

The 2nd Sunday of Advent ~ Sunday, December 10, 2023

“Advent in the Psalms: All Things Made New”

Psalm 8

INTRODUCTION

On its surface, Psalm 8 is a lyrical _____ on the creation account in Genesis chapter 1, that focuses on _____ and His glory, and who we are in relation to Him.

Theme #1: _____.

David structures his poem in a way that’s intended to awaken in us a sense of _____ at the greatness of God, and make us long to _____ more about Him.

“O Lord, our Lord, how majestic is Your name in all the earth. You have set your glory above the heavens.” (Psalm 8:1)

God’s glory is even more breathtaking than that, and the heavens are just a dim reflection, a mere _____, of the all-surpassing greatness of the majestic glory of the Lord our God.

God’s praises are mounting up higher and higher, we we’d expect them to continue to build, or at least to reach some sort of _____. Instead we see the irony of doxology;

“Out of the mouths of babies and infants, You have established strength because of your foes, to still the enemy and the avenger.” (Psalm 8:2)

God, in all His _____ glory and in all the dazzling radiance of His majesty revealed throughout the earth and transcending the heavens, has ordained that His might and power should be shown forth by little _____.

How often has the _____ of child-like faith shamed us in all our so-called “grownup _____ and cleverness?”

“For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God.” (1 Corinthians 1:25-29)

God loves to display His greatest _____ by the _____ instruments in order to _____ the boasts of those who oppose Him.

Nowhere is that pattern more clearly seen, than in Jesus’ first _____, where God _____ Himself and was born a helpless infant, exposed throughout His early years to the vulnerabilities of a peasant life, and eventually to the machinations of political tyrants. His public ministry was the target of unceasing _____ and open ridicule from the religious elite, who rejected His claims, and _____ against Him.

The Pharisees heard in the cries of the children on that first palm Sunday another reason to _____ this unorthodox and scandalous Galilean teacher. However, Jesus heard in their welcome the very praises _____ by God in Psalm 8.

Had the Pharisees really been listening, they’d have found even more grounds for _____, for these little children were identifying the One riding on a donkey as the Lord their _____, made flesh.

Who was this baby born to a virgin and laid in a manger with none of the trappings of _____ surrounding Him? Who is this Man, riding on a donkey, humble, welcomed by children yet _____ by the powerful? Who was He into whose hands the nails were driven as they hung Him between two thieves on a cross? He is who the lips of children declared Him to be, the _____ who has come down as one of us in Jesus Christ.

God has ordained weakness to generate _____, and His glory to be displayed on the lips of the least and the smallest.

The mouths of enemies are _____ by the praises of children. God has chosen the weak things to _____ the strong; the things that are not to bring to nothing the things that are. The Gospel may sometimes seem like a puny instrument, a flickering flame surrounded by the oppressive _____ of the world. However, we need to remember what we read in John chapter 1, that Jesus, the _____ light that gives light to the world, was coming into the world.

“And the light shines in the darkness and the darkness has not overcome it.” (Jn 1:5)

This seemingly weak, foolish Gospel, about a weak, crucified Saviour, on the lips of weak, insignificant children, _____ the world.

The good news of the Gospel about a crucified King is the power of God unto _____ for all who believe.

Theme #2: _____.

Contemplating the heavens leads David to not only to see something of God's greatness, but also to feel something of his own _____.

“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?” (Psalm 8:3-4)

His answer to the question, “What is man?” is very different and far more satisfying. First of all, notice that he knows what neither Carl Sagan nor Candy Hansen can see, that the heavens and the earth _____ to the God who made them.

This is the _____ of God who stands apart from and above, and is _____ of the created universe which He's made.

On the one hand, we are _____, even puny. Heavenly beings—angels— are creatures of pure _____. They're mighty and holy and beautiful. Human beings, on the other hand, are creatures of _____ and blood. We get tired, wear out, grow old, and die. Certainly, among creatures we're greater at least than slugs, spiders, dogs, fish, or birds, but we're still a little _____ than the angels.

However, puny creatures of dust we may be, but David says we are, nevertheless, endowed with a remarkable _____. Notice how his language echoes the themes of Genesis 1 and the creation of _____.

“God has 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 beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.” (Psalm 8:6)

This is David's way of saying human beings are made in the image and likeness of their Creator as Genesis 1 clearly tells us. The language of dominion over the animals also comes straight out of Genesis 1 and it reminds us that Adam, our first father, was made to rule, to be God's regent in the world, to govern, steward, and care for all things.

Instead of ruling and exercising _____ over the serpent, Adam was _____ by it. Instead of crushing Satan's head under his feet, he gave into _____. And ever since, sin has warped and _____ our relationship to the world, one another, and to God. We're sinners in the sight of God and we constantly _____ in our duty as stewards of the created order.

If you were reading Psalm 8 without the rest of Scripture in mind, you might think that Adam had never _____ and that the world was never broken. That's because Psalm 8 is thinking about the way things are _____ to be and longing that it might one day be that way again.

How can Psalm 8 say all of this about human beings having dominion over all things, when the truth is, the world is in _____ and sin and the natural world is _____?

“We do not yet see everything in subjection to Him, but we do see Him, 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.” (Hebrews 2:8-9)

Psalm 8 is all about _____: the One who was made a little _____ than the angels, born of the virgin, suffered under Pontius Pilate, was crucified, dead and buried. And now having done what the first Adam should have done and didn't do, having _____ over Satan, crushing him under His feet at the cross, Jesus is seated at the right hand of God and is _____ with glory and honour.

We celebrate Advent because the Lord who came down, came to be another _____, a new Adam, a last Adam; to be the author of a new humanity, to bring a new creation, and to put things back the way they were _____ to be. He came to make a new _____, and that new beginning erupts right into the middle of the old mess of our sin.

Because of Jesus' first coming, the sin-marred _____ of God in us can now be _____. Because of Jesus' first coming, the original design of God for our glory and honour can now be _____. Because of Jesus' first coming, a new _____ is possible in Him.

We're not as small and _____ as we like to think. We're not unnoticed and unloved. Here's just how _____ we are: The God who stands above the heavens in glory, whose fingers hung the stars, vast, immense and incomprehensible, became a baby, was mocked, ignored, crucified and rose, and now He reigns on heaven's throne so that we might be at last who God _____ us to be through _____ in Him.

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How will these two themes help you to better see, know, and _____ anew the One who we're watching and waiting for this Advent and Christmas season: Jesus Christ, who came to be the last _____ and the new man, and to make all things—to make you— _____?