

Legacy

Pastor Jim Essian : July 26, 1915

THE PARADOX CHURCH

Genesis 10

Have you ever wondered why there are so many nations and languages in the world? Have you ever thought of that? Like, where did they come from? Why are there so many? Does there have to be so many? There's 196 countries in the world. There are over 6500 different languages. Why? Have you ever wondered why? That seems like a lot. And it seems like a good question, because it seems like the problems that we have in the world are because of all these differences among us, right? It's not just different countries and different languages, but it's different cultures and different ideologies and different philosophies and there's different laws, even. And there's different things that we focus on, and there are different values that we might have.

And what if we had the same laws, and what if we had the same language, or what if we had the same pursuits, and what if we had the same ideologies, and what if we had the same government? Wouldn't that bring about peace? Wouldn't that end the wars? Wouldn't that kill the hate that seems to divide us? Wouldn't that help? Doesn't that seem like a good idea? Why are there so many different types of people and different types of nations? Why? Have you ever thought of that?

And what's interesting is that when you look at the Bible that God continually, throughout the Bible, seems to be doing the opposite of that. He actually seems to be scattering people, spreading people out, sending people. He likes all the different languages. He likes all the different countries. Right?

Genesis ten, this text that we are in today, it ends with, in verse 32, in their nations, from these nations, spread abroad on the earth after the flood. So, God is sending; He's spreading all of these nations. Next week, we will look at Genesis eleven, the Tower of Babel.

We'll see that they get scattered as well. We will see in Genesis twelve when we get there, that Abraham--father Abraham, he had many sons, right? Abraham had a lot of kids. It's a song about how many kids he had--He was sent by God; he's scattered; he's spread out by God.

And it doesn't change when we get to the New Testament. Jesus does the same thing. Acts one, He's about to ascend into heaven; these are the last things He's going to say to His apostles. That's a big deal, right? And the last thing he says is, I want you to spread out. I want you to go from Jerusalem to Judea to Samaria to the ends of the earth. From your city to the region to the nations. I want you to go. I want you to scatter. I want you to spread. Go. John seven-teen, He says, as the Father has sent me, so I am sending you. Jesus is saying, I was sent, I was scattered by the Father to come here, and now in the same way, I am sending you as well.

God's always sending. Apparently, God likes that we're scattered. God wants us sent; He wants us spread abroad; He wants us scattered. He likes the diversity; He likes the multiple cultures; He likes the many languages; He likes the many nations and different colors and cultures. He likes that. Why? Well, it goes back to what we talked about last week, what we talked about in Genesis one, that we are to "be fruitful and multiply and fill the earth." That God's vision for the world is that His earth, that this world would be filled with His glory. That we would fill the earth with His glory, why? We are made in His image. We were made in His image. We reflect God. We reflect the goodness of God, the glory of God, the character of God, what God is like. And if we were to fill the earth, His glory would fill the earth. That's the vision. You want to know what God is doing in the world, that's what He's doing.

Habakkuk two: That the glory of God would fill the earth as the waters cover the seas. Think about that picture. That His glory would fill the earth as the waters cover the seas. That His glory and His beauty and His essence. His glory. It's like who He is. That's what His glory means. His glory is who God is. His essence, His holiness, His beauty, what He's like would be ocean deep to the ends of the earth. That's the vision that God has for the world. That who He is, would be made known to the ends of the world in such a way that it's ocean deep. And in every neighborhood, in every tribe, in every town, in every clan, on every street corner, the ocean deep glory of God would be made known. Think about that!

There's something about God, there's something about what God is like, there's something about the presence of God in every place that is better than, that is more peacekeeping, that is more unifying than any sort of diplomacy or treaty or war could ever produce. All the differences and all that divides us and all that separated us and all the many

cultures and worldviews and ideologies, what brings them together seems to be, not diplomacy or treaties, but in God's mind, His glory. So He wants His glory to fill the earth. That's pretty cool.

Think about it. What would happen if the ocean deep glory and grace of God was in your family? What would happen? What would happen if the ocean deep grace and glory of God was known in your neighborhood? What would happen? If the ocean deep glory of God was known on your campus and in your work? What if the ocean deep glory of God was known in your heart? The goodness of God, the grace of God, the bigness of God, the grandeur of God, the beauty of God ocean deep in your heart, what would happen? It's far better than any human wisdom than we might have for the way in which we could reconcile the world. If you want peace, God is saying you need glory.

And so Genesis ten was written so that God's people in the Old Testament, the Israelites, would see as it's being read to them, they would see the nations arrayed around them. That as they read this--there are seventy names, seventy nations--they would see the nations around them, and they would know what God is doing in the world and what their mission is to what God is doing in the world. That's why Genesis ten was written.

And in much the same way, it's given to us. That we would look about us and see all the cultural differences and all the political differences and all that separates us and all that divides us, and we would see all the people around us; and we would recognize that our God is their God, that our Lord is Lord over all people, and we were sent to proclaim to them that Jesus Christ is King. That's why Genesis ten was written.

Now it reads like the Hebrew phonebook. It doesn't seem exciting. It is. I promise. It's awesome, and we are going to read it. Every word. And you're going to love it. And it's just as important as the red letter words in your Bible. All Scripture is God breathed, and every text points to Jesus, because Jesus told us that every text is about Him. And so Genesis ten is about Jesus. We are going to read every word. We're going to love it. It's going to be awesome. It's going to be exhilarating. Look with me, and I'll show you.

Genesis ten starting in verse one--Hold onto your hat--"These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood. The sons of Japheth: Gomer [Great name. Anyone looking for a girl's name? Gomer], Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer: Ashkenaz, Riphath, and Togarmah. The sons of

Javan: Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations."

It's awesome, right? Exciting. This is exciting, yes? It gets better. So, these are the sons of Japheth. Next we will see the sons of Ham. Just as exhilarating. And then we are going to see the sons of Shem, okay? And these are the three sons of Noah. And what we know is that Ham didn't love the God of his father, Noah. But Japheth and Shem did. And we are going to see that all of them have about seventy sons or at least there are seventy names mentioned in this text. They all become nations. Seventy nations. What's interesting is that Genesis ends with seventy sons of Abraham, and one of those nations, the nation of Egypt. That's how Genesis ends. Egypt was the son of Ham, and that's how Egypt came to be. And so we have all these different sons.

And you'll notice that when you look at genealogies in the Bible, in particular, in the Old Testament, in particular, in Genesis, like Genesis ten and like Genesis five, it's easy to see that God actually really is caring about families, and He thinks that's pretty important. And He also seems to think, in particular, that fatherhood is important, because it's sons of him, sons of him, sons of him, sons of him. All throughout you have this lineage, this legacy that's being passed down from father to son.

Where Shem, he worship the God of his father Noah. Japheth, he worshiped the God of his father, Noah. But Ham didn't. And you are going to see that their kids worshiped the God they worshiped or didn't worship the God that they didn't worship and that's actually a big deal. Typically, if your father worships the God of the Bible, if your father centers his life around Jesus, you probably did too, typically. Proverbs twenty-two verse six, "Train up a child in the way that he should go; even when he is old he will not depart from it." Families are a big deal to God. And family legacy is a big deal to God as well.

You'll also noticed just in the first few verses, in verse five, that they spread each with his own language, clans, and nations. Meaning, our distinctions and differences are varied. There's so much that divides us; there's so much that differentiates us with one another. So, sometimes it's language. Sometimes, it's ethnicity. Sometimes, it's geography. Sometimes, it's politics. Sometimes, it's the way in which we do things that is different. Sometimes, it's where we came from that's different. Sometimes, it's how we talk that's different. Sometimes, it's our world view; it's the lenses by which we interpret events and see things in the world. All of these things can separate us. All of these things could divide us. All of these things could keep us from loving one another and caring for one another in the world. All of it.

And so it seems like when you look at so much that could divide us, it seems like there's just too great of a chasm between us, for us to cross, for us to have peace, for us to reconcile as a people or as nations or whatever it is that we are trying to reconcile. There's so much that divides us. That unless there was a great power, a great unifying force, we wouldn't be able to be reconciled; there couldn't be something that would bring peace; there's too much out there that divides us. You'll notice that.

As well, when you look at verse five, it says that "the coastland people spread in their lands." We shouldn't read that as some sort of random chaotic scattering. This just wasn't like, "Ahh, you know, I got, you know, the North. I'm going to the North." And, "I've got the West." And everyone is just going wherever they want. We shouldn't view it like that when we read it. We should see it as the sovereign God of the universe is determining where people live and when they lived there. Why? The Bible tells us that. Acts seventeen: That God has determine the allotted places and times in which people live. See, where you live and when you live there is not an accident. And so who you live around and who you live by and your place in this place at this time is not an accident nor is it random or chaotic, but preordained by the God of the universe. That means that where you are has purpose. We shouldn't see anywhere or anyone as random or chaotic.

And so we can begin to see some things already in this Hebrew phonebook. Let's keep reading the phone book. Verse six. We'll look at the sons of Ham. "The sons of Ham: Cush, Egypt, Put [or 'Putt'. Maybe he was a golfer], and Canaan. The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. Cush fathered Nimrod [great name. Good boy name]; he was the first on the earth to be a mighty man. He was a mighty hunter before the Lord. Therefore it is said, 'Like Nimrod a mighty hunter before the Lord' [I say that all the time]." Verse ten. "The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went to Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city. Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim."

Yeah, so these are the sons of Ham. This is exciting too. Ham was a different kind of son than Japheth was. He didn't believe in the God of the Bible; he didn't obey the God of his father, Noah. And Moses, who is writing this, singles out Nimrod--That's a bad name, Nimrod--He singles out Nimrod in particular, because he wants to explain what it looks like for a father that

doesn't cling to the God of the Bible, the God of his father, but in fact, rebels and does his own thing. He turns into Nimrod. Okay?

And Nimrod was a mighty warrior, a mighty hunter, right? He had to; his name was Nimrod; he had to learn how to fight, because people are going to try to fight him. If your name is Nimrod, you're going to get beat up a couple of times. And so he's a mighty warrior; he turns into a mighty king. He's not a shepherd king; he is characterized by aggression and force and pride, and he's awesome. That's Nimrod. And his name probably means 'we rebel.' And that's what he is doing. He is rebelling against the God of the Bible, the God of his grandfather, Noah. That's who he is rebelling against. And he establishes as a forceful, aggressive, mighty warrior, two great cities: Assyria and Babylon. And we're going to see that the Assyrians will be great enemies to the nation of Israel. They will, in fact, take them into captivity.

And he brings him up, in particular, because next week we are going to discuss the other city that he founded, the city of Babylon. The Tower of Babel. And we are going to see that like Nimrod the sons in Babylon of Nimrod characterize his very same godlessness. That being aggression and pride and arrogance and force, and they begin to build this tower to make a name for themselves, because they are like their dad. They are like their dad. And so Moses wants to make sure we have an idea of who Nimrod is and what's going to happen in Genesis chapter eleven.

Let's keep going with the people in the phonebook, see who else we can learn. Verse fifteen. "Canaan fathered Sidon his firstborn and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These are the sons of Ham, by their clans, their languages, their lands, and their nations."

Now we get to Shem. This is where the Israelites come from. "To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. The sons of Aram: Uz, Hul, Gether, and Mash. Arpachshad fathered Shelah; and Shelah fathered Eber. To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab; all these were the sons of Joktan. The territory in which they

lived extended from Mesha in the direction of Sephar to the hill country of the east. These are the sons of Shem, by their clans, their languages, their lands, and their nations. These of the clans of the sons of Noah, according to their genealogies, in their nations, and from these nations spread abroad on the earth after the flood."

We did it. We got through Genesis ten. This is great, exhilarating. Now, here's what I want us to do: Imagine you are an Israelite, and you're wandering around in the wilderness for forty years. You are headed to the promised land, but you are wandering. And God has just delivered you out of slavery in Egypt. You saw amazing things. And as you're wandering, you're with your tribe, you're with your family, you're with your clan. There are hundreds of thousands of you wandering the desert. And as you're wandering, your leader Moses begins to write a book; in fact, he writes five books. And the first book is Genesis. And so, it's going to be read to you, and it's going to be recited to you. So that you might know where you came from, who this God was that delivered you out of the mighty hand of the Egyptians, and where this God is leading you to, and what His promises are, and what He is like, and what He has called you to be like, and what He's called you to do.

And so you're sitting--maybe it's a campfire at night. You've set up camp, and you're done wandering for the night, and you have a tent, and you are with your family, and you got your campsite fire, and you are drinking your Israelite, you know, iced tea, cause you know--you're drinking iced tea--You're a Baptist Jew. You're drinking iced tea. And somebody is playing Johnny Cash on the harp, right?--And you are just kind of enjoying the beautiful night sky. And there are stars everywhere, music is playing, you're drinking your Israelite iced tea. And somebody begins to read to you Genesis ten. What are you thinking? What are you hearing? See, you wouldn't have your own copy of it. There is no printing press. Somebody had a copy; more likely somebody was reciting it by memory. And they begin to get to Genesis ten, and the content of Genesis ten, and the seventy names. What are you thinking? What are you hearing? Why is this important? Why would God want to tell me this? What do you think they were thinking? What do you think they heard? What do you think they would have thought?

Here's a few things: One thing that they must have considered is this: That my God, our God, is also the God of the whole world. They must have thought that. That as they look across at the nations that are surrounding them, knowing who's to the North, and who's to the South, and who's to the West, and who's to the east. And they hear that this is God that spread these nations, this is God that has scattered these nations, this is God that has sent these nations out. That my God is the God of the whole world. He's not just my God; He's the God of everyone.

That's one thing they would have considered. That's one thing that would have thought.

The psalmist in Psalm 96:10, he says this, "Say among the nations, 'The Lord reigns!'" Psalm 47, "For God is the King of all the earth;...God reigns over the nations." And so we should say among those nations, "Our God reigns!" They must've thought, we know our God is the God over Egypt. Right? Our God owned Egypt. Frogs. Locust. Red Sea. Done. Right? Owned Egypt. They thought to themselves, my God is the God of the whole world! Wow! That's what they thought and that's what we should think. That it's our Jesus who is Lord over all. Do you know that?

Isaiah fifty-two. It is our Jesus. It is Jesus who in Isaiah fifty-two will astonish the nations. That Kings will shut their mouths in awe because of Him. That our Jesus is Lord over all peoples and all cultures and all places and all governments and all ideologies and all philosophies. That our Jesus is Lord over all. Philippians two is true, that His name is highly exalted. That the name of Jesus--just by His very name--every knee will bow and every tongue will confess that Jesus Christ is Lord. That we worship the God of the whole world. He's not just our God, He's everyone's God. He is Supreme Lord over all nations and all peoples. Jesus is Lord over Iran, over ISIS. Do you know that? He's Lord of Portugal and Brazil, and He's Lord over Myanmar, and He's Lord over the closed countries that won't let missionaries in, and He's Lord over Haiti, and He's Lord over the US. He's Supreme Lord over all things. We're reminded of that. Our God is Supreme Lord over all things.

That Jesus is Supreme Lord over the Supreme Court. Romans thirteen: He establishes the authorities and the governments that are over us. That Jesus Christ is Supreme Lord over this church. That He's senior pastor. Colossians one: He's the head of the church; He's over everything; He's over everything; that our God is the God of the whole world, and we need to say among the nations, "Our God reigns!" That's what they thought.

But then at the same time, what they also heard was God cares about each one of these people. Right? They are reading these names; they are hearing these names, and those names meant a little more to them than they do to us, because they mean nothing to us, right? But they recognize that God loves, values each of these nations, each of these people, right? We learned that last week. That God finds immense value in everyone made in His image. These names that we read, they mean very little to us. They mean nothing to us. It was difficult just even getting through them, and yet God finds immense value in each one of these people and each one of these nations.

When you go home grab a phone book if you have a phone book. I know most people don't have phone books anymore, but go home, grab a phone book or grab a place or an Internet website that has lots of names and people's numbers and addresses and people you don't know. And I just want you to read through two pages of the phone book. And as you consider all of these people that you are really just indifferent towards and don't care that much about. They mean nothing to you. You don't know who they are, right? That as you read through two pages of them, just consider: God values each and every one of these people. And they were made in His image, meant to reflect His glory that it might fill the world. Ocean deep glory of God. Yeah. That's amazing. It's amazing.

And so they considered, "Oh, God is the God of the whole world", but they also considered, He's not just their God. He loves them. He values them. What else did they think about? What about families and fathers? They must have been thinking as they hear about the son of this guy and the son of this guy and this guy had these sons. They must have been thinking: My legacy matters. They must have been thinking that. They must have been thinking: What I do now actually, it actually affects my kids and my kids' kids, and my kids' kids' kids.

And I know we are young; we don't tend to think like this in our autonomous and individualistic culture. We don't really consider how we came to be and what shaped us, and what sort of lineage we are a part of, what sort of legacy we find ourselves in. We don't consider that, but we should consider that. If you're a son of Shem, if you're an Israelite sitting around the fire right now, hearing Genesis ten read, aren't you thankful that your great great great great great grandfather Shem worshiped the God of the Bible? The one true God? The God that just delivered you out of slavery in Egypt? Aren't you thankful for that? Don't you consider your legacy? What will you leave behind? Will I leave behind a legacy of worshiping God, trusting in God, following God, enjoying God or not? Or not? I know we're young, but we have to think like this.

Think for a moment about your family. Think about your parents. Think about your grandparents. Will you consider them for a moment? Just think about it. What have you learned from them? What have you experienced from them? What have they passed down to you? For some of you, the only thing that happens when you think about your family tree, is your heart is filled with grief. Maybe your father maybe wasn't around. Maybe he didn't love you very much. Maybe you didn't have a very good relationship with your mom. Maybe there has just been a

history in your family of one particular thing. Like, there is just a history of alcoholics, a history of abusers, a history of adulterers, a history of maybe fathers that abdicated responsibility and did not stay and would not stay put and would not have responsibility and would not love their family. Maybe that's what you came from. And when you think about the legacy that's been left to you, it's broken. Your heart is filled with grief just considering it. And my guess is life's been difficult for you. My guess is that it's only by the grace of God that you're not like that. Unless you are. Unless you are.

For some of you, when you think about your parents and your grandparents or as far as you can think about your family tree as far as you know, gratitude fills your heart. I mean some of you are like, "My parents, my grandparents, they loved Jesus, and they taught me the Bible, and they showed me what grace was, and they weren't just going to church and doing the religious thing. Like, it meant--it was everything to them. Jesus was central to them. I learned that." And your heart is filled with gratitude. You can't believe it. What a legacy that's been given to you now to sustain.

See, I grew up in a godly home. My mom and dad loved Jesus and explained to me the ways of Jesus and taught me the Bible and prayed for me, but that wasn't the home my dad had. His home was much darker. But by God's grace that ended with him, and then I got to grow up in the home that I have, and my kids, they get to grow up with godly parents. And we're not perfect, but we love Jesus, and we pray with them, and we read them the Bible, and we teach them about who God is. And now they can grow up in that type of environment. We can leave that Gospel legacy with them. Yeah.

Jonathan Edwards, he prayed for the salvation of his kids to the fifth-generation. That's viewing the long view of what God has given us. Some of us we don't even pray with our spouse or kid, let alone our kids' kids' kids' kids' kids. I get to pass that now along to my children. And listen, they get my godly attributes, but they also get my sinful ones too, right? I'm modeling, and I'm disciplining it; I'm showing them both the good things that I learned and I'm growing in and then the broken sinful ones. There's nothing worse than having to tell your girl, "What you did was sinful and wrong, but you learned it from your daddy. I'm sorry. But by God's grace, I'm trying to kill that sin so that you don't have to experience that, so you don't have to learn that from me anymore. I'm still going to discipline you." It's a lot easier to spank your children for their mom sins than for yours. The stuff they learn from her. You just go a little bit lighter if it's you.

We have to consider our legacy. This isn't just for married folks. Singles, you have to start thinking about it now. Right now. Right now. Too many of us, we think of our next weekend, and we don't think of the next generation. We think of our next paycheck; we don't think of the kids that we're going to have. The kids' kids that we're going to have. We think about the next promotion or the next big thing and the next pleasure that we're seeking; we never think about the next generation. We never think about our legacy, and what we're leaving behind. We never consider it.

Single folk, it can't just be "she's hot", and it can't just be "he's cute." That in the end will not matter. When you are pursuing marriage, you've got to think legacy; you've got to think five generations. Because I'll tell you what, in 100 years, you know what won't matter to your kids or to your kids' kids? Whether she was hot or he was cute. They won't care. They don't give a rip what she looked like, what great grandma looked like. They want to know, was she godly? Was he godly? Did they repent of sin? Did they love Jesus? Was it passed down to me? Do I know the God of the Bible now? Did I grow up in a home of abuse and alcoholism and abdication of responsibility, adultery? Or did I grew up in a home where the God of the Bible was worshiped? That's what I care about. Not how much money he made. Not what she looked like. Were they godly?

Single men, pursue godly single women in this church. Single women, pursue godly single men in this church. It's not enough just to get married and leave a broken family tree legacy to your kids and your kids' kids. That's not good enough. Now we have to consider that. I'm sure they thought of that.

The last thing I think they would have considered as they heard Genesis ten read to them, recited to them, hearing the names. And as they're listening, and they look across the wilderness, and they hear all these nations. And they know where they live and they know where they are at. And they picture them in the dark night sky, and they think about where God has scattered these various sons and nations and these peoples and cultures and languages. They must have been reminded, "Oh, that's my mission."

Here's why that would be something that they would be reminded of: Because their father Abraham was told that. See, if they didn't remember that, if they weren't reminded of that when they heard Genesis ten, they were about to be reminded of it when they heard Genesis twelve, and that's that Abraham, father Abraham many sons, that he was called, sent by God and blessed by God to be a blessing to all nations. That he was blessed to be a blessing.

And so as they hear these different nations, they would remember, "Oh, I'm sent to them." That God is constantly sending them. "He sent my father Abraham, and He sent us."

And He sent us as well. That we're all sent. That God's people have always been sent that we might be blessed to be a blessing. You are blessed with every spiritual blessing in heavenly places, Ephesians one says. You are filled with the ocean deep glory and grace of God that you might proclaim His name among the nations that our God reigns. That we have a mission.--They would be reminded of that. That we have a mission to these nations. We have a mission to these cultures that are around us.--We have a mission to those that are surrounding us. Despite our differences, no matter what divides us, no matter what changes of view we might have, and differences we might have, we're called on mission to proclaim that Jesus Christ is Lord to them.

Now, it would have been easy for them, and they did, to look around at all the differences, look around at all that separates them, all the barriers before them and these other nations, and think, "That's too hard. That's too much to cross. That's too much that's dividing us. They're too far gone. They're too much against us. Their worldview is completely different than ours. Their politics are completely different than ours. I can't go." They could've done that. That could have been an excuse. It was. They could have looked out at the nations that were around them and say, "Those are my enemies though." They were. "They are trying to kill me. They speak ill of me; they scoffed at me; they mock me; they're trying to harm me; they're trying to steal for me." And they were. "And those are my enemies." That's true too.

Or what they could have done which is what we do often as well, and we do all of these things too--Mankind hasn't changed, right?--Instead of looking out at the nations scattered arrayed around them remembering that their mission was to them to proclaim Jesus Christ as Lord, they probably just kept their head down and went after their own kind of thing. Worldly pursuits, worldly pleasures, worldly ways. "I've got to get more camels; I've got to get more money; I've got to get more manna. I'm out in the wilderness here, I need some more manna. I need some more, you know, iced tea. I need some more. I just need more of this."

And they are pursuing those things. They are pursuing pleasures and status and accomplishments and their work, and it's selfish pursuits. It's not really about the nations; it's not really about those around them; it's not really about the glory of God filling the earth; it's about their glory. And they could have stifled, hindered them from this mission that they were called to as it does with ours.

You see it's really easy for us to look across our city, to turn on the news or to read the newspaper and to see that it would be really great if the ocean deep glory and grace of God filled the earth. We can look across in our city or campus or neighborhood, in our families and say, "Look, look, God's glory and grace should be known here. That would be awesome." We can see that. That's easy. The problem is we don't tend to look. See, we can see that would be helpful. We can see that would be necessary. You know, we're Christians here, and of course God should be made known, but we don't look. We keep our head down; we go after our own things; we do our own things; we're afraid of our enemies; we're afraid of the differences that divide us; we're afraid of whatever, and so we don't even look up. We don't even look up; we don't even consider. We're too worried about the next weekend that we're not concerned at all that our next-door neighbor, let alone the Burmese or the Portuguese or the Brazilian. We're just focus on our thing.

See, we have a missionary in Myanmar. Closed country. I can't even tell you his name. I got to hang with him for the first time this past week. We've talked over Skype but this is the first time in person, him and his wife. It's a closed country, so they have a school that's kind of like their cover. They train or rather tutor the children in this country, and they all the while are proclaiming the good news of Jesus and raising up indigenous leaders that churches would be planted in the cities that they're in. Why? Well, they saw the nations arrayed before them, they heard the call to fill the earth for the glory of God, so they went.

And we partner with Restore Brazil in Rio de Janeiro, Brazil. Acts 29 Brazil. We are a part of the Acts 29 church planting network, where we coach and assess and train and equip and finance church planters all across the world. But we have a specific partnership with Acts 29 Brazil, and Jay Bauman in Brazil, who has planted a church, but also coaches and equips and sends dozens of missionaries all throughout Brazil and South America. And we partner with them. We sent out a team back in spring break to Brazil. We will send a team every spring break to Brazil. That's open to all of us. And also in November we're sending a couple of our leaders to train their leaders to coach their church planters. We are going to send money; we are going to send people. Why? We're partnering with them to see the gospel go forward, the name of Jesus made known to those various nations. Because we're called to them.

Our own partners, Justin and Julie Pearson, they're going to Portugal next Summer. They are preparing now. They're equipping being equipped now. They are raising money now. They are going to go to Portugal with their little baby and they are going to go. Why? They are going to

join a team there to plant churches. Why? So God's name is made great in Portugal.

Why are we doing these things? Why are we a part of this? Why are those people going? Because the God of our church, the God of the Bible is the God of the whole world, and He finds immense value in people that were made in His image, and He calls us, and He sends us, and His vision is for His glory and His grace to be ocean deep everywhere. And so we go. So we go, so His name is made great.

They would've thought, "Oh, all of these nations, it's what God is doing in the world, and I am called to bless them to be a blessing like my father Abraham." That's why. See, after Jesus resurrected, our God raised from the dead, and when He did, the church multiplied. That when you have a living God, when a guy dies and then comes back to life, crazy stuff happens, right? And the church multiplied, and witnesses began to proclaim that our God is the God of the whole world. And it wasn't by this military aggression that it multiplied; it was servant aggression. It came from community to community and family to family and city to city, where all of a sudden the gospel advanced. Despite all of our differences and despite all that divides us, despite all of that, it takes a great power and a unifying force to bring people together. That's the gospel, good news of Jesus. And so it began to become proclaimed, began to be displayed; and the gospel of Jesus, the Kingdom of God advanced aggressively. It advance aggressively.

Listen to how it advanced. In 42 A.D., Mark went to Egypt and took the gospel. In 49 A.D., Paul began to preach the gospel in Turkey. In 51 A.D., Paul begins to tell people about Jesus in Greece. In 52 A.D. the apostle Thomas heads to India as a missionary to start churches, tell people about Jesus. In 174 A.D., the first Christians are reported in Austria. The glory and grace of God being made known everywhere now. In 280 A.D., the gospel emerging in northern Italy. By 350 A.D., 31.7 million people claim Christ as Lord in Rome, in the Roman Kingdom. In 432 A.D., Patrick heads to Ireland. In 635 A.D., the first Christian missionaries arrived in China. In 740 A.D., Irish monks reach Icelandic. In 900 A.D., missionaries reach Norway. In 1498, the first Christians are reported in Kenya. In 1554, there are 1500 converts in what is now known as Thailand. In 1630, there's an attempt in El Paso, Texas to make a mission among the Mason Indians. In 1869, thirteen people form first Baptist Church of Louisville. In 1978, that church planted Highland Village First Baptist Church in Highland Village, Texas. In 2002, that church renamed themselves The Village Church. In 2006, The Village Church planted City View Church in Keller. And then on January 9, 2011, City View Church planted The Paradox Church in downtown Fort Worth. And now it's our turn. Now it's our turn. This is the gospel legacy that you find yourselves in. This is the lineage of grace, the ocean deep glory and grace that we're

swimming in as a church, and now it's our turn. This legacy has been handed to us. What are we going to do with it?

See, you got to see how these two things go together. Birth and new birth. Families, and then people meeting Jesus, being born again. That's how the gospel moves, and the church grows, and then we send people out, and it continues. That as people hear about the good news of Jesus, they by faith receive the good news of Jesus. And as people care about the legacy that they're leaving with their children, their children are raised in homes that talk about the grace and glory of Jesus. And at one point Jesus then saves them, and they believe, and now they're sent out. And we just keep going as a people and as a church. The kingdom of God advances by servant aggression. Now it's our turn. It's our turn!

I love what Spurgeon says about the church. It's weird how he doesn't mention the children's ministry or the music or the preaching or anything. That doesn't matter; it's what the church is to do that he talks about. And he says this, "The Christian church was designed from the first to be aggressive [I love that]. It was not intended to remain stationary at any period, but to advance onward until its boundaries became commensurate with those of the world [The whole world]. It was to spread from Jerusalem to all Judea, from Judea to Samaria, and from Samaria unto the uttermost parts of the earth. It is not intended to radiate from one central point only; but to form numerous centers from which its influence might spread to the surrounding parts." The plan was to plant churches in all the great cities and centers of influence in the known world. And this isn't difficult; you don't have to be a theologian or pastor. We are witnesses, the Bible says. We just tell people what we've seen.

"Hey, can I just tell you about Jesus and what He's done in my marriage? I don't know much. I don't know all the answers, but I want to tell you what He's done in my marriage. Can I talk to you about that?" "Hey, will you come to church with me, and afterwards I'll buy you lunch, because I'm not going to answer all your questions, but I'd love to chat with you afterwards about what you heard. I've experienced some things from this Jesus, and I just want to talk to you about it." "Hey, I know you've tried church before, but I want you to try a new church. I just want you to try Jesus. Like, the real glory and grace of Jesus. I want to tell you what I've experienced from Him. Can I tell you about that?"

Rodney Stark, he's a church historian and social sociologists--not a socialist. And he tells us how the movement of the gospel, the servant aggression of the kingdom of God advances like it did, like I just read you. You want to know how? It's extraordinary how ordinary

it is. Here's what he says, "The early church spread as ordinary people accepted it and then shared it with their families and friends, and the faith was carried from one community to another in the same way." How's the the glory and grace of God going to be ocean deep to the ends of the earth? By witnesses saying, "Our God reigns!"

See, if you don't believe the Bible. If you're skeptical, and you're not sure about Christianity, and you're not sure about the Christian God, and you are wondering, "What does Genesis ten have to do with me?" Here's my question for you, and this is a question I think we all have to answer in our deepness, depth of our hearts: What is our hope for the world?

See, for all the differences in that which divides us that there is, and there are many: Cultural differences and ideologies and philosophies and religions. For all the different ways in which we view government and politics and law and diplomacy and treaties and all that, what is our hope for the world? Is it another diplomat? Is it another treaty? Is it war? Should it be military aggression? Should we be like Nimrod, and that's the answer to the world? Is it the right president, the right government? Is that what you've put your hope in? Is it the American dream? Like, if everyone just did what you're doing. If they just self-actualize and be successful, and we just try to love everyone. What is your hope for the world? You've got to answer that question?

Because you may not believe the Bible, but here's what Christians believe: They believe that peace comes when the God of the universe, who is King over all things begins to reign as king in your heart. That peace comes when the God of the Bible is made known to you. That peace comes when a people that have been radically transformed by the beauty of God begin to tell people about what God has done to them. That's what the Christian believes. The Christian believes that the reign of Jesus in our hearts and what that compels us to do as we go on mission to those that don't know Him, is what will bring about peace. That our hope is in the gospel of Jesus, who lived, died, but rose again. What is your hope in? What is your hope in? Has it worked?

Here's the thing: This text, reading the Hebrew phone book here, it should compel us to consider our legacy in our families, and to consider our legacy as a church that has been handed down this gospel truth. But the reality is that all of us are going to fail at that; but some of us, we hear that, and we are paralyzed. Do you know why? Some of you come from really broken homes, and you're paralyzed by the idea of having to leave a legacy for your children. The idea that you somehow can hand them something because of what you have is so broken. Or maybe

you've already just, you feel like you've ruined it. You feel like you are damaged goods; you feel like you can't. Some of you are scared to death about sharing Jesus with somebody. Or maybe you hate the idea of your enemies hearing from you about God's grace; you're afraid to share with them. The reality is that there's even grace for us now! Where we can trust in and hope in Jesus and His perfect righteousness as a man that comes from a broken family and who was sent to His enemies.

Did you know that Jesus came from a jacked up family? His family tree has David, an adulterer, a murderer. Rahab who was a prostitute. Ruth who was a product of incest. His family tree's broken, right? Broken. Murderers and cheats and adulterers and whores in His family tree. That's what Jesus came from. And He was sent on mission to His enemies, to us. And on a cross His enemies surround Him, spitting at Him, scoffing at Him, mocking Him; and all the while He says, "Father, forgive them." And you and I, we were His enemies. Romans five says that He reconciled us to God when we were His enemies.

So, we're not going to do this perfectly; Jesus already did. Jesus already did. And so we just receive the grace and glory, the ocean deep grace and glory of Jesus again. But that needs to compel us to consider our family. That it should compel us to consider again our legacy. We should see that if God can use broken family trees like Jesus' then He'll use mine. But, I'm going to go now. It starts with me. By the grace of God, I'm going to kill whatever sin is in me that is going to hinder me from leaving a legacy for my kids' kids' kids' kids, but there is grace for me now.

And whatever I might be afraid of from witnessing the truths of the gospel, and whatever I might be focused on and not focused on it all, sharing the truths of the gospel, I'm going to receive the grace of God again right now. He came after me, His enemy. That Jesus saved me, His enemy. I'm going to receive that again today, but it's going to compel me to go out and be a witness again. To proclaim, "Our God reigns!" We have to, because it's our turn now. It's our turn. What you've been handed at The Paradox Church, the gospel of Jesus in its aggressive movement of a risen King. It's been handed to us. We got to do something with it. It's our turn. It's going to happen in our families; it's going to happen in our church family. And it's going to be that we're not a church for ourselves, but for the city and for our kids' kids' kids' kids.

Father God, thank you so much for your grace and glory. We pray that it would fill our heart. We pray that you would move in our heart, in our family, in our marriage, in our life, and

in this church. Father, that we would have churches planted upon churches that plant churches that send out missionaries that send out more missionaries from this church. That we would have kids that grow up in godly homes. Not perfect homes, just grace filled homes. We pray this in Jesus name, amen.