

**Wednesday, June 1, 2022 • Read 1Kings 15:1–24**

Questions from the Scripture text: When did who become king over Judah (v1)? How long did he reign (v2)? Where? What was his mother's name? Who was she (cf. 2Chr 11:21)? In what did he walk (v3)? To Whom wasn't His heart loyal? Whose has been? For whose sake, has Yahweh done what (v4)? What had David done (v5)? In what matter had David turned aside? What had happened in the previous reign in Judah (v6)? Where can't you read about what Abijam did (v7)? What final note does v7 make about him? What two things happen to him in v8? Who reigns in his place? When does who become what (v9)? How long does he reign, where (v10)? Who is mentioned again (cf. v2)? What did he do (v11)? Like whom? What did he do to what persons (v12)? What did he remove? Whom else did he remove (v13)? Why? What did he do to it? What did he fail to do (v14a)? Despite what reality (v14b)? What did he bring into where (v15)? What was the relation of the north and south (v16)? What did Baasha king of Israel do (v17)? To do what? What did Asa take out of where (v18, cf. v15, 14:26)? To whom did he send them? To get him to do what (v19)? What effect did this have upon Baasha's project (v20–21)? What did Asa do with the project materials (v22)? What else had Asa done, and what seemingly random detail does v23 provide? What two things happen to him in v24? Who reigns in his place?

What matters most to God in a king (or anyone else)? 1Kings 15:1–24 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these twenty-four verses of Holy Scripture, the Holy Spirit teaches us that what matters most is the heart, and that even men who have wicked ones may yet find covenant mercy from God for the sake of His redeeming love toward their parents and them.

Rehoboam's dead (cf. 14:31), but Jeroboam son of Nebat is still going strong. His reign spans Abijam (v1) too, into Asa (v9). The Lord continues being extremely selective with what He reports (cf. v7, 23), so it behooves us to see what it is that He selects.

Abijam's case is very interesting. The only thing we really hear about him is that he is wicked like Rehoboam (v3a) rather than godly like David (v3b). In fact, David's *godliness* (v4–5) gets more text than Abijam's sin. Even when it gives us the tidbit that there was war between him and Jeroboam, that's only after giving more text to *his father's* wars with Jeroboam (v6).

Even though David had been given a heart that loved Yahweh his God (v3), he still sinned greatly. "The matter of Uriah the Hittite" (v5) is not a small thing. But the Lord was merciful and gracious to him, bringing him to repentance. Abijam's kingship was still part of God's faithful mercy to David (v4). But his sinfulness was a just consequence and visitation of his mother's (v2b, cf. 13) and father's (v3a) sins. We all deserve to be given over to our forebearer's sins. But for the sake of David's greater Son Jesus, He shows saving grace to some.

This we find in Asa. Asa had Rehoboam and Maachah for grandparents. Asa has Abijam for a father. And yet, somehow, he does "what is right in the eyes of Yahweh, as did his father David" (v11). He banishes the perverts (v12) whom Rehoboam had tolerated (cf. 14:24a). And he removes the idols that his ancestors had built (v12b–13). Just as with David, the Lord graciously gave him a new heart toward the Lord (v14b); but, just as with David, the Lord graciously forgives much imperfection in him. The high places aren't removed (v14a), and although at first he is able to begin rebuilding the glory of the worship of God (v15), he gives it all away to buy a Syrian invasion of Baasha's northern kingdom (v16–21). Even when that succeeds, his priority now is defense (v22) rather than worship. And the bit about his feet is a hint toward 2Chr 16:12, where he sought man's cleverness instead of God's mercy.

How great is the mercy of God to sinners like we are! And yet, how much is left to be desired in the best of us. May God give us more grace.

What do you deserve? Why would God be gracious to you? What does He give us in this saving grace? What are we prone to, even after a new heart? What do we need, in order to restrain this sin?

Sample prayer: Lord, in our first father Adam, we sinned and died. And we deserved for You to abandon us to our sin. But You graciously give sinners new hearts for the sake of Your Son Jesus Christ, and the love in which You gave Him. We see this grace of Yours in Asa, who deserved to be like Abijam and Rehoboam. But like David and Asa, even with new hearts we are still so prone to sin. Forgive us our sins! And don't allow us to grow complacent in our repentance and new obedience until You have pressed us into the shape of Christ, in Whom we ask it, AMEN!

Suggested songs: ARP51B "From My Sins, O Hide Your Face" or TPH180 "Kind and Merciful God, We Have Sinned"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

First Kings chapter 15 verses 1 through 24. These are God's words in the 18th year of King, Jeroboam, the son of Niebact a vision, became king over Judah. He reigned three years in Jerusalem. His mother's name was Mahaka, the granddaughter of Islam and he walked in all the sins of his father, which he had done before him, his heart was not loyal to always his God, as was the heart of his father.

David. Nevertheless for David's sake, he always has gone. Gave him a lamp in Jerusalem by setting up his son after him and by establishing Jerusalem. Because David did, what was right in the eyes of Yahweh and had not turned aside from anything that he commanded him all the days of his life except in the matter of Uriah Littite.

And there was war between real bone and Jeroboam all the days of his life. Now the rest of the acts of obesity 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 a Bichon and Jeroboam.

So, a vision rusted with his fathers and they buried him and the city of David then Asa, his son reigned in his place in the 20th year of Jeroboam king of Israel. Asa became king. King over Judah. Any reigned 41 years in Jerusalem his mother. His grandmother's name was Macca the granddaughter of Islam.

Hey, so dead. What was right in the eyes of Yahweh, as did his father David, they banished and removed all the idols that his fathers have made. Also he removed mytha. His grandmother from being queen mother because she had made an obscene image of Afra and there's a cut down her obscene image and burned it by the Brooke had run but the high places were not removed.

Nevertheless says, heart was loyalty. All my all his days, He also brought into the house of Yahweh, the things which his father had dedicated and the things which he himself a dedicated silver and gold utensils. Now, there was war between Asa and Basha. King of Israel older days and bash a king of Israel came up against Judah and built Rama that he might, let none go out or come in to Asa King of Judah.

Then Acer took all the silver and gold that was left and the Treasuries of the House of Yahweh and the Treasuries of the King's house and delivered them into the hand of his servants. Okay? So sent them to Ben Haddad, the son of Tabrimon, the son of Hetzion King of Syria, who dwelt into Damascus saying, 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 break your treaty with bioshocking of Israel so that he will withdraw from me. So Ben Haddad heated, King Asa and sent the captains of his armies against the cities of Israel. He attacked Jean Dan velvet Matha and all can her off with all the land of Napoli. Now, it happened.

When Basha heard it, that he stopped building Rama and remained. In Tirza, then King Ace. I made a proclamation throughout all Judah. None was exempted and they took away the stones and timber of Rama. Which bash I had used for building and with them, King is about Gaba, Benjamin and Mitzvah, the rest of all the act of Asa.

All his might all that he did and the cities which he built or they're not written in the book of the Chronicles of the Kings of Judah. But in the time of his old age, he was deceased in his feet. So it's arrested with his father's and was buried with his fathers in the city of David.

His father and Jehoshaphat his son rain this place.

So far, the reading of thoughts is hard and inherent worked.

The story of Ephesian is pretty interesting, primarily because we're not told it Over told is that he's wicked. We're told that his mother was America granddaughter of Islam which is another way of saying Absalom. My father of peace, instead of father of peace. And he's, so that's not auspicious.

That's not a favorable ancestry to have been descended from Absalom. Of course, he's got much more immediate ancestry problems because he is rehaboos son. So, He has one grand mother or he has a he has sorry. He has a mother who has My mark, my granddaughter of Epsom and then he is also granddaughter of or a grandson of Naama, the Ammonitis and revolve, of course, is wicked.

So you have all of these things about him and his ancestry, but we're not even told about anything that he did, even when it talks about the wars, it talks about the wars between Rio, bone and Jerobaum, all the days of his life. Later translations, put a Bichon in the place of Rehobe because it's so out of place.

But the manuscript tradition in the Hebrew is pretty clear. It's not like there are a bunch of variants. It's just It seen as confusing, and there's nothing in here about Ephesium. In fact, God talks much more about David and David's life and David's love for the Lord. The word loyal here is the word has it.

When when it's used of a man, that means pledged love committed love. We usually say, covenant or steadfast love when it's used of gone. The difference of course, being gone. Not only as perfectly faithful to keep his commitments. But also perfectly able not only are men sinful but even if they weren't sinful, they're not able to to make everything that they want happen.

But God is and then the Lord says this wonderful thing about David that he did, what was right before God all his life except friend the matter of your eye. The hypnot is that a small thing sinning as the king, not going out with the Army, even putting the army at risk.

So you can murder the husband of the woman that you slept with, because she got pregnant. And you don't want anybody to know that it wasn't his and so you off him so that the, you know, it can appear that, that he was the father. And then when you take her in after her husband dies, you're the, you're the magnanimous king that good man who had pity on the widow even when she was pregnant.

And doesn't seem like a small sin. Seems like a horrible movie that we might. Not let you watch and definitely wouldn't let you watch and yet because He's justified by grace through faith and God's promised redeemer. The atonement of Christ, who viewed Christ from afar and pence. So many songs that were prophecies of the Lord, Jesus not only is his sin forgiven, but all of the work that God did on his heart, all of the godliness that God produced in his life, God is well, pleased with not because of its moral perfection, but because all of the goodness that was in, it came not from David, but from God, according to Christ, which he does for us, too, which is, which is wonderful.

Praise God. And we see how gracious God is because Asa deserves to be like, you know, all of his horrible ancestors and it's finally up now Solomon. Well

Solomon, you know, is mixed bag. You'd probably say the same thing about Solomon that we just finished saying about David and the grace, but the Solomon had among his thousand wives and concubines the Ammonites and so Asa has Absalom.

Rehoboam a Benai Naama, the Ammonite and Maraka the the queen mother who is now kind of the ghost ruler of the kingdom until they say certifies himself. The Queen Mother. Who's making obscene Ashra idols? So you know how's that for your family tree again? Incest you know Ancestry on kamika or you know whatever it would be.

I don't know what Hebrew subdomains are, but you get uninsured. You find those five in it. You're not, you don't have a whole lot of optimism about how this guy is gonna turn out. Spiritually. Look, there is such a thing as grace. And the grace is, according to promise, God did not destroy Ephesians because of the promise that he had kept to David.

And so, when he shows grace to Asa, we know that there's more than jots. God is merciful to sinners. And you never know when he's gonna be. That's true. But he made promises to David Covenant promises, the touches children even to bring from his offspring Christ. That's one of his offspring.

And so the grace of God, the saving grace of God is, does have this unpredictable aspect but he also keeps promises that we have long forgotten. Just like, Egypt used to be one of the most Christian places on earth and then, you know, fourth fifth century. There's spiritual decline and then six seventh century, the Muslim invasion in part of judgment on spiritual decline.

And yet when the gospel comes back to Egypt and the Protestant and performed, praise God missionaries around the turn of the 20th century. And our family gets converted. Again has got not keeping promises and answering prayers and man forgets. Does God forget. It doesn't forget. And so he shows Asa's race.

And Asa has the he banishes, the perverted person from the land, he removes all the idols, his father had made. He removes Mahaka from her position as Queen Mother and he burns the obscene image that he she had made and you have to. Even God has shown us grace even when we're rejoicing over his saving mercy to us.

We must not become spiritually complacent. We must not lose our vigilance or zeal Asa. When Bash starts four to find the border and harassing the trade routes for the southern kingdom Asa. Does not cry out to God. What does he do? He empties, the treasuries of Yahweh's house, his contributions of silver and gold into.

Those Treasuries were just starting to replace what was lost in the time of Rehoboam and now it's a gives it away to Syria.

A vision had not been loyal in his covenant, the God. And now it's a pay as Syria to break covenant with the Northern Kingdom. Not that, that is necessarily such a bad thing. That there's there's an irony there because ASA could have called upon God, trusted in the Lord.

And that's actually what this bit at the end is about his diseased feet. It's very interesting. 41 years of reigning and we have just a few details of a few things and at the end of the passage. Oh and he have, you know, athlete's foot dirt. Yeah, that's probably more serious than athletes.

But but he had diseased feet the end of his life here and we're like, well, what's that about? Well, you can go to second chronicles, 16 and read about it. And the point about the diseased feet is he didn't seek the Lord to heal him, he sought out the help of physicians and not God.

Now, God can use physicians, especially if they're using wisdom and not voodoo. But you could, if you use physicians, instead of gone, if your optimism isn't in the Lord, to use the physicians, Then that's much. Like what he did. What Asa did with trying to use Syria to defeat Israel.

So let us learn that even if we have courage and zeal to perform worship and of a God and love him, like David, loved him like Asa, loved him that we can still grow cold spiritually, we can still grow dull spiritually and start being forgetful of God. And if we are forgetful of God, then we will start doing things like trusting and man man's wisdom.

Trusting in money taking that which we ought to have devoted to the Lord and giving it to others, do things like breaking the Sabbath, not just because it pleases us, there are people who feel like they have to do this or they have to do that because their hope in this life is a lot in, in many other things, much more than it is in God who uses those things.

So, the Lord grants to us to be vigilant, not to grow cold, not to go complacent to see that. There's much left to be desired Sir, David wished that he hadn't grown complacent and that he had never committed the sin with your eyes life. And we can see that the same happened to ASA and we would be in danger the same a wonderful news.

However, is that if we have the righteousness and sacrifice of Christ, count of forest through faith, Then the assessment of our life is not like, have we feel like us in it when we grow complacent and we see that we've backslid the assessment of our life, is the assessment that is given about David and about Asa that we did what was right and the eyes of Yahweh that we loved him.

Why because everything else has put out of the Lord's site as a toned for and eliminated properly from the record by Christ's sacrifice. And then he sees in whatever good was in us, the righteousness or Christ himself. So Christ's righteousness, counted for us and even Christ's righteousness in us, rewarded for the sake of from him.

It came. Let's pray our father heaven in our first father, Adam within and died. And our fathers ever since have done much, that if it was visited properly a products then we would be wicked without hope without recourse. No possibility of repentance or faith. Indeed O God. This is what we deserve for ourselves and all of our sin.

So we thank you and praise. You that your gracious to sinners that you have loved us and given Christ for us. But don't for our sin to wipe out the guilt and provided him to be our righteousness, are worthiness and pray, Lord, that your spirit would help us. Take heed of this warning that we would not grow cold or dull spiritually.

That would not lack zeal that we would not come to trust in earthly things rather than in you. But that in all the right uses of all proper means you would make us to be those who rest upon you and trust ourselves to you. I'll pray that your bless us in the rest of this evening, if we ask it in Jesus name, amen.