

Crowned With Glory

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[0 : 0 0] Amen. If you would please remain standing. Y'all are learning. That's good. We're going to remain standing as we read God's Word together this morning. Our sermon text is from Psalm chapter 8.

So if you would, go ahead and flip there in your Bibles as we read Psalm chapter 8 together. O Lord, our Lord, 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. When I 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.

[1 : 0 4] And crowned him with glory and honor. 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 beast of the field. The birds of the heavens and the fish of the sea. Whatever passes along the paths of the seas.

O Lord, our Lord, how majestic is your name in all the earth. This is the Word of God. If you would please be seated. Father, how majestic is your name in all the earth.

We pray now that you would open up our eyes to see your greatness. Lord, and to be in awe of you and your incredible wisdom and power and glory and all that you've made. We pray this in Jesus' name.

Amen. What is our mission as a church family? It's hard to believe that about six months ago now, CW Bay Baptist Church launched out as an autonomous church family.

[2 : 1 5] And part of that process, as you know, was to clarify and to communicate what is our mission? What is this church going to be about? What are we doing? What are we seeking to accomplish here?

And the answer, I'm hoping you can say it along with me, is that CW Bay exists to magnify the glory of God in the gospel of Jesus Christ.

We've got some work to do. All right. We exist to magnify the glory of God in the gospel of Jesus Christ. We exist for the glory of God.

But I hope that you know, and I want to be clear, that that process of identifying our mission was not an attempt to be creative. It was not an attempt to be original. We want to align our mission with the mission of God.

We want to align our purpose with God's purpose. And we want to align what we care about with what God cares about. And you can be sure that God cares about nothing more than the magnification of his glory.

[3 : 22] I hope that you can see, I think it's evident, that this is the theme of Psalm chapter 8. I love when the Bible makes that clear to us, don't you? David, he says in the first verse and in the last verse, he bookends this psalm with this one phrase, Oh Lord, our Lord, how majestic is your name in all the earth.

How majestic is your name. This is the first psalm of praise in the book of Psalms. You may have felt this over the past several weeks, that we've been walking through some pain and some suffering in Psalms 3 through 7.

It's been hard on poor David over the past several weeks. I was joking with somebody this week earlier that we should have named this sermon series the summer of suffering this year. But now you notice the tone changes.

And now David is no longer looking internally at his own circumstances. He's no longer focusing on his own trials. Now the praise has shifted up towards the Lord. And we have no indication here of any suffering.

He's mindful of the praise and the glory of God. You know, that's the trajectory of the Christian life. What an encouragement it is for us to know that no matter what trials we endure here, no matter what suffering we endure now, it will give way to glory in the end.

[4 : 44] David here, inspired by the Holy Spirit, he looks out around him at all the incredible works of God and in it he sees the glory of God. He knows and he rejoices in this simple and profound truth.

I think that this is the main idea of this psalm, that God magnifies his glory in all of creation, especially mankind.

Especially mankind. So what we're going to see here this morning from Psalm chapter 8 is two ways that God magnifies his glory. If you're taking notes, this will be our outline together this morning.

Two ways God magnifies his glory. God magnifies his glory through the works of his hand and through the purpose of man.

First, we see God magnifies his glory through the works of his hand. Look there with me to verse 1. David says, O Lord, our Lord, how majestic is your name in all the earth.

[5 : 50] You have set your glory above the heavens. See, the earth, the creation, is a theater for the glory of God. It's an arena where we see God's majesty on display.

And that's by design. God made creation. He made the earth. He made all things as an indicator, as a pointer towards his glory. So that if any part of creation is beautiful to us, we're meant to ask, well, how much more beautiful is the creator?

If any part of creation is awe-inspiring for us, we're meant to ask, how much more awe-inspiring is the one who made all of this? If any part of creation is worthy of our attention, worthy of our devotion, worthy of our admiration, we're meant to then notice that and in turn ask, how much more worthy of our attention and devotion and admiration is the creator?

Now, I wonder if you've ever been awestruck by any part of creation. Of course you have. You know how spoiled we are where we live? We live in one of the most beautiful places in the world.

Anytime we want, we can pick a morning, pick a sunrise, pick a beach, pick an island, pick an ocean, go walk out and sit on the beach and see God's glory on full display.

[7 : 12] We see it all the time, but are we attentive to it? Are we listening to the message of creation? David was. He says, how majestic, oh Lord, how majestic is your name in all the earth?

You may remember it stormed last Sunday. We were out spending some time with some other church members and it stormed and we could hardly see the road coming back. I don't know if you were out in the middle of that storm.

We could hardly see where we were going as we drove back home. It was just pouring down rain, this display of the power of God and creation. And when we got home, I don't know if you could see this where you were, but the rain stopped and the sky out here behind the church, above the trees, was this bright pink and purple.

Like I've never seen it before. It was unbelievable. The deep color in the back of the field over the trees in the sky. And Amanda noticed it first. She saw it through the blinds and she said, guys, you got to come over here and see this.

She called us over. We looked out and we just admired the beauty of the creation. I went back and I sat down. I was going back to my book. She and the boys were staying there, admiring it.

[8 : 24] And I overheard her say to one of the boys, look at what God has made. And I thought, that's exactly right. And that's the point. That's what God is doing.

The heavens declare the glory of God. Psalm 19 tells us the heavens declare the glory of God and the skies above proclaim his handiwork. And the stunning truth is that everyone sees it.

Everyone hears it. Everyone who is a part of creation hears the witness of creation. Psalm 19, it tells us, it goes on, it says, day to day pours out speech.

Not just a little bit, it pours it out. Day after day, won't stop talking about the glory of God. Night to night reveals knowledge. If you don't know that there is a God, it's not because God hasn't told you.

If you live in God's creation, you have heard the testimony of creation. One night is enough to know. One day in creation is enough to know that there is a God and he is glorious.

[9 : 31] We have heard. Verse 3, there is no speech. There are no words whose voice is not heard. Their voice goes out through all the earth. Their words go to the end of the world.

Do you realize this is incredibly common knowledge? All of the earth, every single person in every single place in every single corner of the world knows that there is a God.

How? Creation has told them. This is why Paul tells us in Romans chapter 1 that we are without excuse.

Excuse. If we withhold honor from the living God, it's not because he hasn't told us he's there. It's that we have refused to give him the honor that he's due. The witness is there.

The name of the Lord is majestic in all the earth. The question is, are we listening? The heavens proclaim his glory, but not only this, I love the contrast that we have here between verse 1 and 2.

[10 : 40] It's not only the big things that describe the glory of God. I love the contrast here. God's glory is proclaimed in the highest heights of heaven and in the mouths of babies and infants.

In the smallest and weakest and most helpless creatures, he says, out of the mouth of babies and infants, you have established strength because of your foes to steal the enemy and the avenger.

Now, what could this mean? How does God magnify his name in the mouth of babies?

I have a guess. But first, doesn't this just show you how God works? Now, I wonder if you were facing an enemy, if you were up against a powerful enemy, if you had all the resources of the entire world at your disposal, I wonder how you would choose to display your strength.

What would you choose to steal your enemy? What would you choose to go to war for you? What would you choose? God says, I know what I'll do. I'll silence the mouth of the enemy with the mouths of babies and children.

[12 : 01] And we say, God, are you sure? I mean, look around. Surely you could find something better than that, something stronger, something more formidable than that. But that's just how God works. God is pleased to make his glory known through the weakest among us.

He wouldn't have it any other way. He chooses the foolish in the world to shame the wise. He chooses the weak in the world to shame the strong. And I'll be honest with you, I don't know exactly how this fits in and applies to David's life.

We saw last week from chapter 7 that others were speaking evil of him. Others were coming to kill him. He claimed innocence from what they were claiming and saying about him.

It could be, here's one option, that despite what the enemy said about David, even children knew that he was still the anointed king. Despite what others said about him, children knew that he was still God's anointed king.

That's one possibility. Now Jesus quotes this text, you may recall, at the triumphal entry into his city, into the city of Jerusalem in Matthew 21. He comes in to the cheers and the praises of Hosanna.

[13 : 14] Hosanna. He went in and he cleared out the temple and the children were there in the temple, crying out in the temple, Hosanna to the son of David. And do you remember how the chief priests and the rulers responded to them?

Make them be quiet. Silence them. Do you hear what they're saying? Make these children be quiet. Stop them from praising you as the Messiah.

You are not the king. Doesn't that sound a bit like what's going on here with David? And how does Jesus respond? He says, haven't you read? Out of the mouth of infants and nursing babies you have prepared praise for me, the true king of God's people.

God uses the weak to shame the strong, but I think that there's another layer to this. So follow with me just for a moment here. I think we have a glimpse here of how God plans to magnify his glory not only in creation but also in redemption.

Track with me here for a minute. It's interesting to me. It's interesting, isn't it, that David faced many foes. He faced many enemies. He faced Saul. He faced Absalom.

[14 : 33] All the armies with them. Verse 2 says that God has established strength because of his foes, plural, multiple foes. But then something interesting happens at the end of verse 2.

Do you see it? It switches to the singular. One enemy. Do you see that? You have established strength because of your foes, plural, to steal the enemy and the avenger.

So follow with me here. This is my guess. One great enemy is silenced and overcome by children giving praise to the Lord.

What does that sound like to you? To me, that sounds like God's plan of redemption. I think that David is looking back to the first chapters of the book of Genesis.

You remember what happens in Genesis? Chapters 1 through 3. In the beginning of the Bible, God creates all things. He sets his glory in the heavens. His majestic name fills all the earth.

[15 : 37] And then the enemy appears. The serpent appears. The great enemy, Satan, comes and deceives Adam, deceives Eve.

They eat, they disobey, they fall, their union with the Lord is broken. God pronounces his judgment. And do you remember what he said to the serpent in Genesis chapter 3? I will put enmity between you and the woman, between your offspring and her offspring.

The Bible, from this point forward, is the unfolding of this war between the seed of the serpent and the seed of the woman. But in the end, one child will come, one seed of the woman will come, he shall bruise your head and you shall bruise his heels.

See, the Bible is a story of God magnifying his glory. And how does he choose to do it? He triumphs over the enemy and all who belong to him through a promised child.

And David remembers that God has promised a child will come who will put an end to the enemy and an end to his attempted robbery of the glory of God.

[16 : 53] A child will come, the child will be bruised and yet he will crush the head of the serpent. And we know, don't we, who this child is? Child, the promised child is Christ Jesus.

We know that through this child many children will come to the Father. That through this promised offspring many will be born again, delivered from belonging to the kingdom of darkness and now adopted into the family of God.

And it is their praises that will be the unraveling of all the enemy's schemes. That's my guess. God magnifies his glory through the works of his hands in creation and in redemption.

Which leads David to ask out of all the works of creation, Lord, what am I that you're mindful of me? What is man that you're mindful of him?

Verse 3, he says, when I look at your heavens, the work of your fingers, the moon, the stars which you have set in place, what is man that you're mindful of him? The son of man that you care for him.

[18 : 11] Who are we that we should receive any attention from the Lord of all creation? Do you see David's perplexity here? Do you ever feel that perplexity?

What am I, God, that you should listen to me? Bring it all the way back down to us. Get that image of a zooming camera shot in your mind, all the way from the highest reaches of outer space, as high up as it goes, zooming in through the planets, zooming in through the sky, zooming in over the earth, into the state of South Carolina, over the forest, over the waters of Awe and Awe, right here to Seawee Bay Baptist Church.

What are we? God is mindful of us. who are we that God should care about us?

Do you ever think about how incredible that is? That our little songs blasted out here Sunday morning, 30, 40, 50 of us in the room, when we sing praise to the Lord, the Almighty, the King of creation, that God hears our songs and is pleased by our worship.

Does it ever astound you that our prayers, when we pray, I think we've prayed maybe four, five, six times together in service this morning already, do our prayers ever feel small to you?

[19 : 40] Doesn't it feel like God, with all that he has going on in the world, that maybe he just kind of let some of those prayers from that little church and all and all slide this week, and yet he bids us, invites us, compels us to come and ask him to move mountains and to ask him for our daily bread, because the Lord of all creation is mindful of you.

Why? Because by his sheer grace, he has chosen to give us incredible dignity and purpose.

There's our second point this morning, the second way God magnifies his name is God magnifies his glory in the purpose of man. I want you to notice David's posture here.

First, just listen to what he doesn't say. He doesn't say, look how wonderful you are. Look how incredible you are. Of course God wants to pay attention to you.

You're special. You're full of potential. You are wonderful. Of course God wants to think about you. You're worthy of God's attention. Is that what he says? No, he says we are nothing.

[20 : 57] What is man that God would be mindful of us? We're a speck of dust compared to the rest of creation. You made the heavens with your fingers. Do you realize how simple he makes that sound?

You set the moon in its place. You set the stars in their place. What are we that you're mindful of us? We are nothing.

And yet, verse 5, yet you have made him a little lower than heavenly beings and crowned him with glory and honor. 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 beast of the field, the birds of the heavens and the fish of the sea, whatever passes along the paths of the seas.

You know, when we read this text, we shouldn't be puffed up with how great we are. That's not the point. We should be in awe, like David, at the undeserved blessing and attention and honor given to us by God.

[22 : 02] Any glory, any honor, any goodness that you and I have is not from us and it's not for us. It ought to, again, point away from us back to the one who has crowned us with glory and honor.

What does it say about God? That the God who made the heavens cares about you. What does it say about God? That the God who is transcendent has chosen also to be imminent, to be near, to be near to his people.

He has chosen to make his name known to us and through us. What a privilege that is. How does he do that? How does he do that?

Two ways here. God has given mankind, all mankind, two gifts. Really two responsibilities here. He has given all mankind dignity and dominion.

Just look at the dignity that he gives to all mankind. Verse 5. He says he has crowned us out of all creation. He has crowned us with glory and honor.

[23 : 10] How? Because we alone are made, we talked about it this morning, in his what? In his image. What other part of creation can we say this about?

Mankind alone is made in the image of God. No other part of creation has this distinguished honor. We bear the image of God.

You know, we were made to be little representations of God walking around on the earth. We talked this morning in the grow class about some of the ways that we can share and some of the attributes of God.

Do you realize we were made to reflect God's holiness? We were made to reflect God's goodness. We were made to reflect God's mercy, his love, his wisdom, his creativity, his intelligence, even his beauty.

Out of all creation, mankind especially, was made to walk around as reflections of the glory of God. I have a niece that we saw last week at the beach who looks exactly like my dad.

[24 : 23] It is unbelievable. There's a picture of the two of them sitting on the couch together and except for the size difference and the hair difference, you almost can't tell them apart. It is unreal. And if you knew my dad, if you knew what he looked like and then lined my niece up with about 20 other little girls, you would be able to look at her and say, that is a chancy.

And there's no doubt about it. The family resemblance is strong. She bears his image. That is how it's supposed to be with us, isn't it? We are made to bear the image of God so that others look at us and say, that's God's child.

He looks just like the Lord. She looks just like the Lord. And not just Christians bear the image of God. We need to realize this.

All people bear the image of God. This is what gives all mankind dignity and honor. God has crowned all people with glory and honor by making all people in his image.

I talked to Treg this week, Monday morning, we opened up this passage and talked through it and he said, man, the implications of this are enormous.

[25 : 43] And they are. The applications that we could draw from that simple fact are almost endless. But we'll try a few here. For one, the fact that we are all made in the image of God is what makes racism evil in the sight of God.

God. If we treat anybody differently because they look different than us, could it be that we value our image more than we value God's image?

If we give a higher honor to those who are wealthy or beautiful or have use to us personally, could it be that we have a different honor system than God?

God has crowned all people with dignity and honor. Shouldn't that impact the way that we treat each other? The way that we talk to and about one another. How we love one another.

You know, that person that drives you crazy. I know you're thinking about them in your mind right now. That person that you just cannot stand to be around. That person that, if you're honest, maybe you hate is made in the image of God.

[26 : 55] Who are we to hate? Those whom God himself has honored and crowned with dignity and glory. We have been given incredible dignity, but not only that, second, we have been given dominion.

Mankind was made to reflect the image of God and also to rule as extensions of the authority of God. In Genesis chapter 1, 28, God gave Adam and Eve a command.

He said, be fruitful and multiply, fill the earth and subdue it. Have dominion over the fish of the sea, over the birds of the air, over every living thing that moves.

David is looking back on this truth. He's reflecting back on the incredible dominion and authority that God has given man in Genesis 1. And he works backwards from the list.

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

[28 : 02] We were made with a purpose to exercise dominion over all of God's creation as extensions of his good authority.

You know, that's what gives purpose to our work. Do you know how empty it is to try to labor to build your own kingdom and to try to labor to accumulate riches and wealth or respect and honor that will eventually fade away?

Maybe the reason that feels empty to us is because we were made for something much greater than that. We were made so that all of our labors, all of our efforts, all of our work, all of our endeavors are meant to be extensions of God's work, God's labors.

God's effort, God's endeavors. We were made to labor for his kingdom, not for ours. Whatever you do, do all for the glory of God.

That's the purpose of your nine to five. We are made to fill the earth with the glory of God and to labor to usher in his kingdom. What a privilege that is that he's given to us.

[29 : 17] David says we're to exercise dominion, even, David points out for us, even over the animals. Some of us, I know, are animal people.

My apologies in advance to PETA and to all the animal people in the room, animal lovers everywhere. I am an animal lover, okay, for the record. I love animals, but animals are not our equals.

animals. Mankind is made superior to the animals. Animals exist for man, not the other way around, and it seems sometimes like our society has lost its mind.

Some of you may know that we live right across the street from the Seaweed Visitor Center over here. They are protecting the red wolf population. You can go and have a tour of the red wolves there.

I think that that's great. They are protected. If you kill a red wolf, you get a \$100,000 fine and possibly spend some time in prison.

[30 : 19] But we've made it perfectly acceptable to kill a child in the womb of their mother in the first trimester with no consequence.

It's insane. Do you realize how insane it is to live in a world where animals have greater protection than children who are made in the image of God? We have everything twisted up.

I don't know about you, but when I look around and I see the wickedness in the world around us, when I look in the mirror and I see the wickedness in the mirror as I look at myself, I have a hard time seeing glory and honor.

Don't you? This psalm, as with many of the psalms, they give us a picture of the ideal. This is the ideal man represented here.

This is who Adam was meant to be. This is who you and I were meant to be. So what happened? What happened was sin. You know, when we read this text, something ought to be happening within us.

[31 : 33] The alarms of our heart. When we read this text, it says, you were made to reflect the glory of God. You were made to magnify his glory. You were made to be his representatives here on earth.

God made you for him and his glory. The alarms of your heart ought to be going off and saying, that is true. I know I was made for that. That is why I'm here.

That's what I was made for. That's the purpose of my life. And yet, I have fallen so short. That's sin. All have sinned and fallen short of the glory of God.

Everything was distorted and twisted and warped and messed up by Adam's sin. We still bear the image of God, but that image is so hard to tell because it's been dragged through the mud of our own sinfulness.

We still have the authority, the responsibility to exercise dominion, to rule, to work, to labor, but we want to rule, to work, to labor for our kingdom, for our glory, not for his.

[32 : 43] We have inherited Adam's failure, and with it, we've inherited all of the curse of sin. But, but, we praise God that he did not leave us in our sin.

We praise God that he has mercifully and graciously provided a way of escape, a way of renewal, a way of restoration that magnifies his glorious name.

He sent a child to silence the enemy. He sent Christ, the true and better Adam.

As Hebrews 2, we just read it this morning, reminds us, God made him a little while lower than the angels and crowned him with glory and honor, putting everything in subjection to his feet.

We see him who for a little while was made lower than the angels. Who? 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.

[33 : 59] The first Adam failed, and with his failure brought sin and death. But the second Adam, Christ Jesus, the very image of the invisible God, crowned with glory and honor, came to restore all that was lost in the fall.

That's the gospel, church. The kids have been talking in children's ministry. Miss Regina has them deep in the weeds of theology.

I love it. Apparently, they came across the topic in their curriculum that made them think about this question. How is Adam like Christ? How is Adam like Jesus?

Adam, the first man, God's first human being, and Jesus Christ, the God man, how are they alike? And so in Miss Regina's wisdom, she did as every good parent or teacher does, and she bribed them.

She said, go ask one of your pastors that question, and if you do, and if they come back with a response, if you bring back the answer to the rest of the class, I will give you a prize, a Chick-fil-A gift card, which to my kids is worth a thousand dollars, at least.

[35 : 14] Amanda, she filled me in on this scheme, so I expected them to come, and I waited, but one week went by, nobody asked me, and to be honest, I was a little relieved, because I was trying in my own mind to think through, how can I explain this to a child?

I think I understand it myself. I think I can point them to scripture where it says it, but how do I make it simple enough, not only for them to understand, but for them to understand and then go articulate it to other people, bring it back to their teacher.

The next week went by, two weeks to come up with an answer, and one of them asked, how is Adam like Jesus?

And so I said something like this, I said, well, Adam was made in the image of God. He was the first man, and he was given a job to represent God and to exercise dominion over all creation, but Adam failed and Jesus is the new Adam.

He's the second Adam. He's the true Adam. He's the better Adam. He succeeds where the first Adam failed. He said, how are they alike? I didn't answer the question satisfactorily.

[36 : 30] So I tried again. I said, they are alike because they both represent us. They're representers, meaning we get what they earn.

By nature, we get what Adam has earned, his sin and death with it, the consequence of the fall. But by new nature given through faith, we get what Christ has earned.

We get his righteousness and life and restored relationship with God. Christ, he lived in our place. He died in our place. He rose in our place so that through faith in him, we might be restored and be truly human again.

And he said, what do I tell Miss Regina? So I said, okay. Again, Adam is like Christ because they both represent us.

everyone in the world, everyone in this room is represented by one or the other. You are either in Adam or you are in Christ.

[37 : 39] But that's about where the similarities end. And I came up with this little rhyme to help it stick. All in Adam bear his sin, but all in Christ are new again.

All in Adam bear his sin. That's everyone. That's everyone by natural birth. Everyone bears his sin, this distorted image of God, this selfish inward labor, inward purpose, inward building of our own kingdom.

Does that sound like you? But all who are in Christ, who by the grace of God have been redeemed, who trust in the perfect son of man, all who are in Christ are new again.

We are remade into the image of God. We are repurposed for his glory. And so now by his grace, we labor to usher forth his kingdom, not ours.

Now we, by his grace, live as children of God for the glory of God. And in Christ, we are crowned undeservedly with glory and honor.

[38 : 56] If you are in Christ, church, that is your purpose. That is your dignity. That is what we were made for.

We exist to magnify the glory of God in the gospel of Jesus Christ. Christ. Oh Lord, how majestic is your name in all the earth.

Would you pray with me? Lord, we see so clearly what you have made us for.

It's not for ourselves. It's not for our glory. It's not for our kingdom. It's not for our honor. Lord, it is for you and about you. And it's from you, God, that we are made back into your holy image.

Lord, we pray if there are any here, Father, who remain in Adam, we pray that you would give them faith in Christ. And Lord, if there are any here who are struggling with their purpose, with their identity, Lord, would you remind them of who you have made them to be in him.

[40 : 13] We love you, Lord, and we pray all this in Christ's name. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.