

Babel or Abraham?

Responding to the Evil of Our Day

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Our country is experiencing the greatest crisis in that period of its history of which I have been a part. We have watched an election with so many anomalies that any observant and thinking person can only conclude that there has been massive fraud involved. All the while main stream media and social media moguls have conspired to repress the free expression of concerns and information, and when these voices of protest do manage to find expression they are neutralized through any number of “cancel culture” strategies including accusations of conspiracy theory. At the same time, the courts of our land have refused to look at the evidence. This is all taking place in the context of a major pandemic which has plunged a large part of our countrymen in fear. This, too, has become a major political issue, with charges that this virus was itself contrived in a laboratory in China for purposes of using it as a bio-weapon. There is, frankly, much evidence to support this contention. In the meantime—and through and because of all of this—we are witnessing an unprecedented repression of our civil liberties. Not even the repressive attempts of Joseph McCarthy in the 1950’s compares to the tyrannical potential of some of the proposed measures that are being discussed.

I want to make it clear that, despite my obvious views on what is taking place, it is not my purpose here to galvanize any particular political position on these or

other related issues. I understand that there are many brothers and sisters in Christ that do not see these issues as I do. I am setting forth my observations and understandings here merely to emphasize the crisis that I believe that we are now experiencing in this country. People are responding in various ways. This crisis and responses to it are, sadly, dividing families—even parents and children, brothers and sisters, and husbands and wives. We are, I believe, experiencing the climactic culmination of a spiritual attack that has been taking place for decades if not centuries, that has gone unnoticed by even most Christians. This attack has been quite stealth until recently, but is now much more open and confronting people of God with critical and immediate decisions regarding our relationships with many of our family, friends and loved ones. Our natural inclination is to desire peace within our families and friendship circles, but Jesus promised a sword of enmity and strife within our own households when we bring Him in:

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

(Matthew 10:34-39, English Standard Version)

The crises that we are now facing are, indeed, testing the basis of our very closest relationships. A dear brother in Christ, Michael Clark, posed the issue most succinctly and powerfully:

This (sword) has been quite literal for many of us, sons against fathers, daughters against mothers, daughters-in-law against mothers-in-law. Even our worst enemies being of our own households? Why is this so? Is it because of ethnic or political divisions or is it something much deeper? Have you ever considered

that the deeper Christ calls us into HIS kingdom and out of this world by the work of His cross in us, it would put an ever increasing barrier between us and those we love who aren't there yet?

Many of us just want to live in peace with our families and neighbors. But if that peace is a result of being of the same worldly or even religious mindset, is it the peace that God gives or something so shallow that the slightest assault of the enemy can blow it all apart?

(Clark, 2021)

Our response to the crises that we are experiencing in our day must be guided by the peace within that comes as a result of the deep inner workings of God in our lives. We must listen and be obedient to that abiding voice within that, in its very quietness, thunders above the loud and brassy voices of fear, anger and attempted persuasion by others in response to the circumstances in which we find ourselves. That voice will lead us to diverse actions (or inactions) that may, in the natural, seem opposed and contradictory to one another. As we are faithful to that voice, however, we will find ourselves at peace and in harmony with other faithful ones, regardless of our specific responses to these challenging circumstances. This faithfulness will, on the other hand, divide us from those who are not committed to the voice of the Spirit, especially if they hold political and social positions that differ from ours. I emphasize this important principle laid down by Jesus because it provides the necessary context, and the ultimate goal of all that I have been led to write in the following paragraphs.

As I have been praying and speaking with brothers and sisters in Christ, the Lord impressed upon me the brief account in Genesis of the building of the tower of Babel. I wasn't sure why at the time, except that I believed that I was seeing that contemporary attempts at global takeover that seem so obvious to many of us are akin to what was taking place on the plains of Shinar as the survivors of the Great Flood were attempting to build a great city and tower reaching into the heavens. God's response then was to confuse their languages and this, I see and believe, God will do again in our day. The attempt to build a new world order, with one centralized government bears many striking similarities to the agenda

that we see revealed in the short “Babel” passage in the eleventh chapter of Genesis. I believe that all of the efforts that we see being put forth in recent days resulting in the Machiavellian climate in which we find ourselves now, will ultimately be brought to confusion by the mighty hand of God; and that His hand will once again part the Red sea for those who will be led to escape.

As I looked more closely at this Old Testament story, I took note of the fact that the saga of Abram/Abraham followed almost immediately (with only one short chapter tracing the geneology of Shem separating them). I saw here a picture of contrasts. These contrasts provide clues as to the road to which God is calling us in this time. I am speaking here to the *ecclesia*, the called out of God. He has called us out for a special purpose, just as He did Abram. Regardless of our political inclinations, and regardless how we see the motives behind what is taking place at this time, we are called to respond to these circumstances with directives from *our* governing Head. And so, with this allegiance front and center, let us examine these two stories—of Babel and of Abraham.

The Babel Response

I have not heard many sermons preached using the story of the tower of Babel as the text. Those I do recall, and any I have come across always seemed to depict the builders of this tower as wicked men consumed by greed and a lust for self-recognition. These sins were, no doubt, at play here. We must, however, take note of the fact that those involved in this story were the direct descendants of Noah. These were the righteous remnant which was spared from the devastation of the flood! God had already completed His purging of wickedness. This is a very important consideration as we examine the contrast between the narrative of Babel with that of Abraham. God’s people, His remnant, are just as capable of a Babel response to our circumstances as is the ungodly world around us.

The defining characteristic of this Babel narrative is that all of the activities described in this short story are carried forth out of a motivation that is fueled by the tree of the knowledge of good and evil. It was, in short, a flesh response to the circumstances in which they found themselves. They had been sojourning and found a pleasant plain of Shinar which they decided to make their permanent

dwelling place. They then reasoned with one another **“Let us** make brick...” and **“Let us** build a city and a tower.” It was certainly a reasonable desire for a people who had been on the move for what appears to be at least three generations as recorded in the previous chapter of Genesis. It was, however, a response that was dictated by what *they* saw as best or right or good. This was not a response of obedience to the God who had saved them from the ravages of the flood. The sons of Noah were still operating out of the tree of knowledge of good and evil.

It is also important to note just what it was in their reasoning that led them to build this city and tower. In the rendition of King James,

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth (Genesis 11:4).

They were motivated by a fear of being scattered abroad upon the face of the earth, not being recognized as a people. This desire for permanence and recognition has always been a part of the Adamic race since Adams expulsion from Eden. The lust for bigger homes, recognition in the communities of which we are a part, and the leaving of legacies which would memorialize us for decades and even centuries to come has never left us. The human race has always been looking for a return to Eden, and we been motivated out of a strong desire for self-preservation.

God recognized the potential and the abilities that man had to accomplish his self-centered desires. Out of the abundance of His grace, God chose to frustrate and thwart these efforts. The text says that He did this by confusing their language. The story begins by noting, *“And the whole earth was of one language and of one speech.”* Two distinct words are used to refer to “language” and “speech” respectively. The Hebrew word translated “language” is *saphah*, which can be translated “lip” or “language” as it is here. This word has also been translated “brink” or “bank” as of a river, seen in Genesis 41:17 where Pharaoh is relating to Joseph his dream about standing on the bank of a river. This translation of *saphah* would suggest a boundary, a juncture of one placement (land) and another (water). Hence, by noting that the sons of Noah were of one

language suggests not only that they spoke the same cultural language with the same word definitions, but that they were on the “brink” of moving into a new dimension, a place that God was forbidding them to enter.

The word “speech” is an entirely different Hebrew word. It is the word *davar* or *dabar*, a word which has a far broader connotation and is used in a myriad of ways throughout the Old Testament. It has been used to refer to actions, a manner of conducting one’s self, or simply to “things” or “this thing” (for example, Genesis 20:10 where Abimelech said to Abram, “What sawest thou that thou hast done *this thing*?”) *Davar*, in short is a Hebrew word that goes far beyond a spoken language. It connotes a confluence of thoughts, words and actions. When the narrative says that the sons of Noah were of “one speech,” therefore, it is suggesting that they were of one mind, of one purpose, in lock step in their determination to build a city and a tower.

The introduction to this story of Babel, therefore, seems to be emphasizing that this people were of one mind and purpose, unified by a common language, to establish themselves, to dominate and control their circumstances, and to set forth and secure their own future. In the words of a crooner who would come several millennia later, they were going to do it “my way.” Most importantly, they were united in this effort. It is important to understand this broader *davar* understanding, I believe, because it is this very mindset that characterizes the world stage today—whether this be in the world of science, politics or religion. We live in a world where man, through various human institutions, has determined to pursue his dreams, goals and agendas, and has been developing strategies and technologies to accomplish this in a most streamlined fashion. Indeed, we are increasingly seeing dissonant voices silenced through various “cancel culture” means including draconian censorship, accusations of “conspiracy theory,” and even litigation.

God was not going to have it. As well-intentioned as these people might have been, they were “on the brink” of moving forth into a dimension, a lifestyle, a purpose which was of their own making, without regard to the plan and purposes of God. And the unity of language, purpose and determination which they

enjoyed would thrust them forward into this dimension in which they were not prepared to enter. The account states,

And the Lord said, Behold, the people is one and they have all one language, and this they begin to do and now nothing will be restrained from them, which they have imagined to do.” (Genesis 11:6)

God was perfectly aware of the power of their unity. The mighty strength that unity of mind and purpose brings to any circumstance cannot be too strongly emphasized. Seeing that the capacity of these children of Noah to move forward with their carnal purposes knew no bounds in this powerful unified state in which they found themselves, God Almighty set about to intervene.

There is an important lesson here for the true ecclesia of God as we are confronted by the power of the enemy in our day, and as we consider how we are to respond to the evil around us. When such harmony, as existed among the descendants of Noah at Babel, is in agreement with and under the Lordship of Christ there is *nothing* that can come in its way—not even the gates of hell (Matthew 16:18). God’s people must learn this, for those whose mind and purpose controlled by the adversary certainly have.

What God did at Babel is a picture of God’s response to the grandiose efforts of man in our day as we see and experience the oppressive powers of leaders of government, industry, science, education and religion acting in concert to further their agendas. ***God confused their language.*** The result of this confusion of language (thought, word, purpose and action) was that they were scattered abroad upon the face of the earth (Genesis 11:8). Their power was broken, their goals and purposes shattered. They were no longer a force to be reckoned with. The tower of global domination that is being built today indeed looks invincible, and we feel helpless in the face of it. But this is God’s battle. The Babel account is a picture of how the mighty hand of God will bring to ruin all of the plans of men by confusing their language, by bringing discord, and introducing conflicting purposes and strategies.

The story of Babel is instructive therefore—not so much to highlight the triumph of good men over evil men, nor even to demonstrate the power of God to confuse languages to thwart the purposes of evil men. The story is instructive, rather, in that it reveals (1) a motive of self-preservation; (2) that this motive was not birthed in an obedience to God, but generated out of a selfish desire to establish a legacy and a fear that they would be scattered and forgotten; (3) the power of unity in accomplishing even such fleshly goals; and (4) God’s ultimate sovereignty in bringing to naught the most lofty goals of men through the bringing of confusion into their midst. Ironically, the very thing that they were seeking to prevent (being scattered) was brought about by God through His intervention in the disruption of the unity that He brought.

The Abraham Response

I would draw your attention to the fact that the story of Abraham follows immediately on the heels of the narrative of the disruption that took place at Babel. Only one short chapter delineating the descendants of Shem separate these two stories. It is also worthy of note that the story of Abraham occupies the next thirteen chapters of Genesis, in contrast to the mere one-half chapter of Babel. Indeed, the story of Abraham occupies the rest of the Biblical narrative, both Old and New Testaments, as we understand that the story of God’s people is the story of the descendants of Abraham (Romans 4:13; Galatians 3:16). It is beneficial, therefore, that we examine the contrast between the experience of Abram/Abraham and the children of Noah at Babel. The story of Abraham is rich, and volumes have been written—and many more could be written—on the lessons that might be learned from the life of this man. For purposes here, however, I want to focus only on Abram’s call, and his response to that call (found in Genesis 12) as it contrasts with the account of Noah’s descendants at Babel.

I have always found it fascinating that Abram was most likely polytheistic at the time He was called by God. His homeland was Ur of the Chaldees. Ur was a very wealthy city, and the people there worshipped many gods, the chief god being Nanna, the moon god. This was the man whom God chose to be the father of many nations. It is also worthy of note that Abram did not set out to be the

father of many nations; indeed, he did not set out to be great in any sense of the word. The biblical accounts simply states that Terah, Abram's father, left Ur and took Abram, Lot and Sarai with him. There is no indication as to why they left Ur. There may have been a famine in the land, or some other natural disaster. Possibly it was getting too crowded and Terah was looking to expand his opportunities elsewhere. We just don't know. Whatever the reason, there was an uprooting of this family from this comfortable and prosperous land of Ur. One can only believe that such an uprooting was a necessary and valuable preparation for what Abram would eventually be called to do.

Terah and his family went as far as Haran in Canaan, where they settled. It was here in Haran that God called Abram to leave his family:

Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee (Genesis 12:1).

This command is followed by a promise to make of Abram a great nation. Before we get to that, however, there is much to unpack in this short portion of a verse. I would, first, draw the reader's attention to the fact that this was God speaking and giving the directive. Unlike the sons of Noah, who were acting and speaking from their own reasoning, it is God who is initiating this transaction with Abram. A common error that we are all prone to make, sometimes with serious consequences, is to act out of our own natural lusts and desires, just as the sons of Noah did. We self-righteously believe that we are doing what God wants us to do, but He has not ordered it. This contrast between the ambitions at Babel and the obedient response of Abram is most instructive.

I would further suggest that the voice that Abram heard was a voice with which he was almost certainly unfamiliar. He had come from a pagan land with a multiplicity of gods. It would be hard to imagine that Abram was in the practice of hearing from these gods. I can imagine that his initial response must have been somewhat like young Samuel when God called out to him in the temple. He went to Eli and said something to the effect of "I heard this strange voice. What should I do?" Unlike Samuel, however, Abram did not have the benefit of a man of God to help him interpret what he was hearing. There was, however, a voice in

his inner man that he knew to be authentic. Something within Abram knew that he must listen to this voice; and that he must be obedient to it. It was this spirit of obedience in Abram that God was looking for. Abram's qualification was certainly not that he was a perfect specimen who would hit the bull's eye every time. He was anything but flawless in the journey of obedience that he was about to begin.

Take note that God's first recorded words to Abram were to *"get thee out of thy country, and from thy kindred, and from thy father's house..."* Was Abram faithful to this directive? Well...partially. He did leave his country, and he did depart from his father's house. However, he did not totally leave his father's house. He took part of his family with him, namely his nephew Lot. Abram was, I believe, disobedient in this respect. It is understandable why he would take Lot with him. Lot was no doubt a good bit younger than Abram and would be of great assistance to Abram in confronting many of the difficulties that would lie ahead. We don't have to read too far into this account, however, when we learn that the decision to take Lot would be costly to Abram. The land could not sustain both of their families, and there were conflicts developing between their herdsman. It was thus necessary to divide the land between them. Lot chose the more fertile and well-watered plain of Jordan. We know, of course, the story of how Lot was taken captive and Abram took over 300 of his men to rescue his nephew. Lot did, indeed, make life quite complicated for Abram.

This would not be the only time that Abram would act in response to his natural reasoning. It was out of fear that he instructed his wife Sarai to claim to the Pharaoh in Egypt that she was his sister rather than his wife because he believed that Pharaoh might be enamored of her and treat them well. This faithless response got him kicked out of Egypt. It was also his natural inability to believe that God could bring forth the seed that He had promised Abraham through his wife Sarai that would incline Abram to sleep with his handmaid Hagar. Hagar produced a son all right, but it caused nothing but jealousy in Sarai and untold tensions in the world of that day that continue even today.

Abram was, clearly, capable of taking the situation into his own hands, getting ahead of God, and staking out a course of action that God did not direct. Even these missteps are instructive, however, for they demonstrate that God's purposes are fulfilled in spite of, and even through the carnal efforts of man. Ischmael, the product of Abram's fleshly zeal to bring forth God's promise to him, produced a nation that has been a fly in the ointment of Israel ever since. Praise God, however, His glory and purposes are made even more manifest in the backdrop of these conflicts. Indeed, God Himself, through His prophet Isaiah said, *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things* (Isaiah 45:7). May I be so bold as to suggest that God is using even the evil schemes that we see rising in our day as the context to demonstrate His power and glory. There will be no misunderstanding as to Who it is that will bring a "confusion of languages" to the evil agendas that are being so blatantly advanced in our day. The evil itself will provide the backdrop for His glorious kingdom that He is advancing even now through the preparation of His people. Indeed, the tribulation that we experience during these times is part of the preparation of that mighty army who we are.

It is also important to point out that Abram was not disqualified because of his blunders. God knew the heart of Abram because He had formed him and knew him, even before the foundations of the world. This was a man who, despite his propensity to falter, had a heart of obedience toward God. He would continue to use this man in the bringing to fulfillment of His purposes. At about 100 years old, God would, through Abram, bring forth the seed that would ultimately become the savior of the world. In this we take heart because we know our own propensity to speak and act in our own fleshly zeal for the purposes of God. These missteps will not disqualify us. God's purposes for each one of us have been established before the foundations of the world (Ephesians 1:4).

I would finally point out that God did not give Abram a detailed road map of where He was directing him. He simply told Abram, *"Go to a land that I will show you."* God was asking Abram to put his trust in Him and Him alone. One of the greatest hindrances that I have found in my own journey with the Lord is my insistence of knowing at least some of the details of what will be required of me

before I make a commitment of obedience to the Lord that will involve even a modicum of change or sacrifice on my part. I want to know the obstacles that I can expect to confront. I want to have some assurance that the action that I am taking will bear fruit. This is the sort of reasoning that ultimately leads us to act out of our own reasoning and take things into our own hands, much like those descendants of Noah who thought it would be good to build a tower into the heavens; and indeed, much like Abram did when he decided that he would help God along by siring a son through his handmaid Hagar. A certain level of trepidation and consideration is understandable, and Jesus even instructs us to count the cost before venturing on this journey of obedience with Him. This is quite different, however, than having to know all of the details of what we might encounter so that we can develop our own counter-offensives! I have no doubt that Abram counted the cost of leaving Haran and his father to travel to a place that he had never seen. He knew that this cost might be heavy. But he left in obedience, not knowing where he was going, believing that the All Knowing One behind this voice would go before him and show him where he was to go. The contrast between the actions of the descendants of Noah at Babel with the obedient response of Abram at Haran is, indeed, the contrast between living by our natural understanding (the flesh) and living by the Spirit. It is the contrast between the first Adam and the second Adam.

An Army of Babel or Abraham?

We are confronted today with powers that are coalescing in unprecedented ways. We are witnessing the emergence of a cabal of industrialists, financiers, politicians and others who would seek to bring about a global government and economy. This is a prospect that strikes fear into the hearts of those who place high value on personal freedom, for it is very obvious that these freedoms will certainly be seriously curtailed under any globalist regime. I pray that our reflection on these contrasting experiences of Babel and Abram will be profitable for us as we confront the difficult terrain ahead for us individually, and especially for us as a corporate body of Christ.

It is, of course, clear that what is taking place is birthed and developed by the carnal mind of man, old Adam. It is not necessary here to attempt to discern whether these global efforts are consciously intended for evil purposes or for good. In either case, they are the fruit of the tree of knowledge of *good and evil*. Moreover, regardless of the motives of any given primary mover of this agenda or of the bureaucrats who would carry out these agendas, the prospect of what is being proposed is daunting. Our response, however, is not to be one of fear, but one of confidence and boldness. I pray that our consideration of these two narratives will enable us to understand what is taking place through a spirit lens.

Let us take note of the fact that God did not intervene until after this massive building project had begun at Babel. They had all of their tools and materials in place, and were in the process of building when God began to take action. I imagine that they were well on their way in the process, and their confidence in their ability to pull off this scheme was growing by the minute. To any outside observer, it would appear that they could not be stopped. God Himself was quite aware of the potential of this people to pull off their program:

And the Lord said, Behold the people is one, and they have all one language, and this they begin to do and now nothing will be restrained from them, which they have imagined to do (Genesis 11:6).

The project was indeed impressive, and any other peoples that might have been living in the area would almost certainly have been intimidated by this show of power and grandeur. The tower that reaches unto the heavens of our day is also most impressive and intimidating to those who take the time to consider all of the possible ramifications that a single world government, unrestrained in its power by opposing national interests, might have for our freedom and our way of life. God is, in His providence allowing this building project to move forward just as He did at Babel until that fateful day. He is allowing its architects to beat their chests and flex their muscles as they march forward toward their goal using whatever means available to them. It is, indeed, a daunting prospect.

None of this takes God by surprise. He has been watching this development from the time it was conceived in the heart of man. He took action at Babel at the time of *His* choosing and He will take action against the mighty tower that is being built today at such a time and in such a way that He will choose so as to accomplish His glorious purposes. Furthermore, as verse six makes clear, God understood the source of their ability to carry out their fleshly mission—namely that they were of one language, one mind, and one purpose. And so it was that God set out to disrupt this unity, which ultimately resulted in the scattering of this people—the very thing that they had feared which led them to build the tower in the first place.

If the story of Babel is a picture of God's purposes and ways even today, as I believe it is, we can rest in a certainty that God will not allow an evil plan such as seems so imminent to come to fruition. There is a "confusion of languages" about to take place. I am not referring to a confusion of cultural language, as the global power brokers have always spoken many different languages and this has not hindered their march forward to global domination one iota. I am speaking, rather, of a confusion of "voices," a failure to speak out of a common vision and purpose. Exactly what this will look like, one can only speculate. We know that this endeavor consists of and depends upon many facets: economic, political, religious, educational and even cultural homogeneity. It is, indeed, conceivable that leaders in each of these separate dimensions might find their goals and purposes thwarted by the priorities of those working in other areas. Whatever this confusion of languages will look like, we can rest assured that this is something that God will bring about. The "mask" is now coming off. We are seeing more clearly now than we have ever before what these globalist leaders have been doing and what they are intending to do in the future. This very exposure is part of God's plan for bringing about this confusion of languages.

As people of the Seed of Abraham, we have much to learn from the account of the pilgrimage of our great ancestor, as we consider our response to that which is now being exposed throughout the world. We see in the great drama of Abram's/Abraham's life so vividly portrayed in those thirteen chapters in Genesis a razor-sharp focus on the importance of obedience to the voice of God. As must

have been the case with Abram, God's voice may sound foreign and unfamiliar at first. I believe that God is speaking to many in this day who do not have a long history of hearing and responding to God's voice. I am heartened as I see and listen to men and women on various forums speaking forth a clarion call to listen to the voice of Christ within. There is a growing unity among these voices, many of whom have no formal relationship with any established church. I join this chorus in urging anyone sensing that God may be speaking deep within your spirit to give attention to that voice even if you do not understand it. Speak back to the Lord that which you believe you are hearing and allow God to clarify that word. Respond in obedience to what you are hearing, even if only feebly at first. God's promise of making Abram the father of a great nation was ultimately fulfilled through Abraham's obedience—even when it didn't make sense to his natural mind. There are most certainly times when we fail to respond obediently to the voice of God because of fear, doubt and all manner of natural reasoning. There are also times when, in our zeal, we move ahead of God and as a result we experience setbacks and most likely get egg on our faces. When Abraham failed to closely obey, he, too, experienced setbacks. I find it most noteworthy, however, that even in his disobedience Abraham was not rejecting the voice of the Lord as one who would rebel and choose to do things his own way—as was the case, it seems, with those building the tower of Babel. Abraham was frustrated and overwhelmed at the prospects that were before him and acted, I believe, in an effort to advance the purposes that he knew that God had planted deeply within his heart. His disobedience was one of getting ahead of God. Indeed, it came out of a heart of obedience to the Lord.

We face the same temptations as did Abraham. We are the corporate seed of Abraham, so why would we expect not to?! As I listen to many voices out there, even Christian voices, I hear calls to stock up food and water, to write to our congressmen and governors, to join marches in Washington D.C. and elsewhere, and even to stock up on firearms. Any or all of these responses may be appropriate for the people of God. It may be that one or more of these responses are appropriate for some people and not for others, while other responses are what others are to be doing. We must be very careful not to judge our brothers

and sisters in Christ, for the actions that they take or do not take. Before taking ANY action, however, we must first hear from God. God spoke to Abram to leave Haran, and Abram responded obediently. *It was in response to God's directive that Abram acted.* This will often mean sitting passively, waiting on God's direction. We will be accused of having our head in the sand, of not caring, or even of giving up and giving over to the enemy because of our seeming passivity. *But when we are waiting upon the Lord we are not being passive!* We are actively listening for a word from God. Our souls will be vexed by the evil that we see around us. We will no doubt experience great travail as we cry out to God to intervene. In the midst of all of this, *we will be listening.* We must resist the temptation to act prematurely out of our own logic and reasoning. We must be careful not to read our own interpretations into what God seems to be speaking—like Abram did in the bringing forth of Ischmael. It is so very important that we wait until we hear, and do *only* that which clearly resounds in our spirit to do.

We then move boldly into that which we know that the Lord has called us to do. For some of us, this will involve very bold and public actions. Others will be called to go to the secret place to pray and to stand with those who are on the front lines. There are a myriad of “positions” that God will be calling His people to in this hour. As I have been before the Lord regarding the evil that seems to be so encompassing, the picture that I keep seeing is that of a phalanx such as found in ancient armies, and especially developed by the Greeks.

The phalanx consisted of rows upon rows of infantrymen (known as hoplites) carrying swords and spears and protected with shields of various sizes and shapes. There were as many as 32 rows of hoplites, depending on the nature of the battle and size of the opposing phalanx. *They would advance in cadence, typically in response to the playing of a flute.* (This is critical.) The phalanx would typically advance at a relatively slow walking pace so as to effectively maintain formation, which was critical to success on the battlefield. If formation were broken, the enemy would have free reign and they would be quickly routed. Those aligned at the front, of course, were most vulnerable to attack, and when they fell they would be replaced by the man behind them. Those behind also had

other roles. If a front-linesman's spear would get removed or stuck in the shield of opposition forces, the man behind would offer his spear for continued battle. Their shields would also be used to protect not only themselves, but also the person next to them.

The phalanxes also had to be prepared for various battle formations of enemy forces, and had to adapt accordingly. Enemy forces were sometimes spread much more thinly, but widely, thereby opening up possibilities of out-flanking and infiltrating the phalanx and routing them from behind. The phalanx had to be ready to adapt quickly to prevent this sort of side penetration of their front. Such a strategy, of course, could also be used as an offensive plan of attack.

We are all part of a phalanx in the army of God. Some of us are on the front lines, whether this be in the public eye or working out of public view, investigating the foul evil deeds of the enemy. All of this is front-line work and those in these positions are most vulnerable to the attack of the enemy. If you are in such a position, whether as a holder of public office, involved in lobbying efforts, or any other of a myriad of callings that involve an openness to public scrutiny, your faithfulness to Christ's calling will almost inevitably open you up to criticism, persecution and perhaps even threats to life or livelihood. With little effort, we can name many of the lawyers, politicians, podcasters and even private businessmen who have gone public and subjected themselves to the national spotlight in their attempts to expose the corruption and treachery in our land and around the world. We are less familiar with the many investigators and local officials who are putting their jobs, livelihoods and even lives on the line in their faithfulness to pursue the cause of righteousness. Some of you may find yourselves in such vulnerable positions.

Most of us, however, occupy one of the many positions in the rear of the phalanx. The spears and swords that we are carrying take many forms. Such forms include the prayers that we are moved to pray, including intercession, a particularly powerful form of prayer that goes far beyond the words that we utter and encompasses our very being. Rear guard roles also include our words of encouragement to those at our side and in front of us; our refusal to comply with

unjust orders as we are so moved by the voice of the Holy Spirit within; and sharing information with our neighbors and even local and state officials as appropriate, to name just a few. The roles that we play as those in the rear of the phalanx are, indeed, many and varied, and are critical to the success of the battle. I have personally been burdened to pray for one particular person on the front lines. This burden is heavy and it is compelling. As I have been faithful in bringing this individual before the Lord, God is impressing upon me other front-line individuals, as well as several in the rear guard who I see taking up their posts which are costly. I believe that God is raising up thousands of prayer warriors for *each* of these front-line battle-weary soldiers, as well as scores of other support personnel.

In all of our responses, the most important thing that we can do is to be listening to the sound of the Flute, which is directing the phalanx and indeed the entire battle scene. There is but one sound emanating from the Flautist, and we have all been in training to listen and discern that sound. Abram heard the sound of the Flute. He responded obediently. The men and women of Babel heard only a cacophony of dissonant sounds emanating from their own carnal desires. Let us be clear as to who *we* are. We are children of Abraham! We must also know that the opposing army is that of Babel. This is a force that is totally consumed by its carnal lust for power, money and world domination. It cares not what means it will use, as has been demonstrated and clearly exposed in recent days. We can be assured that their language will be confused. The one voice with which they appear to now be speaking will become a cacophony of dissonant sounds as the army of God advances to the sound of our Great Flautist. In contrast to the army of Babel before us, let us go forth in the Spirit of Abraham's obedience, and with absolute confidence that the purposes of God are being accomplished in and through the army He is raising. The opposing phalanx of Babel has already been defeated in the heavenlies, and we, the sons of God and heirs of Christ, are being prepared for our kingly and priestly roles in His Kingdom through this very battle!

REFERENCES

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