

SBC – July 10, 2022

Psalm 8 (NKJV)

“The Son of Man & His Reign”

There are about 25 or so Psalms that are called Messianic Psalms because they clearly have a Messianic theme in view. Psalm 8 is one of those Psalms. It is quoted **4 times** in the New Testament clearly intersecting with a Messianic theme.

Slide # 1

Psalm 8 – A Messianic Psalm

Psalm 8:2 – Matt. 21:16

Psalm 8:4-6 – Heb. 2:6-8

Psalm 8:6 – 1 Cor. 15:27

Psalm 8:6 – Eph. 1:22

To the Chief Musician. On the Instrument of Gath. A Psalm of David.

Some of the Psalms are anonymous or written by various human authors but 75 of the 150 are ascribed to David – with 73 of them having David’s name attached in the Psalms themselves and the other 2 being ascribed to him in the NT (cf. Ps. 2-Acts 4:25; Ps. 95-Heb. 4:7).

An appropriate frame makes a picture even more attractive. Psalm 8 has a frame that makes the content shine even more magnificently. The content of this Psalm is framed between the first and the last verse which are exactly the same.

1 O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!

The first mention of LORD here is YHWH emphasizing Him being the eternal unchanging God of covenant relationship as seen back in Exodus 3:14-15. The second title “Lord” is *adonay* which emphasizes Him as sovereign Master.

David addresses God as the eternal unchanging faithful covenant God who is sovereign Master over all. He exclaims, “How excellent (or majestic) is Your name in all the earth”. Everywhere you look the greatness of God’s character is on display as seen in the earth and His glory as set above the heavens. Both heaven and earth declare the glory of God and how awesome He is.

Every area of natural science teems with evidences of the wisdom and power of the Creator. – **William MacDonald**

Everything David has to say in this Psalm is seen through the framework of God's great glory.

2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

In Bible times children were often nursed until the age of 3 – so these little children would be old enough to speak.

When Jesus cleansed the temple the chief priests were upset that little children were crying out in the temple “Hosannah to the Son of David” thus ascribing Messiahship to Jesus.

Slide # 2

Matthew 21:15–16 (NKJV)

15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, “Hosanna to the Son of David!” they were **indignant**

16 and 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 babes and nursing infants You have perfected praise’?**”

The sense seems to be that a STRONG testimony would come even from the smallest of children to put to silence the enemies of God. God in His great power often uses the weakest to showcase His greatness. He used Gideon's army but only after He had reduced them to 300 men (Judg. 7). In 1 Cor. 1:26-29 Paul says that God has chosen the foolish, weak, base, despised, nothings so that God alone might get all the glory. Paul himself had to learn the lesson that Christ's strength is made perfect in weakness (2 Cor. 12:9).

3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,

David was a shepherd boy and he had spent many nights out in the open country under a starlit night.

Here he marvels at the awesomeness of God's creation which was a very little thing for God to do – saying the heavens are merely “the work of Your fingers”. This reminiscent of the throw away line in Genesis 1:16.

After speaking of the two great lights (the Sun and moon) that God created to rule the day and the night it then says, “He made the stars also” as though it was a very little thing. It was just “finger” work.

We think about the arm being strong and the fingers weak in comparison. God only needed His “fingers” (metaphorically speaking) to create all that is in the heavens.

Scientists tell us that the galaxies are millions and billions of light years away. The universe is much larger than anyone can comprehend. They estimate the number of stars to be 10 to the 25th power which is a 10 followed by 25 zeros. In truth no one knows the size of the universe and no one knows the number of stars – except for God.

Slide # 3

Jeremiah 31:37 (NKJV)

37 Thus says the LORD: **“If heaven above can be measured,** And the foundations of the earth searched out beneath, I will also cast off all the seed of Israel For all that they have done, says the LORD.

The infinite vastness of the heavens speak of the awesome greatness of God. People claim there is no evidence for God. Have they not looked into the heavens?

Slide # 4

“I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how a man could look up into the heavens and say there is no God.”

— **Abraham Lincoln**

Romans 1 says because God has so clearly revealed Himself in nature that all people are without excuse. To say there is no evidence for God is to “suppress the truth in unrighteousness” (cf. Rom. 1:18-21).

4 What is man that You are mindful of him, And the son of man that You visit him?

David marveled at the greatness of God as revealed in creation and then he marveled at the smallness of man and stood amazed that God should have any interest in him.

*I am insignificant ... I am just another speck of sand. And the Earth really in the cosmic scheme of things is another speck. And the sun an unremarkable star ... And the galaxy is a speck. I'm a speck on a speck orbiting a speck among other specks among still other specks in the middle of specklessness. – **Bill Nye the "Science Guy"***

When you remove God from the equation like Bill Nye does total insignificance makes sense. But even with God in the equation (as from David's perspective) it is an understandable question as to why God would have any interest in puny little man.

The word "man" here in verse 4 is the Hebrew **enos** which means "mortal" or "weak" emphasizing man's finiteness or seeming insignificance. Man is a tiny little perishable creature that is like a vapor that appears for a little while and then vanishes away (Ja. 4:14). That doesn't smack of having great importance.

This is the first use of the phrase "son of man" in the Bible. The word "man" in this phrase is literally "adam" which associates him with the ground (cf. Gen. 2:7). It is a humble term. God said to Adam that he would return to the ground, "For out of it you were taken; For dust you are, and to dust you shall return." We are just dirt – physically speaking.

So the emphasis here is mankind is mortal, weak, and dirt. That is a pretty humbling reality in contrast to the GREATNESS of God.

In light of this David marvels over God's interest in mankind. "Mindful" is literally "remember" and "visit him" is often translated as "care for him". What is mankind that God would take interest in him and care for him? (cf. Ps. 144:3)

God is indescribably great. Man by contrast is pathetically tiny. Yet God has conferred tremendous glory and honor upon man. The wonder of this fact brings forth an eloquent gasp from David.

– **William MacDonald**

The answer to the question in verse 4 is brought out in 5 through 8. In short man has significance because he was created in God's image with the purpose of having dominion over the earth. That gives humanity tremendous dignity, value, worth, and significance. It's not about what man is within himself, but rather all about God's purpose. It is God who gives us significance – not self!

5 For You have made him a little lower than the angels, And You have crowned him with glory and honor.

Note that man is God-made – not self-made. The translation here is more literally “**You have made him a little lower than elohim**”. The word translated as “angels” here is the word Elohim. Elohim is normally a word used for God Himself. On occasion it is used in reference to judges who perform a God-like activity in judging. If it is used in reference to angels in the OT this here in Psalm 8:5 would be the only occasion – which is not likely.

The confusion comes in because the Septuagint (the Greek translation of the OT) translated Elohim here as “angels” and building on that Hebrews in the NT also translated it as angels. And yet God worked through it all to convey the message He wanted to communicate.

Slide # 5

The solution to the apparent discrepancy is as follows: (1) 8:5 refers to man's unfallen state; (2) Hebrews 2:7 pictures man's fallen state [“a little lower than the angels”]; (3) Hebrews 2:9 denotes Christ's human and unglorified state [“made a little lower than the angels”] (cf. Heb. 2:7-9). – ***The Believer's Study Bible***

God created humanity in His own image as the crowning work of His creation. Mankind was created to be God's special representative on earth to govern it for Him. And yet, while being the most God-like of anything else, yet mankind is lower than God.

In this position mankind was crowned with glory and honor. Crowned is the idea of royal majesty. Mankind was the crowning work over all God's created order on earth. Truly it was a position of glory and honor.

Slide # 6

While the perception is that humans are insignificant in the grand scheme of things, the reality is found in God's purpose for creating humanity. – ***Holman Christian Standard Bible***

**6 You have made him to have dominion over the works of Your hands; You have put all things under his feet,
7 All sheep and oxen— Even the beasts of the field,
8 The birds of the air, And the fish of the sea That pass through the paths of the seas.**

This rehearses the dominion mandate given to mankind in Genesis 1:26-28. The dominion mandate has been interrupted by sin but God's ultimate purpose in this mandate still stands.

In Genesis 1:26-28 we see from the very beginning God intended through a theocracy to have mankind govern the world for Him. But Satan has disrupted things by leading humanity into sin by which he brought mankind under his dominion. In this way he usurped the right to rule away from mankind. In seeking to tempt Jesus Christ Luke 4:5-6 records this:

Slide # 7

Luke 4:5–6 (NKJV)

5 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, “All **this authority** I will give You, and their glory; for **this has been delivered to me**, and I give it to whomever I wish.

Jesus did not refute the devil's assertion that “***this authority***” over the realm of the world had been delivered to him. Satan is the “***god of this age***” whom Jesus called “***the ruler of this world***” (cf. 2 Cor. 4:4; Jn. 12:31; 14:30; 16:11). God is still sovereign over ALL but in the fall of mankind Satan was allowed to usurp the “***title deed***” of the earth away from mankind. So, in a limited sense, Satan is now the ruler of the world and in that position holds sway over the whole of lost mankind (cf. 1 Jn. 5:19).

However, God's intention that mankind rule for Him has never been revoked. Psalm 8:4-8 building on the Genesis 1:26-28 mandate shows that God's plan that man rule for Him is still ultimately in place.

Psalm 8:6 says of man: “**You have made him to have dominion over the works of Your hands; You have put all things under his feet**”. This is still God’s intention for mankind. God made man to rule the world for Him.

This dominion mandate is then picked up in the New Testament and finds ultimate fulfillment in the MAN – that is the God-Man, Who is the Lord Jesus Christ.

Christ as the second Adam will bring to fulfillment God’s ruling intention for mankind whereas the first Adam failed. In Revelation 5 John wept much because no one was found worthy to open the scroll and loose its seals. This scroll represents the “**title deed**” of the earth and the right to take it back and rule for mankind. Jesus is shown to be qualified to take back the title deed of the earth for mankind.

And this is what Jesus does in the course of events in the book of Revelation (cf. Rev. 11:15).

Slide # 8

Revelation 11:15 (NKJV)

15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “**The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!**”

Jesus the ultimate representative of mankind prevails for mankind! The original “kingdom mandate” is to be restored in Jesus!

Paul in 1 Cor. 15:25-28 and Eph. 1:22 builds on the truth of Psalm 8:6 showing that it finds ultimate fulfillment in the person of Christ.

Slide # 9

1 Corinthians 15:25–28 (NKJV)

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For “**He has put all things under His feet.**” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted.

28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Here Paul clearly intersects 1 Cor. 15:27 with Psalm 8:6 showing that the ultimate fulfillment of it is found in the person of Christ. Paul also intersects Psalm 8:6 with Christ in Eph. 1:22.

Slide # 10

Ephesians 1:22 (NKJV)

22 And He put all things under His feet, and gave Him to be head over all things to the church,

Hebrews 2 also intersects with Psalm 8:4-6 and shows that the dominion mandate given to mankind must be fulfilled, is still in place, and will ultimately be fulfilled in the person of Christ.

Slide # 11

Hebrews 2:5–9 (NKJV)

5 For He has not put the world to come, of which we speak, in subjection to angels.

6 But one testified in a certain place, saying: ***“What is man that You are mindful of him, Or the son of man that You take care of him?”***

7 ***You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.***

8 ***You have 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 do not yet see all things put under him** [mankind].

9 **But we see Jesus**, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Now we do not yet see all things put under mankind, but the writer then goes on to say, ***“But we see Jesus...”*** (Heb. 2:9). We see that Jesus ultimately prevails in fulfilling the dominion mandate given to mankind.

The reality of this coming special representative of mankind (the Messiah) Who comes to bring in the kingdom, thus fulfilling the ruling mandate given to mankind, is portrayed throughout the Old Testament Scriptures (cf. Gen. 49:10; Num. 24:17; Psalm 2; 72; Isa. 2:2-4; 9:6-7; 11:1; 65:17-25; Dan. 2:31-45; Zech. 14).

Jesus is the great representative of mankind. He is our champion. His favorite title for Himself as seen in the gospels was “Son of Man” – being used about 80 times. And here is the glory of the matter for mankind. We as believers are going to reign with Him. Thus the dominion mandate given in Genesis 1:26-28 and reiterated in Psalm 8 will yet see fulfillment in completion of the purpose and plan of God.

Slide # 12

Revelation 5:9–10 (NKJV)

9 And they sang a new song, saying: “**You are worthy to take the scroll**, And to open its seals; For You were slain, And have **redeemed** us to God by Your blood Out of every tribe and tongue and people and nation,

10 And have **made us kings and priests** to our God; And **we shall reign on the earth.**”

Indeed, the dominion mandate given to mankind will yet be fulfilled in the person of the Messiah. This reality calls forth praise from David who once again says...

9 O LORD, our Lord, How excellent is Your name in all the earth!

How awesome for mankind are the sovereign purposes and plan of God in how it involves us. Mankind within himself is very puny and tiny, weak, and insignificant. But in the purposes and intention of God man has indescribably great purpose, value, and significance. And this purpose will yet be fulfilled through Jesus Christ our Lord Who gives us the victory (1 Cor. 15:57).

As David considered the things of God two things stood out for him to marvel over. 1) He marveled at the glory and awesome greatness of God as revealed in His creation. 2) He marveled over the fact that God would put puny man in such a dignified position of glory and honor – of almost God-like dominion over His creation.

And as we read the rest of the story we find that the greatest marvel of all is God's provision of His Son (the Messiah) Who will one day bring the complete fulfillment of it and thus fulfill the dominion mandate for mankind as intended by God.

Mankind was created to reign and is destined to reign – and this will be fulfilled in conjunction with our Lord Jesus Christ. Indeed we say with David:

Psalm 8:9 (NKJV)

9 O LORD, our Lord, How excellent is Your name in all the earth!