

# “THE VOICE OF SEVEN THUNDERS”

## Psalm 29

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### INTRODUCTION

Read Rev. 4:5; Rev. 10:3-4.

The majesty of the Voice of God thunders throughout the world and none can resist His power and judgment. Our God is an awesome God.

**Have you ever taken the time during a terrible thunderstorm to watch, listen, and observe the greatness of God: His awesome power, His fearsome holiness, His uncompromising purity?**

Who are we to resist Him? Who are we to question Him? Who are we to rebel against Him? How can we ever face up to Him with our sins and failures?

But, that is not the primary message of this psalm—as we will see by the end of this message! All of God’s majestic power and glorious judgments tend toward one primary goal.

Yahweh is clearly the focus of this psalm—He is referenced by His covenant name 18 times! David exalts His majesty. This psalm begins with 1) an appeal to the heavenly “sons of God” to **ascribe** to God the glory and strength due to His name and to humbly bow down to worship Him with proper spiritual preparation (1-2). 2) Then we see the reason for this appeal—the manifestation of a terrible thunderstorm sweeping across the Holy Land from north to South with the manifestation of devastating power (3-9). We see the initial threatening sights and hear the distant rumblings (3-4) that eventually break out in all of their fury (5-7) and culminate in the distance with devastating results (8-9). All that God’s servants can do is shout “Glory!” (9). Finally, we see a summary of the teaching and truth of this wonderful little psalm—God has been sovereignly supreme from the beginning—even from the time of the ancient Flood of Noah and continues to be so, but He has one preeminent focus in all that He does (10-11).

#### I. THE CALL FOR PRAISE TO YAHWEH (1-2)

A. Those who are to give Him praise—the sons of God (1)

B. The substance of the praise (1-2)

1. “Glory and Strength”

2. “The glory due to His name”

C. The Manner of the Praise—“in holy attire” [and thus Holy and godly in character!] (2)

*If the Lord and David call for the holy and sinless angels to acknowledge His Glory and strength, should not we do the same? But there is a reason for us to do so.*

#### II. THE SEVENFOLD THUNDER OF GOD’S VOICE (3-9)

A. The Voice of Yahweh is upon “the waters”—yes “many waters”.

- In case we are liable to miss the primary reference here David adds: “*Thunders.*”
- He also uses a title fitting to vv. 1-2: “God of glory”

- B. The voice of Yahweh is powerful—literally is “in power” (4)
- C. The voice of Yahweh is majestic—literally is “in majesty” or “splendor” (*the latter word the masculine of the feminine word “splendor” or “array” used for the garments for worship found in v. 2*).

As the approaching storm grows nearer, the fury of the wind, lightning, and thunder increases steadily.

- D. The voice of Yahweh is breaking the cedars (5-6)
  - *Note how the second lines in vv. 3, 5, and 8 all change from “the voice of the Lord” to “the Lord” Himself to clarify that it is not a mere storm we are looking at, but the activity of God!*
  - *Cedars of Lebanon are notorious and symbolical of that which is proud and elevated.*
    1. He breaks them—even “breaks them in pieces”—intensified form of same word.
    2. He makes them “skip like a calf and like a young wild ox” (many have observed their playful skipping and hopping motions—and have also seen them frightened by loud storms).
    3. The Fury of the storm even influences the mighty mountains on which these cedars grow—the entire mountain ranges of Lebanon and Ante-Lebanon—the latter (Sirion) a Biblical name for Mount Hermon.
    4. They bounce up and down by the furious winds, and shake from the fearsome thunder.
- E. The Voice of Yahweh “hews out” flames of fire”—i.e. forked lightning, the electrical sparks flying everywhere as Yahweh hews them out. (7)
- F. The voice of Yahweh makes the wilderness “whirl, or dance about” (8)
  - Further defined as the Wilderness of Kadesh
  - This is the region where Israel encamped prior to entering the promised land—Num. 13:26; 33:36.
  - This same verb occurs twice in v. 8, and again in v. 9 of the “deer”.
- G. The voice of Yahweh makes the deer calve.
  - The verb again means “writhe, twist, whirl”—often used in reference to childbirth and again in Job 39:1 in reference to deer.
  - Another result is seen in the forests being “stripped bare” of leaves and bark.
- H. The result of all this seven-fold thunder is that all—everything and everyone—in His **heavenly** temple cry out ‘Glory.’
  - Here we see the heavenly response to the appeal of vv. 1-2.
  - One day it will be the response of all of His creation—Rev. 5
  - **It must also be our response to His Great divine power and majesty.**

*Yes, all of God’s creatures should cry glory—but is this manifestation of His divine power and majesty something recent or new? Hardly! He has always been in control of His creation and always will be.*

### III. GOD’S SOVEREIGN POWER AND CONTROL IN BOTH PAST AND PRESENT

- A. He sat as King at the Flood (10)
  - This is not simply a reference to the rainwaters of the storm.

- The only other Biblical use of this word is for the Flood in Noah’s day in Gen. 6-9.
  - Remember that after the flood God gave the sign of the rainbow—mercy following judgment.
- B. He sat and does sit as King forever (10b).
- C. As King He provides for His people (11)
1. He gives strength to His people.
  2. He blesses His people with peace.

*This last verse shows us the whole purpose of this psalm! Just as God delivered Noah and his family from the Flood, so his wrath at the present time will not exclude His gracious care and protection for His own beloved people. Even the most violent storm or danger is not threat to the security of the child of God!*

#### CONCLUSION

God’s powerful display is not “naked force” (K. 127) but is for just judgment (like the Flood) and especially for the salvation and good (blessing) of His people with peace—well-being in every sense: spiritual, physical, etc. As Kidner well states referencing Delitzsch: “This closing word *with peace* is like a rainbow arch over the Psalm. The beginning of the Psalm shows us heaven open . . . ; while its close shows us His victorious people upon earth, blessed with peace in the midst of the terrible utterance of His wrath. *Gloria in excelsis* (“glory in the highest”) is the beginning, and *in terra pax* (“peace on earth”) the close”.

When the storm is over there follows a stillness and “peace”; so Yahweh gives genuine peace to His people. Perowne also adds beautiful comments:

He whose almighty power was seen in the march of the tempest, whose voice was heard in its wildest uproar, and whose words stilled its fiercest war, shall He not give both strength and peace? Yea, Jehovah, who is strong and mighty, will give His own strength to His people; and He who is the Prince of Peace will bless His people with peace (p. 277).

This psalm really teaches us the same truth taught in Eph. 1:22: “And He put all things in subjection under His feet, and gave Him as head over all things to the church.” Do you see that He has his own people in view as He rules the universe and carries out His purposes?

The God of thunder is the faithful covenant God of His people—18 times His name occurs in this short psalm!

**THE GREAT GOD OF GLORY IS YOUR TENDER AND LOVING SAVIOR—He will give you strength; He will bless you with peace—well-being in every facet of life!**

*Bow before Him, in “holy array” and cry out ‘GLORY’!!!*