

"Only Christ can be Christ!"

Psalm 29:1-5

Psa 29:1 A Psalm of David. Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Psa 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

Psa 29:3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

Psa 29:4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

Psa 29:5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

Last week's psalm was focused on the voice that God gives us which cries out for victory over the first voice within us which is deceitful and desperately wicked ([Jer 17:9](#) , [Gen 4:7](#)).

This new voice of Psalm 29 is heard in "thy holy oracle" (of [Psa 28:2](#)) which is a shadow of the throne of God upon our strengthened hearts which can come boldly before the throne of grace to obtain mercy and help in time of need because of the hope of glory within us ([Luk 22:32](#) , [Heb 4:16](#) , [Col 1:27](#)).

It is the converted heart, which comes boldly before the throne of God, and goes there without any wavering. The wavering faith in this verse of James ([Jas 1:6](#)) is symbolized as a wave which is higher than our brothers, yet carnal, and not yet seeing that we are to be a flat sea of glass that acknowledges the one event unto all men ([Ecc 9:2](#)). This faithless prayer ([Rom 14:23](#)) which we all start off with is promised to not be answered ([Jas 1:6](#)), even though the Lord is causing the prayer to teach us by contrast that every good and perfect gift comes from above, from the Father of lights ([Jas 1:17](#)).

When God gives us the ability to pray properly then there will be no shadow or variableness of turning, or wavering of sea, and whether we are of low degree or rich, the Lord will humble the proud and exalt the abased so that each person will be brought to have that same event of worshipping God in spirit and truth ([Jas 1:9-10](#) , [Joh 4:24](#)).

Our Lord is the one who mediates ([1Ti 2:5](#)) for us in this process taking place in the holy of holies and on our earnest sea of glass which has yet to go unto perfection ([Rev 15:2](#)). He is our strength, and life and length of days ([Php 4:13](#) , [Joh 6:32](#) , [Pro 3:1-4](#)) bringing us to realize that we are more than conquerors through Him ([Rom 8:37](#)) and that it will be through a life time process of prayer that we will be able to be overcomers who go unto perfection on the third day ([Luk 13:32](#)). The three prayers of Christ in the garden represent this lifetime of overcoming the flesh ([Mat 26:44](#)). The earnestness and fervency of our prayers will increase as God gives us the increase ([1Co 3:6](#)) brought about by His sovereign hand bringing us into situations (like Christ in the garden) which will bring us to cry out ([Heb 5:8](#) , [Heb 5:7](#) , [1Jn 4:17](#) , [1Pe 4:12](#)).

Psalm 29 is very much focused on God's people hearing this new voice which is in them ([Joh 10:27](#)), as we decrease and learn of the glory and honour which are all His ([1Ti 1:17](#) , [Rev 4:11](#) , [Heb 2:10](#)). We learn of the Lord's glory and strength, by gaining a correct perspective of how vile our flesh is ([Job 40:4](#) , [Mar 10:18](#)). It is from this place of being abased that we can worship the Lord in the beauty of holiness ([Joh 1:27](#) , [Heb 6:3](#)).

Psa 29:1 A Psalm of David. Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

It is always a good reminder to consider that we have nothing to give unto God (we bring nothing to the altar), no praise, no worship, no prayer, no supplication that He needs from us, but we need God to do these things through us, in order to come to understand His greatness and love for us. As we grow in the grace and knowledge of our Lord (2Pe 3:18) we will also grow in our acknowledging that all the glory and strength are His working within us (Php 4:13 , Php 2:13).

So when we "give unto the LORD glory and strength" we are acknowledging that only Christ can be Christ, as God calls us to do all things to His glory (1Co 10:31). We acknowledge that we live and move and have our being in Him as do all men (Act 17:28), and that He is the one who is fashioning us and causing both the good and the evil, the light and the darkness to unfold (Eph 2:10 , Isa 45:7). Our vain flesh has to be constantly reminded that it is better to be in the house of mourning (Ecc 7:2), and not just for a little while. God willing we die daily (1Co 15:31) so that judgement can come upon us today (Heb 9:27 , 1Pe 4:17). It is in this house of mourning that we are given to discern and learn of God's sovereignty (Isa 53:3). We lose our life daily to find the life of Christ manifesting in us in the morning (Mar 16:2) which is only possible after the wrestling through the night. It is only then that we are enabled to "give unto the LORD glory and strength".

This article by Mike Vinson explains the meaning of the expression "in the morning" along with a detailed explanation of the time frame of Christ's death and resurrection.

http://www.iswasandwillbe.com/Was_Christ_Three_Days_And_Three_Nights_In_The_Grave.php

Psa 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

For the longest time as Christians, God has us with a 'come as you are' attitude (Luk 6:46), where our worship just like our prayers is being done in vain. It is only after we acknowledge by God's grace that we're the chief of sinners that we can begin to worship God "in the beauty of holiness", which holiness is Christ in us (Rom 8:9).

Christ does not accept the first man Adam but is looking to create a new creation (2Co 5:17) by destroying the first (Jer 18:4). This does not exclude the fact that God loves us while we are yet sinners (Rom 5:8), but it would not be a loving Father to leave us in a sinful condition (Rom 5:8), rather we have a loving Father who uses that condition of weakness to bring us unto eternal life through His Son and the body of Christ (Joh 17:3 , Col 1:24).

God made the woman and man to be naturally against each other, and this is a symbol of how all mankind, male and female, do not walk in harmony with God even though we may be espoused to our Lord. We call him Lord, Lord and don't do the things that he says (Luk 6:46). We worship God as the church (woman) in the wilderness at first by wearing our own clothes, and eating our own food, and cling only to the name of Christ and not the true spirit of obedience (Isa 4:1).

We glorify God with "the glory due unto his name" only when we acknowledge that it is God doing the work through us (Php 2:13), and when we are given to live our lives to His glory which is a witness (Rev 11:3) to the truth that only Christ can be Christ within us (1Co 10:31).

[Psa 29:3](#) The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

The voice of the LORD is a metaphor for the Spirit of God which is upon the waters ([Gen 1:2](#)). When we hear God's voice, or the voice of the true Shepherd we are being affected by His spirit which quickens us ([Joh 10:27](#) , [Joh 6:63](#)). The words which Christ speaks are spirit and life ([Joh 6:63](#)). The creation story of Genesis is the story of how God's spirit works with the marred creation which is without form and void. It is in this state of being in confusion, emptiness and darkness ([Gen 1:2](#) KJV+ , [Rom 5:8](#) , [Rom 7:23](#)) that the Master Potter is working the clay to deliver us from the bondage of corruption into the glorious liberty of the children of God ([Rom 8:21](#)).

Here are two verses which make this correlation of God's voice and thunder clear:

[Job 37:4](#) After it a voice roareth: he **thundereth** with the voice of his excellency; and he will not stay them when his voice is heard.

[Job 37:5](#) God **thundereth** marvellously with his voice; great things doeth he, which we cannot comprehend.

The "upon many waters" in this verse of Psalms is speaking of all of humanity. God's voice or power is Sovereign over all of His creation ([Psa 103:19](#)), so much so that He can speak of things that are not as though they were, and declare the end from the beginning ([Mat 22:32](#) , [Rom 4:17](#)).

[Psa 29:4](#) The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

Now that we have seen that the scriptures declare the voice of God to be a metaphor for His spirit, we learn in this next verse some of the qualities of this spirit and what it is able to accomplish.

The voice of the Lord is powerful ([2Ti 1:7](#)) and full of majesty.

The word majesty is H1926, and the voice of the LORD is full of all these qualities described below.

H1926

הָדָר

hâdâr

Total KJV Occurrences: 30

glory, 7

[Deu 33:17](#), [Psa 90:16](#), [Isa 2:10](#), [Isa 2:19](#), [Isa 2:21](#), [Isa 5:14](#), [Mic 2:9](#)

majesty, 7

[Psa 21:5](#), [Psa 29:4](#), [Psa 45:3-4](#) (2), [Psa 96:6](#), [Psa 104:1](#), [Psa 145:12](#)

honour, 5

[1Ch 16:27](#), [Psa 145:5](#) (2), [Psa 149:9](#), [Pro 31:25](#)

beauty, 3

[Job 40:10](#), [Pro 20:29](#), [Lam 1:6](#)

comeliness, 3

[Isa 53:2](#), [Eze 16:14](#), [Eze 27:10](#)

excellency, 2

[Isa 35:2](#) (2)

beauties, 1

[Psa 110:2-3](#) (2)

glorious, 1

[Psa 111:3](#) (2)

goodly, 1

[Lev 23:40](#)

We start off with a land that God gives us dominion over as He did Nebuchadnezzar, but the majesty H7238 being spoken of here ([Dan 5:18](#)), along with the glory and honour are all going to fade within the first man Adam like a flower ([Jas 1:11](#)) so that the glory and majesty H1926 and honour of God can be recognized within the new creation which is promised to be clothed one day with this majesty spoken of in ([Psa 21:4-7](#)).

[Dan 5:18](#) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty H7238, and glory, and honour:

[Dan 5:19](#) And for the majesty H7238 that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

[Psa 21:4](#) He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

[Psa 21:5](#) His glory *is* great in thy salvation: honour and majesty H1926 hast thou laid upon him.

[Psa 21:6](#) For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

[Psa 21:7](#) For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

There was no majesty in the garden of Eden, rather there were two sinful creatures which needed a Saviour to clothe them with His majesty right from the get go ([Gen 3:7](#) , [Jer 18:4](#) , [Rev 13:8](#)). They could not, as we all cannot at first, discern the voice of the true Shepherd against the lies of the Serpent.

[Psa 29:5](#) The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

What does it mean to break the cedars, even the cedars of Lebanon? We know that the voice that is doing the breaking represents the spirit of God, but who is it speaking of being broken?

Lebanon has a close association in scripture with the wilderness which we are called out of ([Deu 11:24](#) , [Jos 1:4](#)), and the cedars of Lebanon were used both within the temple of Solomon and Zerubbabel ([1Ki 5:8-18](#) , [Ezr 3:7](#)) and within the ships of Tyre ([Eze 27:3-5](#) , [Eze 27:25](#)).

What we are being told is that these cedars of Lebanon which are not fruit bearing trees will serve God both in the court and in the temple. Initially those ships of Tyre ply the waters of the Euphrates in our life ([Isa 23:1](#)), bringing many people, nations, languages and tongues to Christ, as this exercise of buying the truth and selling it causes the merchants of the world of Babylon within us to become rich and increased with goods ([Rev 3:17](#)). All these riches are tainted because they are yet wrapped around the idols of our hearts at this point ([2Ch 4:18-22](#) , [Rev 18:12](#) , [Eze 14:4](#) , [Isa 3:1](#)), and it is only after a lifetime of being redeemed from every nation language tongue and people that we can be counted worthy to inherit eternal life ([Rev 5:9](#)). We're not worthy, but the process that God allows us to go through makes it possible for us to understand in that day what we really are, as we inherit those promises which we are striving for ([Luk 17:10](#) , [Php 3:14](#)).

The harlot sits on those waters, which are the many nations of mankind's heart and accomplishes this first part of gathering peoples and nations and tongue's into the court which is expressed in these verses of 2King ([2Ki 24:13-20](#)). It is only when the proud and lofty trees of Babylon are cut down and turned into lumber for the temple of God within us that a remnant can then remain "of the poorest sort of the people of the land" ([2Ki 24:14](#) , [1Co 1:26](#)).

The tree must be cut down, and rightly divided and measured by the body of Christ ([Act 2:37-38](#) , [Eph 4:16](#)) in order to be of service to God's people and the entire world in time. Initially however we all go into this spiritual captivity in Babylon where those cedars of Lebanon grow and then at their appointed time are cut down or broken by the spirit of God ([1Co 15:23](#) , [Isa 66:2](#)) to be used in the new temple of Zerubbabel, where we worship God in spirit and in truth ([Joh 4:23](#)).

This demonstrates the point as well that truth can be in both temples (Solomon's and Zerubbabel's), but the true worship is not just with the truth, but in God's spirit which enables us to obey that truth and worship God in true holiness ([Luk 6:46](#) , [Rom 2:13](#)).

We can't be set free with the truth or the cedars of Lebanon in Solomon's temple because the truth is not spoken in love there, but rather with a Nicolaitan spirit which wants to rule over the laity ([Eph 4:15](#) , [1Jn 5:2](#) , [Rev 2:6](#) , [Rev 2:15](#)) and is therefore not fitly framed as the body of Christ becomes in the type Zerubbabel's humble and contrite temple represents ([Eph 2:21](#) , [Isa 57:15](#) , [Isa 66:2](#)). It is the Nicolaitan spirit of Solomon's temple that keeps us ever searching and never able to come to the knowledge of the truth ([2Ti 3:7](#)) as we look to men rather than look only to the work that the Lord is doing through His body ([Col 1:24](#)). When we come to know that all things are ours ([1Co 3:21](#)), and that the dream is one, we will look upon this temple of Zerubbabel in great awe as we grow to understand that every part of this temple is seen as the one bread ([1Co 10:17](#)), one spirit ([1Co 6:17](#)), body of Christ which is the workmanship of His hands which is being prepared today for the rest of the world ([Joh 3:16](#)).

All of this process of taking us away and bringing us into captivity in Babylon, and then dragging us out of Babylon and strengthening and settling and establishing us is God's way of showing the world His love for them. He is using the elect today to prepare a way in the wilderness by witnessing to the world that only Christ within can accomplish this incredible transformation by God's holy spirit, and by the grace and faith ([Eph 2:8](#)) of our Lord showing the world that 'only Christ can be Christ'.