

O Lord, Our Lord

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Psalm 8 title and Gittith, wine press song metaphor, astronomer context, gazing at the heavens, David's shepherd memories, double address Yahweh Adonai, praise from babes and sucklings, man as weak mortal Enosh, dominion over creation, messianic fulfillment in Christ

Revised Transcript (timestamps and fillers removed; organized into paragraphs for readability; content preserved exactly)

Tonight we're going to go through the book of Psalm and specifically chapter 8. So if you will turn with me to Psalm chapter 8. Psalm chapter 8 to grasp the meaning of this particular psalm. We will need to examine its title. If you notice last week on Sunday night, I explained before going into the sermon the importance of understanding the context of what we're reading and the title shows us that it helps us to understand which key point is addressed in this book particularly in the chapter that we went over last week. Same thing happens here in chapter 8. This one is you'll see to the chief musician upon Gittith. This word Gittith has multiple translations and meanings. But I want to share where this word Gittith originated from. I think that will help us to really get to the specifics. And where it originates from is from Gath from Gath. And if you will study this well I took that time to do it is you'll find that this is a wine press song a wine press song and it was a psalm of praise and it was to be sung during grape treading.

Now, I don't know if anyone here is familiar what grape treading looks like. But the idea which there's a powerful metaphor here with grape treading is the idea of pressing upon grapes to yield fruit. And this is in context as a metaphor for a spiritual application is the idea of joy and glorification of God. And it rises from this word pressing. Pressing. So by nature when you're pressing upon grapes the nature of it is despite of your life's trials right life trials pressing upon you that in spite of that you are to arise with spiritual joy and glorification of God. This is the life of a believer.

Another thing is that this context of psalm 8 is stated as the song of the astronomer. So as this psalm was written, it was in the context of where the setting was. So we talked about the metaphor of the wine press, but also where he was this particular psalm was written and what he was looking at. And just imagine this this particular writer was gazing at the skies. He was looking at the skies, looking at the stars and late at night while it's quiet in the evening. And he's immersed, this reader is immersed and being swallowed up by God's glory and his profound goodness and kindness towards humanity. Just imagine, right? Whatever situation may be for you to just gaze at the heavens and just look at the immense stars that are around us.

Now, go ahead and do that later on if you haven't if you would like to. But here, of course, we don't have we have the roof. But just do that and see what it does for you. being swallowed up by

God's glory, his immense power, his most glory through looking at the skies. Well, that's what the psalmist here was doing. And the sense of the awe that echoes upon his heart and by the way, the writer is King David here. And this was going back to when he was a young shepherd, not when he was a king and doing all these battles, but he remembers his time as a young shepherd. And as you know, shepherds spend a lot of time with their sheep. And not just during the daytime, but also at night. As he's looking at his sheep, he's gazing up in heaven. He remembers that time. And so he writes this particular psalm as he's lying down beneath the vast silent and sparkling night sky. He is moved by the sheer excellence of the creator's name.

So let us stand together and let's just read Psalm 8. Read with me silently. Oh Lord our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him and the son of man that thou visited him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. Oh Lord, our Lord, how excellent is thy name in all the earth. And God's people said, "Amen." Let us be seated.

David begins with a double address. Oh Lord, our Lord. You see that in the first verse and the last verse. Oh Lord is speaking of Yahweh. Yahweh. And our Lord is speaking of Adonai. Adonai. Yahweh identifies God as the essence of existence, the self-existent one who holds all things together, all the stars in the galaxies. And then Adonai recognizes him as our personal master and sovereign ruler. His name is indeed excellent because all of creation is shining miracle that proclaims an infinite being. This glory transcends the earthly realm. God has set his glory above the heavens as we see in verse one. While we on earth merely hear his name, the angels right now, right now in the upper world actually witness his glory. They get to see his glory. Yet he remains exalted far beyond even their highest praise. Beyond the upper world is beyond heaven where the creator exists. See the creator always surpasses his greatest works. Beyond us as humans, beyond as the angels, he is altogether the self-existent one. And yet we get to mirror as creatures this great infinite being.

And so we see in verse two, God creates his strongest defense rather a fortress from the seemingly weakest and most frailest being the very speech of children. You see that out of the mouth of babes and sucklings which is striking because of the paradox because it's juxtaposition with the strongest enemies. God uses babes and sucklings because you see Satan as the father of lies, the enemy and the avenger who fundamentally seeks to destroy humanity. The text explains here in verse two that Yahweh uses a simple recognition of a child's weak albeit and humble disposition with strength. And if you look at this text, it actually speaks their strength is in their praise, is in their praise. So, it's just a timely reminder of a little child praising. That that's the strength of God. Isn't that amazing? A powerful witness to silence the most proud philosopher, the most hostile critic who denies existence. It's a little child in his praise.

Matthew 21:15-16 says this. And when the chief priests and scribes saw the wonderful things that he did and the children crying in the temple and saying, "Hosanna to the son of David," they were sore displeased. The Pharisees and scribes when they heard him say this. Verse 16. And said unto him, Hearest thou what these say, the children? And Jesus said unto them, "Yea, have you never read," referring to this verse, "Out of the mouth of babes and sucklings, thou hast perfected praise." Amen. That's from the mouth of the Lord Jesus.

The power of faith here that humans are like nursing babes, newly arrived and fragile compared to the angelic beings. Yet God ordained strength through our faith. A power that silences the most heinous accuser who desires to seize authority for himself. He uses the most delicate, the most weakest, the most humble is of a child. And so faith versus sight here we see is that humans are collectively as babes, sucklings as babies. But that word babe is referring to all of us. No matter our age as it were physically to God, he looks at us as babes. And in this universe, we have a strength. The angels do not. The power to know and trust God by faith rather than sight. Think about that. See, the angels right now, they get to see his glory. But we by faith can still contain his beauty and his greatness and his glory with faith without sight. Quite amazing, isn't it? Quite a things to think about and ponder as again I'm just trying to draw in how King David or the young shepherd boy David was as a king David is reflecting upon his time.

Verses three and four we see a humble question here David notes that the heavens are the works of God's fingers this metaphor implies the heavens were made with incredible care and curiosity and fineness because as an artist uses their hands to brush design and beauty. He uses his metaphor with God. Everything is finely designed with his fingers with incredible beauty like just like a delicate piece that is embroidered or a tapestry. He does this with the universe. The work of his fingers. The heavens were not an exhausting labor for God. No, it was done by fine concentration, by his vast wisdom and knowledge. He did it with his fingers. And what a skilled artist God is. Amen.

You see, man here in this text is a translation of the Hebrew word enosh. Enosh, which means weak mortal man. So whenever you see that word man there, that is referring to the weak mortal man. That is what man became after the fall. You see, Enosh therefore is the sinful man. Do you recognize yourself as sinful before God? You look at God and you compare yourself this God who is beauty of all existence, holiness, pure and here we are this weak mortal man and sinful yet he is mindful of us. The greatest question is why would the master of the universe be mindful of us who is but dust? See God's mindfulness is constant thought of us. He's constantly thinking of us. And his visitation, his desire to converse with us as a friend, someone who cares for us, our deepest needs, he is mindful of. And he comes to visit us. God's acts of loving care and his desire to converse with man as a friend. This reveals that although man is but a grain of sand to the whole earth. He is a favorite of God. He's curious. He wants to know. He wants to hear from us whether in praise or whether Lord I need your help. In all things he is concerned with preacher that he has created.

And then we look at verse 5-9. We see this expression a little lower than the angels. That we were made in the image of God with reason and consciousness and will that places him only a little lower than the divine being God. Hebrews 2:7 refers to this part of the text. It says this, "Thou madest him a little lower than the angels. Thou crownest him with glory and honor and

did set him over the works of thy hands." See, he wanted us to be part of his work. It wasn't just him just doing all the things. He wanted us to participate in this. And then we see God has invested in man with a sovereign dominion over the animal kingdom. You see that in verses 5-9 from sheep and oxen and beast of the field and the fish of the sea that this us as man as weak and sinful as we are that we still have this awesome privilege.

This echoes Genesis 1:26. And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In verse six, Paul combines this with the explicitly messianic expression. He says this, "Thou hast put all things under his feet." 1 Corinthians 15:25-28. For he must reign, though he put all enemies under his feet. The last enemy that shall be destroyed is death, for he hath put all things under his feet. But when he saith all things are but under his feet, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. You see the order there? You see, the son of man is always above all and all. And he express the same thing. He's consistent and he wants to share with another church. So that was in Corinth. Now he goes to Ephesus and he shares this in chapters 1 to 20 to 23. He says, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." So now he's talking about the church, and we are his body, and he is the head of the church. But he is the fullness that filleth all in all the church. Amen.

And then Hebrews 2:6-8, we don't know if this is Paul, but he also says the same thing. But one is certain place testified, saying, "What is man that thou art mindful of him? Or the son of man, that thou visited him? Thou madest him a little lower than the angels. Thou crownest him with glory and honor, and that set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him. He left nothing that is not put under him. But now we see not yet all things put under him." Just emphasis after emphasis after emphasis quoting from this passage.

You see this dominion is the halo of dignity of God of his glory that shines more brightly and more through the stars and the heavens. We are to use this word to stir us up. That's the whole point is the psalmist is going be engaged in this. Stir up your soul in this. Know who this God is that he's mindful of us. And he has put us in dominion over the things of this earth and the son of man over all. And he's saying, "Reflect. Stir yourself up. Raise up your hearts to those things that are above."

And the New Testament clearly applies this psalm to the Lord Jesus Christ namely the suffering servant. To fulfill this psalm, the son of God has to become the son of man being made lower than the angels. For a short time to suffer death for the sins of many. Amen. And then we see the exalted Lord, the Lord Jesus Christ, because of his perfect obedience. He is now crowned with glory and honor. That's where that passage is referring to. And sits at the right hand of power. In him, the dominion lost by Adam is fully regained in the second Adam, the Lord Jesus Christ.

Now, as we walk through to the end of this amazing psalm, it's worthy to recognize his name. And so, he starts off with, "Oh Lord, our Lord," and he's saying, "I want you to on that note, continue it in the last phrase." So, worthy of his name. Psalm 8 is an envelope psalm. That's how

it's used by theologians. It begins and ends with the exact same refrain. Oh Lord, our Lord, how excellent is thy name in all the earth. David starts with this as a proposition and ends with it as a proven conclusion. This is who God is. And while humanity fell from its high calling and was discrowned as it were because of sin, we find our restoration in the man Christ Jesus. He is the realized idea of what God intended for humanity from the foundation before the foundation of the world.

And so as we wait for the day when all things when all things are visibly put under his feet, our mission is to proclaim this good news that we have a Lord and Savior that saves us from our sin, that he is mindful of us and that he cares for us. May that be soaked into our minds and washed into our hearts and into our spirit to put silence the enemy that accuses us. And let us rest and confident in this person the Lord Jesus Christ which is a fullness of all in all in the church and to the world. Amen. And let us have that simple childlike faith. Let us remind ourselves we're just babes and these children are just sucklings. But yet out of our mouths, though we be sinful, we can praise the Lord. He's given us that ability. May we proclaim him not just in preaching and proclamation, but also in our praise, in our worship. They're all meaningful. Let's walk forth worthy of that excellent name which has been named upon us today. Amen.

Let's pray. Father, we are so amazed by what David wrote here, God, as he was sitting as a young shepherd boy looking at the vast heavens and you placing in his heart these words for us to recall and to remind ourselves. Though all these things may be swirling in our heads, in our hearts, there was someone greater and more wise and who cares, who's mindful of everything in our lives, what's going on, and you want us to think about those things. I pray, Lord, that that would have been the case tonight with many of us here tonight. And I pray, Father, that you would bless us to this end where we would praise you with more earnestness and with more of how David expresses and prays to you. Bless us to this end and we'll thank you in Jesus name. Amen. Amen.