

Genesis 10:1-32

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Date: 25 June 2023

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[0 : 00] Okay, we can open to Genesis chapter 10. All right, so today's theme is, what's in a name? As Juliet so eloquently said in her soliloquy, is that a rose by any other name, but the smell is sweet.

We have a lot of names in this chapter. Yes, we're going to look at the meaning of every single one. So bear with me. It's going to be a little tedious, but it's pretty cool. I'm going to borrow heavily from a Jewish believer.

His name is Yaakov Brown. I was reading some of his stuff where he actually goes through and he did a lot of the legwork for me. I didn't have to. There's some pretty neat things in here. But as we look at this chapter, it's not just the history of the nations of the world.

We're going to see that with each, well, like with Japheth and then with Shem, it doesn't go through every child. It says how many kids they had or that are listed here.

But then it will only give the breakdown, like the genealogy from one of them or two of them. There's a specific purpose God has here in this. But when we look at these things, God's not so interested in us knowing the history of the world, what's our history, but the history of the world to come.

[1 : 21] That's the whole point of all of this. We can even look at our own lives and think that God's very interested in what is going on in my history right now.

And he is. He's very interested in that. But not for the sake of the here and now, but of how that affects us in the world to come. So as we move into these names, we want to keep that in mind, that God has a purpose behind all this.

So what's in a name? Isaiah 49 verse 1 says, Listen, O isles, unto me, and hearken, you people from far.

The Lord has called me from the womb, from the bowels of my mother, has he made mention of my name. Well, wait a minute. That's before birth. I wasn't named then.

Well, you were. God knew your name. God knew my name. It's not just something, you know, that was happenstance. That, well, like, oh, your parents were driving through this location. They liked the name so much.

[2 : 22] Or, well, they had a good friend named this. Or, well, that was the dog's name, but they liked it so much they gave it to you. You know, that God has, in his plan, he knew your name. He knows it.

And it has a purpose to it. So, Father, we thank you for this opportunity to look at your word again. This is, Lord, where the rubber meets the road, Lord.

This is where the magic happens. This is where the life comes from. Lord, I'm always so amazed by how good you are to speak through your word, to never let that promise fall, let it fall short.

Lord, your word always speaks. It is alive. So speak to us today, Lord. Lord, I pray you give understanding as we go through all these names and this genealogy, to see your hand working behind the scenes, Lord, and to see this story that you are putting together for us.

We love you and thank you. In Jesus' name, amen. So we're going to look at the sons of Noah. Verse 1 says, Now these are the generations of the sons of Noah, Shem, Ham, and Japheth.

[3 : 26] And unto them were sons born after the flood. So they didn't have any children before the flood. We're going to find out in verse 10 of chapter 11. When we get into chapter 11, it goes into Abraham's lineage.

Lineage. Lineage. Genealogy and lineage together is lineage. Made up a new word. Abraham's genealogy and lineage.

That he was 102 years old when he had Arphaxad after the flood. So he was pretty old. Seems like God withheld children from Noah's sons until they were pretty old after they were off the ark.

They didn't have any kids beforehand. We're going to see Japheth. He starts in verse 2. His lineage. Ham is verse 6. And then Shem picks up in 21.

We're going to look at their breakdown. Now all the peoples of the world, of the nations, came from these men. Noah is, in a sense, another Adam. In that all of his progeny, all of his children, will be used to populate the earth.

[4 : 36] So if we look briefly at this map, we can see the areas that Shem, Ham, and Japheth, those people groups, moved into. Japheth is commonly thought to be those that moved north and populated much of Europe and Russia.

Ham is down into Africa. And possibly the Far East. And then, and maybe the Native Americans. Shem is more the Middle Eastern nations.

And that's where the Jews come from. We're going to see a phrase happen three different times in the scripture. We see it first in verse 5.

And we'll see it two other times. By these, the nations were divided by their lands, their languages, and their families. And so that's how God looks at this. This refrain provides a geographic, an ethnic, and a political and linguistic criteria for differentiating between various people groups. Geographic, ethnic, political, and linguistic. Not racial. There's no such thing as more than one race. This is how God looks at this. Now, it says everyone after his language.

[5 : 47] Everyone speaks the same language, don't they? We're off the boat. Babel hasn't happened. So chapter 11, the first half of it, with Babel, is going to give us kind of, it comes after the events of chapter 10.

This is the genealogies. And then chapter 11 kind of gives us how things went down at Babel and spread out. We'll see Babel in this chapter. But where it talks about everyone after his language, well, obviously, that would be after the languages have been separated out.

So Japheth, or in the Hebrew, Japheth. But now, as we go through all these names, they're going to be in Hebrew. And even as we read the English version of the Hebrew, I'm just going to, I just pretty much copy and pasted this Jewish man's stuff and didn't go through and just correct everything back to English.

So some of the names will be a little different. But verses 1 through 5, and he's considered, you know, the peoples of Europe, the Crimeans, the Scythians, the Medes, the Greeks, the Turks, the Slavs, and the Ecturians, Ectriscans.

Came from Japheth. Ham, as we said, verse 6 through 20. Africa, and possibly the Far East, was populated by his peoples. Ethiopians, Egyptians, Libyans, and then the Canaanites.

[7 : 03] And that's going to be pointed out to us, as well as the Philistines came through. Ham. And then Shem, which the Jews came through. The Middle East.

The Persians, the Syrians, the Babylonians, the Lydians, and, sorry, the Assyrians, the Babylonians, Lydians, and Syrians. You say, why don't you say the Jews? I thought the Hebrew population, that people group.

Well, that would be the Babylonians. Because Abraham was from Ur of the Kelpies. So, that is the people group that the Jews come by way of. I don't think anyone would like you telling them that.

Hey, you know, you're actually Babylonian, right? Probably not. So, I'm going to read this little prelude here before we get into Genesis chapter 10.

Again, by this Yaakov Brown. I thought it was very applicable as we look at this chapter. We tend to want to skip over genealogies when reading through the scriptures. It is to our detriment that we fail to pause and ask, what do these names mean?

[8 : 02] Why is God so concerned with listing the names of individuals? We rarely take the time to consider each of the names and their Hebrew meanings individually. One great rabbi has said, we should not seek meaning in every name.

However, if Hashem, or Hebrew for the name, meaning God, has ordered all things, it stands to reason that all things have meaning.

Each of the words and names of the Hebrew text possesses a great depth of meaning, often conveying at very least a comparative teaching or a hint at a less obvious allegorical interpretation. I love the Hebrew and the Greek. I love that the Bible is more than just the words on my page, but I can go and I can see that this word, as I take it in context, meaning whatever it is, has so much more to it as well, which is going to tie over to this passage where it's used, which has also a flavor over here.

Kind of like when we looked at in Genesis, many of those words and their meaning, I don't know what I'm thinking of, I can't remember now, but also meant within it, oh, where Adam was to till the ground.

[9 : 08] You realize that's the word. Everywhere else it's used, it's used for serve. It's to serve the ground. And what a picture that is. That is we serve one another. We till. We labor to bring forth fruit in each other's lives.

It's just amazing, these pictures. And so that's what we do here with the Scripture, that there is a deeper meaning. Now, it doesn't mean that in the early church, or the early centuries, after the early church, in like the 100 and 200 A.D.s, it was thought, there was two thoughts of reasoning.

There was one that came from, I think, Alexandria, and it was the allegorical approach, that just as there is body, soul, and spirit, well, the Scripture also had three parts, the shallow, surfacy, what you read on the page, and then a deeper part, and then the super deep part, for the super spiritual, and those who have the know-how to get there.

Where this is, as we read this, this is actual genealogies. This is actually the table of nations. This is where we all came from, and God wants us to know that. But it doesn't mean that God doesn't have a greater picture in there as well.

Same when we're reading the Scripture on our own, right? We can read through, we were just talking this morning about reading through, in Kings, the accounts that happened with Elijah, and Elisha, and the miracles.

[10 : 22] They're amazing, and they happen. And right on the face of it, you can see God's faithfulness to stand by His Word, to provide and care for His people. And yet beneath that, you can see how that applies to my life.

Whoa, when they dug the ditches, and the water came, and it captured the water. What does the water represent in Scripture? Well, it represents the Holy Spirit, the life of the Spirit, the fullness of the Spirit.

What areas in my life are there that are going to receive the Spirit? Have I prepared to receive the Spirit, or does it just kind of pass by because I'm not prepared to receive that? So we can see the application there.

Therefore, in addition to the plain reading of the genealogy and subsequent historical and spiritual meaning, we're also able to dig a little deeper and glean a wider understanding of God's design and His redemptive purpose for humanity.

All right. So we're going to go, and I'm going to read the section with Japheth, and we're going to look at, like here's an example, and it's going to give the meaning of the names.

[11 : 22] And then I'm going to go back after reading the section with Japheth, those verses, which is down through, he's only the first five, and we'll go back and just read through with the meanings.

And it's an interesting little story that you might be able to see that picks up. And then when we do all that, we're going to go and read them all together, the meanings, and you'll see the actual story, which is pretty wild. Remember when we were in Genesis 5 and we were kind of a little bummed that it didn't actually mean, that his, like Methuselah doesn't mean, his death shall bring, and Lamech doesn't mean to lament.

And they couldn't actually shoehorn in that idea that the gospel was so clearly put in Genesis 5 and the meaning of the names. Now they had meaning, and that was cool. There is a picture here, which actually stands up, and it's pretty neat.

So, Genesis 10, verse 1. Now these are the generations of the sons of Noah. Again, he's going to have the Hebrews like noach, which means comfort, rest. Shem, name.

Ham, hot. And Japheth, or Japheth, meaning open. And to them were sons born after the flood. The sons of Japheth, open.

[12 : 29] Gomer, complete, perfect. And Magog, from God, roof, from the heights. And Madi, what is enough? Middle land. And Yavin, or Javin, supple clay, grease.

And Tuval, flowing forth. East Asia Minor is what he went into. And Meshach, a sowing, possession, a special price. And Tiraz, desire.

And the sons of Gomer, complete, perfect. Ashkenaz, a man is sprinkled, fire is scattered. And Rafat, spoken. And Togarmah, bonebreaker.

What a name. Let's name him Bonebreaker. He's the little runt of a guy. You sure you want to name him that? Yes, Bonebreaker. And the sons of Yavin, supple clay.

Elisha, my god is salvation. And Tiersha, border of six, search for alabaster, alabaster, jasper. Kittim, beaters, pulverizers. And Dodanim, leaders.

[13:38] By these were the islands of the nations divided in their lands, everyone after his language, after their families, and in their nations. Now if we put those together with only their meanings, these are the generations of comfort.

Name, hot, open, and they had sons after the flood. The sons of open, of open, complete and perfect, from the heights. What is enough? Supple clay flowing forth and sowing seed, a possession, a special price, and desire.

And the sons of complete and perfect, a man sprinkled, fire scattered, spoken, and bonebreaker. And the sons of supple clay, my god is salvation, and search for alabaster, pulverizers, and leaders. By these were the islands and the nations divided in their lands. The Japheth you can think of as kind of the Gentiles, right? Gentile nations. Those are the ones that Paul is going to go to as we're getting there very soon in Acts.

He will eventually go to the people in the islands. And as we move into Ham, Ham is represented to us as the one who rebels.

[14:49] You know, the one who is hot. The people of the heat. We are not the people of the heat. The place that is hot. Right? People who are on their way to hell.

And then when we get to Shem, we'll represent God's people, Israel. Chapter 10, verse 6. Notice the name difference already.

We have full of darkness, double distress, slave, servant. It's the difference already in the geniality. These are Noah's grandsons, you know. And Japheth, and one of them, you know, he's got, oh, bone breaker, and alabaster, and my God is salvation.

And then Ham, he's like, what did you name your son? Double distress. Kid gives me so much trouble. And the sons of Cush, black, black countenance, full of darkness.

Seba, he drank wine, drunkard. And Havilah, circle. And Sabta, strike. And Ramah, horse's mane. And Sabta, and Sabta, striking.

[16:09] And the sons of Ramah, horse's mane. Sheba, seven oaths, blessing. And Dedan, leaning forward, low country. And Cush, black, black countenance, full of darkness, begat Nimrod, rebellion.

He began to profane, defile, pollute, and desecrate in order to become a powerful one in the earth. He was a mighty hunter before the face of the Lord.

Mercy, Yehovah. Wherefore, it is said, like Nimrod, rebellion, the mighty hunter before the face of the Lord. So, pausing briefly, Nimrod was considered that before Nimrod, there's thought there's neither mass conflict nor a reigning monarch.

But Nimrod kind of brought that about. There was no monarch over nations and there was not conflict. He is said to have subjugated the Babylonians until they crowned him, after which he invaded Assyria and built great cities as well.

And again, he's called a mighty hunter. That doesn't mean that he could take down game, but that it was figuratively explaining that Nimrod captivated human beings with his words and incited them to rebel against God.

[17:25] And so Nimrod's first conquest was that of Babel, which later became the center of the Babylonian Empire, an empire that in turn would eventually attack the Jews. And so Nimrod is, he's not a good guy and he's a type of the Antichrist and just many that are in rebellion to the Lord.

And so he's a mighty hunter before the face of the Lord hunting the souls of men. That was verse 9, verse 10. And as a result, the beginning of his kingdom was Babel, confusion, and Erech, long, and Akkad, subtle, and Kelna, fortress of Anu, answering, in the land of Shinar, that which is young. From the earth, the he went forth, Asher, a step, and built and established Nineveh, abode of Ninus, an ancient king, and the city, Rechovot, wide open, streets, place, and Kalah, vigor, and reason, bridal, between Nineveh, and Kalah, vigor, into the city of anguish and great.

In Mizarim, double distress, double stronghold, Bigat, Ludi, firebrands, traveling, descendants of Lud, and Ananim, answer the waters, and Lahavim, flames, blades, and Naphtukim, and Naphtukim, opening, and Patrusim, wetlands, and Kasluhim, fortified, out of whom came the Philistines, immigrants, land of sojourners, and Kaphtarim, cup, crown.

So this is the guy who had the Philistines from Ham's line from the Philistines, as we're going to see here as well. We know Canaan was his son as well. Verse 15, And Canaan, lowland, slave,

merchant, servant, begat Zidon, hunting, his firstborn, and Chait, or Chait, terror.

[19 : 38] And the Yavusi, it's English, we would say, and the Jebusite, Jerusalem dweller, reign of peace, and the Amrori, sayer, and the Girgashite, dwelling in a clay soil.

And the Hivy, villager, and the Arki, gnawing, and the Sinni, thorn. Verse 18, And the Arvadi, I will break loose, and the Sesmiri, two cuttings of off, woolly boys.

And we're woolly boys. And the Chamati, fortress, water skin, and afterward, with the families of the Canaanite, lowland, slave, merchant, and servant, spread abroad. It's interesting, this section, if you look at your Bibles briefly, in verse 14 there, where it says, out of whom came Philistine, in verse 15, And Canaan begat Sidon, his firstborn, and Hath.

And then instead of listing names of his children, it lists the nations. They give Israel so much trouble. It's almost like, don't forget these guys, where these came from. They're saying too, that Moses is writing this down.

The Jebusite, and the Amorite, and the Gergesite, and the Hiphite, and the Archite, and the Sinite, and the Arvadiite, and the Zemarite, and the Hamathite, and afterwards, where the families of the Canaanites, spread abroad.

[20 : 57] There in verse 18. Afterwards, that'd be after Babel. The afterwards. Verse 19, And the border of the Canaanite, lowland, slave, merchant, and servant, was from Sidon, hunting.

As one reaches to Gerar, lodging place, and to Azah, Gaza, the strong, as you go to Sedumah, burning, and Amorah, submersion, and Adma, red earth, and Zabiem, gazelles, even unto Lasha, fisher.

And these are the sons of Ham, hot, after their families, after their language, their countries, and in their nations. We give a much longer account of Ham than we do either the other two of his lineage at this point.

So, briefly, briefly, And the sons of Hop, black countenance, full of darkness, and double distress, and a bow, and a slave.

And the sons of, and black countenance, full of darkness, drank wine, and circle, strike, horse's mane, whipped in the face while riding into the wind, striking. And the sons of horse's mane, seven, oath, blessing, and leaning forward.

[22 : 13] And black countenance, and full of darkness, begat rebellion. He began to profane, defile, pollute, and desecrate in order to become a powerful one on the earth. He was a mighty hunter before the face of mercy.

Wherefore, it is said, like rebellion, the mighty hunter before the face of mercy. As a result, the beginning of his kingdom was confusion, and long, and subtle, and fortress of answering in the land of that which is young.

From the earth, the he went forth a step and built, established a place for an ancient king in the city of wide open streets and vigor. And bridle, between the place of an ancient king and vigor, is a city of anguish and great.

And double distress, begat firebrands, travailings, descendants of strife, and answer the waters and flames, blades, and opening. And wetlands and fortified, out of whom came immigrants, a land of sojourners, and cup crowned.

And slave, merchant, servant, begat hunting, his firstborn, and terror. And the one dwelling in the reign of peace, and the sayer, prophet, and the dwelling on clay soil.

[23 : 23] And the villager, and the gnawing, and the thorn, and the clay. And I will break loose, and two cuttings off, woolly boys, and the fortress, water skin, and afterward were the families of the lowland slave, merchant, servant, spread abroad.

So you can hear the difference in the names. It's all going to make sense in the end. And then you're like, why are you reading these and rereading these? So I want you to, I don't want to just like read through the names here in the Bible, and then read the synoptis at the end, and you'll be like, well that's interesting.

You know, I want you to see this as we go through, like, that those names actually mean that, and they're there. And then when you put them together, there's kind of this interesting meaning there. But then as you shape them a little with what the names mean, we'll have a narrative at the end here.

But I want you to see it and not just take my word for it. And I think it's instructive. And we'll get to the why in a moment. Just bear with me a little longer. Then we get into Shem.

And unto Shem, name, children were born also. He is the father of all the children of Eber, or the Bible says Eber. the region beyond. The brother of Japheth, or Japheth, opened the great, numerous.

[24 : 40] So, we start out in verse 21 that we're told Shem is the father of the children of Eber. Then in 22, it goes through Shem's lineage.

It's very instructive to us to point out, he wants us to know that Eber comes from Shem. Well, Eber is the father of the Hebrews. Eber, E-V-E-R, is the root word for Evrit, meaning Hebrew.

Abraham, or Avraham, is Ha-Evri, meaning the Hebrew. And so, this is where it comes from. Eber, the root word in there is Hebrew, and Abraham comes through his lineage.

He's actually going to, Arphaxad is the son of Shem that Abraham's lineage comes through. and we're going to talk about Eber. And unto this Eber were born two sons, Peleg and Joktan.

And then, he's going to go through the line of Joktan. And we don't get to Peleg until chapter 11, the last half of chapter 11 where he's going to pick up that genealogy going all the way to Abraham.

[25 : 43] And so, we're born these sons. And the children of Shem, name, Elam, eternity, and Asher, a step, and Arphaxad, light trickles from the breast, and Lud, strife, and Aram, exalted.

And the children of Aram, exalted, Utz, soft sand, and Chul, circle, and Geter, fear, and Mash, drawn out. And Arphaxad, light trickles from the breast, begat Shela, sprout, go forth.

And Shela, sprout, go forth, begat Eber, the region beyond. And unto Eber, the region beyond, were born two sons. The name of one was Peleg, division, for in his day was the earth divided, and his brother's name was Joktan, smallness.

And Joktan, smallness, begat Omodad, not measured, and Shalef, drawing forth. And Chatz, verse 26, and Hazard Maveth, well, you read it yourself.

Village of Death, and Yerach, new moon, and Hadaram, the noble honor, and Uzal, shall be flooded, and Dikla, palm grove, and Oval, stripped bare, and Avameel, my father is God, and Sheva, seven, oath, blessing, and Ophir, abundance, and Havelah, circle, and Yovav, desert.

[27 : 14] All these were the sons of Joktan, smallness. And their dwelling was from Misha, freedom, as you go under Sephara, a numbering census, a mountain forward, of the east.

These are the sons of Shem, name, after their families, after their languages, and their lands, and after their nations. And unto name, children were born, also he is the father of all the children of the region beyond, the brother of opened, the great numerous.

The children of name, eternity, and a step, and light trickles from the breast, and strife, and exalted. The children of exalted, soft sand, and circle, and fear, and drawn out, and light trickles from the breast, begat sprout, go forth, and sprout, go forth, begat the region beyond.

And unto the region beyond were born two sons, the name of the one was division, for in his day was the earth divided, and his brother's name was smallness. And smallness begat not measured, drawing forth, and village of death, and new moon.

And the noble honor, and shall be flooded, and palm grove, and stripped bare, and my father is God, and seven oath, blessing, and abundance, and circle, and desert. All these were the sons of smallness.

[28 : 29] And their dwelling was from freedom, as you go into a numbering, census, a mountain forward. These are the sons of the name, after their families, after their languages, in their lands, after their nations.

These are the families of the sons of Noah, comfort, rest, after their generations, in their nations. And by these, were the nations divided in the earth, after the flood. Thank you for sticking with me.

A couple things to note. In verse 29, it says, in Ophir, and Havilah, and Jobab, all these were the sons of Joktan. That's possibly Job. Jobab is possibly the Job in our scripture, in verse 29.

And, and then where it says, in verse 25, the name of the one was Pele, for in his days was the earth divided.

He's five generations before Abraham. This is, he's like his great, great, great grandfather. And so that would be at the time, not like a physical division, but this is during his day when Babel happened, the divisions.

[29 : 34] You know, we have to be careful not to just try and make the Bible fit the ideas some people just come up with. Like, well, at one time, all the world was one land mass. Well, it probably was, but it was broke up during the flood. But there is evidence of an ice age happening after the flood, which makes sense because of the climate change.

And so there could have been land bridges between Alaska, Russia, between Asia, down in through Australia. And then when the ice age ends and the waters melt, or the ice melts, the floods, the oceans rise, and then it cuts those off.

Either way, that's speculation. But this is specifically, this chapter is leading up to Babel and preparing us for Babel. So when it's talking about those divisions. So, you know, we had asked, what's in a name?

We just write a lot of names with meanings. We're going to revisit that in a second. But a name gives us a lot of things. A name gives meaning. It's not just some random thing.

It gives meaning to who you are. There's purpose behind it. There's definition and character and association and separation. You are who you are and your name helps define you.

[30 : 42] Your last name, when we say name, especially the name we're associated with, that association. It gives a definition. It allows me to know who you are. You know, Eddie Cobb, Sue Bromka, those names, I instantly have, oh, I know who that person is.

And it separates you out. It makes you separate from others, whether a family name, you know, your last name may have an Italian flair to it, your last name may have an Asian flair, or Scottish, whatever.

It kind of, it separates you out. Oh, I know where this person comes from. So names have a lot of meaning behind them. We looked at that one scripture. We're going to look at some more. But we're going to look now at this paraphrase of Genesis 10 using the meanings of the genealogical names.

And so this following paraphrase should be treated as a hint-based allegory which uses the plain meaning of the Hebrew names to generate a, in Hebrew they call it a drash, or a comparative teaching, or a parable.

And it's nothing more. In no way is this suggesting that this is the plain meaning of the text, which is historical and literal, historical and literal genealogy of post-flood humanity.

[32 : 00] That's what it is. But we're going to look at the text and look at the names and what we're going to see is the meanings of the Hebrew names that to the best of this man's understanding where the names have multiple meanings, he's chosen the one that he believes best fits the present text in light of the meta-narrative of the biblical canon.

What does that mean? It means the meta-narrative. In other words, the whole story weaved from the beginning to the end that there is redemption, that the seed is coming through the woman, that each area of scripture we approach will reflect that.

The story is going to be weaved in there because it's God's word. So as we look at this kind of, this parable almost using these names, don't take this as like, well this was the intent of this.

No, the intent is what this text is telling us. But God puts so much more in. So first we have Japheth. his name means openness, right?

So these are the sons of openness. These are the redeemed. These are the Gentiles that have been redeemed from the nations. Genesis chapter 2. Openness gave birth to complete perfection from the heights.

[33 : 10] Isn't this enough? Or it is enough? Or it is finished. The supple clay of humanity flowed forth and sowing seed took possession for a special price and desire.

And the sons of complete perfection, a man sprinkled with scattered fire, spoke against the bone breaker. And the sons of supple clay of humanity called out, my God is salvation in their search for purity among destroyers.

By these were the countries of the world divided in their lands, everyone after his language, after their families, and in their nations. You have this cool kind of like fuzzy picture of Jesus redeeming the nations.

I like there where it says, men and the sons of complete perfection of Jesus, men sprinkled with scattered fire.

It makes me think of an axe when the Holy Spirit comes and scatters abroad upon them. And how they search for purity among destroyers. And by these were the countries of the world divided in their lands, everyone after his language, their families, their nations.

[34 : 15] You know, we said how as we looked at each one of these, not all of the sons of these men do we get the genealogies through? Only specific ones. And then you get some that repeat their names. And then when you look though at the meaning and you line those up, it's like God has a purpose in why he did that.

If you and I were, you know, spoke Hebrew and we're reading this in the Hebrew text, we would see these definitions and we might put them together.

Oh, oh, oh, oh. Interesting. We read it in English. We read Arphixad and Selah and Eber. That doesn't mean anything to us except that that's someone's kid.

But there's meaning behind that if we knew the language. The sons of Ham, he's a little longer, the disobedient. The sons of Ham, the disobedient ones.

And the sons of heat with black countenance full of darkness and double distress are enslaved with the bow. And the sons of black countenance full of darkness drank wine perpetually, struck as if by a horse's mane.

[35 : 18] And so they struck back. But the son of the horse's mane, wind that whips the face, are greatly blessed and leaning forward. And black countenance full of darkness gave birth to rebellion who began to profane, defile, pollute, and desecrate in order to become a powerful one on the earth.

He was a mighty hunter before the face of mercy. That's why people use the saying, like rebellion, the mighty hunter, defiant, in the face of mercy. As a result, the beginning of his kingdom was confusion that lasted a long time and was insidious dwelling in a fortress of false answer amongst the young.

From the earth he went forward a further step and established a place for an ancient king and a city of wide open streets and vigor. And there was a bridle upon the ancient king and his vigor.

His city is one of great anguish. And double distress gave birth to revolution and turmoil whose descendants were strife which was answered by waters and flames in the open and wetlands that were fortified produced a land of sojourners, a cup and a crown.

And the slave merchant first gave birth to hunters and terror. And listen to this part. We think of the end that's coming with the Antichrist and his false prophet. And then to one dwelling in the reign of peace and the prophet dwelling on clay soil, a man of the earth.

[36 : 37] Think of where the soil, the clay mixed with the iron. And then the villager, the average man and the one gnawing in suffering and the one wearing thorns. And then I will break loose and cut off twice the children of my sheep and the fortress of the water skins and afterward the families of the slave merchant spread abroad and the territory of the slave merchant covered hunting grounds and the dwelling place of the strong on the way to burning and submersion beneath the red earth like gazelles diving into a fissure.

What a picture of hell. Those on their way to hell. They have great territory but they're nothing but slave merchants and they're dwelling in a place on their way to burning and submersion beneath the earth like those diving into a fissure.

These were the sons of heat after their families, after their languages and their countries and their nations. And lastly, the sons of Shem or the one that is redeemed or redeemed ethnic Israel.

Unto the name children were born. He was also the father of all the children of the region beyond.

The brother who opened the way for a great number. The children of the name are eternal and step forth from light that trickles from their mother's breast and through strife they are exalted.

Think of Israel in scriptures portrayed often as a woman with children. And the children of the exalted walked the sand in a circle in the wilderness and from fear were drawn out, delivered.

[38 : 11] And light trickles from the breast and gives birth to new life that goes forward and new life goes forward and is born again in the region beyond. And unto the region beyond, eternity past, present, the future were born two sons.

The name of the one was Division, the first Adam. For in his days was the earth divided and his brother's name was the least, the last Adam, Jesus. And the least gave birth to that which can't be measured and drawn forth from the village of death is the new moon, the Messiah.

And the noble, honorable one shall bring a flood producing a fruitful garden and he was stripped bare, the one called my father as God and was blessed abundantly. And abundance encompassed the desert.

All these were the sons of the least and their dwelling was in freedom and numbers on a mountain they moved forward. These are the sons of the name after their families, after their languages and their lands and after their nations.

These are the families of the sons of comfort, of rest, after their generations in their nations by these were the nations divided in the earth after the flood. I thought that was really cool.

[39 : 18] I like that kind of stuff. Poetic, maybe? It fit with this Shakespeare thing, what's in a name? And so for us, what's in a name? Well, our name's known.

Just like these men's names were known. They're not random, just written down because, well, they were some genealogy from someone. God had a purpose, yes. You know, Cush did beget Siva and Havilah and Sivta and they were people and they had lives and families and children and children. They did good things and they did bad things and they had a walk that could have resulted in a walk with the Lord or could have chosen not to. But there's more than that that God had for them. God knew their name and he had a plan for them.

And for us, we are known by name. We looked at that verse in Isaiah 49 that while in our mother's womb we were known by name. Isaiah 43 verse 1 says, But now thus says the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not.

For I have redeemed you. I have called you by your name. And I like the rest of this because he talks about the nations. Thou art mine. When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee.

[40 : 30] When thou walkest through the fire thou shall not be burned. Neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior. I gave Egypt for thy ransom, Ethiopia, and Siba for thee.

And so those names that became nations. God looks at those nations and says, You know what they're for? They're not just there to produce things. They're not just there to be part of a record of history.

They're there to facilitate my relationship with you. That these nations, this creation, these kingdoms. That's another thing. In verse 10, that's the first use of the word kingdom.

The beginning of his kingdom was Babel. We'll touch more on that next week. And then, on this side of the cross, John 10, Jesus speaking of the good shepherd. He says, But he that enters into the sheepfold by the door is the shepherd of the sheep.

To him the porter opens. The sheep hear his voice and he calls his own sheep by name and leads them out. He knows our name. Our names have purpose and meaning that God gave to us before the foundation of the world.

[41 : 36] Maybe you don't like your name. God does. And our names are known. They are known in heaven. Not just that God knows our name, but he has placed them in heaven.

Luke 10, verse 20, Notwithstanding this, rejoice not, for the spirits are subject unto you, but rather rejoice because your names are written in heaven. They're written in heaven.

Where are they written? Revelation 21, 27, speaking of New Jerusalem, says that there shall in no wise enter into anything that defiles neither whatsoever works abomination or makes a lie, but they which are written in the Lamb's book of life.

That's where your name is in Christ. He knows your name. He calls you by name. He wrote your name down in heaven in the Lamb's book of life. And then we have a new name, don't we?

I don't mean the new name in Revelation where he says, hey, those that overcome, I'll give them a white stone with a new name that only I shall know, the Lord says. So we're not all going to get to heaven and go, hey, you got a new name.

[42 : 37] Great. Because we're not going to know it. Only the Lord's going to know that. That's not the new name I'm talking about. I'm talking about this new name. 2 Timothy 2, verse 19 says, Nevertheless, the foundation of God stands sure, having this seal.

The Lord knows them that are his. And let everyone that names the name of Christ depart from iniquity. That's our name. That's our new name. Ladies, when you get married, you take on your husband's name.

Why? Like we looked at in Genesis, because Adam gave Eve his name. He gave her her name. When we are in Christ, we take on his name.

We're the bride. We have taken his name. We now name the name of Christ. We have his name. That's a new name. You know what that name does? It gives a meaning. It gives so much meaning to have that name to be associated with the name of Jesus.

This world has no meaning. We have meaning because of Christ. It gives us meaning now that we name that name. It defines us. It defines who we are as a people. We have definition now.

[43 : 40] We have purpose. We have character. We have morality. We have association look at us here. Associating as the body, as the family. And separation. We are to be separate from this world.

Separate from those who do not have the name. HaShem. I like that. That is our name. And so as we've looked at these many names, I really like, you know, Shem's, what it meant when he said, the sons, the sons of the light, the new life goes forward and is born again in the region beyond.

I like that. In the region beyond. I can't wait to get to the region beyond. And I'm gonna because I have that name. The name of Jesus. There is no other name given among men, given under heaven, given among men whereby we must be stayed.

Yet, there's this verse. Mind blown, right? We've looked at the name. And then in Psalm 138, verse 2, David writes this.

He says, I'll worship towards your holy temple. I'll praise your name for your loving kindness and for your truth. For you have magnified your word above all your name.

[44 : 56] What? The name that's above every name? The name that every knee shall bow and every tongue shall confess? That name? He's magnified His word above His name.

Yeah, you know why? Because what gives substance to that name is the word. Without the word, what's the name? Without your word, what's your name? You know?

People who have a good name in the world and among our associations, well, it's because of their word. Their word backs it up. And so God has magnified His word. And as we read, everyone that names the name of Christ, let them depart from iniquity.

How do you do that? By the word. Staying in the word. As we saw this morning, God has so much more purpose for us than what's just on the surface than just the everyday things we're doing.

We're going through the motions and they're good motions. They're not bad. We're contributing to society. We're contributing to the church. We're contributing to the kingdom. And yet the Lord's like, I have more beneath that.

[45 : 54] Come and spend some time with me. I want to show you what's beneath the face of that. I want to show you the region beyond. I want to show you your part in this. I've called you by name. Do you know what that means? He does.

He does. And so Philippians 2, verse 10, I already quoted it, but it says, So we looked at a chapter that we could have just read through in five minutes.

Instead, we took 47 and read through it about three times. Oh, we can do that with every genealogy? Oh, no. No, we're not. There's a genealogy next week.

You know, that was just, this is just something I felt like the Lord settled on me. But I was thinking that at the name of Jesus, every knee will bow. That's the name everyone's going to bow to. But we can bow now. We can subjugate ourselves now where we can take his name now, which gives so much more meaning to our name.

We've taken the name of Christ. And he's taken, ridiculous as it is, our name. He's like, well, I'll take your name. You can have mine. Lord, what did you get with my name?

[47 : 11] Well, I got sin. I got the cross. I got, that wasn't a good trade. Not at all. We've named the name of Christ. And so Father, we're going to sit before you now. Lord, I just ask you to come and move among us by your spirit, Lord.

You've shown us things beneath the surface on the text here, Lord. It's really cool. But I don't know if we should have taken a whole Sunday service to do that. But I just thank you for this family, Lord. I thank you for my friends here and their patients. And Lord, I thank you for what is weaved in Scripture. And Lord, I think what this can teach us is that wherever we're at in the Word, to stop and say, Lord, what's beneath the surface that I'm not getting?

Lord, I know that I struggle with that. I get to, I'm reading through Proverbs and I can just read through the Proverbs. Oh, I understand that. But Lord, if I just stop and sit there for a while and think it over and mull it over and lay it before you.

Sometimes, Lord, you'll just show a facet of it that's like, I never would have seen that. So Jesus, I praise your name. I love you. I love your name.

[48 : 15] Oh, Father, thank you for giving us your Son. Thank you for receiving us into your family, putting your name on us.

thank you for writing our names down in heaven. Thank you for being here this morning. We heard again the Shepherd's voice calling each of us by name.

Follow me. Thank you for making us people of the scattered fire. You have put your Spirit upon us. You have allowed us to partake of of heaven's treasures.

Thank you, Lord. We are headed for the region beyond. Oh, Lord, we love you so much. Thank you for this family and thank you for meeting with us. Bless this week and may we go edified and filled and prepared, Lord, to bear your name among this world, Lord. Among the men, Lord, who are headed for destruction. May we be a light. May we be a signpost. May we bear well the name of Jesus. Amen.