

Psalm 104 Continued

Psalm 104:16 "The trees of the LORD are full [of sap]; the cedars of Lebanon, which he hath planted;"

From the grass, from the herb, from the vine, and from bread, as adapted to sustain the living beings upon the earth.

The psalmist passes to the loftier and grand productions of the vegetable world.

To those which display more manifestly the power of God, and which furnish abodes and retreats for the various orders of living beings.

The phrase "the trees of the LORD" means great and magnificent trees.

As the expression "mountains of God" means great and lofty mountains.

As if they seemed to "approach" God, or as if no appellation would so well describe their nature as that which was derived from the Infinite One (see Psalm 36:6, and notes on Psalms 65:9, and 80:10).

"Are full of sap":

The word so rendered means merely to be full, to be saturated, the words "of sap" being supplied by the translators.

The idea is, that, lofty as they are, they are abundantly supplied with that which is necessary to their growth.

There is no want, no lack of that which is needful to supply them.

They flourish, sustained abundantly by that which is derived from the earth and the waters.

"The cedars of Lebanon":

As among the loftiest and most magnificent productions of the earth (see notes on Psalms 29:5; 92:12; Isa. 2:13).

"Which he hath planted":

So lofty and large, that it would seem as if none could plant them but the Almighty.

There are several ways we could look at this Scripture.

In the physical, we know that the cedar tree is a very old tree, perhaps one of the first trees upon the earth.

I am told that the cedar tree has roots as deep into the ground as they are tall.

This would make them very hard to uproot.

You could cut them down, but it would be almost impossible to uproot them.

We know that the wood of the cedar does not rot very easily.

Some believe that a variety of this tree is what the ark was made of.

We read in the Scriptures, that the cedars of Lebanon were used in the construction of the temple in Jerusalem.

We have cedar lined closets in our house to keep moths and other insects out.

The aroma from the wood keeps pests away.

We have been looking at all the Scriptures in this study more from the spiritual standpoint.

Let's look at this from that standpoint.

In the (17th chapter of Jeremiah and in 1 Psalm), true believers are spoken of as a tree.

If a person is the strong believer as they should be, their roots will go deep like this cedar tree.

You could kill them, but you could not uproot them from their belief.

They would be rooted and grounded in the Word of God.

Rot comes from decay.

A true believer will not decay, because they draw water from that well that never goes dry, and they are full of sap, because they feed upon the Word.

The cedars of Lebanon were used to build God's temple.

The believers in Christ are the lively stones that the temple is made up of.

In the spirit, the insects and pests would be the worldly and those who are of the devil.

Christians do not fellowship with those of unbelief.

The world can smell the beautiful aroma that they put off though.

Worldly people living around believers, may not be converted to Christianity, but down deep they admire you for the stand you have taken.

If they ever have a truly terrible problem, they come to you for help.

Psalm 104:17 "Where the birds make their nests: [as for] the stork, the fir trees [are] her house."

Furnishing a home for the birds where they may breed their young.

In (Psalm 104:12), the birds are introduced as singing among the foliage of trees and shrubs by the water-courses.

Here they are introduced as having their home in the lofty cedars in places which God had made for them.

The word rendered "birds" here is the word which in (Psalm 84:3), is translated "sparrow," and which is commonly used to denote "small birds" (compare Lev. 14:4 margin; 14:5-7; 14:49-53).

It is used, however, to denote birds of any kind (see Gen. 7:14; Psalms 8:8; 11:1; 148:10).

"As for the stork": See notes at (Job 39:13).

"The fir trees are her house":

Her retreat; her abode.

The stork here is used to represent the larger class of birds.

The meaning is, that they build their nests among the fir-trees or cypresses (see the notes at Isaiah 14:8; 41:19).

The beautiful thing we must see here, is the fact that each bird has its own peculiarities.

God provides for the needs of each, He does not provide the same for both, because their needs are not the same.

Psalm 104:18 "The high hills [are] a refuge for the wild goats; [and] the rocks for the conies."

Still keeping up the description of animated nature, the carrying out of the work of creation.

The idea is, that nature is full of life.

Even the most inaccessible places, the rocks, the high hills, have their inhabitants.

Where man cannot climb or dwell, there are abodes of animals which God has made to dwell there, and which find there a refuge, a shelter, and a home.

On the word used here, and rendered "wild goats" (see the notes at Job 39:1).

The word occurs elsewhere only (in 1 Sam. 24:2).

"And the rocks for the conies":

The word here "employed" (sâphân), denotes a four footed animal that chews the cud, in the manner of a hare (Lev. 11:5; Deut. 14:7), and living in flocks.

The rabbis render it the "coney," or rabbit, as our translators have done.

The habits of the rabbit accord with this description.

The word occurs nowhere else, except in (Prov. 30:26), where it is rendered, as here, "conies."

It seems that the conies were something like our rabbits, but wilder.

They hid in the rocks for safety.

Believers in the Lord pray to the Father to hide them in the Rock where there is safety.

Jesus is the Rock.

Wild goats are high upon the hill to see danger when it comes.

They are colored almost the same as the terrain around them.

An unskilled eye would never be able to see them.

Verses 19-30:

We are to praise and magnify God for the constant succession of day and night.

And see how those are like to the wild beasts, who wait for the twilight, and have fellowship with the unfruitful works of darkness.

Does God listen to the language of mere nature, even in ravenous creatures, and shall he not much more interpret favorably the language of grace in his own people, though weak and broken groanings which cannot be uttered?

There is the work of every day, which is to be done in its day, which man must apply to every morning, and which he must continue in till evening.

It will be time enough to rest when the night comes, in which no man can work.

The psalmist wonders at the works of God.

The works of art, the more closely they are looked upon, the rougher they appear; the works of nature appear more fine and exact.

They are all made in wisdom, for they all answer the end they were designed to serve.

Every spring is an emblem of the resurrection, when a new world rises, as it were, out of the ruins of the old one.

But man alone lives beyond death.

When the LORD takes away his breath, his soul enters on another state, and his body will be raised, either to glory or to misery.

May the LORD send forth his Spirit, and newly create our souls to holiness.

Verses 19-23:

This section corresponds to the fourth day of creation in (Gen. 1:14-19).

The work period of predators (the night), is contrasted with the work time of humans (the day).

Psalm 104:19 "He appointed the moon for seasons: the sun knoweth his going down."

The moon for seasons.

As to separate the night from the day, and to note days, months and years.

The mention of the inferior luminary first is no doubt partly due to its importance in both fixing the calendar, but partly also to the daily reckoning, such as "the evening and the morning" as making the day.

The sun knoweth.

That is, by his course, either far or near, it notes summer, winter and other seasons.

The sun is no mere mechanical timepiece to the Israelite poet, but a conscious servant of God.

How beautifully this mention of sunset prepares the way for the exquisite picture of the nocturnal landscape, as the sunrise (in Psalm 104:22), does for the landscape of the day.

Each thing that God created had its purpose.

We see in the following Scripture the reason for the moon being created.

Genesis 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"

The Hebrew's calendar changes months with the new moon.

The seasons mentioned above could also mark the time of the feasts of the LORD as well.

In one particular dream, the sun symbolized the father of Joseph, and that the moon symbolized the mother.

The moon is a reflector of the sun.

The sun is the brighter, and the moon reflects the sunlight.

This is true with husband and wife spiritually.

The wife and husband are one in the flesh.

The wife is a reflection of her husband in a sense.

Psalm 104:20 "Thou makest darkness, and it is night: wherein all the beasts of the forest do creep [forth]."

The darkness was before the light, and the night before the day (Gen. 1:2).

And now the darkness and night are made by the setting of the sun that was before mentioned (see Isaiah 45:7).

"Wherein all the beasts of the field do creep forth":

Out of their dens, and range about for their prey, as the evening wolves and others.

And these are not the only creatures that choose the night and darkness; all wicked men do the same thing.

Whose deeds are evil, and do not care to come to the light, lest they should be reproved.

Particularly drunkards, adulterers, thieves, and murderers (John 3:20).

So the Scribes and Pharisees, when they consulted to take away the life of Christ, and agreed with Judas to betray him, did it in the night.

So false teachers, who are wolves in sheep's clothing, when it is a night of darkness with the church, take the advantage of it, to creep about and spread their pernicious doctrines (see 2 Timothy 3:6).

Darkness is an absence of the light.

Evil things happen under the cover of darkness that would not be done in the light of day.

The beasts of prey are out more at night.

They are trying to find something to kill.

The best thing to do with darkness is to rest and sleep.

The only other thing is to shine the light and make it day.

Psalm 104:21 "The young lions roar after their prey, and seek their meat from God."

Which can no more subsist without Divine Providence than those which are old and decrepit.

"Roar after their prey":

They roar when they come within sight and reach of their prey, as naturalists observe.

Whereby this place may be reconciled with (Amos 3:4).

"Seek their meat from God":

This is a figurative and poetical expression.

Their roaring is a kind of natural prayer to God for relief, as the cries of infants are a kind of prayer to their mothers for the breast.

And this is justly noted as an act of God's special providence, because the lions are very ravenous, and need much prey.

They also are dull in their scent, and have difficulty finding it, and slow in their motion, and unable to reach it.

And therefore God hath provided another creature, of quicker sense and motion, which is usually confederate with them, and procures prey for them, partaking of it with or after them.

In the physical, a lion hunts at night.

He is hoping to find an animal off guard, so that he can kill it.

We know, looking at this from the spiritual standpoint, the devil is like a roaring lion going through the earth seeking whom he may devour.

Both are night creatures.

Psalm 104:22 "The sun ariseth, they gather themselves together, and lay them down in their dens."

A new scene in this endless variety of incidents in a world full of life and beauty.

The psalmist sees the light break in the east, and the sun appear above the horizon, and the whole scene is changed.

The animals that had gone forth at night are seen to return again to their hiding places, and man in his turn (Psalm 104:23), is seen to go forth to his daily toil.

"They gather themselves together":

Though scattered in the night, when light returns, they all bend their steps to the places where they are accustomed to repose in the daytime.

The scene is most beautiful.

At night they charge forth for their prey; when the morning light returns, they all retrace their steps to the places in dens and caverns where they pass the day.

"And lay them down in their dens":

For rest and safety, and to feed themselves and young ones with the prey they bring with them (see SOS 4:8).

When it becomes daylight, the lion in the physical, goes and lies down and rests.

He cannot sneak up on his prey in the daytime.

In the spiritual, Light does away with darkness.

The devil has no power to destroy when the Light of Jesus is shining.

Psalm 104:23 "Man goeth forth unto his work and to his labor until the evening."

Man is now seen to go forth from his dwelling, and he appears on the stage to perform his daily toil, until evening comes, and then again, he gives way for the beasts of night.

Thus, the scene is ever varying, showing how full of animated existence the earth is.

How varied are the occupations of its different inhabitants.

And how the varieties of being are adapted to its own varied condition in the alternations of day and night.

Man was made the opposite of this beast of prey.

Mankind is a daytime being.

They work while it is day and rest after dark ordinarily.

We know that we who are of the Light (Jesus Christ), are to work while it is day.

There will come a day of darkness, when man cannot work anymore.

This evening spoken of, could be of each day, or the evening of our life as well.

Christians are to shine forth the Light of Jesus.

We pray that we are a Light set upon a hill for all to see.

Jesus is the Light; we are the fixture that you can see His Light in.

Verses 24-26:

This portion corresponds to the fifth day of creation in (Gen. 1:20-23).

Psalm 104:24 "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

The psalmist having taken notice of many of the works of creation, stops and wonders at the number of them.

Though he had not gone through them all, and there were even things innumerable behind (see Psalm 104:25).

He admires the sum of them, how great it was; and not only the quantity but the quality of them.

For so the words may be rendered, "how great are thy works", as for number, so for nature.

In which there is such an amazing display of the greatness and power of God, and particularly of his wisdom, as is observed in the next clause.

"In wisdom hast thou made them all":

That is, thou hast adapted each and all to the different ends contemplated in their creation.

Any one of these beings shows the wisdom of God in its formation, and in its adaptations to the ends of its existence.

How much more is that wisdom displayed in these countless numbers, and in this endless variety!

"The earth is full of thy riches":

Hebrew, "possessions."

So the Septuagint and the Vulgate.

That is, these various objects thus created are regarded as the "possession" of God.

Or, they belong to him, as the property of a man belongs to himself.

The psalmist says that this wealth or property abounds everywhere; the earth is full of it.

We look at the world around us and see great beauty and order in these things.

If we admire the earth and all that it contains, how much more should we admire the Creator who made it all?

The LORD of all the earth is greatly to be praised by His creation.

Psalm 104:25 "[So is] this great and wide sea, wherein [are] things creeping innumerable, both small and great beasts."

Our translation here does not quite express the beauty and the force of the original; "This sea!

Great and broad of hands!

There is the creeping thing, and there is no number.

Animals, the little with the great.

The reference here is, undoubtedly, to the Mediterranean sea, which not improbably was in sight when the psalm was composed.

As it is in sight not only along the coast, but from many of the elevations in Palestine.

The phrase "wide of hands" applied to the sea, means that it seems to stretch out in all directions (compare the notes at Isa. 33:21).

The "creeping things" refer to the variety of inhabitants of the deep that glide along as if they crept (see the notes at Psalm 104:20).

The word "beasts" refers to any of the inhabitants of the deep, and the idea is that there is an endless variety there.

This reflection cannot but impress itself on the mind of anyone when looking on the ocean.

What a countless number, and what a vast variety of inhabitants are there in these waters, all created by God; all provided for by his bounty!

Again, we remember that the 104th Psalm is a Psalm of the creation of the world and everything that is in it.

Acts 14:15 "And saying, Sirs, why do ye these things?"

We also are men of like passions with you and preach unto you that ye should turn from these vanities unto the living God which made the heaven and earth, and the sea, and all the things that are therein:"

Let me show one more Scripture on this.

Genesis 1:21 "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good."

As we said before, all of this was made for mankind.

Psalm 104:26 "There go the ships: [there is] that leviathan, [whom] thou hast made to play therein."

"Leviathan":

This term appears in 4 other Old Testament passages (Job 3:8; 41:1; Psalm 74:14; Isaiah 27:1).

In each case, Leviathan refers to some mighty creature who can overwhelm man but who is no match of God.

Some form of sea monster, probably a dinosaur, is in view (see note on Job 41:1).

Leviathan in this particular Scripture, means a wreathed animal, a serpent.

It also means the constellation of the dragon.

This is a piercing serpent that will bite you, if he has a chance.

This leviathan is at the bottom of the sea.

The ships ride over the top of the waves.

In many instances, the seas mean the worldly people.

We do know that Noah was saved by a great ship that floated above the world and also the lost in the flood.

Verses 27-30:

All of creation waits upon God for His providential care.

These verses allude to the sixth day of creation (compare Gen. 1:24-31).

Psalm 104:27 "These wait all upon thee; that thou mayest give [them] their meat in due season."

That is, these are all dependent on thee.

It does not, of course, mean that they "wait" in the sense that they are conscious of their dependence on God, but that they are "actually" dependent.

The original word implies the idea of "expecting" or "hoping," and is so rendered in the Septuagint and Vulgate.

They have no other ground of expectation or hope but in thee.

"That thou mayest give them their meat in due season":

Their food at the proper time.

That is, they are constantly dependent on thee, that thou mayest give them food from day to day.

Perhaps there is also the idea that they do not lay up or hoard anything.

Or that they cannot anticipate their own needs, but must receive from one day to another all that they want directly from God.

We know that God is not only the Creator of all, but He is the provider for their needs as well.

When He established the earth, He made specific things to be food for specific animals, and fish and fowl.

Man is not like the animals. Man not only needs food for his body, but must have food for his spirit as well.

Man alone, needs food for his soul.

Jesus said in Matthew 4:4:

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The needs of man are not only physical, but spiritual as well.

Psalm 104:28 "[That] thou givest them they gather: thou openest thine hand, they are filled with good."

What God bestows upon them as a bounty of Providence they take and make use of, and in their way thankfully, and without repining.

Some gather it up for immediate use and service, and not into barns.

Others gather it up for time to come, as the ant (Matt. 6:26).

Kimchi understands this of a time of scarcity, when they gather here a little and there a little; as he does the following clause of a time of plenty.

"Thou openest thine hand, they are filled with good":

God, in whose hand all things are, and from whence all things come, opens his hand of providence, and liberally and bountifully gives, as this phrase signifies (Deut. 15:11).

And all his creatures are filled with his good things to their satisfaction.

And thus, the spiritual food which he gives his people, they gather it by the hand of faith, as the Israelites gathered the manna in the wilderness every morning, and according to their eating, what was sufficient for them.

And to whom he gives liberally, even all things richly to enjoy; and all things pertaining to life and godliness.

Christ, and all things along with him; abundance of grace here, and glory hereafter.

And they are satisfied with his good things as with marrow and fatness.

All of God's creation of beings with life, must gather the food that He has provided for them.

An animal can be in a field of clover, but will not be blessed by it until he begins to eat.

He must be moved to eat of what is provided, before he will be blessed.

God gives freely to His children as well, but we must reach out and take what He has offered.

If we have our hand clenched in a fist, we cannot receive what He is trying to give us.

This can be spiritual, as well as physical.

Psalm 104:29 "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

God may be said to hide his face from the creatures when he withholds their food from them.

When there is a scarcity of provisions, or a famine in the land.

When there is no pasture for them to feed on, nor brooks of water to drink of.

Then are they troubled or perplexed, as in (Joel 1:18).

And know not what to do, nor where to go for help, but faint, and sink, and die.

So in a spiritual sense when God hides his face from his people, and removes his Shekinah, or divine Majesty and Presence, as the Targum here.

And withdraws the influences of his grace and Spirit; or when they have no food for their souls, or what they have is not blessed, then are they troubled (Psalm 30:7).

"Thou takest away their breath, they die, and return to their dust":

Their original dust, from whence they sprung, as man himself does.

The breath of all is from the LORD.

He gives it to his creatures, and when he pleases he takes it away.

And when he does, they die and become dust again.

About the worst thing that can happen to us, is for God to turn a deaf ear to our cry.

How many times in this lesson, have I said that the next breath we breathe is a gift from God?

When He takes the breath of life away, we die.

Our body will return to the dust from which it was made.

Our Spirit will live forever.

If we are a Christian, our spirit body will live in heaven with the Lord Jesus.

1 Corinthians 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Psalm 104:30 "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

"Thy Spirit":

This most likely should be translated "Your breath", which corresponds to "the breath of life" (in Genesis 2:7).

There are two creations really.

God at first made man of the dust of the earth, and breathed the breath of life in him and he became a living soul.

The second birth is that of the spirit of man.

God is actually creating each day.

Creation as such is an ongoing thing.

1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

We know that there will be a new heaven and a new earth.

Revelation 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Verses 31-35:

Man's glory is fading; God's glory is everlasting.

Creatures change, but with the Creator there is no variableness.

And if meditation on the glories of creation be so sweet to the soul, what greater glory appears to the enlightened mind, when contemplating the great work of redemption!

There alone can a sinner perceive ground of confidence and joy in God.

While he with pleasure upholds all, governs all, and rejoices in all his works.

Let our souls, touched by his grace, meditate on and praise him.

The psalmist closes with a benediction to the Creator in which he prays that the ungodly might no longer spiritually pollute God's universe (104:35).

This prayer anticipates the new heaven and new earth (compare Rev. chapters 21 and 22).

Psalm 104:31 "The glory of the LORD shall endure for ever: the LORD shall rejoice in his works."

God will never cease to manifest his glorious wisdom, power, and goodness in his works.

And creatures shall never be wanting to give him the praise and honor due unto his name.

"The LORD shall rejoice in his works" (see Gen. 1:31).

The idea here is; that God finds pleasure in the contemplation of his own works.

In the beauty and order of creation; and in the happiness which he sees as the result of his work of creation.

There is no impropriety in supposing that God finds pleasure in the manifestation of the wisdom, the power, the goodness, the mercy, and the love of his own glorious nature.

God is from everlasting to everlasting.

There is a time mentioned in the Bible when God was sorry that He had made man.

He drowned all of them in the flood, except Noah and his family.

God loves all of His children and wants to fellowship with us.

We are His children, if we accept Jesus Christ as our Savior.

After each thing that the Word of God created, He said it was good.

His creations were all good. There is reason to rejoice.

Psalm 104:32 "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke."

"There is great sublimity in this expression, as indicating the power and the majesty of God.

He has only to "look" upon his works, and they stand in awe and tremble.

The mightiest and fearful convulsions of nature occur as if they were the mere effect of God's "looking" on the earth (compare Hab. 3:10).

"The mountains saw thee, and they trembled."

"He toucheth the hills, and they smoke":

That is, as Mount Sinai did when God came down upon it (Exodus 19:18).

It is as if the hills were conscious of his presence, and were awed.

"Trembleth ... smoke":

Earthquakes and fires caused by lightning are in view.

The fear of the LORD is the beginning of wisdom.

This is speaking of the terribleness of God.

The earth and inhabitants tremble before Him.

He can do whatever He wants to with His creation.

If He is displeased with it, it is within His power to destroy it.

The earth and its people tremble, because they are guilty of sin.

Whether this is speaking of a volcano, or whether these are lofty people who His fire descends on, are both bad.

Psalm 104:33 "I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being."

That is, I will continue to praise him; I will never cease to adore him.

The result of the psalmist's meditations on the wonderful works of God is to awaken in his mind a desire to praise God forever.

He is so filled with a sense of his greatness and glory that he sees that there would be occasion for eternal praise; or that the reason for praise could never be exhausted.

He who has any proper sense of the greatness, the majesty, and the glory of God "intends" to praise him forever.

He sees that there is enough in the character of God to demand eternal praise, and he does not anticipate that a period can ever occur in all the future when he will feel that the causes for praise have come to an end.

Or when his heart will be indisposed to celebrate that praise.

We see the penman coming from the awesomeness of God, to what he is going to do about it.

He has determined in his heart to praise the LORD, while there is life within him.

Songs are one of the very best ways to praise the LORD.

He would be a sweet, sweet sound in the ear of the LORD.

Psalm 104:34 "My meditation of him shall be sweet: I will be glad in the LORD."

Of the glories, excellency, and perfections of his person.

Of his offices, as Mediator, King, Priest, and Prophet.

The Savior and Redeemer; of his works of creation, providence, and redemption.

Of his word, the blessed truths and comfortable doctrines of it.

Of his providential dispensations, and gracious dealings with his people in the present state.

Which to meditate upon, when grace is in exercise, is very sweet, delightful, and comfortable.

The Targum renders it as a petition, "let my meditation be sweet before him."

"I will be glad in the LORD":

That is, I will rejoice that there is such a Being; I will seek my happiness in him as my God.

The penman here says, that even his thoughts are sweet to him.

To think upon the LORD and His blessings bring pleasant thoughts.

We must be glad when we think of the wonderful provision the Lord has made for us through Jesus Christ our Lord.

Psalm 104:35 "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD."

"Sinners ... wicked":

Although God has been merciful to let His fallen human creation live on (compare Gen. 3:1-24). Those who bless and praise the LORD desire to see the day when:

- (1) Sinful men have been abolished from the earth (compare Rev. 20:11-15); and
- (2) The curse of the earth is reversed (compare Rev. 22:3).

This is as if he has read of the terrible wrath that will come upon the earth and the evil people of the earth who did not repent.

He says, even though this is so, I will bless the LORD with everything that is within me.

This Psalm began with praise and ends with praise.

This should be the state of the Christians.

We should get up in the morning praising the LORD and go to bed at night praising Him.

We must not look with regret at the outcome of the sinners.

They will be judged fairly.

We must do what we can to convert them, and if they won't listen, we must say with the psalmist here: let it be.

Praise the LORD.

Psalm 104 Continued Questions

1. The trees of the LORD are full of _____.
2. What are some of the things we know about the cedar tree in the physical?
3. From what standpoint have we been studying these lessons.
4. Compare the physical cedar to the believers.
5. What two chapters in the Bible show the believer as a tree?
6. Where does the stork make her nest?
7. Where is a refuge for the wild goat?
8. Where do the conies hide?
9. What did God appoint the moon for?

10. What relation does the moon have to the sun?
11. What is darkness?
12. What creeps forth at night?
13. When does the lion kill its prey generally?
14. The _____ is like a roaring lion seeking whom he may devour.
15. What does away with darkness?
16. When does the devil have no power to destroy?
17. What is different about man and his working habits from these animals?
18. What are we to shine for the world to see?
19. The 104th Psalm is a Psalm of the _____.
20. What does leviathan mean?
21. What are the seas symbolic of many times?
22. What is God, besides the Creator of all?
23. Man needs what in addition to food for his body?
24. God gives to His children freely, but what must we do?
25. What is about the worst thing that can happen to a person?
26. What happens, if God removes our breath?
27. What is born in the second birth?
28. When did God say He was sorry that He made man?
29. He looketh on the earth, and it _____.
30. He touched the hills, and they _____.
31. The penman says, he will praise the LORD how long?
32. What did the penman say brought him pleasant thoughts?