

Psalm 29

Psalm 29:1–11

Outline of Chapter 29:

Inscription

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vv.

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Doctrines Covered		Doctrines Alluded To	

Introduction: Psalm 29

The beginning of this psalm in the Massoretic text and its beginning in the Greek are entirely different; even the inscription is quite different. It is like two different psalms.

[Chapter Outline](#)

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Slavishly literal:

Moderately literal:

[A Psalm to David](#)

Psalm
29 inscription

[A Psalm for \[or, *Belonging to*\] David:](#)

[\[A Poem of David's\]](#)

Here is how others have handled this verse:

Early translations:

The Dead Sea Scrolls
The Latin Vulgate
The Peshitta
The Septuagint

[A Psalm of David— \[the\] Assembly of the Tabernacle](#) [and, *no*, I am not looking at the wrong psalm; this is Psalm 28 in the Greek, which is Psalm 29 in the Hebrew]

Thought-for-thought translations; paraphrases:

CEV

[\[A psalm by David.\]](#)

The Message	.
NAB	.
NJB	Psalm Of David
NLT	.
REB	A psalm: for David.
TEV	[no title]

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	A psalm by David
JPS (Tanakh)	.
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NKJV	.
NASB	A Psalm of David.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	.
<i>Young's Literal Translation</i>	.
<i>Young's Updated LT</i>	.

What is the gist of this verse? This title simply attributes this psalm to David.

Psalm 29 inscription			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e môwr (מִזְמוֹר) [pronounced mizê-MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: A Psalm for [or, Belonging to] David: As we have discussed in the past, the lâmed preposition here indicates ownership, and therefore authorship of the psalm. This is in the original Scripture, and should be carried

as an inscription or a title. This is the official explanation, and I must admit that I have gone along with it for years. However, the true meaning here is, David was inspired by God the Holy Spirit when he wrote this psalm. It is as though the psalm was out there and David reached out and grabbed it and wrote it down. He was not an amanuensis, like Sosthenes was for Paul (1Cor. 1:1); David did not simply copy down the dictated Word of God, as did Moses through much of the Law (half of Exodus and the majority of Leviticus and Numbers). However, David is not saying, "Yes, I wrote this psalm. I thought it up. It all came out of my brain." By using the *lâmed* preposition rather than the *bêyth* preposition, David is telling us that this was inspired by God the Holy Spirit. Furthermore, the psalm was for him (as well as for us). It may be more difficult for us to relate to, as writing Scripture was done by such a minute percentage of the population (less than 0.01% of the population of Israel was allowed to write Scripture; along with one lone Gentile—Luke).

Slavishly literal:

**Give to Y^ehowah, O sons of gods;
give to Y^ehowah honor and strength.**

Psalm
29:1

Moderately literal:

**Ascribe to Y^ehowah, O sons of God,
ascribe to Y^ehowah honor and praise [or,
strength].**

**Ascribe to Y^ehowah, you sons of God—
ascribe honor and strength to Him.**

Here is how others have handled this verse:

Early translations:

The Dead Sea Scrolls	Ascribe to the LORD, O heavenly beings; ascribe to the LORD glory and strength!
The Latin Vulgate	.
The Peshitta	Bring to the LORD the offspring of rams; bring to the LORD glory and honor.
The Septuagint	Bring to the Lord, you sons of God; bring to the Lord young rams; bring to the Lord glory and honor.

Thought-for-thought translations; paraphrases:

CEV	All of you angels in heaven, honor the glory and power of the LORD!.
The Message	Bravo, GOD, bravo! Gods and all angels shout, "Encore!"
NAB	.
NJB	.
NLT	Give honor to the LORD, you angels; give honor to the LORD for his glory and strength.
REB	ASCRIBE to the LORD, you angelic powers, ascribe to the LORD glory and might.
TEV	Praise the LORD, you heavenly beings; praise his glory and power.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Give to the LORD, you heavenly beings. Give to the LORD glory and power.
JPS (Tanakh)	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.

Updated Emphasized Bible	Give to Yahweh, you sons of the mighty [or, <i>the gods</i> ; or perhaps, <i>God</i> (Hebrew: <i>êlim</i>)],— Give to Yahweh, [both] glory and strength.
ESV	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	Give to Jehovah, O you mighty, give to Jehovah glory and strength.
NKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	Ascribe to Yahweh, you sons of the mighty, Ascribe to Yahweh glory and strength.
Young's Literal Translation	.
Young's Updated LT	Ascribe to Jehovah, you sons of the mighty; Ascribe to Jehovah honour and strength.

What is the gist of this verse? .

Psalm 29:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâha ^b v (יְהִי) [pronounced yaw-HAWB ^v]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
Yâha ^b v also has an adverbial use, which can be rendered <i>come! come on! come now, go to</i> . This would have pertinence if not followed by <i>to Jehovah</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
ʿêl (אֱלֹ) [pronounced ALE]	<i>God, god, mighty one, strong, hero</i>	masculine plural noun	Strong's #410 BDB #42

Translation: *Ascribe to Y^ehowah, O sons of God,...* Interestingly enough, Gesenius does not allow for the meaning *ascribe*. However, it is found in both BDB and Strong's. I am going to assume, as everyone else does, that there is some poetic license here—that David does not say what should be ascribed to God.

Sons of God probably refer to angels. There really does not appear to be a better understanding of this (except maybe for regenerate man).

Psalm 133:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâha ^b v (יָהַב) [pronounced yaw-HAWB ^v]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun	Strong's #3519 BDB #458
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ôz (זֹ) [pronounced gôhz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738

Translation: ...[ascribe to Y^ehowah honor and praise](#) [or, *strength*]. Angels are called upon to give God glory and praise; or to ascribe to Him honor and strength.

**Give to Y^ehowah a glory of His name
bow down to Y^ehowah in adornment of
holiness.**

Psalm
29:2

**Ascribe to Y^ehowah the glory of His name;
bow down to Y^ehowah in holy adornment.**

**Give glory to the name of Jehovah
and bow down to Him in holy garments.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	Ascribe to the LORD the glory due his name; wor[ship the LORD] in holy splendor! [this is the end of this psalm in the Dead Sea Scrolls; I would guess that the final verses were destroyed by time].
The Latin Vulgate The Peshitta	.
	Give to the LORD the glory due His name; worship the LORD in the court of His holy temple.
The Septuagint	Bring to the Lord glory to His name; worship the Lord in His holy court.

Thought-for-thought translations; paraphrases:

CEV	Honor the wonderful name of the LORD, and worship the LORD most holy and glorious.
The Message	.
NAB	.

NJB	.
NLT	.
REB	.
TEV	Praise the LORD's glorious name; bow down before the Holy One when he appears [when he appears; or in garments of worship; or in his beautiful Temple].

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Give to the LORD the glory his name deserves. Worship the LORD in his holy splendor.
JPS (Tanakh)	Ascribe to the LORD the glory of His name; bow down to the LORD, majestic in holiness.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
ESV	Ascribe to the LORD the glory due his name; worship the LORD in the splendor of holiness.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	Ascribe to Yahweh the glory due to his name. Worship Yahweh in holy array.
Young's Literal Translation	Ascribe to Jehovah the honour of His name, Bow yourselves to Jehovah, In the beauty of holiness.
Young's Updated LT	.

What is the gist of this verse? .

Psalm 29:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâha ^b v (יָהַב) [pronounced yaw-HAWB ^v]	to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Psalm 29:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbôwd (כבוד) [pronounced kaw ^b - VODE]	<i>glory, abundance, honor</i>	masculine singular adjective construct that acts like a noun	Strong's #3519 BDB #458
shêm (שם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: *Ascribe to Y^ehowah the glory of His name;...* What I would have expected here is, “Ascribe glory to the name of Jehovah” or “Give glory to Jehovah’s name.” However, we have sentence construction which is a bit more awkward: “Give [or, ascribe] to Jehovah the glory of His name.” God’s name is properly *Jehovah* (or, *Y^ehowah*); which apparently means *I am* and also sounds like breathing (as in breathing life into Adam). The idea is, God is life; our life is completely dependent upon Him. It is from Him we draw our first breath and by Him we are sustained for 70 or so years. There is tremendous meaning in the fact that He is life. Therefore, David asks for us to give glory to God, based upon His own name.

Psalm 29:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שׁח) [pronounced shaw- KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005

The **Hithpael** is the reflexive of the Piel, and appears to be equivalent to the **Hithpolel** and the **Hithpalal** (which are both found in Owen, but not elsewhere) and to the **Hithpalel** (found in Owen and Gesenius, but not in Zodhiates or in the Englishman’s Concordance). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).¹ The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

¹ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

Psalm 29:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בֶּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
hădârâh (הֹדָרָה) [pronounced huĥ-daw-RAW]	<i>ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty</i>	feminine singular construct	Strong's #1927 BDB #214
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun	Strong's #6944 BDB #871

Translation: ...bow down to Y^ehowah in holy adornment. I guess there are two ways one could interpret this; some might think this means, you must wear a suit and tie to church. Although there is nothing wrong with dressing up in your Sunday best when you go to church (or your Thursday best); there are situations which preclude this (e.g., you get off work at 6:30 and church begins at 7:00). However, what is more meaningful is, you bow down to God while in fellowship. When we are filled with the Holy Spirit, that is being in holy garments; when God sees us, because we are in Christ and because we are in fellowship, He sees His Son.

**A voice of Y^ehowah above the waters,
A God of the glory thundered;
Y^ehowah upon waters great.**

Psalm
29:3

**The voice of Y^ehowah beyond the rain [or,
waters];
the God of glory thundered—
Y^ehowah above the great storm [lit., waters].**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	.
The Septuagint	The voice of the Lord is upon the waters; the God of glory has thundered; the Lord is upon many waters. [At this point, the Septuagint apparently rejoins us; it is interesting that the Dead Sea Scrolls only contain the first two verses of this psalm, which are in agreement with the MT and not with the LXX].

Thought-for-thought translations; paraphrases:

CEV	The voice of the LORD echoes over the oceans. The glorious LORD God thunders above the roar of the raging sea,...
The Message	.
NAB	.
NJB	Yahweh's voice over the waters, the God of glory thunders; Yahweh over countless waters.
NLT	The voice of the LORD echoes above the sea. The God of glory thunders. The LORD thunders over the mighty sea.

REB .
 TEV The voice of the LORD is heard on the seas;
 the glorious God thunders,
 and his voice echoes over the ocean.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ The voice of the LORD rolls over the water. The God of glory thunders. The LORD shouts over raging water.
 JPS (Tanakh) The voice of the LORD is over the waters;
 the God of glory thunders,
 the LORD, over the mighty waters.
 NIV .

Literal, almost word-for-word, renderings:

The Amplified Bible .
 Albert Barnes (revised) .
 Complete Jewish Bible .
Updated Emphasized Bible .
 ESV .
 Keil and Delitzsch (revised) .
 KJV (Scofield) .
 LTHB .
 MKJV .
 NASB .
 NKJV .
 NRSV .
 Owen's Translation .
 WEB Yahweh's voice is on the waters. The God of glory thunders, even Yahweh on many waters.
Young's Literal Translation .
Young's Updated LT The voice of Jehovah is on the waters, The God of glory has thundered, Jehovah is on many waters.

What is the gist of this verse? .

Psalm 29:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced MAH-yim]	water, waters	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: *The voice of Y^ehowah beyond the rain* [or, *waters*];... This appears to set the mood of the psalm; or give the setting which inspired David to write. He hears thunder above a rainstorm (it could be thunder above the sea); and to David, it is the voice of God. I have been in severe storms before, and I must admit that, I never thought to think of the thunder of the storm as being God's voice. However, such an attitude would have made the storm easier to endure, no doubt.

Psalm 29:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero</i>	masculine singular construct	Strong's #410 BDB #42
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with a definite article	Strong's #3519 BDB #458
râgam (רָגַם) [pronounced raw-ĠAHM]	<i>to thunder, to roar from heaven; to provoke to anger, to cause to be angered</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7481 BDB #947

Translation: *...the God of glory thundered—...* Because of how this reads—the glorious God thundered—I see this as God's voice in a storm as the thunder (although this could refer to a storm over the sea). Because of this, I picture David out in the open during a great storm; either as a young shepherd boy, or on the run from Saul.

Psalm 29:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced MAH-yim]	<i>water, waters</i>	masculine plural noun	Strong's #4325 BDB #565
rab (רַב) [pronounced rahv]	<i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i>)	masculine plural adjective	Strong's #7227 BDB #912

Translation: *...Y^ehowah above the great storm* [lit., *waters*]. Jehovah God is seen as being above the storm, as the one guiding the storm, empowering the storm, giving voice to the storm.

**A voice of Y^ehowah in strength;
a voice of Y^ehowah in majesty.**

Psalm
29:4

**[It is] the voice of Y^ehowah in power;
[it is] the voice of Y^ehowah in majesty!**

**It is Jehovah's powerful voice;
it is His majestic cry!**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	.
The Septuagint	The voice of the Lord is mighty; the voice of the Lord is full of majesty.

Thought-for-thought translations; paraphrases:

CEV	...and his voice is mighty and marvelous.
The Message	.
NAB	.
NJB	.
NLT	.
REB	.
TEV	The voice of the LORD is heard in all its might and majesty.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The voice of the LORD is powerful. The voice of the LORD is majestic.
JPS (Tanakh)	.
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	The voice of the LORD is powerful; the voice of the LORD is full of majesty.
HCSB	...the voice of the LORD in power, the voice of the LORD in splendor.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	Yahweh's voice is powerful. Yahweh's voice is full of majesty.
<i>Young's Literal Translation</i>	The voice of Jehovah is with power, The voice of Jehovah is with majesty.
<i>Young's Updated LT</i>	.

What is the gist of this verse? .

Psalm 29:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
kôach (כֹּחַ) [pronounced KOE-ahkh]	<i>strength, power, ability</i>	masculine singular substantive with the definite article	Strong's #3581 BDB #470

Translation: [It is] the voice of Y^ehowah in power;... People react differently to storms. There are times when I like going out on my back porch, which is covered, and watch a terrific storm move overhead. However, when I lived in a less secure dwelling, I must admit to feeling worried at times. I have seen a storm and what it can do to even the most secure and stable building. It is amazing what a little rain and wind can do. Behind all of this is Jehovah's powerful voice.

Psalm 29:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
hâdâr (הָדָר) [pronounced haw-DAWR]	<i>majesty, splendor; ornament, adorning, decoration; honor</i>	masculine singular noun with the definite article	Strong's #1926 BDB #214

Translation:...[it is] the voice of Y^ehowah in majesty! Behind this great storm is Jehovah's majesty and power. David writes this in awe of the storm, but without fear for his own safety.

**A voice of Y^ehowah breaking cedars;
and so breaking Y^ehowah cedars of Lebanon.**

Psalm
29:5

**The voice of Y^ehowah breaks cedars;
Yehowah even [lit., and Y^ehowah] breaks the
cedars of Lebanon.**

**The voice of Jehovah shatters cedars;
even the great cedar tree of Lebanon.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	.
The Septuagint	The voice of the Lord Who breaks the cedars; the Lord will break the cedars of Libanus.

Thought-for-thought translations; paraphrases:

CEV	The voice of the LORD destroys the cedar trees; the LORD shatters cedars on Mount Lebanon.
The Message	.
NAB	The voice of the LORD cracks the cedars; the LORD splinters the cedars of Lebanon.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The voice of the LORD breaks the cedars. The LORD splinters the cedars of Lebanon.
JPS (Tanakh)	.
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	.
HCSB	The voice of the LORD breaks the cedars; the LORD shatters the cedars of Lebanon.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	The voice of Yahweh breaks the cedars. Yes, Yahweh breaks in pieces the cedars of Lebanon.
<i>Young's Literal Translation</i>	.

Young's Updated LT

The voice of Jehovah is shivering cedars, Yes, Jehovah shivers the cedars of Lebanon.

What is the gist of this verse? .

Psalm 29:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	to break, to break into pieces; to tear [anyone; to break down, to destroy; to measure off, to define; to buy or sell [corn]	Qal active participle	Strong's #7665 BDB #990
e`rez (אֲרֵז) [pronounced EH-rez]	cedar	masculine plural noun	Strong's #730 BDB #72

Translation: The voice of Y^ehowah breaks cedars;... I picture David as being out in the open air during a violent storm. He sees lightning take out a huge tree or two. David recognizes that this is God's power, God's strength. Now, this does not mean that the thunder is what has shattered these trees (although sound can destroy an object as big as a tree). The lightning and the thunder are, essentially, the same thing, although ancient man may have seen them as separate entities. The thunder is the sound of the lightning, and, because light travels faster than sound, we see the lightning first and hear the thunder second. David is thoroughly impressed by God's great power.

Psalm 29:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	to break, to break into pieces; to tear [anyone; to break down, to destroy; to measure off, to define; to buy or sell [corn]	Qal active participle	Strong's #7665 BDB #990
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
e`rez (אֲרֵז) [pronounced EH-rez]	cedar	masculine plural construct	Strong's #730 BDB #72
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	white; and is transliterated Lebanon	proper noun location	Strong's #3844 BDB #526

Translation: ...[Yehowah even](#) [lit., and *Y^ehowah*] [breaks the cedars of Lebanon](#). It is reasonable to suppose by this that, in that general area, the cedars of Lebanon were particularly large and sturdy. I live in an area of some fierce storms and we have a lot of pine trees. It is commonplace for a pine to be taken out by lightning. The ones here are scrawny, with a small root system for the size of the trees (about 50 feet high). However, David apparently enjoyed even greater storms and saw the effect of the storm on much larger trees.

Interestingly enough, the cedars of Lebanon get a lot of *airtime* in Scripture. Therefore, we may want to examine...

The Cedars of Lebanon

- I. First, we will look at cedars:
 1. The cedar itself is mentioned nearly 70 times in Scripture (which I may want to deal with at some point in the future).
 2. However, since we at one point speak of trees which are beside the waters (Num. 24:6), that this can be used as a general term—to refer to *allied trees, such as junipers and pines*.¹
 3. Cedar wood is used twice in two cleansing rituals (Lev. 14:4 Num. 19:6). Since cedar trees were not known to grow in the wilderness, it is likely this is also a reference to a related tree. It is possible that in later usage, this word came to mean the more specific species of tree that we are familiar with.
 4. The cedar tree proper is spoken of with great admiration in Scripture. Solomon called it the first of trees in 1Kings 4:33. They are called the glory of Lebanon in Isa. 35:2 60:13. Sennacherib's great threat was that he would cut down the tall cedars of Lebanon (Isa. 37:24).
 5. They are portrayed as being tall, majestic and strong in 2Kings 14:9 19:23 SOS 5:15 Ezek. 31:3–5 Amos 2:9.
 6. It means *strong and firmly rooted tree* according to ZPEB.
 7. At one time, the wood from these trees was exported all over the world.
 8. There is a grove of 400 trees on the slopes of Lebanon which are obviously survivors of cedars which graced these mountains two millennia ago. There are a half dozen of them who have a height of 70–80 feet and are 40 feet in circumference. They could be 500-1000 years old.² These cedars can reach heights of 150 feet; but *the impressiveness of the cedar lies...in its wonderful lateral spread of its branches, which often exceeds its height. The branches grow out horizontally in successive tiers, each horizontal plan presenting, when looks at from above, the appearance of a green sward* (i.e., a grassy surface of land; a turf).³
- II. We should also discuss Lebanon briefly:
 1. Mount Lebanon is in the Lebanon mountain range which is to the east of Phœnicia (which is bordered by the Mediterranean on the other side). All of this is on the northern border of Israel.
 2. Lebanon was part of the land package which God gave to Israel, which is considerably larger than what Israel took (Deut. 1:7 Joshua 1:4 Judges 3:3).
- III. Next, we should see where we find the cedars of Lebanon in Scripture occur in Scripture:
 1. [The thornbush replied, "If you really want me to be your king, then come into my shade and I will protect you. But if you're deceiving me, I'll start a fire that will spread out and destroy the cedars of Lebanon."](#) (Judges 9:15). Imagine if you were in a jam and you opened your Bible and put your finger down on this passage. Not an easy passage to make sense of, especially if you are in a jam. This was a parable about the bastard son of Gideon. He had killed off all of Gideon's sons, save one, in order to rule over Israel. The Israelites were like trees who had come to a thornbush and had asked this bush to rule over them. He offers them shade (protection) and if they choose another, he will burn them down as he would the cedars of Lebanon. Quite obviously, a thorn bush provides little or no shade for a forest of trees; however, on other hand, a thornbush can certainly be enough kindling for a fire to take out a forest. In fact, you can light a thorn bush on fire, but not the forest itself (unless you light the thorn bush on fire first). The idea is, even a thorn bush can destroy a great forest.
 2. [The voice of the LORD destroys the cedar trees; the LORD shatters cedars on Mount Lebanon](#) (Psalm 29:5). This is our passage, where the strength of God's voice is enough to destroy even a great cedard tree of Lebanon. The idea is, even though these trees are huge, well-rooted, and can live for hundreds of years, God can take a tree out with one strike of lightning.

The Cedars of Lebanon

3. Good people will prosper like palm trees, and they will grow strong like the cedars of Lebanon (Psalm 92:12). The strength and stability of the cedar is emphasized here.
 4. Our LORD, your trees always have water, and so do the cedars you planted in Lebanon (Psalm 104:16). This is one of the things which I find amazing—a full-grown tree uses a huge amount of water (hundreds of gallons) each day to survive. God sees that these trees are taken care of (as He sees to it that we are taken care of). Perhaps the idea is, we have no idea how many things are involved in keeping us alive; and God sees to all of these things.
 5. The tall and towering cedars of Lebanon will be destroyed. So will the oak trees of Bashan,... (Isa. 2:13). This verse makes little sense apart from its context. However, the idea is, all that is exalted on earth will be debased and God will be exalted—the chapter heading in the NASB is the very apt *A Day of Reckoning Coming*.
 6. King of Babylonia, even the cypress trees and the cedars of Lebanon celebrate and say, "Since you were put down, no one comes along to chop us down." (Isa. 14:8). There is a lot of context to integrate here. However, to be brief, Babylon, which represents the unsaved world, would of course chop down the cedar forests in order to provide for wood for themselves. At some point in time, Babylon will be vanquished and destroyed, and the cedars which they used to chop down will come up again. Their growth and the expansion of the cedar forest will mock the once great Babylon.
- IV. Conclusions with respect to our passage:
1. In Scripture, a cedar tree represents that which is stable, great in stature, and permanent to some degree (the cedars will outlive Babylon).
 2. Man can, with his technology, eventually take out a cedar tree, and use it to provide a huge amount of wood for himself.
 3. However, God is so powerful that He needs to but yell at the cedar and the cedar will be shattered by His voice.
 4. Lightning and thunder are two sides of the same coin. The thunder, which we see as God's voice, is the sound of the lightning. We see the lightning first, and hear the thunder second, because light travels faster than sound (we are able to see the lightning with our eyes before we hear the thunder).
 5. Now, if lightning strikes down a cedar right next to us, the sound and the flash are coterminous. Therefore, it is more obvious that these are opposite sides of the same coin.
 6. So, even though David speaks of God's voice as taking down a cedar, it is the lightning which actually strikes and takes down the tree. To draw you an analogy, when one boxer punches another boxer, there is the punch and the sound of the punch. They are two sides of the same coin. You can't have one without the other. David is saying, "You should have heard that punch that took him out in the third round."
 7. God's incredible power is being made known to us. As a man, we require a great deal of technology to take out a cedar. God can call out, and shatter a huge, hundred year old cedar.

V.

¹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; Vol. I; p. 586.

² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; Vol. I; p. 586. ZPED tells us that there are some cedars today which are 2000 years old.

³ Ibid. ZPED, by the way, has them as growing 120 feet tall.

Additional material came from *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, pp. 769–770; Vol. 3, pp. 903–905.

This is, by no means, a full treatment of this subject; just something to tide us over until I decide to cover it in depth.

And so He causes them to leap like a calf,
Lebanon and Sirion,
like sons of wild oxen.

Psalms
29:6

He causes them to leap like calves,
[the cedars of] Lebanon; even Sirion;
like the sons of wild oxen.

He causes these mountains to leap like calves—
the mountains of Lebanon and Sirion—
just like wild oxen.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	He makes them also to skip like calves, Lebanon and Sirion like a young ox.
The Septuagint	And he will beat them small, Lebannus itself, like a calf; and the beloved one is as a young unicorn.

Thought-for-thought translations; paraphrases:

CEV	God makes Mount Lebanon skip like a calf and Mount Hermon jump like a wild ox.
The Message	.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He makes Lebanon skip along like a calf and Mount Sirion like a wild ox.
JPS (Tanakh)	He makes Lebanon's mountains skip like a calf and Mount hermon to leap like a young bull.
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He makes them also to skip like a calf; Lebanon and Sirion [Mount Hermon] like young, wild ox.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	.
HCSB	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	He makes them also to skip like a calf; Lebanon and Sirion like a young, wild ox.
<i>Young's Literal Translation</i>	.

What is the gist of this verse? .

Psalms 29:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
râqad (רָקַד) [pronounced raw-KAHD]	to cause to leap; to cause to skip; to cause to tremble	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine plural suffix	Strong's #7540 BDB #955
kêmo (כִּמוֹ) [pronounced kêmoh]	like, as, when; thus, so	Adverb/conjunction	Strong's #3644 BDB #455
ʿêgel (עֵגֶל) [pronounced ĠAY-gel]	calf	masculine singular noun	Strong's #5695 BDB #722

Translation: He causes them to leap like calves,... I don't know if you have been to a petting zoo, or have seen baby goats in the morning, but they leap around constantly and butt heads and seem to be functioning apart from much coordination. This psalm describes the power of God; He does not simply shatter a tree or two, but He makes them leap like calves do—that uncoordinated, continual jumping into the air. It is not Lebanon which this passage is referring to, but the trees of Lebanon. There is the masculine plural suffix to the verb; and the nearest plural noun refers to the trees of Lebanon.

When I first began working on his verse, and I had completed writing down the various other translations, I noted that every translator had problems with *Lebanon and Sirion*; should they be split up, should they be together. You see, you never realize in the English about the masculine plural suffix. You don't know it is there. When I give a translation, you can always tell if I am fudging with anything. If it doesn't match what you think should be there, you can check the Hebrew tables; and if you don't believe them, then you can look it up to double-check me. I have no particular theology that I am trying to convert you to. That is, I am not trying to get you to join a cult; I do not want you to send me money; my only motivation is in attempting to most accurately render the Hebrew into English, and then to correctly explain that. Now, I certainly do have specific theological positions and leanings—that should be obvious—but they are based more upon studying the Bible verse by verse, chapter by chapter, rather than by offering *proof texts* for this point or that.

Psalms 29:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lêbânôwn (לְבָנוֹן) [pronounced lēb-vaw-NOHN]	white; and is transliterated Lebanon	proper noun location	Strong's #3844 BDB #526
wê (or vê) (וְ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251

Psalm 29:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sir ^e yôn (סִירְיֹן) [pronounced sir ^e -YOHN]	Sidonian name for Hermon; transliterated <i>Sirion</i>	Proper noun location	Strong's #8303 BDB #976

I have taken it for granted that this is accurate; this word only occurs here.

Translation:[the cedars of] Lebanon; even Sirion;... Although God, through earthquakes, can certainly shake the mountains of Lebanon and Sirion, that is not what is in view here. You cannot separate a verse from its context. We find the suffix prior to *Lebanon and Sirion*; so it makes more sense for that suffix to refer backward and not forward. What we have backward is *the cedars of Lebanon*; and, given the general thrust of this psalm, it makes more sense for God to shake these cedars, like calves or wild animals jumping up and down. David adds in Sirion, which is the Sidonian name for Mount Hermon, the highest mountain in that area—nearly two miles above sea level). So David is including the trees and forests of Mount Hermon as well.

My thinking is, David wrote this psalm when in the plains and wilderness with his family's sheep when he was young. However, even if he wrote it later, David spent most of his time in Judah and that general area. We do not have many times where he ventures into northern Israel. Therefore, I am thinking that David was inspired more to write about the largest trees and forests known to that population, which would have been just north of Israel. We know by the guaranteed accuracy of God the Holy Spirit that this does describe God's power. I have observed some pretty incredible storms here and have seen the trees shake, but I know that I have not seen storms as bad as they can be. I have gone out after a storm and observed 5 uprooted trees along as many holes on a golf course. These are minor storms. God's storms can be massive; the results can be indescribable.

Psalm 29:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so</i>	Adverb/conjunction	Strong's #3644 BDB #455
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
r ^e êm (רֵאֵם) [pronounced r ^e aim]	<i>fierce untamed wild animal; wild ass [ox, antelope]</i>	masculine singular noun	Strong's #7214 BDB #910

Apparently a fairly common wild animal during Old Testament times.

Translation: ...like the sons of wild oxen. Again, we are not talking about the mountains here, but the huge cedars on these mountains; and they are shaken like young animals who hop about. So, instead of separating the two mountains, one with one phrase and one with the other, they should be rendered as I have rendered them.

A voice of Y^ehowah hewing out flames of fire,...

Psalm
29:7

The voice of Y^ehowah sends out bolts of lightning [lit., sends out (divide) flames of fire]...

Jehovah's voice sends out lightning bolts;...

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	The voice of the LORD divides the flames of fire.
The Septuagint	A voice of the Lord who divides a flame of fire.

Thought-for-thought translations; paraphrases:

CEV	The voice of the LORD makes lightning flash...
The Message	.
NAB	.
NJB	Yahweh's voice carves out lightning-shafts.
NLT	The voice of the LORD strikes with lightning bolts.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The voice of the LORD strikes with flashes of lightning.
JPS (Tanakh)	The voice of the LORD kindles flames of fire;...
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	The voice of the LORD flashes forth flames of fire.
HCSB	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	Yahweh's voice strikes with flashes of lightning.
<i>Young's Literal Translation</i>	The voice of Jehovah is hewing fiery flames,...
<i>Young's Updated LT</i>	.

What is the gist of this verse? .

Psalm 29:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876

Psalm 29:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
châtsêb (חַטֵּב) [pronounced <i>khaw- TSAY^BV</i>]	<i>to hew, to hew out, to cleave; to send out divided [flames of fire]; [figuratively] to destroy, to slay</i>	Qal active participle	Strong's #2672 BDB #345
lehâ ^b vâh (לְהַבָּה) [pronounced <i>leh-haw- VAW</i>]	<i>flame; lightning; point or head of spear, blade</i>	feminine singular construct	Strong's #3852 BDB #529
ʿesh (עֵשׂ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

Translation: The voice of Y^ehowah sends out bolts of lightning [lit., sends out (divide) flames of fire]... You will note that we have a repetition of *the voice of Jehovah* throughout this psalm. This will continue until the 9th verse (this psalm has 11 verses). God's voice represents two things: the thunder, which David hears during this incredible storm that he writes about; and God's directives; i.e., God says, *this is what I command!*

**A voice of Y^ehowah causes to tremble a wilderness;
causes to tremble Y^ehowah a wilderness of Kedesh.**

Psalm
29:8

**The voice of Y^ehowah shakes the wilderness
[or, causes the wilderness to tremble; to writhe];
Yehowah shakes the wilderness of Kedesh.**

**The voice of Jehovah shakes the wilderness;
in fact, Jehovah shakes the wilderness of Kedesh.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	.
The Septuagint	A voice of the Lord Who shakes the wilderness; the Lord will shake the wilderness of cades.

Thought-for-thought translations; paraphrases:

CEV	...and the desert tremble. And because of the LORD, the desert near Kadesh shivers and shakes.
The Message	GOD thunders, the wilderness quakes; He makes the desert of Kadesh shake.
NAB	.
NJB	.
NLT	The voice fo the LORD makes the desert quake; the LORD shakes the desert of Kadesh.
REB	the voice of the LORD makes the wilderness writhe in travail,

the LORD makes the wilderness of Kadesh writhe.

TEV

.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

The voice of the LORD makes the wilderness tremble. The LORD makes the wilderness of Kadesh tremble.

JPS (Tanakh)

...the voice of the LORD convulses the wilderness;
the LORD convulses the wilderness of Kadesh.

NIV

.

Literal, almost word-for-word, renderings:

The Amplified Bible

.

Albert Barnes (revised)

.

Complete Jewish Bible

.

Updated Emphasized Bible

|| The voice of Yahweh || brings birth-pains upon the wilderness;
Yahweh brings birth pains upon the wilderness of Kadesh!

ESV

The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh.

HCSB

.

Keil and Delitzsch (revised)

.

KJV (Scofield)

.

LTHB

.

MKJV

.

NASB

.

NKJV

.

NRSV

.

Owen's Translation

.

WEB

.

Young's Literal Translation

.

Young's Updated LT

The voice of Jehovah pains a wilderness, Jehovah pains the wilderness of Kadesh.

What is the gist of this verse? .

Psalm 29:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced koh]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
chûwl (חול) [pronounced khool]	to cause to tremble	3 rd person masculine singular, Hiphil imperfect	Strong's #2342 BDB #296

Psalm 29:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This verse has a variety of Qal meanings, many of which proceed from the main meanings given (<i>to turn, to turn around, to be twisted</i>). Chûwl means ❶ <i>to dance [in a circle]</i>; ❷ <i>to be twisted, to be hurled [on or against something]</i>; ❸ <i>to twist oneself, to writhe, to writhe in pain</i> (used of giving birth—Isa. 26:17 45:10 51:2); ❹ <i>to bring forth [in birth]</i>; ❺ <i>to tremble</i> (probably from the palpitation of the heart); ❻ <i>to be strong, to be firm</i>; ❼ <i>to wait, to stay, to delay</i>. Allow me to add an eighth meaning: ❽ <i>to spin, to rotate on an axis</i>. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7).</p> <p>I was surprised as to the remarkable agreement of the various English translations here, given the great variety that could have been conjured up.</p>			
mid ^e bâr (מִדְבָּר) [pronounced <i>mīd^e-BAWR</i>]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun	Strong's #4057 BDB #184

Translation: *The voice of Y^ehowah shakes the wilderness* [or, *causes the wilderness to tremble; to writhe*];... I have seen rain storms where a house is shaken; trailer homes are visible moved, even the occupants can see it. Here, God is shaking something even greater in size. My thinking is, this refers to an earthquake.

Psalm 29:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chûwl (חָוַל) [pronounced <i>khool</i>]	<i>to cause to tremble</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2342 BDB #296
See above comments on chûwl.			
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mid ^e bâr (מִדְבָּר) [pronounced <i>mīd^e-BAWR</i>]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular construct	Strong's #4057 BDB #184
qâdêsh (קָדֵשׁ) [pronounced <i>kaw-DAYSH</i>]	sacred, holy, set apart; transliterated <i>Kedesh</i>	proper noun; location	Strong's #6946 and #6947 BDB #873

Translation: ...*Yehowah shakes the wilderness of Kedesh*. There are three cities with the name of Kedesh; however, there is a city in southern Judah called Kadesh-barnea to which this may refer, as it is in a wilderness area. As you see above, *Kedesh* means *holy, set apart*. Perhaps, the idea was more that even that which is sacrosanct to God is shaken as well.

**A voice of Y^ehowah brings forth wild she-goats;
and so He strips bare forests
and in His palace each one says, "Glory!"**

Psalm
29:9

**The voice of Y^ehowah brings out the wild she-goats
as [lit., and] He strips bare the forests.
Each one in His palace cries, "Glory!"**

**The voice of Jehovah will bring the wild she goats out
even as He strips bare the forests.
Each one in His palace exclaims, "Glory!"**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	The voice of the LORD makes the hinds to tremble, and uproots the forests; and in His temple everyone speaks of His glory.
The Septuagint	The voice of the Lord strengthens the hinds and will uncover the thickets; and in His temple everyone speaks [of His] glory.

Thought-for-thought translations; paraphrases:

CEV	The voice of the LORD makes deer give birth before their time. Forests are stripped of leaves, and the temple is filled with shouts of praise.
The Message	GOD's thunder sets the oak trees dancing A wild dance, whirling; the pelting rain strips their branches. We fall to our knees--we call out, "Glory!"
NAB	The voice of the LORD twists the oaks And strips the forests bare. All in his palace say, "Glory!"
NJB	.
NLT	The voice of the LORD twists mighty oaks [or, <i>causes the deer to writhe in labor</i>] and strips the forests bare. In his Temple everyone shouts, "Glory!"
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The voice of the LORD splits the oaks and strips the trees of the forests bare. Everyone in his temple is saying, "Glory!"
JPS (Tanakh)	...the voice of the LORD causes hinds to calve, and strips forests bare [or, <i>brings ewes to early birth</i>]; while in His temple all say "Glory!"
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	.
ESV	The voice of the LORD makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!"
HCSB	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	.

NASB
 NKJV
 NRSV
 Owen's Translation
 WEB
 Young's Literal Translation
 Young's Updated LT

The voice of Jehovah pains the oaks, And makes bare the forests, And in His temple every one says, 'Glory.'

What is the gist of this verse? .

Psalm 29:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced koh]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
chûwl (חוּל) [pronounced khool]	to dance in a circle; to bring forth, to create, to form; to tremble; to wait for	3 rd person masculine singular, Pilel imperfect	Strong's #2342 BDB #296
The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.			
`ayyâlâh (אֵיילָה) [pronounced ah-yaw-LAW]	hind, doe; wild she-goat	feminine plural noun	Strong's #355 BDB #19
There is a similar word, of three consonants, which refers to a strong, robust tree, e.g., an oak or a terebinth. Strong's #352 BDB #18. I mention this, so that you can understand why some of the translations read as they do.			

Translation: The voice of Y^ehowah brings out the wild she-goats... God's power is not just in massive destruction. Apparently, these are wild animals who shy away from men; God can call them and bring them out of the forest.

Psalm 29:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
châsaph (חָסַף) [pronounced khaw-SAHF]	to strip off, to strip off [bark from a tree]; to make bare [or, naked], to make [a tree] bare [of leaves]; to draw [water from the surface]	3 rd person masculine singular, Qal imperfect	Strong's #2834 BDB #362

Psalm 29:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ya'ārāh (יָאָרָה) [pronounced yah-ġuh-RAW]	honeycomb; forest	feminine singular construct	Strong's #3295 BDB #421

It appears as though this word is confounded with ya'ar (יָעַר) [pronounced YAH-ġahr], which means *wood, forest, thicket*; and possibly *honeycomb, beehive*. Strong's #3293 and #3264 (plural form) BDB #420.

Translation: ...as [lit., and] he strips bare the forests.... These wild she-goats (possibly like deer or gazelles) come out in the open perhaps because God strips bare the forest with a great storm. That is, there is no longer a place for them to hide.

Psalm 29:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
b ^e (בֵּ) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
hêychâl (הֵיחָל) [pronounced hay-SHAWL]	a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1964 BDB #228
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of	masculine singular construct not followed by a definite article; with the 3 rd person masculine singular suffix	Strong's #3605 BDB #481
ʾamar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	Qal active participle	Strong's #559 BDB #55
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	glory, abundance, honor	masculine singular adjective that acts like a noun	Strong's #3519 BDB #458

Translation: ...Each one in His palace cries, "Glory!" Those who observe God's works—probably a reference to the elect angels—exclaim, "Glory" in reference to God and His power.

Psalm
29:10

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	The LORD controls the flood; yeah, the LORD sits King forever.
The Septuagint	The Lord will dwell on the water flood; and the Lord will sit a king forever.

Thought-for-thought translations; paraphrases:

CEV	The LORD rules on his throne, king of the flood forever.
The Message	Above the floodwaters is GOD's throne from which his power flows, from which he rules the world.
NAB	.
NJB	.
NLT	The LORD rules over the flood waters. The LORD blesses them with peace.
REB	.
TEV	The LORD rules over the deep waters; he rules as king forever.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The LORD sat enthroned over the flood. The LORD sits enthroned as king forever.
JPS (Tanakh)	The LORD sat enthroned at the Flood; the LORD sits enthroned, king forever.
NIV	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
<i>Updated Emphasized Bible</i>	Yahweh at the Flood was seated [or, sat enthroned], And Yahweh has taken His seat as king unto time age-abiding.
ESV	.
HCSB	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
LTHB	.
MKJV	Jehovah sits on the flood; yea, Jehovah sits as King forever.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
WEB	.
<i>Young's Literal Translation</i>	.
<i>Young's Updated LT</i>	Jehovah on the deluge has sat, And Jehovah sits king—to the age,...

What is the gist of this verse? .

Psalm 29:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
mabbûl (מבול) [pronounced <i>māhb- BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun	Strong's #3999 BDB #550
yâshab (ישב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #3427 BDB #442

Translation:

Psalm 29:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
yâshab (ישב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עולם) [pronounced <i>ʿô-LAWM</i>]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761

ʿôwlâm together with the lâmed preposition mean *forever*

Translation: