

Hear the Voice of the Lord Thunder

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Date: 12 July 2026

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[0:00] As I read Psalm 29 for us today, I invite you to follow along in your own copy of God's Word in the English translation. And we'll do our best through the language to grasp the meaning of this ancient Hebrew poetry, this lyric that's been breathed out by God.

And I encourage us to keep it open in front of us and follow along as we work through this passage today. And I'll read it trusting that it's God's inspired, inerrant, infallible, clear, sufficient, powerful word for you and me as people.

And I pray that you'll receive it in that way as well. Psalm 29, a Psalm of David. Give unto the Lord, O you mighty ones.

Give unto the Lord glory and strength. Give unto the Lord the glory due his name. Worship the Lord in the beauty of holiness.

The voice of the Lord is over the waters. The God of glory thunders. The Lord is over many waters. The voice of the Lord is powerful.

[1:08] The voice of the Lord is full of majesty. The voice of the Lord breaks the cedars. Yes, the Lord splinters the cedars of Lebanon. He makes them also skip like a calf.

Lebanon and Syrian have a lot like a wild young ox. The voice of the Lord divides the flames of fire. The voice of the Lord shakes the wilderness.

The Lord shakes the wilderness of Kadesh. The voice of the Lord makes the deer give birth. The Lord strips the forest bare.

And in his temple, everyone says glory. The Lord sat enthroned at the flood. And the Lord sits enthroned as king forever.

The Lord will give strength to his people. The Lord will bless his people with peace. The word of God for the people of God. Thanks be to God.

[2:13] Please be seated. The grass withers, the flower fades, but the word of the Lord stands forever.

Please pray with me. Oh, Lord, we thank you for who you are and for what you have done.

We thank you that you've recorded your wondrous deeds in the scripture. We thank you that your Holy Spirit breathed out every word of the Bible and that everything you breathed out is useful for building up and building up your church.

Lord, we pray that your voice will go forth powerfully today through the preaching of the word because your word is alive in the hands of the Holy Spirit.

We pray that your Holy Spirit, Lord, will cause us to hear your word and hear the voice of our Lord, Jesus Christ, through Psalm 29 today, Lord. For your glory alone we ask.

[3:21] Amen. Amen. Amen. Amen. The voice reveals the person.

Have you ever been surprised when you, maybe you just, you cough or clear your throat or just, just do something that's not even a word and people instantly recognize who you are just because of that little sound coming out of your voice, your throat.

Just like our voice gives it away to people who know us of who we are, the voice of the Lord reveals who he is to us as people. Psalm 29 is a majestic Psalm.

It's a song of confidence in God. And it's a song that establishes his majesty, his sovereignty over all his creation. And it calls for one response.

Respond by saying with his people, glory. Glory. My prayer today is that the Lord would cause you and me to hear the voice of the Lord thunder.

[4:28] With his help, we'll walk through the Psalm and you can hear the voice of the Lord thunder in five different places. Hear the voice of the Lord thunder. Five different places.

The first place is this. Hear the voice of the Lord thunder in the highest heavens. Hear the voice of the Lord thunder in the highest heavens.

Beyond the visible realm of the clouds and the atmosphere and the stars. Beyond that, so to speak. In the spiritual realm. Psalm 29 begins there.

It begins in heaven. In verses 1 and 2, we see this. And before this literal thunderstorm hits the earth, in verse 3, David is commanding what we can call the heavenly council.

The angels of heaven. Those spiritual mighty ones. Those beings that live to worship God day and night. Crying forth, holy, holy, holy.

[5:27] And giving him the glory that is due his name. So in Psalm 29, verses 1 and 2, here's a man under the inspiration of the Spirit.

Recognizing that's the reality in heaven. And he's commanding them like God's anointed king.

Directing the choir of angels to worship God. Give unto the Lord, O you mighty ones.

Literally, it's sons of God. Give unto the Lord glory and strength. Give unto the Lord the glory due his name. Ascribe unto him.

Recognize this is who God is. He says, worship the Lord in the beauty or majesty of holiness.

Around the throne of God, there's no room for sin.

The beings there are holy. They are ones who God has brought in and accepted to be in the presence of the God, the creator. Undefined.

[6:31] The reason we know that this phrase, sons of God, refers to the angels is by looking at the rest of scripture. Where else is this phrase used? The most clear example, though there are many others, is Job chapter 1, verse 6.

And he says exactly the same thing. The sons of El, the sons of God, present themselves before the Lord. And they shout for joy at creation.

So here are the angels in heaven. The highest of heavens. The voice of the Lord calling them through scripture to give him glory and honor that is due to him.

And then we read of heaven coming to earth. In verse 3, it tells us that the voice of the Lord is over the waters. The God of glory thunders.

The Lord is over many waters. Well, most likely this is a literal reference to thunderclouds forming from evaporated water over the Mediterranean Sea on the west coast of Israel.

[7:40] And as they form, you can see those clouds. They're getting darker and darker. They're building up. They're moving with the wind. And a charge is forming inside of them.

And the sight of that thunderstorm that's about to blow into the kingdom. It's getting closer and closer. Maybe that's what reminded David of how little he is. It reminds him of God's power.

And he says in verse 4, Seven times this phrase is used.

The voice of the Lord. And in scripture, in the Hebrew tradition, seven is the number of completeness. It's God's number. It's the number of divine perfection.

We could say seven million more examples of how the voice of the Lord speaks and thunders, couldn't we? But by using this phrase seven times in a concise, poetic way, that number seven stands for all the countless ways the Lord speaks.

[8:54] Brothers and sisters, the next time that you get to hear thunder in the clouds, let it remind us of the voice of the Lord.

Remember how the voice of God, it goes forth from heaven and it's full of power and majesty. No matter what you're doing in that moment, if you're looking out the window or driving or washing the dishes, pause in worship the Lord.

Let it stir your heart to remember who our mighty God is. We sing a great song today that that can fill those words when he stirs our heart and reminds us of his majesty.

We sing the splendor of the king. Clothed in majesty. Let all the earth rejoice. All the earth rejoice.

He wraps himself in light and darkness tries to hide, but it trembles at his voice. It trembles at his voice. We join our voices as a church when we gather with these voices in the highest of heaven.

[10:07] Revelation four and five gives us a glimpse into the throne of God in heaven. And it's described by the apostle John this way as a roaring.

As many waters, the voice of the angels that surround the throne, the living creatures, the elders.

He says the number of them was 10,000 times, 10,000 of thousands.

Saying with a loud voice, holy, holy, holy, Lord God almighty, who was and is and is to come. You are worthy, O Lord, to receive glory and honor and power.

For you created all things and by your will they exist and were created. The Lord is holy, holy, holy. Cherubim and seraphim fall down before thee who wert and art and evermore shall be. Hear the voice of the Lord thunder in the highest of heavens.

[11:16] Number two, hear the voice of the Lord thunder in the tallest mountains. Hear the voice of the Lord thunder next in the tallest mountains.

So that thunderstorm that began to form over the Mediterranean Sea, it's on the move. And it begins to invade the land. It begins at one tip of God's kingdom on earth.

And it moves its way all the way down to the other far extreme. It starts in the northwest and it moves its way all the way down to the southeastern border.

Look at verse five. The voice of the Lord breaks the cedars. Yes, the Lord splinters the cedars of Lebanon. Lebanon was the land up north of Israel, up in the mountains.

It was the land that was possessed by the Canaanites and the Phoenicians outside of the kingdom of Israel. And these were Baal worshippers.

[12:23] Verse six, David says that God makes them skip also like a calf, Lebanon and Syrian, like a wild young ox. Lebanon and Syrian on the two highest mountain ranges on the northern border of Israel.

Syrian is the Phoenician name for Mount Hermon, and it towers over 9000 feet above sea level. In the ancient mind, these mountains were the ultimate symbols of stability, permanence, permanency and raw physical power.

Mountains are completely immovable. We know those driving around them here in Colorado, don't we? And these Phoenician Canaanite Baal worshippers, as well as the Philistine worshippers of Baal, they believed that Baal was the cloud rider.

He was the God that lived up on one of those mountains in their land. And from there, he orchestrated and directed the rain and the thunderstorm. They gave Baal glory for the rain that would bring the crops and their food.

They were worshipping a demon, a false god in the place of the creator. Worshippers of Baal believed that he ruled over all the earth and controlled these storms that were blowing in over Israel.

[13:50] And here in Psalm 29, it's David, the king, who is a shadow of the king Jesus, reclaiming Yahweh is the Lord of the storm.

Yahweh, not Baal, is the true king who commands the heaven, the thunder, the rain across all borders. David compares these mountains of the enemies of God up north to a calf and a young wild ox.

He says they're skipping and leaping and bounding like they're full of terror at Yahweh's voice.

Verse 7 says the voice of the Lord divides the flames of fire.

It's a mysterious poetic description, but it's actually perfect. The literal word there, the verb, is that the voice of the Lord hews out flames of fire.

He's saying if you take a big massive boulder like a rock and you picture a giant chisel striking the top of that rock, you would watch that rock splinter and crack all the way down.

[15:00] And the sound that that would make and even the jagged cutting down, that's exactly like a strike of lightning. And that's what he's describing it at.

This flame of fire that God has smashed down through the atmosphere. The Lord, by his voice, his thundering voice divides the flames of fire.

He hews them out in the atmosphere. As these dark storm clouds roll in and thunder begins to crack and lightning begins to strike on the land up on these mountaintops, everything seems to tremble and quake at the voice of the Lord.

The sky is violently split open by bolts of lightning that come from the mouth of God, so to speak.

The voice of the Lord is so sharp and powerful that it carves out these flashes of fire like a stonemason.

This false God that the neighbors worshipped, Baal, when they would make an icon of him, you know, on a coin or something like that, they would put in his hand a lightning bolt.

[16:13] So lightning bolt was the weapon of Baal. You see what Psalm 29 does. It says that lightning is God's tool. It's made by the spoken word of the living God who spoke and brought everything in creation into being.

He is the one who deserves to be praised. And the voice of the Lord thunders across all borders, even those outside of the kingdom of God in Israel at this time.

They could not deny the power of the creator. God has revealed himself sufficiently in nature so that all may know that he is God, the creator.

We all owe God worship and obedience. This is what God is due. Romans 1, 2 and 3 says that no man is left with any excuse.

We know we must worship our creator. We sing how great is our God. His is the name above all names. No one else compares.

[17 : 19] He alone is worthy of our praise. And when his voice reaches the ear of a sinner like you and me and he calls us into his kingdom, we can sing how my heart rejoices in this great God.

I love his voice. Because his voice thunders among the tallest mountains, calling all to bow their knee to him.

Number three, the third place. Hear the voice of the Lord thunder. Not only way up there in the tallest mountains, but also next in the lowest wilderness.

Hear the voice of the Lord thunder also in the lowest wilderness. That's where verse 8 takes us. Look at verse 8. The voice of the Lord shakes the wilderness.

The Lord shakes the wilderness of Kadesh. The voice of the Lord in the thunderstorm. It's now blown all the way across the kingdom of Israel.

[18 : 22] From the northwest up by the Phoenicians and the mountains of Lebanon. It's blown all the way south to the very border with Egypt now. And it's just south of the Dead Sea is where this wilderness of Kadesh is.

Remember those mountains up in Lebanon where the cedars grow? We see that here too on the top of the hills. You see all the beautiful tall trees, the hardwoods. But remember the Dead Sea, it's below sea level.

You go from the mountains 9,000 feet above sea level all the way now to the wilderness below sea level. The wilderness of Kadesh. It's swept across the entire domain that God has given Israel at this moment in redemptive history.

And the voice of the Lord now in this desert, this wilderness. The winds, the storm, the thunder. It's like it's making the sand in the wilderness dance.

He shakes the wilderness. They shake in the terror of this mighty voice. The lightning filled thundercloud from which the voice of the Lord thunders.

[19 : 33] It pictures God's power and majesty overshadowing every inch of his kingdom on earth at that time. And the voice of the Lord in this cloud, it envelops the entire length of the land that's wedged between the Mediterranean Sea to the west and the Arabian desert to the east.

That's modern day Lebanon all the way through the land of Israel down to Egypt. And so he's using one geographic extreme point and then the other.

He's not mentioning any other points of reference in between. Again, he's using a concise tool here to show from one extreme to the other, the totality of God's dominion.

And throughout the land of Israel, this domain where he's put his people to live and to know him and worship him through them, he's revealed himself more clearly in his word. And he's told them how they can be saved.

Here is the kingdom of God and he provides for you. He is the one that you need to give thanks when your crops grow. Psalm 147 verse 8 picks up on this theme.

[20 : 44] The Lord covers the heavens with clouds. He prepares the rains for the earth. He makes the grass grow on the hills. He makes peace in your borders. He fills you with the finest of wheat.

He sends out his command to the earth. His word runs swiftly. He sends out his word and he melts the snow. He makes the wind blow and the waters flow.

All of the created order from the highest forested mountain down to the lowest, driest desert. It all trembles under the sovereign voice of Yahweh.

And we sing his praise this way to thou rushing wind that are so strong. Ye clouds that sail in heaven along. Oh, praise him.

Hallelujah. Can hear the voice of the Lord thunder in the lowest wilderness, the wilderness of Kadesh. Kadesh.

[21 : 45] That term Kadesh is not by accident. It's a pregnant point of reference as well. It's loaded with meaning in special ways. If you search your Bible for that word Kadesh, what else happened

there in that wilderness?

This is the same wilderness where Moses failed to trust the Lord when he struck the rock instead of speaking to it like God commanded. Kadesh is also where the people then failed to trust the Lord when they came back and heard the report from the spies that had gone into this very land.

And they said it's possessed by giants. Don't trust God and obey. And the Lord punished them for it. But Kadesh, this wilderness represents two of the greatest failures of God's people.

Though he had delivered them out of slavery, he had shown his covenant faithfulness to them. The wilderness of Kadesh is a reminder of their failures to God, their covenant breaking.

But even there in that wilderness, that place where we're reminded of our greatest sins, our greatest failures, even there the voice of the Lord thunders.

[22 : 58] When we're reminded of our sin, our weakness, God still speaks to us. The Lord still reigns there. Our most devastating failures, our worst sins, our humbling mistakes.

They do not dethrone our great God. The thunderstorm makes it undeniable that we are so tiny, so weak as creatures and that the Lord is the almighty creator.

And that he is not silent. We cannot deny him. We see his voice and his work everywhere. The same creator God who rules over.

Over the mountains and the wilderness, he is the one through whom all things have their being. He's the bringer of life by his word.

Notice within the dominion of the kingdom of Israel, within the land where they are living with God as their king. What verse nine says about God, what his voice reveals of him.

[24 : 04] Verse nine says that the voice of the Lord makes the deer give birth and strips the forests bare. It's revealing two wonderful truths about God.

A fragile Bambi is born by the merciful voice of the Lord. We can conclude the voice of the Lord works mercifully.

And also those iron like branches are snapped off the hardwood by the mighty voice of the Lord.

We can conclude that the voice of our Lord not only works mercifully, it also works mightily.

And he's putting those two truths together side by side. Our Lord is holy, holy, holy, merciful and mighty.

All creatures of our God and King, even you deer and you trees, lift up your voices and with us sing hallelujah.

[25 : 08] Let all things their creator bless and worship him in humbleness. Hallelujah. Hallelujah.

While the voice of the Lord in creation reveals God undeniably, it does not reveal God sufficiently.

The voice of the Lord is heard in creation in the nature, both inside and outside of his kingdom. But this voice of the Lord in creation, it only reveals him enough for all men to know we are condemned.

We know there is a creator. He's mighty and I'm nothing. It's not enough to know God savingly.

Where do we go to hear the voice of God minister grace and salvation and redemption the way he's ordained?

Well, that's where the psalm takes us next. Look at verse 10. Where do we go to hear the voice of the Lord thunder his grace? It's in his holy temple.

We hear the voice of the Lord thunder next in his holy temple. A person from any nation, anyone who can see a thunderstorm. You may go and hear the voice of the Lord clearly and savingly.

[26 : 31] Hear him speak words of grace and reveal himself, his plan of redemption. Verse 10 says in his temple. When the people of God hear the voice of the Lord in his temple, look how they respond.

It's a one word shout. It's glory. You behold by faith is he is merciful and mighty. You say glory.

Why is this so? Why is it in the temple? The temple is the place where God's glory dwells on earth.

The temple is where the voice of the Lord speaks to you through the reading and teaching of his word.

The temple is where the voice of the Lord ministers God's covenant faithfulness to you through the blood that was shed for the forgiveness of sins. The temple is where you and I can hear the voice of the Lord proclaim his gracious blessings to you and me who deserve his wrath.

The temple is where you and I are reminded. Of that God is our creator. And he rules over the storm. Verse 10 says the Lord sat enthroned at the flood.

[27 : 53] Not sure what David was envisioning. It could be in that wilderness setting. The these dry creeks of Israel, just like we have here in Colorado.

When a flash flood of a monsoon hits the southwest where it's desert like the the dry dry creeks fill up very quickly. You can get swept away with them like a flood.

But it's also a reference to the flood of Genesis, the great floods throughout all of the Old Testament. It's an allusion to this this water of destruction and chaos.

The mighty works of God preserved in his word in the scriptures throughout redemptive history. The waters at creation, God hovering over them, enthroned above the water that he created.

Also, the worldwide flood that we read about in Genesis as a foreshadowing of the coming judgment, the eternal punishment where God will pour out his wrath and bury all the sinners under his judgment when he comes again.

[29:00] It's a reminder of the time when the Lord delivered his people from slavery and he led them across the Red Sea. And then there he covered the enemies of God's people.

He buried them in a flood at the Red Sea. And then he did the same with the Jordan River crossing over into the promised land through those waters of judgment into his blessing.

Verse 10 says the Lord sits as king forever. What is David envisioning by faith? It's the Lord sitting. He says the Lord sits as king forever.

And the setting in verse 10 is the temple. It's a vision of a priest in the temple ministering God to us. And it's a vision of a king ruling over his people.

The temple in the time of David had not yet been built. So is this the temple of the highest heaven? By faith, the Lord is letting him trust this promise.

[30:09] And what is David envisioning of how God will actually bring this to be accomplished and fulfilled? See, David never got to build the temple himself.

He never got to see the temple or enter the temple. He never got to join in the temple and shout glory. So I believe David is trusting in a future event, a future promise that's yet to come.

The temple was on David's mind incessantly as the Holy Spirit led him to compose this entire cluster of psalms. As you remember, this summer we've been going through Psalm 25 all the way through this one.

There are numerous references. It's laced with allusions to a temple, a tabernacle, or a house of God. This is what David's meditating on.

It's what's filling his mind. A friend of mine who's studied this carefully. He pointed something out so helpful to me. He pointed out how in Acts 2, the apostle Peter cites David.

[31:18] He cites Psalm 16. It's a psalm of David. And then Peter interprets that. And he says, David was speaking of Jesus Christ. So in 2 Samuel chapter 7, the Lord gives David the promise of what his seed, his son, will do.

And Peter tells us that by faith David trusted the Lord. This is referring to Jesus Christ. So that answers these mysterious allusions beyond David's own lifetime and vantage point.

Then he's getting glimpses and the Spirit's breathing out a promise of the future work of Jesus. The voice of God, the prophet, the priest in the temple, the king ruling over his people.

God fulfilled his promises to build the temple first through Solomon, but ultimately through Jesus Christ. Let's not skip over Solomon entirely.

Go back to verse 5. Look at again what it says in verse 5. The voice of the Lord breaks the cedars. Yes, the Lord splinters the cedars of Lebanon.

[32:29] The next generation, what would happen is this. The voice of the Lord would direct Solomon and the kings of the Phoenicians in Lebanon to supply the lumber to build the temple.

Cedar was used because it's prized for that fine grain, its resistance to insects, durability, and the pleasant aroma. It was used to line the interior walls, the ceilings, and the innermost sanctuary, the Holy of Holies.

Can you picture a beautiful cedar box just built immaculately and then gilded with gold? And it came from these very mountains, 9,000 feet above sea level that once trembled at the voice of the Lord.

And now the voice of the Lord brings that lumber to represent the Holy of Holies where his glory dwells. So we get to hear the voice of the Lord thunder in the Holy of Holies.

And the Holy of Holies by faith. But here's the fifth and final place where we hear most clearly, most undeniably, the voice of the Lord thunder.

[33:43] It's in Jesus Christ. Jesus Christ is the place where we hear the voice of the Lord thunder most powerfully. King David foreshadowed the work of Jesus Christ in his first coming.

As a shepherd, a warrior, a suffering king, a man anointed by God to conquer through obedience. Solomon foreshadows the work of Jesus Christ in his second coming.

To rule with peace over all the kingdom, to expand the borders till it covers the whole world. Jesus Christ fulfills Psalm 29.

Our scripture reading in the New Testament today was from Matthew 17. Did you pick up on the similar language? A bright cloud overshadowing this mountain where Jesus, John and Peter and James are standing with Moses representing all the law, Elijah representing all the prophets, all which point to Jesus.

And Matthew 17 tells us in the midst of that cloud on the top of a mountain, suddenly a voice came out from the cloud.

[35 : 04] It's the voice of the Lord thundering. This Jesus Christ is my beloved son in whom I am well pleased.

Listen to the instructions. Hear him. Jesus is my voice. Listen to him. Hear him.

Peter was one of those disciples. And he turns around to the church in one of his letters in 2 Peter 1 16. And he writes this to the church, to you and me. We were eyewitnesses of his majesty.

The same language used to describe God in Psalm 29 is the majesty of Jesus Christ. He received from God the Father honor and glory.

When such a voice came to him from the excellent glory. This is my beloved son in whom I am well pleased.

[36 : 12] Peter heard Jesus. Peter turned around and told the church, we heard his voice, which came from heaven when we were with him on the holy mountain.

Brothers and sisters and dear friends. Jesus Christ is the voice of God. Jesus Christ is the creator. Jesus Christ is the word.

The logos of God. He is the mighty voice of the Lord. Jesus Christ is also the temple of the Lord. He said, you can tear down this temple, my body, and I'll rebuild it in three days.

I'll rise from the dead. Jesus Christ is the radiance of the glory of God. He is the exact imprint of God's nature. Jesus Christ, the scripture tells us, he is the one who upholds the universe by the word of his power.

Hear the voice of the Lord thunder clearly and personally to you and me in Jesus Christ. Psalm 29 began in heaven.

[37 : 17] Remember that? Verse one, given to the Lord, oh, you heavenly beings, given to the Lord, glory and strength, given to the Lord, the glory due his name, which Jesus Christ revealed.

It's the name of the Father, the Son and the Holy Spirit, the name, which one day every tongue will confess and to whom every knee will bow and proclaim that he is Lord.

David is telling the congregation and you and me look up. The highest, most powerful spiritual beings in existence.

They bow down and worship Jesus. Seated at the right hand of the Father Almighty. The Lord is holy, holy, holy. Father, Son and Spirit.

How much more should we who dwell on earth give to him, ascribe to him the glory due his name? In Psalm 29, though I began in heaven, it ends right here with you and me on earth.

[38 : 24] The Lord in heaven dwells with his people. He's with his people. Look at verse 11. The Lord will give strength to you, his people. The Lord will bless you and me, his people in his spiritual kingdom now with peace.

You're either in his kingdom at peace with God or you're his enemy. Jeremiah pointed out that if you read Psalm 29 and leave off verse 11, you're left trembling in your boots.

You're left fearing God, the creator, with no hope of ever approaching that holy temple. But if you approach God through Jesus Christ, the temple, the way, the path, the meeting point where God dwells with you and me because of the blood of Jesus.

You are united to the creator God and his power and his might. And you receive peace with God and peace in your life, which can only come from God.

Let's let these clouds that form above us almost every single day remind us that one day soon, the glory of the Lord will cover the new heavens and the new earth.

[39 : 49] Just like these clouds cover the earth today. One day soon, all God's people will get to hear the voice of the Lord speaking to us.

Just like, you know, a voice of your loved one around the corner, you will hear Jesus.

One day soon, one day soon, the voice of the Lord will fill every corner of his kingdom and his kingdom will have no end. One day soon, there will be no more false worship under the sun. One day soon, there will be no more memory of our failures, no more reminders of Kadesh. One day soon, there will be no more fear, no more shame.

One day soon, we will hear the voice of our Lord singing over us, his people with delight in us. And on that great day, our Lord Jesus will direct the angels and all the great cloud of witnesses to lift their voices and sing the praise of God.

[41 : 06] On that great day, you and I will join our hoarse, weak voices with that great choir in heaven covering the new earth.

And we will all thunder back our thanks to God in response to his voice calling us on that great day and forevermore.

Let's praise the Lord and ask him to lead us doing this now by faith, longing for that day when it will be by sight. Please pray with me. Oh, Lord, we praise you for how you've come near to us.

In the person of Jesus Christ. How your perfect love drives out fear. And how you reassure us that we belong to you who know your voice and who follow you.

Please cause us to do that, Lord. By your strength and for your glory, we ask. Amen.