

## Blackpool Illuminations!

- Mrs Winning / illuminations / sunset!

## Glory in creation?

- Is this a Psalm about the glory of creation?
  - you might be tempted to think so in part, if you read it quickly
  - certainly got references to the God setting forth his glory in and through the created order
  - *"When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place..." (v.3)*
- There is clearly a consciousness that God is the creator:
  - he is the one who has set in place the moon and the stars;
  - he is one who made them, *"the work of your fingers"*
  - and the bracketing of the whole Psalm with the acclamation of majesty in the Lord's name *"in all the earth"*, implicitly
- Yet that is clearly not at the heart of this Psalm!

## Glory greater than creation!

- For there is here a contrast being drawn out:
  - though there are pointers to God's glory in creation, God has set mankind over that creation
  - though there is glory hinted at in creation, it is more fully drawn in man!
- And that blows David's mind...
- Look at the stars, look up, look around - how can humans matter in the midst of all that?
  - that question is even more pressing now with our understanding of the vastness of the universe! *Blue Whale book!*  
*(while humanities achievements may have multiplied since David's day, so has our knowledge of the vast canvas on which they are minute pinpricks!)*
- Where does this glory in humanity originate?
  - are we fundamentally amazing, wonderful?
  - no, that's not where this honour for humanity comes from, according to the Psalm
- Rather, according to vs.5 & 6, it comes from God's designation, from God's condescension to him
  - *"made him" (v.5, v.6)*
  - this is the core of the Psalm - look at structure: *v1a balancing v.9, v.3-5 balancing v.6-8 and centering on the condescension that God makes to man, revolving round the core of v.5 & 6...* the core thought of God making man to have a particular role or status  
*(made as in school prefect, not made as in created!)*
  - the stanza from v.1b to end v.2 sets up this core thought - unclear whether the sovereign God (v.1b) has used a particular child (v.2a) to defeat some enemy (v.2b), or whether this is the Psalmist's way of putting that principle:
    - that God uses that which is weak and powerless to display his praise!
- *But as David reflects on that thought, he spins this Psalm to centre on God making us those who are stamped with honour!*
- Any glory we have comes from the way God has treated us!

## Glory as children of the Living God!

- And how has God treated us?
  - David knows of God's grace, using the small David against the great Goliath
  - permitting David, the shepherd boy, to come to the throne

- protecting and rescuing David time after time throughout his life, from enemies within and without
- and forgiving, graciously, generously, this adulterer and murderer!
- David knows that throughout his life he has been honoured despite, and not because, of his behaviour!
  - God chose him, God made him king, forgiven, safe....
- And we are precisely the same!!!
  - with grace, through Jesus Christ
  
- Made us sons, heirs, even rulers, ...
  - now, we are living in the **now and not yet** of that  
*(OT expectation was for a single coming of the Messiah; NT picture is more nuanced, with first and second coming, the promises realised in Christ and the Cross and yet with more to come)*
- So, for example, when this Psalm is quoted in Hebrews 2, the writer sees the fulfilment fully in Christ, in him as the perfect and representative human, the new Adam, the pinnacle of all that God made humanity to be.... and yet that dominion is also not yet!
  - *Hebrews 2: (5) It is not to angels that he has subjected the world to come, about which we are speaking. (6) But there is a place where someone has testified: "What is man that you are mindful of him, the son of man that you care for him? (7) You made him a little lower than the angels; you crowned him with glory and honor (8) and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. (9) But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.*
  
- So this Psalm is not simply reflecting on David's experience, but is also prophetic, pointing forward to fulfilment in Christ... **that the "made him a little lower than the heavenly beings"** comes to pass as we enter into living relationship with Christ!
  - *1 Corinthians 1: (26) Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. (27) But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. (28) He chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are,*
  
- He has set his glory on us!
  - not because we are good...
  - but despite that fact that we are bad!
- **O LORD, our Lord, how majestic is your name in all the earth!**