

1 Kings 15 - Thursday, November 19th, 2015

1 In the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah. 2 He reigned three years in Jerusalem. His mother's name was Maachah the granddaughter of Abishalom. 3 And he walked in all the sins of his father, which he had done before him; his heart was not loyal to the LORD his God, as was the heart of his father David. 4 Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem; 5 because David did what was right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite.

- There's something I need to point out here at the start, because it's going to be germane to our understanding of Israel's kings.
- Namely, that the kings throughout this period in Israel's history either did that which was right or what was evil in the Lord's site.
- It's interesting to note that good kings came from father's who were evil kings, and vice versa in that evil kings came from good.

- The reason that I point this out is because it single handedly dismantles the false teaching known as "Generational Curses."
- More specifically, that of the children paying for the sins of the father, which sadly, is seemingly still gaining traction even today.
- We did a study on this back when we were going through the book of Exodus chapter 20 concerning the Ten Commandments.

Exodus 20:4-6 - 4 "You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.

- Perhaps you'll indulge me briefly as we revisit the false doctrine of Generational Curses, as it's a very dangerous teaching.
- Actually, we find the mention of God visiting the sins of the fathers a total of three more times in first five books of Moses.

Exodus 34:6-7 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Numbers 14:18-19 18 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' 19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."

Deuteronomy 5:8-10 (second/Deuce-Law) 8 'You shall not make for yourself a carved image -- any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 9 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 10 but showing mercy to thousands, to those who love Me and keep My commandments.

- What follows are several reasons there are no "generational curses," such that children are punished for the sins of the fathers.
- 1. The Lord visits the iniquity for the purpose of showing mercy, forgiveness and compassion. He's longsuffering slow to anger.
- 2. The Lord is so compassionate He visits the children to the fourth generation knowing the effects pass onto that generation.
- 3. He visits the iniquity of generations of children whose fathers hated God, showing mercy to thousands of those who love God.
- 4. One can't be held responsible for, or make payment for the sins of another. One said; "every tub has to stand on its own feet".
- 5. Even if there was a generational curse, the cross broke it. There is therefore now no condemnation to those in Christ Jesus.
- 6. One of the most compelling reasons that there are no "generational curses" is there's no example of it anywhere in Scripture.
- Jesus or Paul never mention generational curses
- The book of Acts never shows generational curses dealt with.
- The Old Testament prophets never refer to, or prophesy about it.
- The Old Testament has good Kings coming from bad, and bad from good.

- There's one more thing I would like to point out before we move on and it has to do with what we're told about David in verse 5.
- Notice that we're he did what was right in the eyes of the Lord ...all the days of his life except in the matter of Uriah the Hittite.
- The key word here is, "except," and the point being is that we don't want to hear "well done good and faithful servant, except..."

6 And there was war between Rehoboam and Jeroboam all the days of his life. 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. 8 So Abijam rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.

- 2 Chronicles 13 gives us more details about Abijam, however, in Chronicles, his name is spelled with an "h" instead of an "m."
- Instead of Abijam, meaning, "Yahweh is my father," it's Abijam, meaning, "My father is "Yam." Yam was a Canaanite sea-god.
- One has suggested that Abijam started out as a follower of Yahweh, but ended up turning away from God to this false sea-god.

9 In the twentieth year of Jeroboam king of Israel, Asa became king over Judah. 10 And he reigned forty-one years in Jerusalem. His grandmother's name was Maachah the granddaughter of Abishalom. 11 Asa did what was right in the eyes of the LORD, as did his father David. 12 And he banished the perverted persons from the land, and removed all the idols that his fathers had made. 13 Also he removed Maachah his grandmother from being queen mother, because she had made an obscene image of Asherah. And Asa cut down her obscene image and burned it by the Brook Kidron. 14 But the high places were not removed. Nevertheless Asa's heart was loyal to the LORD all his days. 15 He also brought into the house of the LORD the things which his father had dedicated, and the things which he himself had dedicated: silver and gold and utensils. 16 Now there was war between Asa and Baasha king of Israel all their days.

- This is one of those places in God's Word where you can almost read past something that has a valuable personal application.
- We're told that Asa banished the perverts, and removed and burned the perverted high places that his grandmother had made.
- In other words, he did that which was right in the eyes of the Lord by taking a stand for righteousness against his own family.

17 And Baasha king of Israel came up against Judah, and built Ramah, that he might let none go out or come in to Asa king of Judah. 18 Then Asa took all the silver and gold that was 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 Syria, who dwelt in Damascus, saying, 19 "Let there be a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me." 20 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. He attacked Ijon, Dan, Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali. 21 Now it happened, when Baasha heard it, that he stopped building Ramah, and remained in Tirzah. 22 Then King Asa made a proclamation throughout all Judah; none was exempted. And they took away the stones and timber of Ramah, which Baasha had used for building; and with them King Asa built Geba of Benjamin, and Mizpah. 23 The rest of all the acts of Asa, all his might, 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. 24 So Asa rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoshaphat his son reigned in his place.

- Here again, we have more details provided to us in 2 Chronicles concerning King Asa's reliance on this alliance instead of God.

2 Chronicles 16:4-13 - 4 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim, and all the storage cities of Naphtali. 5 Now it happened, when Baasha heard it, that he stopped building Ramah and ceased his work. 6 Then King Asa took all Judah, and they carried away the stones and timber of Ramah, which Baasha had used for building; and with them he built Geba and Mizpah. 7 And at that time Hanani the seer came to Asa king of Judah, and said to him: "Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped from your hand. 8 Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your hand. 9 For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars." 10 Then Asa was angry with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time. 11 Note that the acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel. 12 And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the LORD, but the physicians. 13 So Asa rested with his fathers; he died in the forty-first year of his reign.

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. 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin by which he had made Israel sin. 27 Then Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel laid siege to Gibbethon. 28 Baasha killed him in the third year of Asa king of Judah, and reigned in his place. 29 And it was so, when he became king, that he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to the word of the LORD which He had spoken by His servant Ahijah the Shilonite, 30 because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger. 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. 33 In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and reigned twenty-four years. 34 He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin.

- So the chapter ends with the first of what will end up being nine dynasties that ruled Israel over a period of about 250-years.
- Sadly, these dynasties, with the exception of a few, led Israel into unthinkable evil against the Lord, as evidenced by history.
- Suffice it to say, there's much to learn by way of personal application to our lives today, chiefly the importance of obedience.