11.15.26

Genesis

Chapter 27 - Good Blessings Bad Delivery

Planting the Seed of Hate (vs. 38-41)

Genesis 27:38-41: Esau said to his father, “Do you have only one blessing, my father? Bless me, even me also, O my father.” So Esau lifted his voice and wept. Then Isaac his father answered and said to him,
“Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of heaven from above.
By your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck.”
So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

One of the great things about the Old Testament is that it not only introduces us to the beginning of all things, but it demonstrates, in many respects, real life consequences, as it begins to show us the result of our impetuous actions and humanistic reasonings; we find what and how that plays out. What does it look like to go the wrong way? I mean, Scripture tells us that we need to live by faith. We need to walk in the Spirit. Why is that so important? I never ask that simple question. Why do we even have to be considerate of those kinds of things? I mean, what would happen if I didn't? And you're going to see in particular with Esau what's going to happen if you don't. But we read in Scripture that it's very important to forgive, and we say to ourselves, "Well, yeah... I'll hang on to it a little bit longer." No, Scripture says don't even let the sun go down on your anger, on your wrath.

We come to a passage in which Esau is extremely upset because quite frankly, his brother has been deceptive. His mother has played a role in that as well. And he's been the patsy involved in all of this. He was supposed to get, in his own mind, the birthright. Nevertheless, one of the

things that we easily forget is, he really didn't want it. That's one of the bizarre things about this. In fact, the passage tells us, in Genesis 25:34, he despised his birthright. He saw it as nothing significant . It was nothing to be considered. It was trivial in his mind and in his heart. And so, what's the big deal? And why the tears now? It's a bizarre moment that we see.

In fact, Genesis 26:34 tells us that he fundamentally besmirched and, if I could put it this way, corrupted his heritage by marrying other people and caused great misery to his own household, which tells us that he wasn't really concerned about his heritage at all. So, whether it's the birthright or his heritage, he has no real concern about it.

What we have really being defined within the passage is the difference between jealousy and envy. We oftentimes think that those words mean the same, but they don't. Jealousy is really a person's desire to keep what they believe is theirs. Envy, on the other hand, is a hatred that comes about because you don't want someone else having something. It's not that you necessarily want it.

You just don't want them to have it. And that's the case that we have with Esau. It was not necessarily something that he wanted, but now that his brother has it, he wants it. And he's angry that his brother has it. It will be this envy and this hatred that will actually continue throughout the years, all the way to the time of Christ, in which Herod, an Edomite, which basically is one coming from Esau, from that particular region in which he settled in, it was Herod who would want to kill the Christ child. Not necessarily because he was afraid, but just angry that somebody else wanted it and didn't desire anyone else to have it.

We come to this passage and we see the pride at work and where it even comes from as we've been going through. You know, there's a great concern always in parenting, especially when there's favoritism that's applied in any household. And when that begins to happen, then the one that is favored above the others begins to feel entitled to the things that they have just simply because they are the favored one. We see that at the very beginning with Cain.

Cain was, and his name literally means, the gotten one. And so, the description was meant in the sense that he would be the one that would work in the fields with his father. His dad was a gardener, Adam. His dad was a gardener. But Abel comes along and they go, "What do we need this guy for?" Thus, his name "*Heḇel*," which means “breath” or “worthlessness” or “Why do we even need him?” It’s actually described in Ecclesiastes as “Vanity! Vanity! All is vanity!” The passage gives reference to the fact that you have somebody that feels now entitled and he feels like he can bring whatever offering he wants to God and God should accept it. According to the Book of Hebrews and Genesis, Cain brings in the course of time, so you can hear in the text the lackadaisical attitude towards bringing the offering. And as he comes, he brings that which is late. Of course, Abel comes and he brings the first. So, the difference is clearly, as Malachi would say, “Why do you disdainfully sniff when you bring your offerings, you bring in your leftovers? What should I be happy with this? Would governors be happy with this? What I'm looking for is for you to actually come with a genuine heart.” Of course,

Cain gets angry when he's corrected. When God says, “Look, you're not being respectful.” Instead of coming to God and going, “I'm really sorry about this,” he becomes angry. “How dare God Correct me. I'm bringing the offering. I'm the one doing Him a favor.” And you see that anger. Of course, God says, “You know, if you do the right thing, your countenance will be lifted up. You'll stop being depressed and you'll stop being angry.” But he didn't. And he murdered his brother.

You have the pride of Cain and his disregard for God. You have Ham's disrespect for his father. You have in this particular passage Esau's disdain for divine order and there is no sense of care. This heart begins, according to James 1:14, when each one is tempted, he is carried away and enticed by his own lust. That's an interesting passage because in James 1, we all have a tendency to blame God for the problems that we have, "God's tempted me, He's put these things in front of me," or "He's caused me to fall," or whatever. We want to blame everybody else. And I would say, somebody who's spoiled probably has more of a tendency to do that; to blame everybody else for

their problems. James is saying, no, the problem is you. It's your own lusts that are in your heart and you begin to want more. And it's that wanting more that causes you to focus on your selfish desires rather than people, rather than God, rather than what is right. You begin to focus on those things and it just becomes about what you want rather than anything else. And quite frankly, it doesn't end there. The thought is that, "Well, they're just going after what they want. Everything will be okay." No, they don't want you to get it. We see our nations in wars and we wonder, "Where's all this anger coming from?"

It's called envy. It's bad enough that they want something that's not theirs, but it goes way beyond that. They don't want you to have it. And the same thing is true with everyone that allows the spirit of bitterness to come in, the spirit of entitlement that comes in. Before long, you begin to hate and situation ethics comes into play because quite frankly, you're not thinking in terms of "What's the right thing to do?" You're thinking about "What benefits me?" And so, the pragmatism comes in and if it works, it's a good thing. And quite frankly, you

begin to manipulate and equivocate and scheme and you work through all these things and whatever it takes to get what you want is the way to go. It's the heart of man. We see that creeping into Jacob's life. We see it obviously in Esau's life. And it's one of the problems that ensue when parents not only show favoritism and spoil, but there are problems that come specifically when parents begin to elevate the wrong kinds of things.

In this particular passage as we've been reading, Isaac himself was more concerned about feeding his flesh than he was about blessing his sons. And you think that doesn't rub off? You think that your kids don't see that and go, "Wow, so I know what's really important. What's really important is whatever my dad wants to eat. That's what's important." And so, all these things begin to happen and all the things that are important begin to get marginalized and pushed aside and disregarded and ultimately disdained by those that are around us. People can come to church and they can bring their families to church, but your kids see what you feel is important. And as they see what's important, before long, they begin to disdain the

church because that becomes secondary. It never was primary. And in their minds, it's just something you have to do. But why? I mean, after a while, why? Esau is at this particular state. However, it is his anger that is fueling this whole scenario and he just can't believe that somebody has something that he doesn't have.

We pick up in verse 38, and it reads this way,

(Genesis 27:38) "Esau said to his father, “Do you have only one blessing..."

That really is kind of the argument that has been... You know, God gives us this wonderful gospel that says, "I am the way, the truth and the life. No man comes to the Father but by Me." One way. One Lord, one faith, one baptism, one. We don't like the way that God words this and we don't like the way that He calls us and we don't like the path that He chooses. So, our solution is maybe there's another one. Maybe there's another way to bless. Maybe there's another blessing other than God's. It's one of the reasons why people go to so many other resources to try to find some sort of pleasure, some sort of fulfillment in their lives.

"... “Do you have only one blessing, my father? Bless me, even me also, O my father.” So Esau lifted his voice and wept."

Once again, Hebrews 12, if you remember, in verses 16 and 17, even though he wept, he could not find room in his heart for repentance. Why does Scripture say that? Well, Scripture is actually saying that because he has literally trained himself to love the wrong things, he can't turn from loving the wrong things. Therefore, he doesn't know how to get the blessing that God has for him. There are many blessings that God has for us, but unfortunately, we're looking the wrong place and desiring the wrong things. And because of that, we feel robbed. We feel like God has shortchanged us. And God says, "You haven't repented. You haven't changed your way of thinking. You need to think My way. And this is the way to blessings." We want God to bless us on our terms with the things that we feel that will bring us happiness and joy. And God says, "You're not going to find room for repentance of this."

(Genesis 27:39) "Then Isaac his father answered and said to him,
“Behold..."

"I can only bless you this way. I can only prophesy and tell you what's going to happen." What's interesting about the blessing of sorts or the prophecy that he gives to his son Esau, as you begin to read, it literally is exactly what Esau wanted. I oftentimes tell people, "Be careful what you want, you just might get it." And you read that in particular in Romans 1, where people continue to worship the things that they want to worship. They continue to want to do the things they want to do, and they go into this degradation of sorts. And God says, "Go ahead." And literally, in Romans 1, it says, "And God gave them over to the desires of their heart." And it was the worst thing that ever happened. The pain and the suffering that comes from getting what you want. Boy, I learned that early. And there are times you just come to God, and you go, "I don't want to tell You how to bless me. You just do it. You do a lot better job than me. I'm just going to stay out of the

mix because I know that whatever I suggest, please don't give it to me. It's not going to go well."

"... Then Isaac his father answered and said to him, “Behold, away from the fertility of the earth shall be your dwelling..."

Well, if you think about it, he never has been a farmer. He never has been a shepherd. He's a hunter, and he goes to the wilderness. And he's not interested in doing things that are more domestic. He's more concerned with hunting and killing and going into the wilderness.

"... away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above."

This ultimately, according to Genesis 25, would be the land called "Edom," which means "red". Why is it going to be called that? Well, remember, he sold his birthright for red stuff. And that's where you get the word "Edom". Strangely enough, the area of Edom is full of red sandstone. So, even today you can see that particular area called such. but it's a place of steep cliffs. It's a place of deep caves. It's arid, it's dry, it's wilderness. And that's where he lived. That's where he longed to live.

"... away from the dew of heaven..."

Which would clearly be that sense of arid land.

"... from above."

Why do you need it? You're not farming. You're not feeding sheep.

(Genesis 27:40) “By your sword you shall live..."

That's what he is. He's a hunter. He loved hunting. That's what he lived.

"By your sword you shall live, And your brother you shall serve..."

And then he ends this way, a very interesting way of ending,

"... But it shall come about when you become restless, That you will break his yoke from your neck.”

We'll talk about that in just a minute.

(Genesis 27:41) "So Esau bore a grudge against Jacob..."

"Bore a grudge." Hebrew language is very graphic and it gives an interesting picture of embracing hate. He embraced hate. That's what we do, isn't it? You get angry.

I mean, you have a choice to not let the sun go down on your anger, or you can embrace the hate that you feel towards someone. You don't want to do that. The word that's used and should be marked carefully is the word "*śāṭam*," where we get the word "Satan". It is the picture of Satan himself, who is who he is because he embraced hate. He is literally described as one who holds on to a grudge and one who longs for you not to have anything because his heart is full of envy.

Where did that come from? That's an interesting question, isn't it? And if you go all the way to Ezekiel 28, we'll see where it came from. We'll see the heart of one in the heavens that was given perfection and all of the wonderful, gracious things that God could give anyone. The description of this one in the heavens, at times referred to as Lucifer, the light, or as Satan himself or the devil, which means slanderer, one who gives great acrimony; this one, now ultimately referred to as Satan, as the one who bore a grudge and feels great envy towards anybody that gets anything.

The passage reads this way in Ezekiel 28:13,

(Ezekiel 28:13) “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets..."

You can just imagine as he stood before the throne of God and God being light, light beaming through him. It must have been the most spectacular thing to ever see.

"... Was in you. On the day that you were created They were prepared.

(Ezekiel 28:14) You were the anointed cherub who covers, And I placed you there..."

It seems as if this one was anointed in a very different way. He was anointed in a way in which he was called "the one who covers." Now, it's not as much about something that he does as what he is allowed to do. And the word that's used within the passage literally comes from a foundational etymology, a word that means "to expand." This one angel, very interesting, was given the ability to expand. He was given the ability to go beyond

and extend himself beyond. That is to say, grow in perhaps greater knowledge, in perhaps the accumulation of things. He above all the other angelic forces was the expansionist. He is the anointed cherub who expands. You could actually put that within the passage.

"... And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.

(Ezekiel 28:15) You were blameless in your ways From the day you were created..."

God never creates wickedness.

"... Until unrighteousness was found in you."

Watch verse 16, what happens? What happens when somebody can expand, when they can get more, when they're free to do more?

(Ezekiel 28:16) "By the abundance of your trade You were internally filled with violence..."

More is never enough. One of the most difficult things that people have to deal with in their life is more. I mean, the Israelites finally came to submit to God through the

trials and the tribulations of being in the desert, but when they go into the promised land, more. And it ultimately brings us into the Book of Judges, every man did what was right in his own eyes. Why would he do that? Because he feels entitled. And quite frankly, he gets angry when anybody else has anything that he feels is his. That's one of the great sins and probably one of the great problems, if in fact you get what you want without either having to work for it or you had no time of humility in your life. God is gracious to us. He has actually given us the gift of growing. But it was His grace that started us off as infants. And we began a very humble state. And hopefully, as Proverbs says, you begin to work for what you have rather than... Because something given to you too fast, that brings a lot of problems. But as you begin to work hard for what you have, you begin to appreciate it. And you're allowed to grow without getting a big head. But what if you just started off with a bunch of stuff? That would be a problem, wouldn't it? Well, this is the anointed cherub. He has all this and he just wants more.

So, by the abundance of his trafficking, another way of putting trade,

"... You were internally filled with violence, And you sinned..."

In other words, what was the sin? Welll, the sin was, if he couldn't have it, he didn't want anybody else to have it.

It goes on and says this,

"... Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub..."

You see that? That's not the same word. That's a different word. What that particular word means is to hedge about, to block off, or to shut off. In other words, "You were made to expand. You have used your expanse to shut other people off." I wonder, what is Satan so mad about? He's mad because you're getting something. He deserves it, not you. And it's his hatred towards anybody that gets anything that should be his. He's not going to rest until that happens.

It says in Isaiah 14:13 as it describes him,

(Isaiah 14:13) “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God..."

(Isaiah 14:14) "... I will make myself like the Most High.’"

Isaiah 14:12 states this,

(Isaiah 14:12) “How you have fallen from heaven, O star of the morning, son of the dawn! ..."

It is that envy that flames the fire of hell. It is that hate and disdain which is the living place of the evil one.

It's interesting that when Jesus begins to describe the Pharisees, He describes them in this way,

(Matthew 23:13) "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in."

"You are sons of hell."

Luke 11:52 reads this way,

“Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering.”

It is the heart of the evil one.

And as passage goes on to say, in verse 17 of Ezekiel,

(Ezekiel 28:17) “Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you."

That envy thing, that's a terrible thing. Where does it begin? It begins with hate. Where does hate come from? Somebody did something to you. Somebody got something you didn't feel like they deserved. Somebody was unjust. Somebody was unkind. Understandably, you got mad. But hate goes into the realm of, "I don't want any good thing happening to them ever." And it's not a small leap, but you'll get there because you'll hold on to that hate. And as you hold on to it, it comes into that realm. And before long, you just can't stand when anybody, especially that person, gets anything good in their life. Scripture says do not rejoice when your enemy falls. That's hard to do because there's something inside all of us that says, "He finally got what he deserved."

You come to the Book of Obadiah, and the Book of Obadiah is about Esau. It's about Edom. It will actually use the word "Edom," his nation, the country that he lived in, as well as his name, Esau, in that particular book, Obadiah. Obadiah was written to the Edomites because of their hatred towards their brother. At the time the Israelites were coming through and coming out of the captivity of Egypt, they were hindering. They not only hindered, but they began to rejoice over the fact that their brothers were being hindered. And the Scripture used in particular is, "You gloated when your brother fell. And then, you went and helped the enemy." The point of the passage is that "You felt good when they suffered loss." And it's the heart of envy that begins to take control of your very thoughts because you embraced hatred.

The passage says,

(Genesis 27:41) "So Esau bore a grudge against Jacob..."

Why? Because of the trickery? Because of the deceit? No, look at the passage. Because he got the blessing. Because something good happened to him. It wasn't that he really longed for the blessing himself. It wasn't something that

he longed and desired to have. But he just couldn't stand the thought of his brother having something good happen to him.

"So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob."

If you look with me in James 1, we made mention at the very beginning of that journey of temptation and trials. Of course, man once again likes to blame God.

It says,

(James 1:13) "Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.

(James 1:14) But each one is tempted when he is carried away and enticed by his own lust."

You can blame everybody else, you can say it's everybody else's problem, but it's you.

(James 1:15) "Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death."

Now, we usually read that in the terms that, you know, Romans 6:23 says, the wages of sin is death. That's true. It's going to bring death into your life. But there's a broader scope to this, and that is that you become an agent of death. If you remember Esau, "I'm going to kill my brother." Where does wanting death to come from? And it comes from that hatred. Why is this?

Look at James 4:1,

"What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?

(James 4:2) You lust and do not have; so you commit murder."

“Oh, sin's not a big thing. I can hold on to my hate." Oh no, you can't! That's why Jesus says, you know, if you're saying these things, if you're calling people fools, if you're holding animosity in your heart, it's the same as murder.

It just hasn't come to fruition yet. But it's something you long for. You can't stand to see that person have good come to them. It's something that we have to guard against. Ecclesiastes will remind us that we seem to always fall in the same patterns. It gives us an interesting picture of this world in this cyclical pattern. One generation comes; another generation comes. They keep going and coming, and they all are on this globe that goes round and round and we keep doing the same stuff. We know that it's wrong. We read in passages as James will say, it's like you look in a mirror, and you go, "Yeah, that needs to be fixed." And then, you walk away and you just completely forget about it. Because it's not within our nature to suppress the desires of our flesh. That takes a supernatural power. And really, what the Old Testament begins to reveal is just how impossible that is for us because you keep seeing the same ones make the same mistake.

I told you we're going to come back to a particular passage and if you look at me in verse 40 in Genesis 27, you see part of the prophecy that is given,

(Genesis 27:40) “By your sword you shall live, And your brother you shall serve..."

Then, there seems to be a clause in the whole thing.

"... But it shall come about when you become restless..."

It's another way of putting that kind of have wanderlust in your breath, and you say to yourself, "I'm done serving these guys."

"... That you will break his yoke..."

You'll rebel.

"... you will break his yoke from your neck."

That actually happens. And let me tell you how it pans out without us going to all the Scripture because there's a lot of interesting passages.

We know according to 2 Samuel 8:14, that it was during the reign of David that Edom was subjugated by David's kingdom. Israel began to rule over them as was prophesied that this would happen, "Jacob would rule over you," his son ultimately coming from the lineage of Judah. And then, as we come to this, we have David, and he defeats Edom, and they begin to be his subjects. They

have to serve him for years. Many years later, a king, actually Jehoshaphat's son, by the name of Jehoram, comes into play. He is a wicked king. And he is so wicked that he has, I might say, the spirit of Satan in him. That spirit of Satan within him is the spirit that says, "Not only do I want everything, but I also don't want them having anything." Jehoshaphat had a number of sons. He gives much wealth to his sons, but to Jehoram he gives the kingdom. Jehoram is not satisfied with the kingdom. He wants it all. He kills every one of his brothers, slays every one of his brothers. This prophecy under the yoke is broken at that moment. Why? Because God's not going to let an envious person rule the kingdom. And so, He's going to let Esau break free at that time. It's an interesting point. The point being that God is looking for the heart that is not holding on to envy, that's not holding on to hostility. This whole thing of forgiveness is so important with God. I mean, you consider that it's in the Lord's prayer. It actually says if you don't forgive, He's not going to forgive you. I mean, that's a pretty powerful contingency.

It goes on to say this in Matthew 18, He gives that wonderful example to Peter, "How many times do I have to forgive?" "70 times 7, you have to forgive all the time." Because if you don't, the demons will start messing with you. Scripture is telling us that we have to forgive. It is important. I mean, what you're seeing in this particular passage, you're seeing the holding on to bitterness. We will actually watch it continue to grow. It will not end. The mother will say, "This will pass." It's not going to pass. That's the problem with the grudge. It doesn't pass. Root of bitterness, as Hebrews calls it. It just digs in there. You don't even want to start. That sun goes down. Done. We're not going there anymore.

There's passage in Colossians, if I could have you turn there and we'll close with this particular passage. Let me remind you too, 2 Corinthians 1 reminds us that every blessing that we have comes from Christ. That's good to know, isn't it? And all the blessings are ours. The interesting thing is, like Esau, like Jacob, though you may have the blessing, you can't enjoy the blessing until your heart is changed. And that's one of the things that we see

in the Old Testament. They may get the tangibility of things, but it's almost impossible for them to enjoy the reality of it, simply because they're not able to inherit the joy of it. It's sort of like the difference between taking assets and turning them into cash. You can have the assets, but until you get the cash, you can't fully enjoy it. And so, as we come to Colossians, what it's fundamentally saying is that you and I have been raised up with Christ. We need to seek the things that are above.

And it's interesting as it states in verse 8,

(Colossians 3:8) "But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth."

Let go of that stuff. Put on the new self, renewed in Christ.

And it says this in verse 12,

(Colossians 3:12) "So, as those who have been chosen of God, holy and beloved..."

That tells me that I'm His. All things are mine in Him. But I can't enjoy them until Christ is in me, the Spirit of God is in me.

The passage reads this way,

"... put on a heart of compassion, kindness, humility, gentleness and patience;

(Colossians 3:13) bearing with one another..."

And what's that next word, verse 13?

"... forgiving..."

Oh yeah, that's that one biggie.

"... forgiving each other..."

It seems to be directly and inextricably tied to a thankful heart as well. Let the word of Christ dwell in you richly.

(Colossians 3:14) "Beyond all these things put on love, which is the perfect bond of unity."

God has many blessings for us. You can't enjoy them unless you put on Christ. The Spirit of Christ has to be within you. The heart of Christ has to be within you. You

can have all the blessings just within arm's reach and never realize them because your heart has not been good.

It states this in verse 23 of this Colossians,

(Colossians 3:23) "Whatever you do, do your work heartily, as for the Lord rather than for men,

(Colossians 3:24) knowing that from the Lord you will receive the reward of the inheritance..."

Now, why would he say that? I mean he's writing to a church. They're Christians. We know that. But why would he say, as chosen and beloved, you have to put on a heart of compassion? And the end result is... And you can't enjoy this inheritance until you do. The realization of the blessings of God come when we have His heart and when He changes us. I know it's almost impossible to begin to think that somehow justice and righteousness will prevail in the midst of all of the hate and subterfuge and confusion. But that's what faith is about. And we walk by faith, not by sight. There is another way to go, and that is you can embrace Satan. You can say, "You know what? I just can't stand it when somebody else gets something." What a horrible way to live. That fire will burn you.

Closing Prayer:

Father, we come before You today, and we ask You to do a change in our hearts. You give us these events. You give us these narratives within Your word, and we begin to see just where sin carries us, the path that it seems to take us on. It seems perfectly innocent to begin with. We get something we don't deserve. We're showered with praise that we never earned. We see blessings being more materialistic, and all these things cause our heart to begin to turn. Though we have many wonderful things, we just can't get over the thought, "Why don't we have more?" As we begin to pursue these things, we find ourselves estranging ourselves from loved ones. We separate ourselves by our virtue of wanting more things for ourselves. And quite frankly, we care less about what You say is right and wrong, and we could care less about You at all. We allow these things to take control of our life, and we find ourselves not only embracing things, but we find ourselves embracing hate. Because every time somebody else gets something that we either feel like they don't deserve or we feel like we deserved it, we find

ourselves embracing death. Father, in our heart of hearts, we want to be like You. Change our hearts.