of the kings of Judah, as there was of the kings of Israel.

The Hebrews were great record keepers.

**2 Kings 15:37 "In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah."**

At the end of the days of Jotham, or after his death, things might be in design, and preparations made before.

But nothing of what follows came to pass in his life, but in the times of his son.

"The LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah":

To make war with them as a scourge to Ahaz for his sins; of which is in the following chapter.

“Rezin ... Pekah”:

See notes on 16:5-9.

Pekah thought it might help him, if he helped Rezin to come against Judah.

Isaiah 7:1 "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it."

**2 Kings 15:38 "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."**

Died, and was buried with the kings of Judah in their sepulchers.

"And Ahaz his son reigned in his stead":

An account of whose reign we have in the next chapter.

"Ahaz" means possessor, or possession.

Ahaz is, also, known by Achaz.

Ahaz will not be like his father, Jotham who did right.

Ahaz is an evil king.

We will find that Ahaz walks in the ways of the kings of Israel.

## **2 Kings Chapter 15 Questions**

1. Who is the same person as Azariah?
2. How old was Azariah, when he began to reign?
3. What does "Jecholiah" mean?
4. What kind of king was he?
5. What was one thing the LORD had against him?
6. When did he become a leper?
7. What sin did he commit, that caused him to be leprous?
8. Who represented Azariah before the people in the last of his reign?
9. What does "Jotham" mean?
10. What outstanding thing did he do?
11. How long did Zachariah reign?

12. Who killed Zachariah, and reigned in his stead?
13. How long did Shallum reign?
14. What happened to him?
15. What does "Tiphseh" mean?
16. What terrible thing did Menahem do to the pregnant women?
17. The worship of the golden calves is always mentioned in connection with what king?
18. Pul was king of \_\_\_\_\_.
19. Who do some believe Pul to be?
20. How much silver did Pul get from Menahem?
21. Where did Menahem get the silver?
22. How long did Pekahiah reign?
23. Who reigned after Pekahiah?
24. How many did Pekah kill in one day in Judah?
25. How long did Pekah reign?
26. Who did the Assyrians attack, in verse 29, affect?
27. Who would be the last king of Israel to reign?
28. Who was Jerusha's son?
29. Who built the higher gate at the house of the LORD?
30. Who came against Judah in those days?
31. What does "Ahaz" mean?