

05.18.25

Genesis

Chapter 10 - God Promotes Family-Man Pursues Dominance

Man Explores His Options [the Sons of Japheth] (vs.1-5)

Genesis 10:1-5: 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.

So, we're all familiar with these names. So, there's no reason for me to go into much detail about them. You read a passage like this, and once again, I think sometimes

when you're reading Scripture alone, you're going, "Ok, that's one of the passages that I need to skip in order to get something meaningful." But Proverbs 2 says that if you start digging like you would for treasure then you're going to find something, and God will reveal it to you. How wonderful that is.

So, we're going to be looking at this passage really specifically focusing on Japheth, of the three sons of Noah. The Scripture seems to convey that Noah had no other children but these three sons, and these three sons, as Scripture says, populated the whole earth. We're all related to Noah; we're all related to one of those three sons. So, Scripture is going to tell us a little bit about ourselves as we dig in and see what the personalities of these individuals are and the way that they decided to go. Scripture says all we like sheep have gone astray. We've each gone our own way. So, which way did Japheth go? Which way did Ham go? Which way did Shem go? And we're going to see the different paths that they took. It is important to realize as well, here again, it's axiomatic, but we're all related to Noah. Let me put it another way.

They all in some way will convey a kind of personality that Noah has. They are a chip off the old block and like it or not, our children in some way reflect who we are and they in some strange way, take on some traits that we have. I think it's one of God's ways of going, "See, you need to take care of that." And you begin to see it in living color, in 3D, and sometimes that's pretty convicting. So, as you begin to realize these things, God begins to speak to you. Nevertheless, as we look at this, what we're going to see is really, the heart of man and the proclivities that he has and how those tendencies begin to take him down particular paths.

As we came off of Chapter 9, what we saw very clearly is that Noah begins dealing with the issues of his life in a way that is more law based. When you begin to have problems or your children begin to have problems, of course, the law is one of the first things that you go to because you go into "thou shalt not do that," and it is an important process of maturation in a child's life. Your ultimate goal is, and your hope is that he'll go from "I have to" to "I want to." Nevertheless, you begin with the

law. In Noah beginning with the law, and as we saw very clearly in Genesis 9, that Noah himself fell. One of the things that the law does is it accuses, and his son seemed to take it upon himself; more specifically, Ham seemed to take it upon himself. More specifically, the grandson, Canaan took it upon himself to accuse or to expose the sins of his father. And because of this, Noah begins to deal with his anger about that, and I would say, the disrespect of his son in this by law, and we see a curse that is given to his son, "Cursed be Canaan because he did this thing." In that process, we're going to see as we begin to go through their genealogy, some of the things that ensue out of this and part of the curse was if you looked specifically, is that "You're going to be a servant." And what we're going to see, interestingly enough, with Ham is that he's going to subjugate and have people enslaved. So, we're going to actually see that come out of the curse of Noah.

We're going to be looking specifically at Japheth today. As we see the different names of the sons, the names in some way will begin to reveal to us the character of the

personality and not like sometimes we name somebody something in our family just because we go, "I like that name." But in the biblical times, you were named because of your character, nature, and in some ways the prophetic fulfillment. So, what you're going to see with Japheth is that his name has meaning. Now, the name itself, Japheth, comes from a root word that means "to spread out". So, what do you think Japheth is going to do? He's going to spread out and he's going to go to the extremities of the world. In many respects, when you think about those in America, we are really related to Japheth of the three sons more than any of the other sons, and we come from this lineage. So, he'll begin to speak to us in this interesting way. So, the sense of spreading out. Now, we know that once again, this characteristic, this tendency was probably deep seeded within Noah in the naming of even Japheth, but also, he could see that this boy had that desire and so he names him such. We're going to see how that turns out as you begin to follow the nature of yourself, the tendency of yourself. Once again, there's nothing wrong with having certain tendencies, if in fact those tendencies are subject

to the will of God. But when they're turned loose, we begin to see how they begin to lead us.

It is to be noted as well, when we come into this, that the whole concept of family was really established by God at the very beginning of time. However, it was not employed until after the ark. You don't see the name “family” until they get off the boat. In Genesis 8, for the first time, the word “family” is conveyed. In fact, if you just turn back there with me, you'll see that within the text, when God says, “Ok, it's time to get off the boat.”

(Genesis 8:18) “So Noah went out, and his sons and his wife and his sons’ wives with him.

(Genesis 8:19) Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families (*mišpāḥâ*) from the ark.”

In a way, you begin to realize the families were in a boat. They were led by a patriarch. They work together; they weather the storm together. There are things that they deal with; the tragedy of the things they experience, loving care and watching out for each other, and all these

things are characteristics of family, and thus family was built.

So, it goes on, it says,

(Genesis 8:20) “Then Noah built an altar to the LORD...”

Once again, it's going to describe that they came out as a family. So, what God is establishing is that was His goal, to establish a family. The reason why I'm emphasizing this is what we're going to jump into is culture; we're going to jump into a kind of society. Kingdoms are going to be built; empires are going to be built. But what did God establish? God established the family. Now, at the very beginning, with Adam and Eve, He starts it with husband, wife. He's the One that initiated that. So, if people were to say to you, “So, why have husband and wife?” Well, because God said so. That's a real good reason. As Jesus, when He was questioned about this, He says, “From the beginning, it was not so, but God made man and woman” and He begins to describe the relationship of the husband and wife, the devotion to one another. So, it really starts off with the devotion and once again, children are a byproduct of the love of a husband and wife. So, children

aren't something that you have because, hey, you just want one of those, somebody else had one; so, you want to get one too. But it's because of the love relationship and that's the way it should be. God had ordained it so. Nevertheless, at the very early stage, you begin to see that brothers are not working together like they should, and Cain throws out an interesting question, "Am I my brother's keeper?" So, you realize we're not acting as a family yet. Once again, it wasn't until the flood and until they begin to work together and live together in the confines of a boat. You put a bunch of people in a house, and before long you're going to either be a family or kill each other. But the goal is that we become a family. So, the household is something that God establishes. In the passage, we're going to see nations come out of this, we're going to see people groups come out of this and societies, and once again, cultures come out of this. Nevertheless, this is man going his way. Once again, the reason that I want to emphasize this is that we have a tendency to allow culture and society to define what we are to do. It was never meant to do that, and we're going to talk about that as we go.

But if you go back to Genesis 10, we'll start off with the generations that are being given within the passage.

(Genesis 10:1) “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.

(Genesis 10:2) The sons of Japheth...”

Once again, coming from the root word “to spread out”.

“... were Gomer...”

Now, immediately, the name itself, if in fact you've read any of the prophetic books, especially the minor prophets, you think, “Well, there was a woman named Gomer” and that was Hosea's wife, which really was not faithful. In fact, I guess in some way you could say that she spread herself out, and this was one of the problems. In fact, what God is going to reveal to Hosea is, “I want you to love this woman. She's going to be unfaithful, but I want you to do this so that you can display My love for My people who have been unfaithful and spread themselves out and gone to all kinds of other faiths and have rejected Me.” It ultimately comes to the point where

he finds his wife on the auction block and God says, "Buy her back." So, you have this interesting picture of this sense of one that has been spread out. The word "Gomer" itself seems to make reference to a completion, or more specifically, a complete end. The way that I would probably describe it is spreading out to the ends of the earth. So, you start off with the name "Gomer" within the passage. Now, "Gomer" is going to be mentioned in Ezekiel as well, and we'll probably try to touch upon some of the passages in Ezekiel, but the name and place seems to refer to the northern areas. So, what we're dealing with is that which is extreme north; the ends of the northern regions. So, that would take you up into Russia, it would take you up into China, and what we're going to see is many of these countries coming from this.

(Genesis 10:2) "The sons of Japheth were Gomer and Magog..."

The prefix, "*Ma*" in front of this, has a sense of oriental, and they oftentimes make reference to China with this. I don't know how accurate that is, but obviously it's dealing with the land of Gog and we're going to be seeing that

within the passage as well. So, “Magog,” once again, you're dealing with the extremities of the North, going up into Asia Minor in some cases, and then you have “Madai,” which is where we get the word “Meads”. You know the Medes and the Persians? So, this would be the Medes and the Persians. Then, one that should be very familiar to us, is “Javan,” which is where we actually get the word “Greece”. So, it's taking us all the way into Greece. We're actually in the realm of perhaps where the ark was settled or in that particular region. Now, we're going all the way to Greece, and he's spreading all the way into that particular area. By the way, that particular word is going to be translated “Greece” in the Book of Daniel; I think it's Daniel 8, Daniel 10 and 11. Greece (Javan) will be mentioned. Then, you have “Tubal,” which we believe is Asia Minor. You have “Meshach,” which is the region around the Black Sea. You have Tiras, which seems to be northern area around Russia.

(Genesis 10:3) “The sons of Gomer were Ashkenaz...”

Sumerian nomads. These are Asian people, individuals, and here again, I don't want to go into too much depth

because I want to get to the main point. But I want you to kind of get a feel of where we're going with this.

“Riphath,” which once again is the Rhiphaean mountains, which is in Russian region. So, we know that's where that's coming from.

Then, “Togarmah,” which is Armenia, probably the region of Turkey.

Then you have another son that's mentioned, once again, that we defined as Greece in verse 4,

(Genesis 10:4) “The sons of Javan...”

And the description here, very interesting, is using the name “Elishah”. Now, that particular name is referencing to distant lands. More specifically, it literally covers all the islands of the world. So, when God says spreading out, they're spreading out. Sometimes you wonder, “Where did everybody come from?” Well, here we go. It goes on, literally, distant lands in the Mediterranean Sea.

You have “Tarshish,” which we believe is probably Spain.

“Kittim,” which is once again making reference to general terrain of the Islanders. It takes in Cyprus. It takes in a lot of the islands.

“Dodanim,” which are the Trojans. You ever heard of the Trojans? The Rhodians? These are the ones that are making reference to this.

Then it states this,

(Genesis 10:5) “From these the coastlands of the nations...”

It's interesting how Scripture can just give you a little phrase and explain a whole lot. This is where all the people that populate all the coastlines of all the world come from, Japeth. It's pretty interesting, isn't it? You'll not see any other phrase that is used with Ham or Shem. But the coastlands of the nations are going to be designated within the passage.

(Genesis 10:5) “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.”

Now, you're going to see that phrase after every one of the sons and it kind of shows in some way the division of the people, the way they talk, the place that they live, proxemics. Actually, "proxemics" is oftentimes used to describe how far people like people to be from them. The study of Proxemics is something that is in psychology and if you've ever been to other nations, there are some people that like to talk to you like inches away; other countries, they feel very uncomfortable when you get that close. So, they have a sense of proxemics among them. So, we're going to be looking at these particular personalities. What you have is a division of culture. It starts with the family. Now, it began with the family and with Noah having these characteristics, but we begin to see the tendencies of different ones to embrace certain kinds of characteristics. Japheth is clearly a man of expansion. He is a man of exploration. In fact, if you just take a moment and think about it, this is where the Conquistadors came from. This is where the Crusaders would come from. Because what you're going to have in this are not only Greece, but Rome. Of course, Alexander the Great wanting to conquer and go all over the place

and you're going to have Rome. All roads lead to Rome. Where do the roads go to? Oh, all the way to Germany. So, where do those Europeans come from? So, all of these are spreading out in these particular areas, and you go to Spain, and they have these people exploring different areas. They just have to go a little bit further. At times I feel like, "Can we just sit down? Could you just stay home?" "No. Can't stay home. Gotta go. Have places to go. People to see." So, these are ones that would probably declare themselves very progressive. These are people that would probably see themselves as those that are pursuing progress, declaring new horizons. Even when you think about our country in particular, that really is a part of the extension of Japheth. We had within our country the sense of "Manifest Destiny," which basically said that it's our destiny and it's our God-given destiny to take over lands. So, we began to claim area for ourselves because we actually believed that this was what God wanted us to do. So, what's interesting to me is that oftentimes we take those things that are our tendencies, and we begin to build a culture around it. Then, when we build the culture around it, we begin to rationalize why

we do what we do, and in the sense that we almost make it a divine calling, “Well, this is what we were meant to do.” And we begin to live our life according to our culture, rather than according to the initial calling of God, which was family, and that begins to take over.

I've oftentimes thought about the passage of Revelation 6, and we've made reference to these apocalyptic horses. Do you remember reading about those? I believe the horses are kind of a timeline that are given. Horses are used because what are they doing? They're moving. What are they moving through? They're moving through time. So, the first horse that you begin to see is a white horse, and it says that within the passage that it was given to him to conquer and to be conquering. Now, what you have, clearly, I mean, you don't have to be a great historian, is the tendency of The Crusaders is riding on white horses; declaring that they were on a mission from God to kill people. “This is what Jesus wants us to do, kill people.” But they began to work under the pretense that they had a just cause because this is what they felt like doing; expanding, growing, taking over, and this is what

they begin to do. So, pretense fundamentally is you trying to make something look good when it's not, and that's exactly what they tried to do. But the tendencies of these, you begin to see, come out of a sense of culture. If I were to describe culture for you, it would just basically fundamentally be shared beliefs, values, traditions. You have social norms that begin to form. Once again, it all comes out of “the way I feel”.

So, what we're going to see in particular in Genesis 10 is the way of man. Sometimes, you wonder how in the world do we get off the ark, and then we're at the Tower of Babel in Chapter 11? So, in Chapter 9 we get off the ark, and in Chapter 11, where at the Tower of Babel. From what we understand, Noah is still alive at the time they're building the Tower of Babel. So, how did that happen? And it is a bizarre thing to watch man go his own way. As long as they were together as his family, they were thinking alike, they were sharing alike, they were building one another up, but there's just something inside of us that says, “I want something more.” And man begins to pursue something more.

When I was young, some of my fondest memories are being at my grandparents' house up in North Carolina. They had a screened porch, which was kind of nice when the bugs were really out. But I still can picture it, my folks would be sitting on a porch; most of them had rocking chairs, so they were sitting on the rocking chairs, and my grandparents would be on that back porch, and my brother and I would be out catching lightning bugs. I mean, they were just all over the place. So, we would fill up jars and we would put them by our bed for the night because they were like lights that were sparkling. I remember thinking when I was younger, "Someday, I'm going to be old, I'm going to be able to do this." And now that I'm old, I'm going, "Boy, I wish I was younger, wish I could go catch lightning bugs." Because the simplicity of it. But there's something inside of young people, there's something inside of man that says, "I deserve more. I need to get more." And really, if you think about it. That's what our society is built on. We are sons of Japheth. We are expanding and going for more. Our thought is that more is better and that more is going to bring some sort of fulfillment and thus culture is formed.

It is interesting, if you look with me in verse 5, that it starts off this way,

(Genesis 10:5) “From these the coastlands of the nations were separated into their lands...”

When I think of the coastlands, one Psalm in particular that I think of in Psalm 107, that really, if you take all of Psalm 107, you begin to see everybody has their own way of going. But if you go into verse 23, you begin to see a description of Japheth.

(Psalm 107:23) “Those who go down to the sea in ships,
Who do business on great waters;

(Psalm 107:24) They have seen the works of the LORD,
And His wonders in the deep.

(Psalm 107:25) For He spoke and raised up a stormy wind,
Which lifted up the waves of the sea.

(Psalm 107:26) They rose up to the heavens, they went
down to the depths;
Their soul melted away in their misery.”

In other words, they came in contact with God out in the middle of the ocean.

(Psalm 107:27) “They reeled and staggered like a drunken man,

And were at their wits’ end.

(Psalm 107:28) Then they cried to the LORD in their trouble,

And He brought them out of their distresses.

(Psalm 107:29) He caused the storm to be still,
So that the waves of the sea were hushed.

(Psalm 107:30) Then they were glad because they were quiet,

So He guided them to their desired haven.”

And I think oftentimes in the process of our pursuing and exploring and expanding, going into our own way, God brings us to a place in which we see the power of God and the smallness of man. Maybe it's just a matter of when the stock market crashes, you begin to realize, “Ok, maybe that wasn't a good idea.” But putting your hope and your trust in these kinds of things, and there's a moment that happens at a time in your life and that's the time God begins to speak to you, and you go, “There's something more than this.”

It goes on and says,

(Psalm 107:29) “He caused the storm to be still,
So that the waves of the sea were hushed.

(Psalm 107:30) Then they were glad because they were
quiet...”

(Psalm 107:31) “Let them give thanks to the LORD for His
lovingkindness...”

James 4:13 says that people have an idea, “We're going to go to such and such a place and do business here and do business there.” Wait a minute. Stop. You ought to say, “If the Lord wills.” But we certainly have this sense of, we have business to do, we have a job to do, we have a place to go.

If you look with me in the Book of Ezekiel. It's strange that Ezekiel would be parallel to Genesis, wouldn't it? But if you look with me in Ezekiel 27, it starts off this way,

(Ezekiel 27:1) “Moreover, the word of the LORD came to
me saying,

(Ezekiel 27:2) “And you, son of man, take up a
lamentation over Tyre;

(Ezekiel 27:3) and say to Tyre, who dwells at the entrance to the sea...

So, that's kind of where they began to set sail, in Tyre and Sidon. By the way, it's actually mentioned in the genealogy there. Understood.

"... the entrance to the sea, merchant of the peoples to many coastlands..."

And because of that, they began to see themselves as far greater than everybody else and will actually be a description of Satan, because he began to be proud of his trade. So, it was the arrogance of Satan, which is going to be described in Ezekiel 28.

But the point that I want you to see here is,

(Ezekiel 27:7) "Your sail was of fine embroidered linen from Egypt

So that it became your distinguishing mark..."

In other words, "We recognized it was you because we knew what your sails were like."

"... Your awning was blue and purple from the coastlands of Elishah."

That's the same name that is in the genealogy of Japheth, right? Elishah. Then, you see Sidon and Arvad, you see Tyre, and then you have in verse 10,

(Ezekiel 27:10) “Persia and Lud and Put ...”

These are all this particular region.

In fact, if you look in verse 12, what's the first word that you see in that verse? Tarshish, which once again, was one of the names that is mentioned in the genealogy.

And then if you look in verse 13,

(Ezekiel 27:13) “Javan...”

Which would be Greece.

“... Tubal and Meshech...”

Which we saw as well.

So, what begins to happen is that once again, you see the tie of those going into merchandising, selling things.

(Ezekiel 27:26) “Your rowers have brought you
Into great waters...”

(Ezekiel 27:27) “Your wealth, your wares, your
merchandise,

Your sailors and your pilots,

Your repairers of seams, your dealers in merchandise...”

All the way through, it’s actually describing.

(Ezekiel 28:2) “Son of man, say to the leader of Tyre, ‘Thus says the Lord GOD,

“Because your heart is lifted up...”

We begin to actually define ourselves based on the things that we pursue. Even today, if you're first meeting somebody, they might give you their name, and then the next question is, “What do you do?” And then we begin to define ourselves based on what we do.

“... “Because your heart is lifted up

And you have said, ‘I am a god,

I sit in the seat of gods

In the heart of the seas’...”

(Ezekiel 28:4) “You have acquired riches for yourself
And have acquired gold and silver for your treasuries.

(Ezekiel 28:5) “By your great wisdom, by your trade
You have increased your riches

And your heart is lifted up because of your riches—”

And then ultimately, he goes into the description of Satan himself, and it says this,

(Ezekiel 28:16) “By the abundance of your trade
You were internally filled with violence...”

That's interesting, isn't it? You would think that people go after something, and they discover new things, and ok, now they're going to be happy. No, they want more, and by the abundance of their trade, now they begin to conquer. They begin to say, “Well, you have no business living here. We're going to take what you have.” And they can't stop, because once again, there's no fulfillment in this.

We know that he's speaking of Satan in verse 14,
(Ezekiel 28:14) “You were the anointed cherub who
covers...”

So, it's actually putting him in context with this.

And then what's interesting, if you look at Ezekiel 38, skip down a little bit further, it says,

(Ezekiel 38:1) “And the word of the LORD came to me
saying,

(Ezekiel 38:2) “Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech and Tubal...”

All of these are part of Japheth.

Of course, you're going to see Persia and all of these being subject to, but you see in verse 6,

(Ezekiel 38:6) “Gomer with all its troops...”

Of course, it's going back to the original genealogy, Gomer and all its troops. This particular chapter, without me reading the whole chapter to you, is going to basically say in the last days, those from the north, Russia, China, Asia are going to start coming down and they're going to surround little Israel. It's going to be a time where Israel is going, “All is at peace.” We've been kind of watching the news. It's been very interesting watching it because you're almost feeling like “I think there's going to be peace.” And that's exactly what needs to happen in order for the end to come, because the seven-year peace pact is going to be signed and Israel's going to feel so comfortable that it actually says within the passage that they're going to let down their guard. So, those in the

northern country are going to start moving the armies down because they go, "This is easy pickings. We'll take them over." They let down their walls. They let down their guards and let down their military, and they think that this is going to be an easy takeover. Well, if you've ever read Zechariah 14, it's not going to work out good for them because Christ is going to come down and He's going to put His feet on the Mount of Olives and He's going to go, "No more." Now, they're going to start off attacking, but Christ will ultimately come and intervene, and it's an interesting picture, but all of this is describing those that have this insatiable desire to conquer more. Careful, it's in you. It's who we are, but God wants us to keep coming back to what He had ordained us to be, and it was really in that boat that God was displaying to us what He wanted. He didn't want you to develop an empire. He wanted you to develop a family, and He wanted the family to care for each other; He wanted the family to lookout for each other; He wanted the family to be complementary and encouraging of one another, not to compete with one another, but to complement one another. This is what He wanted the family to do.

It is interesting that we gathered together based on language, one of the things that he listed in the passage; not only proxemics, but language. That makes reference to not only the language that you speak or the dialect that you have, but it makes reference to the way that you talk to each other.

A passage in Ephesians 4, most of you are familiar with it. So, you don't need to turn to it, but Ephesians 4 says when we speak as a family of God, we speak in a way that's only good for the moment and good for edification of the saints. In other words, if in fact you are part of the family of God and you're not thinking culturally, if you come to the church and you're thinking, "Well, I'm Greek, I'm Hebrew. I'm from wherever." If you're thinking from those, you're thinking culture. When we go to India, what's interesting is that if you just preach the word of God, culture won't get in the way because the word of God will always be superior to it. Now, there's nothing wrong with certain cultural things that people do, but if it gets in the way of family and it starts dividing the family, then it's wrong. So, you begin to realize that as a church,

we're actually going back to the original intent. We've spread out, we've gone our own ways, but now God has called us back to the origination.

If you would turn with me to 1 John, one of the statements that he makes is if you have a brother and he's in need, you can't close your heart. Well, that would be family, wouldn't it? When you're thinking government, you'd say, "Let the government take care of it." But when you're thinking of family, you're going, "I need to take care of it. I am my brother's keeper." Right? So, we're going back to that. But in 1 John 4, if you look here within the passage, it tells us that we need to love one another and, in that process, this is the Spirit of Christ that's within us.

It states this,

(1 John 4:5) "They..."

It starts off with the pronoun "they". Now, those are those that aren't a part of the family, right? They're still thinking culturally; they're still thinking according to their nationality. But of course, Christ says, "There's no longer any Jew, Greek, bond, free, no longer any of that stuff.

It says,

“They are from the world; therefore they speak as from the world...”

When I listen to what the what the world is saying, I'm going, “I don't even think that way. Where are they coming from?” And don't think too hard, because if you could actually understand where they're coming from, you'd be like them. So, thank God you're scratching your head. That's a good thing. Just keep scratching your head and move on.

“They are from the world; therefore they speak as from the world, and the world listens to them.”

The world is going, “You're talking my language.” But we're saying, “We don't understand a word you're saying.” You're sitting at the table and they're talking about money, they're talking about trading, they're talking about business, and we're going, “Do you want to talk about God?” “No, we don't do that.” “Ok.”

(1 John 4:6) “We are from God; he who knows God listens to us...”

We have a different language, and that's what unites us. So, as the passage says, you're united by these things. So, the church is literally building a godly culture within the household of faith. That's why it's important that we don't forsake the assembling of ourselves. That's why it's important that we do work together. That's why it's important that you have no barriers of whatever the color of a person is or what background they're from. What does that matter? We're family of God, and we're going back to that original process and how important it is to maintain that sense of family within.

So, my wife had read me something, and I got to close with this, that was pretty interesting. It was about the church and how there are a lot of churches that are out there that are outdated. So, it actually gave a list of examples of 20 things that kind of demonstrates that the church is outdated and wow, do we really fit in on that one. I mean, we fit in on the outdated ones. I'm not going to read them all to you, but what I want to convey to you is that it's saying that we're outdated based on the culture

of today. So, because we allow culture to define who we are, then we begin to let it delegate the things that we do.

One of the first ones on the list is if you have Bibles to hand out to people then you're outdated. Because they can just use their phone, right? I think one of the wonderful things to me about a Bible and I guess phones can be personal, but you're going to have to trade it in before long. It's going to be outdated. Talk about outdated. But the wonderful thing about a Bible is it becomes personal. I've had a Bible given to me by my father, recently by my son, and these are endearing things, but it's the word of God. You're opening up the pages. Remember that song, "Wonderful words of life," and it becomes personal. It's just something about a phone that just makes it so impersonal. It doesn't mean that you can't read the Bible on the phone. Not saying you can't read the Bible. But I'm saying, why ditch the Bible itself?

Then we're outdated if we feel like you have to dress up for church. Well, I would say that falls into Malachi because Malachi says, why would you disrespect God? I

mean, you'll dress up for the governor, why wouldn't you dress up for God? Scripture does say, "Come into His presence in holy attire" which is basically saying you ought to look different than the world. Once again, the world's going to try to define to you, "Casual is good for God. Call Him "old man". Call Him whatever you want to, just be casual with God." And I go, "I'm not reading that. I'm not seeing it." And what it's doing is it's breaking down the family under the pretense of culture.

The church doesn't need to have an offering plate. You can give online. But according to 1 Corinthians 16:2, every first day of the week when you come together, bring your offerings. There's a sense of detachment if in fact you're doing it online. There's a sense of testimony because part of the process of the offerings, we've talked about this before, "tithe" literally means that you're confessing to God, "Tithes" comes from the number 10, which makes reference to all. So, what you're saying to God is, "All is Yours. All comes from You." So, by virtue of giving a tithe, you're giving testimony to that, and the fact that you're doing it within the body, as the psalmist would oftentimes

say, “Oh, may it be in the congregation that I would do these things, that I would fulfill my vows.” It’s making reference that you're giving testimony and it's encouraging to me to see people say, “God is first.”

So, anyway, a hymnal, that's a very interesting thing; it’s kind of passe and you shouldn't have books or hymnals or something like that. You should use a screen. But you know, while we were sitting over there and I was singing with my wife, a lot of words I know, and so I don't really need it then, but some of the ones, especially when we go to all the verses, as Sonny will sometimes do, I don't know all verses. There's a benefit to that because now I've got to share with my wife. I think about those moments when I'm sitting there sharing with my wife, and I go, “I would miss this if it were on the screen.” See, the problem is we're thinking culturally. We're not thinking relational. We're not thinking family. Right before, some of the young people, Bobby in particular, realizes that we don't reach down the floor as easy as we used to. So, he has a tendency to give us the hymnal so that we don't have to reach down to the floor, and I'm saying to myself, “If we

didn't have a hymnal, that would deprive me of that.” If somebody comes in the door and they haven't visited, it would deprive us of handing them the hymnal and making a contact that way. I mean, if it's on the screen, we don't have to do that. You think about all these things, it's a culture that is separating themselves from the fellowship. It's actually counter to the fellowship.

It actually has within here, if you greet your neighbor, this is outdated, because it causes anxiety, and you don't want to cause anxiety to people.

I won't mention the 45-minute sermon.

Sunday night service, there's no need for that. They actually gave us the reason, “We have busy lives.” I don't know what that had to do with God first, but anyway.

No need for fire and brimstone. It makes people feel uncomfortable.

Women preachers give a fresh perspective, so you probably ought to bring them in. Of course, that kind of goes against 1 Timothy 2 and 1 Corinthians 14, but here again, we'll try to ignore that.

But all of this is telling us that none of none of their statements seem to be based on the word of God; none of their statements seem to be on building the family of God. So, what's interesting to me as we begin to watch these nations form through Japheth, Ham, and Shem, we're going to see the battle, but we're ultimately going to see God bringing us back to family.

Closing Prayer:

Father, we give You thanks for Your word and how it ministers to us, speaks to us, reveals things to us as we begin to see the nature of man and the way that he goes. Today, in some respect, we could easily relate to Japheth and the pursuit that he took in the expansion, exploration, the desire to conquer; a sense of manifest destiny within our hearts and lives to want more, to perceive that more was going to satisfy and bring us joy. We realize that it will only ultimately bring us to attack

You. It will ultimately bring us to attack Your people. It will only bring us to a point of wanting more, and we don't want to go there. So, Lord, even today we come before You, desiring to lay aside the culture that is contrary to You, and embrace the family that You've called us to.