

Psalm 8 - The Glory of God in His Graciousness to Man

Sunday, June 16, 2013
8:08 AM

To Read

1. Psalm 144
2. Ephesians 1

Introduction

A. This morning we will be continuing our mini-series in the Psalms as we transition from the New Testament to the Old Testament - this morning we will be studying Psalm 8

1. Psalm 8 is one of the better known Psalms
 - a. It is short (9 verses long)
 - b. It is oft quoted in the New Testament
 - c. It has very memorable and poetic content
2. Psalm 8, in contrast to many Psalms, has very simple organization
 - a. It is composed of a single verse of ten stanzas
 - b. The stanzas, for the most part, flow directly into one another, especially on closer inspection
3. We know from the title that Psalm 8 was written by (or perhaps for) David, but we don't know exactly what occasion caused him to pen this verse
 - a. Verse two may give us a hint - that David wrote this Psalm after being delivered by God through unexpected and unexpectable means
 - b. Verse four may also give us a hint - that David wrote this Psalm in response to God bestowing glory and honor on him as king over Israel
 - c. But, the exact occasion that prompted this Psalm is unknown to us
4. The Psalm has two centers of focus
 - a. The beginning and the end of the Psalm are the same, calling us to ponder the Psalm in light of these stanzas
 - b. The Psalm builds up to verse four and then spends the balance of the Psalm considering verse four, highlighting it as the center of the Psalm

B. Read Psalm 8

*O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
Out of the mouth of babies and infants,
you have established strength because of your foes,
to still 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 care for him?
Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honor.
You have given him dominion over the works of your hands;
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.
O LORD, our Lord,
how majestic is your name in all the earth!*

C. Proposition and Outline

1. Proposition: As we consider God's plans for and actions in the world we should be prompted to humble ourselves and praise Him exceedingly!
2. Outline
 - a. The incomprehensible glory of God - three ways we see the glory of God in this Psalm
 - b. The derivative glory of man - five ways we understand the glory of man in this Psalm
 - c. Applications - two ways we can apply this passage

I. The incomprehensible glory of God

A. This Psalm is primarily about the incomprehensible glory of God as the Sovereign Lord

Verse 1a, 9 - *O LORD, our Lord, how majestic is your name in all the earth!*

1. The Psalm begins and ends with the same doublet
O LORD, our Lord, how majestic is your name in all the earth!
 - a. This gives us a strong indication of the main point of the Psalm and guards us from making other things the main point
 - i. As we read this Psalm, the main thing we hear is probably about man, but this Psalm is primarily about God and His glory displayed and we should not lose sight of that
 - ii. Also, as we see this Psalm about the glory of God displayed, several verses that seem out of place fall right into line
 - b. So, as we read this Psalm, we should be impressed at how God's glory is displayed throughout the whole earth
2. God is glorious as the sovereign Lord
O LORD, our Lord, how majestic is your name in all the earth!
 - a. In English, the word Lord is repeated twice in the opening and closing refrain
 - b. But in Hebrew, these are actually two words
 - i. The first LORD is probably in all capitals in your Bibles because that is the proper name, *Yahweh*
 - ii. The second Lord probably only has the first letter capitalized because that is the term *adonai*
 - iii. So, the Psalm starts and finishes saying, "*Yahweh, our Adonai*"
 - c. *Yahweh* is the covenant name of God that was revealed to Moses
 - i. It denotes God as the Lord of the Covenant
 - ii. God is the self-existing one - I am who I am
 - iii. And by nature of His self-existence, He is the one who sovereignly enters into covenant with His people
 - iv. The name *Yahweh* is found throughout the Bible, but there are four important passages in Exodus that introduce us to God as *Yahweh*
 - A. Exodus 3:13-17 - *Then Moses said to God, 'If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?' God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel, 'I AM has sent me to you.' God also said to Moses, 'Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'"* - God as *Yahweh* is the self-existent one who saves His people
 - B. Other important passages: Exodus 6:2-8, Exodus 33:18-19, Exodus 34:6-7
 - d. *Adonai* is a more general word that literally means lord or master
 - i. It is not a word that is used solely of God - it is often used for masters of slaves, military commanders or simply superiors
 - ii. The word denotes a status of command for the master and a status of service for those under the master
 - iii. So, saying "*Yahweh our Adonai*" we are both recognizing God's right to be Lord - He is *Yahweh* - and our submission to Him as Lord - He is our *Adonai*
 - e. So, the Psalm starts out proclaiming that God is glorious as the sovereign Lord of the universe
 - i. He is it's rightful Lord and His people serve Him as such
 - ii. He is *Yahweh, our Adonai* and it is His glory that we see in this Psalm

B. The incomprehensible glory of God is displayed in His unexpected plan

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.*

1. This verse seems out of place in the Psalm, but it fits with the Psalm because it is a place where David sees the glory of God displayed
 - a. One way that the glory of God is displayed is the fact that He does not need anyone else to accomplish His plan
 - b. In fact, He demonstrates that He is sovereign over the universe by choosing the weak, the helpless and the nobodies to display His power and His glory
 - c. This verse reminds us that God's glory is His alone, it shows the weakness of man and the power of God
2. God's glory is displayed when He chooses the weak to praise Him
 - a. Matthew 21:14-17 - *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 him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, "'Out of the mouth of infants and nursing babies you have prepared praise'?" And leaving them, he went out of the city to Bethany and lodged there.*
 - b. Jesus displays His glory to all when He chose to have children sing His praises and through the mouths of children to silence His enemies.
3. God's sovereignty is displayed when He chooses the weak to understand Him
 - a. Matthew 11:25-26 - *At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will.*
 - b. God displays His glory when He chooses the uneducated to understand Him demonstrating that He alone provides salvation - He has no need of proud, self-sufficient humans
4. God's power is displayed when He chooses the weak for salvation
 - a. I Corinthians 1:18-31 - *For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. 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. 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; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord."*
 - b. Again, God displays His glory when He chooses the not-wise, the not-powerful, the not-noble demonstrating that He alone provides salvation; He alone silences the foe.

C. The incomprehensible glory of God is displayed in His unfathomable creation

Verses 1b, 3 - *You have set your glory above the heavens...When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place,*

1. Verse three turns from the events near at hand considered in verse two and looks at the sum of God's works
 - a. You can see David contemplating what God has done in his life to save him from his enemies in verse two, but in verse three he just starts thinking about what God has done
 - b. David's mind is taken to God's creative work - he looks up and sees the sun and the moon and the stars and he is awed by the greatness and the bigness and the glory of it
 - c. And David glorifies God as the one who made all these things
2. All of creation testifies to the glory of God
 - a. Psalm 19:1-6 - *The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.*
 - b. David again looks at creation and sees the handiwork of God throughout the created world. Every part of creation screams out the glory of God for those who will see it.
3. The glory of God in creation is evident to all who see it
 - a. Romans 1:19-20 - *For what can be known about God is plain to them, because God has shown it to them. 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.*
 - b. Not only is God's glory testified to in creation - everyone has seen the glory of God in creation. In fact, because they can see God's handiwork around them at all times, they are without excuse if they refuse to worship God.
4. The glory of God in creation calls for us to praise God and to humble ourselves
 - a. Psalm 148 - *Praise the LORD! Praise the LORD from the heavens; praise him in the heights! Praise him, all his angels; praise him, all his hosts! Praise him, sun and moon, praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens! Let them praise the name of the LORD! For he commanded and they were created. And he established them forever and ever; he gave a decree, and it shall not pass away. Praise the LORD from the earth, you great sea creatures and all deeps, fire and hail, snow and mist, stormy wind fulfilling his word! Mountains and all hills, fruit trees and all cedars! Beasts and all livestock, creeping things and flying birds! Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children! Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. He has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the LORD!*
 - b. The glory of creation is constantly singing praise to its Creator. As we see the glory of God reflected in creations, we too ought to sing out the praises of God!

D. The incomprehensible glory of God is displayed in His unimaginable grace

Verses 4-8 - *What is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; 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.*

1. God is glorious because He is mindful of those who are not worthy of His attention
Verse 4 - *What is man that you are mindful of him, and the son of man that you care for him?*
 - a. David, having considered God's glory twice in this Psalm already then considers himself and mankind - why in the world would God care about us?
 - i. This thought occurred to David more than once. In another Psalm David wonders why God cares about mankind since they are feeble and short-lived and soon to pass away in contrast to God who is eternal and unchanging.
 - ii. Psalm 144:3-4 - *O LORD, what is man that you regard him, or the son of man that you think of him? Man is like a breath; his days are like a passing shadow.*
 - b. But David also knows that God does care about mankind, and the amazing grace demonstrated in His care causes David once again to see God's glory
2. God is glorious because He has bestowed honor on man as His creation
Verse 5 - *Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.*
 - a. David marvels that God even takes a thought for mankind seeing how insignificant they are, but God doesn't stop there. God gives great glory to mankind - mankind is the crowning achievement of His creation.
 - i. Genesis 1:26-27 - *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and 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, in the image of God he created him; male and female he created them.*
 - b. Mankind bears the image of God, we reflect the glory of God and God is glorified in that. When we see other human beings we see the imprint of the majesty of God on them and we ought to glorify that God! David sees that glory in mankind and praises God for His unmerited grace in bestowing it on mankind.
3. God is glorious because He has given dominion to man as His creation
Verses 6-8 - *You have given him dominion over the works of your hands; 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.*
 - a. Again, not only does God care about mankind and has given mankind great glory in His image, but God goes even further and grants dominion to His creation. He placed mankind as steward over His creation to rule it in His stead.
 - i. Genesis 1:28-30 - *And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.*
4. Why would God do any of these things for a being as inconsequential as mankind?
 - a. It is simply and wholly God's grace to mankind
 - b. We could never deserve this, but God granted it to our race
 - c. And thus, the glory of God is loudly proclaimed in the glory of man

II. The derivative glory of man

Verses 4-8 - *what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; 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.*

A. The Psalm is primarily about God's glory, but the entire Psalm is also about God's graciousness to man

1. David sees God's glory in three things
 - a. His unexpected plan
 - b. His unfathomable creation
 - c. His unimaginable grace
2. But the first two things serve to magnify the glory of the third
 - a. When David considers God's unexpected plan to glorify Himself using the weak and insignificant, he wonders why God chooses to pay attention to mankind at all. God has no need of us, and so it is all the more gracious that He chooses to use us as His servants.
 - b. When David considers God's unfathomable creation, he wonders why God chooses to pay attention to us at all. We are such a small part of this universe. There is, to our best understanding, infinite galaxies and stars beyond number in the universe and man occupies one small planet around one small star in one small galaxy. Why should God care - He has the entire universe to sing His praises!
 - c. But, God does care about man and more than that, He bestows honor on man and gives him dominion over creation. In light of God's plan and God's creation, this is all the more gracious and thus all the more glorious. There is no reason God had to bestow honor on man, but He did.
3. As a side note, this guards us against an increasingly prevalent objection against Christianity
 - a. I've heard many times and even read recently that as we learn more and more about the vastness of the universe we know that we are not at the center of the universe and the universe is anything but anthropocentric. Therefore, there is no reason to believe Christianity which is so clearly man-centered.
 - b. But, the Bible destroys this argument. Scripture does not portray us as ruling the entire universe or even comprehending the entire universe and from our observation of the universe we ought to be surprised that God cares about man. But instead of concluding that He doesn't, we ought to rejoice and marvel that He does.
 - c. The vastness of creation should not weaken our faith but cause us to praise God that He has created so for His own glory and not solely for man.

B. This derivative glory was created in mankind

1. This passage uses language borrowed from the creation account
 - a. Genesis 1:26-30 - *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and 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, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.*
 - b. Mankind as man and woman was created as the capstone of God's creation and was charged with ruling over creation as God's stewards
 - c. Psalm 8 refers back to creation and sees God as amazingly gracious to give honor and dominion to one of His creatures. God did not need to bestow honor on man by making man in God's image. God did not need man to rule over the created world, but God chose to give man honor and dominion and, in doing so, demonstrated His gracious nature.
 - d. So, when we talk about what Psalm 8 is referring to, we must start with creation - God created man with honor and dominion - God created man to bear His image and rule over His creation.

C. This derivative glory was at least partially lost in the fall

1. This passage cannot refer only or mainly back to the creation account, though, because we know what happened right after creation:
 - a. We see at the beginning of Genesis 3 that man and woman disobey God and eat the forbidden fruit in defiance of His command
 - b. Genesis 3:16-24 - *To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." The man called his wife's name Eve, because she was the mother of all living. And the LORD God made for Adam and for his wife garments of skins and clothed them. Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever---" therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*
2. Psalm 8 does not pretend ignorance of the fall and curse of mankind. It is not a Psalm that pretends that the fall never happened and that God's gift of honor and dominion was not ruined.
 - a. We see this particularly in 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.*
 - b. Psalm 8 notes that there are foes, enemies and avengers of God - those who are not in willing submission to God's rule and hate His servants
3. Since Psalm 8 does not overlook the reality of the fall, there must be another truth that Psalm 8 is pointing to beyond the created order
 - a. If the created order was the capstone of Psalm 8 it would be a very hopeless Psalm
 - b. We would be praising God for the glory and dominion He had given to man, but we lost that...
 - c. To capture the joy and the hope embodied in this Psalm we must look for a new horizon, a new bestowal of glory and dominion upon mankind

D. The restoration of this glory was typified in the Jewish monarchy and Kings David and Solomon

1. David likely wrote this in response to his kingship - why would God give him, a man, the kingship of the people of God?
 - a. It could have been written when David was anointed as a young man
 - b. It could have been written when David was crowned king
 - c. It could have been written when David's received the Davidic covenant from God
2. The Davidic kingship heralded a restoration of the glory of man in his rule over creation
 - a. I Kings 4:21, 24-25 - *Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life... For he had dominion over all the region west of the Euphrates from Tiphshah to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him. And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.*
 - b. The Davidic kingship as it was established in David and blessed in Solomon was a picture of mankind raised up to rule as God's regents once again
3. But the books of Samuel and Kings clearly reminds us that neither David nor Solomon escaped the fall and the loss of the glory of man - the glory of man is typified, but not restored, in the Davidic kingship
 - a. Both David and Solomon demonstrated that personally they were not the perfect rulers
 - i. Think of David and Bathsheba or Solomon's many wives and foreign gods - David and Solomon typified, but did not fulfill, man's dominion
 - b. And in the continuing line of Davidic kings, we see a few bright spots, but on the whole they amply demonstrated that they were not capable or worthy of dominion over the earth
 - i. This is what most of the book of I and II Kings is about - how the Davidic line failed to truly rule over God's people
 - c. So, when we see David crowned as king, we see the first heralding that God is going to restore glory and dominion to mankind, but we must look farther than this

E. This glory is perfectly restored in the person of Christ

1. We just decided that this passage anticipates a better restoration of the glory of man that the establishment of the Davidic kingship
2. Fortunately, it is not challenging to determine what the better restoration we are looking for is - this Psalm is quoted multiple times in the New Testament
 - a. This is the sixth (I think) most quoted Psalm in the New Testament and perhaps the sixth most quoted chapter of the Bible and I want to look at three of these quotations
 - b. Hebrews 2:5-9 (quoted from verse 4-6) - *Now 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 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.*
 - c. I Corinthians 15:24-28 (quoted from verse 6) - *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*
 - d. Ephesians 1:22 (quoted from verse 6) - *And God placed all things under his feet and appointed him to be head over everything for the church,*
 - e. All of these quotations point to one man - Jesus Christ - He is the perfect fulfillment of this Psalm
3. Christ, by right, has dominion over this world
 - a. This is the point of the quote in Hebrews 2
 - b. Hebrews 1:1-3 - *Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.*
 - c. This section in Hebrews starts with the fact that Christ was appointed by God to be the heir of all things - He holds dominion by right - and culminates in chapter 2 with Him receiving the promise of dominion
 - d. Christ is both man and God and as such He has perfect right to rule over this world by the appointment of His Father
4. Christ, by redemption, has dominion over this world
 - a. This is the point of the quote in Ephesians 1
 - b. Ephesians 1:3-9 - *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.*
 - c. This section of Ephesians starts with God predestining us for adoption in Christ and Christ redeeming us and culminates at the end of chapter 1 with Christ being granted dominion after redemption
 - d. Christ has dominion not only by right but also because He has bought this world back to Himself. He owned the world, He created it, but He has bought it again, making dominion twice over His.
5. Christ, by conquest, will have dominion over this world
 - a. This is the point of the quote in I Corinthians 15
 - b. I Corinthians 15:24-26 - *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.*
 - c. Not only by right and by purchase does Christ own dominion over this world, but He will conquer it as well. When Christ holds dominion, there will be no rival claim to His rule.

F. This glory has been redeemed and recreated in mankind through Christ

1. Christ redemption has not only won His dominion but has accomplished two things for redeemed mankind as well
 - a. We are found in Christ
 - i. Philippians 2:8-9 - *For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.*
 - ii. Because of Christ redemption, our status is no longer us in Adam, but us in Christ
 - iii. So, our status has changed from one who has lost the glory and dominion given to man to one who has perfectly gained the glory and dominion given to man
 - iv. Before God, in Christ, we now have the right to glory and dominion
 - b. We are recreated in the image of Christ
 - i. II Corinthians 5:17 - *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
 - ii. Not only in status but also in reality we are being made like Christ
 - iii. We are found in Christ and are being recreated in the likeness of Christ
 - iv. So, we are being made like the one who has perfect glory and dominion as a man
2. As part of being in Christ and recreated in Christ, we too will share the derivative glory of God
 - a. We will share in Christ's glory
 - i. Philippians 3:20-21 - *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.*
 - ii. II Corinthians 2:18 - *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
 - iii. Romans 8:18-21 - *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.*
 - iv. Colossians 3:4 - *When Christ who is your life appears, then you also will appear with him in glory.*
 - b. We will share in Christ's dominion
 - i. II Timothy 2:12 - *if we endure, we will also reign with him;*
 - ii. Revelation 20:6 - *Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years*
 - iii. Revelation 22:5 - *And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*
3. So, Christ perfectly restores the glory of mankind in Himself and, in redemption, grants this glory to all of His people
 - a. So, when we read in Psalm 8 that God has graciously given mankind glory and dominion we should rejoice in salvation
 - b. We should rejoice that Christ has assumed this glory and dominion on our behalf, succeeding where we failed
 - c. And we should rejoice that, in Christ, He has granted us this glory and dominion again
 - d. God's graciousness and glory are displayed twice over as He gave us glory and dominion in creation and He has given us glory and dominion in salvation
 - e. What is man that you are mindful of him? God's grace is unimaginable!

G. So, Psalm 8 is about the glory of God and particularly the glory of God in salvation

1. It starts with what we were created with but lost in the fall
2. It then exalts Christ as the restorer of the glory of man being the perfect man
3. And it finishes with us sharing in His glory with Him as we are found in Christ and recreated in His image
4. Psalm 8 drips with New Covenant meaning - it strongly anticipates Christ and His work of redemption

III. Applications

A. Dominion - if mankind has been given dominion, how should we exercise this? Does this Psalm reinforce a dominion mandate?

1. Why am I making this application this morning?
 - a. There are many teachers in the church today who would take concepts like these and teach that the church should be working to gain dominion over this world and so I feel, as we approach this Psalm, that I need to carefully address this common understanding
 - b. This Psalm stands at an important juncture in the concept of dominion - it is the main location between Genesis 1 and the New Testament where dominion is discussed and thus it can help guide us in understanding the Biblical concept of dominion
 - c. So, from our study of Psalm 8, I want to call us to remember three things as we consider dominion theology
2. We must remember who will truly exercise dominion in this world - It is Christ who exercises dominion
 - a. Ephesians 1:20-22 - *That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.*
3. We must remember when He will fully exercise His dominion over this world - It is when the last enemy has been conquered that Christ will fully exercise His dominion
 - a. Christ does not exercise perfect dominion yet -
 - i. Hebrews 2:8 - *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.*
 - b. Christ will exercise perfect dominion at the end of time -
 - i. I Corinthians 15:25-27 - *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet."*
4. We must remember that the church will exercise dominion over the world - when we reign with Christ
 - a. Psalm 8 anticipates not only Christ's reign but also the glory of mankind restored in mankind through Christ - so Psalm 8 does anticipate mankind ruling over creation again
 - b. We see several other places where the church is called to reign with Christ
 - i. II Timothy 2:12 - *if we endure, we will also reign with him;*
 - ii. Revelation 20:6 - *Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years*
 - iii. Revelation 22:5 - *And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*
 - c. So, from Psalm 8 and other passages we see that the church is to have dominion over the earth
5. So, is a dominion mandate what this Psalm is pointing to? Yes and No
 - a. Yes, Christ will have dominion over this world and He will exercise that perfectly and we should place all of our hopes in His dominion and we too will have dominion as we reign with Christ. In many ways, those who teach the dominion mandate are right - the church will reign over the world with Christ - that is clearly taught in Scripture.
 - b. But no, we as the church are not called to take political dominion over this world as some teachers today teach. It is not us who are called to have dominion until Christ returns - when Christ has defeated the last enemy, then He will have dominion. Until then, we are called to endure. When we see all things subjected to Him, then we will reign with Him
 - c. This is why this Psalm is quoted so many times about Christ and never about the church. If the church was called to exercise political dominion over the world, would we not expect this Psalm which is often quoted in the New Testament to be applied to the church in some way?
 - d. So, I think Psalm 8 is an important passage to consider when we think about dominion over this world
 - i. We ought to rejoice in Christ's dominion and look forward to Christ fulfilling His dominion and in turn sharing His dominion with Him - I do not deny that the church will reign with Christ
 - ii. But, until Christ does that, until He perfectly exercises His dominion, we should endure, as Paul called us to, waiting for Christ to exercise His dominion

B. Praise - if the glory of God is the main point of this psalm, how should we react to this?

1. So, if dominion theology is not what this Psalm calls us to, what does it call us to?
2. There are actually many, many applications that we could make of how we should react to Christ's dominion, but I just want to highlight one this morning because it is what the Psalm calls us to - ponder and praise
 - a. Go out and look at creation - look at the stars, look at the trees, look at the oceans - and ponder their glory and praise the God who made them
 - b. Go out and consider salvation - consider how unworthy you were and how gracious God was to grant you salvation - ponder how little God needed you to work salvation and praise the God of salvation
 - c. Go out and consider the dominion of man - consider how great and glorious Christ's dominion is and praise God who has granted this great glory to a man and, more than that, has, in Christ, granted this great glory to all who are redeemed
3. *O LORD, our Lord...Yahweh our Adonai, how majestic is your name in all the earth!*

*O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
Out of the mouth of babies and infants,
you have established strength because of your foes,
to still 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 care for him?
Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honor.
You have given him dominion over the works of your hands;
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.
O LORD, our Lord,
how majestic is your name in all the earth!*