

05.25.25

## Genesis

### Chapter 10 - God Promotes Family-Man Pursues Dominance

Man Build's on Oppression [the Sons of Ham] (vs.6-14)

**Genesis 10:6-14:** 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.

Well, we're going through the sons of Noah within this passage in Genesis, and as you come to Genesis, there's no doubt that you're dealing with beginnings. In this particular chapter, we're dealing with the beginning of societies; we're dealing with the beginnings of kingdoms. Where did they come from?

You go back to Genesis 4 and Genesis 5, i.e. before the flood, and you begin to realize that there are certain words that are being left out. One is family, the other is sons. It says that they were married then there was a child born, but it doesn't use the word "son". So, "son" is actually not brought into play until we come into Chapter 10, the "sons of" or it might be in reference to Noah's sons. But beyond that it really wasn't brought into play. As was true within Chapter 8, the word "family" comes into play after the ark and the family of Noah is now considered. So, what we begin to see in Chapter 10 is the establishment of family and the effects of what family is. Now, the point is that God establishes good things, "Every good and perfect gift comes from above," but it's uncanny

the way that man can take the wonderful blessings of God and turn them into evil. We have a perfect garden, we have a perfect place, and God gives man a wonderful choice to love Him. He chooses the opposite. As we go through the process, we begin to realize that man consistently does evil; God consistently does good in spite of him. So, as we come to this passage, we begin to see the ramifications of families. Because if you think about it, families are where tradition, habits, caring for one another or culture begins and it's in this particular setting that people begin to think a certain way. Why do they think the way that they do? Well, it usually starts within the family and from there, the culture, and from there, the society then begins to come. What we're going to see is that there are consequences and ramifications to the decisions made and to the culture that's made within a family. People are, in many respects, a result of their surroundings. As we look at these passages, we begin to realize that whole cultures began to develop in ways contrary to God. We're also seeing in Genesis 10, what happens when man goes his way and God is not at the

center of his desires. In other words, you take God out of the picture, what does man do?

So, as we come to Genesis 10, at the very beginning, we have part of the lineage of Japheth, and we begin to follow him. "Japheth," himself, actually means "to expand" or "to explore". If you follow through, all of the ones, as we talked about last week, that were part of this household, we begin to see that this is where explorers came from. From Tarsus, i.e. Spain, to all these places, throughout all the earth, Greece, Rome. These came from the lineage of Japheth. When you look at these individuals and when you begin to look at this household, you begin to see it's a household of competitiveness. It's a household of conquering. You have this sense of insatiable desire. It's a household of commerce. Which in many respects, you begin to see that because of this, this household is going to be prone to greed and they're going to be prone to worship the monetary rather than God. So, they're going to be going after things. I think one of the ways to define the household of Japheth would be that here is a family that's always afraid that they're going to

miss out on the deal of the century. So, there's got to be something greater. There's got to be something better. There's got to be something around the corner that's going to give them more. So, they're always looking for more and there's this sense of discontentment. "I mean, what if there's something more for me out there?" And you begin to realize that we might be sons of Japheth because there is something about us that just says we want to explore more; we want to have more; we want to get more. So, these are the explorers. These are the ones that are going out and Japheth begins to show you that there is going to be a proclivity to choose avarice over affection, prosperity over peace and a sense of cash over contentment. It's going to be the nature to do those kinds of things, and we have seen the influence of a family on the children.

As you look at the passage and you begin to see the sons of Japheth, thus, the word "sons"; once again, I want to emphasize the word itself makes reference to "building". So, fundamentally, what you're asking is "What are we building?" And you begin to realize that different families

build different things. What are you making important in your household? What is the conversation that you have? It begins to develop a culture. It begins to develop a society.

So, as we come to this passage in Genesis 10:6, we come to the household of Ham, which once again, is another son of Noah. As we look at Ham, we realize that we are going to see a first, and the first that we're going to see is a kingdom. So, we're going to see an individual not bent on exploration as much as he is on building a great kingdom for himself.

So, the passage starts off this way,

(Genesis 10:6) “The sons of Ham were Cush and Mizraim and Put and Canaan.”

All of these make reference to seemingly the region of Africa at the very beginning. So, “Cush,” if you were to transliterate it, would probably be the region of Ethiopia.

“Mizraim” would be Egypt. So, we're kind of getting a feel of where this particular grouping is. Now, what's going to be interesting is, what we're going to see is they're

actually going to be around the rivers that were of the Garden. I thought that's very interesting because if you go back to Genesis 2, it begins to give you four specific rivers that are in the Garden, and they are basically Gihon and Pishon, and then you have the rivers Tigris and Euphrates. So, those are the four rivers that are given. Well, you're going to see in the passage as you begin to go through down to Cush, Cush will become the father of Nimrod. They'll settle near the region of Tigris and Euphrates. The Egyptians will settle around the river of Pishon and Gihon. Those two rivers will be a part of that surrounding. We know that they are part of the surroundings because of the fact that one of the names that is used in verse 7, "Havilah," was part of the land of the garden of Eden, in which one of the rivers circled. So, we know where that is, and we know that it's in the region of Egypt because that is the emphasis of this particular genealogy. So, what's interesting is that this grouping, i.e. Ham, the father of this family, is going to be gravitating back towards the Garden. Now, we know that there has been a flood since the Garden. Initially, there was the protection of the Garden not to go back in it. But what we see is a tendency

to say, “But we're going to reclaim it.” In fact, Nebuchadnezzar, it was said as he goes back into Babylon, had what was called the Great Hanging Gardens of Babylon, in which his desire was to recreate in some way the garden of Eden where he was. So, we have this sense of, “God, you may have taken it away from us, but we're going to take it back.”

So, as we come to the passage, we begin by the names of Ham's sons in verse 6, and then it says and begins to break down,

(Genesis 10:7) “The sons of Cush...”

Which once again, make reference to Ethiopia.

“... were Seba...”

Which probably is in the same region. It seems as if Josephus makes reference to the fact that it's in that particular area.

“Havilah,” obviously, in the realm of Egypt as well.

“... and Sabtah and Raamah and Sabteca...”

Now, “Sabtah” and “Sabteca” have the inference of striking or beating, which we're going to see that this



particular lineage has a way of focusing on enslavement. It shouldn't surprise us knowing that particular region of Egypt and so on, but they would begin the whole process of enslavement. The question might arise, where did slavery begin? Well, it began with Ham and the society of Ham. So, you're going to see names that make reference to this and what's going to piggyback on this and really jump off the page is,

(Genesis 10:8) “Now Cush became the father of Nimrod...”

Now, I want to emphasize the way that this is worded. It says, “Now Cush became”.

Now, if you back up,

(Genesis 10:6) “The sons of Ham were Cush and Mizraim and Put and Canaan.”

(Genesis 10:7) The sons of Cush were...”

And it lists all those sons. Those are the sons. So, when it says “became,” it’s telling us that down the lineage, Nimrod came into play. In fact, by some of the Jewish antiquities writings, they actually believe that Abraham

fought against Nimrod, which is pretty interesting. So, we don't know exactly where down the line he came, and that's the point. He became the father of Nimrod. Nimrod was the part of that lineage. The reason why it's mentioning Nimrod though he came later, is because it's going to summarize the kind of family this was. So, the name "Nimrod" itself actually refers to somebody that's rebellious. His name seems to have the connotation of rebellion. Now, what is to be noted is it was the son of Ham and in the family of Ham itself that was disrespectful to their father. Remember Noah and the disrespect that was shown? It was in this lineage in which this came. So, the question would be, where does oppression and enslavement come from? The passage is going to be referring to that it comes out of a place of disrespect, it comes out of a place of dishonor, it comes out of a place in which there's a rebellious nature within the family. The thought I think sometimes is that "What's the big deal in a little defiance from the kid, a little disrespect? What's there to harm?" And Scripture is showing us whole societies have toppled because of this, and it has brought much harm, much hurt to so many people because of a

family saying, “What's the harm?” So, the passage begins to reveal this in the sense of,

(Genesis 10:8) “Now Cush became the father of Nimrod; he became a mighty one on the earth.”

Now, in some cases, that phrase will be defined as “the great hero”. Here again, the world loves to elevate heroes. The name Herod actually means “hero”. So, we have all kinds of heroes out there and heroes in different nations mean different things according to what they do for their nation; it's for their people. These are the ones that the world elevates; these are the ones that do great things for us and actually represent what we say that we believe in. Nevertheless, Scripture says that there's only one Savior, and that's God. So, who does the body of Christ elevate? Only one Savior, not the world, and not the way they think. Well, what we begin to realize is that families develop cultures and cultures develop societies, and those societies begin to develop a way of thinking that begin to delegate the way that you and I should think. They oftentimes literally infiltrate not only our families, but the church at large. One of the

responsibilities that the church has is to keep that separate, to not allow the way of the thinking of the world to infiltrate.

Jesus deals with this in particular in Matthew 20, when He turns to the disciples and He says, “The world looks at things this way, they're oppressive, and they seek for a higher position, but this is not the way we think. The greatest will be the servant of them all.” So, He begins to establish the kingdom rules rather than the way that the world thinks. Well, where did we get the idea of rebellion and where do we get the idea of demanding and being oppressive? Well, it was really through the household of Ham, and as we go, Nimrod seems to be literally the poster boy of this.

It says,

(Genesis 10:8) “Now Cush became the father of Nimrod; he became a mighty one (a great hero, or to be feared) on the earth.”

(Gen 10:9) He was a mighty hunter...”

Now, the best way to define this is that he literally is not talking about hunting animals; he literally hunted down men. For what purpose? To enslave them. Right. He was the mighty hunter.

So, the passage reads this way,

“He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod...”

Once again, “like the rebel” would be another way of putting it.

“... a mighty hunter...”

Or “one who hunts down in the face of God” would be the way that would probably be accurately translated. In other words, in defiance to God.

In case you're not real clear on that Nimrod is a problem, it goes on to say,

(Genesis 10:9) “He was a mighty hunter...”

But then he begins this kingdom, in verse 10, of Babylon, that it was the City of Babel, that initially was perceived, and he declared it as the “gateway to God”. So, the name prior meant that, and then the Jews turned it, and God

declared it as the place of confusion in which He confused the languages, but initially it was declared at the “gate of God”.

Josephus writes in the *Antiquities of the Jews* about Nimrod, very interesting. Let me just read you an excerpt of this particular text. Josephus wrote, “Now, it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man of great strength of hand. He persuaded them not to ascribe it to God as if it were through His means they were happy, but to believe that it was their own courage that procured happiness.” Interesting, isn't it? “He also gradually changed the government into tyranny.” You have someone to blame. “See no other way of turning men from the fear of God, but to bring them into constant dependence on his power. He also said he would be revenged on God if He should have a mind to drown the world again; for that, he would build a tower too high for the waters to reach, and that he would avenge himself on God for destroying their forefathers. Now the multitude, were very ready to follow

the determination of Nimrod, and to esteem it to a piece of cowardice to submit to God. They built a tower, neither sparing any pains, nor being in any degree negligent about their work, and by reason of the multitude of hands employed in it, it grew very high, sooner than anyone could ever expect. But the thickness of it was so great and it was so strongly built that thereby its great height seemed upon the view to be less than it really was. It was built of burnt bricks cemented together with mortar made of bitumen, that it might not be liable to admit water.” You have the sense of rebellion that is really described by Josephus and as Scripture just simply puts it, “He's a mighty man. He was a hunter of men. He put them into slavery.”

If you look in verse 10, the first time that this particular word is used,

(Genesis 10:10) “The beginning of his kingdom...”

We have now kingdoms actually being built.

It is interesting, once again, you go back to Genesis 4, and even in the list of the sons of Cain, you don't see any mention of a kingdom any more than you see a mention

really of a family. But these things begin to take place, and the influence of this kingdom begins to be, I would say, great upon the earth.

(Genesis 10:10) “The beginning of his kingdom was Babel...”

And it goes on; it makes reference to “Erech and Accad,” which is another name for “fortress”. So, the building of fortresses.

“... Calneh, in the land of Shinar.”

“Shinar” is just another name for two rivers, Tigris and Euphrates. So, it's in the land of Tigris and Euphrates that he begins to build.

(Genesis 10:11) “From that land he went forth into Assyria...”

Assyria is on the Tigris, Babylon's on the Euphrates, and you begin to see these great empires that are being built. By the way, Assyria was the first major nation world power that attacks Israel, and then Babylon was the second, and they were used to do such.



“From that land he went forth into Assyria, and built Nineveh...”

Which we all are familiar with Ninevah, with Jonah, and which he didn't want to rescue those people because they were such an evil, wicked group of people, and they were a hostile group of people.

He then goes on and describes the cities, if you look at the passage, that surrounded this, that form a large composite city that surrounds Nineveh. These cities are mentioned in the passage.

“Rehoboth-Ir” makes reference to the wide streets of the cities.

“Calah” means “complete; ending”.

(Genesis 10:12) “and Resen...”

“Resen” seems to make reference to a place in which the horses had great bridles, and it seems like in Nineveh, from what we understand historically, it was the first place in which they began to use horses for war, and they began to use dogs to hunt. Pretty interesting. So, it was in

Nineveh that this begins to happen to these surrounding cities that were between and then it ends in verse 12, (Genesis 10:12) “and Resen between Nineveh and Calah; that is the great city.”

The emphasis is on Nineveh. It's not on these other cities. In the text, the emphasis is making reference to these are the cities that surrounded this great city, Nineveh.

Then if you look in verse 13, we're into Egypt and the father of Ludim. Actually, “Ludim” is the Lydians of Africa. Egypt is making reference to “Anamim and Lehabim”. All of these are Egyptian.

“Naphtuhim” is southern Egypt. So, these are areas in that. If you look in verse 14, it makes reference to more Egyptian cities, but what's interesting is how this ends in verse 14,

“... (from which came the Philistines) ...”

Where'd the Philistines come from? Ham. It's almost like you get a family of troublemakers, and that's where all the troublemakers came from; it was from this particular land. So, out of this land come the Philistines.

If you look at the very end,

“... Caphtorim.”

Actually, from what we understand, are the Cretans.

Where did Cretans come from? Well, once again, from Ham. These are the troublemakers that come out of this particular household. The question is, where do troublemakers come from? And what's very clear is they come out of a family of disrespect and dishonorable behavior. That's where they come from. What is birthed out of that? Well, rebelliousness is clearly birthed out of this, but not only rebellious, but also treacherous and tyrannous and oppressive ways of thinking come out of this. A family might think, “It's not that necessary for me to discipline my kid.” Well, have you seen what happens when you don't? And this is, I think, one of the great advantages of Scripture. Look, you can imagine in your mind what might happen if you did things your way, but I can guarantee you that's not necessarily how it's going to turn out. Scripture begins to reveal to you exactly what's going to happen when you do things your way, when you

allow rebellion to exist in your household, and why it's so important to stop it right at the very beginning.

If you look in Proverbs, a lot of passages in Proverbs make reference to the fact that you really need to discipline your kids and not let them get away with that sense of, “I can do whatever I want to do whenever I want to do it.”

(Proverbs 20:20) “He who curses his father or his mother, His lamp will go out in time of darkness.”

That's a very intense passage. What it's saying in the context of Proverbs 20, there is an intoxication of power that oftentimes infiltrates people, and especially a young person, that this moment of feeling may be superior to his parents, in which he downgrades or destroys his parents in some way by cursing them. There is a moment of intoxication of that power. However, there is a lifetime of paying for that, and the way that it's put here in the passage is, “His lamp will go out”. “Lamp” is making reference to that which is like your body that holds light. So, it's the lamp is making reference to the person's body and it's giving reference to that which holds things like light. So, happiness, things that hold hope, things that

hold clarity. Because without the light, you can't see things and things don't make sense. The passage is literally saying that you might have a moment where you feel pretty powerful and you feel pretty good about yourself in disrespecting your parents, but the bottom line is that this sense of doom and darkness and depression and confusion will not leave you if you do that. We don't usually think in terms of those kinds of ramifications, but the point of the matter is that they are pretty intense.

(Proverbs 23:13) “Do not hold back discipline from the child,

Although you strike him with the rod, he will not die.”

It's good to know, because sometimes people think, “You're killing the kid. You're killing the kid” and passage is not as much talking about abuse; obviously, it's not talking about abuse, but it's talking about discipline. That means that you have with it a focus of correcting bad behavior by not giving the person what they deserve. Obviously, if we got what we deserved, who could stand? None of us would survive. But the passage is making

reference to you want to make sure you do this. Now, the question is, why is that so important?

It says this,

(Proverbs 23:14) “You shall strike him with the rod  
And rescue his soul from Sheol.”

What you're doing is you're delivering him from all of the things and the consequences that would come out of his rebellion. Here again, initially the thought may be, “Well, no big deal, let him get away with it.” If you let him get away with it, ultimately his life will be subject to things that beat him up. I think that's one of the reasons why in Proverbs 23:29-35, you have a guy that's in alcohol. That's that particular text, and the passage is making reference to the fact he has woes, and he has sorrows. This is a guy that lingers. The question is, why does he linger over? And I can tell you why. He now has to live a life that has been undisciplined, and he now has to deal with the issues of his depression and his anxiety, and the only way he can do that is to beat himself up. You say, “He doesn't beat himself.” Oh, yeah, he does. It says at the end of verse 35,

(Proverbs 23:35) “They struck me, but I did not become ill;

They beat me, but I did not know it.

When shall I awake?

I will seek another drink.”

He keeps beating himself up. If you don't beat him, he'll find something that will, and he'll gravitate towards that. What you're really doing is you're saving him from the heartache and the pain because when somebody is left to a life that is undisciplined and full of disrespect and dishonor, they become aggressive and hostile not only to others, but even to themselves.

In Exodus 20, it is the reason why one of the first things that you see in the Law, making reference to the relationship of people to one another, is “Honor your mother and father.” If you look in Exodus 20, I just want to emphasize this,

(Exodus 20:4) “You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

(Exodus 20:5) “You shall not worship them or serve them...”

Which is basically making the reference to allowing yourself to be led or enticed by something else. What keeps somebody from being enticed by those things? Well, the discipline and the instruction of the Lord is what Scripture is making reference to, because something's going to lead you.

Jeremiah 2 talks about the fact that, “Why do you keep going back to the Nile? Why do you keep going back to the river of the Euphrates?” What he's saying is, “You keep going back to enslavement.” When the Israelites get out of enslavement, God rescues them out of enslavement, and they go, “We want to go back.” And why is it you want to go back? What you have is this rebellious nature, and the thought is, “If I have a rebellious nature, then nobody's going to enslave me.” And God says, “When you rebel against Me, every place you go will enslave you.” You're actually putting yourself in enslavement.

So, it says this; mark it,



(Exodus 20:8) “Remember the sabbath day, to keep it holy.”

Why is that? Well, to put it in a nutshell, Isaiah 58 probably puts it best in verses 13 towards the end, but literally what the Sabbath is there for is to remind you, it is actually call, to stop pursuing your own way. That's the purpose of it. Just stop. Now, don't pursue your own selfish way and put God first. In so doing, you actually find freedom because you put your trust in God who would take care of you rather than the enslavement of, “I've got to make things happen.” And once you begin to do that, then you sell yourself out to whoever's out there. You'll say, “I'll do anything to support myself.” And you began to enslave yourself.

But then if you drop on down,

(Exodus 20:12) “Honor your father and your mother...”

So, “*kābād*” is a word that's oftentimes used to describe “glory”. “Glory your mother and father,” or you would have the sense of that they need to be weighty. So, they're valuable; what they say is valuable. God has ordained them to be valuable in your life. You need to

listen to them. Now, we know that parents aren't perfect, but it would be worse for you to be rebellious against them than for you to obey even a parent that's not perfect. Because what that does is it establishes this rebellious nature, and it establishes an egotistic way of thinking. The kid thinks, "Well, I guess I am the center of the universe." Which is once again, one of the most dangerous things. Where do you think Nimrod came from? Why is it that you have somebody that's so treacherous and tyrannous? Well, he doesn't have to obey and honor anybody. So, this "honor your father and mother" sets the stage for something that would help prevent this malevolent behavior because if you look, all these others, "You shall not murder. You should not commit adultery." Well, these follow this. Why would somebody commit murder? Because they think they're more important than anybody else. So, if in fact you subjugate yourself to an authority, you're realizing, "I guess I'm not that important."

In the New Testament, it is amazing how many times this is made reference to. Of course, Ephesians 6 makes

reference to the fact that you need to honor your mother and father. But if you look with me in 2 Timothy 3, it talks about the last days. Of course, we're seeing a lot of this come to fruition.

It says,

(2 Timothy 3:1) “But realize this, that in the last days difficult times will come.

(2 Timothy 3:2) For men will be lovers of self...”

Where does narcissism come from? A rebellious child.

“Let the kid have his way, let him feel like he's the most important thing in the universe, and he's going to say, “Whoa, how wonderful I am.” He's going to look in the water and fall in love with himself.

“... lovers of money, boastful, arrogant, revilers...”

What in the world is that next phrase?

“...disobedient to parents...”

Why does it stick it there? Because it's actually conveying this is where it began. Where does lovers of self, lovers of money, boastful, arrogant, revilers come from? He started being disobedient to parents and parents let him get

away with that. They actually let him get away with that.  
So, then they become “ungrateful, unholy,

(2 Timothy 3: 3) unloving, irreconcilable, malicious  
gossips, without self-control, brutal, haters of good,

(2 Timothy 3:4) Treacherous...”

Ah, there's the treacherous. Where did that come from  
with Ham? Where did it come from with Nimrod?

“Treacherous, reckless, conceited, lovers of pleasure  
rather than lovers of God.”

You'll see the same thing if you look with me in Romans 1.  
Where does this horrific heart come from? And clearly  
you see it in Romans 1, it says this,

(Romans 1:28) “And just as they did not see fit to  
acknowledge God any longer, God gave them over to a  
depraved mind...”

That would just literally be somebody that does worthless  
stuff all of his life. His life is meaningless.

“... to do those things which are not proper,

(Romans 1:29) being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

(Romans 1:30) slanderers, haters of God, insolent, arrogant, boastful, inventors of evil..."

Oh, yeah, where did it begin?

"...disobedient to parents."

It is this kind of mentality; it is this kind of thought that causes all of this treacherous and tyrannous thoughts to begin to control other people.

So, as you look at the passage of the sons of Ham, you begin to realize where this began. I think what's marvelous is, you see the life of Christ, and I could take you through a number of passages making reference to this, John 5, John 8, John 17, in particular, as Jesus will turn and say, "Everything My Father tells me to do, I do, and I do it in like manner." We're going, "Where'd this respect come from?" And then He'll go on and He'll say, "And if the Father wanted Me to have this, then that's what I would take; if He didn't, then I didn't do that."

Now, if Christ would submit Himself to that authority, we should. Let me just say this. It was His Father that told Him to go to the cross. So, you can't say, "Well, His Father would only tell Him to do things that were easy." His Father had him go to the cross, but He submitted to that.

Once again, I just want to emphasize that man has embraced many of the things that the world does. In fact, Paul will talk specifically to the Corinthians in 2 Corinthians 11, and he'll go, "Look, if people abuse you, if they take advantage of you, they hit you in the face, you like them." And it's bizarre that people will gravitate towards treacherous, tyrannous people. Because fundamentally, they seem to be so concerned about fitting in. Remember 1 Samuel 8, in which God comes finally to His people, and He says, "Ok, you guys aren't listening to Me." And then the people begin to cry out and they go, "We want a king just like Nimrod." And God goes, "The king's going to take advantage of you; he's going to tax you." And even today, it's bizarre to me how people elevate their nations. They go, "How wonderful our nation is." God blesses us through the venue of these

things, but God never ordained these kingdoms. These are not God kingdoms, and to elevate them to that position would be erroneous on your part. Can you wish them good? Yeah. I mean, even in captivity, God says, “You're going to go into captivity. Babylon's going to capture you. Now, you need to wish your country good; that is, country that captured you.” Nevertheless, is it that which we elevate? No, we don't elevate because we know that it's God's goodness that brings grace into our lives, and He's the one that rescues, not our nations. God gives us reprieve. How wonderful that is. He gives us good things through whatever things that man invents, but what a bizarre turn you have with these nations being formed, and how oppressing it has become.

### **Closing Prayer:**

Father, we come before You today and we realize the necessity for Your Son to come into our hearts; for our allegiance to be to You. Lord, You have placed us in a place in which has shown itself and has made itself

through the time of families that have been put on the earth. Lord, You have seen and brought about nations that rise, but You tell us in Your word that one day all of the nations will come against You, and we don't want to be on that side. Lord, teach us now, at this very early stage, not to have a heart of rebellion, not to have a heart of "It's only about us," but to teach us this sense of selflessness that was in Jesus Christ Himself. It is our desire to not only receive Jesus as our Lord and Savior, but to walk as He walked. You begin to realize, and I begin to realize that if we're going to be great in Your kingdom, we need to humble ourselves.

Your heads bowed and your eyes closed. There's a reason why these things are written in history, and there's a reason why they're given to us. The hope is that you see and change.