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## Genesis

### Chapter 11 - God's Reconciliation Through Separation

#### The Descendants of Separation (vs. 10-32)

#### Divine Sequence of Events (vs. 20-32)

**Genesis 11:20-32:** Reu lived thirty-two years, and became the father of Serug; and Reu lived two hundred and seven years after he became the father of Serug, and he had other sons and daughters. Serug lived thirty years, and became the father of Nahor; and Serug lived two hundred years after he became the father of Nahor, and he had other sons and daughters. Nahor lived twenty-nine years, and became the father of Terah; and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had other sons and daughters. Terah lived seventy years, and became the father of Abram, Nahor and Haran. Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot. Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans. Abram and Nahor took

wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. Sarai was barren; she had no child. Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there. The days of Terah were two hundred and five years; and Terah died in Haran.

Well, we have a list of names and seemingly unconnected series of events that begin to happen within this wonderful passage. The question is, why would God list these things? Why would we have them in the Bible? If you think about it, there are a lot of other things that God could have written about. But as Scripture says, "But these things were written that you might know, that you might believe that," as Paul writes to Timothy, "these

things will actually teach you. They'll train you in righteousness." So, we have to do a little digging. But as Proverbs 2 says, search for it like treasures. You want to hunger for it, and the psalmist would say, "I'm panting after it." And you have to sometimes, because it's not always there on the surface. But if you do a little digging, you'll find out there are some wonderful truths that God is giving us.

We come to a passage that is really setting the stage for the calling of Abram. Genesis 12 is the calling of Abram, and yet these preliminary passages are really setting the stage and as probably it would be put in Hosea 10:12, it is the fallowing of the ground. You come into the Gospel of Luke and Mark and Matthew, and they talk about this thing called the parable of the soils. The parable of the soils is there are different kinds of soils. The word of God is like the seed that's pushed out or broadcast, and there are some soils that seem to not accept that seed.

In fact, one of the statements that's made in James 1:21, he says,

“... in humility receive the word implanted, which is able to save your souls.”

What it's telling us is that in order to receive the word of God, you have to humble yourself, there has to be humbling. Well, that's kind of the plowing or the fallowing of the ground that's getting the ground ready. There has to be a preparation that takes place in order for receptivity to come and in order for you to receive the word that God has for you. In Luke, it talks about the good soil, and it actually uses this particular phrase that the good soil listens with an honest and good heart. An honest and good heart. Well, what brings somebody to that particular point? I would say, they've probably been through some rough times. There have been some things that God has been doing in order to get that ground ready.

Throughout all Scripture, we see different ones that are called and oftentimes at the very beginning they're not really that receptive. When Moses was called to lead the children of Israel, there seemed to be some debate between him and God, and I think he was fully convinced

at the very onset that maybe God had chosen the wrong person. He didn't feel equipped. He didn't feel like he was the one that could speak. He's not the kind of person that could do these kind of things, and God goes, "No. I chose you. You're the one that's going to do this." And you see that throughout Scripture, whether it's Moses or Jeremiah, who says, "I'm too young and I'm not of the right family" and he goes on with the excuses and God goes, "You're the guy because I chose you."

As we go through Scripture, we realize that the calling of these great men is really parallel to the calling of the church. So, it's not far from us in the application. In other words, as God called these different ones to actually become a separate people unto Himself, He is calling the church to do this. Once again, that's why the word "church" in the New Testament, "*ekklēsia*," means "called out ones". We are actually being called out and that's one of the reasons why you are actually called "saints".

"Saints" means "holy unto God"; in other words, separate unto God. God has actually called you to be distinct. He's called you to be separate, as unto Him. When you read

about in the New Testament, the calling of the individuals, you realize, in Ephesians 1, that we're actually called before the foundation of the world. Now, the calling itself comes at a time in our life, like Hebrews says, "Today if you hear His voice, do not harden your heart." So, there is a particular time in which you hear the voice of God. But oh, He's been cultivating all the way. Before the foundation of the world, He's been moving you into His presence, and when you read 1 Peter 2, it talks about that we've been called out of darkness and moved into His marvelous light, and you were once not a people, but now you are a people. You are a holy nation.

As you go into Ephesians 2 in particular, what a great passage that is, as he says, "At one time, you were strangers, and you were actually far away from these things. But now you've actually been brought near to Him." And he says, "Now, you are fellow citizens," and of course, he goes on to say, "and you're part of the family." So, you become a part of the family of God. What a tremendous change in our lives. Nobody expected this and I think initially when you sometimes hear that call,

you're going, "Is He talking to me? Because I don't feel like I fit in this." And God goes, "Yeah. But you don't feel like you fit in the world either." And that was part of the preparation.

So, as we look at this passage, what we're dealing with is the preparing of the soil; more specifically, the calling. Now, in the Hebrew language you have really, pretty much at the very beginning of Genesis, this thing called the sequential imperfect. What that's talking about is that throughout the book there's a sequence of events that begins to take place, and each one is connected to the other. So, we don't just have isolated incidences. What we have is a building of sequence of events that is taking us somewhere. Well, the same thing is true within this passage as we have the different names that are associated with the genealogy of Shem which God has so chosen that particular genealogy to then call out Abraham. We begin to see the sequence of events of names. We see the sequence of events that take place in the life of Terah, and then ultimately in the life of Abraham. They are all connected, and once again, in the

Hebrew, it's all written in what is called the sequential imperfect. That is to say, it continues to go on and move on to a particular place in which God has destined us to. Ultimately, what this is bringing us to is the crossroad of decision that the things that God is bringing into our lives is bringing us to this crossroad to make a decision. What are the things that God is doing? What is He creating? What is He causing? Ultimately, it will bring us to Genesis 12:1 where we hear the voice of God. Sometimes we read like Genesis 12:1, and God spoke to Abraham, we go, "Ok, this is like new stuff before Abraham," and I would say, no, no, God's been tilling the soil. He's been moving the heart. So, when you hear His voice, you recognize Who it is that's calling you and you understand the purpose in all this. So, it's not just abruptly that Abraham decides to go, God's been working on his heart all along and been preparing the path.

We come to this passage. We have kind of the last five of the ten that are listed of the genealogy of Shem. As we looked at the very beginning of the list, what we understood is with the name Shem, God was beginning



and actually preparing everything by establishing a good name. The name “Shem” actually makes reference to “a name,” and so God is establishing a name at the very beginning. Now, what begins to happen is through the process of these things, He begins to call, and the different names actually shed light on this.

“Arpachshad,” making reference to the fact that God is actually shining a light from eternity, beyond, which is an interesting and wonderful picture. Then, you have this picture in which God, actually, through a name, is saying, “I'm going to call you out.”

Then, you have “Eber,” which is the name that means “and you're going to be a stranger and you're going to be an alien beyond the river.”

Then, you have “Peleg,” which means “God's going to move the ground under your feet. He's going to cause things to divide and to separate, and He's going to separate you from.” Once again, when you think about the name “saint,” or you think about the fact that God has called you out. He's actually separating you from where you had been. “Come out from among them,” He says,

“and be ye separate.” There you have the word “saint”- be different than them. So, God is calling you to be different. He's calling you to be like Him, which the world is not.

Why is it necessary for God to do all these things? Once again, you go back to Genesis 6, man left to himself implodes. I mean, man left to himself goes the way of sin and the sin gets so ingrained and entrenched that every thought of man is evil, continually, and even when He washes and cleanses the world, you still have that proclivity to continue in sin, even Noah. So, God must call out to preserve His name. It's not that God just wanted to be exclusive, and He wanted to push people out. In fact, ultimately, as you'll read in Genesis 12, God is calling out Abraham for the purpose of Him blessing the other nations. So, it's not exclusivity, but it's protection, and it is that which brings the clarity of the message and separates it from the world. So, as we come to this, we begin to see God doing this.

Now, if we look at the last five names that are mentioned, we have what I would say is a sequence of events, not

only in the sense of the names, which are very interesting, especially when you get to Nahor, because when you look at his name in particular, it looks like you're saying, "Boy, who thought to name that guy? Who in the world would name their kid "snort"? Actually, you could translate it "snore," but I'm saying, who would do that? But anyway, it's all kind of telling a story.

So, if you look with me in verse 20, it talks about Reu. Now, Reu starts the process, once again, of telling us that we have this family, we have this family of a name that's established. We have this family that God has called and this genealogy that God is protecting so that He might call out Abraham from it. So, what is this family like? Reu is an interesting name because it really describes a friend, and oftentimes transliterated as a shepherd, you have a name that is equal to it in Psalm 23, "The LORD is my shepherd." You could actually put in there and interject, "The LORD is my friend, I shall not want." Because what it's talking about is one that tends, one that cares, one that is concerned for your needs. So, we have this family that obviously thinks about these kinds of things. So, you have

that individual; you have Serug, which seems to refer to a branch intertwined, and you have a sense of this is a tight knit family. It's not just in the name that we take this from because as you get down to Terah, we see him keeping the family together. We see the emphasis of the family, "Let's keep us all together. So, we're going to go down to Canaan together. We're going to leave Ur together." We have this sense of being intertwined. So, you have that relationship. Now, in all of this too, you have something very interesting, and especially as you start with Arpachshad in verse 12; you have a list not only of their names, but of when they have their first child or actually become a father. See the passage?

So, it starts off this way,

(Genesis 11:12) "Arpachshad lived thirty-five years, and became the father of Shelah."

Now, 35 years, at this juncture, they're still living in the two-hundreds and still pretty young to have children, and yet, as you go down the list, all of them are in their early 30s as they begin to have children. Now, that's interesting because as you were looking at the other, and especially

in the pre-diluvian, they were really up there in order to have children. If you look at the beginning with Shem, he's basically 100 years old when he becomes the father of Arpachshad two years after the flood. So, they now begin an interesting pattern, and the pattern is that they're having their first child at 30. The only reason I bring that up and actually you're going to see as we go on, but if you look in verse 14,

(Genesis 11:14) “Shelah lived thirty years...”

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

(Genesis 11:18) “Peleg lived thirty years...”

(Genesis 11:20) “Reu lived thirty-two years...”

(Genesis 11:24) “Nahor lived twenty-nine years...”

(Genesis 11:26) “Terah lived seventy years...”

We just broke a pattern, and what we know is that Abraham will be called out, away from his father, and still won't have any kids when he's 75. So, the question is, what's going on? And the answer is, God is doing a work. He's calling. What is He doing in His calling? Well, we're

going to pull out these fundamental principles as we go into passage, but what you're going to see is that you probably relate to this, that God, as He called you out to be different, to be holy, to be separate from the world, you weren't thinking, necessarily that this was going to happen, but somehow things began to change. Then, you find yourself in a total different spot than your loved ones and the way that you thought life would be. How did I even get here? Why is it that I feel so strongly about the things that I feel? And why is it I have this sense of, "I don't belong here, I have a heavenly home?"

So, what is it that God is doing? Well, as we look at the passage, what we're going to see is not only is God establishing a family in the passage, and let me just say this, family has its purpose. The problem is oftentimes we misunderstand what family is for. Let me tell you what family fundamentally is for; maybe we can clarify this. Family isn't necessarily to cause you to live your life exactly like the people in your family. We use the phrase, "chip off the old block" and stuff like this, and fathers and people in the family go, "Well, they're like me because

they do this.” And sometimes parents vicariously try to live their life through their children, and then they're kind of surprised that their children don't even like the things that they like, and they're shocked. Probably one of the reasons that they're shocked is that they're focusing on the wrong thing. The purpose of family is to actually cultivate certain things. What a family does is it cultivates loyalty, it cultivates devotion. A family will cultivate things like care and concern for one another. I mean, you're living with people; you have to get along with them, and God is doing that and He's cultivating things like responsibility; affection is something that He's cultivating. All these things are necessary ingredients for you to not only have a life of your own, but what's interesting is, you go all the way back to beginning of Genesis when He's calling out man, and He says, “Now, I've given you a wife and this is the deal: The two of you will become one.” And He says, “Because of this, you will leave your parents and cleave to one another.” Very interesting. So, what it's telling us is you're going to live your own life. So, what is family, so that I can gather around and we can huddle and we can always be together and never leave? No, no, no.

Scripture says, "leave and cleave," and I can say this, if you stay in the same house, it's not going to go well. But what God is preparing you for in the family is to have a relationship, and ultimately He's preparing you to have a greater relationship. Very interesting about the thing of marriage; you marry this complete stranger. I mean, you didn't even know who they were a few years before. Now, you not only know who they are, but they're the most important person in your life, and you realize, "Ok. So, there must be greater relationships out there than my family." And with your marriage, God is helping you think, "Maybe there's even a greater relationship than this." So, God begins to stir through these series of events.

So, as you look at the passage, what you're going to see is God working. Now, what God is going to do at the very onset is He's going to actually develop a pattern, and that's what we've seen, a pattern; 35, 30, 32, kids are being born, fathers are being made, right? But then what He's going to do is this, He's going to break the pattern. Now, what's interesting, because I actually feel like Abraham's father in some way began to look at Abraham



and go, "Ok. Now, son, you're 75. I mean, now you've gone five years beyond me. You should be having a kid." So, that was stirring, but Abraham had already seen the pattern broken, and that's a very important point, because what God is going to do is He's going to have certain things in your life; we call them things that we can depend on, things that have always been. I mean, the way that life has always been. Someday something's going to happen in your life where the pattern is broken. You're going to wake up one day and you're going to go, "Ok, I didn't expect this." It's like Ecclesiastes says, "The race is not always to the swiftest." Well, wait a minute. The fastest has always won the race. Yeah, but there's going to be one day where you're going to wake up and the guy that wasn't the fastest will win. You're going to go, "What happened?" And God goes, "Ok, I'm preparing your heart. Now, I want you to start off thinking this way, patterns do exist, but you cannot trust in patterns. You must trust in Me, because there are going to be things that happen in your life." God has graciously caused certain things to happen in patterns, so that we're not fearful. I think it's one of the great benefits of a child being raised in a

family, is that a family actually establishes patterns and traditions to give some sense of security to the child. But your hope is that they grow up not trusting in the patterns but hopefully trusting in the Savior. What has to happen in order for that to take place? The pattern has to be broken. So, the pattern will be broken within the passage, and we'll see, ultimately, Abraham having to deal with the fact that he's not only not having a child at 75 or 70, but he's not going to have a child till he's 100. He's going to have a child from a woman that basically has not the ability to have a child, which is really breaking the pattern, when you think about it. But God is preparing Abraham for broken patterns.

Now, as you come in, not only are we seeing that, but as we continue to go on with the list, if you look in verse 26, it starts off with Terah, and at this stage, it's actually establishing something new is about to happen. How do we know that?

Because it starts off this way,

(Genesis 11:26) “Terah lived seventy years, and became the father of Abram, Nahor and Haran.”

(Genesis 11:27) Now these are the records of the generations of Terah...

Every time you see that phrase, we're establishing something new, and you see it all the way through Genesis. But when He does that, what He's saying is, "I'm establishing." So, take note. And at 70, what we see is that Terah became the father of Abram, Nahor, and Haran. "Nahor," once again, meaning "to snore" or "to snort," and "Haran," making reference to a "great mountain". Abram actually refers to "an elevated father," which is very interesting because he's not a father yet, and yet he's called an elevated father, which seems to convey that Terah had some expectations and some desires. By the way, that's another thing that your family oftentimes does. It throws those expectations on you, and it perceives certain things. Why would God cause that expectation to exist, unless He was going to do something about it? But not now, because what He is actually cultivating is a man of faith, and you don't give a man of faith what he thinks he needs today. What you do is you cultivate trusting. You begin to stir the pot. You begin to

say, “Ok, now, son, realize this, that patterns are a wonderful thing, and they make you feel secure and safe, but don't trust in them. Trust in the Lord with all your heart. Don't lean on your own understanding and on formulas and on patterns and on things like that. In all your ways, acknowledge Him and He'll direct your paths. God is teaching us to go beyond the realm of patterns, but this is part of the shake up, isn't it?

Now, as you come to the passage as we see we have a family, and we have a family of Terah. “Terah” is an interesting name in and of itself, in which God calls this individual to display this household that is somehow going to be very, very different.

Now, if you pick up with me in verse 28, it'll read this way, (Genesis 11:28) “Harandied in the presence of his father...”

The way that that phrase actually goes is, “in his father's face.” Now, the reason why it's so abrupt is it's letting us know that it was not only an abrupt death, but that being in the face of his father; I mean, children are not to die before their parents, that this was totally unexpected.

This was shaking Terah's world. This is a tight knit family. We know this because they're all still here in the household. So, this is a real shake up. Now, this is what God's going to do in your lives, that not only will He begin to break patterns that you had relied on in your life, but God begins to cause you to experience something that is in the realm of catastrophic to you. You'll suffer some kind of loss. I truly believe this, if in fact He's calling you. Of course, we all deal with death in our own household, but you'll suffer some kind of loss, some kind of death that will literally cause you to come to terms with your own mortality. You have to remember these people had been living quite long lives; for somebody to die at a fairly early age was pretty well unheard of, unspoken. This seems to be not only a tight knit family, but these are three sons that are together, and one dies. So, you could just imagine what's happening. Now, what's happening is that you're experiencing the loss of someone close to you and mortality is becoming a focal point of your life, “Well, I'm not going to live forever. People aren't going to live forever” and you come to terms with death. You come to terms with the transientness of your life. Part of

preparation. You have to go through things like this in order to take seriously what God's calling upon you, to realize that you really aren't here forever. You are strangers in this land. So, He sets this interesting thing; it's not just an event that takes place, it's a sequence of events that is taking place that is actually preparing the heart of Abraham in this passage.

Now, if you look at the passage, it reads this way,

(Genesis 11:28) “Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.”

Now, what the passage is telling us is this is where they were at home.

We know a little bit about Ur of the Chaldeans. Actually, even to this day, if you were to go into that place where they believe the city of Ur was, you'll still see a ziggurat there, that was built as a temple to the moon god. To this day, you could still see it, and it was there in the day of Abraham. So, you could actually walk by something that was in the day of Abraham. We know that in Babylon there was a guy by the name of Hammurabi that had laws, and we think to ourselves, “Well, they didn't have a

sense of right and wrong.” Well, first of all, most people just recently had come off the boat. So, their father was Noah. So, they would have a sense of right and wrong, and then we know that God has given us a conscience. One of the laws that was in the Code of Hammurabi was “an eye for an eye; tooth for a tooth.” That was actually in the Code of Hammurabi. So, you realize this, but what's interesting to me is this, that not only was there a law in Babylon at that time, which is a couple of 100 miles away from Ur of the Chaldeans, but there was a law in Ur that actually preceded Hammurabi, and it was the law of Ur-Nammu. Now, that particular law was casuistic, which means that it goes something like this, “If you do this, then this will happen.” So, if you commit adultery, you will die. It was actually one of the laws. If you steal, you will die. So, those are kind of the laws at that time. It's telling us that Ur was not a place without a sense of right and wrong. However, strangely enough, it was a place that worshipped other gods.

Just to give you a picture of this, in Joshua 24. If you turn there with me, you'll see the mention of Terah in this

particular passage, and we'll just pick up at the very beginning of this particular chapter.

It says,

(Joshua 24:1) “Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God.

(Joshua 24:2) Joshua said to all the people, “Thus says the LORD, the God of Israel, ‘From ancient times your fathers lived beyond the River...”

By the way, the word “beyond” is the word “‘ēber,” where we get the word “Hebrew”.

“... namely, Terah, the father of Abraham and the father of Nahor, and they served other gods.”

So, we see a household that obviously was tight knit, close; a sense of concern was established. How do we know that? Well, not only does Abraham take Lot under his wing, but as you'll recall, as you go into Genesis 13, he'll do everything he can not to be argumentative with him, trying to get along. He's learned these things in the



process of family. It was all part of the training. Now, you would hope that maybe Lot would learn it somewhere along the path, but the point is that all of these things have been cultivated to actually bring Abraham to the point of this. The passage then goes on and says that they were called out of Ur. So, we know that there's the strong sense of right and wrong, certainly perhaps even with a conscience. Nevertheless, there's a serving of other gods. So, it's time to leave. It's time to be separate because these things are starting to come in. Once again, “bad company corrupts good morals.”

(Genesis 11:29) “Abram and Nahor took wives for themselves...”

Now, this is the third thing that's actually going to begin to change in your life, and that's relationships. Once again, one of the things we were talking about is when you experience a relationship change and in particular in marriage, you're experiencing not only a different kind of relationship, but also a better relationship that God is calling you to, a higher relationship. Why is that important? Once again, you have to experience that this

is possible in order to realize that maybe a better relationship is possible as well than this. If in fact everything remains status quo, you won't perceive that there is actually something better down the road.

Now, there's a sequence of events that take place. Haran dies; these two boys that are left, get married. So, it seems as if certain things are happening and the death of Haran actually began to speed things up.

So, as you look at this, it says,

(Genesis 11:29) “Abram and Nahor took wives for themselves. The name of Abram’s wife was Sarai...”

And let me just emphasize this, it fundamentally means “princess”. Now, what's interesting is that the name of Nahor’s wife is Milcah. “Milcah” means “queen”. Now, I don't know if you feel it or not, but it's not a strange thing for brothers to compete. In some way, what you're going to see is a competition. Let me just say this about Nahor, he's a bit of a snort, and the reason why I say that is, if you follow his family line; if you remember, Isaac will need to get married. What Abraham will do is he'll send Isaac back to where Nahor lives, and he'll say, “Get a wife

from the family, not from the Canaanites.” Well, he'll go back to Haran. In Genesis 24, we know this as you go through. He goes back to that particular region of Haran. He'll go back to where his brother lives and he'll have to find a wife. Now, when he finds a wife, Rebecca, she has a brother. Her brother's name is Laban. Laban's a rascal like his father. So, let me just say this, you learn to get along with family members, you learn to care, you learn to be responsible, but I've got news for you, you're going to have rascals in your family. You're going to have some in your family that don't work out too well, and ultimately, Laban shows himself to be manipulative. He shows himself to be greedy. He shows himself to be hostile. Nevertheless, he says, “Go back to the family.” So, it's pretty interesting as you understand this, but in the passage what the text is wanting us to know is that there's some kind of competition going on. By the way, this is going to stir beyond “you're going to need to leave” type thing.

As we come to the passage, it goes on and makes mention of,

“... the daughter of Haran, the father of Milcah and Iscah.”

So, it gives to two daughters there.

(Genesis 11:30) “Sarai was barren; she had no child.”

The text is actually saying she can't have children. It's actually saying that. Scripture is bringing Abraham to a point. God is bringing Abraham to a point of, “You've got to trust Me. You can't base your relationship out of whether or not somebody is going to give something to you. You need to base relationship out of, do you love that person?” And he's going to hold tight to this one. Now, they know the circumstance, and this is one of the reasons why when God finally goes up to him and he says she's going to have a child, not only is she way too old for this, but now, on top of that, she knows that she's been barren. So, there's just absolutely no way that this is going to happen. This is why she names her kid “laugh”. “This is a laugh. This is not going to happen.” So, as you come to the passage, we realize that God is actually cultivating the soil, and Sarah was barren. She had no child.

Then it says in verse 31, once again, a sequence of events,

(Genesis 11:31) “Terah took Abram his son, and Lot the son of Haran...”

Which obviously the family is sticking together. That's what families do, right?

“... his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together...”

Now, what do you think Scripture is wanting us to see? It's a family, and they're all together and they look out for each other. Why are they moving? Because Terah decided to move. Why did Terah decide to move? His son died, and then things begin to happen. God begins to stir the nest. He begins to move people.

Now, there's a very interesting point at all this. Let me see if I have the time to tell you. I don't, but there's a very interesting point in this, in Acts 7, where we read what seems to be a contradictory text, and let me just summarize it for you, because in Acts 7, Stephen makes reference to this particular event, and he says that Abraham was called out of Ur. But this passage will ultimately say as Genesis 12, that he was called out of Haran after they moved out of Ur, went to Iran. What's

interesting is the process of events, the series of events that takes him from one place to another. They leave Ur, they go to Haran; Haran is to the north. You're going several 100 miles to the north because you're dodging the desert. You can't just go straight across the desert. It's actually the second largest desert in the world. So, you just can't go across the second largest desert in the world because you're going to have to go north and you're going to have to follow the Euphrates River to do this. Well, he finds himself stopping off at Haran. Now, here again, the very interesting name, "Terah," because what we have here is a series of events that are bringing us to a choice that needs to be made, and Terah actually comes from the root word, which means "delay". Now, the passage says that they were all heading to Canaan, but as they're going towards Canaan via the north, and then they have to go over and then they have to go to the South; as they're heading towards that land, they stopped off a few 100 miles to the north, which that's a pretty long journey when you think about it, and they stop off at Haran. Wouldn't you know, Haran is a place that that actually worships the moon god, too?

If you look at the passage, it says,

(Genesis 11:31) “Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran...”

Now, “*Hārān*” is different than “*Hārān*”. I don't want you to confuse it with the guy's name, even though they're spelled the same in the English Bibles. But it's a different word. What would you think that this particular place is called? Ok, surprise, “Crossroads”. So, we have a delay by Terah, and the passage says in verse 32,

(Genesis 11:32) “The days of Terah were two hundred and five years; and Terah died in Haran.”

He does not leave Haran. He tarried. He delayed. He stayed. What Abraham's going to see is something very interesting. It's called compromise. He's going to watch in his own family, his father say, “You know what? This is good enough.”

One of the great books of the Bible, Zechariah talks about God saying, “You'll settle for certain things, but I have something greater for you.” And you could just see in the heart of Abraham, God going, “But good enough is not good enough for you, is it, Abram?”

As we will go on in Chapter 12, it'll be this time that God will call Abram, and He'll say, “Now, I'm going to call you, come out from your family, come out from the way that they're thinking, come out from their country. You're going to come out and be different.”

Next week, we're going to compare that Acts 7 passage and see the differences within it, but what you're going to see is what God is doing because God was working on Abraham's heart in Ur of the Chaldeans, and we're going to see that with Stephen. He'll make reference to that. But the call specifically to Abraham won't come about until he's in Haran, and it'll be there, he'll leave his father and there he'll move on. But God is moving all these things in our lives, but fundamentally, what God is telling you is that a sequence of events is going to happen to cause you to let go of the things that you've held onto,



and your life is going to be stirred by hardship, by difficulty, by loss. You're going to have new relationships that will come into your life, but God is separating you, and ultimately, He's bringing you to Himself, and He's ultimately asking this one simple question, "Do you want to settle?" You'll come to a crossroad, "Do you want to settle?" That's the day that you'll hear His voice. That's the day He'll say, "It's time to come out."

### **Closing Prayer:**

Father, we come before You today and we ask You to work within our hearts. Lord, we know that You've called us before the foundation of the world. You had your hand upon us. You were moving through a sequence of events in our lives to stir our lives, to bring us to You. Lord, even today we know there's a reason why we're in church. We know there's a reason why we're reading this particular event in Scripture. We know that there's a reason why we

feel a tug on our hearts. We can hear Your voice. I mean, all the series of events in our life have led up to this time in which You talk to us.

Your heads bowed and your eyes closed. God is calling you to be separate. He's calling you to be distinct. He's calling you to be different than the world. He's calling you into a new relationship, one that you've never had before, but hey, most of us have experienced that before in our own lives. He's calling you out of darkness and into light and He's calling you not to settle, but to go for best. I know, in many respects, that it's a scary thought. I know that in many respects it seems, how do you even define that? Well, where it begins is just by obeying. You start off by confessing your sins. You start off by surrendering your life and you say, "Your will be done, not mine." You'll find yourself in places; you'll find God using you in ways that you never thought you could, because you've handed over the reins to Him and you have heard His voice.