









Title Slide: Psalm 104: ***God
the Creator, and us in His
Image***

V. 1 - My Soul, bless the Lord! (CSB) Bless the Lord,
O My Soul! (ESV + others)

“True praise begins at home. It is idle to stir up others to praise if we are ungratefully silent ourselves. We should call upon our inmost hearts to awake and bestir themselves, for we are apt to be sluggish, and if we are so when called upon to bless God, we shall have great cause to be ashamed. When we

Take a minute to call upon your inmost hearts and stir yourselves as this psalm calls upon us to do . Ask God to help you to experience his beauty in creation and in the perpetual renewal that this creation brings. Ask for new eyes to see today and for new ears to hear. If the idea of beauty is foreign to you, ask that it may become native in your spirit. If the vulnerability necessary to look upon true beauty is intimidating, ask God to show you his beauty in just one small moment followed by an infinity of additional moments. If you are tired ask that he send his breath to renew you, if you feel lacking seek to be satisfied with good things. May this meditation be pleasing to him and may we rejoice in the Lord today.

Background Info:

- Authorship most likely David
- Written with or alongside Psalm 103
- Mirrors the depth of beauty of creation with high and lofty poetic language

“This noble poem is thought by very competent judges greatly to excel, not only for piety and devotion (that is past dispute), but for flight of fancy, brightness of ideas, surprising turns, and all the beauties and ornaments of expression, the Greek and Latin poets upon any subject of this nature.” Matthew Henry

This psalm is not only a view of the current condition of earth but a look at the moment of creation, creation as it now stands, the forward moving cycle of creation, and the future yet to come all in one coherent, and beautifully written poem.

Structure(s)

A Basic Structural Outline

Basic Outline - Matthew Henry's Commentary of Psalm 104

- I. The splendour of his majesty in the upper world (v. 1-4).
- II. The creation of the sea and the dry land (v. 5-9).
- III. The provision he makes for the maintenance of all the creatures according to their nature (v. 10-18, 27, 28).
- IV. The regular course of the sun and moon (v. 19-24).
- V. The furniture of the sea (v. 25, 26).
- VI. God's sovereign power over all the creatures (v. 29-32).
- VII. A pleasant and firm resolution to continue praising God (v. 33-35), with which we should heartily join in singing this psalm.

A Mirror for Creation - 2 halves of creation

These divisions are all approximate because the psalmist wasn't thinking in our contemporary verse structure like when we read Haikus in English.

God in His splendor in his palace above (v.1-4)

God orders creation - brings order from "chaos" (v. 1-9)

God fills the land and sea with creatures (v. 10-30)

God sustains and continues creation (v.27-30)

Rest, Creation glorifies the creator (v.31-35)

A psalm inspired by the days of creation

Day 1 - Light, Day and Night (v. 1)

Day 2 - Atmosphere/Firmament (v. 2-6)

Day 3 - Dry ground & plants (v. 7-9, 12, 14-17)

Day 4 - Sun, Moon, & Stars (v. 19-23)

Day 5 - Birds & Sea Creatures (v. 12, 17&24-26)

Day 6- Land animals & Humans (v. 11, 14, 18, 20-24)

Day 7 - The Sabbath of rest (v.31-35)

V. 1 +2: Clothing and Light

Light is an important device in our understanding of God

- God created light on the first day - Gen. 1:3 (beginning of a connection with CREATION)
- God is light - 1 John 1:5
- God is the “father of lights) - James 1:17
- God dwells in light - I Timothy 6:16

Garments both conceal and reveal a person - we are not meant to see God, but his garments give us an indication of who he is, what he stands for, and more.

“If light itself is but his garment and veil, what must be the blazing splendour of his own essential being! We are lost in astonishment, and dare not pry into the mystery lest we be blinded by its insufferable glory.” Charles Spurgeon

(v. 3-9)

Our understanding of the cosmos

vs.

The Biblical Cosmos

V. 4 - The terminology of Kings, Monarchs, and Kingdoms

V. 5 - See Job 26:7-12

7 He stretches the northern skies over empty space;
he hangs the earth on nothing.

8 He wraps up the water in his clouds,
yet the clouds do not burst beneath its weight.

9 He obscures the view of his throne,
spreading his cloud over it.

10 He laid out the horizon on the surface of the waters
at the boundary between light and darkness.

11 The pillars that hold up the sky tremble,
astounded at his rebuke.

12 By his power he stirred the sea,
and by his understanding he crushed Rahab.

V. 6-9

“The passage before us shows us the Creator commencing his work, and laying the foundation for future order and beauty: to think of this reverently will fill us with adoration; to conceive of it grossly and carnally would be highly blasphemous.” - Charles Spurgeon

V. 7 - rebuke / unfit for human habitation

V. 8-9 - appointed places, gravity, intelligent nature, and the case for complete obedience

V. 10 - Giant, but subtle shift

order/"chaos"

restraining/freedom

"empty"/full

Provision via prevention/provision via provision

V. 10-12 - Fresh water = life

V. 11 - this water is a common grace

all men

all beasts - even those that are of no practical use to mankind

V. 12 - water provides life to plants making what was inhabitable now habitable

V. 13 - He waters the mountains from his palace

Provides even when there are no rivers or streams

V. 14-15 The continuing outpouring of creation

He fills up the ponds as He empties the clouds,
holds without hands and speaks without sounds,
provides us with the Cow's waste and coconuts to eat
giving one that nice salt-taste and the other a sweet,
sends the black carriage the day Death shows its face
thinning our numbers with Kindness and Grace
and just as a Flower and its Fragrance are one
so must each of you and this Father become

King Beetle on the Coconut Estate - mewithoutyou

Creation as goodness

Creation as truth

Creation as beauty

Creation as a reminder

V. 16-18 - God's benevolence in creation

25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life?”

28 “And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

V. 19-20 - The Sun and the Moon

What role did the sun and the moon play in most ancient societies?

What role did the sun and moon play for Israel?

V. 22 - The sun rises (under the instruction of God)

V. 22-23 - A Liturgy of the Ordinary

We are marked from our first waking moment by an identity that is given to us by grace: an identity that is deeper and more real than any other identity we will don that day.

God, in delight and wisdom, has made, named, and blessed this average day. What I in my weakness see as another monotonous day in a string of day, God has given as a singular gift.

Tish Harrison Warren - *from Liturgy of the Ordinary*

V. 23-26 - The business of man

V. 27-28 - The good gifts of creation

V. 29-32 - God gives and takes away his breath

Verses 33-35: Our God is good and worthy to be praised, may we each continue in such a manner. May our meditations be pleasing before him, and may those that mock and reject him come to a changing understanding of God's power, grace, and glory.