Psalm 29:-

The *"voice of the Lord"* is compared to thunder as a storm breaks over the eastern Mediterranean moves inland over the Lebanon and down into the wilderness. The author of the Psalm would have in mind the revelation of the Lord God to Moses and the people of Israel at Mount Sinai see Exodus chapter 19, verses 16 – 19. He may also have had in mind the experience of Elijah on Mount Carmel see 1 Kings chapter 18, verses 41 – 45.
We should also remember that when God the Father spoke to the Lord Jesus Christ the people around thought that it thundered – see the Gospel of John chapter 12, verses 28 – 29.
See also Romans chapter 1, verses 19 – 20; the Lord God is revealed in and through His creation.

Psalm 29, verses 1 – 2:-
A call to worship. This includes 'the heavenly host'. As in the Service of Holy Communion *"therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; . . . ."*

Verses 3 – 8 – speak of the effects *"the voice of the Lord"* has on His creation.

Verses 3 – 4:-
Watching a thunderstorm out at sea is awe-inspiring! The storm then moves in over the Lebanon with lightning striking and splitting the cedar trees accompanied by loud peals of thunder – *"the voice of the Lord"*. Strong gusts of wind often accompany storms although the Psalmist could be referring to earth tremors. Again a reference to the peoples experience at Sinai.

Verses 7 – 8:-
The storm moves on south. The wilderness of Kadesh is on the southern boundary of Israel. In ancient times it was prone to volcanic activity which would be regarded as the Lord's work.

Verses 9:-
I much prefer the translation in the Revised Standard Version of this verse! The sight of oak trees 'whirling' in a gale and being stripped of their leaves makes more sense than the Lord causing premature birth in deer. All nature joins in the praise of the Creator crying *"Glory"*.

Verses 10 – 11:-
The Lord God *"sits enthroned . . ."* above His creation. A recognition that His reign is eternal, over, above and beyond all created things. The Psalm closes with a prayer for strength and peace. A recognition of the need of the continued presence and help of the all powerful creator.

1) God the All-terrible! King, who ordainest
Thunder thy clarion, the lightning thy sword;
Show forth thy pity on high where thou reignest,
Give to us peace in our time, O Lord.

2) God the All-merciful! earth hath forsaken
Thy ways of blessedness, slighted thy word;
Bid not thy wrath in its terrors awaken;
Give to us peace in our time, O Lord.

3) God the All-righteous One! man hath defied thee;
Yet to eternity standeth thy word,
Falsehood and wrong shall not tarry beside thee;
Give to us peace in our time, O Lord.

4) God the Omnipotent! wisely ordaining
Judgments unsearchable, famine and sword;
Over the tumult of war thou art reigning:
Give to us peace in our time, O Lord.

5) God the All-wise! by the fire of thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness thy kingdom is hastening;
Thou wilt give peace in thy time, O Lord.

6) So shall thy children with thankful devotion,
Praise him who saved them from peril and sword,
Singing in chorus from ocean to ocean,
Peace to the nations, and praise to the Lord.

Author: Henry F. Chorley (1842)

Terry Brighton 2 / 10 / 2025