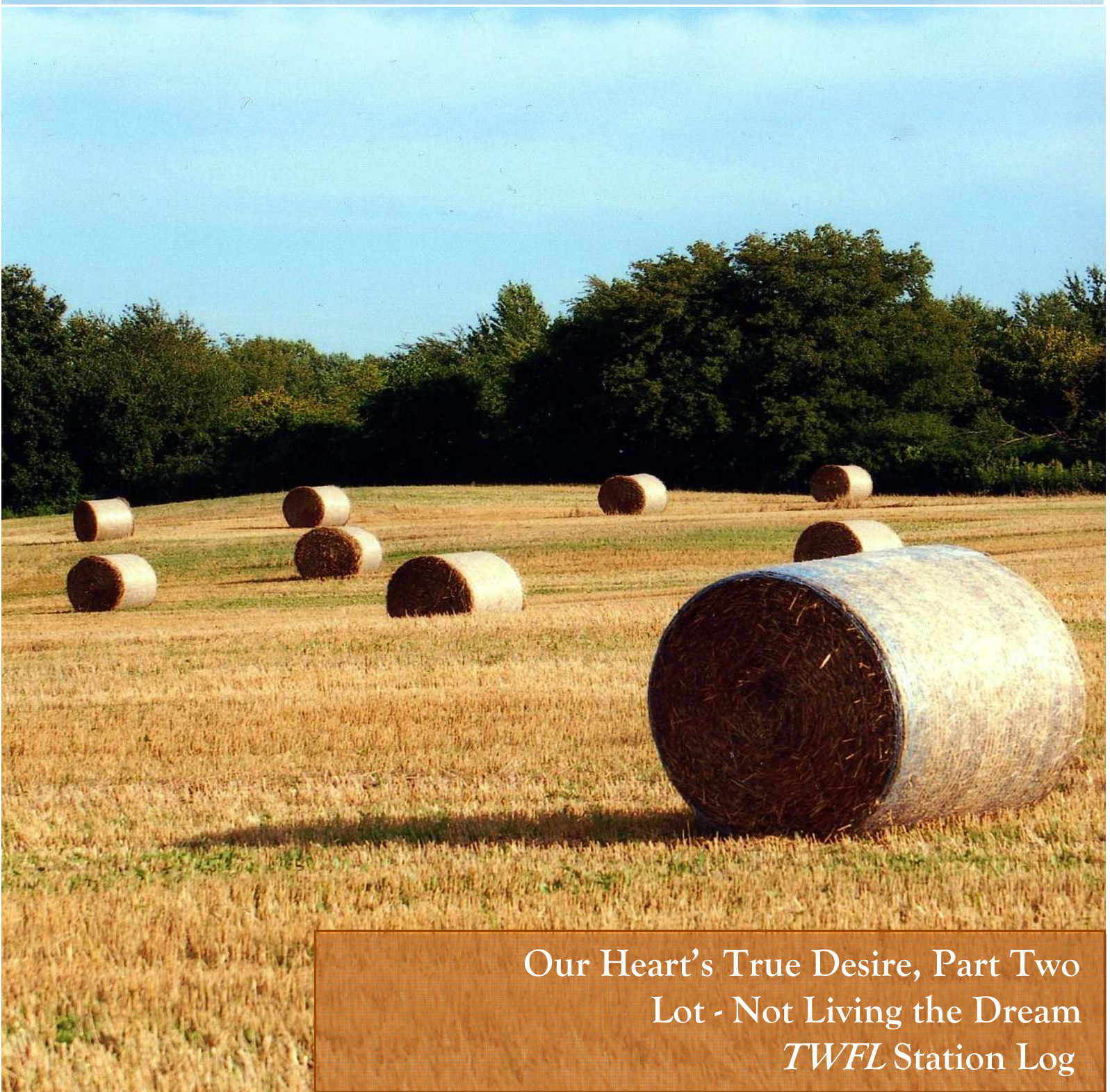


TRUTH TALK

A PUBLICATION OF THE WORD FOR LIFE

Helping you live a God-centered, truth-driven life

October, 2009



Our Heart's True Desire, Part Two
Lot - Not Living the Dream
TWFL Station Log

Truth Talk Truth Talk

Psalm 119 – The Word for Life!

Our Heart's True Desire

Stanza 13 – Verses 97-104 – Part 2

Oh, how I love Your law! It is my meditation all the day.

You, through Your commandments, make me wiser than my enemies; for they are ever with me.

I have more understanding than all my teachers, for Your testimonies are my meditation.

I understand more than the ancients, because I keep Your precepts.

I have restrained my feet from every evil way that I may keep Your word.

I have not departed from Your judgments, for You Yourself have taught me.

How sweet are Your words to my taste, sweeter than honey to my mouth!

Through Your precepts I get understanding; therefore I hate every false way.

Cover Photo: Harvest Time – Dick Melzer, Photographer

Our Heart's True Desire, Part Two

In the previous edition of Truth Talk, we began exploring the amazing claim made by the psalmist regarding his deep, passionate, unshakeable love for God's Word. The opening verses in the stanza helped us to understand the nature of that love as being much more than fond affirmation of the Scriptures or spiritual platitudes about God's Word. Instead, when we probed the text, we discovered that the sort of love expressed by the psalmist involved a deep commitment to absorb the Word into his life so that his walk and his ways might be shaped by and conformed to all that God has said. This is what it means to love the Word of God!

Furthermore, we noted the first evidence to substantiate a man's claim to this sort of love for God's Word had to do with whether or not that man biblically meditates on the Word he claims to love. Meditation, as described in the Scripture, is not a passive

activity. Nor is it merely contemplating spiritual ideas on our own and then going in search of a text to justify them. Meditation is a spiritual discipline that seriously undertakes to know, understand, retain, and apply the precise statements God has made as they relate to specific circumstances and situations that arise in life. Furthermore, this is not a tedious burdensome practice, but one in which he takes delight. Leupold made this observation when commenting on meditation in Psalm 1:2, "It is to him not a troublesome and unwelcome fetter; it is not a set of hard restraints. It is a joy for him to learn and to do the demands of the law."

This delightful occupation has a specific objective in view – the application of God's Word to life for the shaping of character and the determination of responses. In other words, meditation is a means to a goal, and the goal is

living a life that pleases God in every way by conforming to His Word. This is not meditation for meditation's sake! Rather, it is meditation for the purpose of life transformation. Leupold put it this way, "Obviously not an unwholesome absorption with the law is under consideration, but a healthy interest in it and a knowledge of its real content, which continually influence and affect the man so devoted to this holy treasure."

So, loving God's Word is evidenced by a man's constant meditation upon its precepts in order that he might live his life guided by its instruction. However, such a life of meditation results in a wonderful benefit gained from God's Word – wisdom! When a man truly loves God's Word and as a result spends time reading and understanding that Word, God Himself imparts wisdom from that Word to His servant. This wonderful benefit is the third aspect addressed in this stanza and the one to which we now direct our attention.

Note: In the previous edition we considered:

- I. *His Confident Confession (v. 97a)*
- II. *His Confirmatory Evidence (vv. 97b, 98b, 99b)*

III. His Consequential Benefit (vv. 98-100)

The psalmist gives personal testimony to the benefit of cultivating a love for God's law that expresses itself in constant biblical meditation on what God has said in His Word. The supreme benefit of living this way is the obtaining of true biblical wisdom.

The nature of this wisdom

The wisdom described in this stanza is expressed in three terms designed to help us understand the full-orbed nature of what God has promised to give to those who meditate on His Words.

The first term is translated by the word "wisdom" in most transla-

tions. In verse 98 the verb form indicates that the psalmist has been made wise, and what has made him wise is God's commandments. Wisdom in this sense has to do with skill or ability based on accurate and comprehensive knowledge one has learned to properly apply to life. Zemek described it this way, "It is the adaptation of what we know to what we have to do." So the first component of the full-orbed wisdom that comes to a man who meditates on God's Word is the skill and ability to take the knowledge he is gaining and adapt it properly to his life.

The second term used by the psalmist is translated as "understanding" in verse 99. This term points to the component of insight that leads to prudence. It is more than just the ability to recall the information or reproduce the facts. It is the ability to penetrate into the true meaning of that information and to discern not just the meaning, but the intent of the message. This is something that natural men do not possess innately (Psalm 14:2-3). Consequently, men who fail to value

God's Word properly soon depart from the proper path in life. Conversely, those who value God's Word and treasure it in their hearts find themselves almost instinctively knowing what path is right before God. From this "understanding" gained from biblical meditation comes prudent conversation and conduct.

The final term used in this stanza to describe the wisdom that comes to those who meditate on God's Word is the term "discernment." It is translated as "understanding" in verse 100, but the Hebrew term is different than the one translated in verse 99, though our English translations have rendered them both "understanding." This third term speaks of the ability to discern rightly so as to make right choices and render appropriate decisions. When a man possesses wisdom, understanding, and discernment, he possesses a treasure of inestimable worth.

The value of this wisdom

The value of this wonderful wisdom gained from constant, careful

meditation in God's Word is that it makes a man wiser than those who surround him and attempt to influence him in some way or another as he journeys on the pathway of the Word. In this case, the psalmist points out that his love for God's Word and his meditation upon it has made him wiser than three classes of people commonly encountered by all of God's true pilgrims.

First, following God's commands has made him wiser than the craftiest of his enemies (v. 98). If his enemies are his own fellow Israelites, then they would have shared his knowledge of the commandments. They would have possessed the same information as the psalmist. However, the difference between our pilgrim and his enemies is what he chose to do with the information he possessed. He obeyed God's commands while his enemies ignored them. Consequently, his obedience to divine expectation made him wiser than those enemies. However, if our pilgrim was indeed Daniel (as we have suggested earlier), then perhaps his enemies were not Israelites, but rather pagan Chaldeans.

In that case, how did he escape their crafty plots and snares set up to trap and destroy him? God's commandments were his safety. They made him wiser than his enemies, and by obeying them, God preserved and elevated him above his fellows. A good case might be the crafty plot laid by the Chaldean magicians in an attempt to discredit Daniel's loyalty to the King and destroy his life from among them. However, as Daniel obeyed God's command to pray, God preserved him from the mouth of the lions. And, at the end of the story, it is Daniel's enemies who end up being destroyed in their own trap and eaten by the very lions they anticipated would eat Daniel.

Not only does this wisdom from God make a man wiser than his enemies, it makes him more insightful than his teachers (v. 99). Our pilgrim speaks here of penetrating insight into the real nature of truth as he meditated on God's testimonies. Those set up among men as educators are presumed to have attained a certain amount of insight into how matters really are, and not just how less edu-

cated men perceive them to be. If our psalmist is speaking of those in Israel who taught him, the implication again is that knowing about God's Word is not sufficient for gaining wisdom in and from God's Word. There were many "teachers" in Israel who knew God's Word. They could recite it in public worship. They fastidiously preserved it in written form. They even taught its precepts and demands to others. However, the psalmist claims to have more insight than them. This is an astonishing claim. However, his claim to meditate on the testimony that God has given in His Word surely is the key. A man may know what God has said without truly believing it enough to conform his life to what God has testified. Such a man may know the Word, but his life proves he does not love it enough to live by its truth. Consequently, such a man will eventually suffer failure from lack of following truth even though he possesses the truth that would save him. Perhaps this is what the psalmist had in mind as he contemplated the many false shepherds in Israel. However, if Daniel wrote this,

then perhaps his teachers were those who taught him the tongue and the learning of the Chaldeans (Daniel 1:4). These men were the learned men of the day, and their fame extended throughout the world. In fact, tradition has it that the Magi who came and visited the Lord after His birth were descendants of the Chaldeans mentioned in the book of Daniel. Daniel, their student, possessed greater insight than any of those who taught him. In fact, his insight was so legendary that it elevated him to the highest position under Darius in the kingdom (Daniel 6:1-3). Earlier, Belshazzar praised Daniel as a man of light and understanding and excellent wisdom (Daniel 5:15-16). Daniel was able to solve enigmas that eluded the wisest of the wise men in the kingdom, and he did so under three different monarchs – Nebuchadnezzar (Daniel 2:1-45); Belshazzar (Daniel 5:13-29); and Darius (Daniel 6:1-3). What was it that gave Daniel such penetrating insight? God did. God's testimonies about life and truth guided Daniel to seek God's revelation and to speak it accurately where others were clueless.

Finally, God’s wisdom makes a man more discerning than any of his elders (v. 100). The elders in a community are its most senior members. They are the ones to whom the community entrusts leadership and to whom they look for wisdom and direction, and from whom they seek wise and just decision. Elders usually get this trust because, well, they are old and have lived long and seen much. The aged in a community like Israel were considered wise and, in a community where wisdom was valued, the aged were often the ones who directed the outcome of events and secured the future of the community. Our pilgrim claims to have more insight and discernment than any of the elders before him. However, he can make this claim not on the strength of his age, but rather on the basis of the source of his wisdom.

The source of this wisdom

God Himself has taught the psalmist. When one is taught personally by the Ancient of Days, then such wisdom does indeed

prove wiser than that of the ancients, for no one is more ancient than the One who is more ancient than days! The psalmist gives testimony to the fact that God has indeed taught him this wisdom personally (v. 102). Furthermore, God is willing to teach all who are willing to meet the requirement the psalmist met in his day.

The requirement of this wisdom

George Zemek observed, “True wisdom does not depend on a life-long experience, but rather on obedience to God’s precepts.” As we have noted earlier in our study of this psalm, the term “precepts” reminds us that God’s Word is not merely His suggestion as to how man might best live a fulfilling life. The term itself speaks of God’s words as divinely fixed and inherently authoritative. They are His declarations of what He has appointed and fixed and therefore requires of those who call upon His name. A man who desires the sort of wisdom articulated here by the psalmist must be willing to meditate deeply on God’s Word and to give whole-hearted

obedience to both the spirit and the letter of God's orders for life. It is true that information is a necessary component to achieve wisdom. However, information by itself is insufficient to produce the kind of wisdom that is in focus here in this stanza. That sort of wisdom comes only to those who have been personally instructed by God Himself. And to be a student in God's classroom requires heart-felt obedience on the part of the student to apply what God has taught him to all of life. One commentator put it this way, "You must convert knowledge to wisdom, and that requires personal, committed obedience."

IV. His Consistent Application (vv. 101-102)

Proof that the psalmist indeed possesses the sort of wisdom described in this stanza comes in the form of consistent application of that wisdom to life's choices and direction. The application of wisdom to his life kept him from every evil way and bound him tightly to God's righteous judgments.

The psalmist has described his life as a pilgrimage on a particular path – the path set forth in the first Psalm as the one whose end brings success and spiritual life to all who choose to walk therein. However, there are other paths available to him. Frequently as he journeys along the right path, he is faced with temptations and opportunities to depart from this path for another that appears more appealing or perhaps is more traveled by others. However, he possesses a wisdom that causes him to restrain his feet from paths that many others around him are choosing.

Interestingly, he reminds his readers that these other paths are not just wrong paths, they are evil paths. A wrong turn on a journey is not necessarily a morally evil turn. If I were traveling from one city to another and took a wrong turn, I am not on a morally evil road. I am simply on a road that leads me away from my stated destination. Many Christians view life in this way. There are many paths to choose, and the vast majority of them are not evil. They may not lead to my stated

destination, but they are fine paths, none-the-less. However, as you encounter those pilgrims later in the journey, their garments have become stained with moral and spiritual defilement that they encountered on the path. The psalmist makes clear that all other paths but this are not just wrong options, they are evil ones that should be strenuously avoided by God's people. Walking an evil path and walking in wisdom are mutually incompatible. As Zemek observes, "One cannot be lax about evil and expect to profit in the use of the Word!"

Not only did the psalmist restrain his feet from the wrong path, he did so with an express purpose in view – that he might better obey God's Word. There are certain paths that make obedience to God extremely difficult, if not impossible, and only foolish and careless pilgrims tread thereon. The psalmist allowed God to choose His path, and he followed that particular path in order to obey God's precepts. Obedience is never easy. However, God has marked out a path for our feet, and if we follow that path, He will

grant our heart's desire and enable us to obey His Word. Unfortunately, often our desire influences what path we choose to walk. If we desire to live a lax spiritual life, we will choose the path of least resistance. If, however, we desire to live obediently before our God, then the path laid out in His Word will be our choice as it was for the psalmist.

The psalmist restrained his feet from evil paths, and he also refused to depart from faithful adherence to God's judgments or decisions about life. He remained spiritually steadfast in the journey. God Himself "torahed" this pilgrim and, therefore, he remained faithful to God's declarations. When we sit at God's feet and allow Him to be our teacher, He has a way of insuring we master His material. Unfortunately, many modern pilgrims fail to trust God and instead lean to their own wisdom and understanding and choose paths whose beginnings seem right and good, but whose bitter end is death.

V. His Constant Spiritual Responses (vv. 103-104)

The wisdom described in this stanza is evidenced by constant biblical meditation on its source, the Word of God. This wisdom makes a man wiser than his enemies, his educators, and his elders. The application of it restrains God's servant from evil paths and binds him closely to God's judgments. But it has an additional benefit. Wisdom gained from a life of biblical meditation properly shapes a man's internal responses so that he delights in right things and abhors wrong things.

The psalmist gives testimony that God's words are smooth to his mouth and sweet like honey. The term "sweet" in the first part of the verse is an unusual term that is best rendered "smooth." It speaks to how easily something enters the mouth and goes down one's throat. The best comparison the psalmist could come up with was honey. In our day, sweet things are readily available. There are hundreds of substances made from sugar, and there are scores of

artificial sweeteners readily available. To us, unless honey comes in a package at the grocery store, it is not worth the trouble to obtain. However, this was not the case in the ancient world. Honey was one of the sweetest substances available to man. It was greatly valued, and men would gladly endure the sting of the bees in order to procure this sweet and refreshing treat. This sweet substance was smooth and soothing as it entered into one's mouth and went down the throat. The eater not only enjoyed a wonderful and tasteful treat, he soon found himself refreshed and revived. This is the effect the psalmist ascribes to God's Word. It is sweet, smooth, and spiritually refreshing.

Not only did meditation on God's Word properly shape his spiritual tastes, it properly set his emotions. He gave testimony to hating every false way (v. 104). A man whose inner responses have been properly set by God's Word learns to passionately hate certain things. We are not emotionally balanced if all we experience in our life is love for God and for good spiritual things in life. We must also

passionately hate the things that oppose God and are contrary to His will.

In the same way that the psalmist's tastes were reshaped so that what is abhorrent to natural men was sweet to him, so what was sweet to the pagan heart became abhorrent to him. His dislike of false ways marked him as one of God's true children and gave weight and credence to his initial claim to love God's laws.

No one who truly loves God's laws can, at the same time, love the false ways prohibited by those laws. And what changed the natural desires of our pilgrim into the ones described here was the wisdom gained from God's Word. These are not tastes naturally acquired by fallen men. They are only acquired by sitting at God's table and eating the spiritual bread prepared by Him. And such a life is obtained by faithfully meditating on God's Word and following God's orders!

Conclusion

What does a balanced mature life look like? It looks like a heart with healthy desires. Loving God means hating false ways. False people love false paths. God's servants love God's orders and by them are kept from false paths.

The Word of God is sweet to them, and in it they find security in life. They learn in advance the folly of the evil way. They choose to be taught by God rather than to be taught by the bitter consequences of wrong choices intentionally made. They learn at the feet of God what chastened pilgrims give grievous testimony to regarding the evil path. As Bridges stated years ago in his commentary on this stanza, "Inquire of those, whose past wanderings justly give weight and authority to their verdict – 'What is your retrospective view of these ways?' Unprofitableness. 'What is your present view of them?' Shame. 'What prospect for eternity would the continuance in them assure to you?' Death."

We can end on no better note than the exhortation Bridges had for his readers. “But let me ask myself, have I detected the false ways of my own heart? Little is done in spiritual religion, until my besetting sins are searched out. And let me not be satisfied with forbearance from the outward act. Sin may be restrained, yet not mortified; nor is it enough that I leave it for the present, but I must renounce it forever. Let me not part with it as with a beloved friend, with the hope and purpose of renewing my familiarity with it at a ‘more convenient season,’ but let me shake it from me, as Paul shook off the viper into the fire,

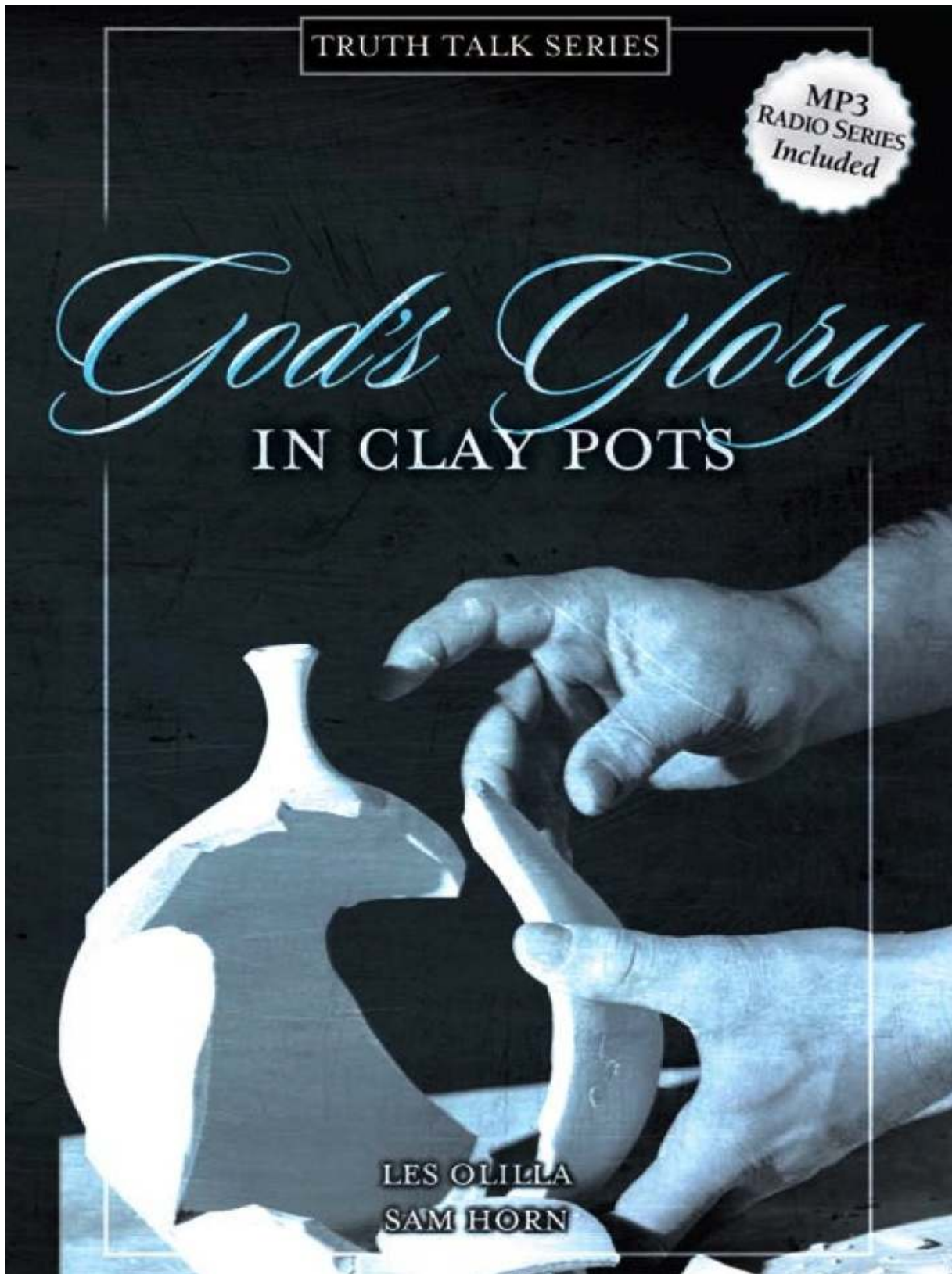
with determination and abhorrence.”

As observed already, “One cannot be lax about evil and expect to profit in the use of the Word.” It is precisely by the use of the Word that we learn to abhor evil! It is through constant meditation upon it that God’s laws, precepts, statutes, judgments, and testimonies become sweet to us like honey. So, let us join the psalmist in his declaration – “Oh how I love Your law! It is my meditation continually.”



Dr. Sam Horn is the featured teacher and Host of The Word For Life, Senior Pastor of Brookside Baptist Church in Brookfield, Wisconsin, and Vice President of Ministerial Training at Northland International University in Dunbar, Wisconsin.

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LOT, NOT LIVING THE DREAM

Life is a Vapor – Part 5

Join Pastor Sam Horn (SH) and Dr. Les Ollila (LO) for a discussion that originally aired on THE WORD FOR LIFE.

SH: Well Doc, it's good to be back this morning for The Word For Life Radio Broadcast. I hope you had a good night last night. I trust the Lord will give us a great time together. We have spent a quite a bit of time now talking about our life and answering the question "What is your life?" out of the book of James. You gave us some great information on the life of Joseph, the man who got to live his dream. But the Scriptures also talk about different individuals who had all kinds of opportunities and didn't have some of the obstacles that Joseph had and yet, in spite of all that they had, they didn't quite make the dream. They didn't quite live out the dream. You're going to tell us about one of those men today in the life of Lot.

LO: Yes. In Genesis, chapter 19, verse 30, there's an interesting phrase at the end. It says, "...and he dwelt in a cave, he and his two daughters." I have preached a message from the life of Lot called "Lessons From a Cave-man." What can I learn from a caveman? How did this man end up living in a cave? But not only Lot was living in a cave, he had his two daughters with him. And by his two daughters he fathered Moab and Ammon, two nations that grew up to hate God. It would be an unusual young man or young woman who would go into a high school interview with the guidance counselor and the question would be given, say, to a young man, "What do you plan to do with your life?" And he would say, "Well, I want to graduate from high school first, and then I

want to go to college and learn a profession. Might become a professional something and begin to make a lot of money, and then meet a woman to become my wife. Then I'd like to be able to buy a nice home, and then God hopefully would give us children. And then I would like to find the most wicked city in the world and move my family right in the middle of that wicked city. And then I would want my children to fall in love with the system of that city and my wife to be wrapped up in all of the worldliness of that city, and then I would like God to start the process of destroying everything for which we worked. I would like him to take my wife. The only thing I would ask is that I would have two daughters left, and by my two daughters I would like to father two nations that would hate God." What kind of a goal would that be? And someone said, "No one would have that goal!" I say that to illustrate the point that people who end up in the wrong place never had that set as a goal. They had a dream like Joseph, to be in the right place. On one hand we have Joseph who, in every adversity, ended up in the

right place, and on the other hand was Lot, who had every opportunity and ended up in the wrong place.

SH: That is so powerful. When you paint it that way, just listening to you, I'm shaking my head and thinking that if Lot could go back and relive his whole life, I think he would probably pick the day that he made the decision that set him down on that path. Can you talk a little bit about the advantages that Lot had that maybe Joseph didn't have?

LO: If you look in Genesis 13, we find the steps. In other words, we ask how did Lot end up with total loss and shame? First of all, in Genesis 13 we see the chance that Lot had. So we will conclude that Lot did not end up where he ended up because he did not have a good chance. He did not have a dysfunctional setting like Joseph had. Genesis 13:1 says, "And Abram went up out of Egypt, he and his wife and all that he had, and Lot with him into the South." Now Lot's father, Haran, had died. Brother Abraham took his brother's child, Lot, and saw to it

that he received everything that he had coming to him. And so, Lot had a great chance because of a family connection. It would be a real blessing for anyone to be able to say, “The godliest man alive in this generation is my best friend and my uncle.” Just think what a chance that would be.

SH: Wow! And that certainly is the picture the text paints. Abraham was more than just Lot’s caretaker.

LO: Right. He was his best friend. In fact, later he proved that. When he heard Lot was captured after Lot made his horrible choice, Abraham got all of his servants and rescued Lot. He went against five titled kings that had made the attack. So you know he was his best friend, because if he had been old bitter Uncle Abraham, he’d say, “He got what was coming to him.” Abraham didn’t have that mentality. Lot was his best friend. And he had a great chance because of his finances, as well. I tell our students, do not resent the fact that you face financial pressure. Far better that you learn how to face

financial pressure and see how God is faithful than never know a need. Lot had too much, in my opinion, without a price. Those of you who are parents, you know in this generation you have the income, generally, to give the kids anything they want, anything they desire. But you had better be careful that you don’t just hand things to them without them learning how to run a chainsaw or swing an axe or mow lawns or do something that is character building for them. Like the man who had a big garden, and someone said, “You’re rich enough, why would you need to raise a garden?” He said, “I’m not raising a garden, I’m raising boys.” That is building in character.

SH: And that’s something that is almost nonexistent in our society today. We’re guilty as parents because we are so wrapped up and so busy with lives that sometimes, like you’re saying, we have the ability, we have the income. And sometimes it’s not just income that drives us. Sometimes it’s image that goes into all of this. I know that plays into some of what you’re talking about here.

LO: You see, our kids have to have the best. But anyway, Lot had a great chance. Just think about those two things...his family, old Uncle Abraham, and his finances. It's evident that Lot also was very wealthy, based on what he had received from his father, because it says that Lot also went with Abraham and had flocks and herds and tents. In fact, later it caused a problem. It was the abundance that caused the problem that came in.

SH: Do you think Lot felt that he had that? Do you think Lot understood his wealth, or do you think Lot was frustrated that he didn't have more?

LO: Oh I think he would have recognized what he had, based on comparing what other people his age would have had in a context like that, because God had blessed Abraham and obviously blessed his father, Haran, and there would have been that comparison. I don't think he appreciated what he had, because he was just going along. He didn't have to make any major steps of faith. Abraham was doing all of that. All he

had to do was pack up and Abe says, "Go, let's roll!" And interestingly, when you look at the life of Abraham, it's a life built on altars. And you don't see one record of an altar in the life of Lot. So the only evidence we had that Lot was God's child is a New Testament statement: "And God delivered just Lot." If you followed Lot's life, there would be no indication that he was a child of God.

SH: That's powerful. Powerful observation that there were no altars in Lot's life. That tells you where God was on his priority list. And that's a good reminder for all of us. I know our listeners are often times consumed with the necessity of paying bills, and we go to work to obtain resources to do and pay and all the things that are going on in our lives, and sometimes we fail to appreciate what we have. Most of our listeners have way more than two-thirds of the world's population. And yet, how often is God absent from our lives. If we were really to sit down and evaluate the statement about what altars are in our life, I

wonder how many of those altars would really be altars to God.

LO: What role does God play in our daily life? A good way to judge your life is, how do you spend your first waking hour. And when you determine how you spend your first waking hour, you'll pretty well determine what is number one in your life. Obviously we have to get up, and those who are coffee drinkers, to get our hearts pumping and get in shape. I was jokingly telling our staff that I'm going to write a booklet called "The Light Is Lit On the Pot, It's All Well In the World." Sure there's a tsunami but, hey, the light's lit on the pot.

SH: We have our coffee right here that we're drinking.

LO: Yes. But how do you spend your first hour. And the second thing, show me your calendar and your checkbook register, and I can also tell you what's controlling your life. So when we look at the chance that we have, we live in a country of abundance. Most of the people are not wealthy....but they have never lacked. Over half

of the world's population has never slept in a bed, and yet we complain if we do not have the latest mattress...his side, her side, one's hot, the other's cold, and one's adjustable and one...you know what I'm saying?

SH: We've got sleep down to a science don't we?

LO: But we don't have rest. We've got the beds, but we don't have the rest. That comes from a settled heart and a settled conscience. If you see the chance that Lot had, which is the point we want to emphasize today, you may have a great chance. A great chance early on does not guarantee a great future.

SH: So if life really is a vapor... we've been looking at this from a lot of different perspectives...and we want to make it count, the fact that we happen to have been born into a family of a certain religious orientation or we had a good education, or we had financial well-being does not necessarily guarantee us that we will end up making our life count. Just like the fact that, if we don't have those

things, it doesn't mean that we won't end up making those things count. Is that what you're saying?

LO: Right. Because it all depends upon the heart response to God. Look at Samson. Who could have had a better beginning than Samson. Mom and Dad gave him to God before he was born. Godly parents. Godly heritage. And yet he died of fallen arches. Pardon my play on words there but....

SH: You're not talking about McDonalds either.

LO: No.

SH: Because you can die of those arches too.

LO: A tragic death that came. You say, "Why?" You can just picture Mom and Dad getting word what happened to Samson and....this is not in the text, but if I let my imagination run....Mom and Dad going down filtering through all the huge stones from the fallen temple and saying, "There's my boy right there. There he is. We found him."

SH: What a tragic picture.

LO: Yes. He had a great beginning. And yet, interestingly, God used him as a judge, but He was going to have His way in that.

SH: Doc, I'd like to let you wrap up here with a final thought on Lot as we think about the chance that Lot had. What kind of person must Lot have been. What went on in Lot's mind so that he blew that chance, and how can we avoid that?

LO: We're going to get into a little hint later. We'll talk about a mistake Abraham may have made that could have set a pattern that was in the life of Lot, but he was still responsible for the choice that he made. To me he just did not take advantage of the godly influence that he had. I think he bypassed the godly influence for the visible possessions, instead of seeing the godly heart that Abraham had. He didn't learn from that...he learned from the things that he saw.

SH: What a great lesson for dads. In staying out of church or not

taking advantage of the places where God has made those influences available, we're teaching our boys, aren't we?

LO: Yes. I think Abraham, by a faithless step to Egypt, created a thirst in Lot that he never quite overcame. He makes an interesting statement later when he chose his land. He said it was like the

land of Egypt. And there may be a hint, Dad, that we better be careful what values we are setting. And, if we make a step of faith, what are we exposing our children to.

SH: And we'll look forward to developing that thought in our next time together.



Dr. Sam Horn, Host of The Word For Life, and the Senior Pastor of Brookside Baptist Church in Brookfield, Wisconsin.



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- Raleigh Durham - WDRU 1030 AM
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THE Word FOR Life

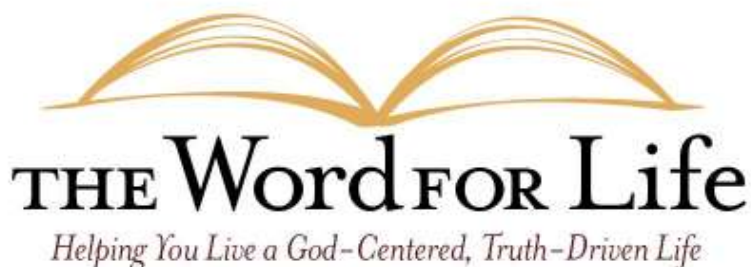
Helping You Live a God-Centered, Truth-Driven Life

We are so thankful for those of you who have made it part of your lives to join us for The Word for Life radio broadcasts. We invite you to go to our website, www.thewordforlife.org, where you can download past daily and weekend broadcasts. Our desire is to continue to spread the Word of God to a needy world, helping folks live a God-centered, truth-driven life.

Following is a testimony from one of our listeners:

Your simple, yet very informative, way of explaining the gospel is pertinent to those who are following the straight and narrow path of Jesus Christ, as well as to those who need the redeeming application of the Savior's Blood.

Keep the good work up gentlemen, and be encouraged by the exposition of Isaiah 40:8 which says, "The grass withereth, the flower fadeth: but the word of our God shall stand for EVER." -- John



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