

The Glory of the Son of Man

Psalm 8

[Phil Johnson](#)

This morning I want tie together some themes we have looked at lately. One is the subject of the incarnation (the humanity of Christ, and His glory concealed in human flesh). The other is the theme of general revelation—God's glory as revealed in the heavens. And the passage that brings those two themes together is *Psalm 8*. Turn there and that's where we will spend our time this morning.

Some of you could no doubt recite psalm 8 from memory. We sing a couple of familiar praise choruses based on this psalm. It is quoted repeatedly in the New Testament. It's got to be one of the most familiar and best-loved psalms in the psalter. It's an expression of praise and wonder that you'll appreciate if you have ever been awestruck by any aspect of God's creation.

First, look at the inscription at the beginning of the psalm. It says, **TO THE CHOIRMASTER: ACCORDING TO THE GITTITH. A PSALM OF DAVID.** The meaning of that is somewhat mysterious. "Gittith" is the feminine form of *Gath*. The Hebrew word *gath* means "winepress." Of course, Gath was also the name of the Philistine village where Goliath was from. A person whose hometown was Gath was called a "Gittite"—and despite his history with Goliath—or more likely, because he had killed

the champion of Gath—David had several friends and followers from Gath who were loyal to him. According to 2 Samuel 15:18, 600 Gittites followed David; and 2 Samuel 18:2 says they served as his bodyguards. So the word "Gittith" has something to do with Gath, or the Gittites, or the winepress. But to be honest, no one knows for certain what it means.

The most likely explanation is that this psalm was to be played on a musical instrument that was associated with the town of Gath, perhaps some kind of stringed instrument that was used by the Philistines. Or it may refer to a tune that this psalm was set to, a tune that might have originally been associated with the Philistines, or (since the word refers to a winepress) it might refer to a tune associated with the songs workers sang when they were treading grapes after the harvest.

Two other psalms—Psalms 81 and 84—are also titled "**TO THE CHOIRMASTER: ACCORDING TO THE GITTITH**," and both of them are joyous psalms, too. So whether this refers to the tune or the accompanying instrument—whatever "Gittith" is—it seems to convey some sense of delight. In any case, David seems to have borrowed some tune or instrument or other expression of delight from Philistine music and applied it to the praise of God.

Now look at the Psalm itself. It's short, so I'll read the whole psalm, and then we'll work our way through it.

Here's the flow of logic you want to follow: David is looking at the skies, and it causes him to break into this glorious psalm of praise. He starts contemplating the incomparable majesty of the God who made such a universe, and that in turn makes him take note of the relative insignificance of man. That makes him ponder the wonder of God's grace to such a small and insignificant part of His creation, and what pours forth from David's heart is this inspired psalm that (according to the New Testament) has great messianic significance. Psalm 8:

O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.

2 Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger.

3 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place,

4 what is man that you are mindful of him, and the son of man that you care for him?

5 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

6 You have given him dominion over the works of your hands; you have put all things under his feet,

7 all sheep and oxen, and also the beasts of the field,

8 the birds of the heavens, and the fish of the sea,

whatever passes along the paths of the seas.

9 O LORD, our Lord, how majestic is your name in all the earth!

There's nothing in the text itself that explicitly tells us when in David's life this psalm was written, but some of the best commentators believe he wrote it while he was still a youth, possibly even while he was just a shepherd tending his family's herds. That's when he had the most opportunity to gaze at the heavens and meditate.

The psalm also makes no reference to the troubles David often wrote about later in life. It seems to pour forth from a heart undarkened by the memory of sins, unhurried by the opposition of enemies, untroubled by the matters of state that consume a king's mind. So this may well have been a psalm that David wrote as a young boy or a teenager. We know that he was a skilled musician and harpist from the days of his youth. So this psalm could have been written while David was working at night, watching the sky while he tended sheep as an adolescent.

I want to sort of move with the flow of David's praise as he goes from thought to thought in the phrases of this psalm. It's a psalm of wonder and amazement and delight, and I want to point out for you five amazing things that moved David's heart to praise God. And as we go through them, let your own heart be moved to worship and praise. First,

1. HE PONDERES THE VASTNESS OF THE UNIVERSE

The opening statement and the closing statement of this Psalm are identical: "**O LORD, our Lord, how majestic is your name in all the earth!**" That verse (of course) has been used verbatim in the chorus of a praise song we frequently sing. It expresses the main point of the psalm. It's an exclamation of unadulterated praise to God's name. Words fail when we try to express the glory of God, so what we have here is not a description of God's glory, but an exclamation about it. Every major English translation punctuates the opening sentence of the psalm with an exclamation point. That is the idea the words themselves convey, and I'm certain that's how it was sung: with great fervor.

Notice also that the psalm begins and ends with the same exclamation. Those two identical exclamations are like parentheses, bracketing the substance of the psalm with its own refrain—a celebration of the excellence of God's name.

In verse 1, he comes off that refrain with these words: "**You have set your glory above the heavens.**" As vast as the heavens themselves are, God's glory is greater still: *above* the heavens. Implicit in that statement is an acknowledgment that God's glory is too great for David to express. He's setting pen to paper to write a psalm of praise about God's boundless glory, and he essentially confesses at the very start that he has undertaken a hopeless task. Human words simply cannot do justice to the inexpressible glory of God.

But as he gazes at the heavens, David can see billions of miles out into the universe. And he knows the universe extends billions and billions of miles further beyond that—further than David's imagination can possibly carry him. It causes him to realize that the One who made all that must necessarily be even *greater* than everything He has made. As vast and glorious as the heavens are, God's glory is even greater than all *that*. The glory of God is higher, and broader, and greater and infinitely more impressive than all the heavens.

Now, remember that David's vision of the night sky was unimpeded by the haze of urban smog or the glow of artificial lights. If you have ever looked at the night sky in conditions like those, you can see an absolute spectacle of millions of stars. A few years ago, when our friend Jeff Williams spent six months in the International Space Station, Darlene and I would watch the charts to see when it was going to fly over at dawn or at dusk wherever we were in the world, and we would find a secluded area (a beach or a vacant field) and watch the sky until the Space Station passed overhead. One thing we discovered is that the night sky is a lot brighter in most parts of the world than it seems to be under a canopy of nighttime Los Angeles haze. One night we stood out in the Arizona desert on a clear night, several miles from any city lights—and it is breathtaking what you can see. Here in Southern California we don't

usually see that spectacle, but it's there, and it's a constant reminder of how vast God's creation is, and how small in all that expanse is man. The sheer *number* of stars you can see is breathtaking. That's what David was looking at.

We have an advantage over him. If you really want to be amazed, download some of the high-resolution photographs that have been sent back to earth from the Hubble space telescope. They are brilliantly detailed images of space objects that look like single stars to the human eye. But when you examine them, they are entire galaxies composed of hundreds of thousands of unique stars. It turns out that the universe is billions of times larger than David's eyes told him. When you see *that*, how can anyone keep from being awed at the majesty of God, as David was?

I mentioned a couple of weeks ago that I used to watch Carl Sagan pontificate about science and the size of the universe. And he'd be talking about how there were "billions and billions of stars" in the universe. And he would explain some of the complexities of it all, and marvel at it. But he was hostile to the idea that God designed it. He was an atheist. Perhaps it would be more accurate to say that he was a *pantheist*. He deified the universe itself and everything in it. His famous saying was, "The Cosmos is all that is or ever was or ever will be."

Carl Sagan looked at the universe and saw its greatness and concluded nothing could possibly be greater. He denied

that it was the result of intelligent design. He denied that it was created at all. He saw it as eternal and infinite, and so it took the place of God in his thinking.

How can such unbelief exist in someone whose life's work was the study of the heavens? Scripture says it is because sinful minds suppress the knowledge of God in order to accommodate their own sin and self-centeredness. Listen to the description of such unbelievers in Romans 1:18-20:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

19 For what can be known about God is plain to them, because God has shown it to them.

20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

So much about God and his glory is clearly visible in creation that anyone who concludes, as Carl Sagan did, that there is no God—is utterly without excuse. David saw the vastness of the universe and it drew his mind instantly to the glory of the creator.

Notice the play on words between *earth* and *heaven* here in verse 1 of Psalm 8. God's name is excellent in all the earth; His glory exceeds the furthest reaches of heaven. So God both *fills* and *surpasses* all his creation. If you could go

to the farthest reaches of the universe, you would find that God's glory extends even beyond that. On the other hand, if you examine the most infinitesimal particles of this earth, you find that God's glory fills it all. There's an inexpressible sense of wonder in what David is saying here.

In verse 2 he comments on the glory that fills all the earth. Even babies' mouths are full of God's glory and strength: **"Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger."**

Now here David introduces the great theme of this psalm: How God's great glory is magnified by the insignificance of humanity. Remember, he's talking about the unfathomable majesty of God. His thoughts about that majesty began when he was pondering the furthest reaches of the stars. But when he gives a concrete example of how God makes his glory known, he says, *"You ordain strength out of the mouths of babes and sucklings, and in doing that, You put Your enemies to silence."*

That is an amazing thought, but it is exactly how God delights to work. And that's a theme that runs throughout Scripture. God uses insignificant things to make His glory known. Listen to 1 Corinthians 1:26-29:

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.

27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are,

29 so that no human being might boast in the presence of God.

And God *can* use the mouths of babes and sucklings to silence His enemies. That literally occurred during the ministry of Christ, just after he turned over the tables of the money-changers. Matthew 21:14 says:

And the blind and the lame came to him in the temple, and he healed them.

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant,

16 and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, [and here he quotes directly from Psalm 8] "'Out of the mouth of infants and nursing babies you have prepared praise'?"

This strategy of ordaining praise from the weak and lowly is epitomized in David himself. He killed Goliath when he was still an adolescent. He wrote psalms—perhaps even this

one—while he was technically still in his childhood. And here he has put his finger on a truth that epitomizes the dominant character of all true faith. What God wants from us is sincere, childlike, trusting praise.

I'm always amazed at those who seem enthralled with sophisticated approaches to doctrine and philosophy, people who are automatically impressed with academic degrees and, or titled people, or wealth and prestige. I'd say the same thing about people who are infatuated with elaborate liturgies in worship. Nowhere in Scripture are we ever exhorted to pursue such things. In fact, simple, childlike faith is always commended in Scripture, and we're cautioned repeatedly against the dangers of philosophy, the vain deceitfulness of lofty speech, and the folly of human wisdom. God's chosen way of spreading the truth is to "**[hide] these things from the wise and understanding and [reveal] them to little children.**" Authentic faith, in the words of Jesus Himself, requires us to "**turn and become like children.**"

But (back to our psalm) verse 2 only *introduces* this theme of God's strength being made perfect in human weakness, and then David turns his attention back to the heavens. Verse 3: "**When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained . . .**"

Let's consider the heavens for just a moment. What are we seeing when we look into the heavens? The closest star to

our galaxy is Alpha Centauri. It is actually a *star-system* made of three stars. It is 4.28 light years away from earth. That's more miles than you can possibly imagine, but it means if you go out tonight and find Alpha Centauri in the sky, what you'll actually be looking at is light that left that star system in about August of 2010. If Alpha Centauri blew up tonight, we would not see it happen until the year 2019. And that's the *closest* star you can see. Most of them are billions and billions of miles further away than that.

In fact, the *furthest* star that is visible from earth is about 15-thousand *million* light years away. That is an unimaginable distance. But beyond what you can see are more galaxies. And as the Hubble telescope keeps reminding us, some of the lights that appear like stars to us are whole galaxies of hundreds of thousands of stars. One point of light in our sky might be a galaxy larger than the Milky Way.

So—how small is the earth? Well, to put it in perspective, if our sun were the size of a baseball, the comparative size of the earth would be not much bigger than a poppy seed. If you want exact figures, the diameter of the sun is 14 million kilometers. The diameter of the earth is only 12,720 kilometers. That's less than a thousandth of a percent, if you're doing the math. It means if the sun were hollow, it would take more than eleven-hundred earth-size objects to fill it.

But that's pretty small for a star. The universe beyond our solar system is incredibly large—inexpressibly large. I was trying to think of a way to help you appreciate the size of the visible universe, and I finally gave up. Words fail. If the universe were the size of earth, our whole galaxy would be less than a grain of sand on a beach somewhere—insignificant. If that one grain of sand disappeared from existence, it would not diminish the glory of the world itself. In the same way, if our whole galaxy disappeared from the vastness of space, in the scope of the whole universe, it would hardly be worth noticing. And within the galaxy itself, our solar system is similarly insignificant. If you could get far enough away to see the whole galaxy at once, you would not be able to see our solar system within the whole. And within our solar system, earth is likewise insignificant—again, like a poppy-seed compared to the sun.

Now think about how insignificant that makes you and me among the billions of people who populate the earth. Indeed, it is amazing that God would take any notice of us at all.

The unbelieving mind considers the size of the universe and concludes that no God could possibly be big enough and powerful enough to create and govern all that.

But *David* had the opposite perspective. He understood that the very existence of such a vast, well-ordered universe argues for an infinite Designer. As he was pondering the

vastness of the universe, it prompted him to marvel at the greatness of the God who created it. If you're taking notes, this is point 2. (Point 1—He Ponders the Vastness of the Universe.)

2. HE MARVELS AT THE GREATNESS OF THE GOD WHO CREATED IT

Look at the end of verse 3: "**the work of thy fingers, the moon and the stars, which thou hast ordained.**" All this expanse of the universe; David says it's just finger-work for God. Matthew Henry writes, *[The moon and the stars.]* He made them; he made them easily. The stretching out of the heavens needed not any outstretched arm; it was done with a word; it was but the work of his fingers. He made them with very great curiosity and fineness, like a nice piece of work which the artist makes with his fingers.

Listen, if you can ponder the size and the intricacy of the universe and not be in awe of the greatness of God, something is wrong with your head. No, I take it back. If you can think about how vast and complex the universe is and not give glory to the God who made it all, there's something seriously wrong with your soul.

Look at the very end of verse 3: "**the stars, which you have set in place.**" The expression "**set in place**" is from a Hebrew word that means "to set up" or "to ordain." It speaks of the

utter sovereignty of God, who merely speaks the word and these things are called into existence and set in orderly motion. David is acknowledging that God established these universe and set it in order by a simple decree. He fixed the stars in place. He sovereignly directs them in their course. He did not create these things and then leave them unattended, but His sovereignty over them continues.

I always admire the Old Testament character of Job. There he was, smitten by Satan, his whole world destroyed. And it would have been the tendency of most people to lose confidence that God is really in control. But we have these words of Job recorded in Job 9:4-10:

He is wise in heart and mighty in strength—who has hardened himself against him, and succeeded?—

5 he who removes mountains, and they know it not, when he overturns them in his anger,

6 who shakes the earth out of its place, and its pillars tremble;

7 who commands the sun, and it does not rise; who seals up the stars;

8 who alone stretched out the heavens and trampled the waves of the sea;

9 who made the Bear and Orion, the Pleiades and the chambers of the south;

10 who does great things beyond searching out, and marvelous things beyond number.

Nehemiah 9:6 says, **"You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you."**

Again, if you can look at the heavens and *not* be overawed with the majesty and glory of God, something is seriously wrong with the way you think. And Scripture says sin is the reason people suppress what they know to be true about God. Remember what the apostle Paul says in Romans 1:20, **"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."** It's inexcusable to contemplate these things and not recognize the glory and power of the Godhead, whose eternal decree created such a vast universe full of wonders—and who continues to orchestrate every aspect of His creation in meticulous detail.

When David gazed into the heavens, he saw the glory of God clearly. As he pondered the vastness of the universe, that made him marvel at the greatness of the God who created it. And that, in turn, moved him to see the very obvious truth that we've already referred to. Here's our third point:

3. HE REALIZES THE INSIGNIFICANCE OF MAN AS A CREATURE

Listen to verse 4: **"What is man that you are mindful of him, and the son of man that you care for him?"** In the expanse of all these glorious stars and planets, a universe so immense that compared to just one galaxy, our whole earth is like a small fraction of a subatomic particle. And on that tiny planet in such a vast array of stars, here is man. To call him tiny or insignificant doesn't do justice to the reality of how small we are in the scope of all creation. If our entire solar system were the size of the whole earth, and if you could examine it through the equivalent of an electron microscope, you would not even be able to see this tiny creature.

I was looking up stuff on the Internet to make sure I had all my measurements and statistics correct, about the size of our universe and baseballs and poppy seeds, and all that. And I found a document on the Web titled, *"Religion and the size of the universe."* And this Web page was put up by some atheists with a really condescending attitude who want to enlighten their Christian friends about the marvels of humanistic astronomy. And after giving all these statistics on the size of the universe, they write this (and I'm not paraphrasing; these are their exact words):
People think that we are somehow blessed or special, so of course the Creator Of The Universe must have set aside this little corner of the universe just for us.

Now we know better. If the Earth was destroyed tomorrow, the universe would neither miss us nor mourn our passing. Would you notice one grain of sand missing from the beach?

We think we are special, and that supremely powerful beings look after us. We are not special, we are simply the result of a (probably very common) chemical accident billions of years ago, in a place where the conditions are right for life to flourish.

We are certainly lucky, yes, but special? No.

Carl Sagan said something similar. In 1996, just a few days before he died, Sagan was interviewed on 'Dateline' with Ted Koppel. He knew he was dying, and Koppel asked him if he had any closing remarks or words of wisdom he would like to share with the Earth's people. Here was Carl Sagan's last public statement:

We live on a hunk of rock and metal that circles a humdrum star that is one of 400 billion other stars that make up the Milky Way Galaxy which is one of billions of other galaxies which make up a universe which may be one of a very large number, perhaps an infinite number, of other universes.

That is a perspective on human life and our culture that is well worth pondering."

Our whole planet is less than a grain of sand in a vast ocean of gargantuan rocks, and the unbelieving mind again comes

to the 180-degree wrong conclusion about it. Rather marveling at the fact that God has lavished so much of his goodness and so many of His blessings on the human race, they conclude that we don't really matter at all in the big scheme of things.

David had the *opposite* perspective. He realized that God has exalted humanity to a level we certainly don't deserve, and it caused his mind to turn to the subject of divine grace.

Having pondered the vastness of the universe; *then* marveled at the greatness of the God who created it; *then* realizing the insignificance of man as a creature; he could only stand in awe of the incredible grace God has shown to humanity. If you're taking notes, that's point 4:

4. HE STANDS IN AWE OF THE INCREDIBLE GRACE GOD HAS SHOWN HUMANITY

Verses 5-8:

Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

6 You have given him dominion over the works of your hands; you have put all things under his feet,

7 all sheep and oxen, and also the beasts of the field,

8 the birds of the heavens, and the fish of the sea,

whatever passes along the paths of the seas.

Here David marvels at the lofty position God has given man in creation. In the King James Version verse 5 is translated,

"thou hast made him a little lower than the angels." I'm using the ESV, and it says, **"you have made him a little lower than the heavenly beings."** The word in Hebrew is *elohim*. So this verse could literally be translated, "thou hast made him a little lower than God." In fact, that's what you have if you're using the New American Standard Bible: **"You have made him a little lower than God."** Because the expression is ambiguous, I actually prefer the ESV here: man was created a little lower than *heavenly* beings—but no matter which way you translate it, the point is the same: Man is the highest creature in the material universe—the only one of God's creatures that bears the stamp of His own image. In other words, in the incomprehensible vastness of God's creation—with so much that is large, and bright, and powerful, and grand—God magnified man over all of it.

That is a remarkable thought, isn't it? When God put that first couple in the garden, he gave them dominion over all His creation. He told them to subdue it and rule over it. Adam was created to be a living depiction of God—bearing the very image of God, and ruling over all the rest of creation.

Adam's fall not only marred the image of God in humanity, but it also drastically altered the state of creation. Sin introduced death, and disease, and for the human race it meant toil and sweat rather than automatic dominion over all. It's ironic and tragic when you think about it, that man was

designed to rule over all creation, but in our state of sin, we can be brought low by the tiniest microorganisms, which cause all kinds of disease and disability.

But here David was seeing humanity as God intended, ruling over all creation—verses 7-8: "**all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.**" And I believe David was seeing with the eyes of faith, and envisioning humanity in a redeemed state.

I'm not sure David consciously appreciated the real depth of what he was writing here. The apostle Peter tells us in 1 Peter 1:10-11 that the Old Testament prophets often "**searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.**" They did not always fully comprehend the prophetic meaning of everything they wrote. Peter expressly says sometimes when they wrote about Christ, the Old Testament prophets themselves could not fathom the full meaning of the inspired truth God gave them. And no wonder. Peter goes on to say in the next verse that these things were revealed for *our* sakes, not theirs. And even the angels desired to look into these things.

In other words, certain things given to the prophets were mysteries even to the prophets who wrote them down by

inspiration. And they were even mysteries to the angels who looked over their shoulders while they wrote.

And in this psalm was hidden a mystery that went beyond anything David could consciously or rationally fathom.

He pondered the vastness of the universe. He marveled at the greatness of the God who created it. He realized the insignificance of man as a creature. He stood in awe of the incredible grace God shows humanity. But what he was really writing about in this psalm (probably without seeing it explicitly) was the unimaginable humility of Christ. And this is point 5, if you're taking notes:

5. HE WRITES OF THE UNIMAGINABLE HUMILITY OF CHRIST

If you read this passage without reference to the New Testament, following all the conventions of sound hermeneutics, you'd probably conclude that David is referring to Adam—or to humanity in general—made lower than the angels, but crowned with glory and honor, and given dominion over all things.

But the New Testament sheds some inspired light on the passage, and we discover that this is a Messianic psalm. The one who is crowned with glory and honor and given dominion over all things is not Adam. Adam was given that dominion, but he forfeited it when he sinned. The real subject of this psalm is the Second Adam, Jesus Christ, in

whom dominion, glory and honor are restored—and elevated to new heights.

The reference to him being made lower than *elohim* is a reference to His incarnation. And the writer of Hebrews quotes this passage in Hebrews 2:6. Turn there and read with me.

Hebrews 2. Here the writer of Hebrews is arguing that Christ is a higher being than the angels. And he says this, starting in verse 5:

Now it was not to angels that God subjected the world to come, of which we are speaking.

6 It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him?"

7 You made him for a little while lower than the angels; you have crowned him with glory and honor,

8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.

9 But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

So Psalm 8 turns out to be a psalm about Christ. And here's the gospel: Christ became man. As Paul wrote in Philippians 2:5,

**although He existed in the form of God, did not regard equality with God a thing to be grasped,
7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.**

He was made a little lower than angels for the suffering of death. Having taken on a human form, he lived a perfect human life. Hebrews 4:15: He "**was in all points tempted like as we are, yet without sin.**" But in the end, He died for the sins of others. He took our guilt to the cross and bore the punishment for it, so that His perfect righteousness could be imputed to us.

That's the gospel: that Christ—who is eternally God—became man, so that he might rescue this fallen race from the sinful state into which we had fallen. He bought forgiveness for all who believe by dying in their place; and He provided righteous covering for them by living a perfect life under the law, obeying it perfectly, doing all that God commands us to do. He took our sin and paid for it; He gives us His righteousness in return. Christ is the perfect man, and the only possible mediator between God and men. He

restored to the human race the dominion Adam abdicated. He is the one under whose feet all things are placed.

Incidentally, the apostle Paul quotes Psalm 8 in 1 Corinthians 15:27. listen to that passage. First Corinthians 15:25:

For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For "God has put all things in subjection under his feet."

The phrase "**all things under his feet**" is a quote from Psalm 8, verse 6. And it means the true and final fulfillment of this psalm will be celebrated throughout all eternity, when Christ, eternally God and now everlastingly human, will rule over all things. God's mercy to the human race will reach its zenith in the exaltation of His own Son, the one mediator between God and men, the *man*, Christ Jesus.

Isn't that amazing, mind-boggling truth? We close the way David closed, with a repetition of the opening exclamation of praise to God. Spurgeon said this:

Here, like a good composer, the poet returns to his key-note, falling back, as it were, into his first state of wondering adoration. What he started with as a proposition in the first verse, he closes with as a well proven conclusion. . . .

"O Lord our Lord, how excellent is thy name in all the earth!"