

## "I will be glad in the LORD" Part IV

([Psa 104:16-18](#))

Psa 104:1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

Psa 104:2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

Psa 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Psa 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Psa 104:5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

Psa 104:6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

Psa 104:7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

Psa 104:8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Psa 104:9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Psa 104:10 He sendeth the springs into the valleys, *which* run among the hills.

Psa 104:11 They give drink to every beast of the field: the wild asses quench their thirst.

Psa 104:12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

Psa 104:13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

Psa 104:14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

Psa 104:15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

**Psa 104:16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;**

**Psa 104:17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.**

**Psa 104:18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.**

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

Psa 104:20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.

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

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

Psa 104:23 Man goeth forth unto his work and to his labour until the evening.

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

Psa 104:25 *So* is this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

Psa 104:26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

Psa 104:27 These wait all upon thee; that thou mayest give *them* their meat in due season.

Psa 104:28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

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

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

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

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

Psa 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.

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

Psa 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.

God uses the physical creation, ([Jas 5:7](#)) "the early and latter rain" as an example, to explain to us how He is in the process of saving all of mankind, each man in His order ([1Co 15:23](#)).

[Jas 5:7](#) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

In the next couple of studies with Psalm 104, particularly with verses 18 to 23, we will look at other physical realities ("*birds*", "*goats*", "*connies*", "*beasts*", the "*moon*", the "*sun*", to name a few) that are written down for our sakes, ([2Co 4:15](#)) "that the abundant grace might through the thanksgiving of many redound to the glory of God". When we are blessed to learn how all these things are for our sakes, "the thanksgiving of many [will] redound to the glory of God"

[2Co 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

We grow in the grace and knowledge of Christ, or the mind of Christ, by comparing "spiritual things with spiritual", as we use the natural creation around us to do that ([1Co 2:13-14](#)). With that mind of Christ we can lay up treasure in heaven and "Rejoice in the Lord alway: *and* again I say, Rejoice"([Php 4:4](#)) and declare "**I will be glad in the Lord**".

[1Co 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

[1Co 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Part of what we will look at tonight relates to that spiritual purpose behind parables which are meant to both blind on one side of the pillar and give light on the other side. This is at the heart and core of why we can rejoice today as His children and be glad in the Lord as we come to see how the "exceeding great and precious promises" that God gives us in His word reveal how we can "be partakers of the divine nature, having escaped the corruption that is in the world through lust" ([Luk 8:10](#) , [Exo 13:21](#) , [Exo 14:20](#) , [Col 1:15-17](#) , [2Pe 1:4](#))

Luk 8:10 And he said, **Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.**

Exo 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exo 13:22 He took not away the **pillar** of the cloud by day, nor the **pillar** of fire by night, from before the people. [Christ is that **pillar**--- and "he which hath begun a good work in you will perform *it* until the day of Jesus Christ" [Php 1:6](#). Christ will never leave or forsake us "by day" or "by night" ([Heb 13:5](#)).

Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: **so that the one came not near the other all the night**. ["Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [Rom 8:35](#)]

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This psalm's main focus is on the spirit of God that created all the physical creation through Christ ([1Co 8:6-7](#) , [Joh 1:3](#) , [Rom 1:20-21](#)). The physical creation reveals to us, if God gives us eyes to see today, that the process of maturing in the Lord has many stages that all of mankind will eventually go through in order to become mature sons ([2Pe 3:18](#) , [Eph 4:13](#)). We are reassured through the physical creation that Christ created, that he can and will be the author and finisher of our faith ([Heb 12:2](#)) who will fulfill these verses that say he " hath made every *thing* beautiful in his time: also he hath set the world in their heart ([1Jn 2:16](#)), so that no man can find out the work that God maketh from the beginning to the end"([Ecc 3:1-11](#)).

1Co 8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

1Co 8:7 Howbeit *there is not in every man that knowledge*: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. [**not knowing**, not believing that there is "one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him" is how we make an idol of our flesh, and that is what we do until we're given to acknowledge God's sovereignty in all things, working all things according to the counsel of

His will ([Eph 1:11](#)).

[Joh 1:3](#) All things were made by him; and without him was not any thing made that was made.

[Rom 1:20](#) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

[Rom 1:21](#) Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

[1Jn 2:16](#) For **all** that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[Ecc 3:11](#) He hath made every *thing* beautiful in his time: also he hath set the world ([1Jn 2:16](#)) in their heart, so that no man can find out the work that God maketh from the beginning to the end. [*we can't find that work out because of the idols that God allows to be in our flesh, and we are blinded until those idols are destroyed by Christ "the lust of the flesh, and the lust of the eyes, and the pride of life"*].

[Eph 4:13](#) Till we **all** come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[1Co 15:22](#) For as in Adam **all** die, even so in Christ shall **all** be made alive.

As we labour in God's word and are given the eyes to see and ears to hear the words of spirit that quicken us ([Mat 13:11](#) , [Joh 6:63](#)), we are reassured through our Father of all comfort ([2Co 1:3](#)) that His workmanship that is being formed through Christ, that is going from glory to glory ([Eph 2:10](#) , [Php 1:6](#) , [2Co 3:17-18](#)) will be finished, just as surely as the physical creation was made manifest and done so decently and in order, in what has been called the creation week or the days of creation ([Heb 11:3](#) , [Col 1:16-17](#) , [Eph 2:8-9](#) , [Rev 20:6](#) , [1Co 14:40](#) , [Exo 20:11](#)).

[2Co 1:3](#) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

[2Co 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[Heb 11:3](#) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

[Col 1:16](#) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

[Col 1:17](#) And he is before all things, and by him all things consist.

**Eph 2:8** For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

**Eph 2:9** Not of works, lest any man should boast.

**Exo 20:11** For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

To set the stage a little more, before we get into the verses of our study tonight, I want to point to a verse that was discussed (**2Ki 18:4**) on Steven's last study, that has a correlation to the word Lebanon that is in this Psalm. The word Nehushtan<sup>H5180</sup> was the word that was discussed, that parallels with the 'cedars of **Lebanon**'.

**2Ki 18:4** He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it **Nehushtan**<sup>H5180</sup>.

**H5180** n<sup>e</sup>chûstân *nekh-oosh-tawn'*

From **H5178**; something made of *copper*, that is, the copper *serpent* of the Desert: - Nehushtan.

**Psa 29:5** The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of **Lebanon**.

Just as the Lord must "break the cedars, even the cedars of Lebanon" (**Psa 29:5**), he will also break our religious pride or the second beast that we make an idol out of in the church in the wilderness.

**Nehushtan**<sup>H5180</sup> represents that idol or second beast very well (**Rev 13:15** , **1Co 4:7**), as do the "cedars of **Lebanon**" that God gives us for our good, and that we naturally take and make an idol out of, adorning the temple of God, that has not yet been cleansed of the Lord to become the risen Jerusalem above (**Eph 2:6**) that can bear spiritual fruit, unlike these Cedar trees (**Gal 4:26**).

Zerubbabel's temple on the other hand, is the temple that God uses to typify those who have been raised in heavenly places, where we can worship God in spirit and in truth, because of the judgement of His word upon us like a plumb line that is making the ways of the Lord straight and enabling us to come out her my people (**Joh 4:23-24** , **Isa 28:17**).

**Joh 4:23** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

**Joh 4:24** God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

**Isa 28:17** Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Christ's body is raised in these temples built with cedar like the serpent in the wilderness (**Nehushtan**<sup>H5180</sup>) but that raising of the wood to build the temple that we are ([1Co 3:16](#)) just as the serpent in the wilderness, is only going to bring about the physical healing or burning up of the wood hay and stubble that does not change our hearts [*miracles in other words do not convert and change our heart* ([Luk 16:31](#) , [Joh 3:14-15](#)) *but the cleansing of the temple through judgement so that we can be "true worshippers" who "must worship him in spirit and in truth". That relationship is made possible through the sanctification process that God blesses the church to go through today* ([Joh 17:17](#))].

[Luk 16:31](#) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

[Joh 3:14](#) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[Joh 3:15](#) That whosoever believeth in him should not perish, but have eternal life.

[Joh 17:17](#) Sanctify them through thy truth: thy word is truth.

These examples of the cedars of Lebanon and **Nehushtan**<sup>H5180</sup> show us God's provision in our journey and should give us reason to rejoice and "be glad in the Lord" for how he makes a way for us to endure through sin ([Isa 43:16](#)). He is the one who is making that provision and causing the sun to shine on the evil and the good within us ([Mat 5:45](#)) bringing us to see our continual need for His deliverance in this life ([Jer 13:23](#) , [Eze 36:26](#)). Coming to see this reality of the process of growing in grace and knowledge is a joyful burden for us in the spirit, and is likened unto sparks that fly upward for our flesh, sparks that typify the fiery trials we are promised as God's children ([Ecc 3:18](#) **Nehushtan**<sup>H5180</sup> , [Ecc 1:13](#) joyful burden, [Neh 8:10](#) joyful burden, [Job 5:7](#) , [1Pe 4:12](#)).

[Isa 43:16](#) Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

[Mat 5:45](#) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

[Jer 13:23](#) Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

[Eze 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

*excerpt from Psa 29 study...*

Lebanon has a close association in scripture with the wilderness which we are called out of ([Deu 11:24](#) , [Jos 1:4](#)), and the cedars of Lebanon were used both within the temple of Solomon and Zerubbabel ([1Ki 5:8-18](#) , [Ezr 3:7](#)) and within the ships of Tyre ([Eze 27:3-5](#) , [Eze 27:25](#)).



What we are being told is that these cedars of Lebanon which are not fruit bearing trees will serve God both in the court and in the temple. Initially those ships of Tyre ply the waters of the Euphrates in our life ([Isa 23:1](#)) , bringing many people, nations, languages and tongues to Christ, as this exercise of buying the truth and selling it causes the merchants of the world of Babylon within us to become rich and increased with goods ([Rev 3:17](#)). All these riches are tainted because they are yet wrapped around the idols of our hearts at this point ([2Ch 4:18-22](#) , [Rev 18:12](#) , [Eze 14:4](#) , [Isa 3:1](#)), and it is only after a lifetime of being redeemed from every nation language tongue and people that we can be counted worthy to inherit eternal life ([Rev 5:9](#)). We're not worthy, but the process that God allows us to go through makes it possible for us to understand in that day what we really are, as we inherit those promises which we are striving for ([Luk 17:10](#) , [Php 3:14](#)).

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

The harlot sits on those waters, which are the many nations of mankind's heart and accomplishes this first part of gathering peoples and nations and tongues into the court which is expressed in these verses of 2King ([2Ki 24:13-20](#)). It is only when the proud and lofty trees of Babylon are cut down and turned into lumber for the temple of God within us that a remnant can then remain "of the poorest sort of the people of the land" ([2Ki 24:14](#) , [1Co 1:26](#)).

[2Ki 24:14](#) And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

The tree must be cut down, and rightly divided and measured by the body of Christ ([Act 2:37-38](#) , [Eph 4:16](#)) in order to be of service to God's people and the entire world in time. Initially however we all go into this spiritual captivity in Babylon where those cedars of Lebanon grow and then at their appointed time are cut down or broken by the spirit of God ([1Co 15:23](#) , [Isa 66:2](#)) to be used in the new temple of Zerubbabel, where we worship God in spirit and in truth ([Joh 4:23](#)).

-- *excerpt end* --

With the stage set a little more, now we can look at the few verses in our Psalm study tonight that we hope will have us saying in our spirits "I will be glad in the Lord".

**Psa 104:16 The trees of the LORD are full *of sap*; the cedars of Lebanon, which he hath planted;**

The word "*of sap*" is not in the original context of this verse, so our focus is that these "trees of the Lord" or "cedars of Lebanon" "which he hath planted" "are full". We are "full" in Babylon, in the world, not with the stay and bread and water of God (Isa 3:1), but with the cares of this world, as the sparks fly upward (Joh 2:7 , 2Co 4:7 , Joh 17:17 , Joh 2:9 , Job 5:7).

Isa 3:1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

Joh 2:7 Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim.

2Co 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Joh 17:16 **They are not of the world, even as I am not of the world.**

Joh 17:17 **Sanctify them through thy truth: thy word is truth.**

Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew; *speaking of the body of Christ a kind of first fruits* Gen 24:20 , Mar 9:35) the governor of the feast called the bridegroom,

We can take great comfort in knowing that it is God who planted these "Cedars of Lebanon" and that he has already declared the end from the beginning for each tree (Psa 139:16 , Jer 29:11).

Psa 139:16 Thine eyes did see mine unformed substance; And in thy book they were all written, *Even* the days that were ordained *for me*, When as yet there was none of them.

Jer 29:11 For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end.

**Psa 104:17 Where the birds make their nests: *as for* the stork, the fir trees<sup>H1265</sup> are her house.**

We are told we won't realize the plans that God has for us in their entirety (Mat 6:34), or the provision that He has predetermined for us, but that does not change the fact that God does provide, and that he is a good Father, who we can trust and cast all our cares upon so that we can stop being anxious concerning raiment or what we shall eat (*physically or spiritually*) (Php 4:19 , Mat 6:28-33 , Mat 7:11-13 , 1Pe 5:6-8).

Php 4:19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.



Mat 6:28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Mat 6:29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Mat 6:30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Mat 6:31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Mat 6:32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

Mat 6:33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

Mat 7:12 **All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them:** for this is the law and the prophets. [*the golden rule as it is called (Mat 7:12), is found in the context of "Enter ye in by the narrow gate" because it is when we are able to love our enemies through God's holy spirit (Zec 4:6), and when we are convicted of our debt unto God, which is all the sin of the world within us, described as "ten thousand talents" owed (Mat 18:33), and we are convicted that there is no good thing within ourselves (Mar 10:18), then we can truly say that God is granting us the power to "Enter ye in by the narrow gate" where "few there be that find it" (Mat 7:14 , Psa 107:2)*]

Mat 7:13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. (Mat 22:14)

1Pe 5:6 Humble yourselves therefore under the mighty hand of God [[Rom 11:20](#)], that he may exalt you in due time; [[Jas 5:7](#)]

1Pe 5:7 casting all your anxiety upon him, because he careth for you.

1Pe 5:8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,

The birds (plural) that make their nests (plural) in Lebanon, the wilderness, or the churches of this world, are provided for by God. As God's elect mature (through judgement) and are given to seek the kingdom first and His righteousness, our walk becomes more solitary and separate from the wilderness that we come out of like the solitary "stork".

**H2624** chăştydâh khas-ee-daw'

**Feminine of H2623**; the *kind* (maternal) bird, that is, a **stork**: - X feather, stork.

Jer 8:7 Yea, **the stork**<sup>H2624</sup> in the heaven knoweth her appointed times [[Eph 5:16](#)]; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

**H2623** chăştyd khaw-see'd'

From [H2616](#); properly *kind*, that is, (religiously) *pious* (a saint): - godly (man), good, holy (one), merciful, saint, [un-] godly.

Psa 4:3 But know that the LORD hath set apart him that is **godly**<sup>H2623</sup> for himself: the

LORD will hear when I call unto him.

The "fir trees" in the positive usage of the word represent the place where God brings the solitary few who are a small remnant, his instruments.

**Eze 31:3** Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

**Eze 31:8** The cedars in the garden of God could not hide him: the fir trees were **not** like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

**2Sa 6:5** And David and all the house of Israel played before the LORD on all manner of *instruments made of fir wood*, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Now we can look again at these two verses together and see that while we are being taken out of the world as that small remnant, the world we come out of is Babylon, an in this psalm named "Lebanon"

**Psa 104:16** The trees of the LORD are full *of sap*; the cedars of Lebanon, which he hath planted;

**Psa 104:17** Where the birds make their nests: *as for* the stork, the fir trees *are* her house

*Lebanon is connected to Babylon* ([Eze 31:3-11](#) , [2Ch 3:5](#) , [1Ki 5:10](#) , [Nah 2:3](#))

**Eze 31:3** Behold, the Assyrian *was* a cedar in **Lebanon** with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

**Eze 31:4** The **waters** made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

**Eze 31:5** Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of **waters**, when he shot forth.

**Eze 31:6** All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

**Eze 31:7** Thus was he fair in his greatness, in the length of his branches: for his root was by great **waters**. ([Rev 18:2](#) , [Son 4:15](#))

**Eze 31:8** The cedars in the garden of God could not hide him: **the fir trees were not like his boughs**, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. ([Eze 28:17](#) , [Ecc 7:26](#))

**Eze 31:9** I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.([Rev 18:1-24](#) , [Rev 17:6](#))

**Eze 31:10** Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; ([Eze 28:17](#))

**Eze 31:11** I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

[2Ch 3:5](#) And the greater house he ceiled<sup>H2645</sup> with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

**H2645 Total KJV Occurrences: 13**

**covered, 7**

[2Sa 15:30](#) (2), [Est 6:12](#), [Est 7:8](#), [Psa 68:13](#), [Jer 14:3-4](#) (2)

**overlaid, 4**

[2Ch 3:5](#), [2Ch 3:7-9](#) (3)

**ceiled, 1**

[2Ch 3:5](#)

**cover, 1**

[Deu 33:12](#)

[1Ki 5:10](#) So Hiram gave Solomon cedar trees and **fir trees** [*we start off in the courts of Solomons temple as those fir trees that must come out of her my people and we will through much tribulation* [2Co 6:17-18](#)]*according to* all his desire.

[2Co 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

[2Co 6:18](#) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[Nah 2:3](#) The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the **fir trees** shall be terribly shaken. ([Act 14:22](#) , [Zec 12:2-3](#) , [Mat 21:44](#))

[Act 14:22](#) Confirming the souls of the disciples, *and exhorting them to continue in the faith*, and that we must through much tribulation enter into the kingdom of God.

[Zec 12:2](#) Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

[Zec 12:3](#) And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

[Mat 21:44](#) **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.** [[Gal 4:26](#) , [1Jn 4:17](#)]

[Psa 104:18](#) **The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.**

The elect are represented by the "wild goats" seeing we are the weak of the world, the ones who were "cut out of the olive tree which is wild by nature, and wert grafted contrary to

nature into a good olive tree"([Rom 11:24-25](#)).

**Rom 11:24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

**Rom 11:25** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Like the "wild goats" we take our refuge in "the high hills" from whence comes our help ([Psa 121:2](#)) and we can take our defense against the enemy just as "the conies" are known to do in the rocks ([Pro 30:26](#) , [Mat 16:18](#)).

**Pro 30:26** The conies *are but* a feeble folk, yet make they their houses in the rocks;

**1Sa 24:2** Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. [*here we see a type and shadow of Saul our flesh being used to judge Christ and his body* ([Mat 10:17](#))].

**Mat 16:18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Next week we will look at verse 19 to 23 Lord willing in part five of this Psalm we've entitled "I will be glad in the Lord".

**Psa 104:19** He appointed the moon for seasons: the sun knoweth his going down.

**Psa 104:20** Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.

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

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

**Psa 104:23** Man goeth forth unto his work and to his labour until the evening.