

O Lord our God and our Father,
man shall not live by bread alone, but by every word that comes
out of the mouth of God. We bless you, Father, out of
the mouth of babes and young children. You have ordained praise
for yourself and strength to overcome your enemies on earth.
This evening, as we gather around your Word, we pray for the help
of your Spirit, O God, as we delve into some of the deep theology
regarding who you are and who we are as man made in your image. We offer these
prayers tonight
in the name of Christ our Savior. Amen. Please take your seats.
If you would, please turn with me in your copy of the Word of
God to the 8th Psalm. which is the first psalm of praise
in this altar. Please listen carefully. This
is the Word of God. To the choir, Master, according
to the Gethse, a psalm of David. O Lord, our Lord, how majestic
is your name in all the earth. You have set your glory above
or upon the heavens. Out of the mouth of babies and
infants, you've established strength because of your foes. Distill
the enemy and the avenger. When I look at your heavens,
the work of your fingers, the moon and the stars which you
have set in place, what is man that you are mindful of him and
the son of man that you take care of him? Yet you have made
him a little lower than the heavenly beings and crowned him with glory
and honor. You've given him dominion over
the works of your hands. You've put all things under his
feet, 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. O Lord, our Lord, how majestic
is your name in all the earth. Amen. The grass withers and the
flower falls off, but this is the word of God, and it endures
forever. Well, this is, as we said, the first psalm of praise
in the Bible. Bruce Waltke said it's Genesis 1 turned into prayer. And the central
point of this
psalm is a question, and you'll see it there in verse 4. What
is man? What is man? And the expected
answer, Alan Harmon, who's a commentator, says, what is man? You'd almost
think the psalmist was implying he's nothing. but that is not
the truth. Now this question of what is
man is a question that perplexes many in our day, and we tend
to oscillate back and forth between two extremes. On the one hand,
we think too much of ourselves, and on the other, we think too
little. So we think too much of ourselves, you think of the
humanists who speak of homo mensura, that man is the measure of all
things. That was rather graphically put
into prose by Jeremy Rifkin, he's a British journalist. And
he says, we no longer feel ourselves to be guests in someone else's
home. and therefore feel obliged to
make our behavior conform with a set of preexisting cosmic rules. Oh no, he says, it
is our creation
now. We make the rules, we establish

the parameters of reality, we create the world, and because we do, we no longer feel ourselves beholden to outside forces. We no longer have to justify our behavior, for we are now the architects of the universe, We are responsible to nothing outside of ourselves, for we are the kingdom and the power and the glory forever. Man is the measure, and the context of that quote, he's thanking, well, he doesn't thank God, but he's thanking his lucky stars for the doctrine of evolution, that now we are no longer guests in somebody else's universe. It all belongs to us. Man is the measure of all things, and that's the way many think today in our political world. And in our academic world, you go to college, and many of your professors, young people, will think that men are the measure. We make up the rules. We assign

our identity. But saying that man is the measure of all things is not much more than saying man is the measure of nothing. If the world came from nothing and is heading to nothing, If we came out of nothing by meaningless, mindless, purposeless explosion, and we're heading to the great extinction of the universe when the sun turns supernova, we have this kind of brief existence between two nothings, the nothing from whence we came and the nothing to which we're headed. And if that's true, how can we assign really any significance to the brief existence we have here on Earth, any more than the fact that we're just creatures capable of pleasure? So men assign too much dignity to mankind. On the other hand, men assign too little dignity to mankind. Kurt Vonnegut, who's an American satirical writer, he's an existentialist, he likes to deal with the meaning of things, he likes to poke fun at men who think too much of themselves. And in his novel, Cat's Cradle, which he wrote in the 60s, which was a satirical commentary on modern man and his madness, and he explores the themes of science and technology. Man is capable of so much good, and yet he's also capable of obliterating the world with nuclear weapons. And in his creation story, he says this. In the beginning, God created the earth, and he looked upon it in his cosmic loneliness. And God said, let us make living creatures out of mud so the mud can see what we have done. And God created every living creature that now moveth, and one was man. Mud as man alone could speak. God leaned close as mud as man sat up, looked around, and spoke. Man blinked. What is the purpose of all this, he asked politely. Everything must have a purpose, asked God. Certainly, said man. Then I will leave it to you to think of one for all this, said God. And he turned around and went away. And so he's poking fun there at men. If we're just, if you think about it like this, right, the Christian word in life, you, has a dualism. There's spirit and there's matter.

There's God and creation, right? And that dualism comes right down to human beings. We also are spirit and matter. Our matter, our bodies, was

made

from dust. And yet what makes us more than dust is the spirit of God living in us. Remember when God made man in the beginning, he bent down, as it were, and man is dust, and he breathed the kiss of life into man, and at that moment, man opened his eyes, alive with the life-giving presence of God inside of him as a living spirit. And his first conscious thought was of himself, face-to-face with God. And in that moment, Man received a blessing, life, but he also received a warning. What is it that makes you more than dust, more than mud? It's your relationship with me, right? But if the atheists are right and there is no God, then there is no spirit behind you. You are just, as Vonnegut says,

mud that thinks. Or as another writer put it rather graphically, You're just a soup of chemicals wrapped up in a sack of skin. What you call consciousness, your thoughts, your desires, your love, are but the random product of random chemical reactions in your brain, and can have no more meaning than a random chemical reaction. And so man is nothing. Not even worth the dust he's made of. And so without God, you see, there's tremendous confusion in our age. We think too much of ourselves. Man is the measure of all things.

But when you think about it, if man is just a random collocation of atoms, as one atheist put it, just dust, mud that thinks, of what value are our thoughts? Wasn't it Socrates who said, the unconsidered life is not worth living? Well, if the atheists are right, the considered life is not worth living, because if you really thought about it, and there is no God, as they say, then you are meaningless, just a random collection of chemicals, and your consciousness, your marriage, your relationship with your children is just brain fizz. And if you could reproduce that brain fizz in a coffee cup, it would have your consciousness and your personality and your value, which would be precisely nothing. And so our day and age, we don't know what to do with man. We oscillate between thinking too much of ourselves and not enough of ourselves. And I think that as a study essentially explains the insecurity of so many teenagers in our day and age. They're left with the burden of having to define their own identity, all the while feeling that they don't really matter and they aren't really happy. And so they try to define a meaning

for themselves beyond their sexual identity. Maybe I was born in the wrong body. Maybe I'm a man trapped in a girl's body or a girl trapped in a man's body. And that's what happens if you don't know how to define who you are and what you are. And if you're wrestling with defining your identity tonight as a young person or perhaps even an older person, you've come to just the right place. Because Psalm 8 tells you how to measure yourself and how to know yourself and how to define who you are and what you are

as a human being made in God's image. So let's work through the text together this evening. The first thing we learn in the psalm when it comes to asking, what is man? You'll never be able to answer that question. You'll never be able to know yourself if you don't begin and end all your thinking with God. When the psalmist asked the question, what is man? Where does he begin? Verse one. Where does he end? Verse nine, with God. Oh Lord, our Lord, how majestic is your name in all the earth. You have set your glory above the heavens. Verse nine. Oh Lord, our Lord, how majestic is your name in all the earth. Now, the very question, how majestic, it kind of carries the idea that God's glory is limitless. The psalmist feels himself lost in wonder, love, and praise. I can't get the arms of my mind around the glory of God. He can't define it. It's limitless. without bottom, without shore. It's vast. How vast? I can't give you an answer, is the psalmist. So he just left with a question echoing through the vast outreaches of the cosmos. His glory, the psalmist says, is unmistakably stamped upon the heavens. Oh Lord, our Lord, how majestic is your name in all the earth. You have set your glory, and the Hebrew could be translated upon the heavens. that the very heavens radiate and resonate with the glory of God. You look at the heavens and you don't see the random product of an explosion, you see the specific, intelligent, purposeful, planned creation of a cosmic spiritual genius. It reveals his glory. Yet it's also above the heavens. By definition, the one who made the universe with words must be greater than the universe and by a vast proportion. If I can borrow an illustration from Dr. Davis, he used it in this psalm for a different reason. But he tells the story of this tramp who bumped into Mozart and asked Mozart for some money. Problem was, Mozart didn't have any money. Mozart says, hold on a second. He takes him down to a coffee shop, buys him a cup of coffee. and then proceeds to write a string quartet, two of them actually, gives them to the tramp with a letter, take that to the publisher, he goes to the publisher with these two string quartets that Mozart wrote in 15 minutes and comes away with five guineas. Now, if you can write two string quartets in 15 minutes, it's safe to say you are a considerable genius. Now what should we say then about Jehovah who made the cosmos with words? His glory is limitless, the glory of His name. But the glory of His name is also possessed. Did you notice how the psalmist begins? Oh Yahweh, our Lord. And young people this evening and older people, you will never understand yourself if you don't begin with God and end with God in all of your thinking. And begin understanding yourself, defining yourself by the fact you are God's creation, but you'll never really understand God until you submit to Him and define yourself by His covenant that He is your God and you belong to Him by your baptism. If you're

here this evening and you're not yet a member of the church and have never been baptized, you'll never understand your creator until you can look at him, not just as your creator, but as the one who offers you the covenant, the promises of the gospel that offer you life in exchange for your spiritual death. and the fullness of God in exchange for your spiritual emptiness, so that you too, like the men and women and boys and girls of this church, can look up to the great God of heaven and call him mine in the sure and certain knowledge that he looks down from heaven and calls you his forever. That's the first thing. You'll never answer the question, what is man? You'll never know yourself if you don't begin and end your thinking with God. Secondly, you'll never know yourself properly until you know just how small and frail you are. And the psalmist measures our smallness and our frailty, first of all, by looking out and around at all of God's enemies who surround us, and by looking up and above to the glory of the cosmos over us. First of all, he says, look out and around at the enemies who surround you. Verse two, out of the mouth of babies and infants, you have established strength because of your foes to still the enemy and the avenger. Bruce Waltke here, and I think he's right, he believes, as Samus is speaking metaphorically here, that God's people, we're weak, we're childlike, we're frail, and we're helpless, and we desperately need him, or we will be overwhelmed by God's enemies. But the wonderful thing is, God uses weak and frail people and their prayers and their praise to do exactly that, to conquer the enemies. Now this Sam, several of the commentators point this out, The term according to the Gethsemane is a very similar word in the Hebrew to Gath, which was Goliath's hometown. And if they're correct in that, and I suspect they are, it's not hard to see how David might have written this psalm on the way back from his triumph over Goliath. David, a little child, standing before Goliath, the great giant. He said, am I a dog? You come with me with sticks and stones? Kind of a fee-fi-foo-fum moment. I will grind your bones to make my bread, Goliath said. And David says, essentially, if I was standing before you in my own name, I would tremble. But I stand before you in the name of the Lord God of hosts. He's praising God. And therefore, he has certain victory. This little child silences the boasts of God's enemies by his praise. and his trust in God. Jesus certainly had that sense. If you turn in your Bibles quickly to Matthew 21, this is the second cleansing of the temple, and verse 12. There's so much to say here, we must restrain ourselves. Jesus entered the temple. and drove out all who sold and bought in the temple, and he overturned the tables of the

money changers and the seats of those who sold pigeons. And he said to them, it is written, my house shall be called a house of prayer, but you have made it a den of robbers. So he drives them out, and then he gathers in the last and the lost and the least. And the blind and the lame came to him in the temple, and he healed them. 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, and they said to Jesus, do you hear what these are saying? And Jesus said to them, yes, and if you never read out of the mouth of infants and nursing babies, you have prepared praise. Now Jesus didn't quote the rest of the psalm. But the psalmist knew it well enough. Like if I were to say to you, goodness and mercy shall follow me all the days of my life, you'd immediately think of, and I will dwell in the house of the Lord forever. You knew that psalm that well. Well, the Pharisees had memorized pretty much the whole Bible. And so Jesus, when he says, out of the mouth of infants and nursing babies you've prepared praise, their minds would have supplied the second half of the verse to still the enemy and the avenger. which is precisely who the Pharisees were. And so if you'd understand yourself, your identity, you've got to begin with your smallness, your frailty, and your dependence. And to do that, David says, just look out at the enemies who surround you. These are the enemies of God. The psalmist is always, they're his enemies because they're God's enemies. and that utterly overwhelm you, and yet in your weakness and your frailty, as you praise God and pray to Him, you have strength from God to overcome them. So look out and around at the enemies, but look up and above at the heavens. Verse three, when I look at your heavens, the work of your fingers, the moon and the stars which you have set in place, what is man that you are mindful of? of him. Notice when I look at your heavens, they are God's heavens because it was he who made them. He fashioned them with his fingers. We fashion simple things with our fingers. We don't need tools for it. We can fashion like boys and girls, you might make a paper airplane with your fingers. God makes the sun and the moon and the stars and the galaxies with his fingers. pair and contrast, as Samoth says, what you can do with your hands and what God does with his. Isn't it amazing? We live in the Milky Way, which is a medium-sized galaxy. Just one galaxy. The scientists are continually having to increase the number of other galaxies as our capacity to see into the universe increases. It used to be there was a hundred billion galaxies. Now they're saying they think there's perhaps two trillion galaxies. Our galaxy, which is one of the two trillion, is called the Milky Way. And it is, brace yourself, 588 quadrillion miles wide. Now I have no idea, boys and girls, how wide 588 quadrillion, how many is a quadrillion? I have no idea, it's a large number. 588 quadrillion miles wide, that's

just one galaxy. Now to give you a sense of how vast our galaxy is, we need a different measure, right? Millimeters won't do, meters won't do, miles won't do. We need a measure of a light year, boys and girls. And a light year is how far light travels in a year. And even that is unimaginably long. So we talk now instead of maybe a light second. In a second, light travels 186,000 miles in one second. So travel at 186,000 miles a second. How long do you think it would take you to cross the Milky Way, boys and girls? Not one year, not 10 years, not 100 years, not even 1,000 years. It would take you 100,000 years to cross the Milky Way at 186,000 miles a second. Now to give you a different measurement, if you think of the Milky Way in terms of, imagine you could shrink down the Milky Way to the size of the Pacific Ocean, sorry, the Pacific Ocean, this vast expanse of water on our globe. Our solar system, the sun and Saturn and Jupiter and Uranus, there's other planets, our solar system would be the size of a 12-inch ruler lost in the vastness of the Pacific Ocean. And that's one galaxy, and there are at least two trillion galaxies. And God made them with His fingers. And so to get a sense Now the psalmist is gonna tell you how great you are as a human being, but to begin to have the foundation on which to build an understanding of your greatness as a human being, you must first start with a sense of just how small you are. And to do that, look out and around at all of God's enemies and see yourself as a little child, and then look up and above at the universe. and see yourself as a tiny dot. Have you ever seen the picture from the Mars rover on Mars? Not surprisingly. But in the night sky of Mars, there's like a tiny dot in the night sky, and there's like an arrow, and it says, you are here. That's Earth from Mars. You gotta see your smallness, just how tiny you are, how helpless you are, and how much in need of God you are. Thirdly, and we have four points this evening, you'll never understand yourself if you don't begin with God and the dignity he has bestowed upon you. You see that there in verse four and following. What is man that you are mindful of him, and the son of man that you take care of him? Derek Kidner says, mindful has

a compassionately purposeful ring, since God's remembering always implies his movement toward the object of his memory and care. It implies action as well as concern. God remembers you. The God who made the heavens with words, and the sun, moon, and the stars with his fingers remembers you and takes care of you. And those are intensely covenantal terms in the Bible. You remember in Exodus 2, During those many days, the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God, and God heard

their groaning, and God remembered His covenant. It's not that God has forgotten His covenant on Israel, but He's remembering, He's calling it to mind because now is the time to take action. God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel, and God knew. It's like boys and girls, when you cut your knee, and you run to mummy and she gathers you up in her arms and you're crying and the blood's flowing down your leg and she pats you in the head, what she say to you? It's okay, she says, I know, I know, she says, I know. And just the knowledge that someone knows your pain and feels it as it were. because you're a little piece of your mummy wrapped up in her skin, and your pain becomes her pain, and she loves you, and she cares for you, and she understands you, and she feels for you, and you're not alone in your pain, but there's someone there who remembers you and who cares for you. That's the idea here. You'll never understand who you are if you don't feel and understand the love of God. He's a God of covenant who remembers. He'll never forget you. He'll

never abandon you. He'll never forsake you. He'll never cast you out. He's always with you, and wherever you are, he knows you. He's enclosed you behind and before and laid his hand upon you, and even when you think the darkness has overwhelmed you, even the darkness is not dark to him, and night is as bright as the day, It's also the word, you remember the dying thief said on the cross, remember me when you come into your kingdom. He'd been cursing Christ a few minutes before, and yet that power, that word remember had power. Pulled mercy from Christ's heart towards him. And Christ said this day, you will be with me in paradise. God remembers and takes care of us. Why does God remember and take care of us? Because he made us literally a little lower than God, verse five. Yet you have made him a little lower than God. And there's two ways. Elohim is the word there. It's the word used of God in Genesis 1. Barashit bara elohim, in the beginning, God created. And it's used here. It can also mean the heavenly beings, the angels, the hosts. That's the way the Septuagint takes it, and it's the way the book of Hebrews takes it. Either way, there's a little bit of, I think, of holy sarcasm here. We're made in God's image, and herein lies our true dignity. Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. Bruce Waltke, and he's quoting a guy called Elmer Martins, heretofore unknown to me, but it's in Bruce Waltke's book on the Psalms, How to Read and Understand the Psalms, which is a great book, actually, I commend it to you. He says, if one were to imagine a scale of one to 10, with living

creatures such as beasts as one, and God as 10, then so high is the writer's estimation of humanity, he should have put him at eight or nine. It is God and not animals who is man's closest relative. You are not just a beast. You're not just a risen ape. You are made by God, you are made like God, and you are made for God. And therefore, the purpose of your life is to live with God and to enjoy Him and to glorify Him forever. And until you understand that about yourselves, you understand nothing. There's a dignity to mankind which is unique and glorious. He goes on. You have given him dominion over the works of your hands, and you have put all things under his feet, 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. Man is the Lord under God of his creation. Now as such, of course, we should not abuse God's creation. We're to steward it for his glory. But isn't that where so much of the modern green movement goes wrong? They see man as just another animal of no more value. In fact, often they'll take more care of the embryo of a bald eagle than they would of an embryo of a human being. They view human beings as the threat to the world, as if our presence here was bad for the planet. Now, we have in our fallenness and in our sinfulness perpetrated much abuse of God's creation to our shame. That does not change the fact that God has given the lordship of creation to us. We are qualitatively and quantitatively greater than any other animal. If you look back in Genesis 1, we need to be quick here. I haven't got too much time. If you go back to Genesis 1, you'll see that even in the Hebrew, the Hebrew word bara means to make a new beginning, often from nothing. It's only ever used of God in scripture. God is the one who creates, who bara's. And it's used three times in Genesis 1. In the beginning, God created the heavens and the earth, verse one. God makes everything. Then down in verse 20 and 21, and God said, let the water swarm with swarms of living creatures and let birds fly from the earth across the expanse of the heavens. So God created the great sea creatures and every living thing that moves with which the water swarm according to their kinds and every winged bird according to its kind, right? That's important. We're moving from inanimate life from the fourth day, the plants and so forth, and the sun, the moon, and the stars, to living, moving creatures, teeming, swarming creatures here on the fifth day. And then So each of these barahs is a new beginning. First, everything out of nothing, he makes the heavens and the earth. Then he moves from inanimate creation to animate creation. And then the third barah is in verse 28, six and following. Then God said, let us make man in our image after our likeness and let them have dominion over the fish of the sea. over the birds of the heavens,

and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth. So God created man in his own image. There's the word bara. So God created man in his own image. In the image of God, he created him. Male and female, he created them. And notice what Moses is saying here is that animals, man is as different from the rest of the animal kingdom as animals are as different from plants. There's no comparison. We belong on an entirely different level. We are made in the image and likeness of God. And if you don't understand that, you don't understand anything about yourself. And if you ignore the fact that you're made in God's image, and you try to find an alternative meaning for your life, you'd be like a blind man in a dark room looking for a black cat that isn't really there. And lastly, you'll never understand man if you don't begin with Christ. And this psalm is quoted quite a bit in the New Testament. A famous biblical counselor was asked once to go and speak to the European Freudian Society. And he thought, how on earth do I speak to the Freudian Society? And he had this stroke of genius. He said, ah, his talk was basically this. Freud and all of the secular psychologists, you have no definition of normal. What's a normal human being look like, think like, and feel like? That's the great problem with much modern psychiatry. They talk about anxiety neurosis and depressive illness and so forth, but they don't really have a definition of what does a normal human being look like, think like, and feel like. And this counselor, he's the father of the New Theriot Counseling Movement, his name has left my mind. But he stepped forward and said, but Christians, we do have a definition of what does a normal man look like? A man with no pathology and no sin and no evil, and that man is the Lord Jesus Christ. And you read this Psalm 8 about the greatness of man and the smallness of man and his dignity, and you think, is that really who we are? We seem so much smaller than that and so much more grubby than that in our present fallenness, and of course we are. Bruce Waltke says, in a fallen world, the exercise of this God-given dominion will not come without struggle. Subduing all things under man's feet implies resistance. They rule over the wild beasts of the field as well as over the domesticated sheep and oxen. Moreover, this dominion entails more than physical dominion, rule over the animals. It also entails dominion over the spiritual realm also, and the rule over God's enemies, even Satan. This is where Adam failed, and all humanity after him has failed also. We do not yet see everything in subjection to mankind, but where will we? And the New Testament says, in the Lord Christ. Turn quickly in Hebrews 10, sorry, Hebrews 2, and we'll end our sermon here this evening. Because the book of Hebrews is

describing the glory of Jesus Christ. And I'm just gonna read, he begins with angels, he's more glorious than the angels, and he's more glorious than Moses, keeps on going as he displays the glory of Jesus as bigger, better, and brighter than anything we've ever seen before. But notice how he uses Psalm 8, verse five, Hebrews 2, verse five. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere What is man that you are mindful of him? Or the son of man that you care for him? You made him for a little while lower than the angels. You have crowned him with glory and honor, 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, but we see him, Christ, 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. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers." To call them brothers. And he quotes Psalm 22, verse 14, Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who is the power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore, he had to be made like his brothers in every respect so that he might become a merciful and faithful high priest in the service of God to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted. What Paul, what the writer of the Hebrews is saying here is really what the writer, what Paul is saying in Ephesians 1, that God has exalted Christ the man far above all rule and authority and power and dominion in every name that is named. and has put all things in subjection under his feet and has given him his head over all things to the church, which is his body, the fullness of him who fills all in all. Christ is the great cosmic man, as small as a baby. but bigger than all the world, who has come to subdue everything in the world to God again, to bring everything back into order again, and to make all things new, and to make all the sad things of sin and evil and Satan untrue, and to bring in the new heaven and the new earth in which righteousness dwells. He is the man, great David's greater son, to which the psalmist spoke. And you'll never understand yourself, young person, old person, if you don't begin with Jesus. He is the man, the Son of Man,

the Son of God, who has come to take the fallen sons and daughters of Adam and to reunite us to God and his cosmic purpose to subdue everything under his feet. It's interesting, in the garden, the devil, said to Adam and Eve, just this little fruit, you eat this fruit, you'll become like God. And the tragedy, of course, was they already were like God. And they took that fruit and they knew they were naked, which they already were as well. The biggest anticlimax in the Bible. Oh, but the devil spoke better than he knew. You will become like God, he said to Adam and Eve. And in that first sin, Adam and Eve fell from their likeness of God into sin, misery, and death. What the devil didn't know was he began a process that would make God more like man than he'd ever been before. And through Jesus Christ, he'd make fallen human beings like you and me more like God than we ever could have been had Adam not fallen. Because as Jesus said in his high priestly prayer, Father, the glory which you have given to me, not Adam, I have given to them. which is why the father said, the second Adam gained more than the first Adam lost. And all of that will escape you forever. When you ask the question, what is man? If you don't begin your answer by thinking, who is Jesus? He is the measure of all things. He is homo mensura, the man who measures everything. by His being and His glory and His identity as the Son of God and the Son of Man in two distinct natures and one person forever. You want to define your life? You want a purpose to live by that's bigger than your life? And not just bigger than your life, bigger than all the world? Oh, you've got to come to Jesus. and reunite yourself to who God is and to who you are and to who you could be if the most powerful creative force in the universe was at work in you to make you new from the inside out and to reform you to the image of God in Christ Jesus from whence we had fallen. Let's pray together. Our God and our Father, we thank you for the Bible. It makes sense of everything. And we pray, Lord God, that you would draw near to us this evening and help us understand this deep theology here that's bigger, too big for us, oh God. We need your help to get our arms around it. I pray you'll use this, Sam, to inspire us, young and old, to connect to Jesus by faith. and to find our place in the great meaning and purpose behind the cosmos, to unite all things in Christ, whether things in heaven or things on earth, and to bring everything into subjection beneath his feet. For Jesus' sake we pray, amen.