

“How Excellent”

The Excellency of God

Psalms 8

In this Messianic Psalm we see that the Son gave up all of heaven to become man – made a little lower than the angels. One of the most beautiful pictures of our Savior is that fact – that He became man that He might redeem mankind.

We see the magnificence of the excellence of God the Father shown to us in creation. Also, we see His love for mankind in giving His Son to become a man. Everything about this psalm points to the Godhead united in one purpose – to redeem mankind.

This Psalm was quoted twice in the New Testament - once by the Lord Himself, and once by the author of the book of Hebrews – and it was referred to in several other places (Matt. 21:16; 1 Cor. 15:27, for instance).

Also, a future prophecy was given here concerning the millennial reign of Christ, when all of creation will be in subjection to the Messiah.

Two points by way of introduction: First, the title of the Psalm – “To the chief Musician upon Gitteth.” Only two other Psalms have this Title (Psalm 81 and 84). The word “Gitteth” is fairly obscure, and its meaning is unclear. Considering it was given to “the chief Musician,” it is fairly clear that it refers to a musical instrument. Considering the Hebrew word for “Gitteth” (גִּתִּית), and its root, it is thought to refer to a musical instrument common among the Gittites, or inhabitants of Gath.

The second point of introduction would be the use of the plural personal pronoun “our” in verses one and

nine. This is unique in that David seems to be speaking for the “congregation” as they give a unified praise to God for who He is and what He’s done. By application, when we gather together to worship as a congregation, we need to always remember the God we serve is the reason we gather.

I. GOD THE FATHER ESTABLISHED THE MESSIAH’S NAME – VS. 1

A. “O LORD our Lord” - יהוה אֲדֹנָינוּ – *the only time this English phrase is used in the Bible is in this Psalm (the first and last verses). It is used without the exclamation (“O”) at the beginning of the phrase one other time, found in Nehemiah 10:29 (same Hebrew words but different overall syntaxial structure).*

[Nehemiah 10:29](#)

²⁹ They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of **the LORD our Lord**, and his judgments and his statutes;

This unique term for God is not just pointing to Jehovah, or the Godhead in general, but to God the Son in particular, as part of that Godhead. This is an Old Testament reference to the deity of Christ, the Anointed One, the Messiah.

The second “Lord” is “Adonai,” a word demonstrating authority, and “[i]t is well joined with Jehovah; this showing what God is in himself; that, what God is to

man; and may here very properly refer to our Lord Jesus” (Clarke).

B. “How excellent is they name in all the earth” - מַה-אַדִּיר שְׁמֶךָ

1. The word for “excellent” is one pointing to power, majesty, greatness.
2. “Name” – identifies the person, speaks of position and reputation.
3. Considering the “name” in reference here is both the name for “the great I Am” (Yahweh), it is also the name for the Lord, Jesus Christ (as found in the New Testament).

“How illustrious is the name of Jesus throughout the world! His incarnation, birth, humble and obscure life, preaching, miracles, passion, death, resurrection, and ascension, are celebrated through the whole world. His religion, the gifts and graces of his Spirit, his people - Christians - his Gospel and the preachers of it are everywhere spoken of. No name is so universal, no power and influence so generally felt, as those of the Savior of mankind.” (Clarke)

Acts 4:10–12

¹⁰ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

¹¹ This is the stone which was set at nought of you builders, which is become the head of

the corner.

¹² Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Philippians 2:9-11

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

C. That name was established in heaven before His humanity and is therefore endowed with all the glory and power of heaven – that's what makes it so wonderful.

II. GOD THE FATHER ESTABLISHED THE MESSIAH'S EARTHLY MINISTRY – VS. 2-5

A. Vs. 2-3 – His ministry was established so that all would know what He came to do and who He was. This is found in Matthew 21 where Jesus references this text in a conversation with the chief priests and scribes, teaching that it only takes the faith of a child to recognize the Messiah's earthly ministry.

"God has founded for Himself out of the mouth of sucklings and children a strong (invincible) stronghold against His enemies, that is: He has out of their mouths a mighty (incontrovertible) apology (of His goodness

and greatness) which is sufficient to bring all His opponents to silence.” (Hupfeld as quoted in Lange’s commentary)

Matthew 21:12–17

¹² And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

¹³ And said unto them, *It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

¹⁴ And the blind and the lame came to him in the temple; and he healed them.

¹⁵ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

¹⁶ And said unto him, Hearest thou what these say? And Jesus saith unto them, *Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

¹⁷ And he left them, and went out of the city into Bethany; and he lodged there.

B. Vs. 4-5 – He came as a man (yet sinless) to save sinful man and show God's love toward man – Heb. 2:5-18.

Hebrews 2:5–18

⁵ For unto the angels hath he not put in subjection the world to come, whereof we speak.

⁶ But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

⁷ Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and

didst set him over the works of thy hands:

⁸ Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

⁹ But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

¹⁰ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

¹¹ For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

¹² Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

¹³ And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage.

¹⁶ For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

¹⁷ Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

¹⁸ For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. GOD THE FATHER ESTABLISHED THE MESSIAH'S HEAVENLY MINISTRY – VS. 6-8

“All things” (vs. 6) – everything has been under His subjection since time began, and everything will continue to be long past the end of time – both here on earth, and in eternity in heaven.

This truth points to the attributes of God the Son that are equal to that of God the Father – again, showing He was, is, and always shall be God.

Colossians 1:15–17

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

¹⁷ And he is before all things, and by him all things consist.

1 Corinthians 15:24–28

²⁴ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

²⁵ For he must reign, till he hath put all enemies under his feet.

²⁶ The last enemy that shall be destroyed is death.

²⁷ For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

²⁸ And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Conclusion: Verse nine (9) serves as a valid conclusion. The name of God the Son was established and given glory and power in heaven before He came to earth as a man. This is why it is such a glorious name. His earthly ministry, in all of its simplicity, was endowed with that same power. That power is completed in the future reign of Christ when all of creation will be under His rule.

For us, as saints, this glorious cycle will culminate in our reign with Him, for He came for us, as a man, and will return for us as a King.