

Psalm 29

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When believers praise their glorious God, they praise Him and the power of His Word, by which they themselves also are strengthened and blessed!

A Psalm of David.

¹ Give unto the LORD, O you mighty ones,
Give unto the LORD glory and strength.

² Give unto the LORD the glory due to His name;
Worship the LORD in the beauty of holiness.

³ The voice of the LORD is over the waters;
The God of glory thunders;
The LORD is over many waters.

⁴ The voice of the LORD is powerful;
The voice of the LORD is full of majesty.

⁵ The voice of the LORD breaks the cedars,
Yes, the LORD splinters the cedars of Lebanon.

⁶ He makes them also skip like a calf,
Lebanon and Sirion like a young wild ox.

⁷ The voice of the LORD divides the flames of fire.

⁸ The voice of the LORD shakes the wilderness;
The LORD shakes the Wilderness of Kadesh.

⁹ The voice of the LORD makes the deer give birth,
And strips the forests bare;
And in His temple everyone says, "Glory!"

¹⁰ The LORD sat enthroned at the Flood,
And the LORD sits as King forever.

¹¹ The LORD will give strength to His people;
The LORD will bless His people with peace.

Yahweh the glorious God of heaven, v1–2. "Mighty ones" translates "sons of gods"; it is a name given here and elsewhere to all those—holy angel or glorified saint—who belong to the Lord and are in the presence of His holiness. Everything else that is beautiful is but a whisper of that which is truly beautiful: holiness itself. Most of the Psalm relates what it looks like when this glorious God expresses Himself in the earthly world. Everything's chief end is to glorify God. But man's chief end is to glorify God and fully to enjoy Him forever. How greatly we should prize His holiness! How much higher we should esteem it, as we perceive it by faith, than anything that can currently be perceived by sight! Truly, we have been created in order to worship Him and redeemed in order to worship Him.

Yahweh the glorious God over the flood, v3–7. The word for "flood" in v10 is one that only appears elsewhere in Genesis 6–11. This was the greatest display of power the creation on earth has ever known, with cedars snapping like twigs and mountains literally being moved by the torrents and currents. But Yahweh's own voice "thunders" over it all. The display of His power reminds us that the wicked shall indeed perish like the flood generation did, but even more than that it reminds us that the power that so easily devastates the whole earth is the very power by which believers are being preserved (cf. 2Pet 2:5–9, 3:1–8). O, believer in Jesus Christ, what can stand up to the power of your God? Truly, there is none in greater danger than those who persecute you, and even in the midst of their persecuting you, there is none who are safer than you are!

Yahweh the glorious God of His church, v8–9. After the flood, perhaps no place and time was witness to the displays of God's power so much as the Exodus, the wilderness wanderings, and the conquest of the land. Again, in control of all of this was His voice, which rules over all displays of power in the creation—including birthing deer and devastating tornadoes. The endpoint of all of this in the life of Israel, however, was the tabernacle and that temple to which David looked forward to his son building. It is there that the glory of the Lord descends in the cloud; there that God's people on earth are gathered in God's presence; there that the theme of heaven (v1b) echoes in its variation upon earth (v9c). Though the earth does not shake beneath our feet, yet His Word is shaking heaven and earth in the midst of our worship. That which was the ultimate glory in their worship yet pales in comparison to that public worship on earth which now enters glory itself and is offered through Christ!

Yahweh's people, the people of the glorious God, v10–11. v10 now pulls vv1–9 forever. God alone was completely unfazed by the Flood, sitting enthroned above it—even as He is enthroned forever upon the praises of His people not only on earth, but especially in that display of His glory which is often called heaven. Marvelously, He Who alone is glorious in Himself is the strength and blessing of His people. Having His shalom, we have all of Who He is for all that for which we could need or desire Him. How joyous and grateful we ought to be if we are the people of this God! How much we ought to treasure all of His saints!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 29 a psalm of David give unto y'all. Hey, you mighty ones, give unto y'all a glory and strength give unto yahweh. The glory due to his name worship, Yahweh in the beauty of holiness, the voice of Yahweh is over the waters, the God of glory thunders.

The hallway is over. Many watchers, the voice of Yahweh is powerful. The voice of Yahweh is full of Majesty. The voice of Yahweh, breaks the cedars. Yes, you always splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon. And Syrian like a young wild ox, the voice of Yahweh, divides, the flames of fire, The voice of you always shakes the wilderness Yahoo shakes, the wilderness of Cades, the voice of Yahweh makes the deer, give birth and strips the forests bear and in his temple.

Everyone says glory, he always sat and thrown at the flood. He always sits as king forever. Yahweh will give strength to his people. The hallway will bless his people with peace so far, the reading of God's inspired and an errant word. And this, psalm the Lord ties his own glory, his own strength, his own greatness to his strengthening and blessing.

His people notice that the covenant name of God. Yahweh appears 18 times in this song and so you have three pictures of the glory of Yahweh one. The his glory in glory and heaven, which is in verses one and two, the second, especially in the flood in verses three through seven.

The third in redeeming, his people and gathering his people, and the fact that this God, who is powerful over all creation is the one who gathers his people around himself near himself and displays his glorious, especially to them in a way, that isn't displayed anywhere else, and that's versus eight and nine.

And then, in verse 10, he pulls the glory of Yahweh from the first three sections or four. If you separate out versus five through seven, we're gonna take them together and then he applies them in verse 11, the Lord has given his people himself to be all that he is for all the we need or could desire him to be.

And so, we are the people of the glorious, God and verses 10 through 11 first. Then verses. Yes. She's not even doing just got one of those factory issues. Okay. Yeah, we have bandwidth and the little microphone thingy is moving. I don't know. It could be there's one more step in between at the sermon audio server as well.

So, when suppose a lot of churches are going on a Wednesday night. So, in the first section, you always the glorious God of heaven. Psalm of David give unto Yahweh, owe, you mighty ones, It's literally sons of Gods, and it uses a plural of a generic word for God L, but it's not Elohim which is the not one Alohom or duel, but at least three three or more Elohim that God uses for himself but it's Aleem here.

So it's the plural of L, but it's not Elohim. And the idea seems to be those who are in the immediate presence of the glory of God. This word can mean or at least some translated in some places to mean angels or mighty ones. Like we have here in the New King James, it's certainly means in some places glorified saints and there's a parallel to the usage and psalm 29 where it's not a lean, but everything else is the same and Psalm 96 and there.

It's from all the families of earth. Psalm, 96 verse 7 and 8 had or 7 through 9 has everything in verses 1 through 2 and a couple more phrases but it's likely here that it's both the holy angels and any glorified saints, who are in the presence of God.

And they are to ascribe unto the Lord, glory and strength, the glory, due to his name, and they worship in the beauty. That is holiness. There's an implication here in verse two. That one of the reasons why God has created so much that is beautiful, is that it is a material picture of something infinitely, more beautiful but not visible to the eye and that is the holiness of God himself.

Now we have something that that recognizes that in New Testament worship. God had a lot of external stuff in Old Testament worship. And now that Christ himself has come as our confession summarizes it the ordinances of God in the new covenant or the new testament are with less outward glory but more efficacy and more substance more true glory.

So I've been in a press material church, which very ironically had this arch behind the pulpit up front and very bright guilt. GILT golden. What do you call it? Be calligraphy if it were small, but it was not small and as worship the Lord and the beauty of holiness.

Well, yes, in the beauty of holiness, not in the beauty of intricately designed arches and bulpets reminded me of being and copy, orthodox church as a kid with this saints and their golden halos. And all the interesting stuff in each one's particular picture. You can tell what I paid attention to during the sermons but in glory and glory everyone pays attention to God to his complete otherness.

This is what the seraphim right in Isaiah 6. Say, holy holy. Holy as Yahweh of hosts and then to Isaiah's horror not the whole heavens but the whole earth is full of his glory and that makes problems for Isaiah but we're in psalm 29. So y'all way is the glorious, God of heaven, but he is also the glorious God and his dealings on earth and perhaps up until the coming of Christ.

Never more. So than act, the flood and you'll notice that New King James in verse 10, which is calling back to versus three through four and I think versus three through seven new King James gives you a capital F. And that's because the particular word that's used for flood.

There is not used anywhere else in the Hebrew Bible except Genesis 6 through 11. So, this is not the, the flood, meaning storm surge from a hurricane or the overflowing of a river. This is the world wide flood, which is really the only thing that can make sense of versus five through seven with apologies.

To those commentators who have seen supposedly thunderstorm on the, on the slope of the mountain in Lebanon, I have not seen a thunderstorm there. I can imagine. That's very impressive. But it, you know, even that doesn't make the the mountains of Lebanon and Syrian skip like a young wild ox, but here the point is, as powerful as the flood is with its thunder, the voice of Yahweh and the God of glory thunders even over the flood.

You can imagine taking the the power of the flood and then saying, but that is small by comparison to what the voice of Yahweh is doing, he's completely unfazed by the flood. He sits in throned above the flood and here. It's describing the splintering of cedar trees and the the skipping of the mountains and so forth.

The display of his power in the flood reminds us that the wicked shall indeed perish just as the flood generation did. But it also reminds us that the power that was destroying the wicked, in the flood was doing what to know, Preserving him and that's the point that Peter makes in second, Peter chapter 2.

Especially and I think he I think the first several verses of chapter 3 are our recalling second. Peter 2 verses 5 through 9. God is all mighty and he knows how to reserve the wicked for judgment and he knows how to preserve the righteous for their reward and he will do both by the same power and notice that in chapter three verses one through eight, Peter praises the word of the Lord, the word that created the world that brought the flood, the word that is still preserving heaven and earth, until the last day, just like it is, especially the voice of Yahweh.

It is his word is voice, that is the great display of his power, in Psalm 29, so, he's the glorious. God of heaven. He's the glorious God over the flood and he's also the glorious. God of his church versus eight and nine. There is, I think, in in verse 9, the deer giving birth and the forests being stripped bear, that's a general reference to how his voice is, what does everything in creation?

He upholds all things. He was chapter one, says by the word of his power, but in particular talking about the shaking of the wilderness and then the shaking of the wilderness of Cades, it's a reminder that the Lord who perhaps, after the flood up until Christ, there's no greater display of his power than in the exodus from Egypt to plagues the red sea, the time in the wilderness.

And then the conquest that, you know, that one extended window there that the voice of Yahweh was shaking the wilderness and the microcosm, the small, the small part for the whole then is especially what he did at the mountain where Sinai smoked and burned with fire and his voice thundered and it sounded like thunder and the people were terrified.

And yet that which strips the forest bear can also make the deer to give birth. And so we see, again, the greatness of the power of God, that is a threat to anything that he decides to shake. And yet that power is exercised for the good of those creatures of whom he takes care.

But for all of the flood and wilderness and earthquakes and tornadoes, and deers dear-giving birth, the great display of the glory of Yahweh, is in the public worship of his people. You can see him communicating that when the temple, when the tabernacle is finally assembled and constructed and they get it set up and, and they get the ordination of the priests done and the glory of the Lord comes down.

You can see it in the temple to which David was looking forward. And there are some who think that this was one of a number of psalms that David wrote specifically for his son to use when the temple was finally built. And here is the place where the Lord would display.

His glory display, his return redemption. And the greatest thing in that place would be the Lord himself and his Word. And the end of verse 9, there is recalling the end of verse 1 and the beginning of verse 2, that the temple is supposed to be heaven on earth that place where those whom the Lord, has gathered to himself, set apart for himself, made only for himself.

See and respond to the greatness of his glory and that's still true today, isn't it? And the living temple that has Christ as its head when we gather for public worship? We are there because he has not just created us for himself, but redeemed us for himself by Christ and gathered us to himself in Christ that we may see and respond to his glory.

And so he takes what he's said thus, far in the psalm and verse 10. Summarized under the two statements you always sat and thrown at the flood and he always sits as king forever, especially the cherubim, the ark of the covenant, he has sits and thrown upon the cherubim.

And another place that talks about him sitting upon or dwelling upon the praises of his people. And the marvelous thing is that when the Lord gathers as people to himself, although we rightly by her creation and our redemption exists to glorify him yet archief end because he has given that end to us, is not only to glorify him, but fully to enjoy him, y'all, who I will give strength to his people, y'all who I will bless his people with peace, he gives us his shalom, which is to say he gives us all of who he is, for all of that, for which we could possibly need or desire.

Him How joyous and grateful we ought to be. If we are the people of a God who glorifies himself, by strengthening and blessing us and how, what we to treasure those. Also him. He treasures. Your God is keeping you. He knows how to reserve the wicked for judgment, while he preserves his people for himself.

And he is doing so with power. That is greater than the flood, greater than Noah's worldwide flood which splintered cedars and literally moved mountains. So let us rejoice in his glory and seek that, that we would delight in him and his holiness. The way this psalm teaches us to do. Amen.