

Four Generations

(Proverbs 30:11-14)

- A. generation: That which is generated. 5. The whole body of individuals born about the same period; also, the time covered by the lives of these. 6. Family, breed, race; class, kind, or 'set' of persons. *Obs.*
1. Jesus described Israel of His day (especially its leaders) as being a childish, implacable generation. **MAT 11:16-17.**
 2. Jesus called the Scribes and Pharisees an evil and adulterous generation and a generation of vipers. **MAT 12:38-39; 23:33.**
- B. Agur sets forth four classes/generations of persons that are each reprehensible. **PRO 30:11-14.**
- C. The first generation have a degenerate attitude towards their parents. **v. 11.**
1. This is a breach of the first commandment of the second table of the Law. **EXO 20:12 c/w EPH 6:1-3.**
 2. The Law had strict punishments for this. **LEV 20:9; DEU 21:18-21.**
 3. The Law even pronounced a curse upon someone who mocked or trivialized parents even if it might not be openly performed. **DEU 27:16 c/w PRO 30:17.**
 4. We are still taught to requite parents after a godly manner. **1TI 5:4, 8.**
 5. This speaks of proper natural affection. **2TI 3:2-3.**
- D. The second generation assumes themselves pure and guiltless in spite of their corruptness. **v. 12.**
1. Job, for all his goodness, thought too much of himself. **JOB 33:8-9.**
 2. Consider the Laodicean church which thought it had it all. **REV 3:17.**
 3. Consider the adulterous woman and her political and spiritual counterparts. **PRO 30:20; ISA 47:7-9; REV 17:1-6; 18:5.**
 4. Consider the self-deceived professor of God who does not think he needs to adhere to His commands and baptism. **MAT 7:21-23; ACT 22:16.**
 5. We are warned against assuming ourselves sinless. **1JO 1:8-10.**
- E. The third generation has a haughty opinion of themselves and shows it. **v. 13.**
1. Such was the king of Assyria whom God used and judged. **ISA 10:12.**
 2. The daughters of Zion loved to strut their stuff rather than their chastity. **ISA 3:16.**
 3. The sinners in Jerusalem and Judah were openly proud of their sin. **ISA 3:9.**
 4. Sodom had high gay pride. **EZE 16:49-50.**
 6. God rejects the proud, haughty, high look of sinners. **PSA 101:5; PRO 21:4; 6:16-17.**
 7. Roosters that always crow are likely to be cashiered. **PRO 16:18.**
 8. We are warned against thinking of ourselves more highly than we ought. **ROM 12:3.**
- F. The fourth generation are voracious in their words and deeds. **v. 14.**
1. When they are not cursing the righteous openly, they are using good words and fair speeches and false accusations to destroy them. **ACT 24:1-9.**
 2. They devour the poor by financial chicanery and legal tactics. **AMO 8:4-7; JAM 5:1-6.**
 3. Better to be rich in good words and works. **1TI 6:17-19.**
- G. The Scribes and Pharisees were all four generations.
1. They cursed their own parents in "nice" ways. **MAT 15:4-6.**
 2. They were pure in their own eyes but filthy. **MAT 23:25-28.**
 3. Their eyes were lifted up in false righteousness and superiority. **LUK 18:9-14.**
 4. They were masters of linguistic sophistry, slanders, false accusations, etc. and had no qualms about exploiting the poor, using religion as a cloak. **MAT 23:2-3, 14; 2CO 4:2.**
- H. **PRO 30** has a number of "three, four" expressions. **PRO 30:15, 18, 21, 29.**
1. The Book of Amos has eight such expressions. **AMO 1:3, 6, 9, 11, 13; 2:1, 4, 6.**
 2. It is as if three is enough and four tips the scales.

3. Compare this with the four threats of God against sinners. **EXO 20:5; 34:7; NUM 14:18; DEU 5:9.**
 4. Abraham's seed was to abide as strangers until the fourth generation "...for the iniquity of the Amorites is not yet full" (**GEN 15:16**).
 5. Because Jehu had fully executed judgment on the house of Ahab, his children of the fourth generation would have the throne in Israel. **2KI 10:30.**
 6. Paul besought the Lord thrice and was stopped from a fourth attempt. **2CO 12:8-9.**
 7. In Gethsemane, Jesus prayed the same thing thrice only. **MAT 26:39-44.**
 8. Peter denied the Lord thrice and was corrected and instructed in threes. **JOH 13:38; 21:15-17; ACT 10:13-16.**
 9. The Law had three obligatory feasts (**EXO 34:23-24**) but a fourth feast represented the fullness of sin and its judgment, the end of the Law for righteousness. **1CO 5:8; 10:16.**
 10. The divine Davidic monarchy had three divisions of fourteen generations (**MAT 1:17**) but the true King took the throne in the New Testament era. **ACT 2:29-32.**
 11. Christ was entombed for three days and nights only (**MAT 12:39-40**). The fourth day was His victorious resurrection for our justification (**ROM 4:25**) and was necessary for His coronation.
- I. The Scribes and Pharisees filled up the measure of their fathers, a four-generation terminal condition that culminated in the crucifixion of Christ to institute a New Testament that changed everything. **MAT 23:32-33 c/w 1TH 2:14-16.**