

General Church Education



Family Lesson: I Kings 15
Asa the Good King

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Family Lesson 10 - B

Asa, the Good King
I Kings 15:9-24

Family Talk:
ASA — THE GOOD KING

Rev. Alfred Acton

You have just heard the story of Asa, King of Judah. Asa was a good king. He was good because he did that which was right in the eyes of the Lord. He followed in the footsteps of his father, David.

But what did Asa do to be a good king? In the story we just heard we learn the answer. Asa got rid of the worship of false gods. He broke down the false idol that his grandmother had made. And he also got rid of the perverted people who were in the land, turning the good people of the kingdom of Judah back to true worship. Asa did this not simply by telling them what to do, but by turning to true worship himself. Asa looked to the Lord throughout his life for guidance, and he tried very hard to do that which was right in the eyes of the Lord. He set a good example for his people.

This quality of trying to do what is right, of setting a good example for people, is a very, very important quality for all who would govern other people. It is necessary in kings. It is necessary in all leaders of countries. In fact, it is necessary in all people who lead other people. You, yourself, if you are given a position of responsibility, need to remember this important part of being a leader. In order to lead other people, you need to set an example by the way you behave which will show other people how to behave well, too.

It's not always easy to set a good example. It wasn't easy for Asa to break down the idols, or to do away with those people who were not following the Lord. But it was necessary. It is also necessary for anyone who seeks to be a good ruler to set a good example for his people.

What else did Asa do that made him a good king? The story goes on to talk about a terrible war that was taking place at the time of Asa.

If you remember King Solomon, you remember how he established the kingdom of Israel as a wonderful, powerful kingdom in the ancient world. Solomon was a wise king, and he was able to lead his people to a position of power and greatness in the world around him. But when Solomon died, his son, Rehoboam, did not follow the example of his father. Instead he tried to take from the people rather than serve them, rather than help them, rather than set a good example for them. It is not surprising that more than half of his people

rebelled against him and formed a whole new kingdom, the kingdom of Israel. Rehoboam was left with but a small kingdom, the kingdom of Judah.

Unfortunately, the kings who led the new Kingdom of Israel were not good kings. They were selfish. They sought to take from others rather than give to others. Baasha, the king of Israel, declared war on the king of Judah. He wanted to take the land of Judah as his own. Asa, the good king, protected his people. He did not let the king of Israel succeed in his war. It cost him dearly. He had to give very precious things to Ben Hadad, king of Syria, in order to protect his people. Ben Hadad attacked the kingdom of Israel in its northern parts and forced Baasha, the king of Israel, to stop attacking Judah in the south, to go to defend his northern lands from the Syrians.

For a time, then, Asa saved the people of Judah. But the war went on, and it lasted for the next several hundred years, until at last the kingdom of Israel was thoroughly destroyed. It disappeared from the face of the earth as the Assyrians took the people away as captives. None of the kings of Israel were good, and this was their punishment: their kingdom was destroyed. But Asa and a few other kings in Judah were good. It was from the kings of Judah, from good kings such as Asa, that the inheritance of the Lord was established. There remained an unbroken line from King David through the other kings of Judah down to Mary, the Lord's mother.

What was the good that Asa did for his people? He protected his people from attack. He did not allow his people to suffer Israel's invasion. Instead, he secured for them their freedom. This, too, is an important quality of leadership. If we are to lead people, we not only must set examples for them, but we also need to protect them — to protect them both from attacks from others, and also to protect them from their own selfishness. These two things — setting an example and protecting his people — were the qualities of the good king Asa.

We, too, can be leaders. We, too, can follow the example of Asa. We can place ourselves under the Lord's spiritual laws, obeying His commandments and doing what we know is right. And as we do these things we set an example for those around us, an example of a true leader — one who seeks to protect people by serving them, by helping them, and by doing what is right in the eyes of the Lord.



Asa, the Good King
I Kings 15:9-24
LEVEL 1 – DESTROYING IDOLS



Materials Needed

Building blocks or small boxes

Toy “idols” (clay, chess pieces, toy figures, etc.)

Explain to the little ones that many of the kings of Judah were bad — but not Asa. He was a good king. Then tell them how the people worshiped idols instead of the Lord. You may wish to repeat the commandment against worshiping idols:

“I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before Me.

You shall not make for yourself any carved image or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth;

You shall not bow down to them nor serve them.

(Exodus 20:2-5)

Now tell them how Asa destroyed the idols and brought the people back to worshiping the Lord.

Have the children gather together their blocks and any figures that they think look like idols. (Suggestion: chess pieces work well, or images may be made from clay.)

They can build some altars with their blocks and top them with the idols. They should now pretend that they are the good king Asa and knock down all the idols.

Perhaps your little one could say with you:

“Asa did what was right in the eyes of the Lord...
and removed all the idols that his fathers had made.”

(I Kings 15:11-12)

Asa, the Good King
I Kings 15:9-24
LEVEL 2 – ASA DESTROYS THE IDOLS

Materials Needed

7 gold stars
Gold (or yellow) crayon

Most of the kings of the children of Israel after Solomon were not good kings. Because they did not follow the Lord's laws, the kingdom was divided into 2 kingdoms, called "Israel" and "Judah." All the kings of the northern kingdom, Israel, were bad, and most of the kings of the southern kingdom, Judah, were bad.

Today we read about one king of Judah who was good. His name was ASA (you can remember his name because it is spelled the same backwards and forwards). Asa was a good king who worshiped the Lord. There were people in the land who worshiped idols, which were statues. Asa searched through all the land and tore down the idols.

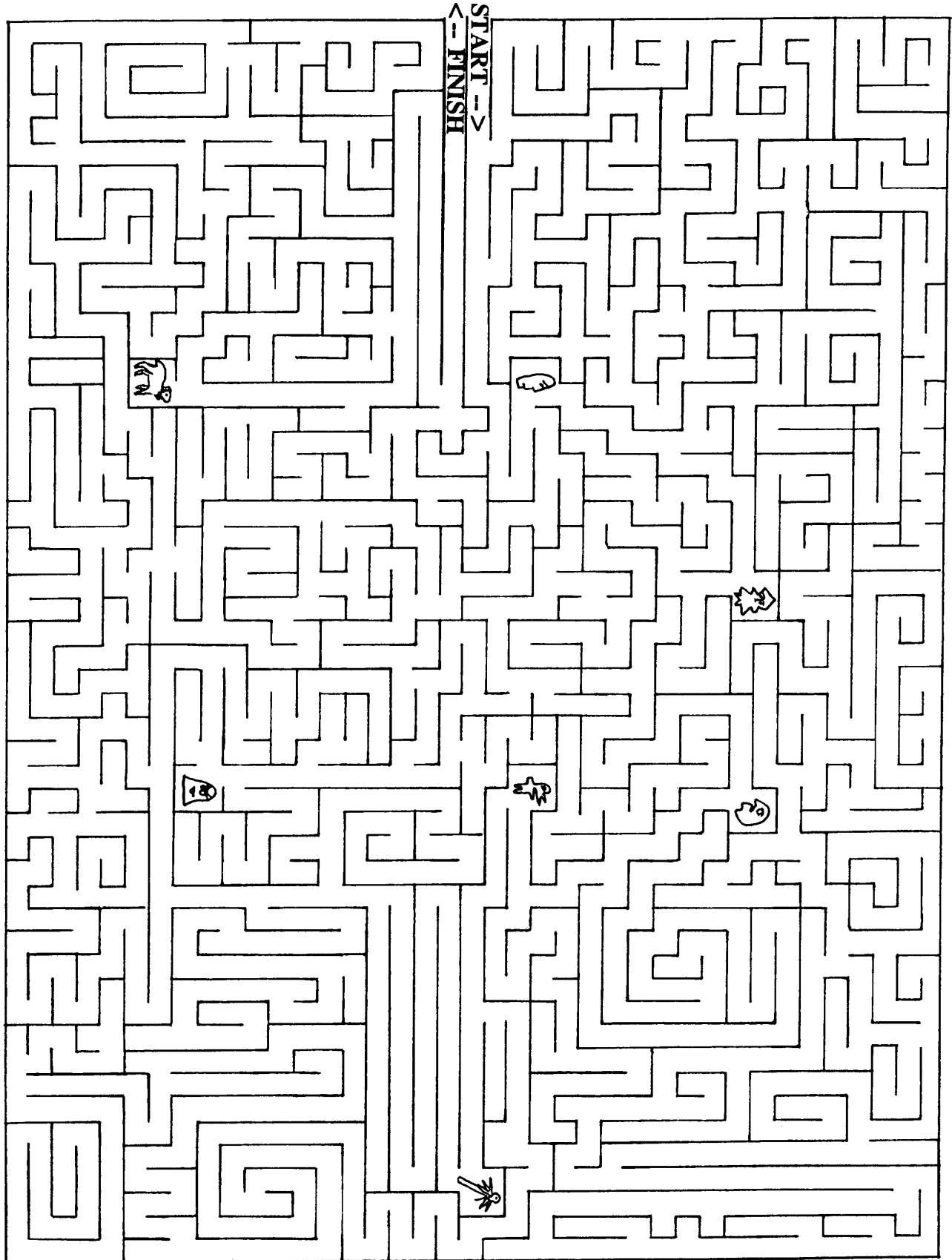
Asa did what was right in the eyes of the Lord...and he banished all the perverted persons from the land, and removed all the idols that his fathers had made.

(I Kings 15:11-12)

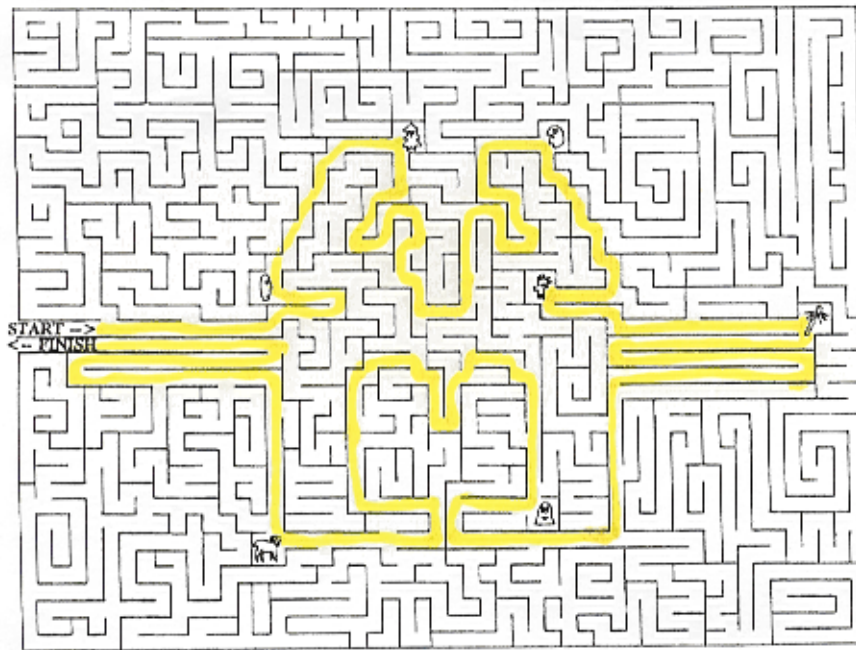
Project

With the maze on the next page, you can be like Asa:

- ◆ First do the maze in pencil.
- ◆ Search through the land to find the idols.
- ◆ Tear them down (by putting a gold star over them).
- ◆ When you have found all the idols, go over the shortest route through the maze with a gold crayon. Your path will draw a picture of the true worship. What is it?



Answer for Maze



Asa, the Good King
1 Kings 15:9-24
LEVEL 3 – THE REIGN OF ASA

Materials Needed

Colored pencils (crayons or markers will do)
The Word or a Bible

REIGN OF ASA

In this lesson you will be learning about a good king of Judah, **Asa**.

Israel and **Judah** were two kingdoms in the Holy Land which the Lord had given to the children of Israel. Where was each kingdom? Why were there two kingdoms?

The following activities and questions will help you see where each kingdom was.
(Answers shown after map)

Look at the map of the Holy Land included later on in this lesson:

- You see some dots and dashes (._._). Follow these with a green pencil. Now you have outlined the kingdom of Israel.
- Next follow the plus marks (++) with a red pencil. This time you have outlined the kingdom of Judah.

1. Find **Mt.Carmel**, **River Kishon**, and **Brook Cherith**.

Which kingdom are they all in? _____

2. Who was the wicked king of this kingdom in the story (1 Kings 15:16)?

3. The good king of Judah whom he attacked was _____
(1 Kings 15:17).

4. The capital city of each kingdom is marked with a star (*). Find the capitals on the map. Judah's capital is _____

Israel's capital is _____

5. Asa sent gold and silver to _____ the king of _____
who lived in the capital city of _____ (1 Kings 15:18).

Follow the small circles (ooo) with a yellow pencil.

- You have outlined the country of **Syria**.
- Find **Damascus** on this map.
- Find the cities Syria’s king attacked (*Kings* 15:20).
- The king of Israel had attacked Asa and was building Ramah.
- Find **Ramah** on the map.

6. Why did it help Asa for the king of Syria to attack the cities in the North?

7. **The following will help you to understand why there were two kingdoms—Israel and Judah:**

In the worship talk, you heard that after Solomon died his son, Rehoboam, did not follow the Lord. He was not a good leader. Most of the tribes rebelled against Rehoboam and started their own kingdom, which they called Israel.

Two tribes, Judah and Benjamin, stayed with Rehoboam and formed the kingdom of Judah. How many tribes formed the kingdom of Israel? _____

These tribes became more and more wicked. Because of their wickedness, they were captured and the people were scattered in the surrounding countries.

They became known as the (how many) _____ Lost Tribes of Israel.

However, the two tribes who formed Judah were sometimes good. Although they, too, were captured, they were never lost. They had a very special job. There must always be some people to keep the Lord's church on earth alive until a new church can be formed. This was foretold in *Genesis 49:10*.

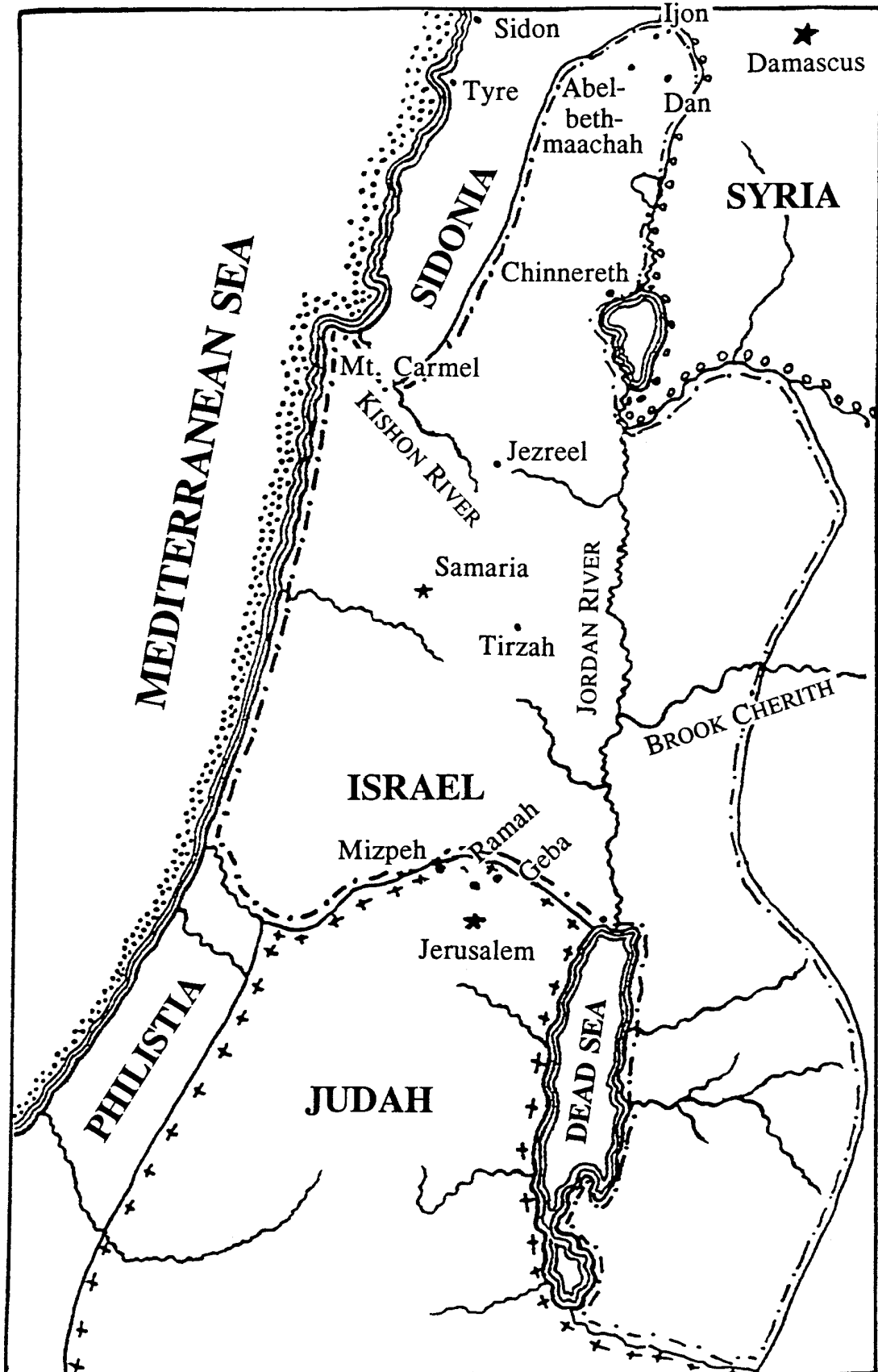
“The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes.”

A scepter is the symbol for a king. Shiloh is a name for the Lord. Judah had the job of keeping the Lord's church alive until the Lord could be born and start the Christian Church.

Look at Matthew 1:7-8. The last word in verse 7 and the first word in verse 8 is _____ . King Asa was one of the kings who kept the scepter in Judah until Shiloh came.

8. **Extra:** color the rest of the map in your own choice of colors.

THE HOLY LAND



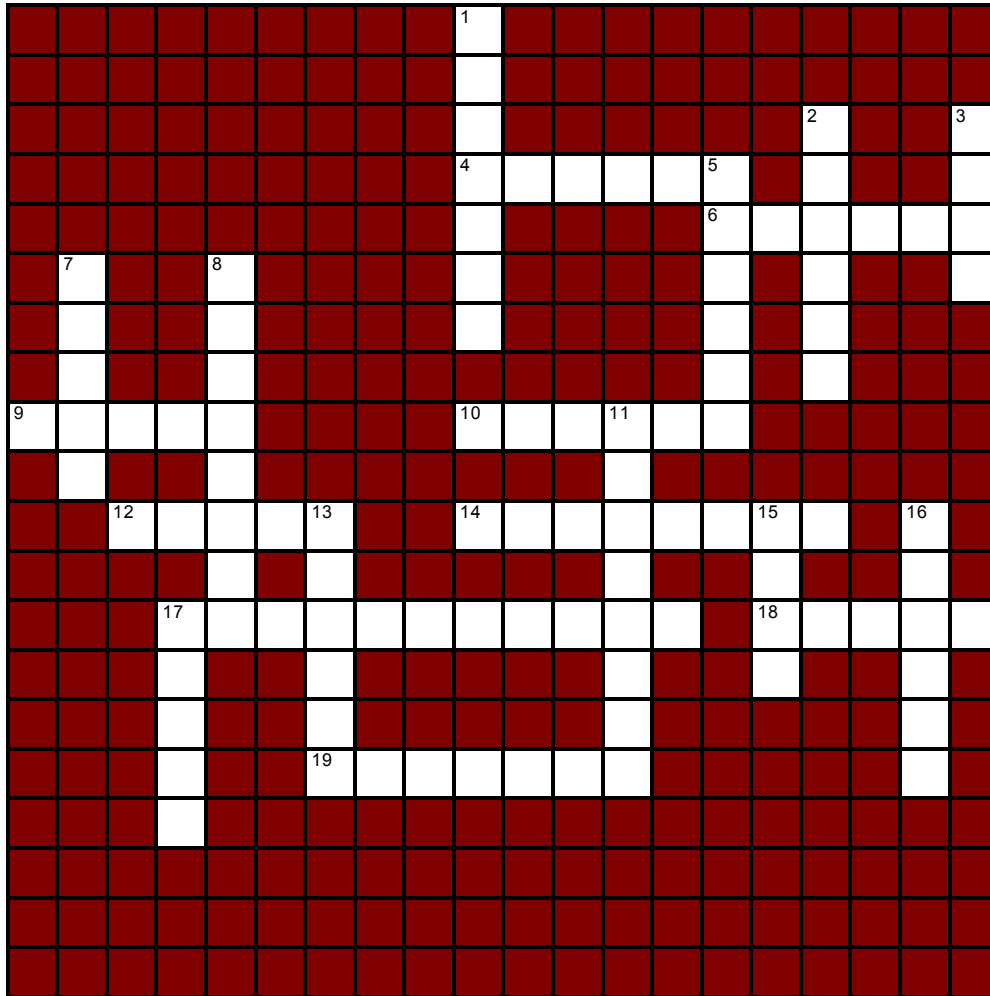
ANSWERS:

1. Kingdom of Israel
2. Baasha
3. Asa
4. Jerusalem, Samaria
5. Ben Hadad, Syria, Damascus
6. It made Baasha have to move his armies north to defend Israel's northern border, leaving Judah safe from attack.
7. ten, Ten, Asa

Asa, the Good King

I Kings 15:9-24

LEVEL 4 – A CROSSWORD PUZZLE ABOUT KING ASA



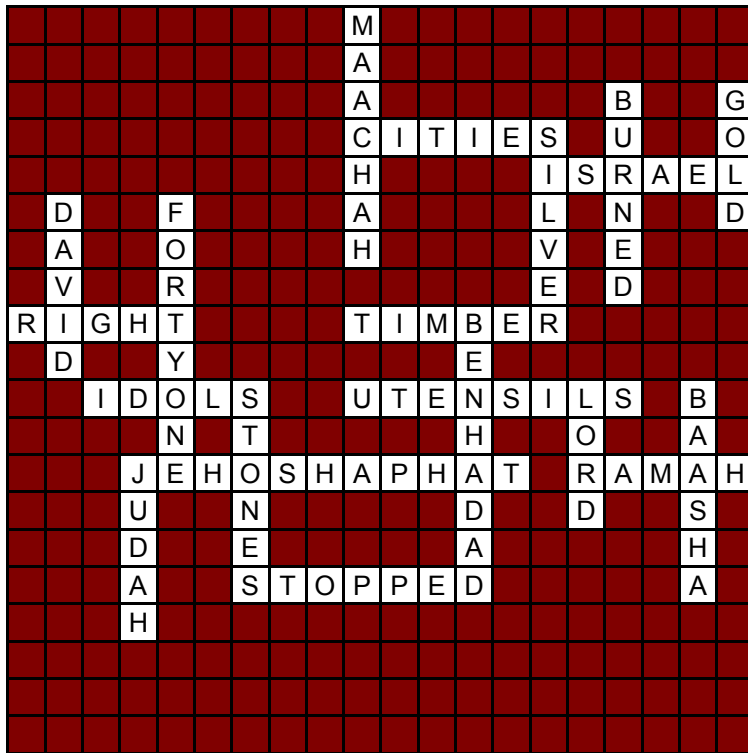
Across

4. Asa used the stones and timber from Raman to build _____.
6. Ben-Hadad sent his armies against the cities of _____.
9. Asa did what was _____ in the eyes of the Lord.
10. Asa took away the _____ from Ramah.
12. He removed all the _____ that his father had made.
14. He brought _____ into the house of the Lord.
17. Asa's son, _____, reigned after him.
18. Baasha built _____ to block the way to Asa.
19. Baasha _____ building Ramah when Ben-Hadad attacked.

Down

1. His grandmother's name was _____.
2. He _____ the image his grandmother had made.
3. He brought _____ into the house of the Lord.
5. He brought _____ into the house of the Lord.
7. Asa was buried in the City of _____.
8. He reigned for _____ years.
11. Asa made a treaty with _____.
13. Asa took away the _____ from Ramah.
15. Asa's heart was loyal to the _____ all his days.
16. There was war between Asa and _____, king of Israel.
17. Asa was king of _____.

**Solution for
A Crossword Puzzle About King Asa**



Asa, the Good King
I Kings 15:9-24
LEVEL 5 – LEADERSHIP

Asa, the Good King: Leadership
What Makes A Good Leader?

The story of Asa describes a good king who helps his people by setting a good example for them. He puts service to the Lord above his own gain, and he protects them from attack.



What do the Writings say you should do to be a good leader? Read the teachings from *The New Jerusalem and its Heavenly Doctrine* included below, then complete the attached worksheet, and you can discover the answer.

Sometimes in reading the Writings we don't understand what is being said in a translation which uses unfamiliar words. This list of words should help you in reading.

- Abrogate** - *cancel or repeal*
- Absolute** - *total, complete*
- Adjoined** - *attached to*
- Administer** - *run, direct*
- Assemblages** - *gatherings of people as in cities, state, provinces or countries*
- Caprice** - *whim, on the spur of the moment*
- Civil** - *dealing with the country, or of the world*
- Connate** - *part of you from birth*
- Constitute** - *make up*
- Contrary** - *opposite to*
- Dominion** - *rule*
- Ecclesiastical** - *dealing with the church, or spiritual*
- Enacted** - *voted in or otherwise made into law*
- Enmities** - *feelings of ill will or hatred*
- Exercises** - *uses*
- Justice** - *what is right*
- Magistrates** - *mayors, congressmen, senators, members of parliament*
- Observe** - *look at*
- Office** - *job or role*
- Precedes** - *leads, is in the first place*
- Realm** - *the country of kingdom*
- Restraint** - *to hold something under control*
- Subordination** - *ranking of people under people*
- Tyrant** - *a wicked ruler, a despot*
- Will** - *desire*

The New Jerusalem and its Heavenly Doctrine
Ecclesiastical and Civil Government

311. There are two things which ought to be in order with men, namely, the things which are of heaven, and the things which are of the world. The things which are of heaven are called *ecclesiastical*, and those which are of the world are called *civil*.
312. Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order, and who are to reward those who live according to order, and punish those who live contrary to order. If this be not done, the human race will perish; for the will to command others, and to possess the goods of others, from heredity is connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils. Wherefore, unless they were kept under restraint by the laws, and by rewards suited to their loves, which are honors and gains for those who do goods; and by punishments contrary to those loves, which are the loss of honors, of possessions, and of life, for those who do evils; the human race would perish.
313. There must therefore be governors to keep the assemblages of men in order, who should be skilled in the law, wise, and who fear God. There must also be order among the governors, lest any one, from caprice or ignorance, should permit evils which are contrary to order, and thereby destroy it. This is guarded against when there are superior and inferior governors, among whom there is subordination.
314. Governors over those things with men which relate to heaven, or over ecclesiastical affairs, are called priests, and their office is called the priesthood. But governors over those things with men which relate to the world, or over civil affairs, are called magistrates, and their chief, where such a form of government prevails, is called king.
319. As priests are appointed to administer those things which relate to the Divine law and worship, so kings and magistrates are appointed to administer those things which relate to civil law and judgment.

320. Because the king alone cannot administer all things, therefore there are governors under him, to each of whom a province is given to administer, which the king cannot and is not able to administer alone. These governors, taken together, constitute the royalty, but the king himself is the chief.
321. Royalty itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the governor who believes that the dignity of the government is in his own person, is not wise.
322. Royalty consists in administering according to the laws of the realm, and in judging according to them from justice. The king who regards the laws as above himself is wise, but he who regards himself as above the laws is not wise. The king who regards the laws as above himself places the royalty in the law, and the law has dominion over him, for he knows that the law is justice, and that all justice which is justice is Divine. But he who regards himself as above the laws, places the royalty in himself, and either believes himself to be the law, or the law, which is justice, to be from himself; hence he abrogates to himself that which is Divine, under which nevertheless he ought to be.
323. The law which is justice ought to be enacted in the realm by persons skilled in the law, wise, and who fear God; then both the king and his subjects ought to live according to it. The king who lives according to the enacted law, and in this precedes his subjects by his example, is truly a king.
324. A king who has absolute power, who believes that his subjects are such slaves that he has a right to their possessions and lives, and if he exercises it, is not a king, but a tyrant.
325. There ought to be obedience to the king according to the laws of the realm, nor should he be injured by any means either by deeds or words; for on this the public security depends.

WORKSHEET

- First read the numbers from the Writings given above
- Then discuss the following questions with your family
- Now write your answers in your own words:

(Read 313) 1. How is a good governor defined?

2. List some “superior” and “inferior” governors who rule in your country?

(Read 320) 3. Why does a king need “magistrates”?

(Read 321) 4. What is meant when it says royalty is not in the person?

(Read 322) 5. What makes an unwise king, president or prime minister? Should we impeach or put out of office such a leader?

6. If you were president of a club, what would you expect to do for the other members? What should they do for you? What makes a good club president? Is this the same for any president, prime minister, or king? For any boss?

(Read 323) 7. Who should make laws? The president, prime minister, or king, congress, or parliament, the judges, or someone else?

(Read 324) 8. Is it worse for a president or king or prime minister to break the speed limit than a regular citizen? Why?

9. Should you respect a president, or prime minister, or king, even if you don't want him to govern you? Why?
