

## 1 Kings Chapter 15

Verses 15:1-16:22: Having documented the establishment of idolatry in both Israel and Judah (12:1-14:31), the text moves to a quick survey of the kings of Judah and Israel from 913 to 885 B.C. The author notes that the high places remained in Judah (15:14), and the sins of Jeroboam continued in Israel (15:26, 34; 16:13, 19).

Verses 1-8: “Abijam”: He was at first called Abijah (in 2 Chron. 13:1-2). Since Abijam means “father of the sea,” and Abijah, “my father is the Lord,” he may have had his name changed because of his sin (see notes on 2 Chron. 13:1-22).

**1 Kings 15:1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.**

That is, began to reign. And by this it appears that Rehoboam was in the eighteenth year of his reign when he died, for he and Jeroboam began their reign at the same time.

The name is sometimes spelled Abijam, other times it is spelled Abijah, or Abia. He was a wicked king. It is strange that this is dated by Jeroboam, instead of Rehoboam. Jeroboam is the king of the ten tribes. Perhaps this is saying that this is 18 years after the breaking away of the ten tribes. Rehoboam had 28 sons; this is probably his first-born.

**1 Kings 15:2 "Three years reigned he in Jerusalem. And his mother's name [was] Maachah, the daughter of Abishalom."**

“Maachah,” the favorite of Rehoboam’s 18 wives, was the daughter of Uriel of Gibeah (2 Chron. 13:2), and Tamar (2 Sam. 14:27), and, therefore, the granddaughter of David’s son Absalom.

She was the mother of “Abijam” (or Abijah), and grandmother of Asa (verses 9-10). Like her grandfather, she was a strong-willed person, whose influence for evil was ended only by Asa’s reforms (2 Chron. 15:16).

“Three years”: 913-911 B.C. Parts of years were considered as whole years in this reckoning (verse 9).

He ascended the throne in the eighteenth year of Jeroboam's reign, and died in the twentieth year of Jeroboam's reign.

Verses 3-5: Whereas “David” maintained a loyal heart despite one huge failure (his sins in the “matter of Uriah the Hittite” (2 Sam. 11). Abijam simply descended into chronic idolatry and never fully devoted himself to Yahweh. God was faithful to David even when David’s descendants were not faithful to God. The continuation of David’s line is likened to a “lamp” that continues to shine (see 11:36).

**1 Kings 15:3 "And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father."**

His heart was not perfect with the Lord" (compare 11:4), where the same statement was made concerning Solomon (compare verse 14).

David was his great-grandfather. David had sin in his life, but he was not an idolater. In the sight of God, David was right, because he was faithful to the LORD. His heart was stayed upon God. David worshipped the One True God.

**1 Kings 15:4 "Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:"**

"A lamp": A man's posterity (see note on 11:36).

We know that the love of the LORD for David is what actually caused God to keep Judah for the descendants of David. The Light of the world would come through this tribe to the earth. Jesus, the Light of the World, will be born into the tribe of Judah. The everlasting kingship promised to David will culminate in Him. God also wanted to establish Jerusalem as the city of God.

**1 Kings 15:5 "Because David did [that which was] right in the eyes of the LORD, and turned not aside from any [thing] that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."**

"Which was right in the eyes of the Lord": "His heart was not perfect with the Lord": This commendation is frequently used in speaking of kings of Judah and means only that they did or did not do what was generally acceptable to God, e.g. (verse 11).

We would have to say that David did sin, when he had Uriah killed to get his wife, Bathsheba, for his wife. There were other things like the numbering of the people, but David loved the LORD with all his heart. He truly wanted to please the LORD. His heart was pure from his youth until his death.

**1 Kings 15:6 "And there was war between Rehoboam and Jeroboam all the days of his life."**

Not the days of Rehoboam, though that was true, and is observed (1 Kings 14:30), but all the days of Abijam, before he came to the throne, and in which, when a young man, he was concerned, and which still continued between him and Jeroboam. Though some think he is called by his father's name, as Rehoboam is called David (1 Kings 12:16).

This is not speaking of full scale war, because the LORD had stopped that at the very beginning of their separation. There were, from time to time, border problems. Rehoboam was disturbed that the ten tribes had separated from Judah and Benjamin.

**1 Kings 15:7 "Now the rest of the acts of Abijam, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam."**

"War": The chronicler reports a great victory by Abijah over the forces of the apostate Jeroboam (2 Chron. 13:2-20).

Abijam had not been warned by a prophet, not to war with Jeroboam. When he took power, there was war with Judah and the ten tribes. This book mentioned is not speaking of the bible, but chronicles they had written at the time of the happening. Abijam marched with 400,000 men against Jeroboam, who met him with 800,000 men. He had 14 wives, 22 sons, and 16 daughters.

**1 Kings 15:8 " And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead."**

That is, died as they did.

"And they buried him in the city of David": In the sepulcher of his royal ancestors, David, Solomon, and Rehoboam.

"And Asa his son reigned in his stead": Who perhaps was the eldest of his twenty two sons (2 Chron. 13:21).

Abijam was given a burial with honor near his father's tomb. His son, Asa, began to reign in his stead. Asa did right in the sight of the LORD. "Asa" is Arabic and means "to heal". We will find that Asa is opposed to idolatry. He worships the True God.

Verses 9-24: "Asa": He was the first of the religiously good kings of Judah (verse 11; see notes on 2 Chron. 14:1-16:14).

**1 Kings 15:9 "And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah."**

How this is to be accounted for (see 1 Kings 15:2). Being a good king, had the blessing of a long reign, and reached, and even exceeded, the years of the reigns of David and Solomon.

"And his mother's name was Maachah, the daughter of Abishalom": That is the name of his grandmother (see 1 Kings 15:2) She is called his mother, not because she brought him forth, but because she brought him up. And this is observed to his commendation, that though he was educated by an idolatrous woman, yet was not corrupted by her as his father was.

Abijam died in the third year of his reign. It appears that Asa truly did want to heal this nation.

**1 Kings 15:10 "And forty and one years reigned he in Jerusalem. And his mother's name [was] Maachah, the daughter of Abishalom."**

"Forty and one years" (911-870 B.C.).

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During the reign of Asa, 8 different kings would be on the throne of the ten tribes; Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri, and Ahab. The sad thing is that the Israelites (the ten tribes), had no kings that followed God. Judah had a few good kings, like Asa.

Verse 11-15: Asa did 4 good things:

1. He removed the sacred prostitutes (verse 12);
2. He rid the land of all the idols made by his predecessors (verse 12);
3. He removed the corrupt queen mother and burned the idol she had made; and
4. He placed "dedicated things," items that he and his father had dedicated to the Lord, back in the temple (verse 15).

Though he never engaged in idolatry, Asa's failure was his toleration of "the high places" (verse 14).

**1 Kings 15:11 "And Asa did [that which was] right in the eyes of the LORD, as [did] David his father."**

Asa's reforms are described in detail in 2 Chron. 14:2-5; 15:1-18.

This is very interesting that Asa was a follower of God, since his father was an evil king, and his mother was an idolater. Notice that he was right in the eyes of the LORD. He was not perfect, but his heart was stayed on God.

**1 Kings 15:12 "And he took away the sodomites out of the land, and removed all the idols that his fathers had made."**

Which were in the times of Rehoboam (1 Kings 14:24), and continued in his father's reign. Those he took away, either by driving them out of the land, or by putting them to death according to the law of God (Lev. 20:13). Even as many of them as he had knowledge of, for some remained (see 1 Kings 22:46).

"And removed all the idols that his fathers had made": Or suffered to be made, as Solomon, Rehoboam, and Abijam (see 1 Kings 11:7).

(See the note on 14:24).

Romans 1:26-28 "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:" "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." "And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;"

"Sodomites" are those who are practicing homosexuals and lesbians. This sin was so revolting to God that He gave them over to a reprobate mind.

**1 Kings 15:13 "And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron."**

"Maachah" was the granddaughter of Absalom and had been Rehoboam's favorite wife (2 Chron. 11:20-22).

"Made an idol": This term is derived from the verb "to shudder" (Job 9:6). She had made a "Horrible, repulsive thing" suggesting a shocking, perhaps even a sexually explicit, idol. Asa removed his mother ("grand-mother" in some translations), Maacha, the official queen mother, because of her association with this idol.

"Brook Kidron": A seasonal river that ran through the Kidron Valley that marks the eastern boundary of Jerusalem.

In (verse 12 above), we saw that he did away with the idols in the land. Maachah had been acting as queen. He removed her and her idols. He burned the idol of his queen. He would not tolerate idol worship wherever it was found. The idol was made of wood probably, because it burned.

**1 Kings 15:14 "But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days."**

That is, such as had been used for the worship of God, before the temple was built, which yet now should have been removed, since sacrifice was now only to be offered there. But he might think they were still lawful, or the people had such an opinion of them, that it was difficult and dangerous to attempt to remove them. Otherwise high places for idolatry were removed by him (2 Chron. 14:3).

"Nevertheless, Asa's heart was perfect all his days": He was sincere in the worship of God, and did everything to the best of his knowledge and capacity for restoring true religion, and destroying idolatry.

(See the note on 3:2-3).

These high places were not places of idols, or they would have come down too. These had probably, been used in the worship of the LORD at some time or other. He loved the LORD in his heart and wanted to do what was right in the LORD's sight. It is interesting to note also, that his love of the LORD remained his whole life.

**1 Kings 15:15 "And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels."**

The spoils he had taken in war from Jeroboam, and which he had devoted to religious uses, but lived not to perform his vows, which his son now did for him. So that it seems, notwithstanding the sins he fell into, he had some regard to God and his worship (see 2 Chron. 13:19).

"And the things which himself had dedicated": Out of the spoils taken from the Ethiopians (2 Chron. 14:13), these he brought into the house of the Lord, silver, and gold, and vessels; of various sorts.

This is a re-gathering of the things of the temple. These precious things from his father were things he had brought home, as spoil from his battles.

**1 Kings 15:16 "And there was war between Asa and Baasha king of Israel all their days."**

"Baasha": Asa, who ruled Judah (911-840 B.C.), enjoyed 10 years of peace after Jeroboam's defeat by Abijah (2 Chron. 13:19-20), until Baasha began attacking (see notes on 15:27-16:7; 2 Chron. 16:1-6).

Baasha became king, because he killed Nadab. Baasha was of the tribe of Issachar. The war mentioned here, is speaking more of skirmishes than all-out war. They did not get along at all. There were no alliances between them.

**1 Kings 15:17 "And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah."**

"Ramah": A strategic town in Benjamin, located about 5 miles north of Jerusalem along the main north-south highway, built by Baasha, king of Israel, to effectively blockade the city of Jerusalem.

This Ramah is like a fortress to keep the people of Israel from going to Jerusalem. There were probably many Israelites who would have liked to go to the temple, had it been allowed. Abijah had conquered the city of Ramah when he was in power. It appears that Baasha had taken it back and built the fort. He did not want any communication between his people and with Judah.

**1 Kings 15:18 "Then Asa took all the silver and the gold [that were] left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the**

**hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,"**

“Ben-hadad”: Ben-hadad I, the grandson of Hezion (probably Rezon; see note on 11:23-25, ca. 940-915 B.C.), and the son of Tabrimon (ca. 912-890 B.C.). He was the powerful ruler of the Syrian kingdom (Aramea; see note on 10:29), centered in Damascus. The majority of historians think that Ben-hadad reigned ca. 900-860 B.C. and was succeeded by a son or grandson, Ben-hadad II, who ruled (ca. 860-841 B.C.; compare 20:34). Asa sent a sizable gift to influence Ben-hadad I to break his treaty with Israel, enter instead a treaty with Judah, and invade Israel from the north.

This is a very strange thing to do. Asa was in right standing with the LORD. He could have asked the LORD for help. He instead, takes the silver and gold in the treasury of the temple and his own gold and silver from the castle, to reach out to a heathen king. "Ben-hadad" means “son of the sun”. There were several leaders of Syria who were named Ben-hadad. Damascus was the capital of Syria.

**1 Kings 15:19 "[There is] a league between me and thee, [and] between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me."**

A treaty is a covenant, like Solomon’s treaty with Tyre (5:12). Only this one was more military than commercial.

“Break thy league with Baasha” reveals how opportunistic the Arameans were in playing one kingdom against the other.

The "gift" was more like a bribe. He actually was hiring Ben-hadad to come against the ten tribes of Israel. The silver and gold, if accepted, confirm a league between Syria and Judah. It appeared that Baasha was harassing Asa. If Asa and Ben-hadad are allied, Baasha will leave them alone.

**1 Kings 15:20 "So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali."**

“Ijon ... Naphtali”: The army of Ben-hadad I invaded Israel and took cities in the land north of the Sea of Galilee, a conquest giving Syria control of the trade routes to the Mediterranean coast and Israel’s fertile Jezreel Valley, and also making Syria a great military threat to Israel. Baasha gave up fortifying Ramah and went to live in Tirzah, the capital of the northern kingdom.

**1 Kings 15:21 "And it came to pass, when Baasha heard [thereof], that he left off building of Ramah, and dwelt in Tirzah."**

What was doing in the northern part of his kingdom.

"That he left off building of Ramah": Which was the thing designed to be answered by this diversion.

"And dwelt in Tirzah": In the tribe of Manasseh, nearer at hand, to observe and stop the motions of the Syrian king.

When Ben-hadad made league with Asa, it frightened Baasha and he stopped building on Ramah. It appears he abandoned it from the next few verses. Tirzah would be safer for him than Ramah. The taking of the cities, Ijon, Dan, Abel-beth-maachah and Cinneroth was a warning to Baasha.

**1 Kings 15:22 "Then king Asa made a proclamation throughout all Judah; none [was] exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah."**

"Geba ... Mizpah": With the threat to Judah from Israel removed, Asa conscripted a Judean labor force to fortify Geba, about 6 miles northeast of Jerusalem, and Mizpah, about 7 miles north of Jerusalem, using the very building material for those fortifications that Baasha had used at Ramah.

It seems from this that Asa used the material Baasha had intended for Ramah, and built up Geba and Mizpah. Geba would have been the furthest extremity of the southern kingdom. This would be like the fort at Ramah, but would belong to Asa. Geba would protect the pass. Mizpah means watch tower, so there is no question what this was used for. All Judah had to help with the tearing down of Ramah, and the building of Geba and Mizpah. This needed to be done quickly, so everyone was required to help.

**1 Kings 15:23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, [are] they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet."**

"Asa's good beginning changed in later years to times of spiritual defeat (2 Chron. 16:7-12). His death was an odoriferous one, being attended with various sweet spices and perfumes (2 Chron. 16:14). For added details relative to Asa's life and times (see 2 Chron. Chapters 14-16).

To read of Asa's reign would be a delight, because he was a man of God. "Happy is the nation whose God is the LORD". Even though these 41 years of reign were successful, we find that King Asa has something wrong with his feet in his old age. Most believe the disease, mentioned here, was the gout. Prosperity sometimes brings on gout. The cause is generally believed to be eating too many rich foods.

**1 Kings 15:24 "And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead."**



In a sepulcher, there he himself had made, and in great pomp and solemnity, being laid on a bed filled with sweet odors and spices, prepared according to art, and which were burned for him (2 Chron. 16:14).

"And Jehoshaphat his son reigned in his stead": A very pious and worthy prince.

Asa had an honorable burial. He was righteous in the sight of the LORD. He was buried near David. Jehoshaphat, we will find, was like his father. He did right in the sight of the LORD. "Jehoshaphat" means "whom Jehovah judges". At the death of Asa, his son Jehoshaphat became king.

**1 Kings 15:25 "And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years."**

"Nadab ... two years": 910-909 B.C.

**1 Kings 15:26 "And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin."**

Committed idolatry, than which nothing is a greater evil in his sight.

"And walked in the way of his father, and in his sin wherewith he made Israel to sin": In making and worshipping of golden calves.

Nadab, king of the ten tribes, just reigned 2 years. He was an evil, idolatrous king. The worst sin of all is when you cause others to sin. Leaders should set good examples for their people. Nadab set a bad example.

Verses 15:27-16:7: Baasha" (See note on 15:16).

**1 Kings 15:27 "And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines; for Nadab and all Israel laid siege to Gibbethon."**

"Gibbethon": This city, located about 32 miles west of Jerusalem within the territory of Dan, was given to the Levites (Josh. 19:44), but controlled by the Philistines, on whose border it lay.

Baasha was so evil, that he killed Nadab to get his throne. The reason the name Ahijah is explained here, to be of the tribe of Issachar is to separate him from the prophet Ahijah. Gibbethon was a Levitical city in the land of Dan. At the time of the battle, it belonged to the Philistines. The Levites all went to Judah when the division of the tribes was made. The Levites joined Judah, because the temple was in their territory. They did not want to be cut off from the temple.

**1 Kings 15:28 "Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead."**

Which seems to be his only or chief view in slaying him, was to get possession of his kingdom.

We clearly see the reason for Baasha killing Nadab. It was to get his throne.

**1 Kings 15:29 "And it came to pass, when he reigned, [that] he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:"**

“He smote all the house of Jeroboam”: Baasha, the northern king, in a vicious practice too common in the ancient Near East, annihilated all of Jeroboam’s family. This act fulfilled Ahijah’s prophecy against Jeroboam (14:9-11). However, Baasha went beyond the words of the prophecy (since 14:10 specified judgment only on every male), while Baasha killed all men, women and children.

This fulfills Ahijah’s prophecy (as recorded in 14:10-14).

**1 Kings 15:30 "Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger."**

This epitaph for wicked Jeroboam of Israel follows through the history of the northern kingdom relentlessly as the standard of sin by which judgment fell on the successive kings (see 15:34; 16:2, 19, 31; 22:52; 2 Kings 3:3; 10:29, 31; 13:2, 11; 14:24; 15:9, 18, 24, 28).

This is speaking of when Baasha reigned. The statement "he left not to Jeroboam any that breathed" means he killed the women and the children, as well as the men. He fulfilled the prophecy of the prophet Ahijah. He had no intention of fulfilling prophecy however. He did it out of greed, not to please God, or anyone other than himself. The prophecy was pertaining to Jeroboam.

**1 Kings 15:31 "Now the rest of the acts of Nadab, and all that he did, [are] they not written in the book of the chronicles of the kings of Israel?"**

In his short reign, which yet were more than here related.

"Are they not written in the book of the chronicles of the kings of Israel?" In which those of his father Jeroboam were written (1 Kings 14:19).

Chronicles are records that were kept. They would be of a more historical nature.

**1 Kings 15:32 "And there was war between Asa and Baasha king of Israel all their days."**

For being a wicked man, and an idolater, Asa had no respect for him, though he had slain the family of Jeroboam. Or had Baasha any regard to Judah, nor to the worship of God at Jerusalem, so that there was no good understanding between them, but frequent acts of hostility (see 1 Kings 15:16).

**1 Kings 15:33 "In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years."**

"Twenty and four years": 909-866 B.C.

This is repeated. Partly to observe that the whole kingdom submitted to him though a usurper and murderer and the place where he kept his court; as also the time of his reign, as follows in the next verse.

"Twenty four years": Which were as long as both Jeroboam and his son reigned.

**1 Kings 15:34 "And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin."**

This makes it evident that Baasha did not cut off Jeroboam's family because they were idolaters, but because he aspired to the throne. Which, when he had obtained, he endeavored to establish himself in by the same impious policy which Jeroboam had used. As he reformed nothing in religion, but continued the idolatrous worship of the calves; which Jeroboam had set up, to keep the people from going to worship at Jerusalem.

"And in his sin wherewith he made Israel to sin": In worshipping the golden calves. So that it was not out of dislike to idolatry, but out of malice and ambition, that he slew the family of Jeroboam.

Baasha was a very evil king who reigned 24 years. He fought with Asa, who was righteous in the sight of the LORD. He was like his grandfather, Jeroboam. He was an idolater who led others into idolatry. Again, I will say; the ten tribes of Israel had only evil kings.

## **1 Kings Chapter 15 Questions**

1. What other names was Abijam known by?
2. How many years, after the breaking away of the tribes, did Abijam begin to reign?
3. How many years did he reign?
4. What was another name for Maachah?
5. Who was her grandfather?

6. Was Abijam a good king, or an evil king?
7. Who does verse 3 compare Abijam with?
8. Why was David right in God's sight?
9. The Light of the world would come through the tribe of \_\_\_\_\_.
10. Who is the Light?
11. What was the only thing that God had against David?
12. How long was there war between Rehoboam and Jeroboam?
13. What book is mentioned, that has the rest of the acts of Abijam in it?
14. How many men did Abijam take with him to battle against Jeroboam?
15. How many men did Jeroboam have?
16. Where was Abijam buried?
17. Who took the reign after Abijam?
18. How many years did he reign?
19. Who were the kings of the ten tribes of Israel, while Asa was king of Judah?
20. Asa did that which was \_\_\_\_\_ in the eyes of the LORD.
21. What was unusual about this?
22. Verse 12 says he took away the \_\_\_\_\_ out of the land.
23. Who are "sodomites"?
24. Why did he remove Maachah from being queen?
25. What did Asa do with her idol?
26. The \_\_\_\_\_ were not removed.
27. Asa's heart was \_\_\_\_\_ with the LORD all of his days.
28. There was war between \_\_\_\_\_ and \_\_\_\_\_.
29. How did Baasha become king?
30. Why did Baasha build up Ramah?

31. Who did Asa make league with?
32. What does "Ben-hadad" mean?
33. Where did Baasha go from Ramah?
34. What did Asa do with the materials from Ramah?
35. Happy is the \_\_\_\_\_ whose God is the LORD.
36. What does most believe was the disease of Asa's feet?
37. What terrible thing did Baasha do to the house of Jeroboam?
38. What are the chronicles mentioned in these lessons?
39. The ten tribes of Israel had only \_\_\_\_\_ kings.