

~ASA 1 (697)

(A'sa)

- .. Asa's Zeal For Pure Worship
- .. Intrigue And Warfare Against Baasha
- .. Illness And Death

- The third king of Judah following the division of the nation into two kingdoms. **Asa** was the son of Abijam or Abijah and the grandson of Rehoboam. He reigned for **41** years, **977-937 B.C.E.**
- Finally Abijam lay down with his forefathers and they buried him in the City of David, and **Asa** his son began to reign in place of him. (**1 Kings 15:8**)
- In the twentieth year of Jeroboam the king of Israel, **Asa** reigned as king of Judah. (**1 Kings 15:9**)
- And **forty-one years** he reigned in Jerusalem, and his grandmother's name was Maacah the granddaughter of Abishalom. (**1 Kings 15:10**)

.. Asa's Zeal For Pure Worship

- Judah and Benjamin had become steeped in apostasy during the 20 years following the split of the nation into two kingdoms. Like David his forefather, **Asa** demonstrated a zeal for pure worship and courageously set about cleaning the male temple prostitutes and the idols out of the land. He removed his grandmother, Maacah, from her position as a sort of first lady of the land because of her making a horrible idol to the sacred pole, or Asherah, and he burned the religious idol.
- And **Asa** proceeded to do what was right in the eyes of Yehowah, like David his forefather. (**1 Kings 15:11**)
- Accordingly he had the male temple prostitutes pass out of the land and removed all the dungy idols that his forefathers had made. (**1 Kings 15:12**)
- As for even Maacah his grandmother, he went on to remove her from being lady, because she had made a horrible idol to the sacred pole, after which **Asa** cut down her horrible idol and

burned it at the torrent valley of Kidron. (1 Kings 15:13)

- The record at;
- And **Asa** proceeded to do what was good and right in the eyes of Yehowah his God. (2 Chronicles 14:2)
- So he removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles. (2 Chronicles 14:3)
- Further, he said to Judah to search for Yehowah the God of their forefathers and to do the Law and the commandment. (2 Chronicles 14:4)
- Accordingly he removed from all the cities of Judah the high places and the incense stands, and the kingdom continued without disturbance before him. (2 Chronicles 14:5)
- States that **Asa** removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles. However,
- And the high places he did not remove. Nevertheless, **Asa's** heart itself proved to be complete with Yehowah all his days. (1 Kings 15:14)
- And the high places themselves did not disappear from Israel. Only **Asa's** heart itself proved to be complete all his days. (2 Chronicles 15:17)
- Indicate that the high places he did not remove. It may be, therefore, that the high places referred to in the earlier Chronicles account were those of the adopted pagan worship that infected Judah, while the Kings account refers to high places at which the people engaged in worship of Yehowah.
- Even after the setting up of the tabernacle and the later establishment of the temple, occasional sacrificing was done to Yehowah on high places, which was acceptable to him under special circumstances, as in the cases of Samuel, David, and Elijah.
- While they were going up on the ascent to the city, they themselves found girls going out to draw water. So they said to

them, Is the seer in this place? (**1 Samuel 9:11**)

- Then they answered them and said; He is. Look! He is ahead of you. Hurry now, because today he has come to the city, for there is a sacrifice today for the people on the high place. (**1 Samuel 9:12**)
- As soon as you men come into the city, you will directly find him before he goes up to the high place to eat, because the people may not eat until his coming, for he is the one that blesses the sacrifice. First after that those who are invited may eat. And now go up, because him, just now you will find him. (**1 Samuel 9:13**)
- Accordingly they went on up to the city. As they were coming into the middle of the city, why, there was Samuel coming out to meet them to go up to the high place. (**1 Samuel 9:14**)
- As for Yehowah, he had uncovered the ear of Samuel the day before Saul came, saying; (**1 Samuel 9:15**)
- Tomorrow about this time I shall send to you a man from the land of Benjamin, and you must anoint him as leader over my people Israel, and he must save my people from the hand of the Philistines, because I have seen the affliction of my people, for their outcry has come to me. (**1 Samuel 9:16**)
- And Samuel himself saw Saul, and Yehowah, for his part, answered him; Here is the man of whom I said to you; This is the one that will keep my people within bounds. (**1 Samuel 9:17**)
- Then Saul approached Samuel in the middle of the gate and said, Do tell me, please, Just where is the house of the seer? (**1 Samuel 9:18**)
- And Samuel proceeded to answer Saul and say; I am the seer. Go up before me to the high place, and you men must eat with me today, and I must send you away in the morning, and all that is in your heart I shall tell you. (**1 Samuel 9:19**)
- Then David built there an altar to Yehowah and offered up burnt sacrifices and communion sacrifices, and he proceeded to call upon Yehowah, who now answered him with fire from the heavens upon the altar of burnt offering. (**1 Chronicles 21:26**)

- **Moreover, Yehowah said the word to the angel, who accordingly returned his sword to its sheath. (1 Chronicles 21:27)**
- **At that time, when David saw that Yehowah had answered him at the threshing floor of Ornan the Jebusite, he continued to sacrifice there. (1 Chronicles 21:28)**
- **But the tabernacle of Yehowah that Moses had made in the wilderness and the altar of burnt offering were at that time on the high place at Gibeon. (1 Chronicles 21:29)**
- **And David had not been able to go before it to consult God, for he had been terrified because of the sword of Yehowah's angel. (1 Chronicles 21:30)**
- **At length Elijah said to all the people: Approach me. So all the people approached him. Then he proceeded to mend the altar of Yehowah that was torn down. (1 Kings 18:30)**
- **So Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom Yehowah's word had come, saying, Israel is what your name will become. (1 Kings 18:31)**
- **And he went on to build the stones into an altar in the name of Yehowah and to make a trench, of about the area sowed with two seah measures of seed, all around the altar. (1 Kings 18:32)**
- **After that he put the pieces of wood in order and cut the young bull in pieces and placed it upon the pieces of wood. He now said; Fill four large jars with water and pour it upon the burnt offering and upon the pieces of wood. (1 Kings 18:33)**
- **Then he said; Do it again. So they did it again. But he said; Do it a third time. So they did it a third time. (1 Kings 18:34)**
- **Thus the water went all around the altar, and the trench also he filled with water. (1 Kings 18:35)**
- **And it came about at the time that the grain offering goes up that Elijah the prophet began to approach and say; O Yehowah, the God of Abraham, Isaac and Israel, today let it be known that you are God in Israel and I am your servant and it is by your word that I have done all these things. (1 Kings 18:36)**

- **Answer me, O Yehowah, answer me, that this people may know that you, Yehowah, are the true God and you yourself have turned their heart back. (1 Kings 18:37)**
- **At that the fire of Yehowah came falling and went eating up the burnt offering and the pieces of wood and the stones and the dust, and the water that was in the trench it licked up. (1 Kings 18:38)**
- **When all the people saw it, they immediately fell upon their faces and said, Yehowah is the true God! Yehowah is the true God! (1 Kings 18:39)**
- **Nevertheless, the regular approved place for sacrifice was that authorized by Yehowah.**
- **And you must drive away all the inhabitants of the land from before you and destroy all their stone figures, and all their images of molten metal you should destroy, and all their sacred high places you should annihilate. (Numbers 33:52)**
- **You should absolutely destroy all the places where the nations whom you are dispossessing have served their gods, on the tall mountains and the hills and under every luxuriant tree. (Deuteronomy 12:2)**
- **And you must pull down their altars and shatter their sacred pillars, and you should burn their sacred poles in the fire and cut down the graven images of their gods, and you must destroy their names from that place. (Deuteronomy 12:3)**
- **You must not do that way to Yehowah your God. (Deuteronomy 12:4)**
- **But to the place that Yehowah your God will choose out of all your tribes to place his name there, to have it reside, you will seek, and there you must come. (Deuteronomy 12:5)**
- **And there you must bring your burnt offerings and your sacrifices and your tenth parts and the contribution of your hand and your vow offerings and your voluntary offerings and the firstborn one's of your herd and of your flock. (Deuteronomy 12:6)**

- And there you must eat before Yehowah your God and rejoice in every undertaking of yours, you and your households, because Yehowah your God has blessed you. ([Deuteronomy 12:7](#))
- You must not do according to all that we are doing here today, each one whatever is right in his own eyes. ([Deuteronomy 12:8](#))
- Because you have not yet come into the resting-place and the inheritance that Yehowah your God is giving you. ([Deuteronomy 12:9](#))
- And you must cross the Jordan and dwell in the land that Yehowah your God is giving you as a possession, and he will certainly give you rest from all your enemies round about, and you will indeed dwell in security. ([Deuteronomy 12:10](#))
- And it must occur that the place that Yehowah your God will choose to have his name reside there is where you will bring all about which I am commanding you, your burnt offerings and your sacrifices, your tenth parts and the contribution of your hand and every choice of your vow offerings that you will vow to Yehowah. ([Deuteronomy 12:11](#))
- And you must rejoice before Yehowah your God, you and your sons and your daughters and your man slaves and your slave girls and the Levite who is inside your gates, because he has no share or inheritance with you. ([Deuteronomy 12:12](#))
- Watch out for yourself for fear you may offer up your burnt offerings in any other place you may see. ([Deuteronomy 12:13](#))
- But in the place that Yehowah will choose in one of your tribes is where you should offer up your burnt offerings, and there you should do all that I am commanding you. ([Deuteronomy 12:14](#))
- It is unthinkable, on our part, to rebel of our own accord against Yehowah and to turn back today from following Yehowah by building an altar for burnt offering, grain offering and sacrifice besides the altar of Yehowah our God that is before his tabernacle! ([Joshua 22:29](#))
- Improper modes of high-place worship may have continued in spite of the removal of the pagan high places, perhaps because the king did not pursue their elimination with the same vigor as he did the

removal of the pagan sites. Or **Asa** may have effected a complete removal of all high places, but if so, such cropped up again in due time and had not been removed by the time of the conclusion of his reign, allowing for their being smashed by his successor Jehoshaphat.

- **Asa's** zeal for right worship brought blessings of peace from Yehowah during the first ten years of his reign.
- Finally Abijah lay down with his forefathers, and they buried him in the City of David. **Asa** his son began to reign in place of him. In his days the land had no disturbance for ten years. (2 Chronicles 14:1)
- And he went on to build fortified cities in Judah, for the land had no disturbance, and there was no war against him during these years, for Yehowah gave him rest. (2 Chronicles 14:6)
- Later Judah was subjected to attack by a force of a million warriors under Zerah the Ethiopian. Though greatly outnumbered, **Asa** went out to meet the invasion at Mareshah about 38 kilometers (23 miles) West-Southwest of Jerusalem in the Judean lowlands.
- His fervent prayer before the battle was joined acknowledged God's power to deliver and pleaded for Yehowah's help, saying; Upon you we do lean, and in your name we have come against this crowd. O Yehowah, you are our God. Do not let mortal man retain strength against you. Total victory resulted.
- And **Asa** came to have a military force bearing the large shield and lance, three hundred thousand out of Judah. And out of Benjamin those bearing the buckler and bending the bow were two hundred and eighty thousand. All these were valiant, mighty men. (2 Chronicles 14:8)
- Later Zerah the Ethiopian went out against them with a military force of a million men and three hundred chariots, and came as far as Mareshah. (2 Chronicles 14:9)
- Then **Asa** went out against him and they drew up in battle formation in the valley of Zephathah at Mareshah. (2 Chronicles 14:10)
- And **Asa** began to call to Yehowah his God and say; O Yehowah, as to helping, it does not matter with you whether there are

many or those with no power. Help us, O Yehowah our God, for upon you we do lean, and in your name we have come against this crowd. O Yehowah, you are our God. Do not let mortal man retain strength against you. (2 Chronicles 14:11)

- At that Yehowah defeated the Ethiopians before **Asa** and before Judah, and the Ethiopians took to flight. (2 Chronicles 14:12)
- And **Asa** and the people that were with him kept pursuing them as far as Gerar, and those of the Ethiopians continued falling down till there was no one alive of them, for they were broken to pieces before Yehowah and before his camp. Afterward they carried off a very great deal of spoil. (2 Chronicles 14:13)
- Further, they struck all the cities round about Gerar, for the dread of Yehowah had come to be upon them, and they went plundering all the cities, for there happened to be much to plunder in them. (2 Chronicles 14:14)
- And even the tents with livestock they struck so that they took captive flocks in great number and camels, after which they returned to Jerusalem. (2 Chronicles 14:15)
- **Asa** is thereafter met by the prophet Azariah, who reminds him: Yehowah is with you as long as you prove to be with him, and if you leave him he will leave you. He calls to mind the destructive strife the nation experienced when alienated from Yehowah and urges **Asa** to continue his activity courageously on behalf of pure worship.
- Now for Azariah the son of Oded, the spirit of God came to be upon him. (2 Chronicles 15:1)
- Consequently he went out before **Asa** and said to him, Hear me, O **Asa** and all Judah and Benjamin! Yehowah is with you as long as you prove to be with him, and if you search for him, he will let himself be found by you, but if you leave him he will leave you. (2 Chronicles 15:2)
- And many were the days that Israel had been without a true God and without a priest teaching and without Law. (2 Chronicles 15:3)
- But when in their distress they returned to Yehowah the God of Israel and looked for him, then he let himself be found by them.

(2 Chronicles 15:4)

- **And in those times there was no peace for one going out or for one coming in, because there were many disorders among all the inhabitants of the lands. (2 Chronicles 15:5)**
- **And they were crushed to pieces, nation against nation and city against city, because God himself kept them in disorder with every sort of distress. (2 Chronicles 15:6)**
- **And you, be courageous and do not let your hands drop down, because there exists a reward for your activity. (2 Chronicles 15:7)**
- **Asa's ready response and strengthening of the nation in true service to Yehowah results in a great number of persons from the northern kingdom abandoning that region to join in a grand assembly at Jerusalem in Asa's 15th year of rule, 963 B.C.E, at which assembly a covenant is made declaring the peoples determination to seek Yehowah and providing the death penalty for those not keeping this covenant.**
- **And as soon as Asa heard these words and the prophecy of Oded the prophet, he took courage and proceeded to cause the disgusting things to vanish from all the land of Judah and Benjamin and from the cities that he had captured from the mountainous region of Ephraim, and to renew Yehowah's altar that was before the porch of Yehowah. (2 Chronicles 15:8)**
- **And he began to collect together all Judah and Benjamin and the alien residents with them from Ephraim and Manasseh and Simeon, for they had deserted to him from Israel in great number when they saw that Yehowah his God was with him. (2 Chronicles 15:9)**
- **So they were collected together at Jerusalem in the third month of the fifteenth year of Asa's reign. (2 Chronicles 15:10)**
- **Then they sacrificed to Yehowah on that day from the spoil they had brought, seven hundred cattle and seven thousand sheep. (2 Chronicles 15:11)**
- **Furthermore, they entered into a covenant to search for Yehowah the God of their forefathers with all their heart and**

with all their soul. (2 Chronicles 15:12)

- That anyone that would not search for Yehowah the God of Israel should be put to death, whether small or great, whether man or woman. (2 Chronicles 15:13)
- So they swore to Yehowah with a loud voice and with joyful shouting and with the trumpets and with horns. (2 Chronicles 15:14)
- And all Judah gave way to rejoicing over the thing sworn, for it was with all their heart that they had sworn and with full pleasure on their part that they had looked for him, so that he let himself be found by them, and Yehowah continued to give them rest all around. (2 Chronicles 15:15)

• Intrigue And Warfare Against Baasha

- King Baasha of Israel set out to block the path of any inclining toward a return to Judah by fortifying the frontier city of Ramah, located on the main road to Jerusalem and only a short distance North of that city.
- **Asa**, by some process of human reasoning or because of heeding bad counsel, now failed to rely solely on Yehowah and resorted to diplomacy and conspiratorial maneuvering to remove this threat. He took the temple treasures and those from the royal house and sent them as a bribe to King Ben-hadad I of Syria to induce him to divert Baasha's attention through an attack on Israel's northern frontier.
- Ben-hadad I accepted, and his raid on Israelite cities in the North disrupted Baasha's building work and brought a withdrawal of his forces from Ramah. **Asa** now conscripted all the available manpower from the entire kingdom of Judah and carried off all Baasha's supplies of building materials, using them to build up the cities of Geba and Mizpah.
- And warfare itself took place between **Asa** and Baasha the king of Israel all their days. (1 Kings 15:16)
- So Baasha the king of Israel came up against Judah and began to build Ramah, to allow no one to go out or come in to **Asa** the king of Judah. (1 Kings 15:17)

- At that **Asa** took all the silver and the gold that were left in the treasures of the house of Yehowah and the treasures of the house of the king and put them in the hand of his servants, and King **Asa** now sent them to Ben-hadad the son of Tabrimmon the son of Hezion, the king of Syria, who was dwelling in Damascus, saying; (**1 Kings 15:18**)
- There is a covenant between me and you, between my father and your father. Here I have sent you a present of silver and gold. Come, do break your covenant with Baasha the king of Israel, that he may withdraw from me. (**1 Kings 15:19**)
- Accordingly Ben-hadad listened to King **Asa** and sent the chiefs of the military forces that were his against the cities of Israel and went striking down Ijon and Dan and Abel-beth-maacah and all Chinnereth, as far as all the land of Naphtali. (**1 Kings 15:20**)
- And it came about that as soon as Baasha heard of it, he immediately quit building Ramah and continued dwelling in Tirzah. (**1 Kings 15:21**)
- And King **Asa**, for his part, summoned all Judah, there was none exempt, and they proceeded to carry the stones of Ramah and the timbers of it, with which Baasha had been building, and King **Asa** began to build with them Geba in Benjamin, and Mizpah. (**1 Kings 15:22**)
- In the thirty-sixth year of the reign of **Asa**, Baasha the king of Israel came up against Judah and began to build Ramah, so as not to allow anyone to go out or come in to **Asa** the king of Judah. (**2 Chronicles 16:1**)
- **Asa** now brought out silver and gold from the treasures of Yehowah's house and the king's house and sent to Ben-hadad the king of Syria, who was dwelling at Damascus, saying; (**2 Chronicles 16:2**)
- There is a covenant between me and you and between my father and your father. Here I do send you silver and gold. Go, break your covenant with Baasha the king of Israel, that he may withdraw from me. (**2 Chronicles 16:3**)
- So Ben-hadad listened to King **Asa** and sent the chiefs of the military forces that were his against the cities of Israel, so that

- they struck Ijon and Dan and Abel-maim and all the storage places of the cities of Naphtali. (2 Chronicles 16:4)
- And it came about that as soon as Baasha heard of it, he immediately quit building Ramah and stopped his work. (2 Chronicles 16:5)
 - As for **Asa** the king, he took all Judah, and they proceeded to carry away the stones of Ramah and its timbers with which Baasha had built, and he began to build with them Geba and Mizpah. (2 Chronicles 16:6)
 - For this, **Asa** was confronted by Hanani the seer, who pointed out **Asa's** inconsistency in not leaning upon the God who had delivered him from the vast Ethiopian force, reminding **Asa** that;
 - For, as regards Yehowah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him. You have acted foolishly respecting this, for from now on there will exist wars against you. (2 Chronicles 16:9)
 - For his foolishness, **Asa** would now face continued warfare. Resenting correction, **Asa** unjustly jailed Hanani and showed himself oppressive to others of the people.
 - And at that time Hanani the seer came to **Asa** the king of Judah and then said to him; Because you leaned upon the king of Syria and did not lean upon Yehowah your God, for that reason the military force of the king of Syria has escaped out of your hand. (2 Chronicles 16:7)
 - Did not the Ethiopians and the Libyans themselves happen to be a very great military force in multitude, in chariots and in horsemen, and because of your leaning upon Yehowah did he not give them into your hand? (2 Chronicles 16:8)
 - However, **Asa** became offended at the seer and put him in the house of the stocks, because he was in a rage at him over this. And **Asa** began to crush some others of the people at that same time. (2 Chronicles 16:10)
 - And, look! the affairs of **Asa**, the first and the last, there they are written in the Book of the Kings of Judah and of Israel. (2

Chronicles 16:11)

- The statement at;
- In the thirty-sixth year of the reign of **Asa**, Baasha the king of Israel came up against Judah and began to build Ramah, so as not to allow anyone to go out or come in to **Asa** the king of Judah. (**2 Chronicles 16:1**)
- That Baasha came up against Judah in the thirty-sixth year of the reign of **Asa** has caused some question, since Baasha's rule, beginning in the third year of **Asa** and lasting only 24 years, had terminated about 10 years prior to **Asa's** 36th year of rule.
- In the third year of **Asa** the king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah for twenty-four years. (**1 Kings 15:33**)
- While some suggest a scribal error and believe the reference is to the 16th or the 26th year of **Asa's** reign, the assumption of such error is not required to harmonize the accounts. Jewish commentators quote the **Seder Olam**, which suggests that the 36th year was reckoned from the existence of the separate kingdom of Judah, **997 B.C.E.**, and corresponded to the 16th year of **Asa**, Rehoboam ruling 17 years, Abijah 3 years, and **Asa** now in his 16th year. [**Soncino Books of the Bible, London, 1952, Footnote**]
- In the thirty-sixth year of the reign of **Asa**, Baasha the king of Israel came up against Judah and began to build Ramah, so as not to allow anyone to go out or come in to **Asa** the king of Judah. (**2 Chronicles 16:1**)
- This was also the view of Archbishop Ussher. So, too, the apparent difference between the statement at;
- As for war, it did not occur down to the thirty-fifth year of **Asa's** reign. (**2 Chronicles 15:19**)
- To the effect that, as for war, it did not occur down to the thirty-fifth, actually, the fifteenth, year of **Asa's** reign, and the statement at;
- And warfare itself took place between **Asa** and Baasha the king of Israel all their days. (**1 Kings 15:16**)

- To the effect that warfare itself took place between **Asa** and Baasha the king of Israel all their days, may be explained in that once conflicts began between the two kings they were thereafter continuous, even as Hanani had foretold.
- For, as regards Yehowah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him. You have acted foolishly respecting this, for from now on there will exist wars against you. (**2 Chronicles 16:9**)

•• Illness And Death

- **Asa's** last three years brought suffering due to an illness of the feet, perhaps gout, and he unwisely sought physical healing over spiritual healing. At his death he was given an honorable burial in his personally prepared tomb in the City of David.
- As for the rest of all the affairs of **Asa** and all his mightiness and all that he did and the cities that he built, are they not written in the book of the affairs of the days of the kings of Judah? Only at the time of his growing old he got diseased in his feet. (**1 Kings 15:23**)
- Finally **Asa** lay down with his forefathers and was buried with his forefathers in the City of David his forefather, and Jehoshaphat his son began to reign in place of him. (**1 Kings 15:24**)
- And **Asa** in the thirty-ninth year of his reign developed an ailment in his feet until he was very sick, and even in his sickness he searched not for Yehowah but for the healers. (**2 Chronicles 16:12**)
- Finally **Asa** lay down with his forefathers and died in the forty-first year of his reigning. (**2 Chronicles 16:13**)
- So they buried him in his grand burial place that he had excavated for himself in the City of David, and they laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of special make. Further, they made an extraordinarily great funeral burning for him. (**2 Chronicles 16:14**)

- Despite the lack of wisdom and spiritual insight he manifested at times, **Asa's** good qualities and freedom from apostasy evidently outweighed his errors, and he is viewed as one of the faithful kings of the line of Judah.
- And the high places themselves did not disappear from Israel. Only **Asa's** heart itself proved to be complete all his days. (**2 Chronicles 15:17**)
- The 41-year reign of **Asa** touched or covered the reigns of eight kings of Israel. Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Tibni, who ruled a segment of Israel in opposition to Omri, and Ahab.
- In the twentieth year of Jeroboam the king of Israel, **Asa** reigned as king of Judah. (**1 Kings 15:9**)
- As for Nadab the son of Jeroboam, he became king over Israel in the second year of **Asa** the king of Judah, and he continued to reign over Israel two years. (**1 Kings 15:25**)
- In the third year of **Asa** the king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah for twenty-four years. (**1 Kings 15:33**)
- In the twenty-sixth year of **Asa** the king of Judah, Elah the son of Baasha became king over Israel in Tirzah for two years. (**1 Kings 16:8**)
- In the twenty-seventh year of **Asa** the king of Judah, Zimri became king for seven days in Tirzah, while the people were encamping against Gibbethon, which belonged to the Philistines. (**1 Kings 16:15**)
- In time the people that were encamped heard it said, Zimri has conspired and also struck down the king. So all Israel made Omri, the chief of the army, king over Israel on that day in the camp. (**1 Kings 16:16**)
- It was then that the people of Israel began to divide themselves into two parts. There was one part of the people that became followers of Tibni the son of Ginath, to make him king, and the other part followers of Omri. (**1 Kings 16:21**)
- In the thirty-first year of **Asa** the king of Judah, Omri became

king over Israel for twelve years. In Tirzah he reigned six years.
(1 Kings 16:23)

- And as for Ahab the son of Omri, he became king over Israel in the thirty-eighth year of **Asa** the king of Judah, and Ahab the son of Omri continued to reign over Israel in Samaria twenty-two years. (1 Kings 16:29)
- Upon **Asa's** death his son Jehoshaphat became king.
- Finally **Asa** lay down with his forefathers and was buried with his forefathers in the City of David his forefather, and Jehoshaphat his son began to reign in place of him. (1 Kings 15:24)