

The Immeasurable Greatness of God

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Psalms

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Bible Text: Psalm 8

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This morning, we'll be spending the bulk of our time in Psalm 8:1-4, though I think it's important for us to read the entire chapter. So look with me at Psalm 8, starting in verse 1. The title of the Psalm is "How Majestic Is Your Name."

1 To the choirmaster: according to The Gittith. A Psalm of David. 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!

Let's pray.

Our most gracious and heavenly Father, we thank you that you have allowed us to come to consider this Psalm of praise to your name. Lord, there is so much to unpack here, so much to think through and if we are not careful, if I am not careful, I can say so much that I miss the entire point. So Lord, I ask in these moments that you would magnify your name, that you would show us that you are so much bigger than we can understand and we are so much smaller than we think we are. Lord, as we see your goodness, we see your power, we know that you are not overcome by anything. Lord, we pray for the Meyer family and for their extended family as they deal with this difficult moment. Lord, we do pray and ask, knowing that you are the worker of miracles, that you would do an amazing work here, but regardless of the outcome, we know that your name will be glorified, and we ask that you would use this to show yourself to any unbelieving family, to make your name known to them, that they might see their need of you. We pray for the Meyer's, that you would comfort them, that you would hold them. Lord, there is no better

song to sing than you will hold us fast. Hold them fast, Lord. Be with us now as we consider your word, as we consider who you are. Make your name great, and Lord, get me out of the way. I ask all of this in Jesus' name. Amen.

It's a strange way to open a sermon, but I don't remember when I was born. I don't remember anything about it and none of you, at least I hope not, would remember that. If you do, please let me know, because that's going to be a really cool story. But we don't recognize and remember the things when we are born. When we are born, it is a brand new world. We have no context for what in the world we're seeing. I had the tremendous joy several weeks ago to travel back to Kentucky to be present for the birth of my nephew and last I mentioned this, I didn't say a name intentionally because my sister, she's probably gonna watch this, was really weird about how long she waited to say the name of her child. But it was a baby boy named Milo to which myself asked the question, where's Otis, and she did not appreciate that as much as I was hoping she would. But young Milo was born. I also have two other nieces as well; I was able to be present for the birth of Savannah, which is the youngest girl. But in each instance, as I am holding this child, they have no idea what is going on. For Milo, his poor eyes were so swollen, he couldn't even open his eyes to even look around. But babies, when they're born, they can't really see, they can't tell what's going on around them but the fun part is watching them get older. They start to see more and more things. A child at six months is starting to pick up on major things going on around them, their parents' faces, their parents' voice. If you want to entertain a child, it's not that hard. At the age of six months, you can literally hold them in front of a moving ceiling fan and they're just captivated by it. But as they get older and they move into being a toddler or a young child, the things that once captivated them transition. They are no longer interested in the ceiling fan, but they want the nice new cool toy. I love watching children though when they receive a toy for the first time or when they see something just amazing for the first time. It's always, "Wow, look at that!" And they're just blown away by this new thing that they are seeing but again, as they're getting older, they lose interest in these new things. They lose interest in that small toy and want the bigger toy. Eventually, they will become teenagers and want the nice new car, which is just scary in and of itself. I'm not thinking of anyone in particular that came this morning and told me they drove here. But they are captivated by these nice, bigger things. I remember when I was 17, we went up to the mountains of Peru. I mentioned this before. We went on a mission trip to Peru and I think the highest point we were at was about 15,000 feet of elevation, which is just astounding to consider. That is very, very, very, very high. And when we got to the top of this mountain, the peak of the mountain, we just sat there in still silence. There were no cars going on behind us. There was no planes above head. It was just the quiet of the wind, which if you have never sat in the quiet of the wind, go find a mountain and do it. It is astounding. At 17, I remember just being blown away by what I saw.

Unfortunately, as we grow older, we become bored with things. We become less interested with the things that once interested us, the things that once drew an awe-inspiring, "Wow!" They become less interesting, less beautiful, less powerful, and if we're not careful, that becomes the way we see God, isn't it? When we first experience God, really experience him for who he is, it is just pure amazement. Imagine standing at

the tallest peak in the world and multiply that to the infinite degree. That is experiencing God. But there is a danger, an ideology that creeps into our minds that grows bored or used to God and the things of his word. What we once thought was amazing becomes the same old-same old. That is a terrifying reality that we would ever grow accustomed to God, we would ever grow used to the things of God's word, that we might even become bored with the gospel. This morning, I want us to set aside the things that we might know, what we know of God, what we know of his word, and I want to invite you to maybe experience God for the first time.

I was telling the elders before we came in here that if we are able to even scratch the surface of a fraction of a percentage, we have done God justice because there is so much to know about him. But I want us to experience him or maybe you've been a believer in here for 40 years and the things that you hear every Sunday don't interest you anymore. Maybe you've grown bored with the Lord. I want to invite you to know that God is not someone you can become bored with. There is an infinite degree of things that we get to learn about him and know about him and so he is inviting us not only into a relationship with him, but to experience him every single day for the rest of our lives as our Lord and our Savior who is all surpassing in worth and in beauty. So that is our goal this morning, that we might experience him for who he is and what he has done so that we might forever be captivated by his glory and his power.

I have titled this sermon, "The Immeasurable Greatness of God." I'm going to tell on someone really quickly. He knows who I'm going to tell on. When Thomas comes in to get me mic'd up, he's shaking his head back there, I'm telling on him. I said, I'm going to challenge you. Let's see how well you can spell the immeasurable greatness of God. And he normally would spell everything correctly, but because I challenged him, he couldn't spell a word. So we had a good laugh coming in here but the immeasurable greatness of God. Our points are going to be broken, every good Baptist sermon has three points. So point number one is there is a God and he is far greater than you can comprehend. There is a God and he is far greater than you can comprehend. The first part of this point is the praise of David to his great God.

So let's go back to verse 1 of Psalm chapter 8, "O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens." Beginning in verse 1, "O LORD, our Lord." Now, it's important to note the way that Lord is first written, the first Lord is written. We've discussed this before many times in sermons. Anytime you see in the Bible, LORD, with all capital letters, it is not the typical Hebrew word Adonai, which means Lord. It is the most high name of God. David is writing to Yahweh. This is a Psalm of praise, a hymn that he has written to his God, and he is saying, "O Yahweh, O Most High, O Most Excellent, our Lord." David is not going to mince words with who he is talking about. He doesn't want any confusion. He is not talking about a man-made God or the gods that others worshiped. He is talking about the King of kings and the Lord of lords, the one that is set apart on high.

The literal reading here would be, "O Yahweh, our Lord," and I want us to ponder for a moment the significance of that. We don't treat the name of the Lord as holy as we

should. For the Israelites later on, they would approach the word Yahweh and say, "We cannot speak that name. We cannot utter that name." The Masoretic priests who came back and created the vowel system in Hebrew would actually go in and add the vowel cases for the word Adonai where Yahweh was because they were so fearful of pronouncing the most holy name of God and yet, what's interesting is our culture very flippantly uses the name of God in vain constantly. They have no reverence for God. They have no respect for the name of the Most High. Now, I will not give you examples because I am fearful of even trying to quote people, but be around young people for a moment that don't know the Lord, be around your coworkers, your friends that don't know the Lord, and it takes about 10 seconds for them to take the name of the Lord in vain, and that's because they don't know who they're talking about. They don't know who they're referring to, but David did. He is speaking to the Most High God, his LORD.

And then he moves, speaking of God's name, "how majestic is your name in all the earth!" One of the difficulties of translation that I have found as I have learned more of the original languages of the Hebrew and the Greek, is that there's sometimes just not a good one-to-one correlation. You think about the one that we all probably know the best, the Greek words for love. There's three different words for love in the Greek. In English, we've got one so it's hard to exactly describe what is going on just using the word love. I could say, or someone else in this room could say, I love pizza, I love my dog, and I love my spouse. Three different types of love with three different words, whereas in the English, we have the one word. This is another example of that. When David writes, "how majestic is your name in all of the earth," majestic, we really don't have a perfect one-to-one for it. In fact, this word, which is the Hebrew word *adir*, had a lot of different and powerful meanings. Let's walk through just a few of them for the moment. This could be translated glorious, how glorious is your name in all the earth. Or wonderful, how wonderful your name is in all the earth, how great, how illustrious, how magnificent, how renowned, how powerful, how famous, how mighty. Suffice to say, there is no other name that compares to God. How majestic, how glorious, how powerful, or the best way I know how to put it, how vastly superior is the name of God in all of the earth. There is none like him. There is no one that compares to God. He is so far above the heavens and the earth, he is so far from any other name that we could ever speak. And that's why when I mention the people that approach the name of God flippantly, it is a heartbreaking and scary reality but brothers and sisters, we do that as well. I don't think we see God the way that we should see him. We don't see him as how awesome and glorious and mighty and powerful and that there is no one else that compares to him, which is again why I think we have grown bored with him from time to time, we have grown used to him. We would never say it, but the way that we act and the way that we approach the word is, "Oh yeah, that's just God." May we never see the Lord in that way. May we never just say it is just God. It is the God on high, the one who is glorious and wonderful and great and illustrious and magnificent and renowned and powerful and famous and mighty. There is none that is like him. And David's opening words of this hymn of praise to God and his closing words in verse 9 is, "O LORD, our Lord, how majestic is your name in all the earth!"

So the question that we must ask is, why is David saying this? Why is God's name so majestic? I think we see two reasons. First, he has set his glory outside of the heavens. He has set his glory outside the heavens, and the second thing is that he magnifies his name through the weak. Now I'm going to do actually the second first, I like flipping things in my notes to mess with myself. Verse 2, "Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger." That is, it feels like a strange break in the Psalm. It feels like you go from a praise to a different, completely different statement back into the praise but we need to unpack this a little bit more for just a few moments. Jesus would actually refer to this verse in the gospels. He would refer to this verse and speaking to, I think it was the Pharisees, and speaking to them and saying, "Out of the mouths of babies you have established your praise." One of the ways in which God establishes his power and his strength and his might is by using weak people, weak things. I mean, you think about this, you have established your strength through babies and infants to your enemies. That's not really the way that I would do it. If I was trying to go to bat against a band of soldiers, I'm going to send out my best. I'm going to send out every single warrior that I have. But the Lord says, "I use the mouths of babies, the worship and praise of the young and the weak to establish my strength," because the ultimate point is it is not us, it's him. It is a magnification of his name and so he uses the weak and the broken to magnify his name.

And then back to the first reason, he has set his glory outside the heavens. God is infinitely great. We've just described this. There is no one like him. As we are later going to see, David is about to make himself feel really, really, really, really small. He's not going to belittle himself, but he is going to do so by magnifying the name of God. He will do so by considering the sheer massiveness of God through the statement, "You have set your glory above the heavens." God's glory cannot even be contained within the heavens and you look at, we're going to think about this in just a moment, you look at how massive the sky is, how massive the universe is, and it says God's glory cannot even be contained in that which we cannot even comprehend. He is so far superior to all of creation.

Before we illustrate this, I want to look at a few different texts that point this out. You don't have to turn to this one, but 1 Kings 8:27, the heavens, even the highest heavens cannot contain you. Not even the highest heavens can contain God. Let's turn over actually to Isaiah 40. I think it's important that we look at this one. Isaiah 40, we'll look at verse 12 first. Actually, we'll go to verse 9. Isaiah 40:9. Verse 9 reads, "Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, 'Behold your God!' Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young." Again, hold in the back of your mind, behold your God. How majestic is your name? Verse 12, "Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?"

Have you ever stopped to think about the significance of what was just said? Who has measured the waters in the hollow of his hand? I am not talking about a bottle of water or a cup of water. We are talking about the waters that cover the face of this universe. Scientists call the ocean the last great frontier because we have barely discovered anything that is under the seas. We haven't even been to the very depths of the seas and this said, God has measured it with his hand. With his hand. This is no small and ordinary God. But it goes even farther, he has marked off the heavens with a span. When you think of a span, take your hand and do this. So if we were to go out and look at the night sky and look at the stars, if we were to try and measure something, we would stick our hand up and it's about that big, but we would only be covering a small section of it and we wouldn't be able to count how many stars we are covering and God says he just measures it with the span of his hand. He looks at all of the universe and he does this and he says, "Yeah, it's that big." There is none like our God. There is none that compares to him in size, in might, in stature, in glory. We are talking about the infinite one, not something that you can create in your own mind, not something that you can make in your own image. This is the infinite God of the universe who transcends heaven and earth, who holds the waters of the deepest parts of the ocean in the palm of his hand and measures the universe with a span. He is so much bigger than we could ever comprehend.

Keep reading and look at verse 26, "Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might and because he is strong in power, not one is missing." It's talking about the expanses of the stars of the universe. Lift up your eyes and see who made these. Who made these stars? It is he who brought out their host by number. He calls each of them by name. And I love this, not one of them is missing. I lose my keys far too often. Well, some people in this church like to play pranks on me and hide my keys in their office. I won't mention names, but it was Bethany. But I lose my keys all the time. I cannot keep track of my stuff as well as I wish I could as a 28-year-old man, and yet God not only has placed every single star, he is not missing one of them and I'll give you a greater context of this in just a moment.

Psalm 19:1 says, "The heavens declare the glory of God, and the sky above proclaims his handiwork." The heavens are declaring, "Look, there is a God. He is there. He is so much bigger than you can understand, so much more powerful than you can understand." They are crying out for all of eternity, "Worship the God of the universe."

Now I won't spend all of our time reading through Genesis 1, but I would invite you over the next few days, go back to Genesis 1 and just consider that for a moment. The children's ministry is probably going insane because we have been in the creation account for probably the last two months. We had to start a different curriculum and that was back in the creation account. But you can never really grow bored of how God created things. I mean, just ponder for a moment, I did this with the kids. Say that I was really hungry right now and I wanted food. "Let there be a sausage biscuit." I don't have the ability to do that, to just speak and create and yet in every single instance, except for one, it says God spoke and it was. Let there be the heavens and the earth and it was. Let there be light and it was. Every single time God spoke in his incredible power and it just

happened. Have you considered how big our planet is and how big the stars are? We're about to look at that, but God spoke. He spoke and it just was. The majestic name of God both permeates the earth and it transcends the heaven. There is none that compares to him. There is no power that can even scratch the surface of his power and glory. His glory is above all of the heavens and yet his glory is in all of the heavens. The starry skies are covered with the proofs of God's majesty. His design is screaming out, "I am here and I am so much bigger than you can understand."

Now, one of the problems, and Thomas, you can go ahead and put up that first slide whenever you're ready, one of the problems that we live in Atlanta and we really don't see stars but how many of you have actually been outside the city, and no, I'm not talking about Flowery Branch, that does not count. That is not getting out there. There are some stars out there, but actually seen stars. I think this is a picture from a national park. Now you just look at that. All of the stars that are in the sky right there, this is our view. As I mentioned earlier, I had the tremendous joy of going to Peru and just sitting out in the mountains and looking out and you can tell constellations and different groupings of stars and it's just overwhelming to see. It is massive, there are so many stars and we cannot even begin to comprehend how big they are. But let's lay a quick context of just how vast the universe is so you can understand how vast our God is. If you were to travel from here on earth to the moon, it is 238,900 miles. You're not taking an Uber there. It is a long, long way away, but really that's not that far. So let's go a little bit farther. If you were to travel from the earth to the sun, it is 93 million miles away. 93 million miles away. That is staggering. That is a massive expanse. But as it turns out, our planet is not that big. It's not even the biggest one in the solar system. Our sun, which is a star, is not that big. Our universe is not even that big. But what I find so interesting and what we saw in Psalm 19:1 and Isaiah 40 is that God has placed every single star in the sky. He knows them by name. He knows how many there are.

You can go to the next slide, please. This is a picture from the Hubble telescope looking into a small cluster of stars in the Milky Way galaxy. This is just a small cluster of stars. How many of you would like to come up here and count that? There is an estimated, and this shows you how little we actually know, there is an estimated, in the Milky Way galaxy, 100 to 400 billion stars. I mean, it's only a difference of 300 billion, no big deal. But this is just a small glimpse of how big our universe is. Billions and billions and billions of stars.

And in case you were thinking you were very big, go to the last slide for just a second. That is an artist's rendering of the Milky Way galaxy and that little dot is a circle of where we are. We're not that big. There's nothing great about us, but there is something great about our God.

You can take the slides off the screen now, thank you.

I mean, think about that for just a moment. Our moon, 238,000 miles away, the sun, 93 million miles away. Our solar system falls into the Milky Way galaxy. The Milky Way is what we just saw. It is estimated, obviously, that there are anywhere from 100 billion to

400 billion stars in there and if you were to stretch across the Milky Way, just the span of the Milky Way, it is 105,700 light years. A light year, just to give you an understanding of that, is a unit of measurement, a distance a beam of light travels in a single year, and that is six trillion miles and the Milky Way galaxy is 105,000 light years across. It is big. It is massive.

One last thing for you to note. We have been blessed with technology and I think the Lord has allowed us to have things like the Hubble telescope so we can scratch the surface of how big he is. He's allowed us to see more of his creation. The furthest known galaxy that we have discovered with the technology that we have today is called HD1, very creative name, and it is an estimated 13.5 billion light years away. 13.5 billion light years away. You should feel really, really small right now and yet God says, "I measured it all with the span of my hand." God said he holds the entire universes in the palm of his hand. He has counted every single star and he hasn't lost one of them.

Our God is so much bigger than you can comprehend. Our God is so much bigger than you could ever even fathom. You could spend the rest of your life trying to consider the implications of the size of God and you wouldn't even get close to the tiniest percentage point of his size. He is infinite in his glory and power. There is none like him. There is none that has no limit. There is none that can look to the universe and say, "I hold all of it in the palm of my hand," and God just spoke it into being. These fiery stars that if we were to try and power our sun for one second, it would take millions of years of the gross domestic product to do so, God spoke it and it just came out of his mouth. You don't have a big enough view of God. You don't have a big enough understanding of who he is and you cannot put him in your pocket.

The reason why I bring that up I call it pocket God theology. There was this game years ago, it was called "Pocket God," and you can sit there and control this little person, and you could do whatever you wanted to them and in essence, you were your own God, but we treat God like that, that we can put him in our pocket. Save him for a rainy day, maybe that's a better way to say it. That when we need him, we can pull him out, say, "I need you to do something, Lord," when things are going much better, we put him back in our pocket and we ignore him. That is not the God of the Bible. You cannot control him. You cannot get him to bow to your will. He is so far superior. We need to have a big God theology as I tell the kids. We need to have a much bigger understanding of God because if you believe God is small, you will believe you are big. If you believe God is small, you will believe that the universe revolves around you, which it doesn't. Your planet's not even the center of your solar system. God is so vastly superior to all other things. There is none that compares to him, no one in glory or might or in power. Stop treating God as if he is yours to command and start bowing to his will. All of creation exists for God's glory and that's something that I cannot stress enough. Creation wasn't designed for you. The Bible is not about you. It is God's declaration of himself. The stars in the heaven were designed to declare God's glory. The different galaxies in the universe were designed to magnify his name. And so are we, we were made to display God's glory on the earth. It is not about you or I, it is all to display his power and glory and might.

So there is a God and he is far bigger than you can ever comprehend. Proper understanding of the sheer glory of God should lead us not only to praise, but also to humility. When you start to consider yourself in the grand scheme of things, like I said, you begin to feel so much smaller, like I am an insignificant piece of dust on a tiny planet in the middle of a small galaxy. Our second point is there is a God and you are so much smaller than he is. There is a God and you are so much smaller than he is. For David, the only appropriate response to what we have just seen is to feel tiny and insignificant.

Flip back to Psalm 8. In Psalm 8, he asks a very important question, "what is man that you are mindful of him? When I look at your heavens, the works 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 care for him?" Now, over the next two points, we are going to look at two different ways of understanding this question, but the first one is just how small we are. We don't really have a lot of context as to when David might have been writing this. It's not like he wrote down a date or anything like that. There's a lot of guesses that are out there, but what we do know is that he is sitting and looking back seemingly on his time spent as a shepherd. As a shepherd, he would have spent days and nights in the fields, and he would have been able to just look out at the stars of the sky while he is tending to his flocks, and so in this moment of praise, he is putting into mind all the things that he has seen, all the stars in the sky, and he's saying, "When I consider all of that, when I look at everything that you have made, who am I that you would even consider me? Who am I that you would even care for me?" When considering all of the works of the hands of the Lord, we should be overwhelmed by the sheer magnitude of it. What is man?

The Psalm is not only announcing the glory of God, it is kind of shrinking us down, bringing us down a peg, and we need to be brought down several pegs. One commentator said, "The first thing that is asserted about man is his insignificance in the vast framework of creation, for when the Psalmist thinks of the glory of God exceeding the greatness of creation, and thus thinks of creation, he is struck with how small man is by comparison." When was the last time that you considered the implications of this, that you thought about your size and the grand scheme of everything, you just sat out on a starry night, somewhere far away from here, because you're not going to see a lot of them here, but you just sat out and you considered the God that created all of that and you consider yourself? How small we actually are. Think about the way God created us. He took dust. We are from the dust of the earth. We are so small.

I want to read a couple other instances or one other instance of someone that is humbled by the sheer size of the Lord. Let's turn back and look at Job 38. Job 38, this is someone that figured it out real quick. For those of you that don't know, a quick context of the book of Job, preached through it, I think a year ago, not the entire book, of course, but a small section of it and we looked at what Job went through, the difficulties and the struggles that he had, the great loss that he had, and throughout that sermon, we saw that Job in losing everything had lost nothing because he had his Lord. But his friends came to him and were trying to throw accusation after accusation, "This is why the Lord has done this and this is why you're suffering in this way," and Job's saying, "I'm pretty sure

you're wrong." But for just a moment, Job starts to grumble for just a second, and the Lord who did not have to do this answers him. Let's look at Job 38:1,

1 Then the LORD answered Job out of the whirlwind and said: 2 "Who is this that darkens counsel by words without knowledge? 3 Dress for action like a man; I will question you, and you make it known to me. 4 "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. 5 Who determined its measurements--surely you know! Or who stretched the line upon it? 6 On what were its bases sunk, or who laid its cornerstone, 7 when the morning stars sang together and all the sons of God shouted for joy? 8 "Or who shut in the sea with doors when it burst out from the womb, 9 when I made clouds its garment and thick darkness its swaddling band, 10 and prescribed limits for it and set bars and doors, 11 and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'? 12 "Have you commanded the morning since your days began, and caused the dawn to know its place, 13 that it might take hold of the skirts of the earth, and the wicked be shaken out of it? 14 It is changed like clay under the seal, and its features stand out like a garment. 15 From the wicked their light is withheld, and their uplifted arm is broken.

Let's fast forward for just a second. Look at verse 22,

22 "Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, 23 which I have reserved for the time of trouble, for the day of battle and war? 24 What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth? 25 "Who has cleft a channel for the torrents of rain and a way for the thunderbolt, 26 to bring rain on a land where no man is, on the desert in which there is no man, 27 to satisfy the waste and desolate land, and to make the ground sprout with grass? ... 31 "Can you bind the chains of the Pleiades or loose the cords of Orion? ... 34 "Can you lift up your voice to the clouds, that a flood of waters may cover you? 35 Can you send forth lightnings, that they may go and say to you, 'Here we are'? 36 Who has put wisdom in the inward parts or given understanding to the mind? 37 Who can number the clouds by wisdom? Or who can tilt the waterskins of the heavens, 38 when the dust runs into a mass and the clods stick fast together?

And we could keep reading on and on and on, "Were you there? Who did this? Were you the one that did this?" And in all of it, God is actually graciously pointing out to Job, "You are small but I am not. You weren't there when I created everything but I was before the creation of everything. You weren't there when I set the stars in the sky and measured them with the span of my hand." Time and time again, God is showing his might, he is showing his glory, and the only appropriate response is Job 40:3.

3 Then Job answered the LORD and said: 4 "Behold, I am of small account; what shall I answer you? I lay my hand on my mouth. 5 I have spoken once, and I will not answer; twice, but I will proceed no further."

When you consider who God is, when you consider the mighty works of his hand, when you consider how massive his creation is, that he is right now still constantly sustaining it, constantly carrying it, there is no chaos because he is sovereign and in control of all things, when you consider all of that, the only appropriate response is, "I am of small account. I am tiny. I am the dust of the earth." We are so much smaller than we think we are. "What is man that you are mindful of him?" Who am I, my very being? I am a small speck on this planet. "What is man that you would care for him?"

You know, often we have far too high a view of ourselves. We believe that life is about us and what we want. We might not say it out loud because you have to put on a fake humility, but the way that we live would be contrary to humility. The decisions we make, the people we spend time with, the things that we do or do not do, the things that we think, the things that we say, and our own flesh are all about us and glorifying ourselves. But when you consider the God of the entire universe and you consider your size in all of it, it can only lead to one appropriate response and that is humble worship, humble worship when you think about the God that sustains you and carries you. That was the response of David, "O LORD, our Lord, how majestic is your name in all the earth!" And by extension all of creation. All of creation is crying out with one song of praise and it is not a song of praise to you.

We must humble ourselves. When you recognize your insignificance, it leads to authentic worship because you realize there is only one that deserves our praise, but you also become far less fearful in this life. When you realize you serve the sovereign God over all things who made the heavens and the earth, what is there to fear in this life? He controls all things, all things bow to his will. There is nothing to fear, but we must live out the words of John the Baptist in John 3:30 speaking of Jesus, "He must increase and I must decrease." I don't know your opinion of yourself. I know that mine is far too high. I think too much of myself often. I get frustrated when things don't go the way that I want them to go. I become angry when I am inconvenienced and I'm sure I'm not the only one in here that is like that as well, and what we are doing is saying our preferences are more important than the ways of God and the only appropriate response is to repent and allow the Lord to receive all of the glory so that you might decrease.

There's a reason why we have considered Psalm 8. There is a massive void between God and man, a massive void. When you consider the size of God compared to the size of man, there is no comparison. He is infinite in glory and power and we are a small speck of the earth. So there is a huge difference between us and God, but that is not the only way to ask this question. The first way to ask the question, "what is man that you are mindful of him, and the son of man that you care for him? Who am I?" But the second way to ask that question is, "Even though who am I, you have still cared for me." The void between us is not merely in size. That is just an illustration of the void between God and man. There is a massive void between us. We looked at it this morning in the

children's ministry class. We were in Genesis 3. For sake of time, we won't go through and read the entire part of Genesis 3, but in the garden, God dwelled with man in perfection but when Adam and Eve sinned against the Lord, they were cast out of the garden to no longer dwell with him, to no longer have communion with him, and in that moment, there was an infinite void placed between God and man. Our sin brought us out of communion and dwelling with the Lord. When Adam and Eve sinned, every single one of us became sinners. Romans says that all have sinned and fall short of the glory of God. And just to think of God's size does not fully paint the picture. Here's a few Scripture references to think more on his character. 1 Samuel 2:2, "There is none holy like the LORD: for there is none besides you." Isaiah 6:3, "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" Leviticus 19:2, the command, "You shall be holy, for I am holy." Exodus 15:11, "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?" God is holy. He is holy, holy, holy. To be holy means there is no fault within him. There is no blemish within him. There is no impurity, no chance of sinning. Actually, one of our kids this morning had no idea how powerful a statement they were making. They said, "God will not sin because he cannot sin." He is God and there is no sin within him. He is holy, he is set apart, and because of that, sinful creatures cannot come into his presence. We just can't. There is a void between God and us, one that we cannot fix. The sin of man has made man separated from God. There is nothing that we can do about it. There's no way we can fix our sin problem. There's no way that we can bridge the gap.

Turn over to Hebrews 10 really quickly. We're going to jump around a few more places and then we'll wrap up. Hebrews 10. We'll look in verses 1 to 4 to start and then we'll come back to it in just a second. Hebrews 10:1 says, "For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins." When you look at the Old Testament, it runs red with the blood of sacrifices. Sacrifices were offered every single day to cover sin. The problem is, as we're finding out in Hebrews 10, that it didn't fully atone for sin. Are you starting to get a picture of how bad sin is, how big the void is, that throughout the entire Old Testament, no matter how many sacrifices they offered, that blood wasn't sufficient. It didn't fully pay the price.

That is the infinite void between God and man. We cannot bridge that gap, not even sacrifices could atone, but turn over to John 1. Let's just consider for a moment the glorious nature of who Jesus is. John 1:1,

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. ... 9 The true

light, which gives light to everyone, was coming into the world. 10 He was in the world, and the world was made through him, yet the world did not know him. 11 He came to his own, and his own people did not receive him. 12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Let's think about this for just a moment. What we have just considered in the very beginning, looking at the expanses of the universe, it says that Jesus was the one that created it. It came forth from him, the Creator of all things, the one that spoke and stars came into being and planets show up and plants and animals and the waters and all of this just came about because God spoke through his Son, has now broken into his creation. He has seen the infinite void and he has not left us to our own devices. He has not left us to hoping in the blood of bulls and goats. He has sent his Son. His Son's name is Jesus. He is truth. In him is life and light and it says, all who received him and believed in his name, he gave the right to become children of God. Has that lost its significance with you? Has that lost its power and its glory and its beauty? Have you forgotten the hope of the gospel, that God was so vastly superior to all other things, including us, and the distance between us was great, yet through Christ Jesus he bridged it perfectly. The Creator took on his creation. The one who created all things took on his creation to redeem his creature. It's nothing you deserved. It's nothing you could work for. There's no way you could add up all of your good works in this life. There had to be someone else.

Turn back to Hebrews 10 again. Hebrews 10, looking at the end of the chapter in verse, well, middle of the chapter in verse 19.

19 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, 20 by the new and living way that he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

When Christ went to that tree, when he went to that cross, he did what no other sacrifice could do. He completely and totally atoned. The infinite wrath of God was satisfied in that moment for his people and what the author of Hebrews is saying is, because of that, if you have repented of your sins, if you have placed your faith in Jesus Christ, then you can now, with confidence, enter the holy places. You can now be in communion with God again. This is something that should never lose its power, never lose its glory. We should never grow bored with the gospel because God has done what none of us could do. He has fixed our sin problem. He has made a way for salvation and he has brought us into eternal life with Christ Jesus our Lord forever. Through Jesus we have been brought back into communion with God.

And finally, look at Revelation 21:1-4.

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

God's dwelling place will be with man. The infinite void between God and man has been bridged perfectly in Christ so that we dwell with him eternally. There is no greater news. There is nothing greater in this life than to know that if you are Christ's you are redeemed and you dwell with him eternally. God has brought us into communion with him according to his power.

"O LORD, our Lord, how majestic is your name in all the earth!" The only appropriate response is worship. We didn't deserve what God has done for us, "What is man that you are mindful, the son of man that you would care for him?" Who am I, who are you that God would not only consider you but redeem you? It is not something that we merited, it is not something we earned, but praise God, he has graciously given it to us. There is no other name in heaven or on earth that is worthy of all of our praise than the God who stands over the expanses of the universe, the God that has formed this small creature from the dust, and the God that has redeemed this small creature from the dust.

Let's go before the Lord in prayer.

When I look at your heavens, the moon and stars that you have set in motion, who are we that you would care for us, that you would be mindful of us? Lord, there is nothing great in and of ourselves apart from you. When you made us, you made us in your image, something to glorify you, not to exalt ourselves. Lord, I pray that we would be humbled as we consider who you are, that your glory is far above the heavens and transcends the earth, that there is none like our God. And Lord, when we put you in your proper place, above all things, we begin to live for you, we begin to realize our great need of you. So Lord, I ask that there would never be a moment, there would never be a day where we grow bored with you, where we become used to who you are. I ask, Lord, that every single day we would wake up and experience you, that we would know you, and that we would love you. May our final prayer be a shout of praise to your great name. We pray all of this in Jesus' name. Amen.