

Psalm 104 is the second of three looking at various glories of the Lord. Psalm 103 glorifies Him for His benefits to humanity. Psalm 104 in turn glorifies Him for His Creation and His continuing sustaining of it and all in it. Psalm 105 and 106 look at His special sustaining care of one people, Israel. As Abraham's descendants they are special beneficiaries of blessings promised Abraham by God. Psalm 105 reviews their history under God prior to the Law of Moses and Psalm 106 their history after the Law of Moses.

Psalm 104's magnificent description of the creation of the heavens and the earth move the heart to reverence His name, His wisdom and His power. And it poetically fills in details not given in Genesis 1 and 2. Other accounts of the Creation are given in Job and the prophets which should be read and compared if one desires to get the whole picture. Well-meaning believers try to excuse the Bible's differences with scientific discoveries by stating the "Bible is not a science book." But it is true, accurate and precise in what it does reveal about the whole Creation, how it was created, how it functions, and it adds "why." Factual scientific discoveries unencumbered by scientific theories or hypotheses do not contradict the Bible. Speculations developed by ungodly men quoted in the popular media and taught in many schools as truth, may differ from the Bible.

The LORD established the heavens and then the earth. Jehovah's chambers are above the heavens (atmosphere) and the clouds His chariot and He walks upon the wings of the wind. The waters first covered the earth until the land was, so to speak, redeemed from the waters. Is the description here that of prior recurring events that each time destroyed the face of the earth and all life on it? Each time God the Spirit returned and **created** (same word as Genesis 1:1) animate life again to repopulate the earth, v.30. This occurred as the waters abated from the deluge of Noah's time. God then set a "thus far and no further" boundary on the sea. But there seems to be one more "re-creation" coming at the beginning of the Millennium.

The view here is that the earth and its varied terrain exists for the different life forms and creatures it sustains, not the creatures for the earth. Clearly the earth and inanimate life was created and now exists for the benefit and blessing of animate life. And the earth with its inanimate and animate life, exists for the benefit and blessing of man. And **all** exists for the pleasure and glory of the Creator. All of the features of the earth, the fresh flowing waters and the trees and vegetation, are said to have been made for the habitat and support of animal life. There is no thought of life **evolving** from the inanimate or "lower" forms to "higher" forms. Nor are animals pictured as evolving from their surroundings, although they are created flexible enough to acclimatize within kinds. God created surroundings to suit the variety of inhabitants He was creating. Daylight and night, and the seasons were created

to accommodate the crops and various animal species in their created innate instinctive habits and behaviors. The demise and extinction of some or all of the species of one age leads to replacement by re-creation of past species along with newly created species by the Spirit, v. 30. This cycle of life-death-life apparently characterized the Creation even before sin entered the world by Adam. It foreshadowed the need, and provision, for redemption. Sin added a new dimension of frustration to the Creation by bringing a curse upon the ground and death upon mankind. But God has used that sad situation as an occasion to redeem the earth, the whole Creation, from its toil and torment once and for all. But it took the death, burial and resurrection of His only begotten Son. The cross is the means of redeeming man and the whole earth from the curse of sin and from the cycle of life of the original Creation in which life is sustained by the dying of other life.

The very waters that once covered the earth and destroyed life now have been made the means of refreshing and sustaining life on the land. Sea water is purified by evaporation (resurrection) and lifted (ascension) to the heavens to be carried by the clouds and winds to shower fresh water where needed for plant and animal life to thrive. From there it flows down in streams to water and cleanse the earth and back into the sea to repeat the cycle.

The vast oceans are given attention in this Psalm too. All the incredible varieties of life and numbers of exotic creatures are God's Creation and under His specific care. And they "frolic" as they glorify their Maker, as do the land plants and animals. The marvelous variety yet interdependence within the Creation on land or in the sea is just now being unraveled by scientists. The unity of the whole Creation is a powerful witness to the One loving and all powerful God of blessing and care.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being. 34 My meditation of him shall be sweet: I will be glad in the LORD. 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.

We not only enjoy Him, His Redemption and His Creation we look forward to when the last trace of sin and its consequences will be removed for the earth and indeed from all Creation. The Cross has enabled that.

By Ron Canner, June 4, 2008

NOTE: This Psalm seems counter to so called "young earth" teaching held by "creation science" organizations and others. Differences regarding the details and timing of the Creation should not be allowed to separate believers from one another.

Furthermore, believers who try to force creationist views, "intelligent design" and the like upon the secular world only antagonize and close the ears and hearts of those who are dead in sin. Offended, they then will not listen to the gospel. We may win the battle and lose the souls God wants us to reach. This is not the battlefield God has chosen for believers in this present age. Bring the gospel of the Cross! R.