

"Hear, oh Israel"

[Psa 29:6-11](#)

August 22, 2013

In last week's Psalm we discussed how we can give unto the Lord when we lose our life ([Luk 17:33](#)) and how being accepted in the beloved ([Eph 1:6](#)) means that we can hear the voice of the true Shepherd and can be shepherded by Christ ([Rom 8:14](#)) as the comforter leads us into all truth ([Joh 14:26](#)).

When we are given to be able to hear the voice of the true Shepherd ([Joh 10:27](#), [Joh 5:25](#), [Rom 6:11](#)), we will be able to discover how to worship the Lord in the beauty of holiness ([Psa 29:1-5](#), [Rev 1:3](#), [Mat 13:11](#)).

The scriptures use the "voice of the Lord" as a metaphor for the spirit of God ([Joh 6:63](#)), and it is this voice or spirit of the Lord which is working in the body of Christ to accomplish the destruction of the first man Adam and to build this new temple with its many members ([Rom 12:5](#)) which will be used to bring healing to the nations ([Rev 22:2](#)).

The last half of this Psalm talks about the voice of the Lord once again and the various functions of that voice, which lead to His people being strengthened, settled and established ([1Pe 5:10](#), [1Pe 3:14-16](#)) as a result of the Lord sitting on the throne of our hearts ([Psa 29:10-11](#), [Eph 2:14-15](#)).

The words that are used to describe this voice will once again show us that this is not an easy process that we all must go through ([1Ki 19:12](#), [Act 14:22](#)), to destroy that first voice within us so that we are of one mind ([Php 2:2](#)). God willing this will happen and we will become that voice of many waters which is a symbol of the one mind of Christ, which is not divided, but rather very loud, unified and powerful ([Rev 19:6](#), [2Ti 1:7](#)).

When Moses (a type of Christ) called **all** Israel (one body), and said unto them, "Hear, O Israel, the statutes and judgements which I speak in your ears this day, that you may learn them, and keep, and do them" ([Deu 5:1](#)) we were being given a shadow of what God's elect must do now ([Rev 1:3](#)) as we hear the voice of Christ in each other and follow one another, as we follow Christ ([1Co 11:1](#)).

This law for the lawless (which is a shadow of the law of the Spirit of life in Christ Jesus, [Rom 8:2](#), [Rom 10:4](#)) that Moses went on to deliver to the people of Israel (shadow of the elect) was done to show us that we must be hearing and discerning and trying the spirits within and without the body of Christ today ([1Jn 4:1](#), [1Co 4:6](#), [1Co 2:15](#)). When God burns out that first voice through the fiery trials of this life ([1Pe 4:12](#)), it is to the end that we may, with those same fiery words be used to help others to grow and overcome as they learn to hear the voice of the true shepherd within us ([Jer 5:14](#), [1Ti 4:16](#)).

Here are the verses we'll be looking at this week:

[Psa 29:6](#) He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

[Psa 29:7](#) The voice of the LORD divideth the flames of fire.

[Psa 29:8](#) The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

[Psa 29:9](#) The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

[Psa 29:10](#) The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

[Psa 29:11](#) The LORD will give strength unto his people; the LORD will bless his people with peace.

[Psa 29:6](#) He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

After the Lord breaks the Cedars of Lebanon within our hearts (verse 5 from last week), after he drags us out of the wilderness by making straight the ways of the Lord within us ([Ecc 7:13](#), [Isa 40:3](#), [Mar 1:3](#)), we will skip like a calf, like a young (unicorn) bull. There will be joy in the morning ([Psa 30:5](#)), as we come to believe that everything will be made beautiful in its time ([Ecc 3:11](#), [1Co 15:22](#)).

Lebanon and Sirion are now spoken of together as being this young bull which is elevated spiritually by the process of having the Lord break these cedars (symbols of man's pride). He makes us to skip like a calf when we come to realize the strength that is ours is Christ ([Php 4:13](#)). We are no longer in the wilderness but on a mountain (Lebanon is **H3844** From [H3825](#); (the) *white* mountain (from its snow); *Lebanon*, a mountain range in Palestine: and Sirion is **H8303** The same as [H8304](#) (that is, *sheeted* with snow); *Shirjon* or *Sirjon*, a peak of the Lebanon) which happens to be the highest mountain between the border of Syria and Lebanon, also known as Mount Hermon. This mountain is another type of Christ from whence comes our help ([Psa 121:1](#)).

[Psa 29:7](#) The voice of the LORD divideth the flames of fire.

To divide the flames of fire we need the spirit of God, which will rightly divide that fiery word line upon line, and precept upon precept ([Isa 28:10](#)). Once it is divided correctly there is the comparing of that which we have been given to properly divide ([1Co 2:13](#)). So there are processes involved in discerning what the scripture has to tell us, and without the Lord giving us the ability to understand these parables ([Mar 4:10-13](#)) and their deeper and darker meanings, we will remain in blindness as the whole world is today ([Rev 12:9](#), [1Jn 5:19](#)).

The religious world till this day thinks that the parables are to make the meaning easier and obvious so a child could understand their meaning, when in reality the parables are the vehicle that God uses to hide the mysteries of the kingdom from the world ([Mat 13:10-13](#)) until it is given unto us to know those hidden mysteries. How many mysteries about the kingdom of God are revealed to us in the bible ([Mar 4:34](#), [Psa 119:160](#), [1Pe 1:12](#), [1Co 10:11](#), [Luk 17:21](#))? It is by these parables that God takes away the whole stay of bread and the whole stay of water from the church in the wilderness ([Isa 3:1](#)).

For an in depth look at what it means to rightly divide the word of God, please see this article by Mike Vinson. <http://www.iswasandwillbe.com/understandingbible.php>

[Psa 29:8](#) The voice of the LORD [shaketh](#) ^{H2342} the wilderness; the LORD [shaketh](#) ^{H2342} the wilderness of [Kadesh](#) ^{H6946}.

As we look to the first use of the word "Kadesh" in [Gen 14:6-7](#), we see that these verses have Abram in the wilderness of Kadesh amongst the warring of the kings of that day. Keep in mind that this is the beginning of our walk in the wilderness ([Heb 10:31](#), [Heb 12:1](#), [Heb 10:32](#), [Heb 12:2-3](#)).

God can free us from our captors with a strong hand ([Gen 14:14-16](#)), delivering us from Egypt ([Exo 6:1](#)). He did not take the elect this far to let us perish in the wilderness, although symbolically

part of us must perish in the wilderness as we are yet being saved, yet so as by fire ([Num 14:29](#), [Php 1:6](#), [Heb 10:35](#), [1Co 3:15](#)).

When the Lord “shaketh us in the wilderness”, it is akin to this new testament verse which explains the reason for our fiery trials and much tribulation which are needful to burn up that soulish part of us which cannot inherit the kingdom of God: ([Heb 12:27](#)).

Kadesh: H6946

qâdêsh

kaw-dashe'

The same as H6945; *sanctuary*; *Kadesh*, a place in the Desert:- Kadesh. Compare H6947.

The voice of the Lord shakes our wilderness experience together with rest of Babylon ([Gen 14:11](#)), but the end result is that God's elect are driven out of the wilderness and become subject unto Christ ([2Co 6:17](#), [Rev 17:3](#), [Rev 18:4](#), [Rev 12:5](#), [Eph 1:20](#), [Eph 2:6](#)).

In this Genesis account, we see Abram becoming subject to Melchizedek who is type of Christ, and this happens after the battles which he has with the Gentile kings of the nations around him ([Gen 14:20](#), [Heb 6:20](#)).

Notice that this verse mentions twice that “the LORD shaketh the wilderness”. Knowing that anything mentioned more than once is something to sit up and take notice of, let us look at that word “shaketh” ([Psa 29:8](#) The voice of the LORD shaketh ^{H2342} the wilderness; the LORD shaketh ^{H2342} the wilderness of Kadesh

Shaketh:H2342

chûl / chî^hyl

Total KJV Occurrences:68

pain, 6

[Isa 13:8](#), [Isa 26:17-18\(2\)](#), [Jer 30:23](#), [Eze 30:16](#), [Mic 4:10](#)

formed, 5

[Deu 32:18](#), [Job 26:5](#), [Job 26:13](#), [Psa 90:2](#), [Pro 26:10](#)

forth, 4

[Pro 8:24-25\(2\)](#), [Isa 45:10](#), [Isa 66:8](#)

brought, 3

[Pro 8:24-25\(2\)](#), [Isa 45:10](#)

pained, 3

[Joe 2:4-6\(3\)](#)

calve, 2

[Job 39:1](#), [Psa 29:9](#)

fall, 2

[Jer 23:19](#), [Jer 30:23](#)

fear, 2

[1Ch 16:30](#), [Psa 96:9](#)

grieved, 2

Est 4:4, Jer 5:3

grievous, 2

Psa 10:5, Jer 23:19

shaketh, 2

Psa 29:8(2)

stayed, 2

Gen 8:10, Lam 4:6

travail, 2

Isa 23:4, Isa 54:1

travailed, 2

Isa 66:7-8(2)

tremble, 2

Psa 114:7, Jer 5:22

trembled, 2

Psa 97:4, Hab 3:10

wounded, 2

1Ch 10:3(2)

abide, 1

Hos 11:6

afraid, 1

Psa 77:16

anguish, 1

Deu 2:25

bare, 1

Isa 51:2

bring, 1

Isa 66:8

dance, 1

Jdg 21:21

danced, 1

Jdg 21:23

driveth, 1

Pro 25:23(2)

great, 1

Eze 30:16

grievously, 1

Jer 23:19

hope, 1

Lam 3:26

look, 1

Job 20:21

made, 1

[Job 15:7](#)

patiently, 1

[Psa 37:7\(2\)](#)

rest, 1

[2Sa 3:29](#)

shapen, 1

[Psa 51:5](#)

sorrow, 1

[Jer 51:29](#)

sorrowful, 1

[Zec 9:5](#)

tarried, 1

[Jdg 3:25](#)

travaileth, 1

[Job 15:20](#)

trust, 1

[Job 35:14](#)

wait, 1

[Psa 37:7](#)

waited, 1

[Mic 1:12](#)

As mentioned, the first entry of the word “Kadesh” in the bible is found in ([Gen 14:7-24](#)) where we learn of the process that we will go through in shadow and type after God shakes our wilderness experience by destroying our alliance with the beast and the harlot who are represented by all these nations which are early earthly types of our nations, languages and tongues which we must come out of and be redeemed from ([Rev 5:9](#)).

Keeping in mind that Israel represents God's elect in shadow and in type, we see how our flesh makes alliances at first with the world and that it is by a faithful Creator who is the author and finisher of our faith ([Heb 12:2](#)) that we will ultimately be given victory over all our enemies in the wilderness where there is no stay of bread or water ([Isa 3:1](#)).

We will be able by the grace of God to give tithes to the king of Salem who is a type of Christ who we are to give our entire life ([Rom 12:1](#), [Luk 17:33](#)), and the process of how "the LORD shakethH2342 the wilderness; the LORD shakethH2342 the wilderness of Kadesh." within us is very revealing and is described in type and in shadow in these verses of Genesis ([Gen 14:7-24](#)).

See these studies for a more detailed account of what these ancient battles mean and typify for us today.

Especially near this section of the study found at : '**Sodom and Gomorrah go to war**':

http://www.iswasandwillbe.com/StudyNotes/Awesome_Hands/Awesome_Hands_P5.php

And at this study where Steve brings out the purpose in God's word for the word tremble, pain and formed, which is the same Hebrew word “shaketh” in this verse of Psalms were studying:

http://www.iswasandwillbe.com/StudyNotes/Awesome_Hands/Awesome_Hands_P37.php

The end result of this shaking and trembling and pain is to form within each of us a contrite and broken spirit which is the spirit that the Lord is working with today as the apple of His eye ([Isa 66:2](#), [Psa 17:8](#)).

shaketh, 2

[Psa 29:8](#) (2)

tremble, 2

[Psa 114:7](#), [Jer 5:22](#)

pain, 6

[Isa 13:8](#), [Isa 26:17-18](#)(2), [Jer 30:23](#), [Eze 30:16](#), [Mic 4:10](#)

formed, 5

[Deu 32:18](#), [Job 26:5](#), [Job 26:13](#), [Psa 90:2](#), [Pro 26:10](#)

Excerpt:

Psa 114:7 **Tremble**, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Jer 5:22 Fear ye not me? saith the LORD: will ye not **tremble** at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

Job 26:13 By his spirit he hath garnished the heavens; his hand hath **formed** the crooked serpent.

Deu 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Deu 32:18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that **formed** thee.

Mic 4:10 Be in **pain**, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

What we are being told by the Lord our God is that He has set into motions all of the events in our lives, both "good and bad" so that we can BRING FORTH FRUIT meet for repentance.

The reason He sends us into Egypt, into Babylon, is so that in GREAT PAIN and LABOUR we can be DELIVERED by the "birth of the new man".

Joh 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but **your sorrow shall be turned into joy.**

Joh 16:21 A woman when she is in travail hath sorrow, because her hour is come: **but as soon as she is delivered of the child**, she remembereth no more the anguish, for joy that a man is born into the world.

Joh 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and **your joy no man taketh from you.**

Our wilderness experience culminates in type and shadow with Moses ([Num 20:12](#), [Deu 34:4](#)), and Miriam ([Num 20:1](#)) and Aaron ([Num 20:24](#), [Num 20:29](#)) **dying**, which is also represented in Abram giving **his tenth** of the spoils of war to Melchizedek (our whole life). ([Gen 14:18](#), [Heb 6:20](#), [Gen 49:10](#), [1Jn 4:17](#), [1Co 6:3](#), [Act 13:22](#), [Joh 4:24](#)). In other words, these events were written for our admonition ([1Pe 1:12](#), [1Co 10:11](#)) .

Melchizedek: Total KJV Occurrences:9

[Heb 5:6](#), [Heb 5:10](#), [Heb 6:20](#), [Heb 7:1](#), [Heb 7:10-11](#)(2), [Heb 7:15](#), [Heb 7:17](#), [Heb 7:21](#)

If we look at the number of men in Abram's army and consider what God tells us about Gideon's army which are both types of Christ and his Christ, we can better appreciate how these battles of Abram, and the battles of Gideon are told us for our encouragement and edification. In other words, when God want to shake our world within, He will do that and will get our attention and will give us victory over our enemies within, because he who is within us is greater than him who is in the world ([Deu 32:28-31](#) , [1Co 14:3](#) , [1Jn 4:4](#)).

[Psa 29:9](#) The voice of the LORD maketh the hinds to calve**H2342**, and discovereth**H2834** the forests: and in his temple doth every one speak of his glory.

Here it is again, the voice of the Lord making the female deer to calve **H2342**. Notice that the word “to calve” in this verse is not in the sense as in to give birth to a calf, but rather is the same word that we discussed above (shaketh, tremble, pain, formed) and is telling us that it is with the Psalm 107 ([Psa 107:13](#)) experience of being brought to our wits’ end, that we will as a result of these experiences, bring forth fruit unto maturity ([Jas 1:4](#) , [Heb 6:11](#) , [Rom 2:7](#) , [Luk 8:15](#)).

It is the voice of the Lord that makes this happen, as he deals with us, or discovereth the forests. The word “discovereth” is **H2834** and is defined as to make bare, to strip off, or draw out ([Joh 6:44](#)). So let us read again this verse with the more appropriate english translations: "The voice of the LORD maketh the hinds to calve(shaketh, tremble, pain, formed), and discovereth(make bare, strip off, draw out) the forests: and in his temple doth every one speak of his glory."

This is what the Lord is doing with us today ([Isa 53:4-5](#), [1Jn 4:17](#)). We are drawn to Christ, who is the only tree who can make sweet our bitter waters of the first man Adam ([Exo 15:23-25](#)).

And the last part of this verse “and in his temple doth every one speak of his glory”: We speak of God's glory within God's temple which you are ([1Co 3:16](#) , [Eph 2:21](#) , [Col 2:7](#)), because we know that it is the Lord who is working in us both to will and to do of His good pleasure ([Php 2:13](#)), which good pleasure is for Him to have us go from glory to glory ([2Co 3:18](#)) in this present age until we go unto perfection ([Luk 13:32](#) , [1Jn 4:17](#)). All this through the "pain", "making bare" or "fiery trials" that we are promised ([1Pe 4:12-13](#), [1Pe 4:17](#)).

2Sa 22:34 He maketh my feet like hinds' *feet*: and setteth me upon my high places.

Psa 18:33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

Hab 3:19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

[Psa 29:10](#) The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

We all start off with the harlot sitting on the many waters of our hearts ([Rev 17:1](#)) until she is brought into judgement ([1Pe 4:17](#)). It is this judgement upon our many waters ("upon the flood") which is going to result in the LORD sitting on the throne of our hearts forever ([Psa 99:1](#) , [Col 3:1](#) , [Rev 5:13](#)).

[Dan 4:17](#) This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

[Psa 29:11](#) The LORD will give strength unto his people; the LORD will bless his people with peace.

We come to the last part of this psalm and see that, as always, it is the Lord who is working everything as he is the one who gives "strength unto his people", those whom He is working with in this age, and we are blessed by the Lord to have peace that passes all understanding today ([Php 4:7](#) , [Psa 119:165](#)).

This peace and calm that we have in the midst of a chaotic world (those wars and rumours of wars within and without), witnesses to the world that the Lord is within us ([Col 1:27](#)), stilling the waters of our hearts and giving us the courage and strength to lay down our lives as Christ did for us ([Heb 13:13](#)).

In the end, the world will come to understand what real peace means, and how it can only come by the destruction of the first man Adam. As we hear the Lord and do what He requires of us ([Mic 6:8](#)), we will be drinking that cup which Christ has already promised that we will be able to drink ([Mar 10:38-39](#))... How can I say this?

Just like the last half of this psalm, here also are we twice told in the New Testament that we will be able to drink the cup: ([Mat 24:6-14](#), [Mar 13:7-13](#)).