

Psalm 8

To the Chief Musician. On the Instrument of Gath. A Psalm of David.

- ¹ O LORD, our Lord,
How excellent is Your name in all the earth,
Who have set Your glory above the heavens!
- ² Out of the mouth of babes and nursing infants
You have ordained strength,
Because of Your enemies,
That You may silence the enemy and the avenger.
- ³ When I consider Your heavens,
the work of Your fingers,
The moon and the stars, which You have ordained,
- ⁴ What is man that You are mindful of him,
And the son of man that You visit him?
- ⁵ For You have made him a little lower than the angels,
And You have crowned him with glory and honor.
- ⁶ You have made him to have dominion
over the works of Your hands;
You have put all things under his feet,
- ⁷ All sheep and oxen—
Even the beasts of the field,
- ⁸ The birds of the air,
And the fish of the sea
That pass through the paths of the seas.
- ⁹ O LORD, our Lord,
How excellent is Your name in all the earth!

Powerful possessives. This Psalm expresses some of the most exalted praise of God, just as Hebrews (which quotes this Psalm in 2:6–8) expresses some of the most exalted praise of Christ. The theme of the greatly glorious God’s goodness to be “ours” is much amplified by the fact that this glorious God Himself became lower than the angels for us—for which reason also, He has been exalted above all heaven and earth, even with respect to His humanity (cf. Philippians 2:5–11). So the Psalm begins and ends with marveling that Yahweh, the self-existent Creator Who is infinitely above all creatures, has stooped down to be our Master.

Powerful weakness. God’s glory is above the heavens (v1), which He intricately made (v3), and yet He remembers man and regards these children of dirt (v4). He has taken those who were enemies and vengeful (v2c–d) to be His own covenant people. Let this humble us: “what is man?”

And even from among these foolish, weak, base, and despised ones, God further selects their nursing babies to be stronger than all of His enemies (v2c)! What kind of strength has He given them? The celestial heavens are His heavens (v3a)—finger crafts of the God Who has made Himself ours.

Powerful image-bearers. With respect to Christ, it was an infinite humiliation for him to become lower than the angels. With respect to us, it is an almost infinite exaltation to have been placed just beneath them (though, indeed, in glory we shall be above them, and even now they are our servants for this reason! Cf. Heb 1:14). Indeed, it is the greatest honor that believers were once created in God’s image in the first Adam, and are now re-created in God’s image in the last Adam.

Indeed, He has delighted to display in us His resemblance. He has set His own glory above the heavens (v1c), but also crowned man with glory and honor (v5b). He is over the moon and stars (v3b) and all of the angels (v5a), and He has given man to be over all sheep and oxen and beasts and birds and fish (v7–8). Let us imitate Him in how we do this, “A righteous man regards the life of his beast” (Prov 12:10).

Powerful image. We are made in the image of God, but Christ Himself is the image of God (cf. Heb 1:3). His people he calls His sheep, and His ministers His oxen (v7a). And that dominion of the earthly creatures that man has imperfectly (v6–8), Christ will have perfectly and not just over earth but over heaven as well (cf. Heb 2:6–9).

Powerful praise. Indeed, when we praise God through Christ, this glory of His is displayed in His being our Redeemer unto glory and not being ashamed to call us brethren (cf. Heb 2:10–11). If the strength of God comes out of the mouths of nursing infants of His covenant people (v2a–b), then what is the greatness of that strength when it is all of His covenant people together, led by the Son Who has brought us to glory, crying out, “How excellent is Your Name in all the earth”?!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

So this week we come to Psalm 8. To the chief musician on the instrument of gas. A psalm of David. Oh Yahweh our Lord. How excellent is your name and all the earth. Who have set your glory above the heavens. Out of the mouth of babes and nursing infants, you have ordained strength because of your enemies that you may silence the enemy in the Avenger.

When I consider your heavens the work of your fingers the moon and the stars which you have ordained what is man that you are mindful of him. And the son of man that you visit him. For you have made him a little lower than the angels. And have crowned him with glory and honor.

You have made him to have dominion over the works of your hands. You have put all things under his feet all sheep and oxen even the beasts of the field the birds of the air and the fish of the sea that passed through the paths of the seas. Oh y'all they are lord how excellent is your name in all the earth.

So far the reading of God's inspired and inert word the. Psalm gives its theme. At the beginning and the end. And that is the excellence of the glory of the Lord's name in the earth. Which he has especially invested in man, which is why in particular man made in God's image was to be fruitful and multiply and fill all the earth.

And. Here it's not just O Lord Yahweh, which we often have combination of that and I and Yahweh, but it's Yahweh at anew. Yahweh the Lord of us our Lord. There's a first-person plural possessive pronoun on the end of the root from which we get Adonai. And that is a precious pronoun because the Lord whose glory is above the heavens the Lord whose name is excellent and all the earth the Lord whose finger craft work are the moon and the stars.

He's our personal Lord our covenant. Lord. I will be your God and you will be my people as the greatest of the promises. There's no number of descendants that is equal to the glory of God giving himself to us. There's no land of possession whether Canaan or later the whole earth.

Which is equal to the Lord giving himself to us. So, this is a powerful possessive though. Yahweh our Lord. And in the context, it's even more amazing because when Hebrews 2 quotes from this Psalm. It quotes from it with reference to Christ being made a little lower than the angels for us a little lower than the angels is kind of an almost infinite upgrade.

For God the Son a little lower than the angels as a truly infinite downgrade. He humbled himself to take the form of a slave and being found in appearance as a man he humbled himself even to the point of death. And so with the the focus towards Christ God himself eventually becoming a man as the greatest action of his lifting man up and and and giving men glory and honor.

That makes it even more amazing that we say, oh Yahweh our Lord because we know the cost at which that possessive pronoun comes. That it would cost the humiliation of the second person of the Trinity. Even to death even to the absorbing of wrath. It is astonishing. The cost of that hour, that is the third word there in verse one.

So the Psalm begins and ends with marveling that Yahweh the self existent creator who is infinitely above all creatures has stooped down to belong to us as our Master and indeed has stooped down to become one of us and to bear our curse in order to make that happen.

So those powerful possessives at the beginning and end of the Psalm there. Especially as understood through the light of the Holy Spirit's further teaching on this Psalm in Hebrews chapter 2. And then powerful weakness. God's glory is above the heavens. A verse 1, you've set your glory above the heavens, which he intricately made verse 3.

When I consider your heavens, they belong to him the work of your fingers. And yet he remembers man and regards these children of dirt. What is man that you are mindful of him the word there is a common word for mankind. Enosh. But then and the son of man that you visit him and it's actually a different word for man there.

That's the word that you would recognize as the name of the first man. Adam and it's derived from what he was derived from the word for dirt. Adema. And it's actually very kind of poignant if you can if you can hear it the way a Hebrew would hear it talking about the glory of Yahweh which is above the heavens and the name of Yahweh which is excellent in all the earth and he's considering the the heavens and then he says what is man that you are mindful of him this son of dirt that you regard him?

The word visit their can actually be used in situations of judgment like I will visit this upon you and the context of the psalm which is so positive. I think it just it's a very broad term do everything that is appropriate to you. Yeah, I will visit you. I will engage you according to my character accord.

God will engage us according to his character according to his promises according to our circumstances. And so really the word regard is. Perhaps too small for all that is all that is intended there. But God has decided to invest himself and give high regard continual regard to sons of dirt.

No, that's fine. In what way.

We can stop and restart.

Hopefully. That'll fix.

Unless we have internet. Okay. That's fine.

So he's taking children of dirt to be his own covenant people and that should humble us to say what is man?

I thought I made the reference to first first Corinthians 1 and the foolish and the weak and the base things of this world as the ones him. God has especially chosen to set apart to himself. And I'm not finding it.

On the sheet here. Oh, it's in the next paragraph. Even from among these foolish foolish weak base and despised ones and that's a reference to first Corinthians 1. I should have given you the the verse reference there. God further selects so you know, if you read 1st Corinthians 1, it tells us the sum of the divine logic of election.

Okay, we know that that the only true divine logic of election is it pleased him? He chose those according to his own good pleasure. But first Corinthians 1 tells us what pleased him and some of the electing and that is he picked the fullest foolish week most base despised.

And so you got a congregation of the weakest people on earth. And then it says, That he out of the mouths of babes and nursing infants. You have ordained strength. So I'm glad the feet is working again because that means Zeph if he's not sleeping through it can hear that.

God has ordained that when that among his covenant people. His strength is exercised and expressed through the openings of the mouth of even our nursing infants. So we were enemies. Out of the mouth of babes and nursing infants, you have ordained strength because of your enemies that you may silence the enemy.

And the Avenger so on the one hand we were enemies and he saved us but once he saves us he invests his power in us so much that A the enemy and the Avenger can't do anything to us except accomplished. God's good purposes for us and be one of the primary ways or one of the primary means to which God responds by exercising that strength is our praises and our prayers.

So a baby that knows what it is to be in the congregation and everybody's singing and the baby is singing to and I think we've probably all known babies who did that and who loved that God responds to his praise the exalting of his name by bearing his holy arm.

A couple of times in the history of the nation of Israel even they held a worship service and God destroyed their enemies and their part was just to worship and God and responded with his strength. The Lord Jesus actually quotes. From the Septuagint which paraphrases a little bit here out of the mouths of babes and nursing infants, you have ordained praise the subtitle says the the Greek translation that was there in the in the first century.

But it's marvelous that our babies open their mouths with a strength that is expressed in verse 3 when I consider your heavens the work of your fingers. So the heavens aren't just the heavens, they're God's heavens. And the work of your fingers does God have fingers. He doesn't but he communicates something to us here.

These are you know, the massive heavens that that unbelievers all over the world throughout the history of the world. Have been tempted to worship and you say oh yes those the knighted pagan nations that praise the heavens themselves as the stuff that made us. Well, what do you think the big bang and evolution is?

That's. Looking to the furthest heavens to find there some ultra primitive powerful substance that could miraculously produce all that we see here. And yet those who come up with vain idols and lies about what we look at what we're really looking at are God's evidence. His finger work. We look at the pyramids and we say oh how must the Egyptians have done that?

Well, they were good at math and they had lots of slaves. And you know, they were very ingenious but the moon and the stars and all that fills what we call outer space. All of that was God's finger work which he set in order. It was like, Some of you children.

I'm sure like to play with Play-Doh and the the picture there is of the immense power of God that this was just what he made with his fingers. And so that's the power that is being exercised and the mouths of the nursing infants of these one-time enemies who are the fools from among the children of dirt.

Powerful weakness. It ought to humble ourselves. It ought to humble us. And then. He's chosen the week to be powerful image bearers.

You have the parallel in verse 1 that God has set his glory above the heavens with verse 5 and 6. You have crowned him that as man with glory and honor you have made him to have dominion over the work of your hands. So God created in us a tiny little picture of himself and raised us.

Who are really quite fragile. There are a lot more durable creatures out there and a lot more physically powerful creatures out there, but he made us in his own image. In fact. Although with respect to Christ is an infinite humiliation for him to become lower than the angels for us it's almost an infinite exaltation to be a little lower than the angels and then deed in glory, we will be above them and even now they are our servants because we are inheriting salvation and, This is what Hebrew is one verse 14 says.

Indeed it is the greatest honor that believers were once created in God's image in the first Adam and are now recreated in God's image in the last Adam when so he has set us over. He said us over the earth and when the apostle in 1st Corinthians 6 is urging believers to act with dignity says, do you not know that you shall judge the angels?

So we are powerful image bearers, but this psalm is especially not about the one who bears the image of God, but he who is the exact imprint of his nature? He who is God himself on display? That is the Lord Jesus Christ himself is the image of God. And it's interesting that.

He uses some of these words in verses 7 and 8 since he is. The last Adam the true man the new humanity into whom we must be united that he uses several of these words with respect to that work. In in the Psalm here, it's it says that you have put all things under his feet and Hebrews 2 takes what is true generally of man and makes very specific focus on Jesus.

You've put all things under not now just man's feet generally but Jesus' feet specifically all sheep. And oxen and the scripture sometimes refers to believers as the Lord Jesus's sheep and even refers to ministers as the Lord Jesus's oxen and says that says that the law about not muzzling the ox as it treads the grain was not really out of that much care for oxen as it was for the ministers of the Gospel which is one of the reasons why we have.

That general equity principle of the law from the Old Testament civil and ceremonial law, we learned that from the Apostle who takes that law and says, there's a principle here that is. That is more importantly applied to Jesus' auxin His ministers and even you remember when he was calling the apostles he said he would make them fissures of men which has some relation to verse 8.

So everything that God has done for man in a small way. In this psalm he has especially. Done for his son and an infinite way. He has responded to Christ's humbling himself to to. Be joined to us to take our form to die our death and he has responded to that by exalting him above all of heaven and all of earth and everyone under the earth all of him will confess.

We'll bother knees and confess that Jesus Christ is Lord and there may be some reference there even in Philippians chapter 2 to the exultation of Christ of which Psalm 8 speaks. Now what's wonderful is as we come full circle to you the these bookends of the front and back of the Psalm.

Oh, you always are Lord how excellent is your name and all the earth versus one? Oh, y'all we are Lord how excellent is your name in all the earth verse nine? That's the power of praise is exactly where Hebrews 2 immediately goes after quoting this about Christ. It goes on to talk about Christ.

Displaying his displaying his glory in heaven but not being ashamed to call us who are on earth his brethren. Now, if you think about the strength of God coming out of the mouths of nursing infants of his covenant people in verse 2 A and B, then what is the greatness of that strength when it is all of his covenant people together led by the sun who has brought us to glory?

Crying out how excellent is your name in all the earth. And so, Jesus not only has been glorified but he is going to take us to glory. Run testified in a certain place this is Hebrews 2 beginning in verse 6 saying what is man that you are mindful of him or the son of man that you take care of him.

You have made him a little lower than the angels. You have crowned him with glory and honor and set him over the works of your hands, you put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

But now we do not yet see all things put under him, but we see Jesus who was made a little lower than the angels for the suffering of death. Crowned with glory and honor that he by the grace of God might taste death for everyone. There's that. That's there's a glorification of Christ for his humbling himself to death but it goes immediately into.

Or it was fitting for him for whom are all things and by whom are all things in bringing many sons to glory to make the captain of their salvation perfect through sufferings for both he who sanctifies and those who are being sanctified are all of one for which reason he is not ashamed to call them brethren saying I will declare your name to my brethren in the midst of the assembly.

I will sing praise to you. So what Paul made is describing is that we exist. To praise God praise the way our Lord who's his name is excellent in all the earth but that it is especially Christ as he brings many sons to glory who leads that praise and who calls us his brethren and he is all the more glorified for having humbled himself which the Lord was especially pleased to do for his son even with respect to his humanity because he humbled himself he was exalted