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Genesis 19:30-38

Genesis 19:30-38: Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters. Then the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of the earth. Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father.” So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose. On the following day, the firstborn said to the younger, “Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father.” So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose. Thus both the daughters of Lot

were with child by their father. The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day. As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.

There is one word that is repeated consistently within this passage. It is the word “father”. The Scripture is letting us know that there's a responsibility that the father has. And we oftentimes read a passage like this and we go, “What a horrific thing that has happened.” But we don't stop to think, “It didn't just happen.” This has been a progression of events. And so, in some way, what we're going to be doing today is looking at the progression of events that actually brought us to this place in which we have incest and we have all kinds of horrible things even coming out of Sodom and Gomorrah as God begins to reveal the sin of man. We realize that we all wrestle with the very same things that Lot is wrestling with. Though, I think, in some

ways, we wouldn't want to identify with them, obviously, but still the weakness of Lot that caused these events to begin to happen, we can identify with. Because it's the nature of man to want to be perceived as the good guy. And in this passage, and earlier, as we've been looking at Lot, we've seen an individual that wants to be seen as perhaps a hero, perhaps in some way the savior. While pursuing his own desires to look good, he ultimately begins to neglect the very things that God calls upon him to do. And if you think about it, that's something that we all wrestle with. We have certain things that we want to convey, maybe appearance-wise; let people know that we're pretty good people. But all the while, we're neglecting the very things that God has called us to do. And so, what we're going to see is, of course, the mess that brings, because as we look at this passage, as God is pulling Lot out, pulling his family out, he's hesitating. The very thing that he should be doing is seeking to rescue his family. He's hesitating on the things that he wants to do. He's actually holding things up and holding the things up that God is doing in relation to saving. God is the One that desires to preserve life, and yet we begin to think that we

know a little bit better than God does. And so, we begin to work and talk and discuss with God, “Well, you know, I understand You want me to give this up, but I think it would actually be better if I hold on to this, and then,” as King Saul would say, “I could dedicate that to You. If I hold on to these things that You tell me to destroy, then I could actually do something better with it.” And once again, we begin to think in our own mind that we're a better savior than God is. So, as we look at this, what we're going to see, of course, is the fallacy of our thinking and the realization that we need a Savior that will save us. There's an interesting verse, Micah 6:11.

It reads this way, God declares,

(Micah 6:11) “Can I justify wicked scales
And a bag of deceptive weights?”

(Micah 6:14) “You will eat, but you will not be satisfied,
And your vileness will be in your midst.
You will try to remove for safekeeping,
But you will not preserve anything,
And what you do preserve I will give to the sword.”

Now, what we have is an interesting verse that really parallels to this in some ways, in which we see the daughters of Lot trying to preserve something. And in this passage, what they're trying to preserve, of course, is their heritage. They want to be remembered.

I was thinking about this, and I was kind of asking my wife some questions before I came up. And I was thinking about my own great-grandfather who came from overseas to the States and certainly wanted to preserve his name, had four sons. So, you're thinking, "Okay, four sons, we're off to a good start. So, the Elliott name is going to really, really start to take off." Of the four sons, none of them had sons that had children, specifically sons, except one. The other three, one had one that went to war, died in the war, never had a child. Another one died at an early age. So, the three sons basically had no children. And then my grandfather was the only one left. He had one son, which was my father, and my father had two boys. My brother had no boys, had no children himself, and so it was up to me. Elliot name is holding on by a thread. And what I began to realize is that I don't

preserve that. It's not within my power to preserve. What's interesting is, in this passage, it is the daughters that want to preserve the name. They want to preserve the heritage. The word that is used in the "preserve" is "*ḥāyâ*" in the Hebrew, which means, "We want to live on, and we want our name to live on." It actually makes reference to our family, which is really dealing with "The seed of our father, the remembrance of the heritage of our father. We want the descendants of our father, Lot, to be remembered." In this passage, then, what they begin to do is manipulate; they begin to use deception and subterfuge in order to cause this thing to happen. The realization is that man takes on things that he shouldn't take on and begins to neglect the very things that he should.

Where did this all begin? And I think that's the fundamental question that we have to ask ourselves. Why is it that these daughters would even think such a horrific thought, "We can have relations with our father, we can have children by virtue of that"? I mean, Sodom and Gomorrah, all the cities that they were familiar with, have

now been destroyed, I think 5 in total in this destruction. Their description is, "Our father is old, time is running out," and as it goes on, they said, "And we don't know of any men left." Pragmatically speaking, it sounds like a possibility. However, how horrific that is.

I remember the situation in the 1800s of what was called the Donner Pass. And if you remember about those that were coming in and went going through California, a great winter storm comes in. Nobody's able to survive, it seems like, some 87 people in the Donner family. I think there was another family, Reeds or something like that. And they began to realize the only way they're going to survive is through cannibalism. Half of them die and half of them will make it. But my question is, by what means? Our thought oftentimes is that the end justifies the means, right? You can do whatever you need to do to get whatever you need to get. I mean, at the very end, we made it happen. The thing that Malachi virtually is saying that "You think that you're actually going to preserve this. I say it's not going to be preserved." Well, we're going to see how that turns out. But in the meantime, I want you

to begin to think with me where it began. And it begins really with Lot. And once again, the repetition of the name “father,” and Lot has clearly not been demonstrating following God. He has been trying to work things out his own way. And as Scripture says repeatedly, you sow iniquity; you're going to reap vanity. So, you sow the wind, you're going to reap the whirlwind. If you want to sow righteousness, you'll reap mercy. But that which a man sows, Galatians 6, that shall he also reap. And what we're seeing within the passage is that our lives are cultivating something. The things that you're doing, the pursuits that you have, the priorities that you have in your life, everybody's watching. And you're cultivating a way of living in your household, and people are looking at these things.

How do these things happen? Well, as you look at Lot, it's interesting at the very beginning in Chapter 13, as Abraham takes him to himself, and they begin to have to divide because of the problems with the different men that they have getting along with each other. So, in Chapter 13, Abraham turns to Lot and he goes, “Okay, you

guys choose whatever place you want to go.” And in that passage, we begin to see, I would say, an inkling of what Lot was like, because he chooses the greatest land. It tells us that particular land was like the garden of Eden. So, he chooses the best for himself. What we realize is that he didn't really think in terms of the character or the integrity of the people that were living there. He thought in the terms of the pleasure that it offered and afforded and the opportunities it had. So, Lot chooses pleasure over righteousness. And that's his first mistake, by the way. Now, you say, “No big deal. It's not going to haunt him.” It's going to haunt him, specifically with his daughters. But you're not only going to see that he does that, but when he chooses the thing that he chooses, he literally chooses greed over relationship. He doesn't think about Abraham or what's best for him. He just thinks about what's best for himself. And so, in the choices that he makes, he begins to demonstrate the character that he has. Fundamentally, as we follow him, he would rather be the good guy than do what is best or do what is good for his family. That's a big mistake. And so, in the process, he's going to sacrifice morality. He's going to go into

Sodom. It says that he has his tent, then he moves his tent closer to Sodom. Why would he move the tent closer to Sodom? It's a city. Why move it close to the city?

Opportunity. Land of opportunity. There are a lot of things that would happen. So, he sacrifices his morality. He tolerates debauchery within that particular region.

And he puts his wife and his children in harm's way, all under the guise of, "I'm going to be a good guy. I'm going to look good. I'm going to be accepted by my family." And he ultimately even suppressed his own convictions to do this. How do we know that? Well, we know that because in the New Testament it reads that his righteous soul was tormented while he was there, which is telling us that he was suppressing the way that he was feeling about it, but he was going to do all literally to appease and to in some way give immediate gratification to those that are wanting something in his household. We know that his wife was attracted to these things because ultimately, as Sodom and Gomorrah and all the cities are being destroyed, she will turn around and be turned into a pillar of salt. We know that there is that draw that she has. Why is he doing this? Well, I mean, he's offering

entertainment, amusement, indulgences, perhaps opportunities that they would never have any other place. But he's going to be the good guy, right?

And then ultimately, as he's called out of the city and God in His grace sends these two angels to, I'm going to use the word "drag" because they have to start pulling on him to move him out, as well as his family. As they begin to pull him out, by virtue of Abraham's prayer, because it says, "God remembered Abraham and rescued Lot." So, by God's grace, he begins to be rescued. But even in that, why isn't he taken seriously by the fiancées of his daughters? The reason he's not taken seriously is he hasn't been living this way all along. And so, because of his life that has not been living according to what he knows to be right, he's not taken seriously. I think the thought is, and we have made mention of this a while back, but when you consider Revelation at the end of the book, it says, "Let the one that does evil continue to do evil, and let the one that does righteous continue to do righteous." Why does it say that? It says, "Because this is who you are." Don't think at the last minute that you're

going to turn righteous just because the event tells you to. You will be who you are in that particular setting, whatever it is. And so, this is one of the reasons why you want to cultivate faithfulness. You want to cultivate what is right, because the bottom line is you're cultivating something. And the very thing that you're cultivating is the very thing that you're going to grow into. Don't be deceived. You've been cultivating a lie all your whole life. You think you're going to be truthful at the very end? You've been cultivating superficiality all your life. You think you're going to be taken seriously when the time finally comes? And you think that you'll be willing to let go of stuff when the time ultimately comes to let go of stuff? When God says, "I'm here," you think you're going to let go of it? You haven't been.

There's a parallel passage to this found in Luke 17. If you turn there with me, Luke 17. It shouldn't surprise you that in this passage, Luke actually brings up the name Lot.

If you pick up with me in verse 22, it's Jesus talking to His disciples. And His statement is that "The days are going to

come when the Son of Man comes, and this is what's going to happen.”

So, I'll read in verse 22,

(Luke 17:22) “And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it.

(Luke 17:23) They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after them.

(Luke 17:24) For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.”

And I would say this, that when He comes, it's going to be sudden. He put in the word “lightning,” that just pretty well describes it.

It then says this,

(Luke 17:25) “But first He must suffer many things...”

When people begin to perceive, “Well, I'm looking for the Messiah,” they don't think in terms of suffering, the one suffering. But He comes first of all as a suffering servant.

“But first He must suffer many things and be rejected by this generation.

(Luke 17:26) And just as it happened in the days of Noah...”

So, now He's giving us some parallels within the passage.

“And just as it happened in the days of Noah, so it will be also in the days of the Son of Man:

(Luke 17:27) they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark...”

Nothing changed until the day Noah entered the ark. And if you remember reading that particular text, that's when it started raining.

“... and the flood came and destroyed them all.

(Luke 17:28) It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

(Luke 17:29) but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.

(Luke 17:30) It will be just the same on the day that the Son of Man is revealed.

(Luke 17:31) On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out..."

What is He talking about? "Oh, God's coming. I've got to go get my stuff." What are you thinking? You're going to do what comes natural. You're going to do what you've been doing all along. If you've been protecting and preserving certain things that you think are valuable, you think you're going to stop at that time? The warning is clear. Don't go back in your house. It was the same warning to Lot, "Don't turn around. Don't go back. Don't think of anything." Lot goes, "Wait. Let's slow down. Let's take our time." What do you think happened when Lot began to hesitate? What do you think was happening? I can tell you exactly what was happening. His daughters

were packing stuff. His wife was packing stuff. You want to know one of the things they packed? Wine.

Anyway, the passage goes on. It says, "Don't go in the house. Don't go take stuff away."

"... and likewise the one who is in the field must not turn back.

(Luke 17:32) Remember Lot's wife."

Then it says this in verse 33, and there's a reason why it says it the way that it does,

(Luke 17:33) "Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it."

I want you to go back to the passage in Genesis, because in Genesis 19, what we're dealing with is a desire to preserve.

In fact, it's mentioned specifically in verse 32, as the older daughter says,

(Genesis 19:32) "Come, let us make our father drink wine, and let us lie with him that we may..."

What's the desire?

“... preserve our family (heritage, descendants, offspring) through our father.”

Then it says in verse 34, at the very end of this, she gets her sister to do the same thing, and the thought is, “That we might preserve the household of our family.”

The outcome of this particular thing is that they both have a son. And if you drop on down, you'll see that within the passage.

In fact, in verse 36, it reads this way,

(Genesis 19:36) “Thus both the daughters of Lot were with child by their father.”

(Genesis 19:37) The firstborn bore a son, and called his name Moab...”

Now, the last part of that name, “ab,” is where we get the word “*abba*,” which is “father”. So, what they're naming this child is, “this one came from my father.” So, that's the Moabites.

“... he is the father of the Moabites to this day.”

(Genesis 19:38) As for the younger, she also bore a son, and called his name Ben-ammi...”

Ben- “son”

Ammi- deals with people, “son of my people,” which is the people of the father.

“... he is the father of the sons of Ammon to this day.”

The Ammonites.

The interesting thing about this is the whole goal of these girls in this text is to preserve. Would you agree with me on that? I mean, there's no mistake what they're trying to accomplish and the way that they're trying to accomplish it. What we have is that they began to demonstrate the same nature as their father, that this didn't just happen; this isn't just two girls deciding to go wrong. This was something that had been cultivated through the household. Let me just show you what it is.

The first thing you're going to see within the text is that they're not going to recognize authority. The father's an authority, right? “Yeah, but what we need to do is suppress authority because we don't want him making any decisions.” So, they're going to get him drunk, right? Well, what do you mean they're not going to recognize

authority? No more Lot didn't recognize the authority of God. There was no concern for the authority of God, what was right or what was wrong. He didn't recognize that. So, they're not going to recognize authority. And this is one of the reasons why it's very important that within the household, you establish that God, first of all, is the authority. And then there needs to be authority in the household, that is to say, making decisions rather than the children. I mean, can you imagine all the decisions that Lot made that he acquiesced in the sense of to the daughters and to his wife? "Where do you want to live?" "We want to live here." "Okay." And he lets them run the household, wanting to appease them in some way so that they might feel better towards him? No respect for authority. And then if you look at the passage, they will have no regard for morality. Why? Their dad had no regard for morality. Why would you move close to Sodom? Why would that be an okay thing to do? I mean, it was clear what the place was like. Scripture describes it as such, and everybody knew what it was like.

Nevertheless, to Lot, no big deal. And these girls will actually rationalize within the text that the end justifies

the means. And of course, that's what Lot's been doing all along. What they're doing is they're picking up everything that he's been doing, who will take matters into their own hands. I mean, that's what the older girl does. She goes, "We've got to do something about this." Well, don't you need to turn to God? Don't you need to wait on the Lord? Don't you need to trust Him? "No, we need to take matters in our own hands. God doesn't know what He's doing." And in a way, Lot does the same thing, "You need to get out of here." He goes, "Well, I'll tell you what I need to do. I need to not go to the mountains. I need to go to Zoar." And he begins to tell God what to do, saying that He knows better, taking matters into His own hands. Strangely enough, the older sister actually begins to solicit some kind of affirmation from the younger sister in the sense that, if you can get somebody else to sin and do the same thing that you do, don't you feel a whole lot better? So, the thought is, "I'm going to get affirmation by virtue of getting my sister to do this." So, she literally talks her sister into doing the same thing. Habakkuk 2:15 makes reference to people that make people drunk for their own

desires. So, what you're seeing is the same quality, the same nature as their father. Once again, one of the reasons why within the passage the name "father" seems to be repeated over and over and over again.

The bottom line in all of this is that God is the One that preserves. Now, where does the problem come? Well, obviously there were all kinds of things that were going awry and had been going awry in the family, but there is a fundamental point within this particular passage, and that is that the fundamental problem is that they began to do something that was never something that they were called to do. The problem with things being upside down in your life, the problem with you making bad decisions, is after a while, you began to aim at the wrong target. You go, "I know exactly what God wants me to do." Once again, Proverbs says, "There is a way which seems right to a man, but the end thereof is," what? Death. So, what is happening? Well, the person is saying, "I know what the right thing is." Their whole life is not about right. Isaiah will talk about, "You call good evil, evil good." You're so confused, you don't know what the right thing is. I mean,

why do you want to get in the word of God? Why do you want to find out what God is saying? Because you have no idea what the right thing is. You think you know.

Now, let me talk to you about a very noble thing. Is it a noble thing to preserve the name of your family? I think that's a noble thing. It's not a bad thing in and of itself. But the problem is that they made that the focus of their desires. In other words, "Above everything else, what we need to do is to preserve our name." Oh, that's a bad idea. That's a wrong focus. And that's what begins to happen. You begin to aim for the wrong target, and you were never meant to pursue this as your focus. It's very clear as Scripture begins to reveal to us that the focus has to be, "Thy will be done." The focus has to be to please God. But we have all these other ideas, and we're going to pursue this, and we're going to get this done no matter what. We're going to preserve the household. We're going to preserve the family. You see the fallacy of this, and you see the problems of this begin to take root within Luke 17 as it begins to show the same thing. You know, you begin to think the wrong way, you're going to react

the wrong way when the time comes. But more than that, you begin to pursue the things that are destructive.

There's a passage in Genesis 45, if you turn there with me, that if you remember the story of Joseph, probably most of you do, in which the brothers sold him into slavery. His brothers sold him into slavery. In Genesis 45, and even as you back up into Genesis 44, the time comes when his brother Judah still doesn't know that it's Joseph there in Egypt, as God has literally rescued Joseph and put him as like the Pharaoh, as the passage says. And there Judah is standing talking to his brother. He doesn't know it's his brother, but he's actually trying to save his family's life. There's been a famine in the land. Joseph has been made #2 guy because of the fact that he's actually rescued everybody by virtue of God's prophecy, and he realizes that God is the One that did it and elevated him to this position. Through the process, God is rescuing His people. They don't know that, but He is. And yet, Joseph is trying to figure out if his brothers actually still are thinking the same way that they used to think or not. So, he's kind of playing a game. And before they can get any food from

him during this time of famine, he keeps playing his game, “Well, where's your brother? You have another brother?” “Yeah, we have a younger brother.” “Well, bring your younger brother.” “I don't think we need to bring my younger brother. That would just kill my dad.” “No, bring your younger brother.” And so, Benjamin is brought, and of course, Judah begins to argue with him because he knows, “If this guy holds on to my younger brother, my dad's already broken because of Joseph. He thinks he's dead. And so, he's going to go to Sheol in sorrow.” That's basically the passage in Chapter 44.

(Genesis 44:18) “Then Judah approached him, and said, “Oh my lord, may your servant please speak a word in my lord’s ears, and do not be angry with your servant; for you are equal to Pharaoh.”

(Genesis 44:19) My lord asked his servants, saying, ‘Have you a father or a brother?’

(Genesis 44:20) We said to my lord, ‘We have an old father and a little child of his old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.’”

Verse 22, of course, as Joseph says, “Leave, bring your little brother.” And he says, “That can't happen.” Look at verse 22.

(Genesis 44:22) “But we said to my lord, ‘The lad cannot leave his father, for if he should leave his father, his father would die.’”

Then he keeps insisting, and Judah keeps saying, “No, I mean, harm will befall him. He'll go to Sheol.”

Genesis 44:29) “... you will bring my gray hair down to Sheol in sorrow.”

“He can't lose another boy, especially this one, because he loves this kid more than he loves us.”

One of the reasons why they had sold their brother Joseph and his slavery is because they were jealous. It was very clear that their father loved Joseph more than all of them. But now, he has another one by the same wife. That one wife only has two. And this is Benjamin. He goes, “It's going to kill him. I can't do that.”

It ultimately ends in the passage in verse 33, as Judah, the brother, says,

(Genesis 44:33) “Now, therefore, please let your servant remain instead of the lad...”

In other words, “Take my life, not his.”

Now, Judah had been guilty of selling his brother to slavery, but God had convicted him of so many things up to this point, and so much of history had gone by through this. But he finally comes to the point of taking on, I would call, the heart of God, “Take me instead. Don't take the lad, take me instead.” At his request to Joseph, Joseph breaks down and realizes that his brothers have changed.

And so, in chapter 45, it says,

(Genesis 45:1) “Then Joseph could not control himself before all those who stood by him, and he cried, “Have everyone go out from me.” ...”

(Genesis 45:2) “He wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it.

(Genesis 45:3) Then Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

(Genesis 45:4) Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt."

(Genesis 45:5) Now do not be grieved or angry with yourselves, because you sold me here..."

Now, watch the last phrase of this verse 5,

"... for God sent me before you to preserve life."

Who preserves life? Oh, okay, I get it.

(Genesis 45:6) "For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting."

(Genesis 45:7) God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance."

Scripture says in James 4:12,

"There is only one Lawgiver and Judge, the One who is able to save and to destroy..."

Did you hear that verse? There's actually only One who can save or destroy. It's not Lot, it's not Abraham, it's not anybody else. There's only one that can do that.

And of course, Isaiah will put it this way in Isaiah 43:11,
“...there is no Savior besides Me.”

Acts 4:12 will read, “And there is salvation in no one else...”

I mean, I don't know how many times you have to read it, but you can clearly begin to see that there's nobody else that can save or preserve life to cause you to actually continue.

One thing that man can do is he can avert death, and actually God will use him in that process. However, as Psalm 49:7-8 says, you can't save a life. You can avert death, but you can't save a soul. And that's the fundamental point of the power of God in all this, that it's only God that can do this.

The irony of all of this in this passage, and of course, Joseph will make mention of this in Genesis 50:20 as well, that “I came to preserve you and to preserve your life,” is that these two boys that are born to these two girls will become great nations, the Moabites and the Ammonites. And quite frankly, the Moabites will become extremely hostile towards the Israelites. When they're coming up

from the land of Egypt, as well as in the Book of Numbers, if you recall, a guy by the name of Balak, in which he will hire a prophet by the name of Balaam to curse the people of Israel because his whole desire is to wipe them off the face of the map. He begins to pursue them at a time when Israel's most vulnerable because they're just a bunch of people wandering in the desert. And it's the Moabites that will go after that. Now, here's the irony. To this day, there is no heritage, there is no lineage, there is no genealogy of Moabites and Ammonites. To this day! What happened to them? I mean, I thought the whole thing was, "We've got to preserve." There are Israelites, strangely enough. But there are no Moabites. And I'll tell you what else is interesting. There was a Moabite that God rescued, but she changed her name. Her name is Ruth, and she married a Jew. And she was no longer a Moabite, but a Jew. And she comes into the household. There is a way to preserve your life. You know what it is? Change your name. It's actually the only way that your life is going to be preserved. There's a great passage in Psalm 40, if you look there with me. What a great story that is if

you've ever read the Book of Ruth and you have this woman that's a Moabite, and how was she to think that somehow, she was going to be preserved? She marries a Jew, her husband dies, and then ultimately God sees her heart. What, God can't rescue whoever He wants to? Scripture is letting us know that it's God that preserves, but you don't preserve by virtue of manipulation. Preservation comes by virtue of the power of God. Remember, God alone preserves. God alone saves. Psalm 40, what a great psalm this is.

If you look with me in verse 4, it reads this way,

(Psalm 40:4) “How blessed (happy) is the man who has made the LORD his trust, And has not turned to the proud, nor to those who lapse into falsehood.”

Now, what is he talking about? What he's talking about is trusting in something that can't save you, whether it be your own manipulation, or whether it be deception, or whether it be trying to figure out; perhaps you're putting your trust in man. Scripture says in Jeremiah 17, don't do that. Don't put your trust in man or anything that he

makes. Don't do that. So, what Scripture is talking about is falsehood because those things will disappoint you. Why? Because they can't preserve life. Only God can preserve life, right?

Keep reading with me because I want you to see what it states in verse 11.

(Psalm 40:11) “You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me.”

What preserves you? You banking on his lovingkindness and truth. Now, there are a lot of people that try to do things their way. They try to kind of go around God, and they even try to work out equations, God plus something. Drop it. Let it go. You know, it sure would have been a whole lot better had they just left that wine; had they just dropped the things that they could manipulate or use in any way; just let it go. But they didn't, did they?

Now, watch as we go on in this verse,

(Psalm 40:13) “Be pleased, O LORD, to deliver me;
Make haste, O LORD, to help me.”

Now, verse 16, I want to be a key verse that you take away with you.

(Psalm 40:16) “Let all who seek You rejoice and be glad in
You;
Let those who love Your salvation say continually,
“The LORD be magnified!””

You want to know how you get saved? You want to know how you get preserved? That's it right there. “Let those who love Thy salvation.” What salvation do you love? The salvation of man? The salvation of machines? Inventions of man? The imagination of man? What's your salvation? I can tell you this, I love the salvation of God. And if you'll do that, His lovingkindness and His truth will continually preserve you. I couldn't be in safer hands than if I trusted Him. That's quite an interesting passage of manipulation and deception, isn't it? And once again, of man just trying to make things work in his own power. But how wonderful it is to know that God can save His people. I mean, who would think that the way that God would save

His people... Would you actually think about this equation? “Okay, a good way to save a nation is to have a guy get sold into slavery, throw him in prison for a little while, cause him to be almost forgotten and then give him some prophecy and let him be remembered. And then I'll stick him on as second man in Egypt and he'll save the people.” I mean, that is so beyond my reasoning that I would never get there. But I don't have to. All I have to do is trust in the One who is able to preserve a nation, my life, a people, your name. Take on a different name today. You'll be preserved forever. Try to preserve your own; you'll never be remembered.

Closing Prayer:

Father, we give You thanks for Your goodness to us and for Your graciousness and Your word, a reminder of how easy it is for us to get off track, how easy it is for us to get the wrong focus, to aim at the wrong target, to think that we're doing something noble and righteous; then we begin to find ourselves twisting and turning, doing everything and anything to make our goal happen. We've

lost our course. We forgot Who it is Who preserves. We forgot who it is Who keeps, Who saves. It is You.

Jesus Christ died on the cross to save your sins. I know you never would have thought of that. I know you could never have imagined it. But let me say this. If He died for you and loved you that much so that your sins would be erased, eradicated, never remembered again, don't you think He can preserve you? Don't you think He will keep you? Scripture says that He loses not one. The question is, Who's going to be your confidence?