

PSALM 8

The LORD'S Glory and Man's Dignity

INTRODUCTION.

- A. For the Chief Musician; set to the Gittith. A Psalm of David.
- B. "Set to the Gittith." Coffman says that scholars have guessed that this an instrument or a tune of Gath. Two other Psalms have this superscription: 81 and 82.
- C. I consider this as one of the most beautiful pieces of literature in praising the glory of God. It shows how creation testifies to His glory and that man is the crown of creation and has dominion over all creation.

THE TEXT AND COMMENTS.

A. **[v1,2]**

O LORD, our Lord,

How majestic is Your name in all the earth,
Who have displayed Your splendor above the heavens!

2 From the mouth of infants and nursing babes You have established strength
Because of Your adversaries,
To make the enemy and the revengeful cease.

"O Lord, our Lord" translates two different words.

1. "O Lord" uses the word "Yehovah" translated Jehovah or the Lord. The name "Jehovah" in the OT is sometimes used in prophecies that are quoted in the NT and applied to Christ.
2. "Our Lord" uses the word "adown" translated "lord, master, owner," and means sovereign or controller.

- B. "Out of the mouth of babes..." Jesus quoted this statement to the Pharisees when they objected to the children in the temple chanting Hosannas to Christ, singing of Him as "The Son of David" (Mt. 21:16). Often the children seem to better evaluate the sincerity and honesty of people better than those more socially mature.

C. **[v3,4]**

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

4 What is man that You take thought of him,
And the son of man that You care for him?

This is synonymous parallelism. "When I consider Your heavens," refers to the Jewish concept of "the heavens": The first heaven is the earth's atmosphere, the second heaven is outer space, the region of the stars and constellations, and the third heaven is the spiritual realm of the throne of God. (The Hebrew words means "to be lofty.")

2. "The work of Your fingers," may indicate that the creation was very light work for God that He did not even have to use His hands. "What is man that You are mindful of him,..." The word here for "man" means "frail man," and contrasts the power of God who could make the universe with His "fingers" and the human weakness and limitations of man.
3. "The son of man" is a synonymous statement balancing the first line although the Hebrew writer quotes it and applies the description to Christ in the flesh (Heb. 2:6-8). Since God has not been able to fulfill His complete purpose for man because of sin, the Hebrew writer may be describing how Christ has actually completed the purpose God had for man in the beginning.

D. **[v5-9]**

5 Yet You have made him a little lower than God,
And You crown him with glory and majesty!

6 You make him to rule over the works of Your hands;
You have put all things under his feet,

7 All sheep and oxen,
And also the beasts of the field,

8 The birds of the heavens and the fish of the sea,

Whatever passes through the paths of the seas.

9 O LORD, our Lord,

How majestic is Your name in all the earth!

Verses 7 and 8 are a synthetic parallelism further describing how God would put all things under the feet of men. The psalm ends with the magnificent exclamation with which it began.