

1. How Majestic is the God Who Creates

- a. The first thing that David mentions which leads him to such an understanding is the reality of what tremendous power and majesty and grandeur is what he could see.
- b. He knew that God was majestic because of what is displayed by the immensity of what has been created in nature
 - i. Immense in size – moon and stars
 - ii. Immense in stability – moon and stars are *securely placed*
 1. Man dies after 80 years...the trees are older, the mountains are older, the moon is older, the stars are older
 2. They stay and last...we don't
 3. It's very hard to declare the power of your soul when everywhere you look entropy is pulling you down faster than everything else around you
 - iii. **Hubble Extreme Deep Field photograph:** This picture shows 10,000 *galaxies*.
 1. **It only covers this much of the sky [moon pic].** It would take 12,913,983 such photos to capture the entire sky. **This equates to roughly 100 sextillion (trillion billion) stars in the sky.** That's a 1 followed by 23 zeroes.
 - a. If you counted a star every second, it would take you 32 million years to count them all.
- c. It is what can be seen that gives us enough evidence to bow humbly before God in awe and to behold the greatness of His majesty, His splendor, and His power. The power of the Natural World should lead us to behold the even greater, “beyond the skies”, power of God. The beauty of the Natural World should lead us to behold the even more beautiful, “your splendor”, mind and character of God. The order of the Natural Word should lead us to behold the even more ordered and integrated mind of God.
 - i. your skies
 1. Moon and stars which can be seen generation to generation display the awesome splendor of the God who made them
 - ii. the products
 1. God produced the Universe – it is the product of His mind and of His efforts and of His ability
 - iii. of your fingers
 1. very particular, not hands, but fingers, the artist's tools, the most intricate and minute of works
 2. The immensity of the Universe is merely held in the *fingers of God*, not the blow of His hammer swung by powerful arm, but moved by his fingers
- d. **If the Universe is so large and powerful and grand and glorious, and God created it with His fingers...then WHAT IS GOD LIKE?!**
 - i. God is an artist, using his fingers, so to speak, to minutely and perfectly move his creation to express exactly what He wants it to express, to tell the story that He wants to tell. Every piece of art is an expression of the mind and heart and desire of the artist who made it. So is nature to God.
 1. Jonathan Edwards noted that if this is true, then everything in creation tells us something about God.
 2. Every human should be a naturalist who glories in the Artist. The joy of God, the power of God, the order of God, the humor of God, is all displayed in the Creation.
 3. Sometimes the most spiritual thing that you can do is get outside and behold the majesty of the Maker through looking and observing and contemplating what He has made
 - a. In fact, we are told that for anyone to come to the Lord, one must first believe that he exists and rewards those who seek for him
 - b. This always begins with what is deduced through what has been made
- e. It's no wonder that David is overwhelmed in the first and last verse of this psalm: **“How majestic is your name in all the earth!”**

2. How Majestic is the God Who Advocates

- a. The second thing that makes David exclaim the majesty of God is something that he feels: insignificant
 - i. **“What is man that you remember him”**
 1. In the light of creative power of God, the ability to secure His victory through the suckling grunts of a baby, then the reality that He works for the good of man, and even covenants Himself to do so, leaves the pondering David incredulous!
 2. This is not a true question, but an exclamation of the absolute insignificance of humanity! Looking at the vastness of Nature, the display of the greatness of God, it frankly made David feel *worthless*.
 3. **Beholding the power of Nature has a way of putting the puniness of humanity on display in a way that gazing at the works of men has a way of hiding.**
 - a. Our technology displays man’s greatness, but Nature displays God’s, and too often we look at our blue screens to the detriment of our souls in this manner.
 - b. How does it make you feel when you see a child playing on her phone while standing at the rim of the Grand Canyon? Is this not the foolish deception of loving the works of man in the light of the grand display of the works of God?
- b. This reality creates a cognitive dissonance between meaning and meaninglessness, between our hearts’ desires to see human life as significant and the reality that in the grand artwork of Creation, it is infinitesimally worthless:
 - i. **When a person denies God as the Creator, then the only logical conclusion is that humanity is really insignificant and worthless.**
 1. The Universe doesn’t care about you.
 2. If there is no Maker who “remembers” man, then life is utterly meaningless and insignificant – nothing you do ultimately matters – it will all burn up in the sun

You are the product of causes that had no prevision of the end they were achieving. All your hopes, all your fears, all your loves, all your beliefs of your mind, are nothing but the outcome of accidental collocations of atoms and molecules.

Bertrand Russell

We are children of chaos...the deep structure of change is decay. At root, there is only corruption, and the unstemmable tide of chaos. Gone is purpose; all that is left is direction. This is the bleakness we have to accept as we peer deeply and dispassionately into the heart of the Universe.

Peter Atkins

As a politician he will cry out that war is a waste of life. But as a philosopher he must admit that all life is a waste of time. The man of this school goes first to a political meeting where he complains that native populations are treated as if they were beasts. Then, of course, he goes to a scientific meeting where he proves that they actually are beasts.

G.K. Chesterton

- ii. The only worldview which has a basis for the dignity of human life, for human rights, which has the reason and justification for seeing both the puniness of man and the significance of every human life is what David beholds about God.
 1. Without the personal Creator God, who both made all things AND yet humbles Himself to attend to man, one cannot hold to human rights without some kind of cognitive dissonance

- iii. Though the materialistic worldview demands such chaos, we also do not want to admit that life is so meaningless. Therefore, our society has absconded certain aspects of other worldviews in an effort to cope with this cognitive dissonance.
 - 1. We hijack a dualism between good and evil, claiming that good will win in the end, though our worldview has no true category for good and evil.
 - 2. We hijack an afterlife because our loved ones die.
 - 3. We hijack tranquility from Buddhism and seek detachment through meditation.
 - 4. We hijack love as an eternal, but love is a meaningless term without a meaningful object. The Universe doesn't care if you love.
 - 5. You see, though, we have to abscond such platitudes because our culture is stuck between worldviews in a limbo without consistency, in a cognitive dissonance between a belief that demands that all things are meaningless, and a desire and passion to live a meaningful life.
- c. **However, the implication of the truth which David beholds is that humanity is not worthless, not because it is powerful, but *because God has remembered it and taken up its cause.***
- d. God's care and providence for man means that every human being is meaningful
 - i. The use of the term "son of man" indicates a generational care of mankind by God
 - 1. He didn't just care for one man, but provides for all man through what has been made
 - a. **Every human being, because of God's care and concern, is worthwhile and meaningful**
 - b. This truth is what makes abortion so demonstrably against God – the God whose fingers formed the cosmos
 - 2. The explanation of "mindful" in the first part of the stanza is here further extrapolated as "care", which means "to take up the cause"
 - ii. The implication is that though man is so powerless compared to the moon and stars and the heavens, which are so permanent in comparison to humanity, David sees that God takes up the cause of the puny man and this care and remembering *makes humanity significant and worthwhile*
 - iii. **Do you see the ridiculousness of this kindness in the light of our puniness?!!**
 - 1. Implications:
 - 2. If God made everything, then do you 'ask *that* God into your heart'? No! He invites you into His and you accept His invitation.
 - 3. Do you think *that* God is waiting on pins and needles to see what you can do? No! You are in awe to behold what He can do!
 - 4. Do you think that you invite *that* God to come be your assistant, to be your consultant to meet your needs, to be at your beck and call?
 - 5. Do you think *that* God exists to help you reach your dreams and follow your heart? Oh no, if God is so great, then we are to wonder and ponder and discover how we are to fit into His plan, into His world, *as He has told us.*
 - 6. Danger of making God in our image – to help us live *our* lives
- e. So, this is the ridiculousness of the God who created all things also being the God who "takes up man's cause"! He does, in fact, in complete and utter mercy, listen to your concerns with patience. He does, in fact, in complete and utter mercy, take up the cause of a creature who, in the light of the size of the Universe, is less than a speck of dust.
 - i. Not only does he care for man, provide for man, concern Himself with man, but He actually sent His Son to serve man! To go all the way in this service, to death on a cross...to take up the cause of cursed man for the sake of redemption...to the glory of God's great and abundant mercy.
- f. **"How majestic is your name in all the earth!"**

3. How Majestic is the God Who Dignifies Humanity

- a. Here is the great confusion continued: The uncreated creator God not only remembers and takes up the cause of this puny little creature, but actually crowned it with glory and honor as the one creature in all the extravagance of His splendid work who would bear His own image!

- i. Note how David doesn't say that God made man "a little higher than the angels", but rather that God made him "a little lower than God"
- ii. **The reason is given immediately following: representative authority**
 - 1. "you made him an authority in the works of your hands"
 - a. To keep us from getting too ahead of ourselves, David uses the preposition "in" rather than "over"
 - b. Man is not distinct from creation itself, but a part of it, even though he has been granted authority by the Maker of it
 - i. There is only one who is distinct from Creation: the triune God who made it all
 - 2. the products (see v4) of your hands
 - a. They are God's products, not man's, yet He has placed man as a steward, the unique agent responsible for curating His artistic works
 - b. All Christians should be ecologists, not worshipping Nature, but caring for it as that which belongs to the Maker
 - i. Curators of God's artwork – the caretakers, interpreters, and displayers of it
 - 3. You presented all these underneath his feet
 - a. While the splendor of God is indicated at the beginning of this psalm, and that He is the Creator of all things and how little man is, the main thrust of this psalm is the magnificence of God and how he relates to humanity, how he relates to us!
 - b. This grace of God is the truly confusing and awe-inspiring thing.
 - c. This is basically a poetic rendering of the Creation account from Genesis 1-2

4. The Majesty of God Turns Strength on its Head

- a. David makes an interesting statement about God's strength back in v2, which doesn't seem to fit very well in the light of everything else that he has been seeing and feeling and exclaiming
 - i. "You have laid the foundations of strength from the mouth of children and 'suckers' because of those hostile to you, in order to put an end to the enemy and avenger."
- b. **God is so powerful that He doesn't even need to fight might with might, rather He establishes strength through the weak, the powerless, through the mouth of children who cannot even yet speak intelligible words (nursing infants), but only grunt and cry their needs**
 - i. There is a strong contrast indicated between the dependent and the independent, the powerless and the self-important, the needy and the wielder of vengeance.
 - ii. The child who nurses needs its mother, and it is this heart of need which runs to the Majesty for all that it needs. The enemy and avenger take their stand against the Maker, decrying the desperation of their own souls as those who believe that they captain their own fate in the presence of the majestic God
 - 1. And God establishes strength through the needy one in order to put an end to the arrogant one
- c. This is the primary point of the majesty of God here: Though He has the power and glory to display His greatness through the sheer size and weightiness of the heavenly bodies, He *establishes* this power and glory *through the mouths of the weak*.
 - i. The LXX, then, translates this passage as "you have established *praise*" rather than "strength", because the point is that God's recognized worthiness, i.e. praise, comes not from impersonal created things, but from weak, helpless, dependent, and needy people
 - ii. God defeats His enemies through the praises of children – that is how demonstrably powerful that He is!!
- d. **And this praise is given to His Son, Jesus Christ, the divine Word of God through whom all the worlds were made, made flesh**
 - i. On Palm Sunday, as Jesus rode the donkey into Jerusalem and then healed the blind and lame in the temple, little children saw these things and cried out, "Hosanna to the Son of David" (Matt. 21:15). Jesus' enemies, the chief priests and scribes, became indignant about what the children were saying. Jesus replied by quoting this psalm (21:16), "Yes,

have you never read, ‘Out of the mouth of infants and nursing babies You have prepared praise for Yourself?’” James Boice explains in his commentary:

If these leaders of the people had been indignant before, they must have become nearly catatonic now. For by identifying the praise of the children of Jerusalem with [Psalm 8](#), Jesus not only validated their words, showing them to be proper. (He was, indeed, the “son of David,” the Messiah.) He also interpreted their praise as praise not of a mere man, which a mere “son of David” would be, but of God, since the psalm says that God has ordained praise for himself from children’s lips.

- e. Thus Jesus establishes both that He is the God who made all things and also that He is the man whom curates these things through weakness.
 - i. He proves Himself to His enemies by the upside down power of the indiscernible need of little children and the praise that they sing in their simple faith as the Son of God marches to a cross where the greatest display of God’s concern for humanity would be expressed in the most upside down way, the cross of Jesus Christ where the God-man redeemed this fallen world through death
 - ii. The writer of the letter addressed to the Hebrews looked at this psalm and, by the Holy Spirit of the majestic God, saw that the son of man is the dependent one by whom God established His strength for the weak and needy through His own death and resurrection. He wrote:

But we see the one who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. ¹⁰ For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation complete through suffering... Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, ² who was faithful to the one who appointed him...

Conclusion:

If you and I are to be righted, to be restored from our rebellious rejection of our stewardship and our utter failure to honor the rightful majestic One, then it will only come through our recognition of our weakness and His rightness.

And these are the ones whom Jesus saves: the desperately needy ones who know that they are only accepted by God at their worst. This is what the cross of Christ Jesus offers – acceptance at your worst through humble admission of sin and receiving Jesus as the Lord.

“In the cross God demonstrates the deepest law of acceptance. For to be convinced that I have been accepted, I must be convinced that I have been accepted at my worst. This is the greatest gift an intimate relationship can offer — to know that we have been accepted and forgiven in the full knowledge of who we are, an even greater knowledge than we have about ourselves. This is what the cross offers.”

— Rebecca Pippert