

Majesty of God in Creation

Studies in the Psalms

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Bible Text: Psalm 8:1-8

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Well, let's turn in our Bibles this evening to the book of Psalms and we are reading this evening Psalm eight. It is entitled here, "The Glory of the Lord in Creation."

O LORD, our Lord, How excellent is Your name in 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 and 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 You 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 pass through the paths of the seas. O LORD, our Lord, How excellent is Your name in all the earth!¹

Let us come to him in prayer. Let us pray.

Our gracious loving God and heavenly Father, we do thank you that we can come before you this evening through our Lord Jesus Christ. We thank you for this access into your presence. We thank you for the desire that you have given us to draw near tonight. And we do long, Lord, that you would be amongst us. Lord, that we may be conscious of your presence from the very outset of our worship. Lord, we come as those new covenant worshippers. We come as those, Lord, who have no confidence in the flesh, Lord, but desire to worship in Spirit and in truth. We pray that you would assist us tonight by your Holy Spirit. We thank you that him who has taken up residence in our hearts, the one who enables us to draw near, the one, oh Lord, who enables us to pray with intercession, Lord, and with groanings that cannot be uttered. We pray tonight that we might know his enlightenment upon our minds, his warmth in our hearts, Lord. We pray that we might

¹ Psalm 8:1-9.

know that liberty, Lord of spirit in your presence this evening. We long, Lord God, that we might know freedom, Lord God, in the Spirit tonight and that fellowship in the Spirit. And we do pray that we may know that glorious fellowship with you our Father and with your Son Jesus Christ. Oh that you would indeed open our eyes to the truth of your Word. Lord, indeed, break forth fresh light upon it. Help us to see things that we have never seen before and lead us to our Savior, the Lord Jesus Christ in all his glory, in all his power. We pray that we may be worshippers lost in wonder, love and praise, prostrate at his feet this evening. Lord, we pray that you would strengthen us to encourage us and build us up in our most holy faith. And we pray that, Lord, you would, indeed, grant us, Lord, freedom in the secret place as we seek, Father, to bring the needs of the fellowship to you later. Lord, we pray that you would grant us that spirit of prayer. We pray that, Lord, you would set our hearts at liberty. Help us to cast all our prayers upon you who cares for us. And help us to go away, Lord God, from this place with a renewed view of your greatness, your majesty and your glory and your great eternal love towards us that can never change because we ask this in the forgiveness of our many sins, in Jesus' name. Amen.

I would like you to turn with me once again to that eighth Psalm.

Now last Thursday evening you will remember we were considering together Psalm five. We discovered that that particular psalm is a lament of David. It is a cry, an appeal to God for help in time of need. David was surrounded by his enemies and he looks to God for protection and God promises to be his shield.

And we discovered that it is one of the less known and less familiar of the psalms of David. But tonight we come to an all together different psalm, because Psalm eight is clearly one of the most familiar of all the psalms of David. And it is not a lament, but it is a hymn of ecstatic praise. It is a creation psalm.

Now I am sure that we all have our favorite psalms this evening. If I were to ask you, I am sure that there would be psalms on the tip of your tongue that you would mention that mean so much to you. God has spoken to you and ministered to you from over the years, psalms that you turn back to again and again in times both of joy and of sorrow.

I am sure we would all mention the 23rd Psalm, the pearl of all the Psalms. And we might mention Psalm 40 or Psalm 46 or Psalm 73 or Psalm 100, 121, 139. We could go on and on.

And I am sure that in that list of our favorite psalms, Psalm eight would be found amongst them, because this, indeed, is one of the most thrilling, one of the most glorious of all the psalms of David. It is only a very short psalm. And yet the subject matter is absolutely glorious and amazing.

You will notice that it is a psalm that is extremely important in that it is mentioned by no less than three of the New Testament authors. It is quoted by the Lord Jesus Christ himself in Matthew chapter 21. We find it also mentioned in that tremendous

resurrection chapter, 1 Corinthians 15. And it also appears in that wonderful magisterial chapter of Hebrews two.

C S Lewis said of this great psalm, “It is a short, exquisite lyric.” And so it is.

And Derek Kidner, in his commentary says, “This Psalm is an unsurpassed example of what a hymn should be, celebrating as it does the glory and grace of God, rehearsing who he is and what he has done, and relating us and our world to him, all with a masterly economy of words, and in a spirit of mingled joy and awe.”

What a remarkable, what a tremendous psalm Psalm eight really is.

As we take a look at it this evening you will notice that it is divided up into three main parts. In verses one and two we see here a declaration of the majesty of God in creation. And then in verses three and four we have a confession of the insignificance of man. And finally in verses five to eight we see the astonishment of the psalmist at the significance of man on the earth. And, of course, the psalm ends exactly as it began with that recurring refrain, “O LORD, our Lord, How excellent is Your name in all the earth.”²

Now as we look at it this evening, I just want to touch upon these three main sections of the psalm. And we begin, first of all, in verses one and two with this declaration, this celebration of the majesty of God.

The psalmist says, “O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!”³

Notice that the psalmist begins the psalm on a high note of personal faith and assurance. He could say, “O LORD, our Lord.”⁴

This is the language of faith and it is covenant language, isn't it? He is referring not to himself, but also to God's people Israel.

“O LORD, our Lord.”⁵

He is referring to God who has condescended in his mercy and grace to enter into a gracious saving relationship to his people. He takes us up with those bonds of covenant love and fidelity and he will never give us up and he will never let us go.

And this, of course, includes us this evening who have been brought into that new covenant that has been sealed and ratified by the precious blood of Christ. God promises in Christ to be our God and we to be his people and nothing should be able to separate us from the love of God which is in Christ Jesus our Lord.

² Psalm 8:1, 9.

³ Psalm 8:1.

⁴ Ibid.

⁵ Ibid.

We, too, can say, as a church, “O Lord, our Lord.”⁶

And the psalmist here is celebrating and rejoicing in the excellence of God’s name.

Now what is in a name? Well, very little in our society and culture today. We give names to one another merely to identify and differentiate one person from another. We choose names for our children. We simply like the sound of the name or it goes well with the surname and doesn’t clash or it was owned by one of the other relatives of the family.

But it really has no meaning, no significance. But in biblical times a person’s name had meaning and significance. In fact, the name stood for the person themselves. It represented the person’s character and nature or something of their future work and mission. And this is particularly true of the names that are ascribed to God.

The name here that is mentioned, “O Lord, our Lord,”⁷ is in capital letters because it is God’s special name, that name of Yahweh or Jehovah, that covenant name that God revealed to Moses at the burning bush in Exodus chapter three.

“I am what I am.”

It refers to one who is the covenant Lord, the one who has come to rescue and deliver his people and bring them into fellowship with himself. It refers to the one who does not change, the one who is the self-existent and the self-sufficient one, the God who is present amongst his people, the God who has said, “I will never leave you nor forsake you,”⁸ the covenant Lord.

And, of course, as we read through the Old Testament we find many different titles attached to that covenant name, Lord, revealing something more of who God is and all that God intends to be to his people.

We were looking at one Sunday night, weren’t we, Jehovah Tsidkenu, the Lord our righteousness; Jehovah Jireh, The Lord our provider; Jehovah Mekaddishkem, the Lord our sanctifier; Jehovah Shamah, the Lord is there; Jehovah Nissi, the Lord our banner. And we could go on and on.

And then, of course, there is El Shaddai, God almighty. And then there is El Elyon, the Lord most high.

You see, God has revealed himself to us in his name. And God is so glorious in his being that there is no one single name that can sum up the perfection of his character. He has many names.

⁶ Ibid.

⁷ Ibid.

⁸ Hebrews 13:5.

The psalmist here is rejoicing in the excellence and the majesty of God's name as it is manifest in the earth.

“O LORD our Lord, how excellent is thy name in all the earth!”⁹

Now how is God's name manifest in all the earth? Well, of course, it is revealed in creation, in the things that God has made. As David says in Psalm 19, creation has a voice and it daily declares God's glory.

“The heavens declare the glory of God; the skies proclaim the work of his hands.”¹⁰

That is why Paul in Romans one can tell us that “For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.”¹¹

And simply as the psalmist looked out into creation he could see God's name indelibly stamped upon everything that he could see. Just as a great artist paints and prepares that wonderful canvas and that masterpiece and then he signs his name at the bottom to show that it is his work, so God has stamped his name upon everything that he has made. We see it on every snowflake, on every raindrop, on every petal, on every leaf, on every tree.

And the psalmist looked out and he saw the excellency of those [?], God's character. He saw God's wisdom. He saw God's power. He saw God's infinity, God's immensity, God's goodness revealed in creation.

And as he looked at it, he stood back in awe and wonder and said, “It is excellent. It is excellent in all the earth.”

It reminds us very much, doesn't it, of Genesis chapter one. In fact, I believe that Psalm eight is a poetic version of the end of Genesis eight. Genesis one. You remember how as Moses comes to the end of that description of six days of God's created work, he tells us how God rested on the seventh day. And it wasn't a rest of inactivity, was it? But it was a rest of joy and satisfaction and delight in a finished, completed creation as God looked back and saw everything that he had made. He saw that it was really very good. He set his seal, his imprimatur upon it. God was pleased. God was satisfied. He was exalting, rejoicing, glorying in it because it was a reflection of his power and his grace and his glory and his majesty.

And in the same way as the psalmist writes and sings this great psalm, as he looks out into all the earth he sees that God's name is excellence. It is excellence in the earth.

Marilyn and I were doing the same thing as the psalmist was on Monday as we took my mother and brother out for the day and we decided to take them to the theater. We took

⁹ Psalm 8:1.

¹⁰ Psalm 19:1.

¹¹ Romans 1:20.

them to the best theater of them all. We took them to the royal theater, God's theater, this theater in which God displays his glory. We took them down to Dungeoness and to the dramatic scenery there.

Now some people may think that it is rather bleak, Dungeoness. I am not talking about the power station, mind you. But there his a glory about Dungeoness, isn't there, the shingle bank. It is amazing.

Did you know that 600 plants grow on that shingle? Six hundred. A third of all plants found in Great Britain today grow there and flourish on that shingle. It is no earth there. It is just shingle, just stones. And yet these plants grow there in those harsh conditions. It is absolutely amazing. It is God who causes them to grow.

We saw there plants fully adapted to those conditions, the sea cabbages and the sea kale. But there were also little fragile plants, just tiny ones that you could just about see with beautiful golden yellow flowers, so fragile, so weak and yet growing there amongst the shingle.

It was a beautiful day. The sun was shining down even stronger than today. It is so warm and the breeze was gentle and the waves were just gently lapping at the edge of the shore. And as we looked out, the fog had lifted earlier and we could see for miles across that English Channel.

And we felt like David.

“For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

“O LORD, our Lord, How excellent is Your name in all the earth.”¹²

We could see God's handiwork. We could see God's glory.

My mother and brother, of course, saw the same scenery and they enjoyed it and my brother even took photographs of certain aspects of it. But they didn't see what we saw. They saw the material creation, but they didn't see the invisible attributes of the eternal Creator. They didn't give him the glory. Their hearts were not dancing, singing praise to him. Why not? Was it because God's revelation of himself in creation is not clear enough for them to see? Certainly not. It is because of the sinfulness of the human heart, man's rebellion against this maker.

Paul tells us that he suppresses the truth and the knowledge of God in creation. He won't have it. He won't listen to God's voice. God speaks to them, daily, constantly through it. And yet they put it to the back of their minds. They suppress it. They get it out of their

¹² Psalm 8:1.

head. And they worship and they serve the created rather than the Creator who is forever to be praised.

And David felt exactly the same, I believe, as he was writing this great psalm, because as he was looking up into all the earth he suddenly realized that not everybody glorifies God with their breath. He realized that he was in the midst of enemies as he mentions them in verse two. He realized that there were those who say in their heart, “There is no God.” Fools, who suppress the truth of God in their unrighteousness. And he tells us how God silences these people through infants and nursing children as they lisp God’s praise.

“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.”¹³

Do you remember how Jesus quoted that, didn’t he, in the temple, in Jerusalem on Palm Sunday. We read in Matthew 21 how the people began to cut down those branches from the trees and there was messianic expectation in the air. And the people were beginning to receive Jesus as their King, God’s anointed. And they began to throw their garments along the way as a royal carpet for the entrance of the king. And they sang those chants.

“Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!"¹⁴

As Jesus entered the temple courts we read how he began to heal the sick and how he began to open the eyes of the blind and perform those miracles that pointed and authenticated his messianic character.

And the little children in the temple saw what Jesus was doing and how he was opening the eyes of the blind. They couldn’t remain silent any longer, but they burst forth into praise.

“Hosanna, hosanna,” they sang, “to the Son of David! Blessed is he who comes in the name of the Lord!”¹⁵

When the religious leaders, the scribes and the Pharisees heard this, they were indignant and they were angry and filled with rage and they tried to get Jesus to stop them singing this. It was blasphemy.

“Don’t you hear what they are singing?” they said to him.

And Jesus simply said, “Haven’t you ever read Psalm eight? “

“Out of the mouth of babes and nursing infants You have perfected praise.”¹⁶

¹³ Psalm 8:2.

¹⁴ Matthew 21:9.

¹⁵ Ibid.

¹⁶ Matthew 21:16.

You see, these enemies, these religious enemies of God were silenced by the lisping of infants singing God's praise.

And how often that is the case throughout history. God uses the weak things of the world to confound the things that are mighty, even little children. Every little child who sings from the heart:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

As they sing that, they are silencing the arrogant boasts of people like Richard Dawkins who says there is no God.

God's honor, God's glory is defended out of the mouth of babes and suckling infants.

Isn't it wonderful? And how often do we see this throughout history?

"A little child shall lead them."¹⁷

[?] coming even from the most smallest of little infants. Yes, God is still glorified in the simple faith of little children. The majesty of God's name in the earth.

And then the second thing that the psalmist sees here is man's insignificance in the light of creation.

Verses three and four.

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?¹⁸

You see, in comparison with the greatness and the vastness of the glory of creation, man's position in this world seems so very small and seems so insignificant and weak.

And the very words that David uses to use for man in this statement bring out man's weakness and man's insignificance and man's frailty.

He says, "What is **אִנּוֹשׁ** (en-oshe')?"

And the word there refers to man in his natural weakness and frailty, frail man.

¹⁷ Isaiah 11:6.

¹⁸ Psalm 8:3-4.

And then he uses the word “The Son of Man.” What is בן אדם (bane aw-dawm’), the son of Adam?

And, of course, it points us back to Genesis one, man of the earth, earthy, man created from the dust. At his best, man is nothing more than a pile of dust in the sight of God and in the light of his vast universe.

What is man? What is the son of man? And, do you see what caused this confession to come from the lips of David was a study, a scan of the night sky. And if there is anything guaranteed to humble man in his private arrogance and bring him down to what he really is, it is a study of the heavens, the heavens above us.

I believe David here is referring to his own personal experience of this. There were many times as a shepherd boy as he looked after his father’s flocks on those Judean hill sides just outside Bethlehem, he would lay down on his back and he would just gaze up into that beautiful night sky. He could see the vastness of it, the canopy of heaven and the glorious stars shining just above his head.

And as he looked up and as he saw the vastness of the sky and the distance of these planets in our solar system, he began to feel very small and very insignificant and he exclaims, “What is man? What is frail man?”

I don’t know about you, but I have always been interested in astronomy. And as a boy I think one of my best Christmas presents that I ever received from my parents was my first telescope. I think I was about 10 at the time. And oh how I loved that telescope and I used to spend hours just gazing out of my bedroom window late at night when I should have been tucked up in bed. And there I was just gazing up at the heavens entranced by the beauty, the majesty, the grandeur of it all. I had a moon map and I used to like to try and trace the mountainous regions on the moon and I used to try to name the stars and look at the various constellations and special phenomena, shooting stars and comets and the like. Quite incredible.

Now, of course, today, I mean, up in Abby Woods we, in Belvedere we can hardly see any stars at all. Although I must add there is a beautiful moon tonight. I don’t know if you saw it coming here.

But very few stars we see because of all this light pollution in our cities.

But for David it was so different 3000 years ago. There was no light pollution. There he was looking up at a pitch black sky, so clear there in the east. And he would see those stars looking as if they were just hanging over his head as if he could just put up his hand and pluck them out of the night sky.

And yet we know so much more about the heavens, don’t we, than David 3000 years ago. He could only see what he could see through the naked eye. We have powerful telescopes. We see these pictures that have been back to us from satellites and probes that

are sent out into outer space. We know so much more about the distance of the planets, other solar systems and galaxies beyond our own. And it is really mind boggling, isn't it, when we think of the size, the scope of this vast universe.

Listen to [?] Burgess. He says, "Our sun is one star in a galaxy of stars called the Milky Way galaxy."

It makes you feel hungry, doesn't it?

Astronomers have recently estimated that there are at least 100 billion stars in our galaxy. On a clear night it is possible to see 3 thousand stars and all of these stars belong to the Milky Way galaxy. The reason why we don't see more than three thousand is that most stars in our galaxy are too far away to be seen with the naked eye however with a powerful telescope it's possible to see millions of other stars in the galaxy. Even though this solar system is extremely large it actually forms a tiny part of the Milky Way galaxy. The diameter of the Milky Way galaxy is about one billion billion kilometers which is about one hundred million times bigger than the diameter of our solar system. And there are billions of other galaxies in the universe. It's mind blowing. We can't fathom and understand such astronomical figures, the vastness of space.

And I wonder. David says, "What is man in the light of this vast universe?"

And the answer, of course, is man is nothing. Man is insignificant. Man is so tiny. Man is so infinitesimally small. He is nothing. He is just a grain of sand. He is just bit a bit of dust, a speck in this vast scheme of things.

"And here the incredible thing," says David, "is that although man is so small and insignificant and little in this universe, the created God cares for him and is mindful of him and actually visits him."

And this is the most incredible thing of all, that the eternal Creator has stooped down and condescended in his mercy and grace to become our Savior and our deliverer and our Redeemer in the Lord Jesus Christ.

My friends, we must never lose the miracle of Christmas, the miracle of the incarnation when our God was contracted to a span incomprehensively made man. The creator of this vast great universe that we can't even imagine stooped down and took upon himself our dust in order that he might dwell among us, bone of our bone and flesh of our flesh.

Yes, he is mindful of us this evening. He loves us with an everlasting love. And that love will never change and will never be broken. He knows even the number of the hairs upon our heads. He knows the smallest details about our little insignificant lives. And he eternally cares.

Absolutely wonderful, isn't it, and tremendous. The majesty of God, man's insignificance.

But then, thirdly, the psalmist in verses five to eight reveals man's significance in the light of creation.

Listen to what he says.

For You have made him a little lower than the angels, And You 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.¹⁹

Even though man seems to be so insignificant, so tiny in comparison with the vastness of the universe, yet the amazing thing is that man has been given a special, a unique role in God's creation. God has made man the crowing glory of all his creation. God has crowned him, he says, with glory and honor, made him just a little lower than the angels, the heavenly beings.

And, of course, man is unique in God's world. Man is set apart from the rest of creation, because man is made unlike anything else in the image and in the likeness of God.

You see, the God whose glory is above the heavens has revealed that glory to us and we reflect that glory as his image bearers upon this earth. We bear the likeness of God upon this planet.

This is something that could be said of no plant or no animal on this earth. Man is unique. And man's significance can also be seen in the unique role that God has given to man in creation. God has crowned us. He has made us kings on this earth. So he has given us dominion so that everything else in creation has been put under our feet so that we can reign and rule on this earth as God's vice regents. Absolutely incredible and amazing.

It takes us back, doesn't it, to Genesis chapter one and that wonderful statement in chapter one verse 28 where we read:

"Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."²⁰

And, of course, this dominion and this mandate that God has given to man is not a selfish one so that we dominate everything and selfishly exploit the earth's resources. That, of course, is the result of sin. But God's original mandate was that we might fill the earth and subdue it and that we might enjoy what God has given to us and that we might manage this world for God and for his glory, to take care of the earth as Adam tended the Garden of Eden.

Such is the uniqueness and the dignity and the honor that God has given to man.

¹⁹ Psalm 8:5-6.

²⁰ Genesis 1:28.

And notice also that God has given man a mediating position in his creation. I think Thomas Aquinas was the first theologian to touch upon this wonderful idea in his writings. He said, “God has given man this mediating position so that we are midway between the heaven and the earth.”

You see, God has made man a little lower than the angels. Notice that. He doesn't say God has made man higher than the animals. He could have said that, but he actually says God has made us a little lower than the angels.

Now, of course, the angels are spirit beings. They have no body. They are spirits. They are in heaven. And, of course, the animals are bodies. They are just physical entities on this earth. They do not possess immortality. They do not possess a spirit. They are physical beings. But man, you see, is unique. Man is in between heaven and earth because he is both body and spirit. A little lower than the angels, but far superior and higher than the animals.

And we can go even further than that, because if you look at verse five in our version there is a marginal reading which has, “For you have made him a little lower than God.”

And the word there for angels in the Hebrew is אֱלֹהִים (el-o-heem') and it takes us back to Genesis one verse one.

“In the beginning God... In the beginning אֱלֹהִים (el-o-heem') created the heavens and the earth.”²¹

Now it is true that the word אֱלֹהִים (el-o-heem') could literally be translated “gods” because it is plural in form. And in some parts of Scripture it does refer to the sons of God, the heavenly beings. It can even refer to magistrates and judges of the earth. But here in the context, I believe it should be translated as gods.

God has made us just a little lower than himself. Such is the uniqueness. Such is the glory and the dignity that he has given to man. You see, God has made man for himself. God has made us so that we will look up into the face of God and that by looking to him we will become more and more like him. He has made us for communion, for fellowship, to relate to him.

The rest of creation, of course, is related to the earth. The animals are on all fours and they look down to the earth. But man is unique because man made man upright. Man is the only creature who stands upright because he was made to be related to God, to look up to God and to become more and like God.

Such is the glory of man, this mediating position, a little lower than God and higher than the rest of creation.

²¹ Genesis 1:1.

But, of course, the tragedy is that we are living in a fallen world. And, of course, all of this has been reversed and all of this has been lost. Man's original dignity and his glory and that image has been marred through the fall. And man has lost much of that original dominion that God has given to him.

You see man now is no longer related to God. He no longer looks up to God, but he turns his face away and he turns in upon himself. And he looks down to the earth and he lives for things present, material things. And he daily becomes more and more like the animals of the earth and more bestial in his behavior, just living of the lust and the fashions of the flesh.

We see that clearly, don't we, in the example of Nebuchadnezzar, king of Babylon. This proud, arrogant, boastful ruler was so full of himself there in Daniel, strutting around his palace one day preening his feathers, thinking to himself what a good by am I. Look at the vastness of my great kingdom that I have achieved by my power and by my wisdom.

And we read that because he would not acknowledge the sovereignty of God, that heaven rose. God humbled him to the dust and God turned his glory and honor into shame and God reduced him to insanity, to a beast of the earth eating grass.

And man who was made upright is now face down in the dust eating grass like an animal.

And it is a parable, isn't it? It is a picture we see of fallen man in our world today.

Well, thank God the story doesn't end there. Because if it did we would be of all people the most pitiable tonight. We might as well pack up our Bibles and just go home. But thank God the story doesn't finish there, because the writer of the letter to the Hebrews in the New Testament tells us that Psalm eight finds its ultimate fulfillment in the man Christ Jesus, God's ideal man.

You see, all that Adam has lost through the fall, his dignity, his glory and that dominion, is now being restored to us in the last Adam, Jesus Christ.

In Hebrews chapter two verse eight he says, "But now we do not yet see all things put under him."²²

You see, he is referring back to Psalm eight. And he tells us that it is not as it was in the beginning. We don't now see all things put under man's feet. All things are not in subjection to man. He is absolutely right because as we look out this evening we see nature ready, tooth and claw. We see man rather a slave, subservient in his world, rather than one who is Lord and having dominion. It is by the sweat of his brow that man should eat bread till he turns to the dust of the ground. Man is subject now to pestilence and to old age and to disease and to death and to hell. And creation itself is disintegrating with

²² Hebrews 2:8.

earthquakes and with pestilence and with these hurricanes. The world is passing away and the lust therefore is all going to come to a catastrophic end.

We are living in a disintegrating universe. We do not yet see all things under his feet. But he says we see Jesus.

“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.”²³

You see, the writer tells us that all this is fulfilled in Jesus. He is the one who was made a little lower than the angels in the incarnation. He is the one who has now been crowned with glory and honor in the resurrection and the ascension and his heavenly session at the right hand of the majesty on high. God has exalted him far above all. He possess all authority and dominion in heaven and on earth and he must reign until all his enemies should be made his footstool. He has conquered sin and death and hell and Satan.

There is coming a day when he shall come though the clouds of heaven in power and in great glory to take his waiting people home. And on that day, friends, we shall see him and we shall be like him. And our body of humiliation will be transformed into the body of Christ’s glorification and we shall be like him and we shall reign with him in a rejuvenated universe throughout the endless ages of eternity.

Paradise lost will be paradise regained and the whole earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. He has made us kings and priests to his God and we shall reign with him on this earth.

My friends, what a prospect, what an expectancy. Is it any wonder that David ends as he began with that lovely chorus?

“O LORD, our Lord, How excellent is Your name in all the earth!”²⁴

Amen.

We praise you, Lord God, for the opportunities we have this week. We pray that you will be with us on the coming Lord’s day and, oh, be with us in power. Be with the young people as they meet tomorrow night and we do pray that you will bless those who will be giving your Word to them and we pray that there may be a real spiritual work, Lord, transacted there and hearts, oh God, seeking the Lord in these days. And so we thank you, Lord God, for our time this evening. We thank you for one another. We thank you for your grace to us, your kindness and your concern for our little lives. And we do praise you, Lord God, for the position that you have raised us in Christ. Lord God, if only we could realize this. Lord, we so often live as paupers when you have made us so rich and thank you, Lord God, that, Lord, there is so much you want for us. Lord, we

²³ Hebrews 2:9.

²⁴ Psalm 8:9.

praise you, Lord God, that we have this privilege of fetching out these blessings through prayer. And help us, Lord God, to seek you with hungry hearts, Lord, more and more. Bless us, Lord, as we go to our homes tonight we pray and to our loved ones and may your grace continue with us in Jesus' name. Amen.

Let's say the grace.

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore. Amen.