

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Psalm 29.

(2015)

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Psalm 29.

Topics.

- Ascribe to the LORD, O Heavenly beings, ascribe glory due his name.
- The LORD breaks the cedars of Lebanon
- The LORD makes Lebanon skip like a calf and shakes Kadesh.
- The LORD makes the deer give birth and strips forests bare.
- God's glory in nature and in the heart and the nature of worship.

INTRODUCTION: Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Book One (Psalm 1-41)

A Psalm of David.

Ascribe to the LORD, O Heavenly Beings, ascribe Glory due his Name.

Psalm 29:1-6 ----- ¹Ascribe to the LORD, O heavenly beings (O Ye Mighty in KJV) ascribe to the LORD glory and strength. ²Ascribe to the LORD the glory due his name; worship the LORD in the splendour of holiness. ³The voice of the LORD is over the waters; the God of glory thunders, the LORD, over many waters. ⁴The voice of the LORD is powerful; the voice of the LORD is full of majesty. ⁵The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon. ⁶He makes Lebanon to skip like a calf, and Sirion like a young wild ox (like a young unicorn in KJV).

The word mighty comes from the Hebrew word (*ben*) and means a son (as a builder of the family name) in its widest sense it can refer to kingdoms and nations, especially the powerful rulers of the nations and kingdoms.

The mighty can refer to: -

- The angels and the sons of God.
- Kings and the rulers of the earth.
- Ministers and leaders of churches and amongst the global body of Christ.
- The strong in faith.

David calls on all these mighty beings to offer with humble and thankful hearts praise to the only true Almighty God and exalt Him above all others so He receives the glory and honour which he deserves. When worshipping the LORD we ought to have our mind fixed upon His beauty; to adore him, not only as infinitely powerful, and therefore to be feared above all others, but also as infinitely good-natured, kind, compassionate, merciful and forgiving and therefore to be loved and delighted in above all.

Ascribe to the LORD: (v2) neither mankind nor angels can give anything to God, but they should recognise His glory and might and ascribe it to him in their worship, their songs and in their hearts. Psalm ninety-six says: -

- Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength! (Psalm 96:7).

Worship is spiritual and the beauty of it is inward integrity, honesty and purity and behaviour that honour God. These are far more precious in the eyes of God than the architecture of the house of worship and the garments the worshippers cloth themselves in.

We have nothing to repay God with or give him, but worship from a humble and grateful heart and acknowledging that all power belongs to Him which is seen in creation, redemption. In this Psalm humbleness, awe and trust in God is encouraged by recognising His mighty power as illustrated in His dominion over the natural world, in some of its most terrible and wonderful exhibitions

Unicorn: comes from the Hebrew word (r^e'em) and can refer to a wild bull it carries the idea of rising up and being lifted up.

Sirion: was called Hermon by the Sidonians while the Amorites called it Senir it is a high mountain and part of a great mountain range beyond Jordan joining Lebanon (Deut. 3:9).

Lebanon: in the context of this Psalm can embrace both its mountain range and its vast forests of mighty cedar trees.

The LORD breaks the cedars of Lebanon: (v5) the most likely meaning is that a violent thunderous storm with heavy rain and the arrows of the LORD'S lightning broke off large branches and uprooted the mighty and most valued cedar trees. David is using poetical hyperboles (i.e., lofty language), to amplify the breathtaking and awesome power of God.

The LORD makes Lebanon skip like a calf: (v6) this carries the idea that the LORD makes the calves of Lebanon to skip and leap in the fields and on the mountains it is a picture of calves happily leaping and frolicking together. As we progress through this Psalm we will see that it is full of contrasts. David is contrasting God's mighty and fearful power in nature against all that is harmless good and joyful in creation.

This is what David means when he says, "The voice of the LORD is full of majesty." The LORD is in the darkness of the night as well as the sunshine of the day, the LORD is not only in control of all that is good in nature, but also in control of all that destroys. This is why He is exalted as an awesome and fearful God, all power belongs to Him. This is also why David is calling all the heavenly beings to ascribe all glory to the LORD, there is no other that has such breathtaking power.

The LORD breaks the cedars of Lebanon: figuratively carries the idea that that LORD breaks the power and brings down the authority of Lebanon's kings, princes and rulers.

The LORD makes Lebanon skip like a calf: figuratively can mean that the LORD gives joy, peace and prosperity to the people of Lebanon.

The LORD Shakes Kadesh.

Psalm 29:7-8 ----- ⁷The voice of the LORD flashes forth flames of fire. ⁸The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh.

The wilderness of Kadesh: (south of Judea) was on the northern border of Edom and not far from Mount Hor. It was the place where the Israelites camped on two different occasions prior to entering the Promised Land, but was driven back both times. The first time they turned back they wandered forty years in the wilderness, the second time the king of Edom refused to allow them to pass through his territories so it was well known to the Israelites.

It is this wilderness that the children of Israel passed through to enter the Promised Land and it is this desolate region that David says the LORD shakes. The word shakes comes from the Hebrew word (chuw) and means to twist or whirl in a spiral, it carries the idea of wounded calves twisting and struggling in pain, sorrow and fear).

David in the previous verses used poetic lofty language when referring to Lebanon and Sirion and now when speaking of the wilderness of Kadesh uses the same poetic language to impress upon the mind images of God's mighty power over nature.

The LORD makes the Deer give Birth and Strips Forests Bare.

Psalm 29:9-11 ----- ⁹The voice of the LORD makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!" ¹⁰The LORD sits enthroned over the flood; the LORD sits enthroned as king forever. ¹¹May the LORD give strength to his people! May the LORD bless his people with peace!

The LORD makes the deer give birth: for anyone who has witnessed the birth of a deer it is a most beautiful thing indeed. New innocent and harmless life is brought into the forest of a most beautiful animal that its mother nourishes, protects and cares for. Here we see the beauty of God's power in nature.

The LORD strips the forests bare: now the beauty of animal life is struck with terror and fear for its very survival. Here we see the terror of God's power in nature.

The contrasts of beauty and terror in nature and of acts the acts of kindness and charity and cruelty and evil we see today amongst the populations of the world are clear evidences that we are not yet living in God's Kingdom. Such terrors do not belong to the heavenly and eternal Kingdom. The Bible teaches that in God's Kingdom no one will be crying sorrowful tears of mourning and no one will suffer pain of any sort and there will be no death (Rev. 21:4)

God's glory in nature: David sets forth God's dominion in the kingdom of nature, not only in the beauty animals frolicking and playing on the mountains and in the fields and in the beauty of new life, but also in the terror of the thunder, and lightning, and the storm. The joy, wonder and fear caused by these contrasting effects of God's power in nature should remind those who deny God and the wicked of their weakness and defenceless and desperate condition before God in the Day of Judgment.

To those who believe in the God of all creation natural causes of nature that is seen in the beauty of creation and the animal kingdom and in the power of earthquakes, thunder, lightning and storms, are seen as His power in action. When God's arrows of lightning are seen in the darkness of night they inspire awe and humbleness to those who worship the Most High, it is to Him the power is to be given and not to the natural causes of nature itself as those who deny the existence of God do.

God's glory in the heart: the effects of God's inspired word upon the heart under the power of the Holy Spirit are equally as powerful in the spiritual kingdom. God's word not only has the power to make the prideful tremble and bring the secrets of the heart into His light, but it also has the power to convict sinners of sin, and change a cruel, greedy and sensual heart to one that becomes harmless, gentle and pure.

Kings and Queens, princess, rulers, the powerful, their armies and people of the earth are called to worship the LORD and acknowledge their dependence upon Him, but few actually do, they think it beneath them to fear the LORD especially great men, who are often puffed up with their own power and great achievements to spare time to give God his rightful praise and instead foolishly claim their own glory which will all fade and pass away.

The nature of worship: when we come before God, in repentance, faith, and love, He will accept our defective sinful aberrations and dysfunctions and pardon our sin and accept our measure of faith and our endeavour to attain to a life of godliness.

The nature of worship is giving God the glory due to His name, but if we live a lifestyle that brings dishonour to His name and a bad testimony to the name of the Lord Jesus Christ all our religious services and songs of worship and praise to God will count for nothing. The beauty of godly living (i.e., living with love, integrity, honesty and compassion toward God and toward others), puts beauty upon all other acts of service and upon the songs of praise and worship we may sing.

End.