



The Sermon

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Genesis 10

"More Than Names"

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TRANSCRIPT

We turn our attention to Genesis 10 this morning, and I need to make a bit of a confession. I was here a few months ago and got to preach through one of the days of creation, came back a little bit later in the year and got to preach on Noah building the ark, and so I began to wonder, "What will be my passage when I come back?" knowing I was coming back here in October. And I began to kind of put together my own mind a little bit of how the pacing might go, and so I thought on my Sunday today we might be in Genesis 9, I might get the Noahic covenant; that'd be great. Or I thought maybe it might scoot a little further ahead and my passage would be Genesis 11 on the Tower of Babel, which is one of my favorite Old Testament realities to understand. Or I thought maybe if the pace went even quicker, we would be in Genesis 12, the calling of Abraham; what an amazing passage. And then I got a text from Mark Becker, Genesis 10:1-32, and I got a little nervous. Let me tell you why. Are you there, Genesis 10?

"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.

"The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. The sons of Gomer were Ashkenaz and Riphath and Togarmah. The sons of Javan were Elishah and Tarshish, Kittim and Dodanim. From these the coastlands of the nations were separated into

their lands, every one according to his language, according to their families, into their nations.

"The sons of Ham were Cush and Mizraim and Put and Canaan. The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan. Now Cush became the father of Nimrod; he became a mighty one on the earth. He was a mighty hunter before the Lord; therefore it is said, 'Like Nimrod a mighty hunter before the Lord.' The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. 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. Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.

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. 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. These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

"Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. The sons of Aram were Uz and Hul and Gether and Mash. Arpachshad became the father of Shelah; and Shelah the father of Eber. Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah and Hadoram and Uzal and Diklah and Obal and Abimael and Sheba and Ophir and Havilah and Jobab; all these were the sons of Joktan. Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east. These are the sons of Shem, according to their families, according to their languages, by their lands, 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."

I think the application is obvious, we shall go home. Now you know why the text of Genesis 10 made me a little nervous. It's a list of names, 70 names, in fact. But as you might expect, with a little work and some understanding, there is actually quite an incredible word, I believe, for us here this morning. As we think through this list of names, admittedly, I get it. When we read the Bible, this is one of those chapters that we probably start off trying really hard, the first three verses, and then just kind of say something in our minds like, "Well, God knows how to say them." Well, He does, and that's actually the point, that God knows the nations.

Let me walk you through this chapter, and what I want to do is try to help you to understand how this chapter is arranged, why it is arranged this way; and let's do a little work together and see if we can discover where Genesis 10 is leading, not only in its near fulfillment, but what is the ultimate meaning of Genesis 10. You might be surprised when we get to the end of why this is here and just how significant this is to you this very day.

Make note first that, "God has knowledge of the nations. God has knowledge of the nations." Now Genesis 10, the listing is not exhaustive. It doesn't list every single individual. It lists specific people. It lists groups of people for very specific purposes. And what chapter 10 shows us, if you just look at the entirety of the 32 verses, is it shows us that what God commanded in chapter 9, verse 1, for Noah's family to be fruitful and multiply has indeed taken place.

Many of the names in Genesis 10 are individuals, but there is a little bit of an insight that we can see here. These names that end in English with "im" refer to groups of people. So we know some are individuals and some are groups and some become nations. and as you look through chapter 10 that I

just read for you, you see that the chapter breaks down really into three categories of families.

First, in verses 2 to 5 are the sons of Japheth. You might just make a note just to remember in a broad sense that this is the father of the Indo-Europeans. Just a few notes for you. Gomer is the progenitor of the Indo-Europeans, countries like Rome and Greece; and then in the east, like India. Three of Japheth's sons that are mentioned here, Magog and Tubal and Meshech, give rise to the Russians. Javan is a reference to Greece. And so in summary what you have here is the area from the Aegean Sea on the west to the Caspian on the east is what is indicated here. Interesting that when Paul goes in the New Testament to do his preaching this is predominantly the descendants of Japheth that Paul is going to preach to. Madai is the father of the Medo-Persian people that you see listed there, and that's very significant in biblical history. And so they settled into the North and Europe and Persia and India. That's the first set of names you see, the sons of Japheth.

A second category we see is in verses 6 to 20. These are the sons of Ham, the youngest, the father of Africa, Mesopotamia, and to the east. Cush is the Bible's term for what we know as Ethiopia. Put becomes a people we know as Libya. The sons of Cush as a whole are nations there on the shore of the Red Sea and the Southern District of Arabia.

One name that may be familiar to you that's extremely important, and will be even more important when you get to chapter 11 next week, verse 8, we're introduced to Nimrod; he built an empire. Nimrod, it says here, is a mighty hunter. Now in my part of the world, your part of the world, to be a mighty hunter might be a tremendous compliment. That's not the idea here. Nimrod is a hunter of men. He devours people. He's a tyrant. He's a conqueror. He is into self-glory. He founds two cities, Nineveh and Babylon, both of which are known for rebellion, opposition to the Lord. He's going to build his kingdom in Babel, which is a tribute to the glory of men. Now you understand the Scripture that this world was created for the glory of God; and when you build your city or your life upon the glory of man, you are building something completely counter to the purposes of God.

And notice it says that, "He was a mighty hunter before the Lord," meaning the Lord saw this, because the Lord has knowledge of the nations. You need to understand this, that all rebellion, all sin, all self-glory, all happens before the Lord. He sees it. He is not fooled by it. He is not surprised by it. And all mankind will be accountable for their sin, and there is no sin man has committed that the Lord has not seen. So Nimrod can build a mighty city, and he can build a mighty reputation and be greatly feared, and he can try to do what no one else can accomplish, but all of his sin and all of his rebellion takes place before the Lord, because in front of the Lord, all things are laid bare. In fact the very name "Nimrod" means "let us rebel." His whole life is a testimony of rebellion.

Those who would follow in this section would settle to the south into Africa into Asia. Then we get a third category, verses 21 to 31, the sons of Shem, the Middle East. Five sons of Shem are the Semitic people. Shem is listed last here because it's, of course, through him that Abraham will come; and that's kind of the whole point here at this section of Genesis is we're leading to the calling of Abraham.

So Asshur will be the founder of the Assyrians, Aram the founder of the Syrians. And Eber, interesting name here; the name, the word means "to pass over." It's actually from his name "Eber" that we get our English word for "Hebrew." And so these families will settle in the region of the Middle East. And as you scan through the texts I've already read for you and you see these three groupings, the sons of Shem and Ham and Japheth, what you see is this very important lesson that God has knowledge of the nations. He knows who they are; He knows where they are; He knows everything they do.

Now here's my question for you. The fact that God has knowledge of the nations, is that a good thing or a bad thing, an encouragement or a threat? Well, it completely depends on their standing with Him. If I tell you as a child of God that God knows every detail of your life, that He never leaves you or forsakes you, that He is always near you, that He is sovereign over all things in your life as a believer, that gives us great encouragement,

because we want to be found in Christ. And we understand as the psalmist said, when our day of trouble comes, we don't look to the mountains and the hills, we look to the One who made the mountains and the hills. He is our Sovereign Creator. He is our Master. He is our God. But if you do not know the one true living God, there is nothing more frightening than for me to tell you the biblical truth, that He knows everything about you; no secrets.

We speak of hidden sin. In the truest sense, there is no hidden sin – understand that – because God has knowledge of the nations, both as a group and as individuals. That's what the Bible tells us in Deuteronomy 32, verse 8, that, "The Most High gave the nations their inheritance, when He separated the sons of mankind, He set the boundaries of the peoples according to their number." God is sovereign. God has knowledge of the nations.

Now understand, when Moses records this for the Hebrew people this is helping them to understand that He wants them to know the nations of the earth, and he wants them to know that the nations and the people of the land that they are about to go into. And if you ever wonder, "Does God's sovereignty extend throughout all of the world?" the answer from Genesis 10 is yes. He knows people. He knows individuals. He knows nations. He knows tribes. He knows everything about His creation.

And again, for those who are believers, this is for us a great encouragement that He knows you, He created you, made you in His image, and you belong to Him. But, my friends, for those who would be here this morning and you don't know Him as the one true God, and you've not come to a place of relationship with God through His only Son Jesus, I want to be very honest and transparent with you this morning and tell you, that for you, this should cause you to tremble, because just as God has knowledge of the nations, God knows you, and who you are, and where you are, and how you live. He knows your heart. And the heart is deceitfully wicked, for all have sinned and fall short of the glory of God." And if you are busy building your kingdom, and if you live for your glory, not His, the fact that the Judge of the earth has perfect knowledge of your every word, deed, and thought should cause you to tremble.

God has knowledge of the nations. But He doesn't just have knowledge of the nations. I want you to see, secondly, "He has a heart for the nations," and we see this coming out of Genesis 10. Genesis 10 is really the beginning of God's work to reclaim the nations. They've turned their back on Him; and yet He has a heart for the nations. When you look at the sin that comes from the people in Genesis 10 and on following, when you look at how rampant sin becomes all over the world, it's even more staggering to realize this is happening just a few centuries after the flood, I mean just a little bit of time after the earth was judged in such a severe way. Yet here comes sinful humanity once again showing their allegiance to idolatry and their unwillingness to worship the one true God.

You know that after the flood was over when Noah got off the ark, he is telling everyone that begins to populate the earth about what has happened. He's telling them about how serious God is. He's telling the reality that God is holy, and man is sinful, and judgment is coming; therefore man must repent. And yet when you follow through the table of nations in chapter 10 of Genesis, what you see are largely a group of people who are ungodly and turn their back on the one true God. You're going to see a fascinating aspect of this next week in Genesis chapter 11 with the Tower of Babel. What you're going to see is chronologically chapter 11 happens before chapter 10, you'll see that next week and in the weeks to come. The Lord confuses their language and scatters the people, and the result of that scattering is told for us in Genesis 10 of where they go. Next week, I believe Paul Twiss will be sharing that. You've known him the longest, it's only fitting.

What we see though when you put Genesis 10 and 11 together is that the division of the people is because of their rebellion against God. The people wanted to become like God, and in their rebellion they try to do their own thing. Just look at Genesis 11, I won't teach this. But just to get it in front of you, it says, "The whole earth used the same language and the same words. And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there. And they said to one another, 'Come, let us make bricks and burn them thoroughly.' And they use brick for stone, and they use tar for mortar. And they said, 'Come, let us build for ourselves

a city, and a tower whose top will reach into the heaven, and let us make for ourselves a name."

Now stop for a minute. You don't have to build a tower with your hands, you can try just to build a name with your life. And if you're living for your name instead of His name, you've missed the reason you exist. No matter how high the tower, no matter how large the business, no matter how famous the name, when you live for your name instead of His name, you've missed the very reason why you were created: in His image.

So verse 5, "The Lord came down to see the city and the tower which the sons of men had built. And the Lord said, 'Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. Come, let Us go down and there confuse their language, so they will not understand one another's speech.' So the Lord scattered them abroad from there over the face of the whole earth; they stopped building the city." That's what happened first, chronologically. Genesis 10 then tells you where they scattered.

It's interesting to me that you've got mankind trying to build a name for themselves, and all it takes is one spoken word of God to disperse them. Man's not near as strong as he thinks he is, not near as mighty as he thinks he is. As you have been studying all throughout this year, with the spoken word of God, He makes the heavens and the earth; with His decree, He forms the animals; by the work of His power, He forms mankind. And here is the creation trying to rise up and take sovereignty away from the Creator, and all it takes is the simple decree of God to confuse them and to scatter them. And understand, my friends, when you live your life for the sake of your name rather than His, you've missed it.

But not only does God have knowledge of the nations, but we also know He has a heart for the nations. It's true that the threats of nations is no threat to Him. In fact, you know Psalm 2, "The Lord is in the heavens, and as He sees the nations rage, He laughs, He scoffs." Man is no threat to Him. And



yet while God is not threatened by their rebellion, neither will He give up on them.

Genesis 10 is a list of people and groups and nations, most of whom went their own way and turned their back on God. And God would have had every right to bring final judgment to them, not by water, because He's given His promise in Genesis 9 He won't do it that way; but He could have done anything else He chose to. They were deserving; they were idolatrous; they were rebellious. And yet instead, what you see is God put His rainbow in the sky as a picture of His grace.

Genesis 10 is not a list of people who deserve grace, and neither are we; and that's the point. You're not here today because you've earned this. You don't believe today because you achieved it. We were sinners, we were rebels, we were idolaters; but yet God pursued us in grace and through the work of His Spirit. In grace He reached down to us, all of us. If we were to trace our family lineage, we're not a group of people who have earned salvation. None of us have. None of us could. We are all a collection of people who are here only because our God has a heart for the nations. You're here today because of grace.

When you read Genesis 10 and you read what these nations would become and what they would do – and some of the people listed in the nations, Genesis 10, became extremely violent and wicked, and some of them in Genesis 10 did things so atrocious it wouldn't even be polite to speak of it in a company like this. And yet God has put His rainbow in the sky, and He offers grace, and He graciously pursues.

Now you need to know there are seventy names in Genesis 10, and that number seventy is significant; it represents totality. It takes seven and ten and combines them to become a number of totality. Let me just show this to you. We see this in Genesis 46:27, "The sons of Joseph, who were born to him in Egypt, were two; and all the people of the house of Jacob, who came to Egypt were seventy." The house of Jacob who came to Egypt were seventy.

Turn just real quickly, if you would, to your right to Exodus 1. Keep Genesis 10 marked, but just look at Exodus 1 for a moment. "Now these are the names the sons of Israel who came to Egypt with Jacob; and they came, each one with his household: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Benjamin; Dan, and Naphtali; Gad and Asher. All the persons who came from the loins of Jacob were seventy in number." It's an important number. It's a number that represents totality. You see it again in Exodus 24, verse 9, where Moses went up with Aaron, Nadab, Abihu, and seventy of the elders." Why seventy? Because it represents totality.

And so God has knowledge of the nations, but He also has a heart for the nations. All of this sin, all of this rebellion - Genesis 11, which chronologically is before chapter 10 - takes place; and yet God does not destroy them, because He has a heart for them. He is gracious and patient. But it's not just that He has knowledge, and it's not just that He has a heart. Let's go a step deeper.

I want to show you, thirdly, that, "God has a plan for the nations." It's not just that He has a heart for them, He actually has a plan to redeem them. What we see in Genesis 11, that you'll see next week, is that our humanity is united in our ancestry, but we are divided by geography, and we're divided by language, and we're divided by culture. Sin creates distance between us and the Lord, and even distance from each other. Our sin separates each other. It's why you have fences, it's why you have locks, it's why we have prisons, because we've got to be able to separate humanity from each other, because although we all have one common ancestry, so much about us divides us.

So the question is, "Where is the hope? How can we be reunited?" If you go back to Genesis 10, what you see are all the sons of Shem, the sons of Ham, the sons of Japheth; and in one sense, in the beginning it's very simple: they're all coming from the same people. By the time you get to the end of chapter 10, it's so many people, groups, and nations scattered and divided, how in the world can sinful humanity ever be united together? And the

answer is what you studied a few weeks ago in Genesis 3, verse 15, that God is going to send a Redeemer.

Adam and Eve sinned in the garden of Eden, and they try to cover their own sin. They make for themselves loin coverings to try to hide and cover their own shame, and the Lord rejects that and says, "I will not have My wrath appeased by the work of your hands. Instead, I will send a Redeemer," and we get the very first glimpse of that promise in Genesis 3:15. The hope for the world is the Redeemer who would come the hope for the nations is the Messiah, who would be able to be the bridge between sinful man and a holy God, but also be able to bring sinners together. It is what we have in the fulfillment of Genesis 3:15 that unites our hearts in this place today.

That's what we have in common, right: one God, one Savior, one faith, one baptism, one salvation, once for all, handed down to the saints. This is what we have in common in this room. We are all sinners. And as one pastor used to say, "If you knew about me what only God knows about me, you wouldn't have come today. But if I knew what only God knows about you, we wouldn't have let you in." Why? Because we are all sinners. Spurgeon used to say it didn't anger him if somebody claimed him and do something he didn't do, because he said, "The reality is I'm far worse than they even know that I am."

Well, how do you get such sinful people like that together? One Savior. It's the fulfillment of Genesis 3:15, the Messiah who would come and die in our place that unites us to a holy God and unites us together. And so in this room, whatever state you are from, whatever nation you are from, whatever your family lineage may be, if you know Christ, and I know Christ, we are brothers and sisters in Christ. Amen. We're a family. It doesn't matter where you're from, it doesn't matter what language you speak, it doesn't matter what your family background may be; if your sin is covered by God's grace, and my sin has been forgiven by the blood of Jesus Christ, we are family, we are united as one. And how could that ever happen when we've been scattered all around? It happens through the work of Christ, the fulfillment of the promise made in Genesis 3.

Now turn with me one more place, if you would. Turn to Luke chapter 10. We're thinking for a minute here about the reality that God has not only knowledge of the nations and a heart for the nations, but He has a plan for the nations. Luke 10, verse 1: "Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to go to every city and place, where He Himself was going to them. And He was saying to them, 'The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.'" The Lord takes seventy. We've heard that before, haven't we? Pictures totality.

Genesis 10, the table the nations, records for you how God scattered the people after the Tower of Babel in Genesis 11. When you get to Luke 10, Jesus takes that same number and says, "We're going to go take the gospel to them." Matthew 28, what we know as the Great Commission, says, "Make disciples of all" – what? – "nations." The very people who have been scattered and rebelled, we're going to take the gospel to them. Why doesn't God just judge the nations of the earth? Because He has a heart for the nations. These are sinful wicked people. Couldn't God just destroy them? Sure; He's God, He's holy. They're sinful, but He has a heart for the nations.

And so many times you and I ask this question: "Why doesn't God just judge evil?" Well, how many in this room are glad He didn't judge evil ultimately and finally ten years ago? How many of you are glad that God's been patient with you, because our God is a God of grace. And what you see in Genesis 10 is the listing of the nations that scatter and populate the earth. And what you see in Luke 10 is Jesus picking up that very same number of seventy that shows totality, and sending His people out, and He says to them, "We're taking the gospel and we're going to make disciples of all nations." God has not given up on the nations; and so this is His plan.

He has knowledge of the nations, Genesis 10 shows that. He has a heart for the nations, as He's going to call Abraham in Genesis 12; and from Abraham all of the nations of the earth will be blessed. And He has a plan for the nations; and the plan for the nations, the plan for the people all over this globe, is to use in the New Testament His church – that's you – to take the gospel to the ends of the earth.

If I could ask you to turn just one more time with me, turn to Acts chapter 17. Acts 17, Paul is speaking with those in the marketplace and those in the synagogues, and epicurean and stoic philosophers. And I want to show you that what you see in Genesis 10 I believe was on the heart of Jesus in Luke 10, and I believe in the heart of Paul in Acts 17. Verse 26: "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."

Why did that happen? Genesis 11. Where did it happen? Genesis 10. With this same idea that you and I are looking at this morning is in Paul's mind in Acts 17 when he explains that. And then you go down to verse 30, and it says, "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent," all people everywhere. And so, of course it's true, that only the Holy Spirit can convert someone. Of course it's true, that only the work of God can take someone from spiritual death unto spiritual life. But here's what our role is as ambassadors for the King, is we are to share the gospel, and we are to call people to repent.

My friends, today, if you don't know Christ as Savior, I call you today to repent, to not waste one more day building the tower of your own name and of your own earthly kingdom, to repent and trust the Lord. I call you today, no matter where you live and no matter your background, to understand that the only hope you have is in the risen Christ. And Paul says, no doubt with Genesis 10 in his mind, that no matter where you are from, no matter your background, that God has commanded men everywhere, all nations, to repent. Why? Look at verse 31, "because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

The nations rebel in Genesis 11; and with just one decree of God, He confuses them, He scatters them – you'll look at that next week – and the result of that scattering is Genesis 10 where it records for us where all of the people go. God has knowledge of the nations. But He also has a heart for the nations, and He's going to establish Israel to be a light to the

nations. In the coming of Christ, He shows the ultimate fulfillment of His plan for the nations.

Now stay with me for a minute here. We don't want to make the same mistake that happened in the Old Testament. You're going to see when you get to Genesis 12 the calling of a man named Abram. Abram's name is going to be changed to Abraham. Abram is a name that means "exalted father." His name will be changed to Abraham, which means "father of many nations." And what you're going to see is that God's heart for the nations is revealed to us in other places, as well as Isaiah 49, verse 6. Listen to this verse: "It is too small a thing that You should be My Servant to raise up the tribes of Jacob and restore the protected ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth."

In other words, yes, Israel was God's chosen people, but not just simply as an end to itself; they were to be a light to the nations so that salvation would go even to the ends of the earth. Why? Because God has a heart for the nations. But Israel forgot where they came from. In fact, you could say it this way: Israel even forgot the fulfillment of Abraham's name, that he was to be the father of many nations. It wasn't just them; they were to be His chosen people to be a light to the nations.

I can't help but wonder if the church today has fallen in the same trap. Do we have a heart for the nations, a heart for people who are different than us, a heart for people who live far away from us, a heart for people who speak differently than we do, a heart for people who look different than we look? Do we have a heart for the nations? If our prayer just stays in our own zip code, we have missed the point. We're it be salt and – what? – light, just like Isaiah said, that the Jews were to be a light to the nations. In other words, we have a God who knows us. He knows right where you are, and He's personal enough to know everything about your life, and yet at the exact same moment in time, grand and glorious enough to be doing something all over this globe; and His plan is to use you, as the church, to take the gospel to the nations. He knows them, He has a heart for them, and He has a plan for them.

Now as we close, go back to Genesis 10. Genesis 10 is a listing of the table of nations. Somebody asked me, "Are you really going to read all those names?" and I said, "If I don't, they'll think I'm afraid, I have to." Every name I read, every people group represented here is someone in a group of people known by God. And in their rebellion and their idolatry they're going to be scattered, and they're going to be scattered all around the world. You're going to have people with their own language, and their own culture, and their own nations and tribe and tongue, and you're going to have people all over the world so scattered, so removed from each other, that at some points the only thing they will have in common with somebody else is a common hatred so strong, that the only language they will speak to each other is the language of war: "I try to kill you. Will I try to keep you from killing me?"

And in some parts of the world at some parts of history that's the only commonality we have is the language of war. We're so divided, we're so distant from each other; and yet when you get to the very end of the Bible in Revelation, chapter 7 to be specific, we read this in verse 9: "After these things I looked, and behold, a great multitude which no one could count, from every nation and all the tribes, peoples, and languages, standing before the throne and before the Lamb, clothed in white robes."

How does that happen? How do you get people from every nation, tribe, and tongue separated by geography, separated by culture, united at times only in hatred, to come together in heaven around the throne, united, singing one song, "Worthy is the Lamb who was slain; power and glory be unto the Lamb"? How does that happen? It happens because God sends the gospel into all the nations through the church, using normal believers like you to declare the truth, that salvation is found in the name of Jesus.

"There is no other name under heaven whereby men must repent and believe other than the name of Jesus." And His name is so strong and so powerful to save, that what was scattered in Genesis 10 and 11 is regathered by the work of the cross, as those who were separated become as one body in Christ, and for all eternity will sing the same song unto the Lamb. No

matter your nation, no matter your language, no matter your culture, we will be one in Christ, because God has a heart for the nations and a plan for the nations.

Now if I were to ask you, "What is the fulfillment of the table of nations?" in a sense, where is this all going to? Well, there's a reason why Shem is listed last in Genesis 10. It's not because he's the youngest, it's because through Shem we're going to find Abraham; and that's where you're going in your study of Genesis, it's coming in chapter 12. And so in one sense, you could say that this is all pointing toward Abraham; and in a sense, that's true.

But let me show you one last thing here in an ultimate sense. Luke 3, verse 23, says, "When Jesus began his ministry, Jesus Himself was about thirty years old, being, as was commonly held, the son of Joseph." Verse 34, watch this: "The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God."

According to Luke 3, the ultimate fulfillment coming from Genesis 10 is not ultimately Abraham, it is Jesus. Through Shem will come Abraham, and through there will come Jesus. When you take the whole Bible and put it together, what it shows you is that God has a heart for all the nations and a plan for the nations, but that plan is summed up in one name: Jesus. That's the hope for the nations. That's the hope for the world. That's the hope for you, and that's the hope for me.

In an Old Testament sense, Genesis 10 is extremely helpful. Moses records this so that the people of God, as they are going into the Promised Land, can know the nations; they can know where the people are, and who they are, and where they came from. But in the ultimate sense, what this shows



us is that God has a knowledge of the nations, a heart for the nations, and a plan for the nations; and the plan ultimately is for you, His church, to take the good news of Jesus Christ to the ends of the earth, and take the gospel and make disciples of all nations.

Let me close with two questions. Question One: "Is Jesus Christ the King of your life? Is Jesus Christ the Lord of your life?" It may very well be that you're here this morning, and something's missing from your life, and you understand that, and you're looking for something to make you more joyful or make you feel more complete, or looking for relationships, or looking for business contacts, or looking for any number of things. There's a thousand reasons why people come to a church on a Sunday morning other than because they want to worship the risen Christ.

So I'm asking you this morning, "Do you know Jesus as the King of your life? If you don't, then I want you to understand that He is the hope for you today. He's not one hope, He's the only hope. He's the way, the truth, and the life. And should you be here this morning and you don't know Him as your Savior, this could be the very day that your life and your entire eternity is changed forever. And as Acts 17 says, I want to command you today with love and with grace and with all respect, for you to repent of your sin, and trust in the risen Christ as your Savior.

Question Two: "If you are a believer, are you actively helping take the gospel to the nations?" I mean by that, "Are you sharing the gospel with those in your family, with those who are near you? Are you praying for the work of God around the world? Are you praying for churches and missionaries around the world? Are you praying for the persecuted church in parts of the world? Are you faithfully and actively doing everything the Lord has entrusted to you, to have a heart for the nations, through your giving, through your praying?" The way we say to my church in Mustang – this isn't original with us – but the way that we say it is, "We want to take the gospel to the neighborhoods and the nations." We don't want to neglect our backyard, and we don't want to live just in our own zip code, we want to have a heart for the neighborhoods and the nations.

So I ask you, Christian, "Are you living your life today with the same heart and purpose of God, namely to take the name of His Son Jesus to the neighborhoods and to the nations, that many would believe in His name?" And one day, all together, not scattered, together, in unison, not divided by tongue, but together, sing forever, "Worthy is the Lamb who was slain," and, "Holy, holy, holy is the Lord God Almighty," who knows the nations, has a heart for the nations, and has a plan for the nations; and the plan is you going to the ends of the world, proclaiming the name of Jesus.

[Prayer] Lord, we thank You today for our time together, Lord, for this chapter that is so easy for us to just skim over, tempting for us when we read through the Bible to just see a bunch of unpronounceable names and assume that it has no bearing on our life; and yet I pray what we've seen today is there is much here for us to understand. What I want to pray, that through the work of Your Spirit, even this moment, that anything I've said that's been confusing or unhelpful would just be forgotten. Nobody needs to remember my name or my words, unless they are simply words from Your Spirit that would be helpful; but, Lord, where what I have spoken today is not only true, but helpful for these dear people.

Lord, may You help us to recall all this week, that You know us, You care about us, and You have a plan for the world; and the plan is so that the work of your Spirit, that today Your church would proclaim the gospel, as we command people everywhere to repent, that they would be saved, and that Your Son Christ would be exalted. Give us a heart like Yours. Amen.