

06.29.25

Genesis

Chapter 11 - God's Reconciliation Through Separation

The Descendants of Separation (vs. 10-32)

God's Efficacious Moving (vs. 10-19)

Genesis 11:10-19: These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood; and Shem lived five hundred years after he became the father of Arpachshad, and he had other sons and daughters. Arpachshad lived thirty-five years, and became the father of Shelah; and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had other sons and daughters. Shelah lived thirty years, and became the father of Eber; and Shelah lived four hundred and three years after he became the father of Eber, and he had other sons and daughters. Eber lived thirty-four years, and became the father of Peleg; and Eber lived four hundred and thirty years after he became the father of Peleg, and he had other sons and daughters. Peleg lived thirty years, and became the father of Reu;

and Peleg lived two hundred and nine years after he became the father of Reu, and he had other sons and daughters.

What we have is a genealogy of Shem and a separation of sorts; a separation from the others. In specific, the genealogy of Ham, the genealogy of Japheth. The focus is now specifically on Shem, and then it gets more specific than that, because as the list of names go there are certain ones that are chosen out of the list, and each one of them ends with a phrase, something like, “and there were other sons and daughters,” which is telling us that there were others to choose from. But these are the ones that specifically were chosen. Now, it's not just a separation to be separated, it is a separation for reconciliation. God is bringing about salvation, and so what we literally have before us is salvation unfolding in a list of names, which is pretty interesting when you consider that. We are a chosen people; Peter proclaims in 1 Peter 2. We have been called, as Colossians will say, out of the domain of darkness, into God's marvelous light and

in 2 Timothy 1:9 it tells us that we've actually been called with a holy calling. That is to say that the calling that we have is distinct. It's not like any other calling that we've ever experienced. Hebrews 3 will tell us that this is a heavenly call. It is actually God calling. Now once again, God's not just calling to separate, He's calling to separate for reconciliation and for the reconciliation of the world. You might ask, "Well, why do we need separation?" And the answer has been made very clear in Genesis 6 and in Genesis 11 at the very beginning, and that is that man left to himself, when he bunches together, sins and encourages sins and before long, as Paul so aptly puts it in Corinthians that bad company corrupts good morals. The thought is, put a Christian in with a bunch of really wicked people and everybody will get better, but it's just the opposite, and what we see is how powerful evil is. If it were not for the divine hand of God and His intervention, man could not hold out, and that's why you see things like Enoch being taken up and Noah actually being rescued in a boat. God seals him up and He rescues Him because man cannot influence man. He has not the power to do that. It has to be an act of God to do that. So, how is God

going to do it? Well, God is going to reconcile man to Himself through the venue of separation. He's going to bring about distinction, and in that distinction, it's really going to culminate into Genesis 12 in which we see the calling out of Abraham from his country, from his people to be a holy nation unto the Lord, and that nation God's going to use to be a testimony to the world. But first the nation has to be distinct, and that really ties in specifically to our own lives, because in order for you to be effective in your ministry, you have to come out.

You have to come out and be separate. You can't be in the same realm in which you were. You have to come away from that and then God begins to mold you. He begins to actually create a sense of holiness, a distinction in your life, and through that, you are then sent out to minister to others and to the world. But until that holy calling happens, it's impossible for that to take place. So, as we watch this, what we're seeing is what appears to be just a list of names. But more than that, God is doing a great and marvelous work. So, we're just going to be dealing

with five of those that are listed. There are ten that are listed in the genealogy. So, there are ten names from Shem to Abraham, which is obviously divinely planned in which God is displaying that plan, and in that what you're going to see is, we're going to look at the first five, and so we're going to call it the first five stages of separation. How does God separate us from the world? How does He call us out? How does He reconcile us to Himself through this process of reconciliation and we're going to actually see it within the names. Now, what we're going to be dealing with is in some ways definitions, but more specifically we're going to go back to etymology. Now, just to basically describe “etymology,” it is a breakdown of two Greek words. The first word that is used in etymology is “*etymon*,” which “*etymon*” is focusing on what is the true sense or the true meaning of a word; “*ology*” is just the study of. So, what we're hoping to find as we look at these words is the true sense of the true meaning of the words, because what we know is that words change, and unless you go to the origin, unless you go to the beginning or the original intent of the word, you're going to lose perspective. I appreciate the fact that we have wonderful

help such as *Strong's Concordance* and many of us can go to that even on the Internet and it's a wonderful thing. However, even with *Strong's*, there are times in which they'll make an interesting statement. Actually, I wrote down some of the quotes. On some of the names, they'll write this particular phrase, "meaning is dubious". What that means is "We're not real sure," and they're also put in there "or is suspect" or "it's of foreign origin". So, what the *Strong's* is letting you know is that they're scratching their head on this one. They're really are having a hard time and sometimes the etymology of it, the beginning, the origin, "What really is this word about?" requires a little bit more digging. We're going to do a little more digging than I would say normally, because once again, you go to a dictionary and sometimes that dictionary just doesn't have what is necessary and the meaning has been lost. Let me say this, we even see that in the English language today. You take a name like "Gay," it used to be happy, but now the word itself is kind of meaning a whole different thing and the same thing is you take a word such as love and you probably have 500 different kinds of perceptions of what that particular word means. As we

look at the city of Babylon, what we see is that in that particular name there was actually Divine intervention and translation that was different because originally the city was named the “Gate of God”. So, “*Bālal*” was the name of the city, which means the “gateway to god,” and it was one of the things that they were doing. They were building the tower to the gateway to their gods. So, they were going to worship gods, but God goes, “No, we're going to call it “*Bābel*,” which is confusion. So, He turns the name and from that point on the name meant something different. So, you want to go back to original meanings, what exactly is God saying in this, and why does He choose these particular ones? It's not just because of their name, it's not because they are named, but that there is a kind of prophecy at work, even in the naming, and God is doing a great work.

As you see this list, one thing that you're going to notice in the list is the ages of those that are here and what you're going to see is a diminished longevity of man.

You're going to start off,

(Genesis 11:11) “and Shem lived five hundred years after...”

And then as it goes,

(Genesis 11:13) “and Arpachshad lived four hundred and three years...”

Gen 11:15) “and Shelah lived four hundred and three years after...”

And then it begins to drop after Eber in verse 17.

If you look in verse 19,

(Genesis 11:19) “and Peleg lived two hundred and nine years after...”

And you're saying, “Ok. So, the longevity of man seems to be decreasing” and I would say there are basically 2 reasons for that. One is the wages of sin, of course, as the creation is now reaping the wages of sin upon itself. But the second reason is that God is curtailing evil because here again, you go back to pre-diluvian time, that is to say, before the flood in Genesis 6, and as you read that chapter, you realize that the thoughts of man were continually evil all the time. And you have to ask yourself,

“What does man do when he lives 969 years?” And well, there's the answer. He gets worse. He doesn't get better, which really kind of knocks the whole thing about evolution. We're clearly not evolving, but the point is that what happens when left to itself when you have longer time to live and God is saying, “What we're going to do is we're going to curtail the length of your sin and your involvement in this world.” So, God begins to separate, and God begins to separate for reconciliation, for salvation, not because God's mean, but because He desires to rescue.

So, what we're going to begin with in verse 10 is the generations of Shem, and in understanding this, we need to understand what the name itself means, and I've just actually given you the definition of the name, which is “Name”. His name means “Name.” So, when you see the name, it's conveying that God is establishing a name for Himself. One of the things that we see in the three sons of Noah is that this is the first who stood up to cover over his father's nakedness and he was the one that had the character. So, there is a name that is being conveyed

within the text and this is the one who has a sense of character and one who has a sense of honor and integrity. So, a name is being established. Now, what Scripture is telling us is that we are drawn by names. That actually begins the process of calling us. When Scripture says about Jesus, “there is no other name given among men whereby we must be saved,” and he then states within the text what the name is. We realize that the name itself draws us, that God is establishing who He is, and God is establishing what allures you. I mean, some people are drawn by hate and all kinds of hurtful things, but when you hear the name “Savior,” are you drawn to that? John 3 says that those that are seeking the truth, those that are seeking a Savior and the realization that they need one will be drawn to the name because the name is being established in that. So, I would say at the very beginning what God is really doing within the text is He is establishing a name to be drawn to and a sense of longing for each individual that actually long to have this name, a good name, would in some way be drawn to this. So, everyone who is called by this name.

Isaiah 43:7 reads this way,

“Everyone who is called by My name,
And whom I have created for My glory...”

“Called by My name,” once again, is aligning with the nature and the character of the individual. So, the emphasis is going to be that within the text, and I think it’s wonderful, in Acts 15:17, that even the Gentiles are called by God's name. So, it's not just those that are Jews that are called. Let me just say this about the name Shem as well, that even today we have people that hate the name Shem. They are called anti-Semites, and that's where you actually get the word “semitic”. It’s from the name of Shem. So, even today you can feel the world drawing away from and resisting this name, but we are drawn to it. So, those that are drawn to it, you can sense the call, and you can feel the calling within the passage. Then if you look within the passage in verse 12, you have now his son.

Now, verse 10 makes reference to he “became the father of Arpachshad two years after the flood,” which seems to be an interesting two years after the flood, and you have

this sense of testimony; the two witnesses that are coming in within the text. So, it almost puts them together, that is to say Shem and Arpachshad are somehow joined together. Now, the name “Arpachshad” is one of those names that *Strong’s* has difficulty with, and the definition that it came up with is, I would say, not real good, but as we look at this, I want you to see God's intent in this. Let me just say this, one of the ways that you know that you've come upon the truth is that it fits within the rest of Scripture. If it doesn't fit within the rest of Scripture, say you do some digging and you're looking and trying to explore and understand a particular word and it just doesn't seem to fit not only the Scripture, but the character and the nature of God or what He is performing, then you need to go back and say, “I got the wrong one. I got the wrong one.” So, as you come into this, what we want to find is “What is God saying? How is He drawing us out? How is He making a separation?” And we have this individual called Arpachshad. Now, if you were to subdivide this particular name, it would be “Ar” and then “pachshad”. There is another name that is almost exactly like this name in the Hebrew and it is “Urchashad.” So, it

sounds a lot like it, and here again, there are a lot of words that though they are not exact in their sounding, are the same words. Now, the word “*ur*” has this sense of and this it would be the same as “*ar*”. So, “*ar*” or “*ur*” would be basically the same. This word is referring to flame, or more specifically, light. So, what we're talking about is the light. Now, the second part of the word is “*chushad*”. “*Chushad*” is an interesting word in the Hebrew because it comes from a word “*chāsād*.” It also comes from another word that seems to be “*chesem*”. So, there's kind of interconnection with all of those particular words. What the word itself seems to refer to, in its initial “*chushad*,” would be kindness, and sometimes translated “lovingkindness,” which is pretty interesting. So, if you were to put the two together, you would have a light of loving kindness. Now, if in fact you were to take it into the realm of “*chushad*,” into the word of “*chedem*.” I don't want to get too confusing in this, but if you were to take it in that particular realm, it would actually refer to the east. In fact, Micah would talk about this in Micah 5:2-3, as it begins to talk about the Savior who is coming and going to be born in Bethlehem, and it actually uses the phrase,

“and His days are from eternity past.” Remember that particular text, that He's going to be born in Bethlehem, but His days are from eternity past? Well, that word “eternity past” is the same word for east. It's one of the reasons why it says God's going to come from the east. Why is that always the case? Why do we see the sun rise in the east? Because what God has given the picture of is not the position of east itself, but that “east” means eternity past. So, we have an interesting picture of God revealing Himself from eternity past. So, we have a light “*ur*” coming from eternity past. It would be as if you go into Matthew 2 and you have the wise men coming, actually from this particular region, and these wise men as they come, they said, “We saw the star in the east,” or “we saw the light in the east.” These two words then make up what is called “*ur kasdima*”. That particular word is the word “Ur of the Chaldeans”.

In fact, if you look with me in Genesis in 11, it says this, (Genesis 11:28) “Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.”

Of course, it was Abraham that was called out of the land of "*Urchashad*" or "*Urkasdimā*", or Ur of the Chaldeans, and what we see is that God is calling by virtue of great light, and the call is from eternity past. One of the great things that we read in the Book of Ecclesiastes is that God has placed eternity in the heart of man, and when God begins to call, there is a sense of attraction to a particular name that God begins to stir in our hearts. But there's also that sense of "I need something that is more than just today." There has to be this sense of a light that says, "There is a tomorrow; there is an eternity that goes beyond," and we're drawn to that. Now, I would say not everybody's drawn to that, but the people that I've talked to that love the Lord, they're drawn to eternity. There is a sense of, "This is the hope that moves me forward" and we begin to feel called to that. So, there's an interesting calling that's going to happen and it's going to be a calling out of this particular region, which is really the wonderful picture of God calling us out in that particular setting.

So, you have,

(Genesis 11:13) “and Arpachshad lived four hundred and three years after he became the father of Shelah...”

It looks like “Shelah” within the text, but probably pronounced “She-lack”. Shelah is an interesting name in and of itself. If you were to go the literal sense, it would just be “to shoot” and the picture is like maybe something coming up from the ground. So, it's shooting up or it could be like an arrow being shot, more specifically, but the general term of the word makes reference to an urgent coming out. Thus you have the word “shoot,” right? Kind of an urgent coming out in the sense. The word “Shelah” comes from the word “*yālak*,” but that kind of makes sense, doesn't it?

Let me show you where you see that particular word. It's found in Genesis 12:1, and it says this,

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

What does He tell him to do? “Get out. Shoot out.” It's a sense of not only a personal stirring, that “this is something that I need to do,” but it's a sense of urgency. “You need to get out.” And I have found in my own life

that the calling of God is not something that I can sit around going, “Eh, let me think about it.” There is a sense of urgency that you just have to do it. I remember when I first received Christ as my Lord and Savior, and that calling. I was sitting in the seat and I was just so miserable. I was fidgeting, but I could hear the Spirit go, “You need to do it today.” That's what Hebrews says, “Today, if you hear His voice...” You go, “What's the rush?” God goes, “Today.” And you feel this impulse. If I could put it this way, of “I've got to shoot out. I've got to make this decision today.” And as 1 Corinthians 7:17 puts it, “As God has called,” and I like the word here, “each”. Which has this sense of others may not do this; others may not even be hearing what I'm hearing, but God is dealing with each.

Romans 14 says that God is going to judge each one individually, which is telling us, “Stop looking around. God's talking to you. Do you hear the calling?” And when you hear the calling, there is a moving that comes out and basically, it's God going, “Go forth. You've got to move on this one.” Today, you hear His voice.

Now, what begins to happen at this juncture is we go into the realm of Eber. Now, he's listed in Chapter 10, and then what's interesting beyond this, in Genesis 10:25, you have two sons that are born to Eber. Are you reading this with me?

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

That's the one we're going to be focusing on in Chapter 11, but it goes on in this passage,

“... for in his days the earth was divided...”

Which is actually giving us a clue what his name means.

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

Now, Joktan is the father of the Arabians, and what you're going to see in Chapter 10 is actually the 13 Arabian tribes that come out of this. So, why is it that in Chapter 10 we're dealing with the Arabians and now in Chapter 11 we seem to be separating from them and going another route, and more specifically, we're going into the realm of Peleg? We're actually following his genealogy, and I would say, once again, what God is doing through the text is not

only revealing that He's choosing and selecting for the purpose of His name, for the purpose of the name, but God is choosing and selecting those that are His, and the names themselves will begin to describe how He is calling. So, if you look in verse 16, you have Eber, which, as we've already basically said, is what we would call patronymic, which means that it is a name that the Hebrews took on. So, to have this particular name, "Eber" is the root of the word "Hebrew".

If you look with me in Genesis 15, you see this as well. I don't know. I think these things are extremely not only interesting, but you begin to see the hand of God and the intricate details of all these things. God begins to work in the life of Abraham and He tells him in Genesis 15 that "Things are going to happen to your heritage, and this is what's going to happen," and it reads this way,

(Genesis 15:12) "Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him."

(Genesis 15:13) God said to Abram, "Know for certain that your descendants will be strangers in a land..."

Oh, that's probably where we get the idea of Hebrew, which once again, “Eber” or “Hebrew” means “on the other side of the river,” or more specifically, a stranger or an alien. In fact, that became the mark of Abraham.

Abraham became a Hebrew. How do we know that? Well, one is that God's going to call him out, in Chapter 12, from his people.

But if you look with me in Genesis 14, it reads this way, (Genesis 14:13) “Then a fugitive came and told Abram...”

How was he defined? Oh, “the Hebrew,” right. Thus, the name “Eber” within that particular text.

So, in Genesis 15, God is saying, “Know for certain that your descendants are going to be Hebrews. Your descendants are going to be strangers. They're going to be in a land that's not theirs, where they're going to be enslaved and oppressed for 400 years.” Now, what's going to happen is they're going to be oppressed for 400 years. How long will they actually have been in Egypt? 430 years, but they will be oppressed and enslaved for 400 years. If you want to know the difference, there it is.

Now, go back to Genesis 11, and you're going to see God explaining this through the genealogy. If you look with me in Genesis 11:16, it says,

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

(Genesis 11:17) and Eber lived four hundred and thirty years after he became the father of Peleg...”

So, you have a guy whose name is stranger and alien, his descendants are going to go into Egypt and they're going to be there, not oppressed, but as a stranger and alien for 430 years. You say, “Well, where do you get 430 years for that?” Exodus 12:40-41 make reference to it and actually the way it's put there in Exodus 12 is “They were strangers and aliens in this land for 430 years.” It says, “to the very day”. That's an interesting way to put it, isn't it? It's like God says, “I don't want you to get confused. It's to the day.” So, you have this interesting picture of a man by the name of stranger and alien, and he lives 430 years after. What a coincidence that is, and my point obviously is that God is stirring this personal call and He's moving us not to love the world, thus the name Eber; somebody that's not

attached the world. I mean, you read these texts like in Hebrews 11:13-16 that describes Abraham that was seeking a different country, a different city, that he didn't feel at home; in the calling. In your calling, when God begins to move in your heart, there is something that begins to work in your life that says, "You know what? I don't think I belong here." And you'll feel yourself not fitting in with your surroundings. You'll feel like a fifth wheel. You'll feel like somebody that doesn't belong. In fact, the way that Jeremiah puts it is, "I did not sit with the merrymakers. I sat as an outsider." Hebrews will actually end, "God has called us outside of the city, but we have a different calling." I can't fully describe it, but that sense of calling is, "I don't belong here. This isn't my home." And you begin to be pushed away by the world and even your thoughts are being pushed away from them and you feel a gravitating towards God's people, and there's a separation that's taking place. You can't fully explain it, but you know what's happening. You're feeling like you don't belong, and that there's something better; there's something eternal. That light of eternity is calling you, and this is no longer your home.

So, when you think about passages like Matthew Chapter 6 and 7, He says, “Look, you're working for treasures here on this earth, but why? Thieves will steal it; rust will rust it away; moths will eat it. Why don't you work for that which is eternal? I mean, where your treasure is there your heart will come also.” What is it you're drawn to? You begin to realize that “My treasures are not here anymore. My home is not here, for I seek a better city. Jesus actually told me, ‘I go to prepare a place for you. This isn't it.’” He tells Pilate, “This is not My kingdom. If My kingdom were this world, I would have already taken over, but this is not My kingdom.” And you can sense that within your own life. That's all part of the calling.

Now, what ultimately happens, and I love the name “Peleg” here, because if you go back to Genesis 10:25, it actually once again defines the name “Peleg” and what happens in his lifetime. Most of the ancients believed that it wasn't at his birth that this happened, but that it was an act of prophecy by Eber. The act of prophecy by his father said, “I'm going to name him Peleg, because what's going to happen is there's going to be a separation of the earth

at that particular time.” So, what's happening is that God once again is calling through this wonderful work of separation. What is happening with Peleg?

Well, if you look in Genesis 10:25,

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

That's where we get the word “Peleg”. The earth was “*pālaḡ*,” divided, separated, pushed, and you began to feel, I would say, in the calling, a pushing away as we were talking about, and it's almost like you're not doing it. It's almost like the earth under your feet is moving. Now, I don't know exactly what he's talking about, if in fact he's talking about continental divide, or if he's talking about the fact that when God dispersed them from Babylon, which He's already introduced us to that's what was going to happen, but a separation begins to take place and it's a Divine act. It's very important that you understand this. It's a Divine act. It's not something that Peleg goes, “You know what? I think I'm going to separate the earth.” It just

says, “and the earth was divided”. Which is telling us that God had worked in such a way as to separate.

There's an interesting passage in Luke 12. Jesus warns us that, well, the draw in and of itself is an amazing draw. I mean, the Name calls me when I consider the name of Christ and His saving power and His love for me.

Obviously, His love beckons me as I consider God and there's a longing for that, there is an impression that I have and a desire for something more, not just earthly, but eternal, and there's a point to where I sense something personal. One of the great things with Vacation Bible School, as you hear just these kids, and I hear Diane going, “Now, everybody close their eyes.” Everybody's closing their eyes, and I think from time to time she makes sure they're not even peeking. But they're closing their eyes and then she gives the invitation and hands get raised up, and you go, “Why does that hand raise?” There must be a sense of calling, if they're not looking around. That's one of the things we're trying to keep from happening. God is doing a moving. It kind of reminds me of Pentecost, which, by the way, June 8, Sunday, was

Pentecost. So, we've had a day, a month of the Spirit of God working in our midst, and it was the day in which the Spirit came upon the church, and that's a good month to celebrate VBS, isn't it, to see the Spirit of God working?

But as we come to this passage, we begin to realize, but then something literally catastrophic has to happen oftentimes. God begins to move in such a way that He begins to separate, and He begins to work in our households.

It reads this way in Luke 12:49,

"I have come to cast fire upon the earth..."

This is Jesus talking by the way.

"... and how I wish it were already kindled!"

(Luke 12:50) "But I have a baptism to undergo, and how distressed I am until it is accomplished!"

(Luke 12:51) "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division."

Now, what you can hear in the text is Christ saying, "I'm going to start some pulling. We're going to start moving." God begins to work in your heart, and as He begins to

work, He's also pulling you away and, once again, it's the Divine hand of God. If it weren't the Divine hand of God, I think a lot of us would remain sedentary in the place that we are, but those who really long to be close to God, God does such a miraculous work, and I think sometimes we perceive these things as negatives, but God's reconciling you to Himself. Is it that you'll never be with those people again? No. No. But it is a pulling apart for reconciliation, preparing for ministry. When you consider that God at the very beginning of creation creates man and woman and He says, "For this reason, the two shall become one flesh," right? And then He uses this phrase, "And you shall leave your mother and your father and cleave to one another." Now, you might say, "Well, that means that I'm never going to be with my mother and father again." No. In fact, Scripture tells you to minister to your mother. If she's a widow, you're responsible for her. But the passage is saying there's going to be God dealing with you in a very unique way and you've got to pull away, so as not to be influenced by these other sources. So, God begins to work and begins to divide in the passage, and oftentimes in this it's not you separating from others; it's God drawing them

away. They're repelled by you because you're proclaiming a name in which they don't ascribe to.

So, the passage reads this way,

(Luke 12:52) “for from now on five members in one household will be divided, three against two and two against three.

(Luke 12:53) “They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law...”

I think He's covering the gamut in this.

“... and daughter-in-law against mother-in-law.”

In other words, there's going to be separations. You wake up one day and you go, “Why don't they feel comfortable around me anymore? Why don't they want to be around me anymore?” It is bizarre when I consider it's not that man is not willing to separate. I can give you a number of examples. One is we know that man separates all the time in divorce. So, he doesn't mind divorcing for selfish reasons. He doesn't mind separating for that.

In Luke 12:13, you have this one young man, and he goes, "Tell my brother to give me my half of my inheritance." and you realize in that particular passage that man is willing to part from his brother to get his money. He's willing to separate. It's so bizarre. But when it comes to God and separating yourself unto Him, people go, "I don't know. I don't want to offend anybody." And the goodness of God oftentimes is if in fact you're genuine in your calling and your sense and your love for Him, God will begin to shake the earth under your feet, and those that you always thought were with you, those that you always thought were for you begin to repel you. Here again, your thought is, "What a negative thing that's happening." God goes, "No, no, no. This is me reconciling you to Myself." And you begin to realize what a wonderful thing this is.

So, as we continue to go on, we're going to see that this is an interesting journey through the names in which God is calling unto Himself a people, and I trust you're feeling the calling and have felt the call as well.

Closing Prayer:

Father, we come before You today and we thank You for calling us to be a holy nation, a people for Your own possession; a royal priesthood that we might be for You and that You might through us then bring others to Yourself, those that in the past that had rejected, those in the past that had repelled, but You are separating us for a calling. We realize that You first called disciples, and they learned about You and then You called them apostles, and You sent them out. Lord, we know You're doing a great work in our lives, and sometimes it hurts, the whole separation thing; sometimes the moving of the earth under our feet is very just uncomfortable, and to leave those places that are common to us that we've gotten used to. It's hard, but it's Your grace that has moved us and has caused these things to happen. So, Father, in retrospect, we look back on these difficult days and we give You thanks. We give You thanks for Your moving. Your heads bowed and your eyes closed. I believe that God works in our life to such a degree that the name itself draws us to Christ. There is a sense of a light coming from

eternity that draws us, that we want something more out of this, and we feel the personal call. It's to us. There's a sense of urgency, and we came. As You moved our heart, we began to feel very uncomfortable in this old world. We felt like we were a stranger and an alien, and then You began to shake the ground under our feet. Thank You, God, for calling us, for taking us out of the domain of darkness and bringing us into Your marvelous light. We could never thank You enough.

Your heads bowed and your eyes closed. Maybe you have felt these things, maybe you have not experienced them yet, but I would say this, that every Believer will. God is calling you. He's separating that which is good from the bad, the wheat from the chaff, the worthy from the worthless and God is going to do a great work. Have you come? Have you heard the voice?