

# THE PSALMS IN HUMAN LIFE

## PART 2 (a)

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### PSALM 8 verses 1 & 9

The first thing that is noticeable about this song is that it begins, and ends with the same words “*O LORD, our Lord, how majestic is your name in all the earth*”.

**Perowne** says “*This is the first of a number of Psalms, which celebrate the praise of God in the phenomena of the natural world*”.

It is true to say that whenever the *Psalms* are read, particularly those that relate to creation, they are very descriptive. We will read some of the verses which are about creation and nature, which will show quite clearly what I mean.

We will begin with the *Psalms* we are considering. Let us look this poem of David, and notice how descriptive it is.

#### Psalm 8

1. *O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.*

2. *From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger.*

3. *When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place,*

4. *what is man that you are mindful of him, the son of man that you care for him?*

5. *You made him a little lower than the heavenly beings and crowned him with glory and honour.*

6. *You made him ruler over the works of your hands; you put everything under his feet:*

7. *all flocks and herds, and the beasts of the field,*

8. *the birds of the air, and the fish of the sea, all that swim the paths of the seas.*

9. *O LORD, our Lord, how majestic is your name in all the earth!*

### **Psalm 19 verses 1 to 6**

1. *The heavens declare the glory of God; the skies proclaim the work of his hands.*

2. *Day after day they pour forth speech; night after night they display knowledge.*

3. *There is no speech or language where their voice is not heard.*

4. *Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun,*

5. *which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course.*

6. *It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat*

### **Psalm 29 verses 4 to 7**

4. *The voice of the LORD is powerful; the voice of the LORD is majestic.*

5. *The voice of the LORD breaks the cedars; the LORD breaks in pieces the cedars of Lebanon.*

6. *He makes Lebanon skip like a calf, Sirion like a young wild ox.*

7. *The voice of the LORD strikes with flashes of lightning.*

The poetry in these *Psalms*, as well as the prophetic statement which is made about man in **Psalm 8**, is wonderful. The way the words are linked together, and the picture they portray in the mind as they are read, makes for interesting reading and meditation.

**A.F Kirkpatrick** in the 'Cambridge Bible for Schools and Colleges' says. "*It is the marvel of God's choice of man to be the chief revelation of Himself and His representative on earth that is the theme of this Psalm*"

This *Psalm* not only states the glorious and majestic position that God occupies in the universe, but states categorically the unique place and position man was given following his creation.

In analysing this *Psalm* let us consider what it states about God and then look at what it has to say with regard to man. There are certain things we need to observe in the *Psalm*.

### **THE PERSON AND PRESENCE OF GOD.**

**Verse 1** *“O LORD, our Lord, how majestic is your name in all the earth”*

David associates others with himself in addressing Jehovah God. Notice how he begins. He says, *“O LORD, our Lord”*. The two words for **Lord** in this verse are different. They have been identified as follows; the first **LORD** is accepted as **Jehovah**. The second **Lord** as **Adoni**. The first, **Jehovah** refers to God as the **Creator**, the all sufficient one, the God who is all. The second is **Adonai**, meaning **Master**. So David sees God as Israel’s Creator and Master, but not master in the sense of someone with an authoritarian rule, but of the Master, and the servant who obeys the master in love, because of the good way in which the master exercises his authority.

Whenever you read the word **LORD** in all capitals, it always refers to God as **Jehovah**, when it is written as **Lord**, it means **Adonai**. Jehovah is the peculiar name, appropriated to God alone; it is the separate name. It is the name which identifies Him alone as the creator, and the one who sustains the universe. It is the one name which contains within it everything to meet the entire requirements needed to maintain and support the creation He spoke and fashioned.

There are instances of **Jehovah**, and then a suffix following the word, which relates to the Lord’s involvement in human life.

(a) **Jehovah-jireh** *Jehovah will see; i.e. will provide.*

This was the title given by Abraham when God provided a ram to replace Isaac on the altar of sacrifice. **Genesis 22 vs 13 & 14** *“And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

*And Abraham called the name of that place **Jehovah-jireh**: as it is said to this day, in the mount of the LORD it shall be seen.”*

(b) **Jehovah-nissi** *Jehovah my banner.*

The title given by Moses to the altar which he erected on the hill, on the top of which he stood with uplifted hands while Israel prevailed over their enemies, the Amalekites. **Exodus 17 v 15** “*And Moses built an altar, and called the name of it **Jehovah-nissi.**”*

(c) **Jehovah-shalom** *Jehovah send peace.*

The name which Gideon gave to the altar he erected on the spot at Ophrah where the angel appeared to him. **Judges 6 v 24** “*Then Gideon built an altar there unto the LORD, and called it **Jehovah-shalom.**”*

(d) **Jehovah-shammah** *Jehovah is there.*

This was the symbolical title given by Ezekiel to Jerusalem, which was seen by him in vision. **Ezekiel 48 v 35** “*And the name of the city from that day shall be **The LORD is there.**”*

(e) **Jehovah-tsidkenu** *Jehovah our righteousness.*

Rendered in the Authorized Version: “*The LORD our righteousness*”. a title given to the Messiah. **Jer 23 v 6** “*In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**”*

We have to take note that the word **LORD**, when written with capitals, has direct involvement in Human life, which it is difficult to deny, for each word suffixing **Jehovah**, (which is what LORD is), is linked to an instance in someone’s life.

Further, the word **Lord** written with only the first letter as a capital, usually refers to The Lord as **Master**. It is from the master/servant aspect that this word has to be looked at in the O.T., but also has references to it in the N.T.

It is the bond servant, or bond slave relationship to a master, which gives us the perfect picture of what is contained in this word **Lord**. The O.T tells us about those who were bought slaves. It is clearly stated that at the end of a specified period, (which was either the seventh year, or the fiftieth year, which ever came

first), the slave was to be set free. If a servant did not desire to avail himself of the opportunity of leaving his masters service, he was to signify his intention in a formal manner before a witness. The master was to take him to a door-post, and to bore his ear through with an awl.

**Exodus 21 v 6** *“Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.”*

**Deut 15 v 17** *“Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise, and so fixing the servant to it.”*

Whether the door was that of the master’s house or the door of the sanctuary did not matter. Once this was done, the servant became what is known as a ‘bond slave’. Because of the slave’s love for the master, who had dealt with him kindly and graciously, he made a choice to stay with him. Once the master had done the piecing of the servant’s ear to the door post, the master was then obligated to take care of all the needs of the servant. Supply clothes and food, shelter and support. Whenever you see **LORD** in capitals, it is referring to God as **Jehovah** the creator. When written using only one capital letter at the beginning, it is **Adonai, Master**. It is vital that we know Him as Creator and Master.

It was David who wrote these words: *“O LORD, our Lord, how majestic is your name in all the earth!”* In doing so, he is writing here about his own personal relationship, and then includes the people collectively as having a relationship with God.

When he wrote these words regarding the excellency of the Lord’s name in all the earth, he was at that time alluding to the power of Gods creative handiwork, and was ascribing praise to The **LORD**, because he saw no other person in the picture, and neither could there be. There was no one else to whom he could give the credit and the glory, for creating the beauty that he saw as a shepherd. In looking around he saw the God of creation. In looking up, he said the heavens declare the Glory of God, and the firmament showing His handiwork. I like what Louis Armstrong recorded in a song, many years ago, which had a line that said, “I see trees of green, red roses too..... what a wonderful world”.

Let us look here at our own relationship to the **LORD** as **Creator**, and also **Lord** as **Master**, and see the importance of our relationship with Him.

As the **Creator** we acknowledge that He is the one who has created all things, and that by Him all things consist. Paul wrote to the **Colossians 1 vs 16 & 17** *“For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together”*.

The truth presented by David is that His name is in evidence in all the earth. However, the question that has to be answered by us is this: How is His name known in all the earth? It is **we** that hold the key to the question. It is as **Perowne** says: “Creation is the theatre of His glory”

His name, when revealed by His people, manifests His presence. This is something that is conveyed to us by Jesus. **Mark 16 vs 17 to 20**

*17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

*18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

*19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

*20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.*

There can be no question about the truth that is being stated here by Jesus - that His presence is in His name. Notice the words "*In my name*" (verse 17), then we have the words "*the Lord working with them, and confirming the word with signs following*" (verse 20). His presence was revealed, or made known, by the signs that followed the use of His name.

As the scent of the flower pervades the air in a room, so the people of God should pervade His presence wherever they are.

The first part of this *Psalm* relates to the relationship of man with God as **Creator** and **Master**. The next section of the *Psalm*, which we will consider during our next Bible study, tells us about the position and dominion of man in respect of creation.