

## **Psalms 8 | The Union of God and Man**

**Congregational reading.**

**Ninety-nine for the one.**

**Matt. 18:12-14 'What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?**

**If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray.**

**So it is not the will of your Father who is in heaven that one of these little ones perish.'**

**Responsive Reading.**

**Q38: What is prayer?**

**A38: Prayer is pouring out our hearts to God in praise, petition, confession of sin, and thanksgiving. (Ps. 62:8)**

**Q39: With what attitude should we pray?**

**A39: With love, perseverance, and gratefulness; in humble submission to God's will, knowing that, for the sake of Christ, He always hears our prayers. (Phil. 4:6)**

**Q40: What should we pray?**

**A40: The whole Word of God directs and inspires us in what we should pray, including the prayer Jesus, Himself taught us. (Eph. 3:14-21)**

**Q41: What is the Lord's Prayer?**

**A40: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil. (Matt. 6:9)**

**Let's pray.**

**Sermon text.**

**Psalms 8 'O LORD, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens!**

**From the mouth 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?**

**Yet, You have made him a little lower than God, 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!

### Intro:

Looking at this Psalm there are **three primary questions** I want us to investigate today

1. Who is God?
2. Who is man?
3. What is the Union between God and Man?

This Psalm is an important Psalm with regards to what can be called the **Double Knowledge**. The knowledge of God and the knowledge of man. Formally, what is called Theology and Anthropology.

Who is God and Who is Man? And in that what is the connection between God and man?

Is there a connection between God and man? Has the connection been lost? How is the connection maintain, gained and grown in?

Some history past Theologians have called this a praise Psalm.

The London-baptist preacher, **Charles Spurgeon** called it a creation-psalm.

**C.S. Lewis** called it a 'short, exquisite lyric'

It is certainly a hymn of praise, but this Psalm is full of illustrations of the power of God and the power of God in creation and the power delegated to man from God.

Now what is interesting, is that the Psalm tells us that God is majestic, but what is even more interesting is that the Psalmist uses the same term to define man; majestic. How's that?

How is it than man, that is mankind, men and women, were created by God with the same description as God?

The Psalmist doesn't even stop there, he says that man is 'crowned with glory and majesty.

Does it ever seem like you're not crowned with glory and not crowned with majesty? Why do you think that is?

This Psalm shows us that for a very simple reason, man is crowned with glory and man is crowned with majesty, BUT, when we fail to recognize who God is, fail to actually what He has created, and fail to submit our lives to Him, then we fail to both see His majesty and the glory in which He has created.

When we fail to know God rightly, Theology, we fail to know ourselves rightly and interact with our neighbor rightly, Anthropology.

As the Apostle John rights, 'how can you love God who you do not see, when you do not love your neighbor whom you do see' 1 John 4:20

This is just another reason for why this Psalm is so important because it views a descriptive view of God and man, and their union together.

It such a failure and disappointment to see, how people will honor all kinds of created things instead of honoring the height of God's creation; mankind!?!

People will failure to crown one another with glory and majesty, as having being created by God in the height of His creation. Instead, we will honor things like dogs or whales or like I saw in the news this past week. You have reporting on any number of public figures and its slander, slander, slander, and the right after it you have a positive story about a dog.

Why is it that men and women have such a hard time honor one another? Or as this Psalm shows, crowning one another with glory and majesty.

Crowning our brothers and sisters with the rightful credit of their work is not vainglorious or idolatrous. As a matter of fact, it is the exact opposite.

It is vainglorious and it is idolatrous to give credit to lesser forms of created things.

In apologetics this is called the Teleological and Axiological Arguments.

### **The Teleological and Axiological Argument of Creation.**

**Telos** (τελος)– end/goal, purpose for which it was created by God

**Axios** (αξιος) – value and meaning for which it was created by God

**On a scale** of value and purpose, mankind has the heights value and purpose and meaning by God. In a very basic example, God created cockroaches and God created babies and we don't need much education to realize that a baby has far more of a value and purpose than a cockroach.

We even see in this Psalm that it is the 'babes that cry the strength of God.'

### **Psalms in a broad view.**

To pull out in a broad view and consider the book of Psalms we see that Psalms is a book that is written for the praise of God and it is written in 5 distinct books.

David is the primary author of the Psalms and David authors this Psalm. Other authors of the Psalms include, the sons of Korah, Asaph, Solomon, Moses (90), Heman (88) , and Ethan (89). It is generally understood that the Israelite priest Ezra wrote about 50 Psalms.

### **Psalms categorically.**

These 150 Psalms are organized in 5 books and those 5 books have 5 distinct categories of Psalms; Individual and Community Laments, Thanksgiving, Enthronement that Describes God's Sovereign rule, Pilgrimage (est. moods of worship), Royal/Messiah Psalms, Wisdom, Imprecatory (invoking God's wrath on the evil).

This particular Psalm categorically is a **Psalm of Thanksgiving**. And in this Psalm we see that there are two things that the Psalmist is outlining as thankfulness to God. Two things to be thankful for and one evidence of it.

### **1. The Attributes of God and 2. The Actions of God.**

The attributes of God tell us who God is and the actions of God tell us what God does. And we see both who God in the combination of these two things.

The evidence of this is that God in His majestic attributes has taken action to create all things in the world, and this is evidence that God has crowned man with the attributes of majesty and glory in order to rule the world. Therefore, because of this, God is mindful of man.

**Let's look at these attributes, actions, and evidence in 3-parts. Who is God? Who is man? And What is the Union between God and man?**

#### **I. Who is God?**

**God is a lot of things. And in this particular** Psalm we realize that God is so grand that even though all of the earth is speaking of God and the greatness of God, the earth itself is still not capable of containing who God is and what God does.

God is so grand, that even the greatness of all the world and the observable universe cannot contain God.

**v. 1 'O LORD, our Lord, How majestic is Your name in all the earth, who have displayed Your splendor above the heavens!'**

#### **a. O LORD, our Lord.**

This is referring to two different names that give identity to God. The Bible tells us that a **'good name is rather to be chosen than riches'** Prov. 22

**LORD – is referring to the name Jehovah (Yahweh)**

**Lord – is referring to the name Adonai**

In Hebrew tradition of communicating about God, the name Yahweh/Jehovah, was considered so sacred that they would not pronounce the name aloud. So when they would come to text, like this, they would read the name Adonai, instead of Jehovah/Yahweh aloud.

However, in David's personal relationship with Almighty God, he does not belabour needless piety. David knows, and the Bible shows, that he is a man after God's own heart. And in David's communication about God, he will not delay and he will not hold back speaking of God in the most powerful ways possible to express his praise of God.

David knows God and in this Psalm of Thanksgiving, David is going to state exactly what needs to be stated to speak as expansively about the character and nature of God that he can.

**Who is God?** He is Jehovah, He is Adonai. God is Lord.

David tells us and even David's son, Solomon tells us,

**1 Kings 8:27 'The heavens, even the highest heavens, cannot contain you.'**

**Who is God? To say the least He is Lord and He is vast.**

**God is vast.** Great in quantity, immense in quality, immeasurable in consideration. And *'who is man that God is mindful of him?'*

**Who is God?**

**David simply says here that God is Lord and He is our Lord and this name LORD is majestic.**

**The 10 Commandments tell us to 'not take the LORD's name in vain, for the LORD will not leave him unpunished who takes His name in vain.' Ex. 20:7**

God's name is so important that whoever takes His name and uses His name in vain will not God unpunished. That's directly from the mouth of God.

God is so important that to misuse His name is punishable by God, Himself.

Using God's name in such a way to discredit upon God's character is one way in which a person can take this great name in vain.

The name of God is so important because the character of God is so important. A name is the term that represents the character.

God actually accomplishes significant work in the Bible because of His name.

Psalm 23:3 'He restores my soul, He guides me in paths of righteousness, for His name's sake

Psalm 25:11 'God pardons iniquity because of His names sake'

Ezekiel 20:44 'I am the LORD when I deal with you for My name's sake, not according to your evil ways or according to your corrupt deeds' – I'm going to deal with you because of who I am.

Ezekiel 39:25 'I will restore the fortunes of Jacob and have mercy on the house of Israel because of My holy name'

God does significant work in the world primary because of His name. The world is His creation.

There are specific settings in the Bible where God actually gives a new name to a person after their spiritual adoption. Jacob's name is changed to Israel. Saul's name is changed to Paul. There is an identity change. In an identity change there is a character change and in a character change there is action change.

The attributions and actions lead to the evidence.

### **Name Illustration.**

You all remember that one person from when you were a kid, and when you hear the name you think not of the name but of the character and the character is representative of what the person did and does. And as you remember, you say, oh I'll never name my kid that name. Because you remember in your mind all the things that that person did. And that name represents that person's character.

Well, God's name is above every name. You can take another person's name in vain and get away with it, but you cannot take God's name in vain and get away with it.

**God's character** is NOT on trial. **God is perfect. God is judge.** God is perfectly good judge, just, and holy at all times. God is a Judge and it is important to see that God is incredible patience, merciful and gracious.

God is always Truth, making Him majestic. But in God's unyielding Truth, God is also, enduring in patience, swift in mercy, and lavish in grace.

Therefore, when we use the name of God it is vitally important that it does not flow out of a reprobate heart.

God's name should not come out of a swearing and cursing tongue. Instead we should consider our heart and our mind and the words that come out of our mouth because God is the one that Created our hearts, our minds, and our mouths.

Jesus tells us in

**Matt. 5:37** About false vows and taking oaths, that a way by which we do not take God's name in vain is to simply

**'I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes, yes' or 'No, no' anything beyond these is of evil.'**

This statement of Christ is not a universal condemnation of oaths or verbal commitments beyond yes and no. Instead, it is the principle of the matter, that you would deal with honor and integrity in all your life with the things God has created.

**Who is God?** God is the LORD and God is represented by His name.

David tells that the Attribute of this name is '**majestic**' – A majestic name is a name that is striking, and splendid, and sublime.

The very name of God strikes fear in the heart of the evil, splendor in the mind of the saint.

The name of God gives the saints heart peace and rest, knowing that it is a ready place of refuge.

The name of God evokes fear and avoidance to the unrighteous.

When the name of the LORD is proclaimed the sheep hear a rallying cry. The HOLY SPIRIT awakens the minds of men and women by the name of God.

The people of God do not have an indifference to the name of God, instead the Holy Spirit works in their conscious to give them a naturally deep-seeded conviction about the name of God.

Just like when your personal name is called it piques your attention, or when your family's name is identified it draws your awareness – so is the case for the Christian.

This name of God is majestic, but how so?

The majesty of the name is the attribute of God but we know it's attribute by its action.

**Your...**

**Your name (v. 1)**

**Your splendor (v.1)**

**Your adversaries (v. 2)**

**Your heavens (v.3)**

**Your fingers (v. 3)**

**You...**

**You have established (v.2)**

**You have ordained (v.3)**

**You take thought (v.4)**

**You care (v.4)**

**You have made (v.5)**

**You crown (v.5)**

**You make him (v.5)**

**You have put (v.6)**

**Moses tells us this**

**David tells us**

**Isaiah tells us of the excellence of God's name in a song of praise for God's favor**

Is. 25:1-6 'O LORD, You are my God, I will exalt You, I will give thanks to Your name; for You have worked wonders, plans formed long ago, with perfect faithfulness. For You have made a city into a heap, a fortified city into a ruin; a palace of strangers is a city no more, it will never be rebuilt. Therefore a strong people will glorify You; cities of ruthless nations will revere You. For You have been a defense for the helpless, a defense for the needy in his distress, a refuge for the needy in his distress, a refuge from the storm, a shade from the heat; for the breath of the ruthless is like a rain storm against a wall. Like heat in drought, You subdue the uproar of aliens; like heat by the shadow of a cloud, the song of the ruthless is silenced.

The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, and refined, aged wine.'

**Jeremiah prays and God explains**

**Jer. 32:18-19** God is 'great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds'

**Jesus tells us**

God's name is majestic, but why is it majestic? Because of His action. His name is above every name, because His action is above all action.

What God does not one else can do. The doors God opens no one else can open. The doors God closes no one else can close. (Rev. 3:7)– Who is man that God is mindful of him?

The name is God's, the splendor is God's, the adversaries are God's, the heavens are God's, the work of all the heavens has been accomplished by God.

**v. 2** 'Out of the mouth of infants and nursing babes You have established strength, because of You adversaries, to make the enemy and the revengeful cease.'

Jesus told us –



Matt. 11:25 'I thank you Father, Lord of heaven and earth, that you have hid these things from the wise and prudent, and have revealed them to babes.' (Jesus says this after pronouncing judgment on a number of unrepentant cities, 'woe to you Chorazin! Woe to you Bethsaida!' – these cities thought that they were clever, cheeky and progressive. They thought that they had moved beyond the simple faith and obedience in God. And Jesus condemned them for the denial of His miracle work. But Jesus says, God has revealed who He is babes.

Matt. 18:3 'unless you be converted, and become as little children, you will not enter the kingdom of heaven'

**Q: Who is God and why would God consider man?**

Turn back to Gen. 1.

**II. Who is Man?**

**Q: Who is Man?**

**'Who is man that God is mindful of him?'**

**Every policy, in family, in church, in government should derive itself from the Biblical knowledge that mankind was created in the image of God.**

Man is created in the image of God. Imago Dei.

**Gen. 1:26 'Then God said, "Let us make man in our image, after our own likeness'**

**Gen. 5:1-2 'This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. Male and female He created them, and He blessed them and named them Man in the day when they were created.'**

**Gen. 9:6 'Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image.'**

In the NT we see this continued.

**1 Cor. 11:7 'Man...is the image and glory of God'**

**Ja. 3:9 'with our tongue we bless God, and with it we curse men, who have been made in the likeness of God.'**

**This Hebrew term of image carries the idea of ‘representative’ – Man is God’s representative to creation.**

**Q: What does Man owe God?**

### **III. What is the Union between God and Man?**

**Jesus Christ** – fully God, fully man, truly God, truly man. ‘tempted in every way’ yet without sin.

Jesus Christ is the union between God and man.

**Q: How is man made right with God?**

#### **Psalm 8 | The Union of God and Man**

**‘In this sermon, we look at this Psalm of thanksgiving where we see that God is majestic and He has crowned man with glory and honor. But who is man that God is mindful of him? God is eternally mindful of man and the union between God and man is found in one person, the God-man, Jesus Christ.’**

**Kids/Small Groups.**

- 1. What do we see in this Psalm about attributes and actions of God?**
- 2. What kind of Psalm is this and what is it telling us about God and man?**
- 3. What is the Imago Dei? Why is the doctrine of the Imago Dei so important? Do we base our understanding of human relationships off of this Biblical truth?**
- 4. How can we begin to honor men and women by seeing them in the nature in which God has created them?**
- 5. What is our union with God? How do we find a relationship with God?**