

(Through the Bible) Psalms 16-19

by Chuck Smith

The sermon emphasizes the importance of honesty and sincerity in prayer, and the promise of God's presence and preservation in our lives.

Duration: 54:21

Scripture: Joel 2:28

Topics: "Gods Glory", "Jesus Christ"

Description

In this sermon, the preacher begins by referencing the prophet Joel and the phenomena that the people were observing. He then proceeds to preach about Jesus of Nazareth, emphasizing the significance of his identification. The preacher marvels at the glory and wisdom of God displayed in nature, sharing an interesting experience with a polygraph experiment on a plant. He concludes by quoting from the Psalms, describing the power and majesty of God.

Transcript

So let's turn now to Psalm 16. The 16th Psalm is called a Mictum of David. A Mictum is actually a meditation or a prayer.

And there are about five or six Psalms that are designated as Mictums. The 56, 57, 58, 59, 60 with the 16th. David's prayer unto the Lord is, Preserve me, O God, for in Thee do I put my trust.

The prayer for preservation. Now David, well I guess all through his life, he had those that were out after him. Sometimes without cause, Saul sought to destroy David.

Later Absalom, his own son, rebelled against him. David was a popular king, but it seems that you have, you know, a person has the capacity of gaining friends, but there are some people who just become your enemy because you have so many friends. And there was a lot of jealousy.

David was a very handsome young man. He was a very athletic person. He was a very dynamic person.

And so it did inspire jealousy. And so David was constantly, it seems, being harassed by those that were jealous of him, seeking to get rid of him. And so the prayer, Preserve me, O God, for in Thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord. Actually again, if we read it more literally to the Hebrew, Thou hast said unto Jehovah, Thou art my Lord. The two different Lords again.

The first one, the name of God. The second one, the title by which it expresses my relationship to him. Thou art my Lord, my Adonai, my Master.

The translation, My goodness extendeth not to Thee, is actually a poor translation. That would much better be translated because that doesn't really make much sense, does it? My goodness extendeth not to Thee. Literally it is, I have no goodness but Thee.

And that's a much better translation. Lord, I have no goodness but Thee. If there's anything that is good in me, it's from the Lord.

I have no goodness outside of Him. Paul tells us that, What do you have but what you have received? And if you've received it, then why do you boast as though you didn't receive it? If there is any goodness in my life, it's because of God's work in my life. I can't go around and boast or brag about my work for God or my righteousness or anything else because my righteousness is that gift of God to me through my faith in Jesus Christ.

I have no goodness but Thee, Lord. And so it is surely something that we all agree in that truth. Now David speaks concerning those that would worship other gods.

Their sorrows, verse 4, shall be multiplied that hasten after another God. Their drink offerings of blood will I not offer nor take up their names unto my lips. I will not utter the names of the other gods, nor will I take up their drink offerings of blood.

Now this is exactly what God had prohibited in the law when he said, Thou shalt not drink or eat blood. God was referring to the pagan sacrifices where they would sacrifice an animal to their gods and as they would take the blood of the animal they would drink it as a libation unto their God. The drinking of blood.

It was definitely prohibited in the law not to drink the blood of animals but it is tragic that the ignorant leaders of the Jehovah Witnesses have translated that commandment to mean that you're not to have any blood transfusions. And as a result of this mistranslation, due to the ignorance of the leaders, they are killing more people every year than Jim Jones killed down in Ghana. Hundreds, thousands of people are dying every year because they refuse to take a blood transfusion because the ignorant leaders of the Watchtower Society have declared to them that they are damning their souls if they take a blood transfusion because the Bible says that you're not to drink blood.

But God is referring to the pagan practices that were extant in those days where they would sacrifice an animal to their God and take the blood of the animal and drink it. And David is saying, I will not drink. Their drink offerings of blood referring to the very same practice.

It's tragic that the blind are leading the blind into the ditch. My heart goes out to the people that are going around door to door because they have been deceived by those leaders into believing everything that comes out from Brooklyn is gospel truth. That these men are the true spokesmen for God.

Every church is trying to deceive them. They are the only ones who are really preaching the truth of God. All of the churches are really mixed up in the Babylonian system of religion and thus all of the churches are to perish and they only have the truth.

And these poor people have been deceived. And they're going around door to door to spread that deception. But death is the fruit of that deception.

The Lord is a portion of my inheritance and of my cup. I'm not going to drink the cup of their drink offerings of blood to their gods. But the Lord is my inheritance and of my cup thou maintainest my position.

The lines are fallen unto me in pleasant places. Yea, I have a goodly heritage. I will bless the Lord who hath given me counsel.

My mind also will instruct me in the night seasons. Oftentimes I have found that God speaks to me in the night seasons. It used to be when I was younger that I could never remember when I laid down at night.

Just slept straight through until the alarm in the morning. But as I'm getting older somehow I just don't sleep through like I used to. Now noises in the night can wake me up.

Used to be you could shake and rattle. In fact I used to counsel young kids up at the summer camps. And I'd say to them, now kids if you're smart you'll just wait till I go to sleep.

And you can carry the camp off and I'll never know it. But let me get to sleep. And so they wised up and they'd wait till I go to sleep and then they terrorized the camp.

I'd never know it. I slept so soundly and nothing would disturb my sleep. But things have changed and now there are things that do disturb my sleep at night.

And it used to be if something would disturb me I could just roll right back over and go right back to sleep. But you know the phone rings at three in the morning and then I have difficulty going back to sleep after that. And I just lie there and I just sort of toss because I've been awakened out of a deep sleep and now I'm in the tossing thing.

And I used to get upset at tossing. But no more. I find this is just glorious time to commune with the Lord.

He instructs me in the night seasons just to open my heart to God. And it's amazing the things that God pours into my heart in the night hours. And so I just now take it as an opportunity rather than cursing the sleeplessness of night.

I just take it as a neat opportunity to be instructed of the Lord in the night seasons. I have set the Lord always before me because He is at my right hand. I shall not be moved.

And now we are actually getting into a prophecy. Peter quotes this on the day of Pentecost when they have been challenged because of the phenomena that is taking place. The sound like a mighty rushing wind.

The Galilean disciples speaking in many different dialects. And the accusation these men are filled with new wine. They're drunk with new wine.

And Peter said no these are not drunk as you suppose. It's only nine o'clock in the morning. Too early to be drunk.

But this is that which was spoken of by the prophet Joel. And then he quotes the prophet Joel. And then he giving them having given them a scriptural basis for the phenomena that they were observing.

He then began to preach to them. The message was of Jesus. There were seven points to the message.

He began by the identification of the person he was going to talk about. Jesus of Nazareth. There are a lot of little Jewish boys named Jesus.

It was a popular name because Joshua was one of the national heroes. After all he was the one that led them into the Promised Land. Jehovah is salvation.

And so there were many Jewish mothers that were hoping that their child would be the Savior also of Israel. And so they named their little boys Joshua which in Greek is Jesus. And so to identify him Jesus of Nazareth.

There is probably a Jesus of Jerusalem and of Bethany and of Bethel and of Samaria. So to identify him Jesus of Nazareth. A man who was proved to be of God by the miracles and wonders which he did in your midst.

Whom you according to the predetermined counsel and foreknowledge of God with your wicked hands have crucified and slain. But God has raised him from the dead. The center truth of the message of Peter.

The central truth is the resurrection of Jesus. That's the central message of the New Testament. The resurrection of Jesus Christ from the dead.

The hope and the basis of the hope for our whole Christian experience. If Christ be not raised from the dead then our faith is in vain. We're hopeless.

So the central truth the message of the New Testament. The resurrection. So Peter gets it in the center of the truth that he is proclaiming.

Whom God has raised from the dead for it was not possible that he could be held by it. For David he said by the mouth of the Holy Spirit spake of him saying thou wilt not leave my soul in hell. Neither will you allow the Holy One to see corruption.

In fact he quoted. Therefore my heart shall be glad and my glory rejoiceth. My flesh also shall rest in hope for thou wilt not leave my soul in hell.

Neither wilt thou allow the Holy One to see corruption. Jesus I mean Peter saw this as God's direct promise to his son. And no doubt Jesus made reference to this and that is why Peter made the association.

That this was God's promise to Jesus thou wilt not leave my soul in hell and neither will you allow your Holy One to see corruption. Now concerning David let me tell you he was a prophet and he spake not of himself but of him who was to come. And we do testify that God did not leave his soul in hell and neither did he allow his Holy One to see corruption.

But this same Jesus hath God raised from the dead and has exalted him to the right hand of the throne on high. And has given to him this which he has shed forth upon us which you now see. That is the gift of the Holy Spirit.

For he said I will pray the Father he will send you another comforter that he may abide with you forever even the spirit of truth in the world cannot receive. So this what you see is the result of the resurrection of

Jesus Christ and it is his promise to send the Holy Spirit upon us. But he went into hell with the promise of God that his soul would not be left in hell.

So that when Jesus died and this hell is the Hebrew Sheol which is also translated grave. Thou will not leave my soul in Sheol the grave or hell. Now prior to the death of Jesus Christ Sheol of the Hebrew or Hades of the Greek was an area in the center of the earth that was divided into two compartments.

And Jesus tells us about it in the sixteenth chapter of the gospel of Luke where he tells about a certain rich man who fared sumptuously every day and a poor man that was brought daily and laid at his gate full of sores and the dogs came and licked his sores. And how that the poor man died and was carried by the angels into Abraham's bosom and also the rich man died and in Hades hell lifted up his eyes being in torment and seeing Abraham afar off and Lazarus there. The man he recognized being comforted in Abraham's bosom cried and said Father Abraham have mercy on me send Lazarus to me that he may take his finger dip it in water touch my tongue I'm tormented in this heat.

Abraham said well son you remember in your lifetime you had the good things Lazarus evil now he's comforted while you were tormented. Besides that between us there's a gulf that is fixed it's impossible for those that are here to go over there for those that are there to come over here. Then I pray thee if he cannot come over here send him back send him back to the earth that he might warn my brothers lest they come to this awesome place.

Abraham said they have the law and the prophets that they will not believe them neither will they believe should one come back again from the dead. So Jesus gives us the description of hell in the center of the earth. For one day they were asking Jesus for a sign and he said a wicked and an adulterous generation seeks after a sign but no sign will be given to it except the sign of the prophet Jonah.

For as Jonah was three days and three nights in the belly of the whale so shall the son of man be three days and three nights in the heart of the earth. So it's located for us by Jesus. Now Peter is telling us that this was God's promise to his son that will not leave my soul in hell neither will you allow the Holy One to see corruption.

Paul tells us in the fourth chapter of Ephesians that he who ascended is the same one who first of all descended into the lower parts of the earth and when he ascended he led the captives from their captivity. So when Jesus ascended from the grave those that were there with Abraham being comforted awaiting the promise of God were delivered from the grave also. He set free those captives.

You remember the prophecy of Isaiah in the 61st chapter where it said the Spirit of the Lord is upon me for he has anointed me to preach the gospel to the poor to mend up those that are broken to set at liberty those that are bound and to open the prison doors to those that are captive. He's talking about the prison doors of death of Hades to those that were captive. In the eleventh chapter of Hebrews when we are told of all of these great saints of the Old Testament who by faith wrought all of these wonderful things the chapter concludes now these all died in faith not having received the promise that is of resurrection and eternal life but seeing it afar off they embraced it.

They held on to it and they claimed that they were just strangers and pilgrims here. They were looking for a city which had foundation whose maker and builder is God. And then in the end of the chapter again it says these all died in faith not having received the promise God having reserved some better thing for us that they without us could not come into the perfect or completed state.

Until Jesus made the provision on the cross to put away sins they could not come into the completed state in heaven. The Old Testament sacrifices served to cover their sins but it is impossible that the blood of bulls and goats could put away sin. All they could do was to testify of a better offering that was to come the offering of Jesus Christ himself for our sins by which he made the way into heaven for all men.

So those in the Old Testament who were by faith believing the promise of God and trusting God through faith to fulfill his promise they were in one side of hell being comforted by Abraham and they were released from that captivity at the resurrection of Jesus Christ. In Peter the epistle of Peter we read where Jesus went down and preached to those souls that were in prison. And so for three days and three nights Jesus was preaching the glorious good news to those who had been waiting with faithful Abraham for God's promises to be fulfilled.

What a time of rejoicing that must have been and then when he ascended broke the bars of the grave ascended he led the captives from their captivity and gave gifts unto men. So Peter is quoting this in the New Testament said David being a prophet spake not of himself his sepulcher is with us to this day but he was speaking of Jesus and we bear witness God did not leave his soul in hell neither did he allow the Holy One to see corruption. For thou will show to me the path of life and in thy presence is fullness of joy and at thy right hand there are pleasures forevermore.

This now is the exalted place of Jesus Christ at the right hand of the Father. He said henceforth you'll not see me until you see me sitting there at the right hand of my Father in glory. At thy right hand there are pleasures forevermore in thy presence there is fullness of joy.

God has shown to me not death thou not leave my soul in the grave but you've shown to me the path of life. And so the glorious promise to the Son and who for the joy that was set before him by the Father endured the cross though he despised the shame. The 17th Psalm is another prayer of David and it is again one of those prayers where David is sort of pleading his own cause his own righteousness before the Lord.

Hear the right oh Lord attend unto my cry give ear unto my prayer that go not out of deceitful lips. It is important that our prayers not come out of deceitful lips. I am afraid that many times I have prayed rather deceitfully hoping to sort of con God.

I haven't always been absolutely honest in my prayers. I've tried to make myself look better than I really am in many of my prayers. And I find that God can't deal with me until I get totally honest with him.

As long as I keep saying well Lord I can do it I just need a little help. I'm not really honest. And the help doesn't seem to be forthcoming because if he would help me under those conditions then I'd go around saying I always knew I could do it.

So it's when I get really honest and say Lord I can't do it I need help. Then he comes in and helps me because then all I can say is wow the Lord really helped me. And I give the credit and the glory to him.

Lord you know that I get a little upset with this brother. I don't love him as much as I should. I don't have that agape for him Lord.

That's sort of deceitful. That's not really telling the truth. God you know I hate his guts.

I can't stand him. He makes me sick every time I look at him. I want to punch him in the nose.

God change my heart and my attitude. Then God can deal with me. So David is saying Lord I'm not speaking out of deceitfulness.

And it's something that we need to watch in our prayers that it can be very subtle. It can be very subtle. We have not because we ask not we ask and receive not because we ask amiss.

That we might consume it upon our own lust. The true motive behind our prayers is often veiled. Oh God save my son.

Bring him to you Lord. And in my mind I'm thinking boy I don't know what I'm going to do with this kid. Can't control him any longer.

I just know that one of these days he keeps on the way he is. I'm going to get a telephone call and it's going to be his one call that he has from jail. They're going to pick him up.

Our name will get in the paper. What a disgrace that will be when all of the people see the name our son arrested. Lord save him.

Lord save him. I don't want the embarrassment of my name in the paper. Motive.

It isn't that my heart is breaking because my son is destined in this path for hell. It's I don't want my good name drug down into the gossip column. Oh God send a revival to our church.

Lord save souls. Bring in the lost. Pack the place Lord.

I don't know what we're going to do if we don't raise our budget some. If we only had about five new families we wouldn't have to worry about the budget. Lord send in the souls.

Maybe the bishop will notice you know that I'm a pretty good pastor and I might even get a promotion to a bigger church. God save souls. Motive.

Oh how we have to watch it. Because I can deceive myself. You see the heart is deceitful and desperately wicked and we don't always know it ourselves.

That's why David in Psalm 139 said search me oh God and know my heart. Try me and know my thoughts and see if there is a wicked way there. And then you lead me in your path.

Oh God preserve me. Here's a prayer that comes out of unfeigned or not out of the feigned or deceitful lips. Let my sentence come forth from thy presence.

Let thine eyes behold the things that are equal. And again he's asking really for justice here. Something I never do when I pray.

But David feels that his cause is right here. He does declare I have purposed that my mouth shall not transgress. And that's a great purpose to make.

I think that we so often transgress with our mouth. Our mouth can get us in the most trouble it seems. Years ago when we first started before we had any children.

We first started in the ministry. We knew all about how kids ought to be raised in those days. We were beginning to discover that we didn't know as much as we thought we knew about marriage.

But we still knew all there was to know about raising kids. So we had our own. And at this point we know that we know nothing about raising kids.

But at that time we put a notice in the bulletin. Teach your child to be silent. He'll learn soon enough to talk.

We get into trouble talking. I've purposed in my heart. I'll not allow my mouth to transgress.

Concerning the works of men by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths that my footsteps slip not. I have called upon thee for thou wilt hear me O God.

Incline thine ear unto me. Show your marvelous loving kindness O thou that save us by thy right hand them that put their trust in thee from those that rise up against them. Keep me as the apple of the eye.

Hide me under the shadow of thy wings. Now David is asking the Lord to just keep him there as the pupil the apple of his eye. And hiding me under the shadow of thy wings.

For the wicked that oppress me from the wicked that oppress me from my deadly enemies who encircle me. And then he speaks not so nicely about his enemies. They're enclosed in their own fat.

Their mouth speaks proudly. They've encircled our steps. They set their eyes bowing down to the earth.

Like a lion that is greedy of his prey. And as it were a young lion lurking in secret places. Oh arise Lord disappoint them.

Cast them down. Deliver my soul from the wicked. From men which are thy hand O Lord.

From men of the world which have their portion in this life. What a interesting phrase and beautiful how important. Talking about the men of the world.

He's talking about men who have their portion in this life. Now in the 73rd Psalm we have an interesting case where the Psalm confesses hey I almost slipped. I almost went under.

When I looked around and I saw the prosperity of the wicked. I saw these wicked men and man they had everything they wanted. Everything their hearts desired.

People would pour out a full cup to them. They didn't lack for a thing. And when I saw how prosperous the wicked were then I said hey man it doesn't pay to try to live the right kind of a life.

You know better that you're wicked. You seem to have it better off. Here I am trying to live the right kind of a life and I'm in trouble all the time.

It seems like I'm always broke and I'm always going through such hardships and it really doesn't pay to serve the Lord. And he said when I sought to understand these things it almost wiped me out. My foot almost slipped until I went into the house of the Lord.

And then I saw their end. Surely you have set them in slippery places. In a moment they go down into the pit and all.

But he saw now the end. Now so he talks here of the men of the world who have their portion in this life only. You see God is interested in your eternal welfare.

Don't forget that. God is always dealing with you in the light of eternity. I am always interested in the light of today.

I'm looking for my ease today. I'm looking for comfort today. I'm looking for deliverance today.

I want it now so I can enjoy it for the next few minutes. But God is looking at me with eternity in view and he wants me to have the eternal blessings of his glory and of his kingdom and it may take depriving me of some of those things that I think I want right now in order that I might have a richer eternity with him. When Jesus spoke very harshly saying if you're I offend thee pluck it out and we cringe at such a horrible thing which he wanted you to do.

He's just using a illustration that just caused you to cringe. And he's trying to get that kind of a revulsion in you because he is seeking to point out how important eternity is. Now I think my eyes are extremely important but they are not as important as my eternity with him.

And that's the illustration he's trying to make. Just that your eternal welfare with him is the most important thing in this life. And the men of the world they have their portion in this life only.

But I'm a stranger and a pilgrim here. My portion is coming in the life to come. My portion is there with him in his kingdom.

Fifteenth verse is one of my favorites in the whole Psalms or in the Bible as far as that goes. As for me I will behold thy face in righteousness. I shall be satisfied.

I shall be satisfied. I shall be satisfied. When I awake with thy likeness.

I'm going to behold your face Lord in righteousness. This reminds me of what Paul said in Corinthians where he said and we with open face beholding the glory of the Lord are changed from glory to glory into the same image by his spirit in us. I'll be satisfied.

I'll behold your face in righteousness and I'll be satisfied the day I awake in your likeness. Oh how I long for that day. When I open my eyes and I look in the mirror and there I am in the likeness of Jesus Christ.

Now I see through the glass darkly but then face to face. His work complete in me conformed into the image of God's dear son. Beloved now are we the sons of God.

It does not yet appear what we're going to be but we know that when he appears we're going to be like him. Now people all wonder what kind of a body. I'm not at all worried.

I'm satisfied he's going to be like him or I'm going to see him as he is. People are always worried what kind of a body I'm going to have when the Lord comes. What will I look like and I don't know if I want to change it up.

Maybe I'd like to have this one you know just renew it or something. No way friend. I can hardly wait for the new model to come out.

Like him I'll be satisfied when I awake with thy likeness. Comes from beholding his face in righteousness as we behold the glory of the Lord. We are being changed from glory to glory.

The 18th psalm has a long title to it. It is to the chief musician. It is the psalm of David the servant of Jehovah who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all of his enemies and from the hand of Saul.

And he said I will love thee O Lord my strength. So that is all an introduction to the psalm which is written in the Hebrew. Just the introduction to the psalm.

This evidently is the time when he was pursued and he escaped the hand of Saul and went down to Achish because he speaks about dwelling in the latter part among the heathen and all. And no doubt it was as he had fled from Saul to the Philistines so that Saul would not pursue him anymore. And so now safe from the pursuit of Saul having been delivered by the hand of God from Saul I will love thee O Lord my strength.

The Lord is my rock and my fortress. He had been actually running in that rocky wilderness area around the Dead Sea and Gedi and those rocky cliffs hiding in those caves and using the rocks as a place of defense and as a fortress. The Lord is my rock and my fortress and my deliverer my God my strength in whom I will trust.

He's my buckler the horn of my salvation and my high tower. All of these are defensive weapons of war. God is all of it.

He is my defender. He keeps me. He's my high tower.

He's my buckler. He's my strength. I will call upon the Lord who is worthy to be praised and so shall I be saved from my enemies.

For the sorrows of death encircled me. The floods of ungodly men all of the troops of Saul. He came out with several thousand men pursuing David and David looked over there and saw all his guys and he knew they were after my hide.

And they had encircled David. He was trapped. The sorrows of death encircled me.

The sorrows of hell encircled me about. The snares of death prevented me and in my distress I called upon the Lord. I cried unto my God and he heard my voice out of his temple and my cry came before him even unto his ears.

Now out of his temple the temple was not yet built in Jerusalem but he's talking about God's temple in heaven. Then the earth shook and trembled the foundations also the hills moved and were shaken because of his anger. There went up a smoke out of his nostrils and fire out of his mouth devoured and coals were kindled by it and he bowed the heavens also and came down and darkness was under his feet and he rode upon a cherub one of those angelic beings and did fly and he did fly upon the wings of the wind.

And all of this is very beautiful poetic and picturesque speech. Of course this was a song written in Hebrew type of poetry and very descriptive and very beautiful indeed. In verse 16 he said he sent from above he took me he drew me out of many waters he delivered me from my strong enemy and from them which hated me for they were too strong for me.

They prevented me in the day of my calamity but the Lord was my stay he brought me forth also into a large place he delivered me because he delighted in me. The Lord rewarded me according to my righteousness according to the cleanness of my hands he has recompensed me. Verse 25 with the merciful you will show yourself merciful with the upright man you will show yourself upright with the pure you will show yourself pure with the forward you will show yourself forward.

For thou will save the afflicted people but will bring down the high looks for thou will light my candle the Lord my God will enlighten my darkness for by thee I have run through a troop and by my God have I leaped over a wall. As for God his way is perfect the word of the Lord is tried he is a buckler to all of those that trust in him for who is God save Jehovah and who is a rock save our God. It is God that girdeth me with strength and maketh my way perfect he maketh my feet like hinds feet and setteth me upon my high places he teaches my hands to war so that the bow of steel is broken by my arms.

Thou hast also given me the shield of thy salvation and thy right hand hath held me up and thy gentleness hath made me great. Interesting phrase thy gentleness hath made me great and he goes on and tells how the Lord had subdued his enemies that were rising up against him and then he in verse forty three thou hast delivered me from the strivings of the people you have made me the head of the heathen. He was actually went down to zig lag in the area of the Philistines and he was the head of the city of zig lag and a people whom I have not known shall serve me.

Now this of course David was speaking of himself but it became prophetic of Jesus and the gospel going unto the Gentiles. The Lord liveth blessed be my rock and let the God of my salvation be exalted. Chapter nineteen is one of the beautiful favorite psalms where David does speak about how God reveals himself to man in nature.

The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

God is speaking to you every day every night through the world that the university has created. The heavens are declaring you the glory the awesomeness the magnitude of God as the earth is showing to you his infinite wisdom the life forms around the earth. Now this last week I had a very interesting experience.

We have a fellow in our church who is the president of a polygraph firm and so he has been doing some experiments with his polygraph machines by hooking the connections up to a plant leaf and then watching the responses on the polygraph as the electrodes are hooked up to a plant. And he had been doing these experiments and he wanted me to come over and observe some of the things that he had discovered and I found them very interesting. As we are thinking about the earth showing his handiwork and day unto day their uttering speech and the question is just how much understanding or knowledge is there in a plant.

And so as he hooked up the electrodes to the plant and the needle started just moving up and down as it was measuring the responses within the leaf. He said now move the needle upwards move in an upward position on the graph and as he commanded it to do so the needle started moving upward. And he said now show us a downward movement and the needle moved down on the graph.

And then he said now show us some violent motion and the needle began to swing all the way across. Then he said to me now you choose a number in your mind. And so he said is the number one.

And of course I didn't answer but he was just measuring the graph is the number two is the number three and the needle was just going up and down. And when he got to my number seven the needle goes way up and then came back down again and leveled off in eight nine and ten. And I can't believe it.

What kind of communication you know. Now I'm certain that there are many things of God's creation that we don't understand that there are vast facets within nature that we've only begun to scratch the surface that God is coded in many things wisdom that is phenomenal things that are just amazing and I think that there is much to be learned and much to be discovered. God says that day in today they are uttering their speech that it's a universal language.

There is no speech nor language where their voice is not heard. You say well what do you make of that. I don't know what to make of it.

It was weird but it was interesting and it just sort of opens up your mind to the fact that God's creation is far vaster than we ever dreamed. What kind of intelligence just is in a cell itself. There was a gal who pinched the leaf one of the leaves on the plant not the one that the electrode was attached to and the needle began to move violently.

She went out of the room to get something and the needle settled down when she came back in the room the needle started moving violently again. The way this was all discovered is a fellow had attached the electrodes to a plant and he was just watching the movement of the needle sort of fascinated with it and he decided to water the plant and as he picked up the water to water the plant the needle started going crazy. So instead of watering it he stopped and he put the water back down and the needle settled back down again.

And so he picked up the water as though he was going to water it deciding he wasn't going to do it but just see what the needles do and this time it didn't do anything. And he made several gestures like he was going to water it but not intending to do it and the needle did nothing. And this guy started getting bugged you know.

And so he finally said okay I really will water it this time I'll go ahead and really water it and the needle started jumping again and he watered the thing. Now I don't know the explanations of it. I have no explanation for it.

But it's interesting all nature we sing all nature sings in round me rings the music of the spheres. Who knows? The wisdom of God who has created life forms the infinite variety of life forms. What kind of understanding has he put into some of these life forms? It's fascinating.

The heavens declare the glory of God the earth the firmament shows his handiwork and day into day they utter their speech. They're talking to us. Night into night their voice goeth forth.

There's not a speech nor a language where their voice is not heard. God speaks to man universally through nature. But though nature speaks to you of the existence of God the testimony or the witness of nature then falls short because it cannot tell you of the love of God and the redemptive plan of God for your life.

For that we needed the special revelation and God has thus given us the special revelation that we might know his love and his plan for our lives. But the fact that God exists we all know just by the fact of life around us and life forms around us. Now David in this psalm of course speaks of the law of the Lord and

the testimony of the Lord the statutes of the Lord the commandment of the Lord the fear of the Lord the judgments of the Lord all of these are a part of God's revelation to us in his word.

The law of the Lord perfect converting the soul. The testimony of the Lord sure making wise the simple. The statutes of the Lord are right rejoicing the heart.

Commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean enduring forever. The judgments of the Lord God has revealed himself in nature but he's revealed himself more specifically in his word.

And thus his law his testimony his statutes his commandments his judgments. More to be desired are they than gold yea than much fine gold. Sweeter also than honey in the honeycomb.

How sweet the word of God becomes to us as we get into it and as we begin to draw from its sweetness. Moreover by them is thy servant warned and in keeping of them there is great reward. So he closes the psalm with a prayer keep back your servant also from presumptuous sins.

Let them not rule over me. Then shall I be upright I shall be innocent from the great transgression. Oh God let the words of my mouth and the meditation of my heart be acceptable in thy sight.

Oh Lord my strength and my redeemer.

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