

# Majesty and Honour

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Date: 17 September 2023

Preacher: Rev Donald M Macleod

[ 0 : 00 ] Let's join together in a word of prayer. Lord our God, as we gather before you once more, we ask you would still our hearts and our minds and help us for this short time of worship together.

This short evening hour, Lord, you'd help us to have a peace before you just now. We again say that we bring to this place a time such unrest and we bring to times of worship such a great many worries and burdens.

Many of them are valid, many of them are real, many of them are needing our attention. But we ask for this short time as we spend time together in your word, you would alleviate our minds from these burdens.

You would take these worries just away from us just for this short time so we can focus clearly and fully on your word. We come to your word this evening and we thank you for it.

that we have it in a language we ourselves can understand, in a wording that is clear and plain to us. We thank you, Lord, for that privilege. We are mindful that there are many parts of this world where our fellow believers are worshipping you in their own tongue, in languages they understand clearly and plainly to them, but who only have certain sections of your word.

[ 1 : 23 ] Some situations and some brothers and sisters only have a few completed chapters, of a few completed books of your word. Lord, we ask that you would be with them. We thank you that you're able to bless even the few verses of the whole of Scripture because it comes from you.

We'll pay just now for those involved and engaged in Bible translation. Lord, we ask you to bless their work as they do the tireless work, often the decade-long work of working carefully to interpret and working carefully to ensure that your words are correctly translated.

I give you praise, Lord, for the academics and scholars, those who have given great minds to do great things with the languages. Pray also, Lord, for the missionaries on the ground, as it were, those who bring the Scripture to our brothers and sisters in areas around this world.

Remember just now with thankfulness our own privilege here, that we are privileged people. We are people who have had the Gospel here for many years, but we know it was not always the case.

Even our own island was once so dark. Our own people were once so ignorant to the truth and the beauty and the wonder of the Gospel, so ignorant as to the danger of our souls were in.

[ 2 : 40 ] We do pray, Lord, that we would see elsewhere in the world what we have seen in our own island, our own nation. Those who once knew nothing of the Gospel now, having the full Gospel in front of us.

But, Lord, forgive us, we ask. Forgive us as an island for our slowness. Forgive us for our reality that we are so laid back. We've become laid back over the last few hundred years.

We have taken advantage of the great privilege you've given us, the privilege of freely sharing the Gospel. And we see ourselves as your people, no longer engaging fully in Gospel work, perhaps as once was done, even in this place.

Help us, we ask, first and foremost just now, as a gathering of your people, as a church family, as a congregation of your saints. Help us to be fully engaged in our own community.

Help us, we ask, give us the vision to know what to do and what to say. We pray just now especially for our neighbours, our family, our friends, those who are near and dear to us in this congregation, in this community, in this wider community, those we love so much, but those who as of yet have no Gospel idea, who have no idea, no interest in coming to Jesus, who have no care of having Jesus as their Lord or their Saviour, who have no understanding as to the danger that they are currently in, as to the danger their souls are in.

[ 4 : 12 ] Lord, we ask you to help us to be fervent in our prayers for them. Help us not to be, not to be slow, Lord, to bring their names before you daily.

We bring these names before you just now. Those we have spent many years bringing to the throne of grace. Those who we have often poured out tears over. Those who are so close to us.

Those we love so dearly. But those who as of yet are showing no signs and no interest in who Jesus is and what he has done for his people.

Lord, we ask that even through our witness you would use us to point them to Jesus and our conduct and our words, all that we say and do and all that we are. Help us to be living witnesses, to be brave and bold, but to be gentle also as we go out of the gospel message.

We do ask, Lord, your blessing on ourselves as a congregation. Give us the wisdom to act well, to be salt and light in our own community here. Give us, Lord, that zeal we ask to go out from this place, to go out as servants, to go out as your ambassadors, to go out as your witnesses to this village with the good news of our risen Savior.

[ 5 : 30 ] Our risen Savior, who can save and transform and bring from death to life all who come to him. But help us as your people never to grow tired of hearing that simple, glorious gospel message, that there is hope to be found in none other but in Jesus and him alone.

As we pray for ourselves, we remember our wider denomination. We thank you, Lord, for days of fruitfulness and days of growth and days of blessing.

We remember, especially this evening, the three new brothers who have begun their public ministry. We pray for James Murray. First of all, we thank you for him. We pray for him and his family as they begin their work in Campbelltown Free Church.

We pray for them and their service there. as he begins his first weekend or second weekend serving you in that glorious beautiful part of the country, Lord, that you would give him the courage and give him the boldness and give him the strength to serve you well even in these early days.

We pray also, Lord, for our Reverend Matty Guy as he begins his service in Dingwall. We pray for him and his family. Lord, we ask you to bless him and bless his congregation as they begin together serving you in that church.

[ 6 : 46 ] We also ask, Lord, you would remember and bless the ministry of Reverend Don Smith as he begins his work as assistant in Aberdeen.

We pray for him. We also pray for Joe Hall there as he carries on his ministry. For as that ministry grows so much that they require an assistant, we ask that you be glorified in that and through that.

We bless the work of Bonacord Free Church. Bless all your people there. We thank you that we belong, Lord, to a family gathering of your people. As we see growth and hear good news stories, help us to take joy in these times of celebration, in these times of gospel growth.

We perhaps mourn our own smallness and mourn our own decline, but help us in our own decline, perhaps, to be joyful for the growth of other parts of your work in this nation.

We pray for all our congregations attached to the free church who are seeking to serve you faithfully. We pray for the wider church in Scotland, across the denominations, for those who seek to worship you in spirit and in truth.

[ 7 : 53 ] Lord, we ask you to encourage them and be with them. Give us the wisdom to work well together as the times grow darker, as time itself seems to grow shorter day by day, that we be of a mind and a spirit to serve you together.

We pray for this area, we pray for this district, pray for those in this village who have no idea and no desire to pray for themselves. We pray for them, we bring them before the throne.

Lord, you would work in their lives. Those suffering with illness, physical and mental, those going through times of trial, those with addiction worries, health worries, family worries, financial worries.

Lord, you know the breadth of worry and pain, even in our small community here. We bring these things before you, things we cannot help, things we cannot change, but things that you can change eternally.

Help our service and our worship just now to be fully focused on you. We thank you for this short time together. We remember, as always, our dear brothers and sisters who this moment serve you as we do and love you as we do, but who are facing immense persecution simply for daring to gather together, simply for daring to share the good news of our risen Savior.

[ 9 : 16 ] We thank you just now, especially for the local work involved in, Lord, your persecuted people. We pray just now for the organization of Steadfast Global. All they do, most of their work we know is done as it were behind the scenes, as they quietly serve your persecuted people around the world.

We pray for their ongoing work in the Middle East and their ongoing work in various other countries in that area. Lord, as you use them to bring comfort and peace and encouragement to your people.

Until the day we, as it were, see you face to face, help us to serve you well. In this day of small things, help us to be faithful with the small amount we have. We ask for days of revival and days of renewal, but we ask that first and foremost for ourselves as your people.

Revive and renew our joy. Revive and renew our love for our Saviour. Revive and renew our spirits, our zeal. We ask then for that revival and that renewal for our village and for this area.

We cannot bring it to bear, but you can. We cannot change a single heart or mind, but you can. Help us, Lord. make full use of us as your people, we ask.

[ 10 : 31 ] Help us to be willing servants in all that you call us to do in this place and at this time. Bless your word to us this evening. Open our ears and open our hearts to it.

As we see, it's just a small glimpse as the majesty of who you are and what you have done. Forgives our sins, we come before you as those who have sinned, those who have done so much wrong, whether we understand it or not, or whether we admit to it or not.

We come before a holy God who sees us and who knows us. But we come to a saviour who has cleansed all who are his. All who have put their trust in him.

It's in his name and it's for his sake we ask these things. Amen. We have two readings in God's word. First of all, a reading from Psalm 8.

Psalm 8. The book of Psalms and Psalm 8. The book of Psalms and Psalm 8.

[ 11 : 45 ] Let us hear the word of God. O Lord, our God, how majestic is your name in all the earth. You have set your glory above the heavens.

Out of the mouth of babies and infants you have established strength because of your foes to still the enemy and the avenger. Now look at your heavens, the work of your fingers, the moon and the stars which you have set in place.

What is man that you are mindful of him and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour.

You have given him dominion over the works of your hands. You have put all things under his feet, all sheep and oxen and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes along the paths of the sea.

O Lord, our Lord, how majestic is your name in all the earth. Now turn to the book of Hebrews chapter 2.

[ 12 : 58 ] The book of Hebrews chapter 2. That's on page 941 of the church Bibles. Hebrews chapter 2 on page 941 of the church Bibles.

Hebrews chapter 2. Therefore, we must pay much closer attention to what we have heard, lest we drift away from it.

For since a message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?

It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere. What is man that you are mindful of him, or the son of man that you care for him?

[ 14 : 09 ] You have made him for a little while lower than the angels. You have crowned him of glory and honour, putting everything in subjection under his feet.

Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him, but we see him who, for a little while, was made lower than the angels.

namely, Jesus, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone. 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 perfect through suffering.

For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, I will tell of your name to my brothers.

In the midst of the congregation I will sing your praise, and again I will put my trust in him, and again behold I and the children God has given me.

[ 15 : 26 ] Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery.

For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

But because he himself has suffered when tempted, he is able to help those who are being tempted. And then we give praise to God for his holy and his perfect word.

Let's again sing to God's praise again from Sing Psalms, this time Psalm 139. Psalm 139a.

Psalm 139a. We can sing verses 13 to verse 18. It's on page 181 of the psalm books. Psalm 139a on page 181, verses 13 down to verse 18.

[ 16 : 58 ] For you, O Lord, created me, you wove me on your loom, my inmost being you have formed within my mother's womb, because I'm wonderfully made, with all your praise I'll tell, your workmanship is marvellous, and this I know full well.

Psalm 139, 13 to 18. To God's praise. Lord, Amen. For you, O Lord, created me, the Lord will be on your I Lord, whom gather They and Christ and knowledge With Him, my mother's womb.

Because I'm wonderful in Him. With all Your grace I am.

Your mother's child is my house. But in His sight, O well.

When in the sea there is my wind. For taking for my birth.

[ 18 : 47 ] Your song I call. The earth and fire. Within the earth of earth.

And though there is that I should live. Wish to your day for me.

Where with anger. Lord. Before the end.

To me. O God. Our precious. Our lost.

My covenant. From the high. And thus I seek.

[ 20 : 03 ] To God's level. Are not burdens. May I.

To God. When I. To God. And they. Hold me. For God.

And. So. So. So. So. So. So. So. So. I am.

For. I am. With you. Still. Stay. With. Your. Hands. your hands.

The heavens. You note we're taking a short break from judges. We've been judges now for far longer than I thought we'd be at this stage.

[ 21 : 31 ] So a short two, maybe three week break. And our break is going to be hopefully found in the Psalms. And Psalms which I hope will lift our minds up from where we've been the last few weeks.

And God's word is all inspired. God's word is all there for teaching and for reproof and for encouragement. We know that. But there are certain texts and certain chapters like the judges as we said in our study.

Where God just shows us ourselves. And he does so openly. He does so bluntly. He does so without watering it down. And we've seen in the judges even so far just the horror of sin.

The ongoing misery of rebellion. We've seen humanity do awful things to others. We have seen humanity rebel against God. We've seen child sacrifice.

We have seen human sacrifice. We have seen God being worshipped to declare and demand awful things of us. So for a few weeks let's take a break from looking down to ourselves.

[ 22 : 46 ] And a break from looking at the rebellion of judges. Now though we know that in judges we see that constant glimmer of hope. That God keeps rescuing his people. Just for a few weeks let's look at the beauty of God.

This week especially we're seeing in Psalm 8 quite simply the beauty, the majesty of God in his creation. This is a psalm that is so well known to us.

Most of us have sung it for many years. It's a glorious psalm. It's a beautiful psalm. And just again for a short time. And not short because of lack of content.

As we always say it. But hopefully short because we want to just look at the main points. And go home and spend time this evening worshipping God.

Go over this psalm again and worship God for who he is. Brothers and sisters as we spend time in this psalm. This is a psalm that reminds us quite clearly of the majesty of the God we worship.

[ 23 : 50 ] We love God. We seek to serve God well. We seek to worship God. But the truth be told as Christians. If we're being very honest.

Sometimes we forget as it were to look up. We're so focused even on service. So focused on doing well. And so focused on life and not a bad thing at all.

So focused perhaps on how we serve God and our families and our places of work. And so focused as a congregation. How we seek to reach out to this wider community. All good things. But every so often.

We must stop and take check and see. Are we still as it were looking up? Are we still focusing on him first? Our priority must always be his worship.

His glory. Just taking in time to enjoy and worship who he is. And from that then flows of course our service.

[ 24 : 48 ] And everything else that we must do as Christians. For a short time brothers and sisters. This is our chance to look up. To be reminded as to his power. His glory.

But also what he has done for us. And later on a reminder as to the coming of our saviour. And what that means for us. Friends who as of yet can't call yourselves Christians.

You can't yet say you love Jesus. You can't yet say he is Lord and saviour over your life. As we come to this psalm. You'll notice one thing that is consistent.

That God is a God who is close. That God is a God who is knowable. Bad grammar perhaps.

But a true fact. God can be known. God can be known. God is not distant to his people. God is not far away and uncaring towards his people.

[ 25 : 53 ] And you sit tonight and you think. Well he is. When I think of God. I can't think of him. You might say it as someone who is close to me. He feels so far away.

He feels so unknowable. He feels so untouchable. In fact when I think of God. I can't see the God I know in this psalm. The God I know is not close to me.

He is standing in judgment over me. The God that I hear about. The God that I know about. The God that I feel and understand. He is so far away from me. Because he is God.

And I am not. And you can't quite make it work. If you are saying from scripture. That God is close to his people. How then does he still feel so different.

And so distant. And so far away. So unknowable. So untouchable. Well my friends. We will see as we come to conclusion later on.

[ 26 : 50 ] The answer is found. In what we read in Hebrews. Where this psalm is so beautifully quoted. Without Jesus. You will never be able to praise fully.

The God of Samite. Without Jesus. You cannot sing Samite. With a heart full of understanding. Or a heart full of praise. So without Jesus. Samite is not your Sam.

God is not knowable to you. God is not close to you. And yes you are right. And you know yourself. He still stands in judgment. Over you. But we will get to that. In a second.

We touched on this in the prayer meeting. Just in passing. But. A few days ago. We were. Going for a walk. And I. To. A walk to Gary. We didn't walk all the way to Gary.

We parked the car. And walked to Gary. The lazy way. Out. But we took a walk to Gary one evening. And of course. It was that evening. The normal nights were there. And we were getting brighter. As time and on. And you could see the stars.

[ 27 : 51 ] And this is recorded. But the website isn't working just now. So. The stars in Gravra are one thing. But the stars in Tulsa seem to be a wee bit brighter. Than the stars in Gravra. I know it's because it's further north. Or what it is. But we'll save that anyway.

And you could see the Milky Way overhead. So clear. We counted five or six shooting stars. In the wee hour and a bit we were there. You could see just the smallest section of creation.

As much as you can see in our sky. And that itself was glorious that night. That itself was beautiful that night. As we look up. And as advanced as we are.

As our science takes us. As our maths. And as our physics takes us. They can estimate. And it's only an estimate. But this is not just something they say.

This is a mathematical equation. That is smarter than I can ever begin to understand. But apparently. And this is it. Dumbed down to my level.

[ 28 : 48 ] But in terms of stars in the night sky. Stars we can know. Stars we can map. Stars we can begin to see. With our technology. We can guesstimate.

That there are more stars in the night sky. Than there are grains of sand. Now the maths of that. I can't begin to tell you. You have to ask someone smarter than me.

But they assure us. That is the maths that works out. The stars in the sky. And the grains of sand. Is either a similar amount. Or there's more.

Safety say. It is billion times trillions. Of stars. There's zeros after zeros after zeros. The numbers become silly. But in short.

God's glory is seen. In his creation. We can see just. Eight things. Don't panic. Not eight points. But eight. Eight separate things.

[ 29 : 46 ] We can see from this psalm. First of all. Four. Four. Points of this psalm. Which point us towards. The majesty of God. Which revealed to us more. Of God's majesty.

And then four things. Which tell us surprisingly. About our. Honour. As his. Creation. The majesty of God.

And the honour of man. Four ways. That's told to us. In this psalm. First of all. Four ways. We see the majesty. Of God. In this psalm.

First of all. Verse one. O Lord. Our Lord. How majestic. Is your name. In all the earth. You have set your glory. Above. The heavens.

I hope you'll know by now. I know I can't ask you. No you won't answer me. But the boys and girls. Would answer me in the morning. But. What is that capital. L-O-R-D. What's the first name of God.

[ 30 : 43 ] We have there. It's Yahweh isn't it. Capital L-O-R-D. Yahweh. Covenant keeping God. The eternal. Unchanging.

God. Who needs nothing. Who needs no one. The creator. God. Yahweh. I am. But I am. Yahweh.

Note then. The second name. Capital L-O-R-D. Our. Our. Lord. Yahweh. The great creator. God. Who doesn't need humanity. Who doesn't need his creation.

But what is he? He is. Our Lord. Our Adonai. Yahweh. Our Adonai. Yahweh. Our Lord. And how is the Lord.

Described. First and foremost. At the start. And also at the end. Of this psalm. He is the one. Whose name is majestic. In all the earth. Who has set his glory.

[ 31 : 42 ] Above. The heavens. In our series. We started. Last Thursday. We're going through the confession of faith. And seeing how it applies to our lives. We're encountering some.

At times difficult. Theological terms. We're working through. Well. No different for us. This evening. Because when it comes to. To summarizing God's power. God's majesty.

Often we're left. Without. Human words. So we try and do our best. As we can. As created creatures. And in verse one. Here we see.

What we could call. The transcendence. Of God. His transcendence. This is. The reality. That God. Is. Over. And.

Above us. That seems obvious. But how quickly. We forget it. His glory. Is where. His glory. Is above. The heavens. We look up.

[ 32 : 38 ] And we see. These millions. And well. Billions. Times. Trillions. Of stars. We see the Milky Way. Which is just. A small galaxy. We exist in. Compared to the many millions.

If not billions. Of galaxies. Around our universe. There is part of this universe. You will never see. Nor understand. And the question.

Often asked. Well. Why does God. Do it? Why has God. Made it so? Because he wanted to. Because he desired it. To be there. Because God.

Is a creator. God. Who in his love. Created the universe. We live in. For his glory. Now yes. It features us. And yes.

It's for us. To enjoy. And explore. But it's for his glory. First and foremost. Yes. He gives us the moon. And he gives us the stars. And the seasons. And our own local.

[ 33 : 32 ] Part of this universe. That makes sense to us. But there's parts of this universe. Dear friends. Dear brothers and sisters. We will never see. Because it's for his glory.

Think of the size. Of this universe. A size. Beyond. Our understanding. Of course. Modern science. Is going towards. A theory. That the universe.

Is actually infinite. That's the current. Thinking. Many quarters. That there is no size. To it. Until the universe. Is all that there is. Now we counter that.

Of course. By saying. Well no. It's big. But it's not forever. It has a point. Of origin. It has an end. It has.

It has. A size. That size. Is beyond our understanding. Definitely. But it has a size. It is contained. Somewhat. In that it's created. By God.

[ 34 : 29 ] And we see. The majesty. The transcendence. The glory of God. In that note. Where he is. His glory. Is above the heavens.

For as high. And as wide. And as big. As the universe. Might be. For as. Glorious. And majestic. As creation.

Itself. Might be. Where is God. In this. His glory. Is nothing. His majesty. Is nothing. Compared.

To the universe. He made all of this. By the very words. Of his mouth. It wasn't. An effort. For him. It wasn't. A hard thing.



For him. To do. The many. Billions. And trillions. Of stars. More than the sand. It was not. Hard for him. To make them. And to name them. And to number them.

[ 35 : 26 ] It's not hard. For him. There wasn't. A challenge. For him. His majesty. Is above. All that. He has set. Your glory. Above the heavens.

He is. Transcendent. He is. Greater. And above. Above. Everything. We can begin. To understand. He is God.

He is Yahweh. He cannot be known. He cannot be understood. He cannot be seen. Nor felt.

He cannot. Be. In any sense. Approached. If he himself. Does not. First. Make that move. And we'll see that more. Later on.

As we're covering. On Thursday evening. The whole universe. Although. We don't put body parts to God.

[ 36 : 21 ] He is spirit. But. God. Help us understand things. In scripture. God. Uses images. That include him having. As it were. A body. He doesn't. We know that. But. Just for images. We see in Isaiah often.

That the whole. Of the nations. All the seas of the earth. All of creation. Is what? But. A drop. In the palm of his hand. The whole.

Of the universe. Is under his. Complete control. Every one of his. Billions of stars. Right down. To the very atoms. Which make up. You and I. And the world around us.

Every part. Every molecule. Every smallest. Bit. And piece. Of creation. All belongs to him. All in his. Complete control. He is transcendent.

His power. Is beyond words. But then we meet. In verse 2.

[ 37 : 18 ] How this. Transcendent. Unimaginably. Eternal God. How he. Chooses. To interact. Verse 2.

Out of the mouths. Of babies. And infants. You have established strength. Because of your foes. To still the enemy. And the avenger. The transcendent God.

He doesn't need to. But he chooses to do what? To use means. He uses the small. And the useless. He uses the weak. And the poor.

He uses what is unusable. What can ever be used. For good. He uses it. To bring about. His purposes. In his time. In his way.

Out of the mouth. Of babies and infants. The psalmist here. As David writes. He brings forward. This beautiful imagery. That great and glorious God. Can even if he wants to.

[ 38 : 14 ] Can use. The smallest. And the weakest. Part of his creation. A helpless child. Can be used. For his glory. To further his purposes. The transcendent God.

Uses. Means. Brothers and sisters. We've covered this before. In various ways. Brothers and sisters. As we seek to serve God. This new week. As we seek to go about.

Our daily lives. We. Are very much aware. About we serve. A God. Who is glorious. Who is majestic. But we often forget. Perhaps. We serve a God.

Who uses. Means. The question. In our lips. In our minds. Is. I love the Lord. I seek to serve him. But how can he make use of me? You know. What can I do?

How can I be of any use. To God's kingdom? I'm so shy. I'm so quiet. Perhaps the opposite. I'm too loud. I'm too forward. I've got no understanding.

[ 39 : 16 ] I don't know enough. About the Bible. I don't know what to do. I can't think. I need to talk about Jesus. And so on. And so on. And so on. I'm too small. I'm too useless. I'm too worthless. I have no use.

I have no strength. The majestic Lord. Of all the earth. And all creation. He can make full. An incredible use. Of you. Brother and sister.

Don't think of a second. There's a single minister. Well. At least a single. We should say. Decent minister. Who's stood before you. And preached over the many years. And many ministers you've heard. Not one servant.

Is sat up here. To appear. Minister or lay preacher. Who has felt. Any sort of strength. In themselves. Again. He says before. You can only imagine. The amount of mileage. That's been done.

In that session room. As ministers. Walk in circles. In the carpet. It's almost worn down. Over years. Of ministers. And preachers. Walking around. Why? Because we know. Just how useless we are. We know where our ability ends.

[ 40 : 14 ] And brothers and sisters. We together. Are the same. We know. Where our ability ends. But there. We come and see. The majestic God. Who placed. And numbered. And named the stars.

Who creates. And sustains. The whole. Of the universe. With all the laws. We understand. And the many laws. We don't yet understand. Of this universe. All belong to him. And he is able to use you.

You say to him. Lord. How can you use me? Dear brother. Dear sister. He can use you. Give to him. As were the loaves. And the fish. The small offering you have. Your small faith.

And say. Lord. I am here. Bring before him. Your requests. And your prayers. Lord. I would love to see you. I pray to see. My family members saved. My household. Come to know you. Make use of me.

Lord. Lord. As we pray that prayer. individually. But also as a congregation. We should expect to see the Lord. Using. His people. The transcendent Lord.

[ 41 : 13 ] He uses. Means. God. So David goes. From above creation. Down to the very smallest part of creation. He now in verse 3.

In verse 4. In verse 3 at least. Takes us back up again. When I look at your heavens. The work of your fingers. The moon and the stars. Which you have set in place. It's very briefly.

It's an obvious point. But the psalm makes it. So we'll make it too. God is. A creator. God. In our journey. Through the. The gardens.

And scripture. We've begun. The garden of Eden. It feels like. A good few months ago now. And. We saw that. In Eden. That God. Did not just create.

We could say. A utilitarian garden. It wasn't just. Fully pragmatic. And practical. It wasn't just there. To be useful. He made. A garden. That was what? That was beautiful.

[ 42 : 09 ] God. Took time. To plant. A beautiful garden. Scripture tells us that. All the trees. And the plants. That were what? Pleasing to the eye. God.

Made. A beautiful garden. When you look up. And see the northern lights. Yes. We know what causes them. Yes. We know why. These things exist. But just because we know.

Why they work. It doesn't mean. It's not God. That's doing it. There's one thing. That. If you read. Any Christian scientist. And brothers and sisters. Have no fear.

There are many of them. Not just old scientists. Modern scientists. In all the fields of science. All the fields of study. God has his people there. Doing incredible things. And if you read.

Any of their books. Quite often. The same point comes across. Just because. We begin to understand. Why it happens. It does not mean. Somehow else. That God. Isn't making it happen. We know.

[ 43 : 03 ] We know. Northern light. It's to do with magnetic poles. And systems. I don't understand it. But someone can. We know it's particles. Hitting the atmosphere. We know that. But it's still beautiful. Made by a creator.

God. Provided by a creator. God. The stars. We can. Work out. Their composition. Of what gases. They are burning. To burn. Different colours.

And why they move. Like they do. But they are still beautiful. And placed. And named. And known. By a creator. God. Just because. We are beginning to grasp.

Even the smallest way. What they are. It really. Does not take away. From majesty. Rather. It adds. To the majesty. And the beauty. Of who God is. Christian physicists.

Are my own personal. Favourite to read. Because. These are men. And women. Who know. The workings. The workings. Of the wonder. Of the mathematics. Of creation. Of the systems.

[ 44 : 01 ] That keep things running. In the universe. And they are saying. There is such beauty. There is such grace. There is such. A creative glory. And wonder. To these mathematical rules.

Which keep things going. Which keeps planets turning. Which keeps the laws of physics. Working as they do. God. Is a creator God. Who has done. All things well.

He is a God of beauty. A God of wonder. And there we see. Him. For his own glory. But also. For the sake of his people.

For the sake of his. Created people at large. He has given us a world. We can enjoy. A world we can find. Beauty and creation. This creator God though.

He is not far away. What is man. That you are mindful of him. And the son of man. That you care. For him. The transcendent God.

[ 45 : 02 ] Uses means. And God. Who is the creator God. He is. Imminent. Imminent.

We covered this again. In part. Next door. Last verse. We saw that. The technical term we used was. God. Provides. Or God shows.

Or God engages in. What we call. Divine accommodation. Where God. Does not remain distant. And unknowable. He steps down. He makes himself. Knowable.

He has revealed himself. To us. And for all the theological. Conversation about that. For all the terminology. This psalm. Covers it so beautifully.

What is man. That you are mindful of him. And the son of man. That you care for him. The transcendent. God. The creator.

[ 45 : 58 ] God. Yahweh. Who needs nothing. And no one. He is mindful. Of us. Not just a passing. Remembrance. Oh.

Humanity exists. I better go and. Look after him. No. He is mindful. The wording. The grammar there. Is an ongoing reality. Day. After day. Minute.

After minute. Second. After second. God. Who doesn't need us. Chooses to be mindful. Continually mindful. Of us. Great. Glorious.

Transcending. Majestic. God. Is imminent. He is. Close. He is. Beside. And with. His people. He accommodates us.

He steps down. Towards us. Again. God is unknowable. God is untouchable. God is beyond understanding. Unless. We said.

[ 46 : 51 ] He chooses. To reveal himself. And he does. Reveal himself. And he has. Revealed. Himself. We'll see that. As we come to a conclusion.

Shortly. To God. God is transcendent. He is majestic. God uses means. To accomplish his purposes. Brothers and sisters. That's you and I. As small as we feel. God is a creator.

God. Who has created things. In wonderful ways. But God. Is not distant. He has made himself. Known. And he is knowable. Very briefly.

The honour of man. God cares. And he thinks of us. We read verse 4. From this angle.

We saw a second ago. Verse 4. From God's angle. We'll never read it. From our angle. Before we saw God. To us. Never read it from us. Looking back up. As a word to God. What is man.

[ 47 : 47 ] That you are mindful of him. And the son of man. That you care for him. God cares for us. God thinks of us. We are known.

To him. But note that mankind. We are limited. Verse 5. Yet you have made him.

Speaking of humanity. Making of his creation. You have made him. A little lower. Than the heavenly beings. Now. We of course read angels. In the New Testament. In the Hebrews chapter.

And we often sing angels. The reason it goes from angels. To beings. Is that. The word used. Is very broad. And angels is right. Beings is right.

And it's a future study for us. We come to look at the spiritual world around us. But. In short. Spiritual beings. Heavenly beings. It's not just speaking of angels.

[ 48 : 43 ] It's not just speaking of angels. As we think of. The one to do. The messenger work of God. The servants of God. This takes in. All the angels. All the. We can say. Orders of angels. The seraphim.

And all the various levels. And service and duties. That angels do. All of God's spiritual world. All his spiritual. Beings. And we are made.

Lower. Than them. Now in one sense. It's a literal sense. Also in a sense that we are confined as it were to creation.

We might take occasional jollies up into space. But we're still confined to creation. So when we go and make a home on the moon. As is being done right now. A planned right now.

We're still confined to creation. We can't ever escape. Creation. We can't ever escape as it were. The physical reality we exist in. The spiritual beings exist.

[ 49 : 43 ] In the spiritual realms. It covers before. They exist in spiritual realms. And they can of course make their presence known in the physical. But they exist in the spiritual. But we are as it were currently here.

Now of course as Christians. We know that we engage in spiritual work. In spiritual warfare. But still we are bound to where we are. And what we are. We're bound to what we see and touch and know.

So one sense we are made lower than them. But note one thing. Yes in terms of our location we are limited. But we're not limited by creation.

You have made him little lower than heavenly beings. And see the and here. It's and slash but. Crown him with glory and honour.

We are the pinnacle of God's creation. Not the angels. Not the fiery seraphim who are round the throne.

[ 50 : 42 ] Not the beings we have no understanding of. Not the universe and the galaxies and the stars and the wonders of creation. No. No. We. Are the pinnacle of God's creation.

We alone have been crowned with honour and glory. We alone have the souls given to us. We alone. Know what it is to know God.

In a sense that he is condescended to us. And we see with that there comes responsibility. Verses 6 down to verse 8.

We see that we have been given dominion and care over creation. Power and responsibility. Again verse 6 down to verse 8.

The reality here is we have been given as the dominion of the works of your hands. Sheep and oxen. Beasts of the field. All creation. All the animals.

[ 51 : 40 ] They're ours. Creation has been given over to us. And we know and we understand. And the problem is we swing one way or the other.

We're so changeable as people. There is both power here and responsibility. Our culture knew that growing up.

Our culture was always that way inclined. We looked after God's creation as best we could. We showed care to the animals. Love to the animals. Whilst recognising the animals were for our use.

Creation we tried to show care to. Whilst understanding that the creation was there for us to make use of. There is power given to us to make the most of creation.

That we can make use of the gifts God's given us. In the animal world. In the mineral world. In all creation. But also there is responsibility.

[ 52 : 41 ] See the wording here is we've been made as it were vice regents. He is king. But we've been given control over his creation. He's allowed us to have some power over creation.

And we abuse that. We make a mess of that. We treat animals shamefully. We know ourselves what happens in the world. We see abuse of that.

We see child labour and slave labour. Going in to make the batteries inside my phone and our phones here. We take what God has given us. We take what God has given us. And we abuse it.

We turn what is good into what is evil. The balance is there. We have been given responsibility. And given dominion. The psalm ends.

As it begins. Lord our Lord. How majestic is your name. In all the earth. He is glorified.

[ 53 : 41 ] He alone deserves all the glory. Yes he has perhaps given us dominion as well over the animals. And dominion as well over creation. In terms of what we can make use of. And use. That's fine.

But he is in charge. He alone is sovereign. He alone is majestic. But all of this is good and well.

But the question still hangs in the air. How can we know God? We're saying God is knowable.

That we can meet with God. How then can we know God? Well scripture interprets scripture. And we see it. And we read in Hebrews chapter 2. Where this verse is used.

To speak of man. But to speak of one man. In particular. Who? I read again Hebrews 2 and verse 9 first of all.

[ 54 : 36 ] But we see him. Who for a little while was made lower than the angels. Namely Jesus. Crowned with glory and honour because of the suffering of death.

So that by the grace of God he might taste death for everyone. He who was made lower than the angels. He who was made human. Who took on full humanity.

Jesus who became like you and I. In the fullness of his humanity. Like us and always apart from sin. Who was there. As we are told here.

Who was there. Who all things were made through him. All things made for him. All creation belongs to him. Yet he chose to step down from that place of glory.

That place of transcendence. He steps down. To the dust of the earth. To be made like the creatures he has made.

[ 55 : 37 ] To face a lifetime of abuse. And evil from creatures he himself. Put the atoms of our bodies together to create them. And yet here they are.

Hurling abuse at them. Over 30 odd years. 33 odd years of his life. Christ was there facing his own creation. Pushed around and attacked.

And eventually murdered. Painfully. Tortured. Slowly. At the hands of his own creation. Again he is there. And he arranged the very atoms.

Of the breath. Of the oxygen that they breathe. And yet he allowed himself to go through that. As the earth keeps turning. As the universe keeps existing. Through the power of his word.

He is there enduring it all. He stepped down. The transcendent became imminent. The majesty of God. Was seen.

[ 56 : 36 ] In flesh. And bone. As we read at the end of chapter 2 of Hebrews. Therefore he had to be made like his brothers.

In every respect. So that he might become a merciful. And faithful high priest in the service of God. To make propitiation for the sins of the people.

For because he himself has suffered when tempted. He is able to help those who are being tempted. God did not remain transcendent.

He did not remain distant. And out there somewhere. He came. To his own creation. Took on human flesh.

He became. Like. Us. In the full experience of humanity. Emotionally. Physically.

[ 57 : 35 ] Mentally. Like us. Bone and flesh. Heart and mind. Did not sin.

But he was tempted in all ways. A life of attack. A life of temptation. The God man. The Lord Jesus Christ.

Who at this very moment still. As we are bears in his body. The marks of his love for us. Who is at this moment. Yes glorified in his body. But he is there at this moment.

At the right hand of the father. Fully man. And fully God. He has maintained in himself. His full humanity. Why? Because he is the God.

Who has stepped down. To be with his own creation. He is the God. Who became like his people. He is the one who. Out of his love for us. Out of his obedience to the father.

[ 58 : 29 ] Took on flesh. The transcendent became imminent. The creator. Stepped down into his own creation. And he is knowable.

He is knowable this evening. Brothers and sisters. We know God. Friends.

God is knowable. You have heard this countless times. But don't waste another week. Without coming to know the God. Who has done all of this.

To make himself knowable. He gives you the air you breathe. He gives you every second of life that you have. Every second of life you have.

Every breath you take. We are not coming to him. You are breathing in and out. Breath of rebellion against him. Come and know him. Come and serve him. Come and love him.

[ 59 : 25 ] Come and worship him. He has made himself knowable. For you. And for me. To put our heads in a word of prayer. Lord we thank you again Lord for your word.

We thank you for the great truths we find in it. For we have a God. And you are glorious in all that you are. In all that you do. You are majestic in all your ways.

But also you are a God. Lord. You have made yourself noble. And ascending and the coming of Jesus. The second person of the Godhead. In his eternal love for us.

And in his eternal obedience to you. That he stepped down out of eternal glory. Into the dust of his earth. To become like his brothers. And like his sister.

To become human. Lord for all that means for us. We ask you would implant it in our minds. And for those who as of yet don't know him. As of yet have not encountered the God man Jesus Christ.

[ 60 : 22 ] Who have not yet come to know what it is to be known. And loved and kept by him. We ask that even this evening. We would come to know for the first time. The God who makes them.

And who right this very moment sustains them. That he is not distant from them. In fact he is as close as a call. As close as a prayer. As close as a crying out to you.

We ask this to be known Lord. And felt and understood by all. Here this evening. Help us once more to come to sing. Our closing item of praise. We once again thank you Lord.

For those who engage in the public worship. Who lead that worship week by week. As they undertake a burdensome task. Of leading your people in praise. Lord we ask they would be encouraged.

Thank you Lord for our brother. Who has kindly given of his time. His time of holiday to come. And to lead us today. Who is willing to serve you even just now. And we thank you Lord for him.

[ 61 : 16 ] And we pray for himself. Lord and his wife. As they enjoy his time of holiday. We pray Lord for us as a family. As a congregation. As a gathering. Help us this week to serve you well. To find ourselves growing in our love of you.

And our love for one another. As God these things. In and through and for Christ. His precious name is sake. Amen. Amen. Amen. Amen. Let's bring our time to our conclusion.

By singing the psalm we had in the Psalter. Psalm 8. In Scottish Psalter. Psalm 8. That's on page 207.

Psalm 8 on page 207. How excellent in all the earth. Lord our Lord is thy name. Who has thy glory far advanced above the starry frame. From infants and from sucklings mouth.

Thou didst strength ordain. For thy foes cause that so thou mightst. To be avenging foe. At restrain. Sing the whole psalm. To God's praise. Of saints.

[ 62 : 25 ] Opt somehow. For the earth is thy name.

through Christ to glorify our eyes above the sky we may long hour infant son from side for beet by thy I'll give this day or day.

For life was lost, the soul of my eyes, the avenging hope is tamed.

When I look up unto the heavens, with shining old fingers, sing unto the moon, unto the stars, which shall I be your name.

Then sing, I want this man body, remember it's by thee.

[ 64 : 33 ] For both the sun, O man the sky, so kind to the angels be.

For the sun, O God, is the Lord, O God, O God, O God, O God, O God, will be in the sea, that God will be with us, and the sea, and the sea, and the sea, and the sea, and the sea, and the sea, and the sea.

It is the Lord, the sea, and the sea, and the sea, on earth, That will appear to stay Far so  
off the air With strong and speed Hold on us through the same Our excellent in all the  
earth Lord our Lord is mine

The grace of the Lord Jesus Christ And the love of God the Father And the fellowship of  
the Holy Spirit Both you now and forevermore Amen Thank you Thank you Thank you  
Thank you Thank you Thank you Thank you Thank you Thank you Thank you