

Different, yet the Same

Blueprint: God's Design for the Church

Ephesians 2:11-18

If you have your bibles, go to Ephesians chapter 2, we're going to start in verse 11. Yesterday I was scrolling through Twitter, and came across this tweet that was being retweeted several times by Dr. Moore and a few other people that I follow. It said that a school district pulled the book, To Kill a Mockingbird from its reading list. It was an Alabama school in their eighth grade reading curriculum. It pulled the book and the reason why is because, the quote said, "It makes people feel uncomfortable." Of course, if you've read the book, it does make you feel a little bit uncomfortable. It was set back in the '30's when we had a lot of segregation and racism, and it takes you back into those moments. So it makes you feel uncomfortable because racism is uncomfortable. It should make you feel uncomfortable. But rather than pulling books that make us feel uncomfortable, I think we should lean into things like that because we want to be more like Atticus Finch, a guy who saw past racial profiling and color, and what he saw as all people equal, no matter their skin color. But I get the pull. I get the reasoning why...it might just be easier not to have a conversation. It might be easier just not to feel uncomfortable because things like race aren't comfortable. It's not comfortable to talk about. It's not comfortable to try to find a solution.

I think that's exactly what Paul could have done in this morning's text. He could have just left these verses out. Paul is going to deal with some racial tension within the church. He's going to deal with two groups of people that are treating each other differently because they see each other as different. He could have easily just skipped over it. He could have just ignored the problem. He could have just gone on, but he doesn't ignore it. He brings it up and addresses it. He not only addresses it, but he attacks it

with the gospel. I think if we're going to be a church that really shows the beauty of the gospel, we must also do the same, attack our differences with the glory of the gospel. If you have your bibles, we're going to read Ephesians chapter 2 and we will see how Paul does this, beginning in verse 11 as Paul is deals with some issues that we still deal with today.

Scripture

"Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father."

(Prayer)

Father God, we pray right now that You would add Your blessing to the reading of Your Word as we preach this morning, that we would truly see not our differences, but our unity in Christ, that yet we are different, we are the same. We pray this in Jesus good name, amen.

As we read those words, I think we need to feel it a little bit in this culture because we have this issue between the Jews and the Gentiles, the circumcised or the uncircumcised, how their known. That label, the uncircumcised, wasn't a nice term. It was derogatory. It was a slanderous

term. It was the way the Jews would talk about the Gentiles as being other, as being unclean, as being separate, as being less than. So there's an issue going on in the early church and an issue going on in Ephesus that Paul is going to address. You can just imagine if we're reading this letter as the church at Ephesus in the first century, what is probably happening is you have a congregation that's gathered, and you probably have sections. You have this section over here to the right---that's the Gentiles. You have this section over here to the left---that's the Jews. They're not mingling very well. They're coming in, they're singing the same songs, they're hearing the same sermon, they're claiming the same Lord, but odds are they are not sharing the same unity because there's a history between these two people. There's a history of the Jews disliking the Gentiles and the Gentiles disliking the Jews. If you were a little Jewish boy or girl, as you grow up, you had your grandpa or grandma as you're walking to the store or doing your daily routine, you saw a Gentile and they would warn you about the Gentiles. They would say honey, those people are not like us; they're different than us. They're not part of God's people. They're not part of God's family. They don't live like we do. They don't obey the Law. They eat crazy foods. They like BBQ. They would speak negatively against them, but they would tell the kids don't go near the Gentiles. If you see them on the playground, run away because if you accidentally touch them, you could also become unclean. I can imagine that because this was the view of most of the Jews, the Gentiles probably didn't like the Jews very much either if they're the people that are always telling you how bad you are and how separated you are from God, then you're probably not going to care for them either. But as we see, this is not just a Jew/Gentile problem; this was really a human problem because we see all throughout history we find people separating over differences. We see us and then we see them. We tend to see people as different rather than the same, and we divide over our differences rather than celebrating our shared image of God that we all share. We all, as humanity, share the image of God.

So before we move on, I just want to ask you a bigger question. Where did difference come from? Just look around, you can see that we don't all look alike. We have different skin colors, different languages, and different

accents. As you look around the world, there's different cultures, different people all throughout the world. Everybody does not look like the reflection in your mirror. So how do you explain that? How do we explain differences? Where did difference come from? If you go to the Bible, you see that difference was God's doing for God's glory, that God is the one who did difference. The reason we don't all look the same is because we have a creator who is creative. He made us beautifully different, yet we all share His image. We see if we go to Genesis chapter 10, the flood has happened, we have Noah and his offspring are starting to fill the world again, and we have the naming of the nations. It's the first time a nation comes into the Bible, so God names the nations. All these different nations, descendants, people groups, and languages, God is describing. Then in Genesis 11, after naming the nations, He tells how the nations came to be and it was the story of Babel. So your kids learned about the tower of Babel all last week if they're in the farm. So here's the story; all people came together and they wanted to build a name for themselves. They wanted to be great and reach the heavens, so they came together and everybody worked to build this huge tower to reach up to God. But that was never God's intent. God didn't tell them to get together and reach Him; He told them to spread out and fill the earth with His glory. Yet, they didn't; they filled one plain to make themselves glorious, to make a name for themselves. So what God did was He stepped in and He changed their languages so they couldn't understand one another. He changed their language so that people would come together and form nations, and those nations, as they're not able to communicate with anyone, they would spread out. So in the tower of Babel, God literally created the nations. This is why we have different languages and cultures all across the world, because that was God's doing for God's glory. So God is the one who made difference and spread people all throughout the world. Then what comes after Genesis 11? Genesis 12. The man named Abram, and in Abram, God promises to redeem all of the nations. In one man, in one people group, these Israelites, God would do something for all nations and all people groups that through Israel a redeemer was coming, a Messiah was coming who would redeem all of the nations. So where do we get difference from? Why do we not all look the same and speak the same and share the exact

same cultures? It is because God did difference for His glory. He named them in Genesis 10, and in Genesis 11 He spreads out the nations, and in Genesis 12, He promises to come and redeem the nations.

Then we have this promise of heaven, and the promise of heaven is that one day you're going to sit down at a table in the kingdom and the people to your left and to your right are not going to look just like you. They're going to look different than you. They're going to speak different than you, yet they are going to look just like you because they are going to share the image of God. We're going to be a table surrounded with different colors, languages, and cultures because we're part of one glorious family that glorifies God and images Him. Then we see in Revelation chapter 7:9, "After this I saw and behold a great multitude that no one can number from every nation, from all tribes and peoples and languages standing before the throne and before the Lamb." Here's this picture of heaven that the people you worship with are not going to look just like you do, they're going to be uniquely different than you, but you are going to worship the Lamb with them in one accord. The deduction from that is if you don't like people who are different than you, heaven is going to be miserable because it's going to be filled with people who are different than you, who look different, speak different, and share a different culture that they came from. It's going to be a place of beautiful diversity because God is a creative God. That's the promise of the future. So what do we get to do right now? Right now as a church, as a local church, as Hardin Baptist Church, we get to be a little window that people can look in and see what the future is going to be like. We don't divide over difference, but we celebrate our difference because yes, we're all different, but we are also the exact same. We share the same image, made in the image of God. We share the same cross and we share the same Savior. You're far more alike people than you are different. Yes, we look different, sound different, and have different cultures, but we are all the same. We image the same beautiful God.

So how does God do this? How does he get Jews and Gentiles to play nice together? How does he get a congregation to come together in unity and fellowship? He's going to give them a bigger vision for their unity and it is a

cross shaped unity. It is unity that is only possible through the cross of Jesus Christ. So what he's going to do first is talk to the Gentiles first. You've kind of got these different groups of people. You have the Jews and the Gentiles and he's going to speak to the Gentiles first. What he's going to tell them is remember who you were. That's his first point. To bring them together, he wants to remind the Gentiles who they were before Christ and what has happened because of Christ. So, let's just dive into who were the Gentiles. By the way, that's probably most of us. If you're not ethnically in the line of Abraham, if you're not an ethnic Jew, when you hear the word Gentile or uncircumcised ones, that is us. That's all the other nations that the Bible puts together. So all the other nations are the Gentiles or the uncircumcised ones, and the Jews are those who can trace their lineage back from Abraham. So for a lot of us, Paul is talking to us as he talked to the Ephesian church. So you need to remember who you were before Christ came and redeemed you. If you're a Gentile, listen up because here's what Paul says to you, verse 11, "Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world." So he's dealing with the congregation. He's dealing with a mixed crowd, Jews and Gentiles, and the first thing he says to the Gentiles is remember the Jews didn't used to like you much. They used to call you names. That term uncircumcised was not just a word it was a derogatory slam. It was what David yelled at the Philistine, Goliath. You uncircumcised person, meaning, you filthy, worthless, unclean, separated from God person, that's what the term was used for. It was a derogatory term. He says you've got to remember that now you're in a church with Jews, you've got to remember they used to not care for you very much. They used to call you names. That's who you were before, now you're coming into this congregation because of what Jesus, the Messiah, has done. You see, the Jews often didn't realize what God was really doing with them. What the Jews often thought is God is just building us a nation because He just loves us and doesn't love the other nations. But God wasn't doing that. God was building a nation so He could

send a redeemer to redeem all the nations. The whole purpose of Israel was to be a light to the nations, to show the nations the love of God so that they would all come to the glory of God, and the Old Testament story is God saying, Israel; you're not getting your mission. Your mission is not just to be a people; it's to be a missional people because I love the nation. Jonah, I love Nineveh. That's the story of the Old Testament, this people that misunderstood who they were. It wasn't become other and then shout at the other guys; it was no, separate so that I can bring a redeemer, a Messiah, so that I can bring all peoples to Myself. Right off the bat what he's going to tell the Gentiles is to remember who you were before Christ. The first thing he says is you were separated from Christ. Just feel that for a moment. If you're a believer and you're secure in Christ, you're connected to Him, you have a relationship with Jesus; I want you to think back for a moment before that was true. Think about before you heard the gospel, repented, and believed. You were once separated from Christ. That was your existence. You weren't connected to Him. You were separated from Him.

Just this last week we were at the soccer fields. One of my boys had practice, another one had a game, and we were kind of in between the two. We were at the little playground and I'm watching my little girl go down the slide. My oldest boy, Crider, runs up to me and says, "Dad, Momma is over by the bathrooms and there was a little boy in there, and he was crying because he lost his mom." He was separated from her. He couldn't find her. I'm talking to an old buddy from school, just catching up. When I hear the news, my stomach drops because I'm thinking, I've got four kids, and what if they had lost us; what if they were separated from us. I can just imagine this little boy's panic. He's lost his mom. He's lost his source of life. He's lost his security. He's lost his ride home. He's lost everything. If he doesn't find his momma, things aren't going to be well. Little boys don't survive well without their mommas. He's separated from her. Then, of course, after a little bit we got the good news that he found mom. They ran together and they hugged and embraced. It was this beautiful moment of here they are back together.

But Paul wants us to feel this for a moment. You were that little boy crying outside the bathroom because you were hopeless. You were not connected to life. You were separated from Christ. It was you before you came to the Savior. It was telling the Gentiles that was you. Your existence was this; separated from Christ. Not only that, but you were alienated from God's people. Not only were you separated from Christ, you were alienated to God's people. You were strangers when it came to the people of God. You were other. You were not like the people of Israel. You were separated from them. I think he wants us to remember that for a moment.

Sometimes we, especially the American Church, we read all the Old Testament stories and we always put ourselves with David in David and Goliath. Truth be told, if that story would happen today, we're not on Israel's side. We're not with David. We're not cheering for the slingshot, we're cheering for the nine-foot guy with the spear. We are the Philistines. We're the nations. We are the gentles. We're cheering against God's army. We are the ones that want our gods, our pagan gods, to win out. We're on Goliath's side, not David's side. Gentiles, remember you haven't always been on the right side of this longstanding story. You were the nations who were railing against God and railing against His people. You were alienated when it came to the people of God. You weren't part of it.

Of course, you have an Ephesus church where I'm guessing Sunday school is a little more awkward now. Like before when you have synagogue and it's just Jewish little kids and you can tell them all these Old Testament stories, man, we got those Philistines. Now, at the Ephesus church, Sunday school teacher is looking at a group of kids all circled around, and half of them are Philistines. It makes David and Goliath a little more awkward. You're talking about somebody's great-great-great-great granddad. I'm sure he wasn't that bad of a guy; he was just confused maybe. He didn't know what he was doing. Yes, David had to kill him, but you know, let's have crackers now! Things are awkward! There are Jews and Gentiles all coming together, and now it's this beautiful diversity. But they don't know exactly how to deal with this, so Paul is saying first of all, Gentiles, remember who you used to be. You were separated from Christ. You weren't part of the family of God. Then you were strangers to God's promises. Those promises that God gave to Abram, the promises God gave to His people, those

covenants, those mountain promises, the Law, all those things, the temple, the tabernacle, all those journeys, all those stories; you weren't part of them. You didn't have any promises. You weren't connected to the words of God to His people, so remember that; remember who you were. Then he gives this summary statement of who they were. They had no hope and without God in the world. Remember Gentiles, here's where you came from; you had no hope and without God in the world. That was a statement of their condition, and it's also a statement of our condition before we met Christ. We had no hope and we were without God in the world.

So why does Paul want the Ephesus church, why does he want the Gentiles, to remember their losses? Why does he want them to feel just how separated and just how lost they were? Because for the Gentiles, it was probably just as easy to put people in categories as others, because they were different. So the Gentiles struggled with the same thing the Jews did. They would put people in the other categories, but what Paul wants them to remember is you also once were the others. You also once were part of those different groups that you might now be railing against. So why does he want us to feel this? Why does God want us to walk back to our own lostness, our own predicament before Christ? Why does he want us to feel like an outsider, like an other, like someone who doesn't belong? I think he wants us to feel that so that when we look at someone and assume they are other, or they don't belong, we don't just see them we see an old photo album of our old life. We remember that's exactly who we used to be. So we come into the office tomorrow and find a coworker who is bragging about his wild weekend, we don't see him as other. We don't see him who is disconnected and hopeless; we see him as ourselves. That's who I used to be. It might have expressed itself differently, but I was just as cut off, I was just as hopeless, I was just as lost as that guy. So rather than have apathy, we should have empathy. Rather than disengage and just shun him away, we should go and engage him with the gospel. Students, tomorrow at school when you see the girl coming in with the headress and going to the call to prayer, don't see her as other, see her as yourself. That's exactly who you used to be before Christ. You too had your own version of how to get to God, and maybe it was Baptist Sunday

school, but you were just as lost. You were just as separated as all the other religions of the world because you didn't have Christ. You don't see them as other you see them as yourself. That's who I used to be. I was no different. I am no different. As you're walking through, you have that atheist uncle who at Thanksgiving comes to the table and he's a little awkward. He's got some rants and crazy ideas. He's always ranting at your religion. You don't see him as other, you see him as you. That's who I used to be. I might not say it verbally, but with my life, I sure lived like there was no God. As people, we're always tempted to see people as different and other, rather than seeing that we are the same. So when you see people and you start to say that person is other, that person is different, know they're just like you were. They are separated. They need the gospel just like you do. He wants the Gentiles to remember their otherness so that they would see that people who they claim are other, they claim as different, need what they got, and that is mercy, that is love, that is embrace, that is gospel. So he wants them to feel their otherness for a little bit so that they don't put people as other. They see, yes, people are different, different color, language, cultures, but they're not different; we are all the same because we share the beautiful image of God. We share the same glorious gospel, which is what he's going to introduce in the next section.

He's going to show that we have a cross shaped unity. We are unified by the cross and through the cross. Here's what he says in verse 13. Now he wants us to remember not who we were, but what Christ has done. So remember who we were, separated, alienated, no hope, hopeless. Now remember what Christ has done in bringing us in. it says, "But now..." So that's present. You just went back through your old family album, but forget that now; you've been made new. Here's who you are now, "But now in Christ Jesus, you who were once far off have been brought near by the blood of Christ. For He Himself is our peace who has made us one and broken down in His flesh the dividing wall of hostility by abolishing the law and commandments expressed in the ordinances that He might create in Himself one new man in place of the two. So making peace and might reconcile us both to God in one body through the cross, thereby killing the hostility. And He came and preached peace to those far off and peace to

those who are near for through Him we both have access in one spirit to the Father." So that's who you were, separated, alienated, hopeless. Now look at what Christ has done. He has brought you near is the first thing Paul says. Remember Gentiles, Christ brought you near. I love that picture of brought you near. He doesn't say you wandered near, or came near; he says no, you were brought in near. This is God has done something for you that you could not do for yourself. It's a picture of you as a little lamb that has went astray. You've wandered away. You've done your own thing. You've separated yourself from God as far as you could go, and instead of wandering back into God, God came after you as the Good Shepherd. He took you up as a little lamb, put you on His shoulders, and He brought you back to His fold. He brought you who were once far away, far in a far country, running away from Him, not connected to the Father, the Father went and found you, and He brought you back. In bringing you back, He not only gave you peace with Himself, but He gave you peace with one another. When Christ brought you back, He did something through the cross, and that is that He made peace between all peoples. We're going to see this play out.

Paul says to the Jews and the Gentiles that He made us both one. That's what Christ did. He made us both, so there are two people. We're in a congregation; there are Jews over here and Gentiles over there. They're separated, not going together, not fellowshiping very well, small group time is not happening very much, and He says now I've made the two, there are two of you, one plus one equals one. I've brought you both into one new person. So He took the two who are different and hostile towards each other and He brought them into the same family, the same kingdom, the same church, this expression of where God would dwell among His people. So how did He make the two one? How did He deal with the hostility between the Jews and the Gentiles? He did it by breaking down the wall of hostility. So He's bringing in this imagery of what the temple would have been. Here you have this temple and you're in Ephesus, so maybe not everybody went to the temple in Jerusalem, but they would have sure known about it. They would have heard about how the temple is set up because everyone had their own temple and their own way to do things. So the people he's talking about would have known about the

temple. In the temple, there was this giant wall. Here you have this wall, and what happened is there's a court of the Gentiles. Here's the court of the Gentiles, that's where Gentiles could come, but as they came into this court, there was this wall that said you don't belong on the other side because you really don't belong to what's going on there. You don't really belong in the presence of God. You're not connected to them yet. There's a wall here. What you saw is I don't belong. I'm on this side. I've got to stay out. There were actually signs that said if you go past this wall, you will be killed. They probably enforced that. On the other side of the wall, as the Jewish men would walk in they would look back at the wall and see those people don't belong. Here the Jews are looking at a wall to say we're different. They're the bad guys. They need to stay out there. They're unclean. They're not as worthy as we are, so what the wall told them is we're better. What the wall told the Gentiles is we are not as good as the Jews. Somehow, we're second-class. So the Gentiles are looking at a wall and saying we're not worthy. The Jews are looking at a wall and saying you're not worthy. There's this division. There's hostility. You're different than I am. We're not alike. We're at war with one another. What Christ did on the cross when He died, the veil of the temple was ripped from top to bottom. So that curtain that said no one belongs in the presence of God is now ripped to open up the very presence of God to all people. But not only was that curtain torn down, but metaphorically, the wall that separates the Jews and the Gentiles was also eradicated. It was abolished. All those laws that stood between us, all those things that separated us had been fulfilled and done away with in Christ. In Christ, those two groups that were looking at a wall and saying you're not worthy or I'm not worthy, now the wall has been torn down and they are looking at each other eye to eye. There is no more wall, and it doesn't scream anymore that we are different. It says we are the same. Yes, you look different than me. Yes, you have a different accent. You speak a different language, but we all image God and we all share the same cross. We all share the same Savior. Yes, we are different, but we are all exactly the same. That's what the gospel is proclaiming to both the Jews and the Gentiles. So He abolished their differences. He abolished that wall that stood between them, and instead, He created in Himself one new man in place of the two. This is

what the church is. It's one new man. It's people from all cultures and all nations and all colors coming together as one beautiful expression of the place where God dwells. It's that story of how things are going to be in the future. The church is one people that yes, look different, but are all the same. That's what the church is.

Then he says, making peace. So what did this cross, what did the gospel, what did the body of Jesus do who died and rose again? He made peace amongst one another. So hear the gospel. There's a vertical dimension to the peace that the cross brings. The cross brings you peace with God. You were a sinner and an enemy, and separated. The cross cleared your debt and gave you peace with God. That's the vertical dimension of the cross and He deals with that. He says that He might reconcile us both to God through His body on the cross, therefore, killing the hostility. So God is reconciling us back to Himself, killing our vertical hostility. But that vertical hostility, that vertical peace that is brought through the blood of Jesus leads us to a horizontal peace. All that horizontal hostility and enmity, that putting each other against one another, and seeing only our differences, the cross eradicates that. The cross kills that hostility and it says you now have peace with God, so you also have peace with one another. What the gospel says is you're more alike than you are different. All humanity shares the same guilt. We've all sinned against God, and all humanity shares the same hope. That is the cross and our Savior, and all humanity bears the exact same image of God. Yes, we look different, but we also look exactly the same. We image our beautiful creator.

Then he says Christ came and He preached to both Jew and Gentile. He preached a little bit differently. It says, "And he came and preached peace to those who were far off and peace to those who were near." I think now he's directing his conversation to the Jews. He's been talking to the Gentiles, now he's reminding the Jews of their predicament before Christ. He says you Gentiles, you are far off and Christ came and preached peace to you who were far off. You were clueless about God, and Christ came and redeemed you. Then he says He also preached peace to you who were near. Who is he talking about? The Jews. The ones who knew God, knew the Old Testament, knew the stories, and knew the Law. They were so

close to it all, but they still didn't have peace with God. They were just as hostile to God. They had just as much separation as the Gentiles did. He's speaking to the Jews now. Those Gentiles who you used to think were the outsiders...remember you were also the outsiders. It wasn't that they were outside God's promise, it was you were too because you weren't clinging to the Savior; you were clinging to a man way to God. So He had to come and preach the gospel to you too. Here's what we see that both Jews and Gentiles. It is through Him, through Jesus, we both have access in one spirit to the Father. Here's what we see in the gospel. It says that both groups, both Jew and Gentile come to the Father the exact same way. One doesn't have privilege over the other. It's both come to God through the same way, and that's through the cross. That is through the death, burial, and resurrection. We come to the kingdom the same way. That is only through repentance and faith in our Lord and Savior Jesus.

Here's what Paul is trying to say. You Jews and you Gentiles who are separated, who share absolutely nothing in common, they didn't share literature, art, songs, sports, food, history, or heroes, they had nothing whatsoever in common; he says you share something that shatters all of those differences. That is you share the gospel. You share a risen Savior who has done away with all the hostility that stood between you. He's made peace between you, so now, even though you might not share a lot of other things, you share the gospel, and the two have been made one. So there should be division among the things that you see as different. There should be unity because you celebrate difference because difference was God's doing for God's glory. God wanted us to be different. He didn't want us all to be the same because heaven is going to be a place where we are all different, yet the same. We share the unique image of our creator and the rescue that God has done for us in Christ. He says right now that's what the church does. The church gets to show what heaven is going to be like.

I just want to read what Paul is going to tell this church of Jews and Gentiles who have been divided, who should be unified, who should celebrate being different because they share far more than what they are divided over. He is going to say what God has done is made you into a

dwelling place for Him. I just want to read it because that's what we're going to cover next week, but I want to preview what God has done with those two groups in making the church. Verse 19 says, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone and whom the whole structure being joined together grows into a holy temple in the Lord. In Him, you are also being built together into a dwelling place for God by the Spirit." He says, together, you've been made members of the same kingdom. Together, you shared the same family. Together, you are all stones that belong to the same temple, this place called the church where God's Spirit dwells. So Hardin Baptist, as a local expression of that, that's the story we get to tell right now. Here's the story. Yes, we are different, but we are exactly the same because we have the same cross, the same Savior, and we image the same God. So while the world continues to scream at everybody who is different than them, we must continue to love those who look different than us, not because we look the same, or sound the same, but because we really are the same. We bear the same image of God and we should bear the same cross and the same glorious Savior. That glorious Savior has made us both into one. That's what the church is. So if the world can't get it right, the church is a place that must get it right because we either tell a lie about eternity, or we tell the truth about eternity. What God is doing is taking a people from all nations, peoples, tribes, colors, and languages and He's bringing us together as His beautiful bride. Yes, we're different, but we're all exactly the same and we need to celebrate that because we have been made one in Christ.