

Reading: Psalm 8

Text: Psalm 8

God created man for His own glory. Man has a central place in the work that the Lord is doing with His creation here on earth. God has created him and chosen him to work out His own grand purposes. Man is more than the beasts, he is made in the image of God. He is made so that he can glorify God. He is made to have communion with God; to have a relationship with God.

Man is less than the angels. He does not have the same glory that the angels have; yet. So our Psalm tells us. But man is different than beast and angel in another way. Man is made with a purpose; a purpose of growth.

Man is called to maturity成熟, through obedience to God. Man is called to have dominion. In Genesis 1: 28, he is called to fill the earth and subdue it, to have dominion over the fish, the birds and over every living thing.

Psalm 8 is a hymn of wonder towards a God who has created the heavens and the earth and who has created a man who is able to worship Him.

It is a song of Joy. The song is introduced as for the Gittith. Nobody knows for sure what this Gittith is, but some suggest it is connected to the winepress. This would mean that this is a song that celebrates the making of new wine.

Psalm 104:15 "Wine that makes the heart of man glad." All the psalms that are made for the Gittith are songs of joy in God and His grace upon men. They are joyful declarations of How God will fulfill His purposes for His people.

The Psalm is sandwiched by two declarations concerning the glory of God. "Lord, our Lord, how excellent is Your Name in all the earth." Our Lord is first and last, alpha and omega. (Revelation 22:13) He is there at the beginning of History and He will bring the end of History.

In the 9 verses of Psalm 8, we see a summary of the whole history of man, or rather the whole purpose of the History of man. Man is made for glory.

But man chose a different way. However, God will re-direct history through His Son, in order that man will come to the end, which God has chosen for Him.

I bring you the word of the Lord under the theme “God created man for glory.” This glory is both towards God from man and from God towards man. Though the glory that this psalm talks about is first of all to God, this psalm also emphasizes the glory that God has chosen to give to man.

God created man for His own glory and God created man so that someday He might glorify Him through Christ. The glory God gives to man through Christ, only amplifies His glory, so that we can truly say “soli Deo Gloria,” “to God alone be the Glory.”

We shall see that the glory of God and by extension the glory of the man who is, by faith, in the love of God, comes 1st through

- 1. Humility谦卑**
- 2. Glory comes through Crowning**
- 3. Glory comes through Dominion统治**

The first two verses of the Psalm contrast the glory of God with humble babes, through whom He has chosen to ordain His strength here on earth.

Our Lord’s name is excellent through all the earth. We know from Romans 1:20 that, “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.”

The Knowledge of God is clear. His name, and the knowledge of Him is suppressed压抑 by all men who hate God. Regardless His Name remains, His invisible attributes are a testimony against those who do not believe.

He has set His glory above the heavens. They are for all to see. This glory is a confirmation of His providence护理. He is set on high watching over all. Ensuring that all will be done according to His perfect plan.

When we look at the work of His fingers of v. 3, the moon and the stars, we have an assurance that He who created this, can and will work out His perfect plan of salvation.

In contrast to His perfect and beautiful glory, we have the mouths of un-weaned未断奶 babies and infants in v. 2. Through their weakness, He will ordain strength. He brings glory from Humility.

From His perfect glory, His perfect stronghold in the heavens. He reaches down and uses the little things of this world in order to establish strength. He takes the children of Israel and through their weakness, through these former slaves of Egypt, He makes the great Old Testament nation of Israel.

Why does he do this? It is because evil men have risen up. He will prove His word and His righteousness to the man who hates Him. The first word translated as enemy in verse two, more literally means, those who press against, they suppress, and they push down the people of God.

And God, because of these, has created singing babies or singing children. It seems silly, foolish, but through these He will silence, He will destroy the enemy and the avenger 复仇者.

This of course is the foolishness of the Gospel. The weakness of the incarnation 道成肉身; the weakness of God becoming man; Christ was a little baby, running away from Herod. Through this fugitive 暂时, strength is ordained.

This is also the weakness of the cross, a Lord who needed to die a criminal death, a stumbling-block to the Jews and foolishness to the Gentiles. God established strength in His death.

And today God continues to establish strength in the confession of a humble people. Two passages in Matthew demonstrate this:

Jesus in Matthew 5, declares the poor in spirit, the hungry for righteousness, the meek and others as ones who are in a state of Blessedness and Happiness. These, who are humble, who are babies compared to others in the world are the ones that will be used for glory in the kingdom of heaven.

Jesus again emphasizes the need for those who are humble in praising His name in Matthew 21: 15 and 16. Jesus confronts 对抗 the Pharisees; they are complaining about children crying out, "Hosanna to the Son of David." Jesus quotes this same passage in Psalm 8, "out of the mouth of babes and nursing infants you have perfected praise."

The Pharisees loved what was important, but God is perfecting praise through the mouths of the children in the temple. God loves to show His power through the weak things of the world. He brings glory to Himself through them.

Through them, here in Matthew, in His temple, He uses them to silence the Pharisees, who are trying to hold back the Word of Christ, trying to hold back and hold down the praise of these children.

We are called to be weak. We are called to be humble, to love our neighbors as ourselves. Through our weakness, through the fact that we do not trust in ourselves, but God's strength, God will ordain strength. Through humility God will bring forth His glory.

And we must be careful. We must not shut up those who are weaker than us when they praise God. Our great desire is that the praise of God can come from all men. We must not become the oppressor 压迫者, as the Pharisees had become in the book of Matthew.

Here in the Psalm the weak are symbolized by babes and children, when these shout for Joy, because of God, we should be glad for their voices and instead of hushing them we should join them. We share their weakness.

Perhaps the one who praises God has been weak in terms of his fight against sin. Perhaps they are weak in their theology. Perhaps they are weak in their intellect. But we must sing anyways.

There is a time to sing with babies, so that God may establish strength and silence His enemies. In our songs of praise, we are used by God, from the weakest member of (church name) to the strongest member of (Church name).

Now there is a time to encourage growth in our weaker members, in the fight against sin and growth in the knowledge of Jesus Christ, but we must remember that we are all weak before God.

Further, by ourselves we are all weak before public opinion and the hatred of those who wish to silence the true gospel. If we think we are strong we will soon find that we are not so. God will silence our enemies, those who laugh at the doctrines of Christ and the work of His church, through our humble, praise-filled mouths.

By doing so we imitate 效法 Christ's humility and we look forward to the day when we shall be exalted with Him. According to Phillipians 2:7, "Christ humbled Himself and became obedient to the point of death." We must be humble in Christ.

But there is more. We have a promise. According to v. 9, "He was highly exalted, having a name above every name." He our savior, to whom we belong, was exalted.

Psalm 8 foreshadows 铺垫 this exaltation. "Man" it promises will be crowned. "Man," we know now, will be crowned through the exaltation of Christ. We come to our second point then. Glory through crowning. Man receives the glory of Crowning through the crowning of His Lord Jesus Christ.

Glory through Crowning.

Before we come to the crowning of man, we return to the skies again in verse 3. “When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained.” These heavens. The rulers of the heavens, the moon and the stars, are contrasted with man in verse 4. “What is man that you are mindful of Him? The son of man that you visit Him?”

God chose the children of Israel to reveal His glory to the nations. God chose David, the youngest of His brothers, to be king of Israel. Way back God made Adam as His servant so that he would rule over creation. Man is to share a place with the moon and stars in ruling over the earth.

There is a contrast对比 between man and the bodies, which rule the heavens. The word used in the Hebrew, is “Enosh.” This is man in His frailty脆弱. Needy-man. Man, who has a body, and depends on His God and Father for all the wants of life. To whom God provides rain, food and shelter. And yet God remembers man. He visits the Son of Man. Furthermore this man has fallen into sin and yet God is still with Him. He chooses Noah, Abraham and David; He chooses Israel. He chooses us. He is with man.

Now says the text, “You have made him a little lower than the angels.” Or a better translation would be “You have made Him, a little while, lower than the angels.” Man is not static; Man matures as we shall understand as we look deeper into these words.

The Psalmist ends verse five, “And you have crowned him with glory and honor.” In some sense this is Adam, given authority to name the animals, to care for the garden and called to take dominion. In a greater sense this is David, crowned as king over Israel.

But Christ is the true fulfillment真正的成全. Adam did not obey God and never exercised dominion. Unlike Adam, Christ obeyed God perfectly, even to death and therefore He was crowned after he had tasted of the tree of life the cross. David was crowned, looking forward to Christ, but He was not perfectly obedient. Neither did he surpass the angels.

Christ surpasses超越 the angels. He rules over the angels. Hebrews 1 makes it very clear that Christ is higher than the angels. In v. 13, Paul tells us, “But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool.”

In Hebrews 2, we learn that Christ for a little while was made lower than the angels, which repeats the truth we saw in Philippians 2 earlier. Christ considered himself nothing. He became weak, but He is eventually exalted above the angels.

Hebrews 2: 9 and 10. “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.” Jesus is given all glory and honor, but for a reason, because He has died for the sake of mankind. “For it was fitting for Him, for whom all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.”

Having died for mankind, Jesus brings His own to glory with Him. Having been made lower than the angels, His name has been exalted above all other names.

We have the promise of coronation加冕 in our Lord Jesus Christ. In Jesus, God brings many sons to glory. We have the promise of crowning in Jesus. We have the promise that we shall rule with Him above the angels. We have a glory in Him that Adam and David could hardly have imagined.

How do you gain this glory? How do you partake of this crown? By faith, through the work of the spirit. Trust in Jesus as your Lord and Savior. Believe in His promises. Have confidence in His words. Look to Jesus your merciful and faithful High Priest. If you are baptized you are in Him, you have the seal印证 of salvation. You have the beginning of that glory, of that crowning.

But you must not forget who you are. You must live by faith, for the “Just will live by faith.” Live in the promise of His grace. God promises to glorify all those who are in Him by true faith. And He, Jesus, is the only way to glory of eternal life; An eternal life where we are crowned in Him.

Even now He is putting all things in subjection under His feet. Hebrews 2:8, “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.” Jesus has been declared Lord of all. Through His church He will bring all things under His feet. This brings us to our third point, Glory through dominion.

Glory through dominion

The Psalmist continues, “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 pass through the paths of the sea.”

Man is commanded in Genesis 1:28-30 to take dominion over the earth and subdue征服. Man is made for the glory of dominion. We know that man was unable to fulfill this task. Neither was David, the writer of the psalm ever able to complete it. In Christ, man would finally be made higher than the angels. In Christ, there would take place the dominion over the whole earth.

Christ is establishing a dominion over the works of God's hands. The work of God's hands refers back to the works of His fingers in verse 3. Christ is exalted over the rulers of the earth, the moon and stars. He is exalted above the heavens. "His name is exalted above every other name." according to Philippians 2.

Now from the heavens, He brings all sheep and oxen, the tame animals, under His control管控. But He will also bring the beasts of the field under his rule, the untamed animals. Then will come the birds of the air. They will be taken and belong to Him. Finally the wide sea and the fish of the sea will be tamed and brought into subjection. And all will be under Jesus' feet.

Who does He use to do this? His church. His body. The weak ones of the earth. The singing babies of verse two. We the church partake in His glory. Because Jesus has been given all glory, we have been given all glory through His glory. From glory unto glory. Only through humility.

Jesus was glorified because of His humility. We are to humble ourselves in Jesus and to follow Jesus' example in humbling ourselves toward the world. Only through complete and radical彻底 trust in our Lord and Savior Jesus Christ, will we be able to extend the dominion of God. Now this is not because of our trust. Rather it is always God's work. Until we realize that we will not have the trust and faith needed.

We need to become as little children. Remember what Jesus said in Matthew 18:3-5, "Assuredly I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in My name receives me."

The kingdom of heaven is made up of people who know they are weak. They know they must obey every word of Jesus. They know they must die to themselves and live in Christ.

The church is a community of battling征战 babies. They establish the dominion of Christ, through a complete and utter trust in the decisions of their commander Jesus Christ. We are battling babies, destined for wisdom and glory. We are destined for maturity in Christ. We taste something of that now. We have died with Him and we are resurrected with Him. We have the Holy Spirit, teaching us Christ's wisdom.

Ultimately we need to trust in Christ as He maneuvers His meek, poor in spirit, hungry for righteousness, merciful, peacemakers throughout the nations in order to create battle stations, in order that our Heavenly Father might ordain strength among the peoples. Through us He will silence those who oppress. He will destroy the avenger.

And once it is all over. Once every place is taken and brought under the dominion of Christ. Then there will be peace. Then the end has come. The war is over. All enemies have been silenced and there is Eternal Sabbath.

Because of our humility in Christ, we will be glorified, because our Lord is crowned we will be crowned with Him, and we will rule with Him in peace and justice. And the people of God will sing together. "Lord, our Lord how excellent is your name in all the earth." Amen.