

06.15.25

Genesis

Chapter 11 - God's Reconciliation Through Separation When Mortals Unite (vs.1-4)

Genesis 11:1-4: Now the whole earth used the same language and the same words. It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. They said to one another, “Come, let us make bricks and burn them thoroughly.” And they used brick for stone, and they used tar for mortar. They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

Genesis reminds us that things can change pretty rapidly. You have at the very beginning, God so gracious to man in giving him everything good, and yet man still won't trust God. He rebels against God; he sins against God. He finds

himself jealous and envious of even his brother. So, he murders him. God consistently does good; man consistently does evil. You come into Genesis 6 and the thoughts of men were evil continually. That man in any way would come up with a conclusion that he's a really good person is just totally erroneous, and Scripture reveals that. One of the reasons why people oftentimes don't like the Bible is because it tells it like it is. All your righteousness is as filthy rags. That's the best that you could do. All have sinned and fall short of the glory of God. There is none righteous, no, not one. I mean, you can't get much clearer than that. Nevertheless, man tries to cover up because by the fact that he continues to go against God, he then invents his own way. One of the interesting passages in Scripture, as Paul's talking about the Pharisees in particular, he says, "Not knowing about the righteousness of God, they actually invented their own kind of righteousness." And that's what man does. He not only covers up and suppresses the unrighteousness that he does, and the results of that unrighteousness, but he begins to invent his own set of rules in which he feels pretty comfortable in.

Nevertheless, it doesn't bring him rest. All you have to do is read Psalm 32 to realize that, as the psalmist began to say, “I kept quiet about my sin and my body wasted away. I confessed my sin, and I was healed.” Could it be that easy?

So, as we come in this, we realize that it is very easy to fall away. I want to remind us, too that the sin of man is not his lack of perfection because once again, I think that's one of the things that are oftentimes thrown out there by virtue of the evil one in the world. “The reason why God is condemning you is because of your lack of perfection.” But that's not why God defines your sin as sin. Your sin is defined as sin when you don't believe. It is your lack of faith, not your lack of perfection, that separate you from God. It is your lack of faith in which you say, “I don't believe God is good.” Therefore, by virtue of you inventing your own and going your own way because you don't trust God, you begin to fall away from Him. The great sin, according to 2 Thessalonians 1 in particular is, and he'll go on and say as well in Chapter 2, “You didn't believe in the gospel.” The word “gospel” is good news.

So, you're not believing that God is good. And then he goes on and says in 2 Thessalonians 2:10, that you wouldn't accept the love of the truth so as to be saved. Why is it that man is condemned? Not because he's not perfect, but because he refuses to believe in the goodness of God. Not only in that God is good, but that God desires to save. Interesting picture when it describes His salvation as His right arm came to save us, which is the position of power and authority. How would God use His power and authority? "Well, He would use His power and authority to condemn me." No, no, He used His power and authority to save you. But you don't believe Him, and that's why you go your own little way and venture out in all kinds of different things, to somehow find some kind of gratification. Somehow, we try to find some kind of suppression to relieve us from all of the ramifications of following our own way. How easy it is to fall our own way and evil itself spreads rapidly. Scripture oftentimes refers to evil as "leaven". A little leaven leavens a whole lump. It doesn't take long for leaven to spread.

Paul actually uses the phrase in 2 Timothy 2:17 that it's like gangrene. So, it just takes over. That's what evil does. Evil spreads like leaven, and strangely enough, it seeks company.

Proverbs 1 talks about those that say, "We're going to rob, and we're going to steal. Why don't you come with us? Why don't you come do the things that we do?" And Peter makes mention of the fact that the world is surprised that you do not run in the same dissipation as they do. Misery does love company, and we have a tendency to feel better about doing wrong if we can get more people doing it with us. So, man gathers together, and if in fact you ever thought that evil is fundamentally innocuous in the sense that it just kind of hovers over there by itself in its own little corner, and says, "You guys do your thing; we'll do our thing. We'll be happy; you'll be happy." Think again. Because evil consistently forces itself on others, it consistently will threaten those who don't do what it does, and we see that throughout Scripture, whether it be during the times of Noah or in Sodom and

Gomorrah with Lot. Evil is aggressive and don't think for one moment that it will stop.

Josephus writes about the son of Seth, which was one of the great sons of Adam, which was hoped to be the one that would bring the Promised One through that particular lineage. Josephus writes this, “For seven generations, the children of Seth were virtuous.” That actually goes hand in hand with the Book of Jude. That Enoch was the 7th generation from Adam and Enoch was the one, if you remember, that was taken up because of his righteous walk with God. So, Josephus writes, “For seven generations, the children of Seth were virtuous, but in the process of time, they were perverted. They forsook the practices of their forefathers. Neither did they honor God, nor do justice to men, and Noah warned, but they threatened to kill him and his family as well.” What Josephus is saying and is really part of the *“Antiquities of the Jews”*, is that evil is hostile. By its very name, it is calamitous and hurtful and painful and desires to hurt and destroy, and it's aggressive. That's why Paul will write in 1

Corinthians 15:33, "Don't be deceived. Bad company corrupts good morals."

In 1904, an event happened that was recorded. One of the great events of our faith. It was called the Welsh Revival. The article that records some of it reads this way, "In 1904, the country of Wales experienced a dramatic revival. Thousands of people were introduced to Christ. Actually, hundreds of thousands came to Christ during this time. And the results were dramatic. Bars were closed because of lack of business. Policemen exchanged their weapons for white gloves because crime disappeared, and Wales were so evangelically minded that it sent missionaries all over the world. One of those missionaries traveled to Argentina, where on the streets, he led a young boy to Christ. The boy's name was Luis Palau. He has since become the Billy Graham of Latin America. Actually, his crusades brought more people in than Billy Grahams could think about. Palau visited Wales to express his thankfulness for being led to Christ. What he discovered was astonishing. Less than 1/2 of 1% of the Welsh people attended church, and divorce was at an all-

time high, and crime was increasing. As a result of this experience, Palau produced a film titled "*God Has No Grandchildren*". It is clear within this particular example that evil spreads rapidly, and left unchecked, it will grow. It's hard to believe that within a short period of time you have Noah. God preserves Noah and his family. He has these three sons, Ham, Shem and Japheth, that had been with him in the ark, ministered with him in the ark, and they were with their father, who Scripture says was a righteous man. Nevertheless, within short order we find ourselves building the tower of Babel. How is it this could happen so quickly? How is it evil could spread so rapidly? How is it the godly would somehow acquiesce to this evil? Nevertheless, we come to Genesis in chapter 11 and after we get finished introducing the families of Noah, we now come into the condition of the world within a short order of this time. God had placed that ark in the region of Armenia, just on the eastern side of Turkey. It was east of where they had been, and it was fundamentally what God said. Even when God casts men out of the garden, He puts an angel in front of the garden east of Eden. So, it was in

God's great sovereignty when He lands that boat, it's east of Eden; not in the region where Eden was. Nevertheless, man gets together and he starts talking with himself instead of talking with God, and wow, he gets some pretty good ideas, so he thinks. I mean, "there is a way that seems right to a man, but the end thereof is death", right? So, man gets together and by his own reasoning, by his own figuring, he comes up with a stellar idea. What I find is that when man gets together and he unites, there's always problem. If man were to unite around God, there's no problem. But when man unites around man, it's not going to go well, and it consistently goes bad. When you walk through the Book of Genesis, you start off by seeing that God created man and had wanted to have a relationship with him. Man decided not to have the relationship with God, and went his own way. God then saves man from his own debauchery and sin and rescues him out of this, and God, during that time of the ark produces this thing called family. It is at that time where family is established. It was created at the very beginning, but it was really established in the ark. But it won't be until Abraham that family is called out, and what we're

going to see within this passage is the necessity of God calling us out from; the necessity of you coming out and being separate. God needs to separate us because we would so easily be drawn into the bad company that corrupts.

So, you read a passage like in 2 Corinthians 6, and as it starts off in 14 and goes down 16-17, you begin to realize that God is calling and says, “Come out from among them and be separate.” It's actually recorded as well in the Book of Isaiah. In Isaiah, it makes reference to it in Chapter 11, in which He's actually quoting from. You go a little bit further and once again, recorded in the Book of Isaiah in Chapter 52. As it comes to the end of that book, it comes in Chapter 53 and it starts off, “Who has believed our message?” Which is telling us that one of the things that separates us from the world is we believe a message that is unbelievable, and we follow a God that is not like the god of this world. It then begins to describe Him that He became like a lamb to the slaughter, and we received Him. It's a different calling, isn't it? He calls us out. The church by its very nature, the name “*ekklēsia*” in the

Greek in the New Testament means “called out ones”. So, God is calling us to be separate. You're going to see this all the way through, and Genesis is actually going to start this as He'll call out Abraham in Genesis 12, and He'll say, “I'm going to call you to be a nation. I'm going to call you to be a family. It's going to be your family that I'm going to identify Myself with, because without your family, I will be lost in the proclamation.” Not that the evidence of God or the presence of God will ever be lost because He abides forever, but in man's conversation, He would be lost. You get men together and he begins talking about things.

I was noticing in the New Testament with Jesus, with the disciples, and obviously oftentimes with people that weren't following Him, He was very curious about what they were talking about. You can almost see Him in the Gospels interjecting Himself by saying, “What are you talking about?” Let me give you some examples.

One of them is Mark 2:8, in which Jesus asked the simple question, “Why are you reasoning about these things in your heart?”

He says in Mark 8:17, “Why are you discussing these things with one another?”

In Mark 9:16, “What are you discussing with them?”

And in Mark 9:33, “What were you discussing on the way?”

Matthew just kind of sums it up, in Matthew 16:8, “You men of little faith, why do you discuss among yourselves...?”

It's bizarre that we actually think that we can come up with solutions by talking to each other instead of talking to God and instead of listening to God. “Hey, I've got a plan.” Yeah, if you have a plan, it's not going to be good because God is the wise one.

Scripture says to us in 1 Corinthians 2:5, your faith should not stand in the wisdom of man, but in the power of God. But unfortunately, oftentimes that's exactly what we seek, and this is how this chapter starts off. Man gets together; he has a plan.

The way that reads is this way,

(Genesis 11:1) “Now the whole earth used the same language...”

Well, that's a benefit, isn't it? We're united. I think the King James, actually uses the word “one”. They were all one is the unification here.

“... used the same language and the same words.”

Now, that's a very unique word, that “*dābār*”, oftentimes used throughout Scripture. In many cases, and I'll give you an example of that, 2 Samuel 17:6, it's actually described or defined as “plan”. What it's talking about is not just simply the words that are being used, but a thought or an intent that's being devised. So, you could literally put within the passage, “The whole earth used the same language, and they had the same plan.” They had the same intent. They go, “We got an idea.” I can just see them. Now, once again, I want to remind you that God had placed them north to the east of where they had been, away from the garden, and God had told them, “This is what I want you to do.”

Now, fundamentally, when you go back to the initial command in Genesis 1:28, the way He puts it is, “I want

you to be fruitful, multiply, fill the earth.” That's pretty clear, isn't it? Not too ambiguous that we can't figure that one out. “Fill the earth.” Now, the word that He uses, “*mālā*” is to replenish, and more specifically, the emphasis is to just make the earth full, and “I made the whole earth for you to enjoy. Make it full.”

After the flood, God gives a very similar command, and the command is this,

(Genesis 9:7) “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

And He uses the word “*rābâ*,” which fundamentally means to increase. “I want you to increase. I want you to make great. I want you to do all these things.” Now, both “*mālā*” and “*rābâ*” give reference to good things. It's not God trying to squelch you or God trying to limit you. He says, “I just want you to fill the earth. Enjoy the earth. I created it all for you.” How do you think man takes it? Well, because man won't believe that God is good, he'll think that God is shorting him.

In fact, if you come to the end of this particular passage, one of the reasons why they decide to build the tower

and build this city for themselves is really described in verse 4.

It reads this way,

(Genesis 11:4) “They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.””

Now, what's interesting to me in that text is he doesn't use the word “*mālā'*,” he doesn't use the word “*rābâ*,” which is basically “fill the earth and just enjoy it”; he uses the Hebrew word “*pûṣ*”, and the word literally means that “He's going to scatter us and break us into pieces to where we'll be destroyed.” I'm going, “I don't think He said that.” But you have to make God look evil to rebel against Him, and God has to look cruel in order for you to feel like you have license to pursue the things that you pursue. I mean, what did the serpent ask Eve? “What did God say about the tree?” We know what the command was, “Don't eat of this tree.” You know what the woman says? “He said we couldn't touch it.” He didn't say that,

but you're always going to accentuate the oppression of God if you want to do the wrong thing. So, man gets together, he begins to discuss with one another, and they all come up with a plan. Now, from here on out within the passage, what we have is sequential. That is to say, one is built upon the other. The sequential verbs that are being used within the text are building upon the other. So, it starts off, "We have a plan," and then it goes, and it begins to see how the plan unfolds.

It reads this way,

(Genesis 11:2) "It came about as they journeyed east..."

Oh, wait, wait, wait, wait, wait, wait. God put an angel there. Now, we know that all of that's basically gone by the time of the flood. But can you feel them going back? Can you feel a little bit of defiance in this? So, where do they head? Now, this text is very interesting, because of the way that it's worded, it can literally be read in the sense of, we have it in verse 2, "It came about as they journeyed east," or more specifically, and I think King

James has it right on this one, “They came from the east”. Because once again, if you look at Ararat, it's on the east and the way they're going to be heading is towards the Tigris and Euphrates River and that's west. So, the way that the passage should be reading is, “It came about as they journeyed from the east...”

“... that they found a plain...”

“We found something.” Now, what the text is really conveying is they found something that they all agreed on. “This is where we want to be. This is what we're looking for.” Now, where is the plain and what's there? Well, what we know is that the plain is in the land of Shinar. What is Shinar? Well, probably the best place to go would be Daniel 1:1-2. If you were to go there, what you would find is Babylon is right in the area of Shinar. Now, Shinar means “the place of two rivers,” and the place of two rivers were the Tigris and Euphrates, and of course, this is where Babylon was. But just to remind you, this was part of the Garden of Eden. Because these were two of the rivers of the Garden of Eden. So, why did they

decide to go here? There's defiance. Has the Lord taken the angel out? Yeah. The forbidding is gone, yes, but the very act of all places to go was not to go further east, not to go further north, but to go back to where they were.

(Genesis 11:2) “It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.”

Now, what we're going to find within the passages is that if you get men together, there are a few things that he's going to actually find himself doing. The first thing that man's going to begin to do is he's going to defy God's directives. If God said, “Do this,” he's going to do something else, and that's just by virtue of him sitting around talking to one another. So, they come up with this plan, “Hey, let's go to a place that maybe we probably shouldn't go, but let's go there anyway.” And it says within the text that they decided to pull up stakes and settle there. That's going to be the place that they're going to sit. It is interesting when you look at Nebuchadnezzar and you look at some of the history of Nebuchadnezzar and he builds Babylon back up, you

remember as well as I do that one of the things that he built were the hanging gardens and of course, his desire was to recreate the Garden of Eden.

It is also to be noted that the other rivers seem to go all the way down to Egypt, and one of the ones on the way down would be in the region coming from out of Jerusalem, underground, actually still to this day. That particular river would kind of flow into the region of where Sodom and Gomorrah was. Now, what you're going to find in the Book of Genesis is that when Lot settled in the region of Sodom and Gomorrah, it will actually say it was like the Garden of Eden. So, very interesting, all these places that they find themselves going back to. Of course, God and His grace is wanting man to come back to the garden. When Paul was caught up in the third heaven, he says, "I was caught up into paradise." And God has a wonderful garden waiting for us. But man gets together, he defies God's directives, and I would say this too, he'll instantly begin to disregard God's boundaries. When God will say, "This is what you need to do," he'll say, "You know I don't take those

boundaries as something I need to do.” And he'll push the limits of those boundaries.

(Genesis 11:3) “They said to one another, “Come, let us make bricks and burn them thoroughly.” And they used brick for stone, and they used tar for mortar.”

“*Hēmār*” the words for tar is actually a very interesting tar. It actually has the word “red” in it, and it's red tar. They have some red tar that they use up north in Illinois, and when they pave the roads, it's actually red. But this particular tar was red. Of course, one of the things that Josephus writes about this is that “Lest there be another flood, we're going to make sure that this is waterproof.” So, instead of using mortar, they're going to use tar with these bricks. But he emphasizes that they burn the bricks, they're making their own bricks. Now, once again, the phrase that is used and the understanding of this is they would burn the bricks to such a degree that they would actually turn white. So, they became tile. So, if you could imagine, you have tile with red mortar and you're watching this thing go up and it's just a huge, huge

edifice. It is hard to fathom, as once again Josephus makes mention of.

(Genesis 11:4) “They said, “Come, let us...”

I think that's an interesting phrase there. We actually at this point begin to define right, and this is fundamentally the third point in which we come together. What happens when man comes together? Well, he not only defies God and disregards God's boundaries, but he'll declare what is right by virtue of consensus. “Come on, let's all do it together. If we get everybody to do together, I mean, might makes right;” majority rule. It's got to be right if the majority voted on it, right? So, there is a sense of, “We have this general agreement. Let's go and do this.” And then you begin to make these bricks and ultimately you determine that this is going to be safety for you. You're going to come together; you're going to make something. You're going to establish it as security and you're going to build safety for the world. Because once again, I mean, when you sin, you go your own way; you're not feeling confident. Now, you may go brashly into your sin, but the

day is coming when you're going to wake up and you go, "You know what? I don't feel really safe." So, then you start building these walls, and the more you feel unsafe, the taller the walls go. In fact, if you can build a tower to where you could be at the pinnacle of it, then maybe that will make you safe because you're greater than anybody else, if not in reality, at least you'll look like you are. So, you begin to elevate yourself in this. One of the great problems, of course, is that you begin to determine safety through this strange thing called humanism. And humanism fundamentally is where man sees himself as a solution to the problem. "We have a problem." "What's your problem?" "Problem of safety. How we're going to be safe if it floods, if it rains, what are we going to do?" Well, they're not thinking, "Maybe we'll just be right with God." They're not thinking of that. They're thinking because they're working through this plan themselves, "I know what we'll do. We'll build something strong, sturdy and it's always good to make it white."

It is to be noted that when you're in Revelation, it begins to talk about the apocalyptic horses. The first horse is the

white horse, and it doesn't mean the horse is good. What it means is that that horse goes under the guise of goodness, and so it begins to conquer and begins to defeat and under the flag of righteousness. Of course, man likes to redefine his sin because if you redefine your sin, you can look good doing it and people hopefully will join in, if perhaps by reason of, well, you're doing a good thing. Think about the different things that the world does. We call debauchery “freedom”. Pretty strange, isn't it? And we call murder “choice”. We call rioting a “concern for others,” and we call desertion “daycare” and “nursing home”. But it makes it feel better, and so, you make it white. It's no wonder when Jesus was dealing with the Pharisees in Matthew 23, He says, “You're just whitewashed tombs. You look good. It's just dead, and you bring death.”

“Well, let's heat these bricks up to where they look white, and let's make sure that we're safe by putting tar in this.”

(Genesis 11:4) “They said...”

There they go talking with each other again.

“... “Come, let us...””

Somebody can't just do it by themselves. “Why don't you build your own little igloo?” “No, no. They’ve got to build a tower.

“Come, let us build for ourselves a city...”

Which, interestingly enough, at this juncture, takes us to another point, and that is when man begins to talk with himself or with others, and he begins to feed off of what other people think, he ultimately will end up in desiring exultation for himself and elevating himself and ultimately end up discrediting God. He won't stop with just defying God. He won't stop with just disregarding God. He won't stop with just declaring right by virtue of the crowd. He won't stop with determining his security by means of man's making decision. He will go into the realm of desire, and he's got to be lifted up. He's got to be exalted. I mean, it's bad enough that you go and do the wrong thing, but now you have to look rewarded for it.

So, people do the wrong thing. Then they invent these stages by which they bring men on the stage, and they go, “And you're such a wonderful person by doing wrong.” And they lift them up.

The passage reads this way,

(Genesis 11:4) “They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven...””

You can't get any higher than that.

“... and let us make for ourselves...”

What happened to God? “It’s all for me. How wonderful I am.” Yeah, we're not narcissistic.

“... will reach into heaven, and let us make for ourselves a name...”

“Lest God scatter us to pieces.” How terrible God is. How horrible God is. We've got to discredit Him in order to elevate ourselves. And of course, it's the way of man. It's the wisdom of man. It's what he pursues.

Unity is not bad in and of itself, but man unifies around his selfish pursuits. Unity is not bad in and of itself, but man will seek to enslave in his unity. When you gather together with man, and man will proclaim, it never fails, his goodness instead of God's. But God has called us to unify, but not in the realm of man. There are all sorts of things that you can join, all sorts of things you can become a part of, but I can tell you it is ultimately going to go this route. It's one of the reasons why Scripture will record an event such as this, to let you see where that ends up, and you actually get to see firsthand where it'll take you. You'll deny God, and where will you end up? I would say confusion; I'll say, in a realm of obscurity; I'll say you come into a realm of disappointment and frustration, and you'll say, “How did I get here?” And God says, “You left Me out of the picture.”

There's a wonderful passage in Philippians. If you turn there with me. If you ever think about unifying, that's the book to turn to, the Book of Philippians. A great book that makes reference to that.

(Philippians 2:1) “Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,

(Philippians 2:2) make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

What would that one purpose be? Well, it's not a selfish ambition.

In fact, it goes on to say,

(Philippians 2:3) “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves.”

Let me just say this too, man has unified in different occasions. He unified at the tower of Babel. They all got together. I mean, they were all as one. There was another time, when they crucified Christ. It says that Pontius Pilate, Herod, actually became friends during that time. The Jews and the Gentiles all were involved in nailing Him to the cross. Isn't it interesting how the world will unify around certain things? How even the Pharisees and Sadducees will get along together long enough to do evil? Man will always unify around evil, and he'll always unify around destroying God.

In fact, ultimately, as you come towards the end of Revelation 19, all the nations will gather together to go against God's people. Oh, they know how to unify. It's going to be bad when they do. But our unity is a lot different, and let me tell you what really unifies us, as he clearly is saying, you know you need the mind of Christ. But the question is, what is the mind of Christ? Well, the mind of the world is selfish ambition. They're looking for something that will aggrandize them, but we're looking for something very unique to God. You know what it is?

Saving people, and this is the great thing that will unify a church, it's the great thing that will unify any family, is if you'll focus on the gospel.

It reads this way,

(Philippians 1:27) “Only conduct yourselves in a manner worthy of the gospel of Christ...”

Gospel being good news, right? And what is the good news? “For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life,” in a nutshell.

“Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel.”

One of the concerns that Paul had for the those at Philippi was that they were beginning to separate. They were

having arguments, and he goes, "Let's pull it in. Why are we here?" And as a body of Christ, God has called us to unite; not as the world, because they're going to unite to destroy. But God has called us to unite, to save, and when your mind and your heart is focused on rescuing, you'll be surprised how it will unite the body. All of your personal opinions just seem to dissipate. All the things that you were saying at one time was so important, no longer an issue. I think it's one of the reasons why from time to time you have these catastrophic events, whether it be a great fire, hurricane, tornadoes, earthquakes, that God begins to shake up these worlds. If you were to take a camera in most of them, what you'll find is people helping people. What you'll find is people pulling together, where at one time they probably didn't even talk to each other, but now people are trying to save somebody. And we've been called for a wonderful gospel, haven't we? Don't listen to the world. They gather together, they have all these discussions; it's not going to turn out well.

Closing Prayer:

Father, we give You thanks for Your word and for the reminder of what happens when man gets together and unites around his own thoughts and around his own ideas. Clearly, he is defiant and rebellious against You, and in so doing, he hurts not only himself, but those around him. It seems to spread like gangrene. But we realize that in all of this, it's not that You don't desire us to be unified, but that You call us to be unified in that which is good, and only You are good.

With your heads bowed and your eyes closed, perhaps you've been feeling some dissonance. Perhaps you've been feeling some anxiety and division and strife. I believe it's because you're listening to the wrong people. I believe you're not rallying around the One, that you've rejected the mind of Christ, you've rejected the work of Christ. But if you'll get on board, it'll be amazing. How wonderful this unity will be.