

Where the Nations Come From

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[0 : 00] Beloved, Genesis chapter 10 is where we will camp out this morning.

! Let's see if we can read through these names.! Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah.

And sons were born to them after the flood. After the flood. This is the timing. The sons of Japheth were Gomer, and Magog, and Madi, and Javan, and Tubal, and Meshech, and Tiras.

The sons of Gomer were Ashkenaz, and Riphoth, and Togarmah. The sons of Javan were Elisha, and Tarshish, Kittim, and Dodanim.

From these, the coastlands of the nations were separated into their lands, everyone according to his language, according to their families, into their nations.

[1 : 21] And so you can see here at this point that Genesis chapter 10 is referring to the events after Babel in chapter 11.

So we're kind of getting a picture of what is being done in 11. Kind of a preview. The sons, verse 6, The sons of Ham were Cush, and Mitzrayim, and Put, and Canaan.

The sons of Cush were Seba, and Havilah, and Sabta, and Rayama, and Sabteca. And the sons of Rayama were Sheba, and Dedan.

Now Cush became the father of Nimrod. Nimrod becomes a very important individual in this narrative. Cush became the father of Nimrod. And Nimrod became a mighty one on the earth.

In fact, now here's the proverb in verse 9. He was a mighty hunter before the Lord, and therefore it is said, like Nimrod, a mighty hunter before the Lord. The beginning of his kingdom was Babel, and Erech, and Achad, and Kalneh, in the land of Shinar.

[2 : 35] From that land, he went forth into Assyria, and built Nineveh, and Rehoboth-ir, and Kala.

And Rezin, between Nineveh and Kala, that is the great city. Mitzrayim became the father of Ludim, and Anamim, and Lahabim, and Naphtuhim, and Pathrusim, and Kasuluhim, or Kasuluhim, there's two different ways to do that.

From which came, and this is important, the Philistines, and Kaphtorim. Canaan became the father of Sidon, his firstborn, and Heth.

And the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Archite, and the Sinite, and the Arvidite, and the Zimerite, and the Hamathite, and afterward, the families of the Canaanite, were spread abroad.

The territory of the Canaanite extended from Sidon, as you go toward Gerar, as far as Gaza. As you go toward Sodom, and Gomorrah, and Adma, and Zeboim, as far as Lasha.

[4 : 08] These are the sons of Ham, according to their families, their languages, their lands, by their nations. And then finally, in verse 21, also to Shem, the father of all the children of Eber.

Eber is where we get the name Hebrew. This is where the word Hebrew comes from. And the older brother of Japheth. So we have in the birth order, Shem, Japheth, and Ham.

And children were born also to these. The sons of Shem were Elam, and Asher, and I'm going to say this one, Arphaxed, because that's another rendition or spelling that I'm more used to.

And Arphaxed, and Lud, and Aram. The sons of Aram were Uz, and Hul, and Geether, and Mosh. Arphaxed became the father of Shalom, and Shelah became the father of Eber. Two sons were born to Eber. The name of the one was Peleg, for in the days of the earth, at that time, they were divided.

[5 : 18] Peleg means division. And his brother's name was Jokton. Jokton became the father of Almadad, and Shaleth, and Hazarmaveth, and Jerah, and Hadoram, and Uzzi, and Dykla, and then Obal, and Ubimael, and Sheba, and Ophir, and Havilah, and Jobab.

All these were the sons of Jokton. Now their settlement extended from Meshach, as you go toward Sephar, the hill country of the east.

These are the sons of Shem, according to their families, their languages, their lands, and according to their nations. These are the families of the sons of Noah, according to their genealogies, by their nations.

And out of these, the nations were separated on the earth after the flood. So what we have here in the Scripture, beloved, is an account of how all of the nations, as we understand them today, began.

The Bible gives us this information, and tells us, every single nation on the face of the planet, at some point or another, came from this beginning.

[6 : 53] And some of these names we recognize, don't we? Did you recognize Gaza? Yeah. Some of these names are still with us today, and these people groups are still with us today.

Now one of the points that we'll derive from this, would be that, we are one race. We are one race of people, and that is the race of human, distinguished from the animals.

Right? And then we have different cultures, we have different customs, we have different people groups, but the one factor that brings us all together, is we're made in the image of God, as one race.

Human beings. Human beings. And isn't it crazy, how we are living in a world today, that gets all of that wrong? I mean, where did it come from?

When did it start to go sideways, to think that we have races, plural, and that we have all of these divergent things going on in the way of our cultures, that threaten each other, and intimidate each other?

[8 : 02] Well, it all came as a result of what God said, when He began to pronounce the consequences of sin on Adam and Eve, and said, there will now be strife, there will now be hostility, there will now be warfare.

And that warfare will always originate on a spiritual level, from the God of war, Satan. We have an enemy, who is dead set, on making sure, that people do not know the truth of Scripture, and understand the historical background, background that could be important, in helping people come together.

When you watch the news, and you see these different people coming on the news, and giving their spin about what will unite people. For example, the idiocy, and I'm just stating it plainly in terms of the facts, the idiocy that we see, of telling people that a two-state solution in Palestine, is the way to move forward, when for decades, we've tried to do that, and it's gotten us where?

Where we are today. It got us October 7th, in Israel, where over 1,200 Israelis were murdered, basically in their sleep. This is a terrible, terrible reality of men.

Men are constantly coming up with ideas, that are based on erroneous assumptions, about histories of peoples, and nations, and lands. And if we could go to the Scripture, and humble ourselves, and the truth of what God said, what a difference it would make, and could make, in the way we understand each other.

[9 : 43] What I'm going to deal with this morning, then, in this table of nations, is where the nations came from. Because that is the point, of what Moses is giving to the Israelites, as they stand on one side of the Jordan, getting ready to cross to the other side, and engage in what might be years of warfare, for them, as they drive the people, out of the land, that God's promised, to the Hebrews.

This will be, this will be, a campaign of force. A force of arms, under the command, and authority, of God Himself. So these people, are following on what God is telling them, they need to do.

Where the nations, came from. In fact, at one time, in his ministry, even the Apostle Paul, found himself standing, in the center, of what the world, considered to be, the most culturally elite city, on earth, at that particular time.

It was the city of, Athens. Athens. Here, were the best, and brightest minds, of that particular era. Athens, is where those minds, gathered, to proudly display, their worldly wisdom, on all matters of life.

And so, many of what you understand, to be the western philosophers, that produced much of what, guides our lives today, unfortunately, came from, this particular era.

[11 : 14] Now, the Apostle Paul, walked right into the heart, of the debates, of these philosophers, and these grand minds, and challenged them, with God's wisdom, concerning the Lord's rightful place, as sovereign creator, and savior of the world.

They didn't believe, that. They had multiple gods, that they worship. And, just true, to the Roman way of life, whenever the Romans, would conquer a people, they would just absorb, their gods, into their pantheon.

And, that was something, that they did, because, they believed, that there were lots of gods, so why not make friends, of them, instead of enemies. And, so Paul, is at the heart of Athens, and he's seeing this, along the Greek culture, and in the Roman culture.

And, at one point, he's preaching, and in his sermon, he alludes, Paul alludes, to the truth, about our text, this morning. And, so I'm going to take you, to Acts chapter 17, and just lay a little bit, of groundwork for you.

Acts chapter 17, where Paul is preaching, in the midst, of this hostile place, where all of this, great learning, quote unquote, is taking place.

[12:30] And, Paul wants to preach, Jesus and him crucified, and raised again. It's not just, that Paul is a brave man, he is, but Paul loves Jesus, and he wants sinners saved.

We pick up, the discussion, in his sermon, if you will, in Acts 17, 22. So, Paul stood in the midst, of the Areopagus, that is, the marketplace, where they would all come, and do these, great debates, and make their new, philosophies known, and kind of introduce, the people to their insights.

And so, Paul stood in the midst, of all of that, and took his turn. Men of Athens, I observe, that you are very religious, in all respects. And they would have been, nodding their heads, oh yes, oh yes. For while, while I was passing through, and examining the objects, of your worship, I also found an altar, with this inscription, to an unknown God.

Therefore, what you worship, in ignorance, this, this God, I proclaim to you. Isn't this good? What a, what a preacher man. So, he's walked right, in the middle of this, and he's saying, what you are trying, to cover your bases in, in ignorance, we'll just make sure, we cover all the gods, even the ones, we don't know about.

[13:51] We love you too. Paul said, I'm going to preach, that God to you. And so, here he goes. Verse 24. The God who made the world, and all things in it.

Now, notice he said, the God. Not plural. Since, he is, Lord, of heaven and earth, does not dwell, in temples, made with hands.

That would have been, like, heresy, in that moment. Are you kidding? We have temples, all over the kingdom, filled with a pantheon, of these gods, and statues, and stuff.

And Paul says, yeah, you know what, he doesn't dwell there. Nor, is this God, verse 25, served by human hands. He doesn't need you, as though he needed anything.

Since, he himself, gives, to all people, life, and breath, and all things. And now, here it is. And he made, from one man, every nation, of mankind, to live on all the face of the earth, having determined, their appointed times, and the boundaries, of their habitation, that they would seek God, if perhaps, they might grope for him, and find him, though he is not far, from each one of us.

[15:17] Isn't that something? He's telling these bright, astute, brilliant men, if they might grope for him, as if they're blind. I just want you to get, some of the force, of this coming at these, this was not wasted, on these guys.

They totally understand, that Paul is putting them, in their place, as he exalts God. God doesn't need anything, from you. And everything, that you have, everything that you have, comes from his hand, whether you recognize it, or not.

And he made everything, and he owns, everything. And to him, you must be accountable. They've never heard, anything like this before. Never.

Paul said, you know, at the end of the day, it's God, that's determined, the different people, groups, and cultures, and nations, and their boundaries, and where they were set.

They didn't just go, and settle. God put them, in these different places, and led them, and formed them, even as he continues, to do today. Isn't that something?

[16:20] Now, I don't know, if you even knew, the Bible taught that. But that's how, it all came about. And God continues, to do that today. Don't think, that what's going on, in Gaza today, is beyond the purview, of God's authority, and control, and design.

The evil of men, is not greater, than the sovereign power, of Almighty God, to accomplish his purposes, through the nations. Don't think, that Putin, is more powerful, than the purposes of God, for the people of Ukraine, the people of Russia, or whomever it is.

God is in control, and what you see, working out, in these different wars, are the evil hearts, of men, in their greed, and in their pride, exalting themselves, hiding behind, their missiles, and their tanks, and their armies, only to find, that one army falls, and another rises up.

God, will have his way, and his purposes, in the world. I'm not making light, of the wars, I'm not making light, of the deaths, it breaks my heart, and angers me, to no end, when I see some of these things, going on.

And I do pray, as I hope David prayed, hope I'm praying like him, how long, oh Lord, how long, will the unrighteous, reign on the earth? Because that's how it seems, sometimes isn't it?

[17 : 40] It seems like the bad guys, are winning. But don't give up on the Lord, God knows what he's doing. Alright, so God is setting, the boundaries, of nations.

This is what this chapter, is telling us. God is setting, the boundaries, of nations. God used his servant, Moses, to then teach, and tell the Israelites, in this moment, the people, whose lands, these were, to tell them, where these people, came from, and what kind of relationship, Israel was to have, with them.

Now get this, if you were being told, to go into a foreign land, and conquer it, to make it your own, by risking your life, in battle, and killing everyone, and destroying their cities, wouldn't you wonder, who these people were, and why God, was so angry with them?

I would, if me and Suzanne, and my family, are in my tent, and the word comes out, and I go, okay, I got to go get in line, and draw my sword, or whatever, and I'm going to go out, and we're going to, cross this river, and we're going to, do battle with these people.

I'd be sitting in the tent, and I'd be looking at Suzanne, probably, what do you think, these people have done? What do you think's going on? There'd be, don't you think people, be talking about this? Be sitting around the fire, talking about, Moses is telling them, you, as a people, are God's sword of judgment.

[19 : 03] God is about to use you, to render judgment, on these people. And then he's going to tell them, the whys and the wherefores, in all of it. I appreciate that. Through Moses' teaching, of the sin of Ham, against Noah, God provided Israel, with the moral rightness, of waging a holy war, against all the inhabitants, of Canaan.

Don't you think, for one second, that the demonic religion, of Islam, made up holy war? It didn't.

God is the only one, who can wage, a holy war.

What do men know, about holiness? And what do men know, about a holy war? Nothing. Nothing. Doing what they do, in the name of holiness, the kind of atrocities, that these terrible, animalistic people, perpetuate on others.

God is the only one, who understands, a holy war. And so God is telling, his people, you will go into, the promised land, and you will wage, a holy war. A war that I will lead you in.

These people, God said, in effect, have set themselves, as my enemies. They hate me, and they hate everything, about me, and they have turned themselves, completely away from me, with cold hearts.

[20 : 30] And they do, terrible atrocities, in my sight. The iniquity, of the Canaanite, is now complete, and God's judgment, on them, through his use, of the Israelites, will now come, like a hammer blow.

Israel will be, that hammer. The list of nations, often referred to, as the table of nations, is formed around, three sons of Noah. We have Shem, Japheth, and Ham.

The order that, this text, takes them in, they start with, with Japheth, and then they work, their way into Ham, and then they end, with Shem. Shem, will be the main line, of promise, from which, Messiah, will come.

And so, Shem's line, will become, very, very important, as we continue, through some of, Genesis. Through each son, and their respective, descendants, God will set, the boundaries, hear this, for all, future, events, in human, history.

Whether, these cultures, know their, heritages, or not, doesn't change, what God's going to do, in the way, of him setting, these boundaries, for all the future, events, of human, history.

[21 : 42] If you read, the Bible carefully, and understand, the history, of the Middle East, it will be, no surprise to you, why October 7th, happened. It will be, no surprise to you, why, Palestinians, and Arabs in general, and the nations, around Israel, hate Israel, war against Israel, and why Iran, at this moment, is trying to get, a nuclear bomb, saying, if we get it, we'll wipe them off, the face of the planet.

They're openly, saying it. This isn't, this isn't politics, this is fulfillment. This is the reality, of these curses, this is the reality, of these hostilities, traced back, to this era.

And God said, it's coming. This will be, how these people, live with each other. This will be, the reality. The Palestinian state, isn't going to change it.

This is what God, has set in motion. So this is prophetic. This is prophetic, as it looks to what will be, and as we see it, being fulfilled.

We can look back, and we can see, a history of this, and we can expect, as we look forward, that what God said, is going to become true. Now we're going to begin, with Japheth's heritage, in relationship, to God and Israel.

[23 : 06] Because that's where, our text begins. And the first thing, that we'll deal with, as the text presents it to us, is the heritage then. The heritage, of hardship.

The heritage, of hardship, in Japheth's line. And that's in verses, 1 through 5. Now I'm not going to go back, and read all of that again, but you can see, in this section, where they're, segmenting out, Japheth's line, and they mention, different names, of places, and people, that will be involved, in some of this, or places that became, these names, of these people.

The first thing, that we notice, in this, is the spread, of Japheth's descendants. The spread, of Japheth's descendants, is what's being, put forward here.

Japheth's descendants, spread mainly, now hear this, mainly, north, north, north of it, so if you, if you look at, look at little Israel, here, and here's the Mediterranean Sea, and here's Israel, and then all these nations, surround Israel.

And then you've got the sea, that goes to the west. And so what we're talking about now, are Japheth's people, settled north, of Israel, and then went, across the sea, west, and settled.

[24 : 32] That's what we're seeing here. Toward modern day, now listen, these are Japheth's people. This is the heritage, of these countries. Whether they know it, and recognize it or not.

That would mean, that Japheth's people, settled in areas, such as, Russia, Romania, Ukraine, Europe, around the Caspian Sea, and what is now Kazakhstan, down into the nation, of Georgia, Armenia, and into the area, where Turkey, Syria, Iraq, and Iran, converge.

That's the region, where Mount Ararat, is located. So, these are some of the, regions, that Japheth's people, began to spread toward.

Alright? Now, from world history, for some of you, whether you got this, in a really good high school, some high schools, would have done this, not many, but some, especially if you were, in a private school.

And then, if you did any kind of college, you probably had to take, a world history course, as part of your general studies. You would have heard, some of these names. Alright?

[25 : 49] So, you might recognize, from history, some of these ancient labels, from some of these ancient, peoples, who were, the immediate descendants, of Japheth's line.

And so, you might know, the Mycenaeans, the Minoans, the Etruscans, they were there, before the Romans, the Greeks, the Scythians, and the Macedonians.

Many of these, are mentioned directly, in scripture, as people groups, later. Particularly, the Scythians, come to play, in some of Paul's, lists, that he makes.

I think we're going to see that, in just a little while, Scythians are going to be mentioned again. If you look back, with me, at Genesis chapter 9, and just be reminded, of what we're talking about here, this sets the stage.

Genesis chapter 9, beginning in verse 24, this is when Noah, awoke from his wine, where he got drunk, and he knew, what his youngest son, Ham, had done to him.

[26 : 57] Remember what Ham had done? He had looked on his father's nakedness, to mock him, and disrespect him. So, Noah, after waking up, and realizing, what his son had done, he said, cursed be Canaan, a servant of servants.

I'm sorry, I said Ham earlier. Cursed be Canaan, a servant of servants, he shall be to his brothers. He also said, blessed be the Lord, the God of Shem, and let Canaan be his servant.

May God, now notice this, in verse 27, because this is where we are today, may God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.

So, the people in the line of Canaan, Ham's son, are going to be servants, in some ways, subservient to, the people in Shem's line.

Now, who, which line, do the Israelites come from primarily? Which brother? Shem. Remember, Eber, from Hebrew.

[28 : 06] The Hebrews come from Eber. So, this is, this is where Israel is going to come from. And what is it saying? The people from Shem's line, will find that the people from Canaan's line, will be subservient to them.

So, throughout history, human history, there will be these wars, and conflicts, and struggles, where, the people who God has made subservient to, in different ways, are going to try to throw off, and overwhelm.

Now, do we see that? Yes. This is, this is part of what God has done, folks. I think it's important and helpful. You know, it helps me sometimes, if I watch the news, and, see the nonsense, I have to get on my knees at that point, and I have to ask God to work in my heart.

I do. I admit this to you. Not because I want to sin, or anything like that. It's because I don't want to. I don't want to become embittered. But here's another thing. I don't want to become anxious, about what I'm seeing, as if there's no God in the heaven.

Right? The, the end of the world, will not be, if Iran gets a nuclear weapon. Now, I don't think that's going to happen, but nevertheless, if that were to happen, I have to tell myself, God is still God in heaven.

[29 : 27] It may go bad for some people, but Iran getting a nuclear weapon, isn't going to end the world, just like Russia, gaining Ukraine, won't end the, I have to say things like that to myself, because I can't stand bullies.

And I hate to see bullies, on a national level. I don't like it, any more than you do. But this helps ground us, in God being a sovereign God.

What God said back then, what Noah prophesied then, is what we're seeing still, lived out today. And thank God, the Lord said, I'm going to make an everlasting covenant, with you Noah, and the people coming after you, will benefit, and be blessed from that covenant.

And we're being blessed, from the Noahic covenant, even today. We are living in the blessing, of that ongoing, unbroken covenant. The spread then, of Japheth's line, north, and west, shows us, the truth, of Noah's prophecy.

I'm going to repeat this, several times, that God would enlarge, Japheth. Remember? He said that. May God, enlarge, Japheth. Their spread, is, that prophecy, coming true.

[30 : 45] Throughout human history, these people groups, and their lands, have seen, catastrophic, wars, and plagues. You just need to look, at the history, at how much of the, that part of the world, has been under, wars and plagues.

Their hardship, has been well documented, in human history. Not just in, biblical history. Yet, look, God preserved, these people, for his purposes, and guided, their history, even as he continues, to do, today.

Now, the point, what is the point, of some of this, that Moses is dealing with, in these people today? We want to ask, you know, and I get this, we read this, and we kind of skip, we're reading through the Bible, and we kind of get to this, and we kind of read over it, and skip it, because we think, you know, how much relevance, can there be, and rehearse in all these names, and where God put them, and the lands they're in, and all that kind of stuff, that's not going to help me, in my marriage. I understand that, but listen, here's the deal. Here's what I want to say to you. The point of this, for the Hebrews, and the original readers, is that Moses wants them, to understand their relationship, to the people groups.

The people groups, who border the promised land. They will not, the Hebrews will not be required, to wage a holy war, against everyone. They're not just supposed, to go kill everybody, they come in contact with.

[32 : 10] They will wage, a holy and just war, against a particular people, and people groups, in keeping with God's purposes, of judgment, against those specific people.

So this isn't just, murder and mayhem. My goodness. This is God, using Israel. Now the reality, is that the ancient people, of Israel, would not have known, just how God, was going to fulfill, this promise of prophecy, to enlarge, Japheth, and bring Japheth, into the tent of Shem.

They would have, they would have been wondering, to some extent, to what degree, will he be enlarged? What will that look like? That clan, that people group.

And then, what exactly, does God mean, by he will inhabit, the tent, of his brother Shem? You know, that would have been, a little bit enigmatic, for the people, at that time. They wouldn't have understood, the fuller weight of that. But we do. And we can. because of the testimony, of the New Testament. We're going to see now, what was in the mind of God, all the way back, as he dealt with Noah.

[33 : 29] And as Noah, made this prophecy, about his sons, I think Noah, was speaking beyond, his own knowledge, and ability. And we see that happen, many times, in the people, who offer prophecies, for the Lord.

It's like, they don't know, the full measure, of what they're saying. But God's using them, as an instrument, to give it out. And that's exactly, what we're seeing here.

This work was begun, but it was not fulfilled, during the time, of the Old Testament revelation. So we have to, we have to move forward, to the New Testament, to see what God, had in mind, for Japheth.

Now the reason, this is so good to me, and so important, for me to convey to you, out of this chapter, is to magnify, the faithfulness, of your God, and my God, in what he says.

God, has always, kept, what he said, and done, what he promised. Always. And that will never change. Please, let's not take that, for granted.

[34 : 34] Let's let that, bolster our souls, as we think about it. And so the next, little section, that I want to do, with you here, concerns, the salvation, of Japheth's, descendants.

Their salvation. How did God, fulfill this prophecy? We begin with Moses, teaching, which places, Japheth's descendants, in the regions, west of Israel, would be.

This is the geographical, area, of Asia Minor, in the Mediterranean. Asia Minor. Some of you will know that, you could kind of, flip back, if you have, this is one of the reasons, I love a Bible like this, you could flip back, and you could look, at maps, in the back of your Bible, and they're probably, going to have one, that shows the missionary, journeys of Paul, and you'll be able, to see probably, a place, that they label, Asia Minor, and what's there.

We'll talk about, some of the places, that come out of, Asia Minor. These are Japheth's people. So as God, was guiding the missionary, efforts of the Apostle Paul, the Lord gave Paul, the following instructions, concerning the people, of Asia Minor, Japheth's descendants.

Now I want to take you there, it's in Acts chapter 16. We'll come back, to Genesis 10, Acts 16, and what is being said here, about, how the Lord, instructed Paul, concerning the people, of Asia Minor, Japheth's descendants.

[36 : 13] And we'll begin in verse 6. So it says, that they, passed through, Phrygian, the Phrygian, and Galatian region.

Now you're in the regions, of Japheth's descendants, right now. Galatia, Phrygia, having been forbidden, by the Holy Spirit, to speak the word, in Asia, or Asia proper.

And after they came, to Mycenae, they were trying, to go into, Bithynia, and the Spirit of Jesus, did not permit them, and passing by Mycenae, they came down, to Troas, that's Asia Minor, area.

A vision, appeared to Paul, in the night. A man of Macedonia, was standing, and appealing to Paul, and saying, come over to Macedonia, and help us.

And when he had, seen the vision, immediately, we sought to go, into Macedonia, concluding, that God had called us, to preach the gospel, to these people, who were these people. They are the descendants, of Japheth.

[37 : 16] And this is the region, that they first began, to settle in, as they left, and went north, and traveled then, from the north, and went west, into the regions, of Asia Minor.

This is, this is where, we're picking it up. Now we also see, from Paul's teaching, that God brought, Japheth's descendants, into the same salvation, that was once, exclusively offered, to the descendants, of Shem, the Ebers, the Hebrews.

So we've got, the enlargement, and we've got, the salvation, happening, and we're going to, pull those together. If you look at, Galatians 3, 28, remember, the Galatians, are the descendants, of Japheth.

Let me get there, Galatians 3, 28, there is neither, Jew, nor Greek. So when you think, about the people, in Asia Minor, and Japheth's descendants, you're thinking, about the people, that are normally, characterized in general, as Gentiles.

Gentiles. And so here they are. There is neither, Jew, nor Greek. There is neither, slave, nor free man, neither male, nor female, for you are, all one, in Christ, as he's trying to tell them, those of you, who have come to faith, in these different regions, of Asia Minor, have come to faith, in the same way, that any Jew, would come to faith, in the Messiah.

[38 : 51] And so we're all, made one, in that faith. Because the object, of that faith, is the same person. Who is he? Jesus. Right.

I always ask you, easy questions. Right. Now look, at another group of people, that would have also, been descendants of Japheth, in Colossians, chapter 3, verse 11.

Colossians 3, 11. Paul is talking about, the new self, in Christ Jesus, created in the Lord Jesus, and he gets to verse 11, and he talks about, a spiritual renewal, and that spiritual renewal, in which there is, no distinction, between, Greek and Jew.

Circumcised, and uncircumcised, now notice, barbarian, Scythian, slave, and free man. But, Christ is all, and in all.

So here, here we have, God, enlarging, Japheth, by sending him, into different, parts and regions, of the world, to take up, habitation, and we also have, now, the fulfillment, and interpretation, of, he will also dwell, Japheth will also dwell, in the tent of Shem.

[40 : 15] That is, the tent of God's blessing, and salvation, in the Lord Jesus Christ. Is that not marvelous? And now we see, and that's exactly, what we see.

Now, I've looked into, some of my ancestry, through my relatives, they're very much into that, and so they've let me know, that I'm like, coming out, 99% Nordic.

I don't have blonde hair, or blue eyes, I'm not 6'4". I don't know what that is. I was the midget, in my, I was the runt, of the litter, I don't know. But I'm coming out, that my people, settled in those, those, cold, cold environs.

And so that would be, some of, Japheth's people, moving in, that direction. Continuing to move, that way, west and all. So, I'm like, okay, that's fine.

I can deal with that. I'm one of these, Gentile people, with that kind of a heritage, that was brought in, to the tent, of God's people, to share, in the deliverance, of their Messiah.

[41 : 21] Praise the Lord, I'm all good with that. Now, these verses, offer us proof, of the way, God fulfilled the prophecy, about enlarging, and allowing, to share in.

Japheth's way, yes folks, it would be hard. Many wars, many plagues, many, many, many hardships, culturally, on these people groups. But it would also be, a blessed, blessed people. And this is not, the case, however, with Ham, and his seed, or his lineage, right? Not so much. And so, what we have here, is a heritage of hate.

You see that? A heritage of hate. That takes us from, verse 6, back in Genesis 10, verse 6, down through verse 20, before we start looking at, the line of Shem, which we'll have to wait for, until next time.

So, what we're dealing with here, is the axiom, the biblical axiom, you are going to reap, what you sow. And this is, a group of people, living with the consequences, of sin.

[42 : 26] Alright? Now again, just for the sake of time, I don't want to read back through, all of those names, and where they are, and how they're spelled out. But you can kind of, let your eye, survey some of those names.

Some of them will jump out. But particularly, as you look at, where it starts talking, in verse 15, about the different groups, of people, that are going to come, from Canaan, the Jebusite, Amorite, Girgashite, Hivite, Archite, Sinite, Arvadite, Zemarite, Hamathite.

You see the Canaanites, there don't you? And you recognize, those names, those were bad dudes. And we have also, coming from this people group, some Assyrians.

Now, the Assyrians, are going to be, a kind of a mixed blood. They're kind of the Nazis, of the ancient world. The Nazis, of the ancient world. So we've got, all of these different things, being shown to us, as to where they came from, and how they started, and why they hated each other. This is a spiritual thing, at its root. A spiritual reality. So, in verses 6 through 20, we have a list of people groups, who became Israel's, bitter enemies.

[43 : 36] And that's the point, that Moses wants them to see. The people that you're about, to go over and conquer, here's why, they are our enemies. It's because, they hate our God.

And God has told us, that we are to exact, His vengeance on them. His judgment. So God used, the sinful situation, of Ham's defilement, of Noah in chapter 9, and Noah's subsequent prophecy, about

Ham's descendants, to do this.

To forecast the truth, of the rebellious way, God knew Ham's lineage, would go, in their relationship, to God in His ways. The Lord knew, these people will harden their hearts, against the Lord.

Alright? So Ham's actions, Ham's actions, were simply, a sign, as to what Ham's descendants, would adopt, as their heart attitude, toward the Lord.

That is a heart attitude, of rebellion, mockery, scorn. It's just the way, that Canaan came in, or Noah's son came in, and said, hey, dad's drunk, and out of his head, and kind of mocked him, and scorned him.

[44 : 47] This same kind of attitude, is prevailing in these people. It's very important, that we understand, the specific nature, of Noah's curse, on Ham's son, Canaan.

It is a curse. Yes, it is a curse. I'm not denying that. But, look at this up on the screen. But, this is a curse, which communicates, a prophecy.

In other words, a foretelling of truth, concerning the wicked rebellion, of Ham's line, his seed, his people, against the God of Noah.

That is what this is. So just as Ham, defied the authority, of Noah, and mocked him, Ham's descendants, would be known, for their rebellion, against the Lord, and their mocking, of God's way. Just as Ham, tried to defile, his brothers, Shem and Japheth, by bringing them, him on his sin. Look at this. Ham's descendants, in Canaan, would be a constant, source of drawing Israel, into spiritual defilement. Do you see, these parallels? I hope you're seeing this.

[45 : 55] Am I, okay. I think, man, I tell you, this makes my heart sore, because I look at this, and go, God, I'm so thankful, that you don't have to do this.

You take time to show us, how you work and operate, so that we can remember, that you are at work, in these issues, of the nations. And it will always be like that.

These nations are not, operating independent, of your purposes, and designs. And I have to remember that, because God tells us, don't put your hope, in chariots, and in armies, and in the strength of a horse.

In other words, your military. Put your faith in the Lord. Let your military be the hammer, but put your faith in the Lord, right? So this is what we're dealing with in it.

We have to understand, Ham's youngest son, Canaan, this is very important, here at the bottom of the screen, Ham's youngest son, Canaan, was not being punished, or held accountable, for his father's sins.

[46 : 59] No. Even though Canaan, did live with, and was negatively influenced, by his father's wickedness. That's true. That's true.

Noah is simply foretelling, the reality, of what Ham's hateful heart, would produce, and encourage, in his descendants. Now, there are two important lessons, we'll draw, from what I'm saying right now, as the scripture presents, this table of nations to us, and as it contrasts, what's going on, with Japheth's people, Ham's people, who become the people, that are going to largely, be the people, that get conquered, and then Shem's line, that God blesses.

Two important things, for us to learn. The first is this, how we each, must answer for, and live, with the consequences, of, our own sins.

Will the consequences, of my dad, as he raises me, have an effect on me, and will I have to live, in those effects, as my father, sins against the Lord?

Yeah. I'm in his household, right? Or if I'm close to somebody, and I care about somebody, and they live a life of sin, that sin's going to hurt me, isn't it?

[48 : 15] My heart's going to hurt, for what I see in their life, for the ruination, that they're making, on their lives. I would weep, and pray, and I do, and I would pray, and I would ask God, to give me every opportunity, to be light, salt and light, in their lives, and pray that God, will help them.

I'm one of these people, that believe, you don't have to hit, rock bottom, before God does something, in your life. There are plenty of people, who don't hit, what we would call, rock bottom, and God spares them.

You can pray like that. I don't want people, to hit rock bottom, that is not a good place, to be. But God will bring you, to the place, where he opens your eyes, in his mercy, and shows you your need, for the forgiveness of sin.

Another thing, this teaches us, is how deeply, one man's sin, can impact others. Right? That's what we're seeing. It's very important, you follow this with me now, as I do this with you.

The Canaanites, are not, being punished, for Ham's sins. Even though, they've been negatively, influenced by them.

[49 : 27] Have the Canaanites, been influenced, by their forebears, living in rebellion, against God? Yes. Absolutely, they've been influenced.

The Bible makes it clear, that you and I, are not punished, for the sins, committed by other people. You with me?

Though, though, we often suffer, because of the sins, of other people. We're not held accountable, for the sins, other people commit.

The people in your life, are not held accountable, by God, for the sins, you commit. Although, the sins you commit, can have a very negative impact, on the people closest to you.

Right? So, this section, this is why I'm doing this, this section, has been used, to foster, some bad theology, about God, and sins consequences.

[50 : 26] And I don't want to assume, that all of us, are clear about this. Because you'll hear it. If you haven't already, you will hear this. For example, let me ask you, beloved, now please bear, with your pastor here, as I try to take some of this, and help you see, the relevance of it.

Not just for the people, of that day, as they stood ready, to invade the land. But also, how we can better understand, how this stuff, bears out in our lives. Have you ever heard, other Christians, mention something, called generational cursing?

Okay. Alright. I heard that, very early, in my Christian life. Generational cursing. That's the idea, that the father's sins, are visited, on his children, and others, who come after him, in his family line.

Now, that is actually, a statement, right out of the Bible, isn't it? There are several passages, in the Old Testament, that tell us, that the father's sins, are visited, on the third, and fourth generation.

What does that mean? And what does it not mean? Several passages, seem to teach, that the Lord, visits the sins, of the father, to the third, and fourth generation, such that, people then, generalize, what they believe this, to mean.

[51 : 44] They generalize, what they believe this, to mean. And here's what they, they say. They say, that it's possible, for God to punish you, for the sins, of another person.

But, this is the question, I want to ask you, is this biblical? No. Most of you, are shaking your head no. what, just think about, the repercussions here.

What would it mean, if, we, thought the Bible taught, that God, punishes, other people, for the sins, some people do.

That God, will punish you, for sins, you didn't commit, but people, close to you did. What would that, say about God?

I'd be like, zap, well what did I do? Oh you didn't do anything, but she did. But I didn't do it, but she did. Do you see?

[52 : 43] So you line the kids up, okay, I have a really good idea, about which one of you, did this, but I'm going to give you, the opportunity, to come clean. It will go better for you, if you confess.

And so you go down the line. Did you do this? Did you do this? Did you do this? And so you know, this one did it. The first one. But you go to the third one, and you say, you're it.

You're going to get, I didn't, daddy, I didn't do it. I know, but I'm going to deal with you, and you're going to pay, for what this one did. What in the world? Would you do that, to your kids?

Well why would God, do that to you? There's no way. We know the Bible, can't be teaching, that God is going to punish people, for the sins other people do.

We, it can't be that. So what is it? Because this would contradict, the heart of God, and the scripture. This is really, really going to get deep, in just a minute.

[53 : 46] When we start thinking about something, when we start thinking about something, very, very incredible, that God did. The idea, that we're talking about now, reflects negatively, on God's character, as he, would unjustly punish, people for their sins, but for sins, they didn't commit themselves.

We can't have that. Now look, the truth is, God punishes those, who do evil, and God rewards those, whose hearts are humbly submitted to him, in obedient living.

You'll remember, these are the twin themes, that we've been looking at. These are the twin themes, that we've been looking at. And they come out, very, very explicitly, in the texts, from Genesis 3, to now.

And it's a beautiful reality, that God would give grace, and mercy to anybody, in light of where we all come from, and what we deal with. Now, to pull this all together, if you'll stay with me, I want to take you, to Ezekiel, 18.

So, feel free to look in the front of your Bible, at the, at the contents, and find out where Ezekiel is. That is a perfectly fine thing to do. I have to do that sometimes, when I'm in the minor prophets.

[55 : 19] I'm like, where's Amos? I forget. So, that's fine. You don't worry about that. What's important, is that you find the book, and trace it with me. Ezekiel 18, is where we'll be.

Because Ezekiel 18, helps clear this matter up for us, in very, very easy terms. Very clear terms. We're going to get a clear, biblical perspective, in Ezekiel 18, on this.

If you'll notice the screen with me. God, God, holding, each person, accountable, for their own, sinful, disobedience.

God does not, punish people, for the sins, other people commit. You might suffer, negative consequences, because of something, that someone else, around you does, that is sinful.

It may have an impact on you, that is hurtful, and harmful, and negative. But their sin, doesn't have to define, your life. Isn't that an amen moment?

[56 : 28] The failures of your parents, the failures of those, who raised you, or who are close to you now, don't have to be, the gods, that define, who you are now.

There is a greater, power and force, a greater good, that can define, your heart, your life, and the trajectory, of your life. And his name is Jesus. And the sins, of your parents, and others, who've harmed you, and hurt you, don't have to be, more powerful, than what God offers you, in his grace, beloved.

And so this is, this is all caught up, in what we're dealing with, here in Ezekiel, 18. So God is not, holding, us accountable, for the sins, that others commit.

Now notice, this next thing, that I want to say, before we read, from Ezekiel, 18. God also, makes it clear, that sin, has, consequences.

I've been talking about that. And they, they often, adversely, those consequences, often adversely, affect those closest to us. Sins, which have the potential, to influence, train, and even reinforce, evil in other people.

[57 : 41] I experienced that, in my life, being raised, by my unbelieving, dad, who was later converted. People do suffer, from the wrong, and disobedient things, other people do.

That's true. A wife can suffer, under the sin, of her husband. A husband can suffer, under the sin, of his wife, etc. Now, Ezekiel, 18, is going to help us here.

Now, I'm not going to read, this entire chapter. I want to take portions of it, and I want to show you, what's going on. Then the word of the Lord, came to me, the prophet Ezekiel, saying, what do you mean, by using this proverb, concerning the land of Israel, saying, the fathers eat the sour grapes, but the children's teeth, are set on edge.

As I live, declares the Lord God, you are surely, not going to use, this proverb, in Israel anymore. Behold, all souls are mine.

The soul of the father, as well as the soul, of the son, is mine. The soul who sins, will die. The soul who sins, will die.

[58 : 52] Now, the main idea here, is that God deals justly, with each individual person. And he does this, based on their deeds of evil, or good.

And we'll give you, a quick reference here. In the MacArthur Study Bible, for those of you, who have the MacArthur Study Bible, the notes for this passage, say this, one of the foundational principles, of scripture, is presented in this chapter, Ezekiel 18.

Judgment is according, to individual faith, and conduct. God had foretold, national punishment, but the reason, was individual sin.

Are you with me? Very important. Here's that principle, laid down, in this chapter. In verses 1 and 2, of Ezekiel 18, this is what we're dealing with.

God is holding, this generation accountable, for their accusations, that God is unjustly, punishing them, for their father's sins. The proverb, that we see here, is accusatory, and defamatory, against the Lord.

[60 : 01] It defames God. Our fathers, did the wrong, but we have to pay, the penalty for it. This is their whiny statement. This is blame shifting.

This is accusing God, of injustice. God answers, this terrible accusation, in verses 3 and 4, doesn't He? What does He say? Throughout the rest, of this chapter, He's going to use, generations of fathers, and sons, to illustrate, what He repays, the disobedient with, and what He does, for the obedient.

And He's going to use, fathers and sons, and generations, to show, I am not guilty, of what you're accusing me. I am not punishing you, for the sins, of your fathers. You are following, in your father's, wickedness.

And so, I'm dealing with you, in that wickedness. That's what's happening. That's what we see, happening in Canaan. The land of Canaan. We see an entire, group of people, an entire, set of cultures, spread around, that entire land, suffering, under the reality, of the darkness, of following, in their father's, footsteps, to worship, false gods, and bring judgment, on themselves.

That's what we see, happening here. And God forbid, that we would ever, look to the Lord, and say, you're not dealing, with us fairly. That is what we scream, but we're wrong. Verse 5, notice verse 5, but, but, if a man is, is righteous, that is, if a man truly has turned his heart to the Lord, that's the only way we can be righteous, and he practices justice and righteousness, in other words, he is doing what I have done in his heart, he's living it out, and does not eat at the mountain shrines, he doesn't worship false god, he doesn't lift his eyes to idols, he doesn't defile his neighbor's wife, in other words, he's not living in sin, he's not following after the ways of the nations, in paganism and unbelief.

[62 : 03] Verse 5 begins a section that teaches, if a good and faithful man lives for the Lord, he will surely live in the blessings of God's saving grace. But what about his son?

What about a righteous father's son, who is sinfully unrepentant? You know, if you're a Christian, and you're raising up your kids, and your kids get to a certain age, and they're going to launch and do their own thing, and they start living for the devil, and for themselves, what about you in that context?

Look at verses beginning in verse 14, here's where he brings that in. Now behold, he has a son, this righteous man has a son, who's observed all his father's sins, which he committed, and observing does not do likewise.

So here we've got a son, who is coming along, and he's not going to follow in his father's footsteps. He doesn't eat at the mountain shrines.

He doesn't oppress. He gives bread. Verse 17, he keeps his hand from the poor. He doesn't take interest. My ordinances, he walks in my ordinances, he walks in my statutes.

[63 : 14] He will not die for his father's iniquity. He will surely live. And so sometimes you have kids who go astray, and they don't follow after you.

Is God going to punish you for the choices those kids make? No. Sometimes kids will have sinful parents, unbelieving parents, and so they get to the place where they begin to live for the Lord.

Is the Lord going to punish these kids for the sins of the parents? No. This is what he's saying, and he's taking it generation. Are you following me? He's taking it generation by generation to show that this is what God does.

He gives us the opposite scenario of a son growing up and seeing his ungodly dad doing wrong, but he doesn't follow in his dad's wrong. What will God do with this son seeking to live right before the Lord?

What does verse 17 say? That son will not die for his father's iniquity. He's not going to punish the son for what his dad does. He will surely live.

[64 : 20] And what about his sinful father in verse 18? As for his father, because he practiced extortion, robbed his brother, and did what was not good among his people, behold, he will die for his iniquity.

You see that? He will die for his iniquity. And then if you will, look at verse 20. The person who sins will die. That is, this is unrepentant, unbelieving sin.

The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity. The righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

Verse 20 sums up the principle of individual accountability for the good or evil you choose to do. So this entire psychology that is based on these memories that you have from your childhood, and the wrong your parents have done to you, or others have done to you, where they have victimized you, know how many billions of dollars are being made in victimology today?

There are people who are legitimately victims of wrong being done. But brothers and sisters, I'm saying to you that the message we need to bring to the world is that Jesus conquers and overcomes victimhood.

[65 : 41] You do not have to live as a victim for the rest of your life being defined by the wrong done to you by sinful people. You don't. You can know victory.

You can know overcoming. You can know life, happiness, joy, fulfillment, purpose. You don't have to live in those memories and be defined by them.

God can help you overcome. This is the message of the gospel, or we do not have a Jesus on the cross and raised again. And Easter was a farce. Because God came to make us overcomers. Overcomers. This is the message that we're seeing here. You can see in the verse that we just read in verse 20, the actions of evil, that is your own behavior, and the origins of evil.

Your own heart. Look at the way that I'm going to spell this out for you. Let me see if I can get to it. No, that's not it. Did I hit it already? I don't know where I am.

[66 : 52] I'm not at the... See, I have a screen at the back I can read that's mirroring you.

Hold on. Let me find out where I am. Was I? Was it there? Was it there? No. I think it might have... I'm looking for the righteousness. It's okay if it's not here. I'm not going to stress about it. Is this biblical? Now I know where I am.

Okay, good. Good. Yes. So God has foretold national punishment, but the reason was individual. Jesus willingly took on our sins for Himself so that we, we would not have to suffer and die as He did. This is where we're going. When you look at verse 20 of Ezekiel 18, let me back up on you and show you what I want to do here, and then we'll finish.

[68 : 10] In Ezekiel 18, 20, we have a summation showing us the origin of evil and what evil produces. We also have the origin of good and what good produces.

Notice how it says it. The righteousness, that is, the right or godly behavior of the righteous, that is, the spiritual condition of a believing heart.

The wickedness or sinful behavior of the wicked. That is the spiritual condition of an unbelieving. So you see what I'm saying? The righteousness refers to what you're doing that is good in the sight of God.

Where does that come from? It says it comes from those who are righteous. That's the general spiritual condition of a believing heart. Because God has given me a believing heart, I can do good things that are blessings to people.

And I can do it for the glory of God. The main reason that I do those things is because I want to see God honored. I want to please the Lord in it. This is why I got messed up, because I wanted that as a slide, but I forgot to tell the slide maker that I wanted it.

[69 : 23] So I'm sitting here clicking going, where is that slide? And he's getting ready to go home and say, Suzanne, that's on me. Alright, the wickedness is the same way.

The wickedness refers to the behaviors. What we do. And then it comes and says, the wickedness of the wicked. Of the wicked. That's something that is coming out of me.

Out of you. And what we're getting at is what the Lord Jesus is going to do for us in this. Verses 30 through 31 and 32 of Ezekiel 18.

They cap it off and then I'll be moving on. It says, Therefore, God says, I will judge you, O house of Israel. Notice this, he's judging his people. Each according to his conduct, declares the Lord God. And so what does God say? Repent and turn away from all your transgressions so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed.

[70 : 33] Make yourselves a new heart and a new spirit. For why will you die, O house of Israel? I have no pleasure in the death of anyone who dies, declares the Lord God.

Therefore, repent and live. That's the message. How do you get a new heart? How do you get a new spirit? Repent. You turn in faith to the Lord Jesus Christ and cry out for the forgiveness of your sins.

And what does it say? God will save you. And this is where I wanted to take you. Jesus Christ willingly took our sins on himself so that he would suffer and die as God punished him to death for the wrong we do.

In other words, Jesus went to the cross so that he would suffer and die for us. He had to do that. That had to happen. And then the verse of Scripture.

He made him who knew no sin to be sin on our behalf so that we might become the righteousness of God in him. But God demonstrates his own love toward us in that while we were yet sinners, Christ died for us.

[71 : 43] And so what are we talking about? This. Look at the bottom of the screen there. His payment of death for our sin. His life for our secure salvation.

As Moses instructs the Hebrews and their ancestral background and in the history behind what God is commanding them, God wants his people to know without a doubt that he will be with the faithful and he will punish the unfaithful.

Look, he will be with the believing but he will hold the unbelieving accountable for their sins and it will be in an ultimate way and that's what we pray people will escape from.

Even if it's on their deathbed, we do not want to see people pay the ultimate price for the sin that they do. Estrangement from God for all eternity.

So here is their opportunity, the people of Israel, here's their opportunity to have their generation as they go into the promised land live in faithfulness. Obey God.

[72 : 50] Do what he tells you. Look to him and trust him. Don't put your eyes on what's in front of you in the way of the challenges and hardships. Put your eyes on the Lord and look to him. I'd say it this way.

Here is their opportunity. To live the truth that national faithfulness to God begins and depends on the individual faithfulness of each one of them.

Isn't that the way of it? Isn't that what God's teaching us through the table of nations? That even though these nations will be judged for their rebellion against God and many of them were and have been judged, these nations are made up of individual sinners who have rebelled against the Lord and made it their hearts hardness to relate to God.

And folks, if you decide to live in that kind of secret sin or you decide or choose to live not following the Lord, not making a disciplined life in the Lord the reality for you, the people around you will suffer the consequences of your sin.

Do you want that on your heart? I don't. And I don't think you do either. So let's look to the table of nations and let's let it teach us what Moses wanted the Israelites to see.

[74 : 05] You serve a faithful God who's called you to do a thing bigger than you can do. So look to God in faith and He will use you as His instrument of righteousness and accomplish great things for His name.

Let's pray together. Father, we thank You for Your goodness and grace and we thank You for the way You have led us even this morning as we've tried to sit under Your Word and follow along in a kind of a difficult passage, Lord, in a way that lots of names and lots of ideas and cultures and we're just trying to grasp the reality that You are sovereign and You are God over these peoples and it's that way today.

And so we take great comfort in knowing that Your purposes and designs are being served even among nations of peoples who hate You and despise You and wreak havoc around the world with their manipulation and their secrets.

God, may You bring all of that into the light and may You one day bring great glory to Your own name as You send Jesus back to this earth to gather Your people from every tribe, tongue, and nation to Yourself that we might live with You for all eternity in the joy and bliss of knowing Jesus face to face.

We pray this in His name. Amen.