

Genesis 044

Partial Obedience

Genesis 10:11-20

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Well, good morning everybody. Let's take our Bibles, if we could, and open them to Genesis 10:11. The title of our message this morning is 'Partial Obedience.'

We continue on through our verse by verse teaching on the Book of Genesis. The first half of the book, as you know, is the beginning of the human race: Genesis 1-11.

We have seen Creation, what the world was like before sin entered the picture in Genesis 1-2. We have seen what went wrong through the Fall in Genesis 3-5—yet there is hope because we know from Genesis 3:15 that God is going to one day send a Redeemer, a Savior, to restore all things.

The third major event that happens in Genesis 1-11 is the Flood in Genesis 6-9. We have talked about that, and now we are in a section that most people, not the least of which is me, would probably rather skip because it is a hard chapter to teach and preach through.

We are in Genesis 10 and Genesis 11, which give you the fourth major event that took place in the first part of this book: national dispersion. This part of the book has three parts to it, and we are just on Part One: the Table of Nations. Maybe, Lord willing, we can finish Genesis 10 today. I cannot promise that.

Coming up very quickly will be the Tower of Babel in Genesis 11.

You would anticipate or expect in the Book of Genesis, which is a book about the beginnings of so many things, somewhere to have some revelation from God concerning where the nations came from. If you were to take Genesis 10 and tear it out of your Bible, you have no such explanation.

Genesis 10 tells us where the nations harassing Israel throughout the whole Bible came from. Genesis 11 and Genesis 10, as we have said, are out of order. Genesis 11 really comes first chronologically and Genesis 10 comes second. Genesis 11, the cause; Genesis 10, the result.

In Genesis 10, these are essentially nations coming from Noah's three sons. Shem was born first; Ham, second; Japheth, third.

What we are going to see is that Shem, in the Table of Nations, is dealt with last, even though Shem is the first son in terms of birth order, because Shem's line, as we will see and have seen, is very, very special: through Shem is going to come this Messiah that is mentioned in Genesis 3:15. He is also a transition into the next chapter.

Here is an outline of Genesis 10. We have seen the introduction; we have seen Japheth's line in Genesis 10:2-5.

(There is where Japheth's descendants settled: in what today we would call Europe.) We have taken a look at Japheth's seven sons. We went into more detail about some of these sons' sons.

From there we started to look at Ham's line. Ham's line starts to get described for us in Genesis 10:6, and it goes all the way through Genesis 10:20. (There is where Ham's descendants settled. Not only did they settle in the area that would eventually be called the land of Israel in Canaan, but they settled primarily in Africa. There is another map showing you where Ham's descendants settled, essentially Southwest Asia and Northeast Africa.)

The reason these names are mentioned here is because many of Ham's descendants became perennial enemies of Israel, like the Egyptians and the Canaanites.

We have seen Ham's sons in Genesis 10:6: Cush, Mizraim, Put, and Canaan. We were in the process of taking a look at Cush's descendants—there they all are—and we were focused on this one here at the very end: a man named Nimrod.

Nimrod is actually a big, big deal in the Bible because he becomes the ultimate type, the ultimate prefigurement of the coming Antichrist. In fact, his name in Hebrew actually means 'let us revolt.' He was a rebel by nature, and he is the one that built the first one-world system—a new world order, if you will—a system of economics, politics, and religion that excludes a true knowledge of God, the very system that the Antichrist will preside over one day.

Nimrod tried it first, and he was successful, as we will see, until God disrupted the project. This system was headquartered in the land of Shinar, which is that area there between the Euphrates and the Tigris, modern-day Iraq.

When we get to Genesis 11, we are going to see that that is exactly where the Tower of Babel at one time in history stood. It is also a part of the world where the Antichrist is going to resurrect his world capital one day. We saw that the last time I was with you from Zechariah 5:11.

Babylon has a past and Babylon has a future. The better you understand the past, the better you can see Satan's blueprint for the future. The past is the key to the future. As the saying goes, those who do not learn from history are condemned to repeat it. What has happened will be again. The Bible is cyclical; history is cyclical.

This also explains why the Babylonians hated the Jews so much; why the Babylonians, later on in biblical history, took the Jews into the seventy-year captivity. The seeds of anti-God hatred were planted in that part of the world by this man named Nimrod. So, Babel (Babylon), the land of Shinar—sometimes called Mesopotamia, meaning 'between the rivers'; modern-day Iraq, between the Euphrates and the Tigris—was the beginning of Nimrod's system. We are going to have a lot more to say about it when we hit Genesis 11.

But something happened to Nimrod's system, and it forced Nimrod out of Dodge, so to speak. He was pushed out of Babylon into Assyria. (You see that circle up north: Assyria on the Tigris River.) We see that happening as we look at phase two of Nimrod's system, beginning in Genesis 10:11.

It says,

"From that land..." (Genesis 10:11).

What land? The land of Babylon.

"From that land he..." (Genesis 10:11).

Who is 'he'? 'He' is Nimrod.

"...he went forth into Assyria, and built Nineveh..." (Genesis 10:11).

It is interesting that in Micah 5:6 Assyria is called the land of Nimrod.

You say, "Well, I thought Babylon was the land of Nimrod."

It is, it was, and it will be. But he was forced upward into Assyria, and he continued his building project in Assyria. He was actually constructing a city named Nineveh.

Of course, you will remember Nineveh from the Book of Jonah: how Jonah was commissioned by God later on in biblical history to preach to the city of Nineveh, and Jonah did not want to go. Jonah could not have fathomed the fact that God's grace could come to those wicked Ninevites.

Why were they so wicked to the point where Jonah did not even want to see the love of God fall upon them? Well, the seeds of the wicked Ninevites were planted through this man Nimrod as well.

So, what forced Nimrod out of Babylon up north into Assyria? Why does Nimrod's headquarters change from Babylon in Genesis 10:10 to Assyria Genesis 10:11?

Well, presumably it is what God did to confound the language that pushed Nimrod out of Babel. As we are going to see in Genesis 11, there was a point in history in which there was only one language, and God disrupted that language so that these builders could not cooperate with each other, because God says, "Any new world order that is not ruled over by My Son is going to cause trouble."

So God, at the very beginning of human history, disrupted man's first attempt at world government. It is interesting how many people today in their lost state think world government is the only solution to man's problems. The fact of the matter is that God says, "You do not want world government, because world government will lead to despotism and tyranny if My Son Jesus Christ is not ruling the one-world government as He will during the thousand-year kingdom."

So God disrupted man's first attempt at world government, as we will see in Genesis 11, by confounding the language so that the builders could not cooperate with each other,

thereby forcing Nimrod out of Babylon, up north into Assyria, where Nimrod continued his diabolical practices. As you go through the Bible, it is not just the Babylonians that God used to discipline the nation of Israel, but He will also use the Assyrians in 722 B.C.

You ask yourself, "Well, why did the Assyrians hate the Jews the way they did?"

Well, the same reason the Babylonians hated the Jews the way they did. The reason that God allowed Nimrod to negatively influence Babylon and Assyria is because He was actually going to use them later on in history to discipline His people.

Assyria hated Israel. The Babylonians hated Israel. You have really no explanation of that antagonism and hostility to God in those two nations if you do not have Genesis 10 in your Bible. We learn that it was Nimrod that planted these anti-God seeds—first in Babylon, later on in Assyria—explaining why God used those diabolical nations to discipline His people later on in biblical history.

Without Genesis 10, you have no foundation for understanding the animosity of both the Babylonians and the Assyrians against God's people. You have no foundation for understanding why the Assyrians became so wicked, to the point where Jonah himself did not want the love of God and the grace of God to fall on Assyria.

This is why studying the Bible verse by verse, chapter by chapter, chronologically, as we do, starts to pay dividends, because the rest of the Bible is going to assume that we already know this information.

The problem with most Christians is that they do not start from the beginning. They jump around all of the time in the Bible, and they gravitate towards sections that may deal with Assyria, may deal with Babylon, but they have no explanation why those were anti-God nations to begin with.

But because you are all diligent students and you have borne with us here in a study of a book and a chapter that many people would consider boring, you have an explanation for Assyria—why it became the wicked empire it did. Also, Babylon.

You go to the second part of Genesis 10:11 and into Genesis 10:12, and you can see Nimrod completing his building project in that part of the world.

It says,

"From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, and Resen between Nineveh and Calah; that is the great city" (Genesis 10:11-12).

This is a description of the fact that Nimrod not only built Nineveh, but he built cities in and around Nineveh: Rehoboth-Ir, if I am pronouncing that right, was a suburb of Nineveh. Calah would be about 18 miles south of Nineveh, and Resen is pretty well acknowledged as a city between Calah and Nineveh. This is the beginning of Nimrod's satanic program.

We go to Genesis 10:13-14 where we get further description of the descendants of Ham. Notice what Genesis 10:13-14 says.

*"Mizraim became the father of Ludim and Anamim and Lehabim..."
(Genesis 10:13).*

By the way, when you read your Bible and you see that 'im' ending, it is the equivalent of the letter 's' at the end of a noun in English. It is simply communicating plurality.

"...Naphtuhim and Pathrusim..." (Genesis 10:13-14).

Aren't you glad you are not in my position having to try to pronounce these names?

*"...and Casluhim (from which came the Philistines) and Caphtorim"
(Genesis 10:14).*

This is the beginning of Mizraim, one of Ham's sons. Mizraim, essentially, is Egypt. It is the only biblical explanation you have as to where Egypt ultimately came from—one of the sons of Ham.

Genesis 10:13-14 is a description of the seven sons of Mizraim or Egypt. Now do not panic. I am not going to go into detail on every single one of those names, but I will draw your attention to this one here.

It is Casluhim. You will notice what it says there in Genesis 10:14.

"...(from which came the Philistines)..." (Genesis 10:14).

The Philistines became perennial enemies of Israel in the time of King David and the days of the judges. At some point, the Israelis might want to know where these Philistines came from.

Well, we learn here in Genesis 10 that they were the descendants of one of the seven sons of Mizraim, who was one of the sons of Ham. Very interesting.

Now you look at Genesis 10:16-18. Now we have the seven sons of Canaan. (One of Ham's sons was named Canaan.).

Notice what it says here in Genesis 10:15-18.

"Canaan became the father of Sidon, his firstborn, and Heth and the Jebusite and the Amorite and the Girgashite and the Hivite and the Arkite and the Sinite and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad" (Genesis 10:15-18).

Now we are dealing with Canaan. Where did these Canaanites come from? The Canaanites are of the seven sons of Canaan who were descendants of Ham.

There is a lot to say about these Canaanites. They become the focus because they settled in that narrow strip of real estate there that I have a circle around: the land of Israel.

As we have mentioned many, many times, they were not black-skinned people. They were olive-skinned people. So when people try to use the curse that was placed on them as some sort of excuse for racial injustice against blacks in the United States: number one, they have got the skin color wrong; and number two, they are on the wrong continent. Other than that, I guess they are fairly close.

This is a group of people known as the Canaanites. There is a list of them: Jebusite, Amorite, Girgashite, Hivite, Archite, Sinite—electric light, out of sight, mosquito bite, and termite.

"Now, pastor, you are not going to go into every single detail here, are you?" No, I am not. There are just a couple of things to understand about these Canaanites.

That is why I have entitled this sermon 'Partial Obedience,' because they were under the curse of Noah's second son. In other words, they picked up sinful habits from Noah's second son, who uncovered his father's nakedness, you'll recall.

The apple does not fall too far from the tree. This is a group of people that learned from their ancestors about traversing the boundaries of God. God put them under a curse and marked them for destruction.

By the time you get to the Book of Joshua, God is very clear. He says, "I want you to go into the land of Israel, and I want you to completely and totally eradicate these people, including the animals, including the women and the children."

Now, these are instructions that are going to go directly to the Joshua Generation later on in biblical history. For example, in Deuteronomy 7:1 it mentions these 'ites': the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites.

God says in Deuteronomy 7:1-5,

"...you shall utterly destroy them. You shall make no covenant with them and show no favor to them. Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons." (Deuteronomy 7:2-3).

Why? Is God some sort of geographical, territorial, racial bigot? No.

It says in Deuteronomy 7:4,

"For they will turn your sons away from following Me to serve other gods;..." (Deuteronomy 7:4).

He goes on and says,

*"...you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire."
(Deuteronomy 7:5).*

You say, "God is so unloving to say something like that."

But here is the truth of the matter: these people had, as I will show you a little later, four hundred years to repent.

By the way, they knew the God of Israel, because when you get into the Book of Joshua, you are going to run into one of them—her name is Rahab the harlot. When the spies came in—you will recall that she hid the spies—she made a very interesting statement.

As the spies came into the land of Israel, she, as a Canaanite, said, "We know about your God. In fact, we know what He did with your generation at the Jordan. We also know what He did in the prior generation concerning coming out of Egypt, the parting of the Red sea, etc."

Do not get this idea that these people were just living in the land and they were just singing 'Kumbaya,' and they weren't doing anything wrong and mean ol' God came in there and gave this command to slaughter every single one of them.

The truth of the matter is that these people were involved in some of the most detestable, sinful practices you can think of. Read Leviticus 18 and Leviticus 20 and you will see what I am talking about. They were involved in these sinful practices for four hundred years, and they did it with a full knowledge of who God was—because Rahab the harlot knew exactly who Yahweh was.

After all of this time, God finally says, "Enough is enough," and He brought judgment in through General Joshua, as recorded in the Book of Joshua.

I look at the our own country, the United States of America, and the perversion that we are regularly giving ourselves to in terms of the redefinition of marriage—as if marriage is ours to redefine when it is God Himself that created the institution of marriage—and all of this tampering with basic morality, and I wonder where we are in terms of judgment.

I do not know everything there is to know about God, but I do know this: I know God will not be mocked. Whatever a man sows, that he also reaps (Galatians 6:7). God cannot just turn a blind eye to sin forever. The Canaanites, with a full knowledge of God, were doing these detestable things until finally they exhausted the patience of God Himself.

I wonder how long God is going to turn His back on what we are doing here in the United States with abortion and any number of subjects. The United States is a bit different than most countries of the world; it was founded on a Christian foundation.

In fact, you can travel all around the United States, and you could see churches and church buildings on almost every street corner in every major city. It is not like the

people of the United States have no knowledge of God. It is available; it is accessible; it is what the country was founded upon.

That puts the United States in a precarious position, because your Bible teaches that to whom much is given, much is expected (Luke 12:48). The greater knowledge a civilization has about God, the greater their threshold of judgment. This is what happened to the Canaanites after four hundred years.

I look at the country and the direction we are headed, and I just think much like Thomas Jefferson when he said, "I tremble for my country when I reflect that God is just: that his justice cannot sleep forever."

So, this historical example of the Canaanites serves as a warning to our culture and really any culture that would deliberately turn its back on the light and the knowledge of God that it has.

As I said before, we are not going to talk through every single one of these names, but I will bring a few to your attention.

One of them is the Jebusites. You say, "Well, why are they significant?" They are significant for a very important reason. There is a school of thought today in Christianity—it actually goes back to the fourth century, penned primarily through a man named Augustine in his book 'The City of God'—that doctrine that Augustine taught, most Christians, by way of denominational affiliation as I speak today, are connected to.

That is the doctrine of replacement theology. It is the idea that God is completely and totally finished with the nation of Israel. In fact, all of Israel's blessings have been transferred to the church, the new Israel. So there is no future for national Israel.

You say, "Well, what about the birth of the nation of Israel—May 14th, 1948?"

Well, they would say, "That's just a fluke. It has nothing to do with the plan and purposes and programs of God." Some of the biggest names in Christianity teach this. (I do not mind calling out their names.) Men like R.C. Sproul taught this. John Piper is another example of a name that aggressively teaches this type of doctrine.

You might agree with those men in certain areas, but I am here to tell you that they are completely and totally wrong in this area of replacement theology. In fact, in Roman Catholicism, this is the only view which is taught.

Many of the mainline denominations teach this around the clock. They pump out graduates from their seminaries that really do not know anything other than replacement theology. "God is through with Israel. God is through with the Jew. Israel's promises have been transferred to the church."

Interestingly, they never transfer the curses on Israel to the church. "We will leave those behind for the Jewish people, thank you very much, and we will take all the blessings through a selective, allegorical, non-literal method of interpretation."

One of the great tenets of replacement theology is the idea that in the days of either Joshua or Solomon, Israel's land promises as given to Abraham were fulfilled.

They look at the covenant that God made with Abraham—whereas we look at that covenant as having language in it yet to come—and they would say, "Move right along here, folks. Nothing to see here. That language was fulfilled in the days of Joshua. There is no future, ethnically or nationally for the Jewish people."

I want to show you really quickly why that is an errant and wrong-headed, borderline heretical—if not openly heretical—doctrine. The reason it is heretical is if God cannot keep His word to the Jew, why in the world would you expect Him to keep His word to you? God's character as a covenant-keeping, promise-keeping God is now on trial.

If God can take Israel's promises and rechannel them somewhere else, why couldn't He do the same thing to your promises—promises of eternal life, for example? That is why you need to think through, very quickly and very clearly, this doctrine of replacement theology.

Is it true that the land promises were completely and totally fulfilled in the days of Joshua? No, that is not true, because as you go through the Bible, what you see is that Israel in the days of Joshua got the territory from Dan to Beersheba—Dan up north, Beersheba down south.

You will notice that that is a smaller piece of real estate than what God ultimately promised to Abraham, which was a piece of real estate literally from the Nile to the Euphrates.

The reason I am bringing this up concerning the Jebusites is that you cannot argue that the land promises were fulfilled in the days of Joshua, because the Jebusites, the very people that we're reading about here in Genesis 10:15-18, were the ones living in the land of Israel. They were actually living in the city of Jerusalem in the days of Joshua.

Jerusalem itself remained a Jebusite city. Jot these verses down. Joshua 15:63: Jerusalem was a Jebusite city in the days of Joshua. Judges 1:21: Jerusalem was a Jebusite city in the days of Joshua. In fact, the city of Jerusalem did not become an Israeli city—a Hebrew city, a Jewish city—until the days of David. That did not happen until 2 Samuel 5, roughly 1,000 years before the time of Christ.

"Are you kidding me? Are you really telling me, Mr. Replacement Theologian, that all of the land promises were exhausted in the days of Joshua, and therefore there is no future for the nation of Israel?"

I am here to tell you that that could not be true for the simple reason that Jerusalem was not even a Jewish city in the days of Joshua. It remained a Jebusite city for quite some time, probably at least four hundred or so years afterward.

When the replacement theologian very glibly will use different passages like Joshua 11:23 and Joshua 21:43-45 to convince the naive Christian public that God is through

with the Jew because all of the Abrahamic promises have already been fulfilled in the days of Joshua, you can clearly see that that is nonsense.

Jerusalem was not even a Jewish city in the days of Joshua, because the Jebusites were still in that city, and that would not change until the days of David.

Beyond that, God promised the Jewish people that land from the Nile to the Euphrates forever. That land could have not been exhausted in the days of Joshua, because Israel, later on in history, was usurped from that land. It could not have been fulfilled in the days of Solomon, because after the Solomonic reign, the nation of Israel was usurped from that land. The forever requirement has never been fulfilled.

Because there is language in the covenants and in the prophets that has never been exhausted, when you interpret it literally, you cannot be a replacement theologian because God means what He says and says what He means. There has to be a time in history where God makes good on all of His promises, not partially, but completely and fully.

That furnishes our belief in the coming Millennial Kingdom of our Lord Jesus Christ, when all of these promises will be fulfilled and Jerusalem will be the head and not the tail. Therefore, what is happening in the Middle East now is preparatory for God making good on His word.

You ought to celebrate that, because if God is that faithful to His Word to the Jewish people, He is going to be faithful to you and He is going to be faithful to me. We react against this whole idea of replacement theology, because we see it as an assault on the very character of God.

There is another group mentioned here. They are called the Amorites.

You have to keep in mind that the Book of Genesis's ultimate audience was the Joshua Generation that would go into the land of Israel under this command: to exterminate and wipe out the Canaanites.

God says something interesting concerning the Amorites in Genesis 15:16.

He says this,

"Then in the fourth generation they..." (Genesis 15:16).

That is Israel.

"...will return here,..." (Genesis 15:16).

What he is saying is Israel is going to go into a period of bondage in Egypt for four hundred years, and they are going to come right back into this land. That is the Joshua Generation coming into that land four hundred years later; that is the generation that was commanded by God to wipe out the Canaanites completely and totally.

It says something interesting here,

"...for the wrongdoing of the Amorite is not yet complete." (Genesis 15:16).

Yeah, these Canaanites are wicked and they are diabolical, but God says, "I am going to set up My hourglass and I am going to give it about four hundred years." When this statement was made in Genesis 15:16, the sin of the Amorites and the Canaanites had not yet met full measure.

God waited, and God waited, and God waited, hoping they would repent because they had a knowledge of Yahweh—that is what Rahab the harlot was explaining—hoping that they would turn, hoping that they would change, hoping that they would repent. God waits and waits and waits and waits, and finally the hourglass is full.

The four hundred years have elapsed, and God says, "That is enough," and He brought in judgment.

The deception that we are under many times as we think is that we look at the United States and we say, "Well, judgment is not here yet; therefore it will never come."

Well, the Amorites probably thought that, "Judgment is not here yet; it'll never come." But boy, did it come through Joshua.

You have the same kind of thing happening as we study Genesis 6 before the Flood.

Genesis 6:3 says,

"Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.'" (Genesis 6:3).

We have studied what was happening before the Flood—the violence and everything else, the perversion, the immorality that broke out all over the world. God to that group says, "You get one hundred and twenty years—and by the way, during that one hundred and twenty years, my Spirit's going to be working on people; it is going to be striving with people."

But the sad reality is, eventually that window of grace ended and the flood waters broke forth. Eventually, God's grace upon the Amorites ended and Joshua came in and slaughtered them.

I am here to tell you that, yes, God is being gracious as I speak. Yes, He is being very patient with the United States and any other country. God's Spirit is clearly at work today, striving with man much like prior to the flood—striving with man, convicting man, trying to get people to see the error of their ways, but the deception is, "Well, the grace is here; it is always going to be there."

No, that is not what your Bible teaches. Eventually, sin becomes so profound that you exhaust the grace and the patience and the forbearance of God.

God says something very interesting in Romans 2:5.

He says,

"But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God," (Romans 2:5).

It is sort of like a picture of water building up behind a dam, and the dam is holding back that water until finally the water becomes so voluminous and so weighty that there is nothing left that can hold back that rushing water. That is sort of the situation that the pre-Flood world was in, the Amorites were in, that the United States of America and other cultures around the world are in.

We ought not to presume on the patience of God and the grace of God. The sin of presumption—you know, the Book of Proverbs, the Book of James talk about not committing the sin of presumption. What is the sin of presumption? The sin of presumption is essentially believing that what is happening today has always been and will always be.

"We have the patience of God today; we have the grace of God today. That is the way it has always been, and that is the way it always will be."

Your Bible is telling you that is not the way it has always been. There are specific examples in history where God brings judgment, and it is not the way it is always going to be, because prophetically, there are specific examples where God is going to bring judgment. That is why the Scripture tells us that today (2 Corinthians 6:2) is the day of salvation.

Don't gamble with your future and your eternity, foolishly banking on the grace of God always being—in effect, committing the sin of presumption.

Joshua came in with a sword and he slaughtered the Canaanites, sort of. We would give him maybe a C+ or a B-, because he did not do exactly what God said. In the Deuteronomy passage that I read earlier, God is very clear: "Wipe 'em all out." Joshua did that mostly, but he did not do it completely. He did not do it thoroughly. He allowed some of them to live.

What began to happen in biblical history is the ones that were allowed to live started to intermarry with the Israelis, bringing their sinful practices into the nation of Israel. As Galatians 5:9 says, a little leaven leavens the whole lump, and eventually the tail started to wag the dog.

Essentially what happened is the nation of Israel became just like the Canaanites, to the point where God had to take His own people and send them into discipline for seventy years. There is about an eight hundred year window before that discipline took place.

You read about this gap in the Book of Judges, the Books of 1 and 2 Samuel, and the Books of 1 and 2 Kings, where there was just gradual compromise on the part of the Jews towards the Canaanites, a compromise which could have been completely and

thoroughly and totally preempted if the Joshua generation had done exactly what God said. But they did not.

They got involved in partial obedience. The tail starts to wag the dog at some point, and boy, the world of hurt that you put yourself in when you do not deal with sin immediately, the way God says.

You say, "Well, that is some interesting historical information that really does not have anything to do with us, does it?"

The fact of the matter is that it has everything to do with you. It has everything to do with me because there is a deception associated with sin: we think we can control it; we think we can negotiate with it; we think we can contain it, and so we come up with all kinds of excuses as to why we allow it into our lives.

We do that because we do not understand the nature of sin and the power of sin. If sin was not as bad as I am making it sound, then why in the world would God the Father have to send His most precious possession, His Son, into our world, to die a horrific death in our place, and to resurrect from the dead?

Why would God have to go to all of those lengths if we could control sin? Obviously we cannot control it; there is something in it that is greater than us. We can excuse it, but eventually it is going to get the upper hand over a person's life.

All of us, as growing Christians, have sinful tendencies still in our lives and through the walk of progressive sanctification—I do not think we can be sinless, but we can sin less. God has given us the resources in Christ (Romans 6, Romans 8) for dealing with sin.

Right now, as I speak, the Holy Spirit is tapping us on the shoulder, saying, "This in your life needs to change. This needs to go. This habit needs to stop and be replaced with something better, because you think you have this under control, but the day is coming where it will control you if you do not do exactly what I tell you to do concerning this sin."

Jesus in the Sermon on the Mount, when He talked about dealing with sin, used some of the most radical metaphors that could be used. Cutting off your hand, tearing out your eyes. Now, those we take as metaphorical hyperbole, but they are metaphors designed to communicate the point of the radical nature that the Christian must employ to deal with sin.

Legalism will tell you all of this, but it will not tell you about your resources that you need to deal with sin in our lives. God has given us the total and complete ability to tell sin, "No," just like He gave the Joshua Generation the complete and total ability to execute His commands.

God does not order something without having the ability to pay for it. Whatever God tells us to do, He has equipped us through His empowerment to do it.

Many times we enjoy the sin. We make excuses for the sin. We rationalize. "It's not that bad." And yet it is bad.

These are not just lessons in history about things that the Joshua Generation did not do right, these are lessons for you, these are lessons for me.

You come to Genesis 10:19, and it says something very interesting there in Genesis 10:19, as Moses is dealing with these Canaanites and these Amorites and these Jebusites. (I am glad I do not have to read that passage again.)

It says,

"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 Admah and Zeboiim, as far as Lasha" (Genesis 10:19).

What you have here is a description of the territory of the Canaanites that the nation of Israel would go in and take over. "Here is the territory that they are in now. I want you to go in, and I want you to take over that territory. If you do not eradicate the inhabitants of the land, then you are setting yourself up for divine discipline down the road."

And in the process of carving out this territory, Moses makes a very interesting statement about Sodom and Gomorrah.

Now, we know about Sodom and Gomorrah, don't we? If we do not know about it now, we will know about it soon, because eventually we will be getting to Genesis 19, where God is going to rain down judgment on the wicked cities of Sodom and Gomorrah.

When you look at Genesis 10:19, you get the impression that Sodom and Gomorrah had not been destroyed yet; they were still in existence.

You say, "Well, so what? Why does that matter?"

It matters because on the History Channel, on A&E or 'Mysteries of the Bible,' or in a college class that your children or your grandchildren or maybe you yourself will be taking, they will tell you that we all know that the Book of Genesis was not really written by Moses. It was written by someone long after the fact.

This is called the JEPD theory. "Oh, you do not really believe that Moses wrote this around the time of the Exodus in 1446, do you? Don't you know that that is just a compilation of the J document from 850 BC, the Elohist document from 750 BC, the Deuteronomist document from 621 BC, the priestly code from 525 BC?"

This is known as the JEPD theory. Yet Jonathan Sarfati, in his wonderful commentary on Genesis 1-11, says,

"Here we have a clear dating of this Table of the Nations. It must have been composed while Sodom and the other cities of the plain were still flourishing, and known as landmarks."¹

¹ Sarfati, Jonathan D. *The Genesis Account: A Theological, Historical, and Scientific Commentary on Genesis 1-11*, 649.

This does not give you the impression, as you read this, that someone is looking in their rear view mirror, because if that had happened, they would never mention the existing cities of Sodom and Gomorrah, which we know were overthrown in Genesis 19.

What you are holding in your hands related to the Book of Genesis are documents that were compiled by eyewitnesses to these events. Those documents ultimately fell into the hands of Moses in Egypt, who took those documents written by eyewitnesses and stitched them together in what we call the Book of Genesis.

The JEPD theory—this idea that this is written long after the time of Moses, as people say—could not be true because it does not read like they want it to read. It does not say, "Sodom and Gomorrah—yeah, they were destroyed a long time ago." It gives you the impression that Sodom and Gomorrah were still in existence and had not yet been eradicated.

When your children or your grandchildren come home from a video or a movie or a lecture in a college classroom, and they start to ask you, "Why do you believe Moses wrote the Book of Genesis?" I hope you have some kind of answer, because if you are not able to answer them at an apologetics defense of the faith level, they think that our Bible is really not true history.

"The true history," or, "The true science I am getting from my professor," or, "I am getting from the cable channel."

I bring these little things up not to bore you with details but to equip you and to show you what to say when this whole subject—not if, but when—of the JEPD theory comes up.

You have to understand something: that Satan has targeted the mind, and he is specifically, as I speak, targeting the minds of the young. They are being bombarded with piece of propaganda after piece of propaganda. You have to be in a position where you can throw a monkey wrench into your own grandchildren's or children's mental rubric that paganism has just thrust upon them.

If you will not do it, who is going to do it? And if you are not in a church that is equipping you to do it, the church will lose its power. It will continue to dwindle numerically as we lose youth after youth after youth to the world system.

We wonder why our congregations are getting grayer and grayer and grayer. The fact of the matter is, as you read through the Book of Genesis, you see that it has to have been produced through eyewitness testimony.

People that wrote this initially were obviously familiar with Egyptian geography and Canaanite geography, right down to the fact that Sodom and Gomorrah had not even been overthrown yet. It does not read like someone reflecting on the facts centuries later. It reads like eyewitness testimony.

By the way, concerning these JEPD documents that everybody is so sure are the sources for the Book of Genesis—I can't even see a copy of the JEPD documents, because they've never been discovered.

But when they are discovered, they are going to read this way. See, it is like dealing with someone who believes in the missing link. Why do they call it the missing link? Because the missing link is still—what? It is still missing.

What is the missing link? It is this irrefutable, airtight link that links man to apes, and we know it is going to show up because our theory is absolutely true.

"Have you found it yet?"

"No."

"Well, has this been going on for billions and millions of years?"

"Yes."

"Aren't you embarrassed by the fact that you haven't found any evidence for it?"

"No, because it is bound to show up, and when it shows up, this is how it is going to look."

You open the "science" books—I put "science" in quotes—and there is a whole artist's rendition of what it is going to look like—but they do not tell that to the kids. When you read the fine print, what you discover is they found a bone—in one case, it was a monkey with rickets—and they developed a whole cartoon artist rendition concerning the missing link.

A young child that does not know any better thinks that is what they found, and your average Christian is caught flat-footed because they are not being equipped in the realm or the area of apologetics. They do not have the ability to help their grandchildren or their children see through a deception.

It is the same with this JEPD theory: they have built their whole case on documents that no one's found.

Do you understand that? Just like the evolutionist has built his whole case on a missing link that is still missing.

No, these are not documents written long after the fact. This reads like eyewitness testimony to me.

You come to Genesis 10:20 and it says this,

"These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations" (Genesis 10:20).

You will notice the dispersing. First of all, at the tribal level—different families are in view. You will notice the linguistic dispersion—different languages are in view. You will

notice dispersion at the territory level—different lands are in view. You will notice in Genesis 10:20 dispersion nationally, as different nations are in view.

It is quite obvious that Genesis 10 was written after Genesis 11, because there was no such thing as independent languages in Genesis 11 until God disrupted the language so that the builders could not cooperate with each other. Genesis 11, the Tower of Babel, is the cause. Genesis 10 is the result.

We have finished Japheth's line and Ham's line. Then next week we will be starting on Shem's line. Shem's line in Genesis 10:21-31 is a BIG deal—with a capital 'B,' 'I,' and 'G.'

Why is Shem's line such a big deal? Because Genesis 9:26 tells you that the Messiah is coming into the world through which line? Shem's line. So Shem's line starts getting traced for us.

As we will see next time, one of the nations that is mentioned is Persia. Persia became modern-day Iran in 1935, and then it became Islamic in 1979. Ezekiel in the sixth century predicted that. I will show you that next time, because there was a time in American history and in Israeli history where Persia, or Iran, was a friend of the United States.

In fact, Persia, or Iran, was one of the First Nations to recognize the newborn state of Israel in 1948. Yet Ezekiel predicts that Persia, although a historic friend of Israel, is going to turn.

I remember when Calvary Chapel pastor Chuck Smith made that statement in the 1970s. He was over in the Middle East doing a tour of Israel, and he said to the Israeli guides, "You had better keep your eye on Iran, because it is going to turn."

How foolish he seemed in the eyes of those Israeli tour guides. Then 1979 came and went, and Iran turned, just like Ezekiel says.

Pastor Smith started getting calls—"What is going to happen next?"—because they thought he was a prophet, and yet he wasn't a prophet. He was just reading his Bible.

We will see that next time as we move into the line of Shem.

You may be here today for the first time and you may not know Christ personally. Our exhortation to you is to receive the gospel. The gospel is good news, because Jesus' death, burial, and resurrection and ascension in our place accomplished all the work. Consequently, we no longer trust in our own good works for salvation and the safekeeping of our soul. We trust in Jesus' good work, and that is what distinguishes biblical Christianity from every other belief system on planet earth.

All of these other systems are man trying to reach up and get to God. Christianity is very different: it is the story of how God has reached down to man in the person of Jesus Christ. The story of the Bible—if you hear nothing else today, just please hear this—is not what man does for God; it is what God has done for man.

We receive what He has done as a free gift. You receive a free gift through faith alone. Faith is another way of saying reliance upon or dependance upon. You hear the truth, you hear the gospel, and you rely on its message alone for salvation and for your eternity, for your future and for the safekeeping of your soul.

Becoming a Christian is not a twelve-step process. It is a one-step process. You hear of the crucified and resurrected Savior. You hear His message and you trust in that, and in a nanosecond, God transfers you from death unto life.

You can trust Christ now, even as I am speaking. It is not something you have to walk an aisle to do, join a church to do, or give money to do. It is a matter of privacy between you and the Lord, where the Spirit places you under conviction, and you respond to that convicting ministry by trusting in what Jesus has done.

You can do that even now, as I am speaking—people that may be listening online live, or listening to this long after the fact can do it as long as it is called today. The grace of God is available as it is today.

Our exhortation is for people now, even as I am speaking, to do that and receive Christ by way of faith as their Savior.