

“You Have Made Him a Little Lower than God”
(Psalm 8)

I. Introduction:

- A. Our passage this evening takes us again from the kingly office of Christ to the basis of His kingly work: His priestly work.
 - 1. It speaks of His rule over all things.
 - 2. It speaks of the end of that rule: the subjection of all things.
- B. It doesn't directly address His priestly work, but indirectly.
 - 1. It tells us about One who was equal to God, but made a little lower than Him.
 - 2. Or it tells us of One greater than the angels, who was made a little lower than them.
 - 3. What it really tells us about is the incarnation of the Son of God, that He was to become a man to regain the rule of creation that man had lost.
 - 4. But we will see in future weeks that the way He was to do this was through the ultimate sacrifice of Himself on the cross.

II. Sermon: The context of this psalm is that of praise. This is a psalm of praise.

- A. David praises the Lord who has revealed His glory in three ways:
 - 1. First, David says He has revealed it on the earth, “O Lord, our Lord, how majestic is Your name in all the earth” (v. 1).
 - a. David here is probably referring to the way He has revealed His glory for the sake of His people, Israel.
 - b. The Lord was not only gracious to the patriarchs – as we saw in the book of Genesis, taking care of Noah, Abraham, Isaac, Jacob, Joseph and all his brothers – but also to Israel – delivering them from the hands of their adversaries again and again, and giving them the good land, the Land of Promise.
 - c. God also reveals His glory by taking care of His people and all creation.
 - d. God’s name was great, majestic throughout all the earth.
 - 2. But the earth was too small to show all His glory. He also revealed it in the heavens, “Who has displayed Your splendor above the heavens” (v. 1).
 - a. We’ve consider how the Lord has done this before.
 - b. But he lists out some of the way in verse 3: David saw His glory in the “heavens, the work of [His] fingers, the moon and the stars, which [He had] ordained.”
 - c. David saw the vastness of the universe, even of what he could see of it, and praised God for it.
 - d. How much more should we who have seen so much more of it?
 - 3. But one other way God revealed His glory was through the mouths of children: “From the mouth of infants and nursing babes Your have established strength,

because of Your adversaries, to make the enemy and the revengeful cease” (v. 2).

- a. In the context this could refer to the wonder of birth – that the creation of each human life closes the mouths of God’s enemies.
- b. Jesus uses this idea to refer to the fact that the Lord brings praise from the mouths of those intellectually immature:
 - (i) After Jesus rebuked the cities that wouldn’t receive His Word, He said, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from *the* wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight” (Matt. 11:25-26). They weren’t literal babes, but they were in the world’s eyes.
 - (ii) The Lord generally uses the foolish and weak things of the world – or His people – to close the mouths of the wise – or the people of this world.
 - (iii) Paul writes, “For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written, ‘Let him who boasts, boast in the Lord’” (1 Cor. 1:26-31).
- c. But this passage has also been applied to those who are literally children, who are also intellectually immature. Children have the ability to see and wonder at what God has made, even unconverted children. As they grow older and their sins grow stronger, they are no longer as willing to admit it. But while they are young and naïve, they openly profess it.
 - (i) After Jesus threw the moneychangers and those who bought and sold out of the Temple, Matthew writes, “When the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, ‘Hosanna to the Son of David,’ they became indignant, 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 infants and nursing babes You have prepared praise for Yourself?”’ And He left them and went out of the city to Bethany, and lodged there” (Matt. 21:15-17).
 - (ii) The idea here is that when Christ’s enemies saw these things, they had nothing to say. Even these children recognized who Jesus was, and their praising Him silenced His accusers.
 - (iii) *God reveals His glory through His great works on earth, His great works in the sky and those who see His great works and praise Him for them.*

- B. David praises God for His greatness, but then marvels at how He condescended to take care of and exalt someone as insignificant as man.
1. Why would someone who is so great and powerful as to create the heavens, want to stoop to care for man? “What is man, that You take though of him? And the son of man, that You care for him” (v. 4)?
 2. Why would the Creator of the Universe make man a little lower than Himself, crown him with glory and majesty, and make him to rule over the works of His hands (vv. 5-8)?
 - a. First, we need to understand what He is talking about here.
 - b. He is talking about the original creation of man. Moses wrote in Genesis 1:26-28, “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’ God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’”
 - c. God created man to rule over His creation and to subdue it for His glory.
 - d. To do this, God made man in His image, a little lower than God – not in his essence or being, but in authority. Man is infinitely below God in being. Man was made to be a co-ruler of creation.
 - e. This is probably better translated a little lower than the angels – the word *Elohim* can also be translated “angels.” Man is greatly below the angels in some respects, but only a little in others.
 - f. But God made man and crowned him with glory and majesty – He made him to bear His image and to rule over His creation. He subjected everything to Him.
 - g. The Fall has obviously changed many things. The world is no longer completely subjected to man. Now it fights against him. There is also an enemy who controls the world system (John 12:31; Eph. 2:2).
 - h. But David still marvels over the fact that God would do so in the first place and would still allow man to hold such an important place in creation.

C. Now what does all of this have to do with the Messiah?

1. Simply this: what man lost in the Fall, Christ was coming to restore.
 - a. Listen to how the author to the Hebrews uses this passage, “For He did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere, saying, ‘What is man, that You remember him? Or the son of man, that You are concerned about him? You have made him for a little while lower than the angels; You have crowned him with glory and honor, and have appointed him over the works of Your hands; You have put all things in subjection under his feet.’ For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. But we do see Him who has been made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death

crowned with glory and honor, that by the grace of God He might taste death for everyone” (Heb. 2:5-9).

- b. He uses this passage to refer to the incarnation, but for the purpose of suffering and dying to regain all that man lost.

- 2. Jesus Christ became a man – to obey, to suffer, to die, and to rise again – in order that He might rule.
 - a. Paul writes in Philippians 2:6-11, that “although He existed in the form of God, [He] 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 which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”
 - b. The way to the throne for Jesus was through the cross.
 - c. He was made for a little while lower than the angels that He might taste death for us and in the end receive authority over all Creation (Matt. 28:18-20).

III. Application.

- A. But Jesus died not only to come to the throne for His Father’s honor and for His own, but also that He might restore to us what Adam lost.
 - 1. What the first Adam failed to do, the second Adam did.
 - 2. Christ, through His death, has been exalted. But we are also exalted with Him through faith in His name.
 - a. Paul tells us that when God saved us, He raised us up with Christ and seated us with Him in the heavenly places (Eph. 2:6).
 - b. The souls of the saints who die and go to heaven are pictured in Revelation 20 as souls seated on thrones (20:4).
 - c. Paul says that the saints will judge the world and angels (1 Cor. 6:2, 3).
 - d. Christ, through His work, has given back all that Adam gave up, all that the enemy of our souls has taken.
 - e. He has given us eternal life – the forgiveness of sins, perfect obedience, an eternal place in heaven – and He has given us back the glory and majesty Adam lost, only greater now, because we are in Christ, who is far more glorious.
 - f. We are the children of the God of the universe. We are the brothers and sisters of Christ. Who are we that we should have such honor?

- B. Can you think of a better reason to praise God?
 - 1. David knew about these things, not as we do, but well enough.
 - 2. He wondered at the fact that God would do all this for man, for him.
 - 3. God has also done this for us through faith in Christ, and we too should wonder and praise Him.