

98-08-09b

We resume our study now in Genesis, the end of chapter 9 and the beginning of chapter 10. We have, I think, at least arrived at a plausible understanding of what takes place in the sin of Ham. It seems to account for the way that this story is told and the language that is used and the final words of Noah in verses 25 through 27.

The outcome or the result of understanding all of this is, in particular, looking at verses 25 through 27 as the standard pronouncement at the death of the father, also tells us something else. One of the disturbing things is, if you think in modern times, we have the issue of children who come into the world as a result of fornication, as a result of abuse, as a result of rape, even as the result of incest. The child had no say-so about how they were conceived.

They had nothing to say about their parents or their parents' motivations or how or why they came into the world. They simply appear. It would seem rather harsh for Noah to curse Canaan because of his origins.

We think, well, this is unjust. It seems far less likely to be unjust if, however, Canaan is not only the product of a sinful and illicit act, but in fact bears out in his life and his choices and his overall lifestyle his origin. In the Old Testament, you find many times that nations who are descended from an individual bear out the fruit of that.

When you look at Moab and Ammon, who are the nations descended from the sons of Lot with his daughters, also incestuous origin, the Moabites and the Ammonites are consistently evil as nations. It doesn't mean that there are not wonderful individual exceptions. The great-grandmother of King David is a Moabitess, and she herself as a Moabitess is descended from this illicit, incestuous union between the daughters of Lot and their father.

But, by her individual choice to cast her Lot in with Naomi, your people are my people, your God is my God, where you go, I will go, this curse is not determinative, it is categorical. If you keep yourself in the category that this curse applies to, then the curse applies to you. But if you abandon that category, and this is why the peoples who came and joined with Israel in the later period of the Old Testament are blessed along with Israel.

The mixed multitude, the Syrians and the Moabites and the Ammonites and the Hittites, Uriah, who is a wonderful, noble warrior, blessed by God, is a Hittite. The Hittites are one of the nations that God is unhappy with and is scourging. But, you have exceptions, and it is individual choice and individual responsibility that is always an issue before God.

And a categorical curse, a curse on a nation or on a people, is always subject to and limited by the individual volition, the individual choices of the people in that category.

And you can be in the category of those who are cursed and yet, by acknowledging God and seeking God, be delivered. Rahab, the harlot, is a Canaanite.

She is under sentence of death by God's own mouth. He said, go in and kill the women. She is one of them.

He said, go in and kill the children. She has got children. But, she acknowledges God.

She throws in her lot with Israel. She tells that to the spies. She makes a covenant with them.

She and her household are delivered because they acknowledge the God of Israel. So, these curses are not determinative. The cursing of discipline that God puts on the nation of Israel, those who are faithful are preserved, like Daniel and like Daniel's three friends.

Even as the nation goes into captivity, they are elevated. They are blessed. They are recognized because of their faithfulness.

Why does Daniel rise like Joseph to become second in the land when he is a captive? The very same reason Joseph does. Your attitude toward God makes all the difference. There is no curse that can bind you if you are seeking and searching and have a heart that is active in pursuit of God.

There is no blessing that can help you. There is no categorical blessing that can help you if you lack those things. If you lack a desire for God, if you lack the desire to ask, to seek, to knock, to know Him, it doesn't matter what group, what family or what category that may have received blessing from God you are in.

This is why the nation of Israel, who is beloved for the sake of the fathers, nevertheless is dropping in the wilderness and sent into captivity and scattered from their land because even the blessing and the binding promise of God to Abraham, Isaac and Jacob cannot prevail in the face of willful rejection, willful apathy, willful disobedience to God. Individual will, individual choice is the basis upon which God blesses and curses, even when He has blessed or cursed a category. One of the things that is helpful to us here as we look at the end of chapter 9 is to realize that if our understanding is correct, Noah is basing his curse of Canaan not only on his origin but also on his expression personally of his origin.

He is illicit in origin and he is illicit in function. It would be highly unlikely that Noah or God would curse Canaan if Canaan, despite his origins, grew up and was like Abel and sacrificed to God or if he was like Enoch or like Noah and walked with God. If he sat at his grandfather Noah's knee and learned the things of God and had a heart for God, can we really believe that Noah would nevertheless pronounce this curse on Canaan and all of his descendants? The strong implication is here, and this is the pattern in the Old Testament, that God as He deals with people by category and by nation is doing so as an

object lesson, as a teaching tool and it is not a determinative, it is not a sovereign assignment of catastrophe to certain ones regardless of what they might want or what they might choose.

Quite the opposite. So it is very likely, in my mind at least, that this is some 300, 350 years after the fact when Noah is on his deathbed, having seen the fruit of Canaan's life bearing out his origins and being like his father Ham in disregarding authority, disregarding God, that this curse is pronounced. We come now to chapter 10, which is often called the table of nations, the generations of the sons of Noah, Shem, Ham and Japheth, the sons who were born to them after the flood.

It begins with the sons of Japheth, who are given in verse 2 as Gomer, Magog, Madai, Javan, Tubal, Meshach and Tiras. The sons of Gomer, you have Ashkenaz, Rephath, Togarmah, the sons of Javan, Elisha, Tarshish, Kittim and Dodanim. From these, the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

The interesting thing about this table of nations, and it begins with the sons of Japheth, is that this chapter gives the origins of all of the peoples with whom the Israelites, the Hebrews, were familiar. There are some notable omissions in the table of nations. We have no indication, no direct indication of where the peoples of the far east, the Chinese, the Mongolians, the Japanese, the aboriginal peoples of Australia and New Zealand, the Indians of North and South America, the Eskimos of far North America, and so forth.

All of these peoples are unknown to the Hebrews, and their origins are not given. It doesn't mean they don't exist, or that they weren't descended from some of these people, but they're not given. So, they're not specifically mentioned.

Even within the ones that are mentioned, the peoples who are most familiar to Israel are given the most space. The Japhethites, that we've just reviewed here in verses 2-5, are the least well documented because they are the furthest removed from Israel. They are at the outer reaches of the known world to Israel.

However, they are also some of the most interesting because they recur in later scriptural revelation. But, if you just count these up, the sons of Japheth are seven. The grandsons of Japheth are seven.

So, you have seven sons and seven grandsons listed. These are at the farthest reaches of the known world. So, Gomer, Magog, Tubal, Meshach, these are the principal nations of Asia Minor and beyond.

There's been a lot of speculation in the modern day and a lot of study done with trying to identify some of these with some of the peoples in Russia, in the former Soviet Union. Magog and some of these, Meshach being associated with Moscow and one thing and

another. It is true that these early Japhethites are the origins of the peoples in that northern Eurasian area there.

And in Asia Minor. You have the Madi here, who are the Medes. You have the Javan, who are the Ionians.

We've heard about the different types of Greek language. You have Ionian Greek, which is a very early form of Greek. And the Ionians are descended from Javan.

The J and the I are similar. The O and the V, as we've seen before, are a W related term. So, you have your Ionians, which are the earlier progenitors of the Greeks and later the Romans, who are in the extreme west.

The Madi are at the extreme east of the known world at this time. Tarshish refers to the remotest regions of the west over in Spain. Remember Saul of Tarsus.

Tarsus is Tarshish. And it's somewhat significant that Saul of Tarsus does himself have an origin that is non-Israelite. He winds up being the apostle to the Gentiles and he's from a Gentile region to which some Jews had moved.

Rodanin is Rhodes, the island. It says Dodanin perhaps in your scripture. It should be Rodanin.

There's a big confusion in the Hebrew scriptures between the letter R and D. Resh and Dalet are only differentiated by a tittle. Both of those letters are like a right angle. And the only difference is that a Dalet has a little sharp point where the two lines meet, where a Resh has a smooth curve.

So, if you make a smooth curve or you make a little point when you draw the right angle letter, that's the difference between R and D and they're easily confused. It should be Rodanin, the island of Rhodes. In the same way, the Kittim.

This is the isle of Crete. Or Cyprus, rather. Cyprus in Greek.

These are the Kittim. So, these are the principal nations of Asia Minor. It's particularly interesting that the sons of Japheth, Gomer, Magog, you have Madi and Javan that we've already covered.

Then you have Tubal, Meshach, and Tiras, which is perhaps the region of Tyre, up around Tyre and Sidon. These are mentioned in the prophetic scriptures over in Ezekiel. You might turn with me over to Ezekiel chapter 38.

We don't hear much more about these peoples because they are so distant from Israel in the later Old Testament. But there's a sense in which they come back to haunt Israel in the end times. So, in chapter 38 of Ezekiel, the word of the Lord came to Ezekiel saying, Son of man, set your face against Gog of the land of Magog, the prince of Rosh,

Meshach, and Tubal.

These are the principal sons of Japheth. Of course, when you see Rosh, many people think this is Russia. Meshach is Moscow, and so forth.

Say in verse 3, thus says the Lord God, Behold, I am against you, O Gog, the prince of Rosh, Meshach, and Tubal. I will turn you around, put hooks into your jaws, and lead you out with all your army, horses and horsemen, all splendidly clothed, a great company, with bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya are with them, all of them with shield and helmet.

These, by the way, are going to be some of the peoples also mentioned in the table of nations. Gomer and all its troops, the house of Togarmah from the far north, and all its troops, many people are with you. So, we're going from the beginning of human history as it is recreated after the flood, and these grandsons of Noah, and now in the end times, the closing parentheses of human history, we find these same peoples being mentioned by their original names as we find them in the table of nations.

Many peoples are with you. Verse 7, Prepare yourself and be ready, you and all your companies that are gathered about you, and be a guard for them. After many days you will be visited, in the latter years you will come into the land of those brought back from the sword and gathered for many people on the mountains of Israel, which had long been desolate.

They were brought out of the nations, and now all of them dwell safely. So, you have Israel, you have the sons of Shem dwelling in his tents in Israel, and now all of these fellow brethren, the Japhethites and the Hammites, are swooping back down on the tents of Shem, so to speak. You will ascend, in verse 9, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you.

Thus says the Lord God, on that day it shall come to pass, the thoughts will arise in your mind, and you will make an evil plan. You will say, I will go up against a land of unwallled villages. I will go to a peaceful people who dwell safely, all of them dwelling without walls, and having neither bars nor gates.

What kind of a dwelling place do you have, where you have no walls, no bars, and no gates? It's tents. They're dwelling in tents, unprotected. They're in a place of safety and peace.

They're out there with their tents pitched. To take plunder and to take booty, to stretch out your hand against the waste places that are inhabited, and against the people gathered from the nations who have acquired livestock and goods, who dwell in the midst of the land. Sheba, Dedan, actually Rodan, the merchants of Tarshish and all their young lions will say to you, Have you come to take plunder? Have you gathered your

army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder? Therefore, son of man, prophesy and say to God, thus says the Lord God, on that day when my people Israel dwell safely, will you not know? Then you will come from your place out of the far north.

This is where these Japhethites have scattered to. They're going to come back. You and many peoples with you, all of them riding on horses, a great company and a mighty army.

You will come up against my people Israel like a cloud to cover the land. It will be in the latter days that I will bring you against my land so that the nations may know me. When I am hallowed in you, O Gog, before their eyes.

And once again you have this ironic combination of the Goyim, the nations, here led and personified by Japheth and his sons coming down to Israel. It is because of discipline on Israel, God brings them down over Israel like a cloud. And God is hallowed in them when they do this.

They're coming down for the purpose of destruction. They're coming down as a judgment on Israel and yet God is hallowed in them. There's cursing and there's blessing rolled together in this prophetic event.

Verse 17, thus says the Lord God, Are you he of whom I have spoken in former days by my servant the prophets of Israel who prophesied for years in those days that I would bring you against them? Israel knew ahead of time. It should have been warned. It should have responded and did not.

It will come to pass at the same time when God comes against the land of Israel, says the Lord God, that my fury will show in my face. For in my jealousy and in the fire of my wrath I have spoken. Surely in that day there shall be a great earthquake in the land of Israel.

The foundations are going to be shaken yet again so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth... Does this language remind you of anything? All the men who are on the face of the earth shall shake at my presence. We've got a great closing prophetic bracket here that mirrors what we've just seen in Genesis. The language tells you, go back to Genesis 7 and 8 and 9. Go back and reflect because at the end time, God is bringing full circle what He began at that time.

As these nations were descended from Noah and his sons and scattered over the earth after the flood that affected the birds and the fish and the creeping things and all the men on the earth, now at the end of time, what's happening? Those peoples are returning to the tents of Shem and the cattle and the birds and the creeping things and

the fish in the sea. Everything is coming full circle in terms of the potential and the opportunity for either blessing or cursing. What decides it? Where do you stand before God? They will all shake at my presence.

In verse 20, the mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground. I will call for a sword against God throughout all my mountains, says the Lord God. Every man's sword will be against his brother.

And I will bring him to judgment with pestilence and bloodshed. I will rain down on him, on his troops and on the many peoples who are with him. What? Flooding rain, great hailstones, fire and brimstone, all of the same manifestations that took place at the flood are coming again.

We're reversing, as it were, everything that we've just seen in Genesis. Thus, in verse 23, I will magnify myself and sanctify myself and I will be known in the eyes of many nations. Then they shall know that I am the Lord.

Look at chapter 39, verse 1. You, son of man, prophesy against Gog and say, Thus says the Lord. Behold, I am against you, O Gog, the prince of Rosh, Meshach, and Tubal. And I will turn you around and lead you on, bringing you up from the far north and bringing you against the mountains of Israel.

Once that judgment on Israel is complete, by implication here, verse 3, then I will knock the bow out of your left hand and cause the arrows to fall out of your right hand. You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you. I will give you to birds of prey of every sort and to beasts of the field to be devoured.

It reminds us of the raven going out and picking over the refuse that's floating on the surface of the floodwaters. You shall fall on the open field, for I have spoken, says the Lord God. And I will send fire on Magog and on those who live in security in the coastlands.

Then they shall know that I am the Lord. Those who dwell in the coastlands are mentioned in Genesis chapter 10 as descendants of the sons of Noah. So, in verse 7, I will make my holy name known in the midst of my people Israel, and I will not let them profane my holy name anymore.

Then the nations shall know that I am the Lord, the Holy One in Israel. Surely it is coming and it shall be done, says the Lord God. This is the day of which I have spoken.

Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears, and they will make fires with them for seven years. They will not take wood from the field nor cut down any from the forest because they will make fires with the weapons.

And they will plunder those who plundered them and pillage those who pillaged them, says the Lord God.

This is very interesting in the light of modern technology. And if you listen to people who are really big into prophecy, you have probably heard this before. But this passage, and what immediately follows it, gives us an indication.

You know the kinds of arrows and spears and swords that we have today. What do they consist of? Well, it's technology. It's engines and combustibles and things that are a source of power.

You have batteries. You have fuels. You have all of these things that can be used either for purposes of war or in peacetime.

And these great armies are going to come down against Israel. They're going to be destroyed. And their stuff that's left over, their equipment, is going to be what sustains life in the immediately following months and years.

For seven years, people are going to use those things and turn them to purposes of sustaining their life. They'll perhaps take the engines and the generators and the sources of power and use them to sustain their life. They won't have to go get natural resources for power.

They'll get power from these abandoned weapons of war. And we can conceive in our day, with the status of technology, how that could be done. It will come to pass, verse 11, in that day that I will give Gog a burial place there in Israel, the valley of those who pass by the east of the sea, and it will obstruct travelers, because there they will bury Gog and all his multitude.

Therefore they will call it the valley of Haman-Gog, the valley of the multitudes of Gog. For seven months, the house of Israel will be burying them in order to cleanse the land. Indeed, all the people of the land will be burying and they will gain renown for it on the day that I am glorified, says the Lord.

They will set apart men regularly employed with the help of a search party to pass through the land and bury those bodies remaining on the ground in order to cleanse it. At the end of seven months, they will make a search. The search party will pass through the land and when anyone sees a man's bone, he will set up a marker by it until the buriers have buried it in the valley of Haman-Gog.

Once again, any of us that have been through nuclear, biological, chemical, decontamination training know exactly what this is talking about. The weapons of war that we have today leave contaminated things behind. And when you find a weapon, whether it's an unexploded bomb or whether it's some area of contamination, something that is still radioactive, you put a marker by it and you let the decontamination team

come in and handle it.

And they're going to have a central refuse pit where all of this, whether it's radioactive or biologically contaminated or whatever it may be, to cleanse the land, these permanently employed recon-decon teams are going to go out and gather this stuff up and put it in one place. This will take place for a period of seven years. The name of the city will be called Hamona.

Thus, they shall cleanse the land. And as for you, son of man, thus says the Lord God in verse 17, speak to every sort of bird and to every beast of the field. Assemble yourselves and come.

Gather together from all sides to my sacrificial meal, which I am sacrificing for you. A great sacrificial meal on the mountains of Israel that you may eat flesh and drink blood. You shall eat the flesh of the mighty, drink of the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.

You shall eat fat till you are full and drink blood till you are drunk at my sacrificial meal which I am sacrificing for you. And once again, you've got this resonant language of what happened right after the flood with sacrifice, with drinking and being drunk. All of these things remind us that this is history coming full circle.

You shall be filled at my table with horses and riders, with mighty men and with all the men of war, says the Lord God. There will once again be a great judgment sent by God that will bring about the glorification of God among men. Verse 21, I will set my glory among the nations.

All the nations shall see my judgment which I have executed, my hand which I have laid on them. So the house of Israel shall know that I am the Lord their God from that day forward. Just as earlier he said all of the nations will know that I am God, the nation of Israel is going to know that God is God.

The Gentiles shall know that the house of Israel went into captivity for their iniquity because why? Verse 23, They were unfaithful to me. Therefore I hid my face from them. I gave them into the hand of their enemies and they all fell by the sword.

According to all their uncleanness and according to their transgressions, I have dealt with them and hidden my face from them. The same basis on which the flood judgment came on the whole earth is the basis for the judgment of Israel. Therefore, thus says the Lord God, now I will bring back the captives of Jacob and have mercy on the whole house of Israel and I will be jealous for my holy name.

After they have borne their shame and all their unfaithfulness in which they were unfaithful to me, when they dwelt safely in their own land and no one made them afraid, when I have brought them back from the peoples and gathered them out of their

enemies' lands and am hallowed in them in the sight of many nations, then they shall know that I am the Lord their God who sent them into captivity among the nations but also brought them back to their land and left none of them captive any longer. And I will not hide my face from them anymore for I shall have poured out my spirit on the house of Israel, says the Lord God. And there's a lot that we could say, we could dwell on this for weeks, but just think about the parallel to the status of the entire human race.

The entire human race began in relationship with God, fell, has been in captivity to sin, is now restored and the one Satan who was responsible for helping us fall is punished. This is mirrored in the career of Israel. Israel is the people of God, inheritors of God's covenant promises and so forth, falls away in that judgment, realizes something about God and is restored and those who come up against them are judged.

And you find a parallel in the career of Israel as a nation and the human race as a whole. We also find that parallel in our individual lives. Any way you slice it, whether you look at it at the macro level or at the micro level, whether you look at it from the standpoint of the race, nations or individuals, the pattern is always the same.

God has made relationship with himself possible. He desires it. He gives us the means, the motive and the opportunity to avail ourselves of it.

When we do so, we are blessed, even if for a time we suffer. The ultimate is coming to know that I am the Lord, God says. If we fail to seize that opportunity, there is judgment at God's hand.

That is the lesson at the beginning of history. That is the lesson at the end of history. You can get into a lot of the details and see a lot of the parallels.

But God ties these together with language and with these elements for a reason. It's interesting to learn about the flood. It's interesting to learn about Shem, Ham and Japheth and so forth, but we don't want to lose sight of why God presents these truths to us.

Because as individuals, we are in a way our own little nation, our own little entity before God. And we, like they, have the choice of what our fate is going to be. It can be blessing or it can be judgment.

We can come to know that God is the Lord either as our redeemer and as the one who blesses us, or we can come to know that He is the Lord as our judge and as the one who disciplines and judges us. Returning now to chapter 10, we find that this is significant that the sons of Japheth are Gomer, Magog, Madi, Javan, Tubal, Meshach and Tiras. You have Gomer, you have Ashkenaz, you even have today the Ashkenazi Jews.

Of course, they're up in the Russian... But these names have survived all down through the ages. And even today we know who these early progenitors are and who the peoples

are who descended from them. And the coastland peoples of the Gentiles.

In verse 6, the sons of Ham, Cush, Mitzrayim, Put and Canaan. We know who the Cushites are, these descendants of Cush. In verse 7, Sheba, Havilah, Sabta, Rahama and Sabteca.

And then from Rahama, you have Sheba and Dedan. These... Cush is Ethiopia. The Ethiopians... Some people think the Ark of the Covenant went down to Ethiopia.

You've got Ethiopian Jews. Once again, these are peoples who have come out from under the curse. The Ethiopian Jews are Ethiopian in origin, but Jewish by faith.

Of course, you can get into a whole separate question of where they stand today if they have not come to Christ. But they have been a group from ancient times. Mitzrayim is Egypt.

Of course, in Hebrew, that is the word that we translate Egypt, which is Mitzrayim. Put is from the Red Sea area. And of course, Canaan.

These are the peoples of Canaan. Now, this table of nations is also exceedingly meaningful to Israel. You think about Moses collecting under the ministry of the Holy Spirit this Genesis record, delivering it to the Israelites as they come out of the land of Canaan.

And when they find that the plagues have been inflicted on Mitzrayim, when they find that they are going to take the land away from the Canaanites, what is their justification? What is their doctrinal application, if you will, as they go in to slay the women and the children and seize the land that these people have been living on for many, many generations? Well, it is furnished them specifically in the word of God. This is the land that was promised to Abraham. This is the land that has been squatted on, if you will, by these peoples who are a part of the curse, who are descended from Canaan and from the other sons of Ham.

And it is not that because they are members of a group, they are to be discriminated against. This is not a biblical justification for discrimination against someone based on their origin. It is a basis for discrimination based on their attitude.

If they fulfill the example of their fathers, if they are a chip off the old block, then they are subject to the curse. If, on the other hand, they jump out of that and make their way to Israel or make their way to God through faith, cursing is turned to blessing. They are numbered with the people of God and the curse is not applicable any longer.

So these Canaanites who live in the land and if you have ever done any study of the archaeology and the history of these peoples in the land of Canaan, they filled up the measure of their fathers. It was a degraded, degenerate, child-sacrificing, temple-

prostituting, grossly immoral society that dwelt in the land. They were in every sense the fulfillment of their progenitors.

And God sent the Israelites in there to purge the land of this great evil, remembering after the flood whose hands is this sword of justice and judgment in? It's in the hands of man. God doesn't send a plague that wipes out all the peoples of the land and say, Israelites, cross the Jordan and walk right in. I've judged them all for you.

He says, you go in and judge them. You swing the swords. You cut the arteries.

You avenge the bloodshed that these people are responsible for. And that's why the nation of Israel is discouraged. And this is why even when Israel itself is discouraged, it's done by other nations.

Because man is in the image of God. Man bears the responsibility for executing judgment. And even when God brings judgment, He does it through the agency of man in this Old Testament age.

So you have then the sons of Ham. As I said before, you've got four sons listed, 23 grandsons and two great-grandsons that are all detailed here. And once again, these peoples, it accounts for their presence and it also indicates in some cases why they are subject to being driven off of the land of their fathers and their goods being seized and taken hold of by the Shemitic peoples of Israel as they leave Mitzrayim in the shambles following the plagues and head to the land of Canaan.

Well, this is a good place for us to pause as we get to the specifics of Nimrod, the mighty hunter in the earth. And we'll resume next time looking at the origins of the Babylonians and the Syrians and the other peoples that surrounded the nation of Israel. We'll also figure out where some of these non-mentioned people fit into the picture as we move forward to finish the Table of Nations and get on to chapter 11, the Tower of Babel, which has some interesting elements in it all unto itself.

But as we close here, what do we bring away from our analysis of this multiplication of the human race through Noah's sons? As we noted before, everything depends on what we choose. Everything depends on why we do what we do. It is reflected in every level.

It's reflected nationally. It's reflected racially. It's reflected individually throughout the Scriptures.

The curse only remains a curse if we let it. We're all cursed in Adam. We're all descended from Adam and are subject to that.

Many of us fall under various other potential disastrous curses in Scripture by nature. But we're not bound there. We're not held there.

Especially in this age, that cursing has turned to blessing in Christ. And we all have the opportunity to be freed from the consequences of sin, to be freed from the consequences of any of these curses simply through faith in God, through becoming an heir and a son of God through faith in Jesus Christ. It remains to us, once we avail ourselves of that opportunity, to seize and lay hold of the inheritance that is ours.

Israel will receive the inheritance that God promised Abraham. We too can receive the inheritance that God has promised to us through Christ, share the inheritance of Christ if we just wake up and realize that it's there and how important it is from an eternal perspective. It's our opportunity.

There is nothing in the way. The power of God is on our side. The power of God dwells within us in the person of the Holy Spirit and in the presence of God's Word.

So we don't have to be depressed in looking at the cursing and the judgment passages of Scripture. Instead, we see that this is going all to be turned to blessing in the great forward progress of God's plan. So it's a hopeful thing, even though there's a lot of bloodshed and destruction involved.

Let's close in prayer. Father, we thank you for the place that we occupy in your plan through Christ. We pray that God the Holy Spirit will continue to remind us of that position and of that opportunity and continue to reveal to us on a day-by-day basis the ways that we can seize and lay hold of the great and precious promises that you have made to us.

We pray that you'll be with us as we go forward in the coming week. We pray that our lives will be a reflection of the glory of our Savior Jesus Christ. We ask these things in His name.

Amen.