

# 1 Kings 15 - Abijah's (South) Evil Reign; Asa's Righteous Reign; Nadab; Baasha

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## 1 Kings 15

(4) Abijam's reign in the South (15:1-8) (Cf. 2 Chr 13:1—14:1)

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**1** Abijah reigned over Judah starting in the eighteenth year of Nebat's son Jeroboam's reign.

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

- "...Abijah" - or "Abijam"; means "my father is Yah[weh]

— He was the son and successor of Rehoboam, king of Judah in the 18th year of Jeroboam I of Israel (1 Kings 14:31; 2 Chr 12:16)

— By a different chronological system at use in Judah from that in Israel, Abijah began his reign in the 18th year of Jeroboam of Israel but only in the 17th year of his father Rehoboam, though both began to rule at the same time. Thus Abijah came to power in 913 BC and reigned until 911 BC.

**2** He reigned for three years in Jerusalem; and his mother's name was Maacah the daughter of Abishalom.

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2 He reigned for three years in Jerusalem. His mother's name was Maacah, the daughter of Abishalom.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

- Abijah's three-year reign in Judah (913-911 BC) was within Jeroboam's reign in Israel (931-910 BC)

- Abijah was a son of Rehoboam and Maacah, a daughter of Absalom (Abishalom is a variant spelling, 2 Chr 11:21), of Uriel (2 Chr 13:2)

— Hence, it has been thought probable that Tamar, the daughter of Absalom (2 Sam 14:27; 18:18), had been married to Uriel, and that Maachah was their daughter (the granddaughter of Absalom)

3 He walked in all the sins of his father which he had committed before him; and his heart was not wholly devoted to the LORD his God, like the heart of his father David.

3 He walked in all the sins of his father which he had committed before him; and his heart was not wholly devoted to the LORD his God, like the heart of his father David.

3 He practiced the same sins that his father committed before he was born. Unlike his ancestor David, his heart never became devoted to the LORD his God.

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.

- Abijah continued to tolerate the pagan worship reintroduced to Judah during his father's reign (Cf. 14:23-24)

— The importance of one's affections is emphasized by the reference to Abijah's heart; one's affections often determine his actions

— For a fuller account of the reign of Abijah (or Abijam), see 2 Chr 13:1-22.

Abijah fashioned his life after Rehoboam's ungodly and wicked example rather than the godly example of David.

4 But for David's sake the LORD his God gave **him** a lamp in Jerusalem, to raise up his son after **him** and to establish Jerusalem,

4 But for David's sake the LORD his God gave him a lamp in Jerusalem, to raise up his son after him and to establish Jerusalem;

4 Nevertheless, for the sake of David, the LORD his God maintained a lamp for David in Jerusalem by raising up his son after him so that Jerusalem would be established,

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:

- God's patience with Abijah was because of His promises to David more than to Abijah's own character

- "...him" [2x] - refers to David, not Abijah

— A lamp is a picturesque way of describing a successor or successors who would dispel all kinds of darkness; the figure refers to the whole of David's dynasty (Cf. 2 Sam 21:17; 2 Kings 8:19)

5 because David did what was right in the sight of the LORD, and did not deviate from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite.

5 because David did what was right in the sight of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite.

5 because David had practiced what the LORD considered to be right. He never avoided anything that the LORD had commanded him during his entire lifetime, except for the case of Uriah the Hittite.

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.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

6 There was war between Rehoboam and Jeroboam all the days of his life.

6 There was continual military conflict between Rehoboam and Jeroboam throughout his entire lifetime.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

- This war continued throughout Abijah's lifetime; a detailed description of this civil war is found in 2 Chr 13:2b-19

7 Now *as for* the rest of the acts of Abijah 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 Abijah and Jeroboam.

7 Now the rest of the acts of Abijah 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 Abijah and Jeroboam.

7 The rest of Abijah's accomplishments, including everything he undertook, are written in the Chronicles of the Kings of Judah, are they not? And a state of war continued to exist between Abijah and Jeroboam.

7 Now the rest of the acts of Abijah, 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 Abijah and Jeroboam.

- A somewhat more pious portrait of Abijah is given in 2 Chr 13:1-22, particularly in the oration Abijah made against Jeroboam, he seems to evidence some faith in Jehovah

— Perhaps Abijah, like many others, could preach better than he could practice. The second reference to war with Jeroboam (Cf. v6) suggests that the antagonism between Israel and Judah at this time was intense.

8 And Abijam lay down with his fathers, and they buried him in the city of David; and his son Asa became king in his place.

8 And Abijam slept with his fathers and they buried him in the city of David; and Asa his son became king in his place.

8 Eventually, Abijah died, as did his ancestors, and he was buried in the City of David. His son Asa succeeded him as king.

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

(5) Asa's reign in the South (15:9-24) (Cf. 2 Chr 14:1—16:14)

(A) His partial obedience (15:9-15)

9 So in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king of Judah.

9 So in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king of Judah.

9 Asa began to reign as Judah's king during the twentieth year of the reign of Jeroboam as king over Israel.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

- Asa came to power close to the end of Jeroboam's reign over Israel, in 910 BC

- Eight of the 19 kings of Judah were evaluated by God as good even though some of their recorded deeds were evil

— Four of these good kings led Judah in religious reforms designed to restore the nation to a purer form of worship and to return the people to obeying the Mosaic Law

— Asa was the first good king of Judah (v11) and the first reformer (Jehoshaphat, Hezekian, Josiah were the others)

10 He reigned for forty-one years in Jerusalem; and his mother's name was Maacah the daughter of Abishalom.

10 He reigned forty-one years in Jerusalem; and his mother's name was Maacah the daughter of Abishalom.

10 He reigned 41 years in Jerusalem. His mother's name was Maacah, the daughter of Abishalom.

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

- Asa reigned from 911-870 BC (41 years), an unusually long reign that probably began when he was quite young (Cf. v2)
- Maacah was Asa's grandmother not "mother" (as in NASB; Cf. v2)

11 Now Asa did what was right in the sight of the LORD, like **his father David**.

11 Asa did what was right in the sight of the LORD, like David his father.

11 Asa practiced what the LORD considered to be right, just like his ancestor David.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

- The divine assessment of Asa's rule was that he did what was right in the eyes of the LORD, generally speaking

- "...his father David" - David, of course, was Asa's ancestor, not his immediate father

- The writer of 2 Chr gave much more information about Asa's reign than is found in 1 Kings — Asa's reign began with 10 years of peace (2 Chr 14:1). It was probably during this period that he instituted his first series of religious reforms (2 Chr 14:2-5).

— At that time he also fortified Judah's defenses (2 Chr 14:6-8)

— The peace was broken by an invasion by Zerah the Ethiopian, a commander of the Egyptian King Osarkon I. But Asa defeated the Egyptians, though Judah was greatly outnumbered, by relying on the Lord (2 Chr 14:9-15).

- The Prophet Azariah warned Asa to continue to trust in God and not to think that his own power had saved him (2 Chr 15:1-7)

— More years of peace followed (2 Chr 15:19). Encouraged by God's prophet, Asa embarked on a second period of reformation (1 Kings 15:12-15; 2 Chr 15:8-18).

12 He also removed the male cult prostitutes from the land and removed all the idols which his fathers had made.

12 He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made.

12 He also removed the male cult prostitutes from the land and destroyed all the idols that his ancestors had made.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And even his mother Maacah, he also removed her from *the position of* queen mother, because she had made an abominable image as an Asherah; and Asa cut down her abominable image and burned *it* at the brook Kidron.

13 He also removed Maacah his mother from *being* queen mother, because she had made a horrid image as an Asherah; and Asa cut down her horrid image and burned *it* at the brook Kidron.

13 He removed his mother Maacah from her position as Queen Mother because she had made a detestable image dedicated to Asherah. Asa cut down his mother's idol, crushed it, and burned it at the Kidron Brook.

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.  
- The expulsion of the sodomites and the destruction of idols introduced by Rehoboam and Abijah were part of this reform, as was Asa's deposing of his grandmother Maacah from the official position of queen mother because of her repulsive Asherah pole, which he burned in the Kidron Valley.

14 But the high places were not eliminated; nevertheless Asa's heart was wholly devoted to the LORD all his days.

14 But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the LORD all his days.

14 Nevertheless, the high places were not removed, even though Asa's heart was blameless toward the LORD all of his life.

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

- Asa removed some of the high places (2 Chr 14:3) but not all of them

— Nevertheless his heart was fully committed to the LORD all his life. In view of Asa's self-reliance later in his life (Cf. 2 Chr 16:7-10), this statement probably means that he did not tolerate idolatry but worshiped only the true God.

15 And he brought into the house of the LORD the holy gifts of his father and his own holy gifts: silver, gold, and *valuable* utensils.

15 He brought into the house of the LORD the dedicated things of his father and his own dedicated things: silver and gold and utensils.

15 Asa brought into the LORD's Temple the things that his father had dedicated, as well as his own dedicated gifts such as silver, gold, and temple service implements.

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 silver, gold, and articles that he and his father had dedicated probably refer to the booty that Abijah had taken in his war with Jeroboam (2 Chr 13:16-17) and what Asa had acquired in defeating the Egyptians (2 Chr 14:12-13)

— 2 Chronicles adds other details of Asa's reform including an account of the formal renewal of the Mosaic Covenant (2 Chr 15:8-17)

(B) His bribing of Ben-hadad (15:16-22) (Cf. 2 Chr 16:1—17:1)

**16** Now there was war between Asa and Baasha king of Israel all their days.

**16** Now there was war between Asa and Baasha king of Israel all their days.

**16** A state of continual military unrest existed between Asa and King Baasha of Israel throughout their lifetimes.

**16** And there was war between Asa and Baasha king of Israel all their days.

- Asa enjoyed a ten years' peace after Jeroboam's defeat by Abijah, and this interval was wisely and energetically spent in making internal reforms, as well as increasing the means of national defense (2 Chr 14:1-7)

17 Baasha king of Israel marched against Judah and fortified Ramah in order to prevent *anyone* from going out or coming in to Asa king of Judah.

17 Baasha king of Israel went up against Judah and fortified Ramah in order to prevent *anyone* from going out or coming in to Asa king of Judah.

17 King Baasha of Israel invaded Judah and interdicted Ramah by building fortifications around it so no one could enter or leave to join King Asa of Judah.

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.

- In the 15th year of his reign, however, Baasha king of Israel (909-886 BC) commenced hostilities against him, and, invading his kingdom, erected a strong fortress at Ramah, which was near Gibeah, and only four miles north of Jerusalem.

— At this time, many from Israel were leaving to live in Judah, an indication of God's blessing on the Southern Kingdom (Cf. 2 Chr 11:13-17)

— Baasha may have been building a Berlin-type wall structure at Ramah to keep the migrant Jews inside the Northern Kingdom

18 Then Asa took all the silver and the gold that was left in the treasuries of the house of the LORD and the treasuries of the king's house, and handed it over to his servants. And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Aram, who lived in Damascus, saying,

18 Then Asa took all the silver and the gold which were left in the treasuries of the house of the LORD and the treasuries 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 Tabrimmon, the son of Hezion, king of Aram, who lived in Damascus, saying,

18 But Asa removed all the silver and gold from the treasuries of the Lord's Temple and from his royal palace, placed them into the care of some servants, and then sent them to Tabrimmon's son King Ben-hadad of Aram, the grandson of Hezion, who lived in Damascus.

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 Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *"Let's make a treaty between you and me, as there was between my father and your father. Behold, I have sent you a gift of silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me."*

19 *"Let there be a treaty between you and me, as between my father and your father. Behold, I have sent you a present of silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me."*

19 *"Let's make a treaty between you and me," he said, "just like the one between my father and your father. Notice that I've sent you silver and gold to break your treaty with King Baasha of Israel, so he'll retreat from his attack on me."*

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.

- Asa's plan to divert Baasha from strengthening Ramah included emptying his treasuries to buy a treaty with Ben-Hadad I, the king of Aram in Damascus

— Baasha's purpose in fortifying Ramah was to prevent further movement of Israelites south to Judah

— Although Asa's treaty with Ben-Hadad worked, it evidenced some lack of trust in God (2 Chr 16:7-9)

— Even so, Asa's strategy was blessed by God, and it enabled him to break down Baasha's fortifications and use their materials to rebuild two towns on Judah's side of the border (v22)

20 So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and conquered Ijon, Dan, Abel-beth-maacah, and all Chinneroth, besides all the land of Naphtali.

20 So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and conquered Ijon, Dan, Abel-beth-maacah and all Chinneroth, besides all the land of Naphtali.

20 So King Ben-hadad did just what King Asa had asked: he sent his commanding officers to attack the cities of Israel, conquering Ijon, Dan, Abel-beth-maacah, all of Chinneroth, and the territory of Naphtali.

**20** So Benhadad 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 Abelbethmaachah, and all

Cinneroth, with all the land of Naphtali.

- Ben-Hadad invaded Israel and took some towns near the Sea of Kinnereth (later known as the Sea of Galilee), forcing Baasha to move his forces from Ramah to the north

21 When Baasha heard *about it*, he stopped fortifying Ramah and remained in Tirzah.

21 When Baasha heard *of it*, he ceased fortifying Ramah and remained in Tirzah.

21 When Baasha learned of this, he stopped fortifying Ramah and remained in Tirzah,

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then King Asa made a proclamation to all Judah—no one was exempt—and they carried away the stones of Ramah and its timber with which Baasha had built *fortifications*. And King Asa built with them Geba of Benjamin and Mizpah.

22 Then King Asa made a proclamation to all Judah—none was exempt—and they carried away the stones of Ramah and its timber with which Baasha had built. And King Asa built with them Geba of Benjamin and Mizpah.

22 so King Asa published a proclamation throughout Judah (no one was left out) and they carried away the stones and timber with which Baasha had been fortifying Judah. King Asa used them to fortify Geba in Benjamin and Mizpah.

**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.

- Asa then proceeded to confiscate the building materials (stones and timber) Baasha left behind to fortify Ramah and used them to strengthen his own defense cities of Geba and Mizpah near Israel's border

— His plan was clever and successful, but it also may demonstrate a lack of trust in God

— For getting help from Aram's king, the Prophet Hanani rebuked Asa (2 Chr 16:7-9)

— Asa resented the rebuke and put Hanani in prison (2 Chr 16:10). Perhaps

Asa's successes against Egypt and Israel made him think too highly of himself.

(C) His diseased feet and death (15:23-24) (Cf. 2 Chr 16:11-14)

**23** Now *as for* 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? But in the time of his old age he was diseased in his feet.

**23** Now 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? But in the time of his old age he was diseased in his feet.

**23** The rest of Asa's accomplishments, his strength, everything that he undertook, and the cities that he fortified are written in the Book of the Chronicles of the Kings of Judah, are they not? However, as he approached old age, he became diseased in his feet.

**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 achievements were recorded in the book of the chronicles of the kings of Judah (Cf. 14:29; 15:7)

- At the end of his life, Asa again failed to seek the Lord. He experienced some personal discipline for his flawed trust in the Lord. When his feet became diseased he did not ask for the Lord's help but relied only on the physicians (2 Chr 16:12).

— Though Asa's faith was not what it might have been, all in all his relationship with God was characterized by fidelity and blessing during his long reign. His heart was right with God his whole reign, as David's had been.

24 And Asa lay down with his fathers and was buried with his fathers in the city of his father David; and his son Jehoshaphat reigned in his place.

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 place.

24 Then Asa died, as had his ancestors, and he was buried with his ancestors in the City of David, his ancestor. His son Jehoshaphat reigned in his place.

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.

- Perhaps because of Asa's poor health, his godly son Jehoshaphat reigned as co-regent with him during the last 3 years of his life (873-870 BC)

— When Asa died, Ahab (874-853 BC) was reigning in Israel

(6) Nadab's reign in the North (15:25-32)

The scene now reverts to the Northern Kingdom and shifts back in time to the early years of Asa's reign over Judah.

**25** Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel for two years.

**25** Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

**25** Jeroboam's son Nadab became king over Israel during the second year of the reign of King Asa over Judah. He reigned over Israel for two years,

**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 was the brother of Abijah, who had died in childhood (14:17)

- Whether Nadab was older or younger than Abijah is not known. He was the second ruler of the Jeroboam dynasty, and reigned for under two years (910-909 BC).

— It must be remembered that while some eight dynasties were succeeding each other in northern Israel, to the south in Judah only one dynasty, the Davidic house, held sway

26 He did evil in the sight of the LORD, and walked in the way of his father and in his sin into which he misled Israel.

26 He did evil in the sight of the LORD, and walked in the way of his father and in his sin which he made Israel sin.

26 practicing what the LORD considered to be evil, living the way his father did, committing sins, and leading Israel to sin.

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.

- Nadab continued the policies begun by his father Jeroboam, which the LORD regarded as evil

— The seriousness of Jeroboam's sins can be seen in that he had caused Israel to commit sin as well as sinning himself

27 Then Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha struck and killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

27 Then Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha struck him down at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

27 So Ahijah's son Baasha from the household of Issachar conspired against him and killed Nadab at Gibbethon in Philistia while Nadab and all of Israel were attacking Gibbethon.

**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.

- Baasha assassinated Nadab at Gibbethon, a strong Philistine town southwest of Israel, between Ekron and Gezer

— Evidently Israel did not capture this town (Cf. 16:15-17)

— Perhaps the siege ended when Nadab was killed. His assassin Baasha then became king of Israel (15:33—16:7).

**28** So Baasha killed him in the third year of Asa king of Judah, and reigned in his place.

**28** So Baasha killed him in the third year of Asa king of Judah and reigned in his place.

28 Baasha killed him during the third year of the reign of King Asa of Judah and took Nadab's place as king.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And as soon as he was king, he struck and killed all the household of Jeroboam. He did not leave Jeroboam any persons alive, *but kept killing* until he had eliminated them, in accordance with the word of the LORD which He spoke by His servant Ahijah the Shilonite,

29 It came about as soon as he was king, he struck down all the household of Jeroboam. He did not leave to Jeroboam any persons alive, until he had destroyed them, according to the word of the LORD, which He spoke by His servant Ahijah the Shilonite,

29 As soon as he was established as king, he killed everyone in the household of Jeroboam. He left not even one single person alive. He destroyed them completely, just as the LORD had spoken through his servant Ahijah the Shilonite,

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:

- Baasha not only killed Nadab, but also all of Jeroboam's male descendants

— This fulfilled Ahijah's prophecy of the destruction of Jeroboam's dynasty (Cf. 14:14)

— Baasha's destruction of the house of Jeroboam was intended to secure his own throne

30 *and* because of the sins of Jeroboam which he committed, and into which he misled Israel, because of his provocation with which he provoked the LORD God of Israel to anger.

30 *and* because of the sins of Jeroboam which he sinned, and which he made Israel sin, because of his provocation with which he provoked the LORD God of Israel to anger.

30 because of the sins that Jeroboam had committed, and because he led Israel into sin, provoking the LORD God of Israel to become angry.

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.

- The reason for this severe judgment is reiterated by the writer here: specifically the worship at the golden calf shrines is in view

— This worship was continued by all of Jeroboam's successors and was frequently condemned in 1 and 2 Kings (Cf. 15:34; 16:19,26,31; 22:52, etc.)

**31** Now *as for* 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?

**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?

**31** Now the rest of Nadab's accomplishments, including everything he undertook, are written in the Book of the Chronicles of the Kings of Israel, are they not?

**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?

32 And there was war between Asa and Baasha king of Israel all their days.

32 There was war between Asa and Baasha king of Israel all their days.

32 Meanwhile, a state of war continued to exist between Asa and Baasha king of Israel, throughout their reigns.

32 And there was war between Asa and Baasha king of Israel all their days.

(7) Baasha's reign in the North (15:33—16:7)

**33** In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel at Tirzah, *and he reigned* for twenty-four years.

**33** In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel at Tirzah, *and reigned* twenty-four years.

**33** During the third year of the reign of King Asa of Judah, Ahijah's son Baasha became king over all of Israel. He reigned for 24 years at Tirzah.

**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.

- Baasha took the throne of Israel in the third year of Asa and reigned in Tirzah the capital (Cf. 14:17; 15:21) for 24 years (909-886 BC). His was the third-longest reign of the Israelite kings.

— Baasha's entire reign fell within Asa's reign over Judah (911-870 BC)

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin into which he misled Israel.

34 He did evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin which he made Israel sin.

34 He practiced what the LORD considered to be evil, living like Jeroboam did and leading Israel into sin.

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.

- Baasha had an outstanding opportunity to lead Israel back to loyalty to the Mosaic Covenant, after he had killed Nadab and terminated Jeroboam's dynasty. However, he chose not to do so.

— The brevity of his history as recorded here suggests that his reign was comparatively insignificant. He continued the religious policies begun by Jeroboam.