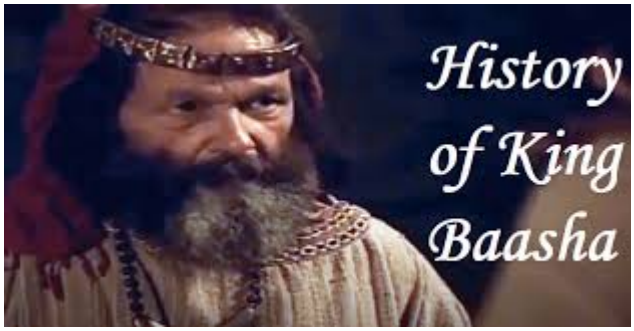
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Ba’asha King of Isra’el
First Kings 15:33 to 16:7

Ba’asha king of Isra’el DIG: Are you surprised Ba’asha lasted twenty-four years in power? Was he an improvement over King Nadab, the guy he replaced? Why or why not? Is it fair to punish Ba’asha, and in like manner, for destroying the house or Jeroboam? Why or why not?

REFLECT: In what ways has God “raised you up out of the dust?” What responsibilities came with your new life? Ever felt like Jehu, the bearer of bad news? How can the Good News shine through bad news? Ever been “damned if you do, and damned if you don’t?” When?

Although evil men may seem like they they are getting away with murder; in reality,
nobody is getting away with anthing. The wicked will be brutally judged.



The background of the king: It was in the third year of Asa king of Judah that Ba’asha the son of Ahijah began his reign over all Isra’el in Tirzah and his rule lasted twenty-four years (First Kings 15:33). He was the first of several individuals in **the North** who came to power, at least briefly, by **murdering** a **king**.

The significance of his reign: He did what was evil from ADONAI’s perspective, following the example of Jeroboam and committing the sin through which he had made Isra’el sin (**to see link click Dd – Golden Calves**

at Dan and Bethel)**.** Once in control, **Ba’asha** simply followed in **Jeroboam’s** footsteps. **He** was able to enjoy **his** royal powers, yet did little with **his** opportunity except to continue the sectional rivalry with **Judah** by fighting **Asa, king of Judah,** throughout **their** reigns. It is a testimony to the grace of **God** that **He** gave **Ba’asha** so many **years** to change **his** ways. However, because **he** squandered **his** chance to remove **Jeroboam’s** religious legacy as well as **his** physical lineage, **God** sent **a prophet** to condemn **him**. **The word of ADONAI came to Jehu the son of Hanani against Ba’asha, “I raised you up out of the dust and made you prince over My people Isra’el. But you have lived in the same way as Jeroboam and caused my people Isra’el to sin, so that their sinning has made me angry.** Essentially, **the prophet** claimed that **ADONAI** had given **Ba’asha** the chance to bring **Isra’el** back to covenant faith, but instead, **he** acted like those **h**e replaced. As a result, **he** was no better than **Jeroboam** and would share the same fate.[390] **Therefore I will sweep away Ba’asha and his house completely; I will make his house like the house of Jeroboam the son of Nebat. If someone from the line of Ba‘asha dies in the city, the dogs will eat him; if he dies in the countryside, the vultures will eat him” (First Kings 15:34** to **16:4).**

*Dear Heavenly **Father**, Praise **You** that **You** are **Sovereign** over the whole world. No one rises to power on their own, no matter how much they brag about what they have done. **You** are in control of who rules. It is quite a responsibility to lead, especially an entire nation, but when the ruler reads **Your Word** and meditates on it, **You** help and guide him. **David** was a wonderful example of seeking after **God,** trusting in **God** with **his** heart fixed on **ADONAI’s** steadfast love, even during painful and hard times. **He** cried out: **O God, You are my God, earnestly I seek You. My soul thirsts for You. My flesh longs for You in a dry and weary land, where there is no water. So, I looked for You in the Sanctuary, to see Your power and Your glory. Since Your lovingkindness is better than life, my lips will praise You (Psalms 63:1-2).***

*It was important to **David** to not just be rescued, but to give **You** the praise and glory for **his** rescue. What a great example is to look up to **Your** power and glory at all times and when in the midst of the trials of life and say: **Surely God is my helper. My Lord is the supporter of my soul. Let evil return to my foes. Silence them with Your truth! I will sacrifice a freewill offering to You. I will praise Your name, ADONAI, for it is good. (Psalms 54:4-6).***

*I desire to praise **You** in good times and in bad times for you are always so worthy! I*

*praise **You** for **You** are totally trustworthy! As I walk in Your ways, **You** always keep me on a straight path **(Proverbs 3:5-6)**. It is such a joy to know that in **Your** love, **You** never make a mistake. **You** are never too busy to listen, nor do **You** ever get too tired or to busy to listen. **You** are always right there when I need **You** **(Hebrews 13:5),** loving and helping me! I love **You** with all my heart and so enjoy praising **You** in every circumstance! In **Your** holy **Son's** name and power of **His** resurrection. Amen*

The summary of his reign: Other activities of Ba'asha, his accomplishments and his power are recorded in the Annals of the Kings of Isra'el. Through the prophet Jehu the son of Hanani the word of ADONAI was proclaimed against Ba'asha and his house both because he did so much evil from ADONAI's perspective, angering Him with the king's actions and becoming like the house of Jeroboam, and because he destroyed it (First Kings 16:5 and **7).** Many people have questioned **God's** fairness in raising up **Ba'asha** to bring an end to **Rehoboam's** dynasty. Central to the discussion is the phrase **because he destroyed it.**

Two problems arise. First, antecedent of **"it"** and secondly, the precise translation of the Hebrew particle rendered **"because."** As for the first problem, most English translations render the Hebrew pronoun **"it"** and understand the antecedent to be **the house of Jeroboam.** On the whole this solution is the simplest.

In the second case the particle translated **"because"** suggests that **ADONAI** condemned **Ba'asha** for becoming an imitator of **Jeroboam's sinful house** and did so in spite of the fact that **he** had **himself** been **raised up** by **God** to put an end to **Jeroboam** and **his** line. Implicit in the statement is the condemnation of **Ba'asha's murder** of **Jeroboam's entire family**. It is one thing to displace a rival; it is quite another thing to use **God's** commission as an excuse for carrying out selfish ambition. **Ba'asha's** perpetuation of **Jeroboam's** sins betrayed **his evil** motivations. Although **YHVH had raised up Ba'asha** in spite of **his murderous** intentions, **ADONAI** in no way condoned **Ba'asha's** selfish actions.[391]

The death of the king: Ba'asha slept with his ancestors, and Elah his son became king in his place (First Kings 16:6). When we look at the succession of **murders** and assassinations in **the northern kingdom**, it seems like no one is being held accountable. **Wicked kings** are allowed to rule for decades. We can look at our own political situation today and see the same thing. **Asaph**, one of three **Levites** commissioned by **David** to be in charge of the worship in **the house of**

ADONAI, also wrote **Psalms 73** to **89.** In **Psalm 73, he** looked at **evil men** like **Ba'asha** and said: **Surely God is good to Isra'el, to the pure in heart. But as for me, my feet almost slipped. My steps nearly slid out from under me. For I envied the arrogant, when I saw the prosperity of the wicked.** It seemed like **there** were **no pains at their death, their body is healthy. They have none of humanity's trouble, nor are they plagued like others. Therefore, they put on pride as a necklace, and violence wraps around them like a garment. Their eyes bulge out from fatness. The imaginations of their hearts run wild. They scoff and wickedly plan evil. From on high they threaten. They set their mouths against heaven. Their tongue struts through the earth. Therefore, His people return here, while they drink their fill. So, they say: "How does God know? And does Elyon have knowledge?" Behold, such are the wicked – always at ease and amassing** power and **wealth. He** thought to **himself, "Surely in vain have I kept my heart pure, and washed my hands in innocence. For all day I have been stricken, my chastisement comes every morning." If I had** said: **I will speak thus, surely I would have betrayed a generation of Your children. But when I tried to make sense of this, it was troubling in my eyes.**

Then something changed; something opened **Asaph's** spiritual eyes. **He** admitted that although **he** could not understand the ways of **ADONAI, he** experienced **God's** peace once again when **he** entered **entered the Sanctuary of God and perceived their final destiny.** Overwhelmed by the greatness, glory, and majesty of **YHVH, the psalmist** regained a proper perspective on **his** situation. **He** rediscovered something **he** had forgotten: **ADONAI** is just! In the end, **evil** is not and never will be victorious **(Psalm 73:1-17)**.[392] **The wicked** will be brutally judged (see the commentary on **Revelation Fo – The Great White Throne Judgment**).

Nobody is getting away with anything.

Surely You put them in slippery places. You hurled them down to destruction. How suddenly they became a ruin – terminated, consumed by terrors. Like a dream when one awakes, thus when You arise, my Lord, You will despise their form. When my heart was embittered and I was pierced in my heart, I was brutish and ignorant. I was like a beast before You. Yet I am continually with You. You hold my right hand. You guide me with Your counsel, and afterward You will take me into glory. Whom have I in heaven but You? On earth there is none I desire besides You. My flesh

and my heart may fail, but God is the strength of my heart and my portion forever. Those who are far from You will perish; You destroy all who are unfaithful to You. But as for me, it is good to be near God. I have made the Sovereign LORD my refuge; I will tell of Your deeds (Psalm 73:18-28). With a proper perspective of eternity, **Asaph’s envy** had turned to **hope**, and **God’s goodness** to **Isra’el** is also experienced on a personal level.