

## But We See Jesus – Psalm 8

**Introduction** – The events of Palm Sunday and the week in Jerusalem heading up to Christ's crucifixion would not have led one to believe that Jesus won. This is the mystery of the gospel. It is a mystery revealed to the world and, if you would believe, it is a mystery revealed to you.

**Overview of Psalm 8** – The Psalm is about the glory of God's creation and particularly mankind. But that praise has bookends: no one can understand the greatness of man without a fearful wonder of the surpassing majesty of God. "O Yahweh, our Lord," must be the start of all anthropology, geology, astronomy, and marine biology. Denial of this truth leads to folly (Rom 1:18-20). If God gives this knowledge (and it must come from Him) then even a baby can know it and proclaim it (v2). A proper study of the vastness and minutiae of God's creation leads us first of all to a crushing humility (vv3-5). But the Queen of all Sciences is Theology wherein we learn not only who God is, but who we are as His vice-regents (vv6-8).

**Seeing Jesus; "Out of the Mouth of Babes"** (Matt 21:12-16) – This king was supposed to come in and drive out the Romans. Instead, He comes in and drives out the moneychangers (vv12-13). The theologians were quite distressed over Jesus; He wasn't following their understanding of the Scriptures. The children in the story understand rightly, however, and shout His praises calling Him the "Son of David" (v15). Filled with anger and envy, the experts demand that Jesus stop the noisy blasphemies. Jesus then points out that the children are actually giving the chief priests and scribes a very faithful bible study.

**The Weapon of Covenant Succession** – Does this have application for our children? The strength of the Lord is "established" in the sounds coming from the babies and little ones. That is because the sound is evidence of the promise. God is our God and our children's God (Psalm 103:17-18). When we gather, we see weapons being fashioned for the next generation in the training of the next generation (Psalm 127:3-5). These weapons are not carnal but mighty in God for pulling down strongholds (2 Cor 10:4-6).

**The Sound of Worship** – The central work of these children is to join with their parents in making noise. Our noise (our singing, praying, preaching, Amen-ing) is a response from faith, and God willing, a lively, evangelical faith. Their noise is not to be doubted as insincere or without enough knowledge, as though we had it all figured out ourselves. Teach them that they are God's weapons.

**These Children in Our Midst** – It is no accident that we bring our children into this service with us. There is nothing more important for a child to learn than the worship of God, both privately and corporately. This gathering is where God renews His covenant with us and His covenant promises are to us and to our children. It is vital that you, covenant children, grow up understanding that you did not show up here by accident. God placed you personally in the home of Christians, has bestowed His favor upon you, and requires you to obey your parents in their instruction to believe upon the Lord Jesus.

**Do Not Despise Childlike Faith** (Mark 10:13-16) – Jesus made it clear: only children and those who are like little children may enter the kingdom of God. Do not discourage the faith your child professes – do not teach them to doubt their faith – encourage them to stand on the same promises you do. *"They are ready to believe their God; they are not wise, or noble, or anything great in their own esteem, and yet out of their mouths God hath ordained strength, and by their witness he silences the disputers of this world, and all the wisdom of men..."* – Spurgeon.

**But We See Jesus** (Heb 2:5-9) – The writer to the Hebrews is warning his generation not to fall away from their faith – their faith that Jesus wins. Due to persecution, Jewish Christians were tempted to return to Jerusalem, renounce their trust in Jesus, and return to the Old Covenant. The writer uses Psalm 8 to make his case that, regardless of the cultural decimation all around them, Jesus won and is winning.

**Under His Feet** – Psalm 8:4-6 was speaking prophetically of the work of Jesus Christ. It was Jesus who was made a little lower than the angels (for a time) and now is crowned with glory and honor (Heb 2:8-9). He did this so that He might taste death for everyone. From Palm Sunday to Resurrection Sunday, this is exactly what Jerusalem witnessed. Jesus Christ became, through His death and resurrection, the Head of the new humanity and now all things are under Man. The kingdom of heaven, the kingdom of God, has come.

**But We Do Not Yet See** – Just like the first audience of the book of Hebrews, we do not yet see this manifest in the kind of glory that these and so many other passages of Scripture describe. And when we don't, we are instructed to "see Jesus" (vv8b-9a). But, just like the first audience, we are in a situation where we cannot "see Jesus." He is gone. But we do see Jesus, here, in the covenant worship of His people and in the preaching of His gospel (and in the praises of babbling children). It is here that we "hear" Jesus speak to us (Rom 10:14-15).

**See Jesus** – This is all done by faith and faith alone. If God gives you that faith then you see the world, yourself, the problems, our weakness, everything – completely differently. You see a cross and a grave but you see through that to an empty tomb and a crown. You see your shame, your guilt, your sin – and by faith, you see through them to your new nature raised in Jesus Christ. You hear children babbling and yet, actually, you hear the declaration of the victorious Lordship of Jesus Christ over everything.