

DOMINION RESTORED

A BIBLICAL THEOLOGICAL PERSPECTIVE
FROM PSALM 8

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First Things First

What is biblical theology?

- “Biblical theology is the attempt to tell the whole story of the Bible as Christian Scripture.” - Michael Lawrence
- In other words, biblical theology seeks to harmonize the entire canon of Scripture and show how the story of redemption unfolds and climaxes in Jesus.

First Things First

What is typology?

- “Typology is God-ordained, author-intended historical correspondence and escalation in significance between people, events, and institutions across the Bible’s redemptive-historical story.” - Jim Hamilton
- “Typology is not merely literary contrivance, nor is it a result of the imaginative creativity of either the biblical authors or those who interpret them. God ordained that the parallels would actually happen, and he also providentially ensured that the biblical authors would notice them. The Holy Spirit superintended the process so that the biblical authors rightly interpreted both the history they observed and the earlier Scripture to which they had access.” - also Jim Hamilton



Current Text

**Future
Revelation**

**Previous
Revelation**



Psalm 8

“O LORD, our Lord, how majestic is your name in all the earth, who have displayed Your splendor above the heavens! From the mouths of infants and nursing babes You have established strength because of Your adversaries, to make the enemy and the revengeful cease. When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; what is man that You take thought of him, and the son of man that You care for him?”

Psalm 8

“Yet You have made him a little lower than God [angels], and You crown him with glory and majesty! You make him to rule 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 through the paths of the seas. O LORD, our Lord, how majestic is Your name in all the earth!”

Psalm 8 Overview

- V. 1 & 9 form an inclusio
 - a bracket at the beginning and end of the psalm
 - repeated phrase
 - gives the main purpose of this psalm - “How majestic is your name in all the earth!”

Psalm 8 Overview

- Psalm 8 is divided into 2 stanzas, or sections
 - v.1-2 make up the first section
 - v.3-9 make up the second section

Psalm 8 Overview

Stanza 1

- V.1 - declaration of praise for God's creation as displayed in the heavens, or skies (think Psalm 19, Romans 1, etc...) - fairly straightforward, right?
- V.2 - infants and nursing babes?! - curveball from David
- Parallelism (juxtaposition) - David is intentionally placing God's glory as displayed in the heavens next to, or parallel to, establishing strength thru infants and nursing babes

Psalm 8 Overview

Stanza 2

- v.3-4 - not so unlike v.1-2 as you might think - God's glory displayed in the heavens and God's glory displayed in the creation of mankind
- v.4-5 note the humility in David's words
 - v.4 - "What is man that You take thought of him...that You care for him?"
 - v.5 - "You have made him a little lower than the angels..."

Psalm 8 Overview

Stanza 2

- v.6-8 - the real heart of the psalm
 - Mankind's dominion bestowed by God - “You crown him with glory and majesty...” - “You make him to rule over...”
 - v.7-8 - David's “list” is not exhaustive, but comprehensive
 - Doesn't this sound familiar?

Genesis 1

The Creation Account

- Genesis 1:26–28 – dominion mandate
- Days 1–6.5 of creation – God creates the domain, and then fills it
- Day 6.5 – creation of man and woman – pinnacle of creation

Genesis 1

The Creation Account

- Genesis 1:28 – three-tiered strata of creation
 - Birds of the sky
 - Beasts of the field
 - Fish of the sea
- Reflects Ancient Near Eastern understanding of the world

Genesis 1

The Creation Account

- Example from Exodus 20:4
 - “You shall not make for yourself an idol, or any likeness of what is **in heaven above or on the earth beneath or in the water under the earth.**”
- Three-tiered strata – think comprehensive, not exhaustive
- Mankind’s dominion was over ALL CREATION
- David is reflecting on Genesis 1 as he writes Psalm 8

Psalm 8:1-2

Infants and nursing babes?!

- Creation account + infants and nursing babes = ???
- Return to Genesis - entrance of sin into world affects man's dominion - rather than subjecting creation, now man strives against creation (Gen. 3:17-19)
- Genesis 3:15 - sets the trajectory for the whole Bible
- Strife between seed of the serpent and seed of the woman
- Repeated events, words, and phrases alluding to the *seed* promise

Psalm 8:1-2

Infants and nursing babes?!

- Seed = offspring = infants and nursing babes
- David, king of Israel, knew his **Torah** - Deuteronomy 17:18-19
- **Torah** = *instruction* (not just law) = first five books of the Bible
- Familiar with *seed* promise contained within
- Pattern of unlikely (impossible) births and rescued (resurrected) children

Psalm 8:1-2

Infants and nursing babes?!

- Birth of Isaac, Genesis 21:
 - “So Sarah conceived and bore a son to Abraham in his old age...Now Abraham was 100 years old when his son Isaac was born to him...Sarah said... ‘Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.’”

Psalm 8:1-2

Infants and nursing babes?!

- The Offering of Isaac, Genesis 22:
 - “He [God] said to Abraham, ‘Take now your son, your only son, whom you love Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I tell you.’...Abraham stretched out his hand and took the knife to slay his son. But the angel of the Lord called to him and said, ‘Abraham, Abraham!’ And he said, ‘Here I am!’ He said, ‘Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son from me.’...”

Psalm 8:1-2

Infants and nursing babes?!

- “Then the angel of the Lord called to Abraham a second time from heaven, and said, ‘By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, *your only son*, indeed I will greatly bless you, and I will *greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed because you have obeyed My voice.*”

Psalm 8:1-2

Infants and nursing babes?!

- Joseph, Genesis 37:
 - “So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him; and they took him and threw him into the pit. Now the pit was empty, without any water in it...So they took Joseph’s tunic...and brought it to their father and said, ‘We found this; please examine it to see whether it is your son’s tunic or not.’ Then he examined it and said, ‘It is my son’s tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!’ So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.”...And he said, ‘Surely I will go down to Sheol in mourning for my son.’ So his father wept for him.”

Psalm 8:1-2

Infants and nursing babes?!

- Birth of Moses, Exodus 2:
 - *“The woman conceived and bore a son; and when *she saw that he was beautiful*, she hid for him three months. But when she could hide him no longer, she got him a *wicker basket* and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile...Then his sister said to Pharaoh’s daughter, ‘Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?’...Then Pharaoh’s daughter said to her, ‘Take this child away and nurse him for me and I will give you your wages.’ So the woman took the child and nursed him.”*

Psalm 8:1-2

Infants and nursing babes?!

- Birth of Samson, Judges 13:
 - “Then the angel of the Lord appeared to the woman and said to her, ‘Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son.’...Then the woman gave birth to a son and named him Samson.”

Psalm 8:1-2

Infants and nursing babes?!

- Birth of Samuel, 1 Samuel 1:
 - “Her [Hannah’s] rival, however, would provoke her bitterly to irritate her, because the Lord had closed her womb...It came about in due time, after Hannah had conceived, that she gave birth to a son: and she named him Samuel...But Hannah did not go up, for she said to her husband, ‘I will not go up until the child is weaned; then I will bring him, that he may appear before the Lord and stay there forever.’...Then Hannah prayed and said, ‘My heart exults in the Lord; My horn is exalted in the Lord, My mouth speaks boldly against my enemies, because I rejoice in Your salvation.’”

Psalm 8:1-2

Infants and nursing babes?!

- David's Anointing, 1 Samuel 16:
 - “Now the Lord said to Samuel, ‘...Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself from among his sons’...’Do not look at his appearance or at the height of his stature...’...And Samuel said to Jesse, ‘Are these all the children?’ And he said, ‘There remains yet the youngest, and behold, he is tending the sheep.’”

Psalm 8:1-2

Infants and nursing babes?!

- David following this pattern of infants and nursing babes throughout the Torah (at the very least)
- Sees himself as another installation in the pattern, conceptually
- Connection between infant deliverers and dominion mandate? Israel's *king*.
- How is David able to connect seed promise (infants and nursing babes) with Israel's king (dominion mandate)?

2 Samuel 7

The Davidic covenant

- David has idea to build God a “house,” i.e., a “temple”
- God gives response to David thru Nathan the prophet
- v.8
 - God calls David His “servant” = title used for God’s deliverers and/or those who carry forth God’s covenant promises (think Abraham, Isaac, Jacob, Moses, etc...)
 - David’s *humble beginnings* as a shepherd

2 Samuel 7

The Davidic covenant

- v.9-10
- God's intentions for David, as king in Israel:
 - To give His people safety and security from their *enemies* (Deuteronomic blessings)
 - God will "plant" His people in the land (think Garden of Eden)
- Therefore, Promised Land = new garden, David (king of Israel) = new Adam
- Themes of Genesis 1 and Psalm 8 found in 2 Samuel 7

2 Samuel 7

The Davidic covenant

- v.11-13
 - God promises to make a “house” for David, i.e., a “family” or “household”
 - God’s promises for David projected into the future:
 - “When your days are complete and you lie down with your fathers, I will raise up your ***descendant*** after you, who will come forth from you and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.”

2 Samuel 7

The Davidic covenant

- In v.12, descendant = seed !!!
- The seed promise from Genesis 3:15 is now tied into the covenant with David
- How would dominion be restored? Through the Davidic king
- Note David's humble response:
 - “Who am I, O Lord God, and what is my house, that You have brought me thus far? And yet this was insignificant in Your eyes, O Lord God, for You have spoken also of the house of Your servant concerning his distant future. And this is the custom of man, O Lord GOD. Again what more can David say to You? For you know Your servant, O Lord GOD.”

2 Samuel 7

The Davidic covenant

- Proposal: David wrote Psalm 8 in light of receiving the covenant in 2 Samuel 7
- David understands the **king in Israel**, reigning in **God's chosen land**, to be a **new Adam**, who was to exercise dominion in **the Garden of Eden**.
- **Righteous dominion** will be restored through a *future Davidic king*, born in the lineage of the *seed of the woman*, who **humbly** reigns over the *covenant people of God*.

Daniel 4

Photo-negative

- Theme of righteous or unrighteous kings continues through Old Testament
- Description of Nebuchadnezzar, king of Babylon:
 - “The king to all the peoples, nations, and men of every language that live in all the earth.
- Note description of the “Son of Man” in Daniel 7:
 - “And to Him was given dominion, honor, and a kingdom, so that all peoples, nations and populations of all languages might serve Him. His dominion is an **everlasting dominion** which will not pass away; and His kingdom is one which will not be destroyed.”

Daniel 4

Photo-negative

- Nebuchadnezzar's dream interpreted by Daniel
- Key images from dream:
 - **Tree** filling the whole earth = expansion of the **Garden of Eden**
 - Abundant fruit, nourishing the **animals of the field** and **birds of the sky**
 - **Tree** chopped down to a stump
 - **Share** with mind of the **animals of the earth**
 - **Human mind** exchanged for **animal mind**

Daniel 4

Photo-negative

- Daniel's interpretation to Nebuchadnezzar:
 - “It is you, O king; for you have become great and grown strong, and your majesty has become great and reached to the sky and your dominion to the end of the earth...This is the decree of the Most High...that you be driven away from mankind and your dwelling place to be with the beasts of the field...until you recognize that the Most High is ruler over the realm of mankind and bestows it on whomever He wishes.”

Daniel 4

Photo-negative

- Nebuchadnezzar ignores Daniel's warning
- In the midst of **boasting**, Nebuchadnezzar transforms into a **beast**
- **Dominion** and **sovereignty** removed, Nebuchadnezzar is **humbled**, forced to dwell among the **animals of the field** for a time.

Daniel 4

Photo-negative

- Note Nebuchadnezzar's response upon restoration:
 - “I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are of no account, but He does according to His will among the army of heaven and among the inhabitants of the earth; and no one can fend off His hand or say to Him, “What have you done?” ...I, Nebuchadnezzar, praise, exalt, and honor the **King of heaven**, for all His works are true and His ways just; and He is able to humble those who walk in pride.”

1 Kings 3-4

Photo-positive

- Beginning of Solomon's reign
- David's son, immediate fulfillment of promise made to David
- His son would build God a house - still projecting into the future
- Solomon's failures considered, we get a glimpse of righteous dominion

1 Kings 3-4

Photo-positive

- God says to Solomon, “Ask what you wish me to give you.”
- 1 Kings 3:6-9, Solomon’s answer:
 - “You have shown great lovingkindness to Your servant David my father, according as he walked before you in truth and righteousness of heart toward You; and You have reserved for him this great lovingkindness, that You have given him a **son to sit on his throne**. Now, O Lord my God, You have made Your servant king in place of my father David, yet I am but a **little child**; I do not know how to go out or come in.”

1 Kings 3-4

Photo-positive

- (Continued) “Your servant is in the midst of Your people which You have chosen, a ***great people who are too many to be numbered or counted*** (Gen. 22:17, seed promise). So give Your servant an understanding heart to judge Your people to discern between **good and evil**. For who is able to judge this great people of Yours?”
- Solomon, “a little child” = same as David, conceptually an “infant and nursing babe”

1 Kings 3-4

Photo-positive

- Make connections:
 - Solomon, king in Israel, asks for wisdom to discern between good and evil
 - God's response to Solomon: "It was pleasing in the sight of the Lord that Solomon had asked this thing." = God "saw" and "it was good"
 - Solomon is a new Adam, passing where Adam failed - rather than **take** the ability to know good and evil, Solomon **humbly asks** God

1 Kings 3-4

Photo-positive

- 1 Kings 4:20-34
 - “Judah and Israel were as numerous as the sand that is on the seashore... (**Gen. 22, seed promise**).
 - “Now Solomon ruled over all the kingdoms...they brought tribute and **served Solomon all the days of his life.**” - expansive dominion
 - 4:22-28 - abundantly fruitful kingdom, “peace on all sides” - Deuteronomomic blessings

1 Kings 3-4

Photo-positive

- 1 Kings 4:20-34
 - Wisdom = administering justice, exercising righteous dominion
 - 4:29-31 - “God gave Solomon wisdom and very great discernment and breadth of mind...Solomon’s wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt...He was wiser than all men...Men came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.”
 - Solomon, the new Adam: “He also spoke of 3,000 proverbs, and his songs were 1,005. He spoke of trees...he spoke also of animals and birds and creeping things and fish.”

Isaiah 53

Like a tender shoot

- Prophetic literature picks up on the hope for a “future Davidic king”
- Isaiah 53:2 - beginning of the “Suffering Servant” section
 - “Who has believed our message? And to whom has the arm of the LORD been revealed? For He [YHWH’s servant, 52:13)] grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him. He was despised and forsaken of men, a man of sorrows and acquainted with sorrows and grief...”

Isaiah 53

Like a tender shoot

- Like a tender shoot?
- Hebrew word for “tender shoot” = same consonants as “nursing babe”
- Isaiah, writing of the “Suffering Servant,” identifies Him with the “infants and nursing babe” seed promise
- Think other places in Isaiah, like ch.9 - “For a child will be born to us, and the government will rest on His shoulders.”

Luke 2

The consolation of Israel

- Themes we've observed so far: humility, “infants and nursing babes” (miraculous births), dominion, kingship, new Adam
- OT ends with these “threads” untied, seeking a resolution
- OT asks this question: what/who is the answer to these unresolved “tensions”?

Luke 2

The consolation of Israel

- We know the story of Mary and the virgin birth - climax of “miraculous birth,” seed promise
- Luke 2:25-32
 - “And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel...and it had been revealed to him that he would not see death before he had seen the Lord’s Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus...then he [Simeon] took Him into his arms, and blessed God, and said,

Luke 2

The consolation of Israel

- (Continued) ““Now Lord, You are releasing Your bond-servant in peace, according to Your word; for my eyes have seen Your salvation, which you have prepared in the presence of all peoples, a light of revelation to the Gentiles (Isaiah 49, Servant Song), and the glory of Your people Israel.””
- Seed promise of “infants and nursing babes” fulfilled, Isaiah’s Suffering Servant (Davidic king) prophecy fulfilled, in the coming of the child, Jesus
- All of redemptive history (OT story) leads to this moment!

Matthew 21

The true king of Israel arrives

- Psalm 8 quoted by Jesus himself
- Context of His quotation
- 3 types of OT mediator - prophet, priest, king
- OT funnels all three into 1 - the king of Israel
- Jesus as prophet, priest, and king in this scene, Matthew 21

Matthew 21

The true king of Israel arrives

- Jesus as prophet:
 - “...Jesus sent two disciples, saying to them, ‘Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me’...the disciples went and did just as Jesus had instructed them, and brought the donkey and the colt...And the crowds were saying, ‘This is the prophet Jesus, from Nazareth in Galilee.’”
 - v. 4-5, direct fulfillment of Zechariah 9:9

Matthew 21

The true king of Israel arrives

- Jesus as king:
 - “The crowds going ahead of Him, and those who followed, were shouting, ‘Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!’
When He had entered Jerusalem...”
- Jerusalem, the city of David, the dwelling place of YHWH’s king
- Jesus, the Son of David, enters the city on a donkey
- Solomon, the Son of David, enters the city on a donkey - “So Zadok the priest and Nathan the prophet...had Solomon ride on King David’s mule...all the people said, ‘Long live King Solomon!’”

Matthew 21

The true king of Israel arrives

- Jesus as priest:
 - “And Jesus entered the temple and drove out all those who were buying and selling in the temple...And He said to them, ‘It is written, “My house shall be called a house of prayer”’; but you are making it a robbers’ den.’ And the blind and lame came to Him in the temple, and He healed them.”
- Jesus “keeps” and “guards” the temple, Levitical priests were to “keep” and “guard” the tabernacle (Numbers 3), just as Adam was to “keep” and “guard” the Garden of Eden (Genesis 2)

Matthew 21

The true king of Israel arrives

- Jesus quotes Psalm 8:
 - “But when the chief priests and scribes saw the wonderful things that He had done, and the children who were shouting in the temple, ‘Hosanna to the Son of David,’ they became indignant and said to Him, ‘Do you hear what these children are saying?’ And Jesus said to them, ‘Yes; have you never read, “Out of the mouths of infants and nursing babes You have prepared praise for Yourself.”’”
- Not only were “children” *literally* praising Jesus, but Jesus’ entrance into Jerusalem signals “full” fulfillment of Psalm 8

Hebrews 2

A little lower than angels

- Author of Hebrews directly quotes Psalm 8
- Hebrews 1 establishes Jesus' supremacy over the angels
- Jesus *descends* (humbles Himself) to be lower than angels
- Jesus *subjected* Himself (relinquishes dominion) to creation to redeem us
- Partook in *flesh*, so now we can be *brothers (and sisters)* with Christ, with God as our *Father*

Ephesians I

All things in subjection

- Paul quotes Psalm 8 in Ephesians 1:22 - “He put all things in subjection under His feet...”
- Paul grounds Christ’s dominion in the resurrection - “..when He raised Him from the dead and seated Him in the heavenly places, far above all rule and authority and power and dominion...”
- Not simply dominion over “earth” or “creation,” but a cosmic dominion
- How is this dominion expressed on earth? **The church** - “...and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.”

Philippians 2

Humility to exaltation

- Not “direct quote” of Psalm 8, but certainly an “allusion”
- Humility has been a central theme tonight, found in Philippians 2
- Philippians 2:3-4 set context for the “example” of Jesus in 5-11
- The way for Christ’s followers to be exalted with Him is to be humble like Him

Philippians 2

Humility to exaltation

- **CHIASM** - men's breakfast folks will understand
 - Helps us understand Paul's intentions
 - Organizes content to give fuller meaning
 - Aids us in memorizing Scripture

Philippians 2

Humility to exaltation

- Introduction phrase: "Have this attitude in yourselves which was also in Christ Jesus..."
 - "...who, although He existed in the form of God, did not regard equality with God a thing to be grasped..."
 - "...but emptied Himself, taking the form of a bond-servant..."
 - "...and being made in the likeness of men..."
 - "...Being found in appearance as a man..."
 - "...He humbled Himself by becoming obedient to the point of death, even death on a cross..."
 - "...For this reason also, God highly exalted Him, and bestowed on Him the name above every name..."

Philippians 2

Humility to exaltation

- Outer brackets - humility standing across from exaltation - not regarding equality with God "a thing to be grasped" leads to God "highly exalting" Jesus
- 2nd and 2nd to last lines - Jesus "emptying Himself" across from Jesus "humbling Himself," - His obedience as a "bond-servant" expressed in His "death on a cross"
- Center section - main thrust - Jesus, God the Son, became man - inverse of the creation account
 - Genesis 1, God makes man in His image
 - Philippians 2, we see God being made in man's image

Philippians 2

Humility to exaltation

- More Psalm 8 connections:
 - "...so that at the name of Jesus, every knee will bow (subjection under His feet), of those who are **in heaven** (birds of the sky) and **on earth** (beasts of the field) and **under the earth** (fish of the sea), and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (How majestic is Your name in all the earth!)."

Philippians 2

Humility to exaltation

- Jesus, true king of all creation, descends in humility as a man
- He lives in perfect obedience to God, subjecting Himself to suffering and death
- Humility and obedience results in cosmic exaltation and reign - future restoration of righteous “Eden-like” dominion in all the earth
- Christ’s followers are promised the same future if we follow His example - our “humility” results in “exaltation”

Revelation 22

Dominion fully restored

- Revelation 22:1-5
 - “Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

Revelation 22

Dominion fully restored

- (Continued) “There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.”