



Sermon – 08/07/2022  
Phillip Bethancourt

**Verses Covered This Week**

*Genesis 11:1 – 9*

*Acts 2:4 – 6, 12*

Let me invite you to open your Bibles with me back to the book of Genesis. We'll be in chapter 11 this morning. And as you turn there, if you're a guest in the room or catching us online, welcome home. We're journeying through Genesis to just see how God's word might shape our life. And as you get ready for today's message, I want to remind you that at the conclusion of this, during the response time, we'll have our Lord's Supper elements at the table. If you've not already picked up yours, you can make your way and grab those during that response song.

Did anybody happen to notice a grand opening happening in South College Station this week at Costco? I saw the pictures of the lines and the crowds. I wasn't about to brave it. But you know, in order to get into Costco, a membership is required. Membership still matters in our day and age. And I bring that up just to remind you that next week is our New Member Workshop. So, if you're not yet a member here and the Lord might be sparking you to commit to this community, we want to take that step with you and we can start you on that journey during the response time as well.

So, think about what's happening in Genesis. Last week we saw a story of unity in that genealogy from Genesis 10. That there was one message, one mission, one movement taking place. And now just one chapter later, it moves from a story of unity now to division. That there's one language, one people, one tower, but ultimately, one judgment. And why does that judgment come upon the people of Babel? Well, as we play out the text today. What we're going to see is there's an underlying issue, an underlying sin at the root of their rebellion that doesn't just shape them but impacts everyone of us. That's why I want to pick up the text beginning in verse 1 of chapter 11. We'll read down to verse 9. It says,

<sup>1</sup>Now the whole earth had one language in the same words. <sup>2</sup>And as people migrated from the east, they found a plain in the land of Shinar and settled there. <sup>3</sup>And they said to one another, "Come let us make bricks and burn them thoroughly." And they had brick for stone, and bitumen for mortar. <sup>4</sup>Then, they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." <sup>5</sup>And the Lord came down to see the city and

the tower, which the children of man had built. <sup>6</sup>And the Lord said, “Behold, they are one people, and they all have one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. <sup>7</sup>Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” <sup>8</sup>So, the Lord dispersed them from there over the face of all the earth and they left off building the city. <sup>9</sup>Therefore, its name was called Babel, because there the Lord confused the language of all the earth. And from there, the Lord dispersed them over the face of all the earth.

Let’s pray together now.

Father, as we turn our hearts to Your word, we’re praying in this moment that we might decrease so that Christ in our lives might increase. That You would confront us with the truth that You expose in this text in a way that shapes us to be more like Jesus in whose name we pray. Amen.

You probably are aware that this weekend is back to school, tax-free weekend and so, people have been out in mass wherever they might be. Perhaps, even at Costco this weekend, getting those supplies. But think back to when you were in school or maybe you’re there right now. Go back to that high school English class. Remember you had that teacher that had you read so much. You hardly wanted to read anymore. And she made you read the classics. Maybe things like Lord of the Flies. You remember Piggy? Uh or some of the other great novels of history. But one of the ones from my English class that still stands out to me today is the story by Charles Dickens, a Tale of Two Cities. You remember that one? And you may not remember much about the book, but perhaps you remember the very first line. Maybe one of the most famous first lines in all of literature. You remember it? It was the best of times. It was the worst of times. And there’s a sense in which the way Dickens starts that novel is a perfect picture of what we see right here in Genesis 11 with Babel. The best of times and the worst of times all at the same time. Because think about what’s going on in the text. This people is aligned. They’re united. It’s as if they are one. And then judgement comes and it brings with it confusion and division. And I don’t know about you but when I read this text, I can’t help but wonder, has our society become an American Babylon? Because all around us, we see the evidence of confusion and division. When it comes politics, there’s confusion and division. When it comes to race, there’s confusion and division. When it comes to gender, there’s confusion and division. When it comes to COVID, there’s confusion and division. Every significant issue in our culture, it seems as if it’s full of confusion and division. It’s as if we’re speaking different languages. Often talking past one another in a manifestation of what’s happening right here in Babel. And if we want to be able to find a breakthrough on how we’re called to live as Christians in an American Babylon today, then we need to get to the heart or the root of what’s causing that right here in the text.

So, why did Babel unravel? What happened here? What brought judgement? Well, what we’re going to see today is at the heart of their issues is the power of pride. Now, we all know that word pride. It’s easy to understand yet it’s hard to define. Think about it like this. It that dark recess of your soul, of your heart, that so often turns you inward on yourself rather than upward at God. And so, what happens as a result of that pride is we’re constantly wrestling with the question, who is at the center of our life? Is it me? Or is it God? And if the center of your life is yourself, then you are living out a picture of pride that we find right here in the text. You see,

pride is the soil of our sin. It's the roots of our rebellion. And today, we're going to be coming face to face with that pride. Now, there may be some of you that are breathing outside of relief right now thinking, okay, he's preaching on pride. That's not an issue for me. I'm good. Let's move on to next week. See, not everybody struggles with a self-confidence bordering on arrogance. But let me suggest to you this morning that pride doesn't just show up through arrogance. Pride can also show up not just through high self-esteem and arrogance but low self-esteem and self-pity. Because in both cases, arrogance and that sense of self-pity, you're putting yourself at the center of your life. Your feelings, your perspective is the central focus of your life. And so wherever you hit on that spectrum, this word about pride this morning is a word for you. So, as we turn our attention to the text, just remember, Babel is this turning point in the story of Genesis. It's where we're moving from the story of creation, now, to the story of Abraham. But what we find at the heart of Babel is the same thing we find at the heart of Genesis 3 and Adam and Eve's first sin and the same thing we find at the heart of our lives today. And it is the problem of the power of pride.

So, if we're going to find lasting victory in this American Babylon we live in today, we need to understand the power of pride that undermines God's design in our life and the power of the gospel that overcomes the power of pride in our life. So, let's take the first dimension of that beginning now in verse 1. The first thing I want you to notice here in the text is the power of pride in undermining God's design for our life. So, if you hadn't ever read this story before, you just come to the beginning of it, it would seem as if the people of Babylon are doing the exact thing that God wants them to do. They're being fruitful and multiplying. They're imaging God through their creation. They're subduing the Earth. They're taking dominion. And it seems as if everything is right and yet things quickly go wrong. Verse 1 tells us there, a people of one language. Verse 2 tells us there a people of one location. And do you remember who started this city? We saw him last time we were in the text in Genesis 10:10. It was this mighty man named Nimrod. Remember the Bible described him as a mighty hunter? I've been wondering over the last 2 weeks. If any of y'all have given a new nickname to the favorite hunter in your life, start calling them Nimrod. See if that sticks. Could be on to something. But he's not just a mighty hunter, he's a mighty kingdom builder and his kingdom starts right here in Babel. But the problem that the text shows us is not in what they're doing, but why they're doing it. And the motivation is not to build a name for God but to build a name for themselves. At the root of their motivation is pride. Their motivation is not praise but pride. It's not humility but hubris. It's not virtue but vanity. It turns the attention on themselves. Now, how does that pride show up? Well, that pride shows up by them seeking to make a name for themselves in several ways. And you'll see the first one back in verse 3. It says, pride seeks satisfaction through self-provision. So, notice what verse 3 says,

<sup>3</sup>And they said to one another, "Come let us make bricks and burn them thoroughly."  
And they had brick for stone and bitumen for mortar.

So, how do we see that self-provision here? Well, they leverage God's resources for their own personal gain, for their best interest. They use that creativity that God has given to satisfy their appetites, to please their desires, in a sense they're following after the way of their great grandmother Eve. Who saw that the tree was good for food and she took of it in self-provision. That's what they're doing here by providing for themselves in Genesis 3. She sees this fruit to make herself like God. Now, they see bricks to make themselves like God. And in both cases,

they're turning from God in their pride through self-provision. Now, we know that football season is almost here and I came across an interesting article not long ago that talks about what do you do if you come on to a new team and somebody is already wearing your preferred number. Okay. So, you're there. You're the new guy, you don't have first choice in what number you get, somebody else has already claimed it. How do you address that issue? And so it told some stories of ways that some of the most successful people in sports have handled that whenever it's come up. So, think back to the World Series pitcher, Roger Clemens, when he stepped on to a new team. Somebody had his preferred number 21 and he offered them a \$20,000 Rolex to trade numbers with him. You remember Eli Manning, the Super Bowl winning quarterback with the New York Giants. One of their, their punter had his preferred number, number 10. And so, Eli Manning paid for a family vacation to Florida in order to get that number. Perhaps craziest of all, maybe some of you, if you go way back and remember Ricky Henderson, the outfielder hall of famer for the Oakland Athletics. When he was traded late in his career, one of the, one of the bench players on the team had his number. The guys making the league minimum at \$160,000 a year. Ricky Henderson comes in and offers \$300,000. Double his annual salary to give him the number. I'd be like, here you go. How else can I help you, Mister Henderson? Be glad to support you on that. But think about what's happening in each of those cases, these people don't like their circumstances and they turn inward to their own resources to meet their need. To satisfy their preference. And that's at the heart of self-provision. That's at the heart of what happening here in Babel. Whenever they take these stones and they use them to build the tower, they're relying on themselves rather than on God. And that same danger towards self-provision can show up in our lives when we turn inward in self-reliance instead of upward relying on God in our lives.

But that's not the only way pride shows up here. Look with me now in verse 4. We see that pride also seeks success through self-promotion. Pride seeks success through self-promotion. So, notice how it starts in verse 4.

[<sup>4</sup>Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves.](#)

So, where do we see that self-promotion here in the text? That desire to make a name for themselves. To find success in the significance and in the prominence of their own name. But even buried in there in language you might not immediately recognize, they are seeking to promote themselves. Because back in verse 3 and again in verse 4 can you see the phrase that's repeated twice? Let us. You see that there in your text? Let us build. Let us make a name for ourselves. That phrase, let us, may sound familiar to you. Remember back to Genesis chapter 1. When God is speaking the world into existence when it's on that 6<sup>th</sup> day and He's ready to create humanity. How does he do it? He does it with the word. When he uses the phrase that appears right here in Genesis 11, "Let us make man in our image." And so even in the language, it's showing us how they are trying to image God, imitate Him but not to make a great name for Him but a great name for themselves. To magnify themselves through self-promotion. And that tendency of pride to drive us, to promote ourselves, didn't die in Babel. Instead, we still even see it showing up today in this American Babylon. We're surrounded by the pool of self-promotion. Where people are longing to see how many likes they can get on Instagram. How many views they can get on TikTok? On how many promotions they can get in the workplace. And underlying each one of those things at its heart is a longing for the approval of others. A

longing for success in the eyes of the world around us. And that's what we find here in Babylon. To make a name for themselves. Pride pulls at your heart through desire for prominence.

But there's one other piece you need to see here. At the end of verse 4, you're going to see this third way that pride shows up. Pride seeks significance through self-protection. It seeks significance through self-protection. So look here at the end of the verse. Verse 4.

<sup>4</sup>Lest we be dispersed over the face of the whole earth.

So how do we see self-protection show up here in the passage? Well, for one, notice what they're building. A tall tower. Now, think for a minute why they might be doing this. They have just been born and come to prominence after a flood has destroyed the entire Earth. It's washed away everything. You can imagine people living with, in the aftermath of a major flood might be motivated to build a high tower to increase the chance of their protection. But even more than that, they're not just trying to protect themselves from instability. The text tells us they're trying to protect themselves from insignificance. When it says there, lest we be dispersed over the face of the whole earth, they're trying to avoid God's command in Genesis 1. Remember, be fruitful and multiply and fill the earth. But they don't want to fill the earth. They want to stay there. They want to be safe. They don't want to deal with the risk of being dispersed and in danger of the threat of others. That insignificance, that irrelevance might, that might come if they're forced to disperse elsewhere. And what you need to recognize embedded in this text is that pride pulled towards self-protection can lead to causing us to seek self-centered community. So, think about it. Everybody here is looking out for themselves. They're looking out to protect themselves and their own interest. They're not for what they're against being spread out in all the earth, than what they're for? They're driven by a motivation of self-protection. And what happens when people look out for themselves when it comes to community, what happens as a result of that is you can have proximity without intimacy. You're going to have the appearance of closeness without the substance of community. That's what we find here in the text and that's at issue right here in the world we live in today. Where it's never been easier to have proximity and yet never been harder to experience true intimacy with people. That deep and lasting relationship. That's one of the reasons I can't wait for today as we kick off our life groups. And they come back after a one-month break. Because our life groups are all about connection and community. Growing in God's word and growing in relationship with one another so that we can try to experience the type of Christ-honoring community that flies in the face of the pride that drives self-protection that leads to self-centered community right here in the passage. And so, what we notice here in this text is that Babel turns away from God because of their pride. And if we were to look throughout the entire Bible, we can find example after example after example of the people made in the image of God turning away from the design of God for our lives because of our pride. We turn inward self-provision or self-promotion or self-protection and that's what so astounding when you come to the life of Jesus. Because think about what happens with Jesus. In the wilderness temptations in Matthew chapter 4, He is combating the exact pull of pride that happens here in the passage. Think about that first temptation. It's a temptation of self-provision. In Babel, the people are tempted to turn mud into bricks. Jesus is tempted toward self-provision by turning stone into bread. Think about that second temptation. In the story of Babel, the people go to the pinnacle of the tower and they are tempted towards protecting themselves in self-protection from the dangers around them. And when Jesus comes to that second temptation, He is brought to the pinnacle of the temple and He is tempted by the

devil to protect Himself in self-protection from the dangers He might experience if He casts himself down. Or what about that third temptation. It's a temptation toward self-promotion. Think about it. In Babel, the people come to the heights of the tower seeking to start a kingdom that will expand and envelop the whole world. And when Jesus faces that third temptation, Satan brings Him up on a high place. He shows Him all of the kingdoms of the world. He says, this can be yours. He appeals to that desire for self-promotion. But there's one catch. He says, they can be Yours if you'll just bow down and worship me. But at every stage in that spiritual warfare, Jesus resists the pull of pride. But think about it, that doesn't just stop with Jesus's life. Yes, He combats pride with His life but think about what happens on the cross. Because He crucifies pride in His death. In each of these areas, self-provision, self-protection, self-promotion. He crucifies the power of pride in our life. So, remember, when Jesus is on the cross in Matthew 27 and the religious leaders are looking there at the cross and they're mocking him saying, "He could save others but He cannot save Himself." They're appealing to that pull of self-protection and self-provision. Or think about in Matthew 26 when the disciples are seeking to convince Him to withstand that desire to go to the cross. And He says after Peter seeks to slice off the ear of one of the soldiers that come to arrest him, He stops him and He warns him, "I could call down thousands of angels to protect Me." He is showing the resistance to self-provision and self-protection. Or just think about the essence of the cross itself. Philippians 2 tells us that Jesus humbles Himself. He takes the form of a servant. He makes Himself nothing. He empties Himself. He suffers humiliation even to the point of death on a cross. He shuns the pull of self-promotion and the pull of pride. Why? Because through His humiliation, he will receive exaltation. That He will be lifted up as a name above all names. And the name of Jesus, every knee shall bow on heaven and earth every tongue confess that Jesus is Lord. Jesus is the only one that can overcome the power of pride. Which brings us to the second half of this passage.

I want to want you to look back with me now in verse 5 and see the way that this passage points how the power of the Gospel can overcome our pride. So, notice what happens beginning in verse 5. If you remember, Proverbs 16 tells us that pride comes before the fall. And that's precisely what see taking place here in the Tower of Babel. Their pride precedes their fall. But the story that's playing out here doesn't just stop in Babel; it is a story about the greatness of the Gospel to overcome the power of pride in each one of our lives. And so I want you to notice the way that God confronts them in their pride and brings a pathway towards victory over our own pride. You'll notice it there in verses 5 and 6 where God first recognizes their pride. He recognizes both the depth of their pride and the danger of their pride. And you'll see the depth of that pride back in verse 5 when he says,

<sup>5</sup>And the Lord came down to the city and the tower which the children of men had built.

So, how does God recognize their pride? Not from a distance from on high. He comes down. It echoes back to Eden where after Adam and Eve sinned, the text tells us He's walking with them in the garden, in the cool of the day. Or it echoes what's about to happen with Sodom and Gomorrah where this exact phrase, came down, is used there in Genesis 18. God comes to see for Himself. He confronts it face to face. If any of y'all noticed that more and more since COVID has happened, that restaurants aren't giving you a physical menu? They're handing you a QR code to scan with your phone and to look at it on there. You know what I'm talking about? I know some of y'all hate that, don't you? It's just a hassle but the benefit of being able to look

at it on the screen is one, you can see the big picture of everything listed out there in front of you. But two, you can pinch the Zoom to focus in on something specific so that you can have a closer look at it. Well, there's a sense when the text here tells us that God came down. It's as if there's a pinched zoom going on in the eyes of God. He is taking His eyes that span the whole world and focusing in on this one strong tower of sin because of the depth of their pride. And why does He do that? Well, verse 6 tells us. It's because He recognizes the danger of their pride. Look at what it says.

<sup>6</sup>And the Lord said, "Behold, they are one people, and they have one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

So, He sees their sinful solidarity and knows it's just the start of their rebellion. Now, they're not a threat to God but they're a threat to themselves and all of His creation. He recognizes the danger of their pride. But what does He do after he recognizes it? We will see the next step he takes. First, He recognizes their pride. Now, in verses 7 to 9, we'll see how God reckons with their pride. And the way that He reckons with their pride as He shatters their language and He scatters their location. So, look back with me at verse 7. Let's see the shattering of that language. It says,

<sup>7</sup>Come, let us go down and there confuse their language, so that they may not understand one another's speech.

Now, look down at verse 9.

<sup>9</sup>Therefore its name was called Babel, because there the Lord confused the language of all the earth.

And that word Babel in the original language of the Hebrew is the word for confusion. He brings confusion. How? By shattering the language barrier. What was one language before, now they cannot even understand one another. He reckons with them in their sin. He brings judgement upon them by shattering their language. But that's not all. He doesn't just shatter their language, he scatters their location. Look back with me now at verse 8.

<sup>8</sup>So the Lord dispersed them from there over the face of all the earth, and they left off building the city.

Now, look at the end of verse 9.

And from there the Lord dispersed them over the face of all the earth.

So, remember the judgment that God brought in Noah's day. When Noah's people, the people of Noah's day sin, God brought a flood. But here God does not bring a flood upon the people of the earth. Instead, He disperses a flood of people to the earth and throughout it. It's not a judgment of destruction. It's a judgment of dispersion. They are sent out and distributed. They are now scattered and vulnerable and everything they feared in verse 4 of what might happen to them if they're dispersed in the earth is now at risk of becoming true. But before we move on, I want

you to notice a pattern that we see right here in this passage. Where in the text, we see humanity trying to save itself, trying to do whatever it takes to make themselves in right standing with God and yet they fail to achieve that reality. And in the wake of that, God saves them from themselves through this dispersion. This isn't the first time He's done that. Remember, in Genesis 3 after the sin of Adam and Eve, God cast them out of Eden. He puts up those mighty warrior angels with their flaming swords to protect it. Why? To save them from themselves. And right here, God is working in the same way in the shattering of the language and the scattering of the location. He is saving them from themselves. He is at work in such a way that by casting them out of the strong tower of their own construction, He might save them from themselves.

I want you to know God is still at work in that way today. Where He confronts us in our sin. He saves us from ourselves. You can probably point to periods in your life where you thought sin was going to take you further but God caused that in a providential way to stop. Why? The reason for that is because God breaks down the towers of our own strongholds so that He might bring us back in a relationship with Him through His Son. We're going to see exactly how that plays out now because I want you, if you got a Bible, to leave with me from passage and turn to Acts chapter 2. This is the last thing I want us to see together this morning because the way God equips us to overcome our pride is not just through recognizing it, not just through reckoning with it, but also as we'll see in Acts 2, in reversing it. God reverses their pride here in Acts 2. So, remember what's happening in this passage. This is the early church. This is the day of Pentecost where Peter is proclaiming the good news. And people hear the Gospel of Jesus Christ, not just in the native language of Peter, but the text tells us that the Spirit works in such a way that people of many languages hear it in their own tongue. And in this moment, what we find here is not just a proclamation of the Gospel but the reversal of Babel. Because what's happening here in the text is that as Peter declares the Gospel, it is happening in a way that reverses the judgment that God had brought about the Earth because of the pride of Babel. So, just start with me down in verse 4. Let me show you several ways you find the reversal of Babel. In verse 4, we see a reversal from many tongues to one tongue. So, notice what 2:4 says,

<sup>4</sup>And they were all filled with the Holy Spirit and began to speak in other languages as the Spirit gave them utterance.

In other words, it reverses that shattering of our language. Now, look down in verse 5, you'll see another reversal. A reversal from many nations dispersed, now to many nations gathered. Notice what verse 5 says.

<sup>5</sup>Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

So, he doesn't just reverse the shattering of our language. He reverses the scattering of our location. But it doesn't stop there. Look down at verse 6. You see this reversal from creating confusion to clearing confusion. Remember the name Babel means confusion and notice how this clearing of confusion starts in verse 6. It says,

<sup>6</sup>And at this sound the multitude came together and they were bewildered, because each one was hearing them speak in his own language.

Now, look down at verse 12 and see how this continues. In verse 12 it says,

<sup>12</sup>And all were amazed and perplexed, saying to one another, “What does this mean?”

So, there it goes from causing confusion now to clearing confusion. But there's one more reversal I want you to see in verse 11. You see a reversal from man making a name for himself to now God making a name for Himself. In verse 11, it tells us

<sup>11</sup>both Jews and Proselytes, Cretans and Arabians – we hear them telling in our own tongues the mighty works of God.

Think about the way that Peter is making a name not for himself as they did at Babel; he is making a name for God on high by declaring the mighty works of God. And whether you've heard those mighty works a thousand times before or perhaps you're encountering Jesus just for the first time this morning, at the heart of those mighty works is the power of the Gospel to crucify pride in our lives. To set us free from the soil of sin. To set us free from the roots of our rebellion. And how does that happen? Well, there in Pentecost, it happens as the Spirit cuts them to the heart and over 3,000 people come to faith in Jesus Christ. And that same reality happens in our own life as God reverses the prideful sin that infects each one of us by the power of His Holy Spirit. And that pride can show up through a self-righteousness that says, I don't need Jesus because I can earn my way to heaven apart from God. But it also shows up in those of you that wrestle with the self-pity that drives you to say, I'm not good enough for Jesus. There's nothing God could ever do that would bring me to heaven. And whichever way you feel the pull of pride in your life, today, the power of the Gospel is enough to reverse the pride of Babylon and it's enough to reverse the pride in your own life. And the way that that happens is through the shed blood of Jesus Christ. You see, the scene at Babylon teaches us an eternal reality. That over and over in the history of humanity, we try to make our own way to God. We try to build a strong tower to reach up to the heavens on our own to make ourselves equal with God, to make ourselves right with God. And that maybe you today. You think through your good works or through what you give or how often you come to church that that on its own can build a strong tower that will prove your faith to God. That will cause Him to accept you into His kingdom. But instead, what this story of Babel shows us is that's nothing more than a house of cards that will collapse under the weight of your own sin. But the truth of Gospel is this, that God isn't in heaven waiting for us to make a way to Him. No, no. Instead, God in the heavens sent down the way of salvation to us. Remember that? John 1 tells us that Jesus was the word who became flesh and did what? Dwelled among us. God came down. So that we might go up. That's the reversal of Babel. At Babel, the people try to go up and they fall down in their sin. But when we fall down in conviction over our sins and trust in Jesus for our salvation, then we are lifted up into the heavens in Christ so that we might stand with Him for eternity in salvation.

That's why it's so fitting. We're coming to the Lord's Supper today because in the Lord's Supper, we see a visual picture of what's happening here in the reversal of Babylon where the table reminds us of the cross, how it crushes self-provision and self-promotion and self-protection. It makes us realize that there is nothing we can do to make ourselves right with God but to receive the free gift of the Gospel. And so as we ready our hearts this morning for the Lord's table, I just want to remind you, we do this once a month as a victory feast to celebrate

that gift that we've received in Christ. And as we do it, you're invited to partake of this family meal. If you're walking with Jesus in salvation as a baptized believer, this is a supper that is fit for you. And as we ready our hearts for this reality, I just want to take a moment to pray over us and then we'll prepare for our time of response right now.

Father in heaven, You are the name above all names. You are high and lifted up. Lord, I pray that every stronghold of pride that's awakened and alive in the hearts of the people within the hearing of my voice today that You might crush it. That You might set us free from our sin, and our desire to find success and significance in the eyes of others, and instead that You would cause us to look to Christ. And as we ready our hearts for this meal, God, would You convict us of sin. Would You make sure that we are right with You so that we can partake of this family table? And we ask all these things in Christ's name. Amen.