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Genesis

Chapter 10 - God Promotes Family-Man Pursues Dominance

Man Goes His Separate Ways (vs.21-32)

Genesis 10:21-32: Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. The sons of Aram were Uz and Hul and Gether and Mash. Arpachshad became the father of Shelah; and Shelah became the father of Eber. Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah and Hadoram and Uzal and Diklah and Obal and Abimael and Sheba and Ophir and Havilah and Jobab; all these were the sons of Joktan. Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east. These are the sons of Shem, according to their families, according to their languages,

by their lands, according to their nations. These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

Well, anytime you come to a list of names, the perception is that you just go through the names that define them, and oftentimes that's a good way to go. Defining the names that are there gives you an interesting picture. However, that's not always the focus of the particular passage that you read. So, what you want to do is ask yourself what the focus of the passage in this particular passage. It's not as much the chronological order or the listing of all those that are involved in the genealogy. There is a specific emphasis that Scripture is wanting to bring out and that emphasis is for our edification. It is for us to grow in the nurture and admonition of the Lord. So, it behooves us to see what specifically the focus of each

particular paragraph is, and each, in many times, particular listing of the names.

As we come into this chapter, we specifically are focusing on the three sons of Noah, and what's interesting is how many times their names are repeated throughout Scripture. In fact, in Genesis 5:32, Genesis 6:10, Genesis 7:13, Genesis 9:23, Genesis 10:1, their names are listed, and they are listed in a specific order. They are listed in the order of “Shem, Ham and Japheth.” Now, when you come to this particular genealogy list, we start with Japheth, which is pretty interesting, and then the next one, you go into Ham and his genealogy. So, it's almost like we're mixing it up and not following the order that has been given to us all along.

When you come into verse 21, it uses an interesting phrase,

(Genesis 10:21) “Also to Shem...”

Who is now listed last, who has always been listed first up to this point.

“Also to Shem, the father of all the children of Eber, and the older brother of Japheth...”

So, we understand now at this juncture why he had been listed first all along, and that is because he's perceived as the older brother of these other two; in that, we would think just naturally, well, you would start off with Shem and then you would go through this list. So, once again, Scripture has given us a little mix up to let us know we're not just going through a list of names here. We're telling a story. As we look at the story, we realize that no matter what God does, man just consistently, continually does wrong. He continually chooses the wrong way. You give man a choice, your perception initially would be, “Well, I gave men a choice. He's naturally going to choose good.” You ask him, “You want good or evil?” and he goes, “Evil.” You're going, “Wrong choice.” The whole garden thing was so that he might see what good looks like, and there's no mistake that everything that God created was good. It was very good. So, good was something He was well acquainted with. Well, man always wants what he doesn't have. So, you see the sinful nature of man.

It follows from Genesis 3, now in Chapter 4, and you see that man has a tendency to, as Ecclesiastes would say, that every work of man is a result of rivalry, and you see Cain's rivalry with his brother Abel. Here again, the thoughts are, "Well, maybe your parents taught you, 'You don't want to go the bad way. You don't want to go the wrong way.'" But the heart of man is deceitful, desperately sick, and it continues to go the wrong way, and we see that in sin.

By the time you come to Genesis 6, we have the nature of man, and "What if we all just gather together and maybe we could do the right thing? Maybe we would go the right way. Man left to himself, if he lives long enough, will get a little bit of wisdom." But that's not what happens at all. The thoughts of man were continually wicked all the time. Think about that. All the time. So, the evil, the calamity, the hatred, the dissonance in their souls was always evil; all the time. So, God sees this one by the name of Noah, and it says, "Noah found grace in the eyes of the Lord." Just one. Think about it, out of all humanity, one, and He says, "You alone, I have seen to be righteous." And He

didn't even name his kids nor his wife. "You alone I've seen to be righteous, and what we're going to do is we're going to save your family, Shem, Ham, and Japheth. We're going to save your family, and we're going to preserve them." So, we see them preserved and really family coming out of the ark for the first time. After you go through something as catastrophic as the flood, the perception obviously would be, once again, that "Ok, we learned our lesson. It's a bad way to go. We don't want to go that way." So, as we begin to go through these genealogies of the three sons, and think about it, I mean, they're in an ark with a man over a year that is righteous. Following God, doing the right thing; a father that's a good role model. But even after the flood, Noah will fall, and his sons will begin to go their own way.

Now, what's interesting to me and to be noted, in particular in Chapter 10, is almost the total absence of God's involvement in anything within this list. You would think that there would be something that might state like with Noah, "there was a righteous one," or as the genealogies before, "Enoch walked with God," but

nothing, and as the list begins to reveal itself, we realize everybody's going their own way. Everybody's doing their own thing. As we looked specifically at the list, starting with Japheth, we realize that man begins to look for some kind of prominence by virtue of his exploration, by virtue of acquisition, things that he gets, and his perception is that maybe he'll find some kind of fulfillment in those things. What we begin to realize ultimately in Scripture is, when you pursue prominence by virtue of desiring other things and accumulating other things and even exploration going all over the place because one of the key words and one of the things that I had stated to you is you're not just going through a list of names you're having particular phrases that should stand out to you or should jump out to you. When you look at Japheth, one of the things that jump out to you, not only is his name, which means to spread out, but the fact that the coastlands are mentioned, and then the islands of all the world. So, it's very clear that we're dealing with somebody that's stretching out, going out, exploring, and of course, many of the names of the city states or the cities that are mentioned as well as the territories that are mentioned

are places that go way beyond the region and into the realm of exploration and acquiring things. The great desire is there, but the question is, what is it that you breed if in fact you pursue this prominence, this way? And what you're going to find is that you literally breed a contention or a sense of, "I have to have more." And it's one of the reasons why when you look at the genealogy of Japheth, they're the ones that continue to come into other regions and try to take over other regions. It will be Gog and Magog, one being the prince in the land of Gog, but that will come down ultimately, and surround Jerusalem in the Book of Ezekiel, which is from the genealogy of Japheth. These are the ones not satisfied with what they have, always wanting more, always going after more. What are you breeding? You're breeding contention. You're truly breeding discontentment. No doubt about it.

You come to Ham, and there is an individual that jumps off the page and there's good reason for that because it emphasizes this individual and his name is Nimrod. The Scripture will say that he will build cities. He will build not

only cities, but the texts will say “kingdoms,” not mentioned about Japeth, not mentioned about Shem. But in the genealogy of Ham, you'll see that specifically, and when you see that, you begin to realize that his goal or his desire or the thing that he was pursuing was power. What do you get when you pursue power? What is it that you breed? Well, ultimately, you breed a kind of cruelty and oppression, and that's exactly what he does. He creates slaveries to get what he wants, and he desires all those things. So, he makes people subject to him in order to acquire that. He becomes a hunter as the text says, “a hunter of men”. Now, once again, some of the lists of names are in there, but the focus is not on the list of names; with Ham specifically, the focus is on Nimrod, with building kingdoms for himself, and once again, it demonstrates his pursuit.

He then lists Canaan and the sons of Canaan, and when you see Canaan, it's clear that everything is “ites” at the end of the name. “Ites,” as we talked about last week, is this suffix that is tagged on at the end that literally makes reference to belonging to something, and it gives an

interesting picture of somebody pursuing significance. Everybody's pursuing significance and they had what were called city states in which they were represented by a particular desire or goal. So, as you look at the Canaanites, the Amorites and all the "ites" that are mentioned within the text, you begin to realize that they all have their different flavors that they're going after. They all are identified in a certain way and they're looking for significance and specific way, sort of like when Paul writes to the Corinthians and he goes, "Forget about the whole thing of Paul, of Silas, of Cephus, we're following Christ and there's a unity in Christ." But man has a tendency to try to find significance, even when you consider in the Book of Galatians that Paul had to rebuke even Peter, going back to Judaism to sort of fit in with a group. The perception is that "Maybe I can find my significance by relating to a particular group." So, we carry our banners, we say that we're a particular group. But when you became a Christian, you became one in Christ. You discarded those other affiliations and you said, "I'm a Christian. That's how I'm identified." And we become significant in the sense that Christ died for us. We have a

relationship with God and He has called us to be a unique people for Himself. But what you see is when somebody pursues significance, they're ultimately going to breed compromise in their life, and what is very clear about the Canaanites is that they were the ones that had the most idols, the most icons that they worshipped. Because idols and icons are a form of identification. They're a form of significance. So, they drew towards those things. It's one of the great warnings as Abraham's going to go into the land of the Canaanites, he goes, "Don't follow any of their gods." And they had a lot of them. But you realize the pull of those things.

So, you have this prominence that in this desire for other things with Japheth. You have the desire for power with those that are under the realm of Ham, and clearly, with the Canaanites, you have those that desire some sort of significance by virtue of relating to or compromising, fitting in, belonging to a particular group. These are all surrounding us.

Now, we come to Shem and our thought is, "Ok, now this is the godly group." It doesn't mention anything about

God in this particular grouping, and what the passage is wanting us to know is that man left to himself, there is no good. God's going to have to intervene and literally call out one. Now, we know that they all started off well.

Noah, sons of Noah. Good start. It doesn't end well, once again, because the nature of man. So, as we come through Shem, we're going to see a list of names, and you're going to be surprised at the list of names that are given, and you're also going to be surprised, perhaps by the focus that is given with the list of names.

Now, let me just go back to Shem and the blessing that is given by Noah to Shem, just to kind of differentiate him from the other. If you go back in Genesis 9:26, you have the blessing that is given to him by Noah.

It reads this way,

(Genesis 9:26) “He also said,
“Blessed be the LORD,
The God of Shem;
And let Canaan be his servant.””

Now, the first phrase is really telling us that Shem stands out. He's unique. He was unique in the sense that he was

covering his father, and we see him listed first in the name of covering the father and preserving his dignity. We now see that Noah recognized a characteristic about him that was unique. What's unique?

Well, if you look in verse 26,

“He also said,

“Blessed be the LORD,

The God of Shem...”

This is an emphasis to declare that this individual truly had a relationship with God. “God” being a name for the great and powerful One; “LORD” being the One that has a personal relationship with you. So, this one has a personal relationship with God. He's going to be off to a good start.

So, as we come to the list, this is what we would perhaps think as we're coming to the text, “This is going to be a good group of people.

So, we come to the passage,

(Genesis 10:21) “Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.”

Now, verse 22 lists the children that are born, and the list that we have tells us a lot right off the bat, that we're not necessarily dealing with stellar kids.

The list goes this way,

(Genesis 10:22) “The sons of Shem were Elam...”

Elam is the region of Mesopotamia. It probably, as well as with Arpachshad, will be the ones that we would call ultimately Chaldeans. When Scripture tells us that Abraham came out of Ur the Chaldeans, it was from the genealogy of Shem. Now, what's also interesting is that it was Nimrod that built the great city of Babylon in this particular region. So, he came with his power source, but that doesn't mean that the genealogy of Shem didn't live in the world. Shem's going to be an interesting picture in the sense that, like Jesus, when he was praying to His Father, He says, “I don't ask that You take them out of the world. I ask that You keep them from the evil one.” So, we're in the world, we're not of it, and Shem has this interesting picture. But what's also interesting is he's a part of the world in this text. He is a part of the Chaldeans.

So, the way it reads is,

(Genesis 10:22) “The sons of Shem were Elam and Asshur...”

Asshur would be Assyrians. Remember, it was the Assyrians that surrounded Jerusalem. It was the Assyrians that took Israel into captivity. It was the Assyrians that Jonah didn't like, right? They were from the genealogy of Shem.

You have “Asshur”; you have “Arpachshad,” which, once again, Chaldeans, and then you have “Lud,” which is Libya, Northern Egypt. You have “Aram,” which are the Syrians. Syrians aren't all bad in the sense that Isaac chose a wife from the Syrians as well as Jacob will choose his wife from the Syrians; part of family as such, but they are the Syrians and will war against Israel from time to time, and will war against Judah from time to time.

(Genesis 10:23) “The sons of Aram were Uz...”

Which you'll find strangely enough in Job 1:1 that's where Job lived, which you might come up with the conclusion that maybe he was Syrian.

Nevertheless,

(Genesis 10:23) “The sons of Aram were Uz and Hul...”

Which are Arameans, which basically, Arameans are the same thing as Syrians.

“... and Gether and Mash.”

All of these are of the Syrian nation.

(Genesis 10:24) “Arpachshad became the father of Shelah...”

Which is interesting word for “sprout”.

“... and Shelah became the father of Eber.”

It goes on and it says,

(Genesis 10:25) “Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother’s name was Joktan.”

That little phrase, “for in his days the earth was divided,” is one of those little focus points that is placed within the passage. What's also interesting is from this point, we don't follow the genealogy of Peleg; we follow the genealogy of Joktan. Now, Joktan are the Arabians.

Arabian Emirates come from Joktan, which are basically rulers, but what we have are literally the lists of the Arabian tribes that are now given that follow.

(Genesis 10:26) “Joktan became the father of Almodad and Sheleph...”

And it gives the list of all the Arabian tribes. These are all Arabian tribes. What's interesting to me is that it's not following the genealogy in this text of Abraham. Abraham will come with Shem. He'll come from the family of Peleg.

Go back, and you see,

(Genesis 10:25) “Two sons were born to Eber; the name of the one was Peleg...”

See that? It's just like the text goes, “We're going to put him on hold,” and then it goes,

“... and his brother's name was Joktan.”

“And we're going to give you a list of his name,” and it follows the Arabian list. Now, cheer up, because what he'll do is in Genesis 11, he'll actually go through the genealogy of Peleg.

(Genesis 11:16) “Eber lived thirty-four years, and became the father of Peleg.”

And now you're going through the genealogy of Peleg, and through the genealogy of Peleg, if you come to the end of Genesis 11, Terah and then ultimately, Abram will come from the genealogy. The question you have to ask yourself is, “Why isn't he focusing on the genealogy of Peleg? Why is it that he's focusing on Joktan?” And what he's doing within the passage is revealing all the influences that become a part of God's chosen people and how they have come into and have permeated even the one that had followed God, had a relationship with God. They're now surrounding him; Arabians, Assyrians, Syrians, as well as Chaldeans, you have all this mix and you go, “That's not godly.” And it's true. It's not godly. So, the passage will actually end describing in a conglomerate way these are all just nations.

It reads this way, if you come to the end of the text,

(Genesis 10:32) “These are the families of the sons of Noah...”

“Families” is a wonderful word, isn't it? It's how it started off, but it goes on,

“... according to their genealogies, by their nations; and out of these the nations...”

It doesn't say “families” at this point now. Now, they've become nations.

“... the nations were separated on the earth after the flood.”

Now, at this juncture, we've seen “separated” several times in the text, so we know it has something to do with being separated. When we come to the end, what we have is literally families transforming into nations. The word that he uses for “nations” is probably a familiar word, if in fact you've ever talked to a Jew, and they referenced maybe a person who wasn't a Jew and they would use the word “*gôy*”. You and I, most of us anyway, are not Jews. We are “*gôy*”; that means to say that we're just fundamentally other nations. It will ultimately come to actually be transliterated into the term “Gentiles”. So, the word “*gôy*,” nations, Gentiles will be the same word. The best way to describe “nations” in this setting is just a

mass or a swarm; sometimes actually used to describe a swarm of bees or something like that. But it's just a mass of humanity; a swarm of bees. Maybe in the New Testament it might be referred to as a multitude or a mob. But the interesting picture is that they formed their own mob and they just are out there. The point is that they really have no sense of purpose. They really have no sense of God in their lives. Every man is doing what is right in his own eyes, and they're forming these large conglomerates in which they feel close together by virtue of their pursuits. So, here you have these nations.

Now, what's to be noted is that Shem's group is listed in this group. What the passage is doing is it's almost beckoning you to cry out, "We need somebody that will represent God." That's the purpose of it. It's to cause you to begin to long for somebody that would have truth. I mean, we started with God in the garden; we started with God after the flood. Where's God? And the bottom line is, not to be found.

Now, there is a name that is mentioned, one of these keywords. Sometimes it's geography, sometimes it's a

name, sometimes it's a suffix, as we saw earlier.

Sometimes it's an event that will begin to define, and one of the events that is mentioned in the passage (Genesis 10:25) is during the times of Peleg, which is letting us know a tremendous event has happened. Now, without going into a lot of explanation about this and really, it's a kind of debate in and of itself, but the passage reads this way,

(Genesis 10:25) “Two sons were born to Eber; the name of the one was Peleg, for in his days...”

The word “Peleg” literally means a separation or dividing. It could actually mean the waters taking a different channel and will oftentimes be translated that way. So, something catastrophic happened, whether or not you believe at this time the continents began to separate as God was populating the earth, and He goes, “Ok, you're going have your own spot” and He begins to separate it. That may be a part of it. It's also emphasizing the fact that they went their own way, and the world by itself became divided and separated. So, there are a lot of emphases within this passage and a lot to be taken and understood.

“... Peleg, for in his days the earth...”

Let me just say this, “earth” can refer to the people in the earth as well as the earth itself. Why is the text so ambiguous? Because I believe it literally takes in it all. There was something that God was moving, and you hear the subtle hint of God going, “You guys need to separate.” Because we know what's going to happen in Genesis 11, they're going to all get together and they're going to build a tower of Babel. So, what is God going to do? He's going to separate them. So, this is kind of a pre-filament because he's already kind of going to the list. Then, we're going to kind of go back in time again; we're going to see what happened and what man did when he was all together. But in this passage, we're realizing there needs to be a separation.

Now, there's another name that just jumps off the page and really is placed out of order in the chronological realm, and if you go back all the way to the beginning of verse 21, that will be the name that we're going to focus on.

It says this,

(Genesis 10:21) “Also to Shem, the father of all the children of Eber...”

Well, if you look at the list, Eber doesn't come down till later. So, why is he mentioning him? Well, the reason is going to be very clear, because what Eber becomes is a symbol, and the name itself comes from a word that means that you're from the other side of the river. Thus, the name “stuck” in the sense of you're the stranger. You don't really belong to this particular group. You're on the other side. It's kind of like the other side of the tracks, the people that don't belong someplace. Anyway, you're the person on the other side, and it literally became and stuck to the people that were going to come from this particular name, strangers and aliens on the earth. It is God's way of saying, “We need to separate you, and We need to make a people that are distinct.” And it really starts with the name “Eber”. Now, the name “Eber” actually becomes what is called patronymic; that means that the name itself represents something that actually began with the forefathers. So, “Eber” was a name that was given to an individual, but it becomes the

characteristic of the family that is to follow. So, they take on the characteristic of “Eber,” which means stranger and alien. This name is very familiar to all of you; it is the name “Hebrew”. “Hebrew” comes from the root word “Eber,” and itself is patronymic, in the sense that you have a name of an ancestor that actually took place, in which all now became a part of that family. It is the family of the Hebrews that we’ll now begin to focus on, and Abraham will actually become the first one as we go into the Book of Genesis that will be called the Hebrew. He'll be called a stranger, and God says, “I'm going to bring you into a land and in this land, it's going to be the Canaanites’ and you're going to feel like a stranger within it.”

In fact, we would be remiss to not go into the Book of Hebrews. So, if you turn to the Book of Hebrews, which is a book of strangers and aliens, it gives the list of, I would say, the strangers or the Hebrews, as they were in name or in character, if not in name; whether it be Abel or Enoch or Noah, strangers in the world; not like the world. It reads this way,

(Hebrews 11:13) “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.”

They were Hebrews.

(Hebrews 11:14) “For those who say such things make it clear that they are seeking a country of their own.

(Hebrews 11:15) And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return.

(Hebrews 11:16) But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.”

We're Hebrews. “We're strangers,” Peter will say, “We're aliens,” in 1 Peter 2.

If you look in Genesis 12 in particular, it will be and come off the genealogy from Peleg, that will then come into Abram from the genealogy of Shem. It will actually come to Abram and God will come to the Ur of the Chaldeans, which would be in the region of perhaps Arpachshad,

specifically. But anyway, in Genesis 12:1, the Lord will call a man by the name of Abram, “Father of many.”

(Genesis 12:1) “Now the LORD said to Abram,
“Go forth from your country...”

You see, He's already defining once again. This is why Scripture will actually call Abram a Hebrew.

“Now the LORD said to Abram,
“Go forth from your country,
And from your relatives
And from your father’s house...”

Why is God doing this? If you were just to pop into Genesis 12 and you start reading this, you're going, “What's He doing that for? Why is He calling him a nation?” But if you've been following Genesis, you realize if He doesn't do this, God will never be mentioned. The proclamation of His word will be forgotten. Man will go his own way once again. So, God distinguishes, and He calls out and He says, “This is what We're going to do. We're going to separate you from everybody else. We're going to just make you distinguished from everybody else,

and what We're going to do is We're going to use you as a light to the nations or to the “gôy”.

So, the way the passage reads is,

“... “Go forth from your country,

And from your relatives

And from your father’s house,

To the land which I will show you;

(Genesis 12:2) And I will make you a great nation...”

“Not just a nation that just flounders out there doing whatever they want to do, but We're going to make you very different.” I mean, think about it. What nation has there ever been that God actually spoke to, mountains flamed, waters parted, food came down? I mean, it's just impossible to imagine something like that ever happening in any other religion. This is one of the reasons why God says, “I'm the God of Abraham, Isaac and Jacob.” In case you're going, “I'm confused.” “I'm the only One that does anything.” Look at all the other gods. Well, let's see. What did they accomplish? Nothing. They're just statues sitting there looking stupid.

(Genesis 12:2) “And I will make you a great nation,
And I will bless you,
And make your name great;
And so you shall be a blessing.”

Here again, to who? To the “*gôy*,” to everybody else.

“We're going to preserve My name. They're going to see a difference in you, and they're going to go, ‘That guy's got something that we want. We've been trying to find satisfaction in our world, but that's so distinct, that's nothing like us.’”

There's a great passage in Deuteronomy 26, if you look there with me.

(Deuteronomy 26:16) “This day the LORD your God
commands you to do these statutes and ordinances. You
shall therefore be careful to do them with all your heart
and with all your soul.”

In other words, “I've given you a list of right and wrong. Do it because you want to.” Because people can tell the difference too, right? People can tell the difference.

(Deuteronomy 26:17) “You have today declared the LORD to be your God...”

You’ve made this decision.

“... and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.

(Deuteronomy 26:18) “The LORD has today declared you to be His people...”

Not just a “*gôy*,” but His “*gôy*”.

“... a treasured possession, as He promised you, and that you should keep all His commandments.”

In other words, this is what's going to distinguish you. The world's going to go their own way; they're going to do horrible things to each other; they're going to kill each other off; they're going to cheat each other; they're going to steal from each other, not you. You're going to actually help your brother. You will be your brother's keeper.

(Deuteronomy 26:18) “The LORD has today declared you to be His people, a treasured possession...”

(Deuteronomy 26:19) and that He will set you high above all nations...

You're going to be way above them.

“... which He has made, for praise, fame, and honor...”

You're going to be distinguished in that respect.

“... and that you shall be a consecrated people to the LORD your God, as He has spoken.”

Now, you go into the Book of Isaiah, and it starts off,

(Isaiah 41:1) “Coastlands, listen to Me...”

(Isaiah 49:1) “Listen to Me, O islands,
And pay attention, you peoples from afar...”

Do you know what it says in those texts?

In Isaiah 41:8, “I chose Abraham to declare My message to you.”

Isaiah 49:6, “You think it's too small a thing that I choose Jacob to serve me? I will make him a light to the *gôy*.” It's a wonderful passage. What it's saying throughout the text is that God has so ordained that His name would not be lost and that people would not only hear His name, but

they would see the difference that His name makes in the lives of people who would follow Him. One of the reasons why Israel had to go into captivity was because if in fact, they were allowed to continue to do the horrific things that they were doing and misrepresent God continually, then the world would always perceive God as being wicked. So, God was going to call this nation out for this purpose, and He goes, “You didn't do what I told you to do. You didn't do what I'd called you to be.” In fact, one of the verses in Isaiah is, He says, “I've called a rebellious people.” But the bizarre thing is that was all part of His plan. For the nations will see a rebellious people, that God will still love, and the rebellious people will see a love of God that never ends, and it is by that that the “*gôy*” will come to the Lord.

Paul will make mention of this in the Book of Romans. He says, “I chose the Jews that I might demonstrate My promises and My faithfulness in My promises; I chose the Gentiles that they might see My mercy.” And you begin to realize that God is working through all these things to reveal and ultimately will bring back His people, and

ultimately, they will proclaim the wonderful truths that God had called them to do to all the nations, as is prophesied, in particular in Zechariah 14. The passage is telling us that God has a great workforce, and if you look in Romans 15, you kind of see this with Paul as he describes his calling.

He says this,

(Romans 15:18) “For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles...”

What a great phrase that is.

And he goes on and makes mention specifically that this wonderful message is the message of the gospel, which even changes all the nations. It's a wonderful text.

It says,

(Romans 15:31) “that I may be rescued from those who are disobedient in Judea...”

So, here, the very ones that were supposed to carry out the name of God have become disobedient, and he is

revealing their disobedience, but he is also revealing God's salvation to all the nations.

So, it ultimately ends,

(Romans 16:25) "Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past."

Man thinks, "He just loves the Jews." It wasn't about that. It was about preserving His name and preserving what was right and what was true.

(Romans 16:26) "but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith."

I just kind of want to end in Psalm 115 and 116 just to solidify all of this, hopefully in your hearts as well as in your minds.

In Psalm 115 it starts off with, "Not to us," and certainly, God has called a people to proclaim His glory. I mean, it was God who created everything. It was God who rescued

Noah. It was God who preserves life. It's God who gives the sense of right and wrong in all of our lives. He's not only placed the conscience within us, but He has given us the law that demonstrates the truth. It's all God. But man goes his own way and soon forgets, and if it were not for God calling out, He would be forgotten.

(Psalm 115:1) “Not to us, O LORD, not to us,
But to Your name give glory
Because of Your lovingkindness, because of Your truth.”

Now, verse 2 literally summarizes what we've been talking about.

(Psalm 115:2) “Why should the nations say,
“Where, now, is their God?””

Now, the text goes on and says, “We have our gods.” It's just so bizarre how bold and brash people are to declare the things that they worship. I mean, I can get together with some good surfing buddies and talk about surfing all day long. I can get together with some car buffs, talk about cars all day long. You start interjecting Jesus Christ, whoa, they start backing off. All kinds of hobbies; we'll talk about politics. People will talk about the countries

that they live in and how wonderful they are. This isn't your nation. We live in another nation. We're called to be a different people, a holy nation, a people for God's own possession and our whole job is to wave His flag, is to point to Him.

(Psalm 115:3) “But our God is in the heavens; He does whatever He pleases.”

Why is it stating that? Well, because as you look at the list, idols just sit there. So, let's see, what's the difference between your god and my God? Your god does nothing. My God does everything. So, that pretty well sums it up.

(Psalm 115:4) “Their idols are silver and gold, The work of man’s hands.”

(Psalm 115:5) They have mouths, but they cannot speak; They have eyes, but they cannot see;

(Psalm 115:6) They have ears, but they cannot hear; They have noses, but they cannot smell.”

The problem is, you say, “Well, what's the big deal that somebody worships that?”

The big deal is (verse 8) that you become like the one you worship. So, you lose all feeling, you lose all care, you lose all empathy, because you're an idol. You watch people that immerse themselves in, whether it be sports or whatever, and after a while it's all about that, and it's nothing about the people; they cease to know how to relate because they become like the idol that they worship.

In Psalm 116, the psalmist says,

(Psalm 116:1) "I love the LORD, because He hears My voice and my supplications."

(Psalm 116:2) "Because He has inclined His ear to me..."

"And He actually does things. I mean, I cried to Him and He rescued me. He saved me. I was brought low, and I realized..."

(Psalm 116:6) "The LORD preserves the simple; I was brought low, and He saved me."

I like verse 10 because it reads this way,

(Psalm 116:10) "I believed when I said..."

Paul will quote this in the Book of Romans. The phrase literally is that it is our faith that actually moves us to proclaim the message. Man has his desires; he'll talk about things that he loves, but what moves us to not be quiet is we actually believe this, and by virtue of actually believing something, you can't not say it. There is a realization that when God works in your life, there are times in your life you just look back and you go, "Nobody else could have done that." There are things that will happen in your life that you realize no matter how good man's intentions may seem to be; he may proclaim, "I'm very powerful." He may proclaim, "I have a lot of resources." He may proclaim that we belong to a particular group and by virtue of all these things that we identify with, he may perceive, and you may perceive that you're safe in the arms of man. But the psalmist says, "When I said 'I believe,' I believe because I realized something. I realize that all men are liars."

Look at the passage.

(Psalm 116:10) "I believed when I said,
"I am greatly afflicted."

(Psalm 116:11) I said in my alarm...

There's a limit to what man can do. Up to a point, maybe he can help. Somebody says, "Well, we're going to save your life." Can you save my eternal soul? "Well, that's what we draw the line." Well, you know, that's where it really gets important to me.

(Psalm 116:10) "I believed when I said,
"I am greatly afflicted."

(Psalm 116:11) "I said in my alarm,
"All men are liars."

(Psalm 116:12) What shall I render to the LORD
For all His benefits toward me?"

"I know, I won't say anything about Him. I'll talk about everything that everybody else is talking about and I'll just blend in." I can't do that. When I'm around them, what does it say?

(Psalm 116:13) "I shall lift up the cup of salvation..."

I've got to talk about this. I mean, everybody else is lifting up a cup to something else. But I'm going to lift up a cup to His salvation. I'm going to call upon His name.

(Psalm 116:14) “I shall pay my vows to the LORD,
Oh may it be in the presence of all His people.”

I'm going to show people what I'm committed to, and I'm not going to be ashamed of that. I'm a servant of God. Why should the Gentiles wonder, “Who do you worship?”

Closing Prayer:

Father, we come before You today and we give You thanks for Your calling us out; the very name You've given us, this church, which means “called out ones”. We've been called out to be different. We've been called to proclaim Your excellencies to the world. That the world may look at us and say, “Well, those people are really different. It's like they're from a different country. It's like they're from a different nation. It's like they have a different thing that they worship.” Father, may that be true of us.

Your heads bowed and your eyes closed. Have you noticed something? We need to be different. Nothing says it clearer than that 2 Corinthians 6:14 through the

end, that God has called us to be separate. You feel that tug? I can't act like the world anymore. I can't blend in with the world anymore. I can't go after the things that the world does anymore. I can't love the things that the world loves. I can't worship what they worship. Then you've been called to be different. God is separating you. He's pulling you, and ladies and gentlemen, there are going to be times that you're going to feel like a Hebrew. You're going to wake up some days and go, "I don't even belong here." And that's the greatest feeling you'll ever have.