

A. On this communion Sunday our text is Psalm 104:34, which says, “Let my meditation be sweet to Him, for I rejoice in the Lord.” (Jehovah, or Yahweh)

B. Let us look first at the meaning and implications of these words

1. “Meditation”

a. this is the same word that this found in 1 Kings 18:27 where Elijah is jeering at the useless antics of the prophets of Ba’al when he says, “Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened.” (NKJV)

(A) he means, “Ba’al is so absorbed, he cannot hear you”

(B) the idea, then, is not that it takes concentration when we meditate, but that we become so absorbed that we are oblivious to anything else

b. but the word has more flavour than that

(A) it is from a verb that means “to bring out, put forth” as of a plant bringing forth leaves and fruit

(B) this verb is then applied to the mouth as it brings forth speech, and, more particularly, praise and singing

(C) finally, the verb is used in the sense of speaking to oneself, as one ponders and reflects upon those divine truths that give rise to praise and worship

c. so meditation is the exercise of an individual as a prelude to worship

2. “Sweet”

a. this is a verb in the future tense, and could be translated as “it shall be sweet,” but, as is often the case, the future is used as the imperative: “May, or let, it be sweet” which is how it was rendered in the most ancient translation: this is a prayer on the lips of the writer

(A) it means something sweet or pleasing

(B) Jeremiah 6:20 (NLT) uses it thus: “There is no use now in offering me sweet incense from Sheba. Keep your expensive perfumes! I cannot accept your burnt offerings. Your sacrifices have no sweet fragrance for me.” – or, “they are displeasing, unpleasant to me”

- b. the writer's prayer, then, is the same as that expressed in different words in Psalm 19:14 (NIV): "May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord {Jehovah}, my Rock and my Redeemer."
 - c. how can this be so? ... well, consider their object
3. "I, even I, shall rejoice in Jehovah" (or "Yahweh")
- a. the object of his meditation
 - (A) the reason they are acceptable and pleasing to God
 - (B) is the joy, the gladness
 - (C) which he finds in the Lord, in Jehovah; that is in God who has made himself known by His covenant name, by the name that signifies both His sovereignty over and His redemption of His people
 - b. if you glance through this 104th Psalm you will very soon see a number of truths about Jehovah to make him glad
 - (A) verse 1 (NAS): "Thou art very great, Thou art clothed with splendour and majesty"
 - (B) verses 2–9: He is the creator
 - (C) verses 10–30: His providential care of His creatures
 - (D) verse 31: His glory
 - (E) verse 32: His power
 - (F) verse 33 (NAS): "I will sing to the Lord as long as I live; I will sing praise to my God while I have my being."
4. so, now, let us on this communion Sunday take this text,
- C. Psalm 104:34, "Let my meditation be sweet to Him, for I rejoice in the Lord."
 - D. And let us apply it to ourselves
 - 1. in this communion service
 - a. which is also denoted as the "Lord's Supper," "Love Feast" or "Eucharist" (the last just means "thanksgiving")

- b. we are gathering as a group of believers
 - (A) to pause and to think about our Lord Jesus Christ
 - (B) to worship, praise and thank He who is our Redeemer
 - (C) in short, to meditate
 - (1) upon God the Son,
 - (2) upon how He died on the cross to be our Saviour
 - (3) upon how He is returning to earth one day to rule

2. as we have been talking about meditation

a. you probably have noted that meditation is

- (A) an inner, not an external, activity
- (B) an individual, not a group, activity
- (C) a secret, hidden activity, not an overt one

b. so I am asking that each one of us attempt this morning for a few moments to shift our soul's focus

- (A) away from those around us
- (B) away from our daily activities
- (C) away from our cares and anxieties
- (D) and place that focus instead on Jesus Christ

c. with

- (A) my standing in front of you here talking
- (B) others present,
- (C) this is may be well-nigh impossible
- (D) but perhaps we can start the process of meditation
 - (1) to carry it on later in the day or evening
 - (2) or throughout the week
 - (3) as our activities and responsibilities are completed

3. let us take those well known facts and truths

- a. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich." (2 Corinthians 8:9 NAS)

- b. "And you know that He appeared in order to take away sins; and in Him there is no sin." (1 John 3:5 NAS)
- c. "knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ." (1 Peter 1:18-19 NAS)
- d. take these precious truths
 - (A) chew on them with the teeth of your mind
 - (B) and let its nourishment descend to your innermost being, enter into the very heart of your life, to the core of your soul
 - (C) that the Eternal God
 - (1) loved us with an everlasting love (Jeremiah 31:3)
 - (2) so loved us that He gave His only begotten Son (John 3:16)
 - (3) and through the Son's work on Calvary's cross has given to us eternal life that we should never perish (John 10:28)
 - (4) and with that life, has blessed us with every spiritual blessing in the heavenly places in Christ (Ephesians 1:3)
 - (D) as Kurt Kaiser wrote ^{—{2}}.
 - Jesus to Calv'ry did go,
 - His love for mankind to show;
 - What He did there brought hope from despair:
 - Oh how He loves you,
 - Oh how He loves me,
 - Oh how He loves you and me!
 - (E) He is worthy of our every praise and our total worship

E. Let us pause and meditate upon these truths as we enter into our communion service with the singing of the first two verses of the hymn, "Praise the Saviour, Ye Who Know Him" (Praise! #59)

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. “Oh How He Loves You and Me” by Kurt Kaiser © 1975 Word Music Inc.