

Sermon Title: Crowned With Glory, Psalms, Week Three

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Sermon Questions:

1. When you read Psalm 8 what stands out to you at first?
2. Where you able to see the Chiasm poetry in the Psalm after we looked at it?
3. How is the foundation of God's glory leaking out in creation important to the whole psalm?
4. Verse 4-5 are the apex of the psalm, what do they say about the glory of human beings in creation?
5. How can you see God's glory in yourself and in others?
6. How can you celebrate the life of human beings?

Transcript

So last Sunday night I was sitting, working on the sermon, sitting at the, like a bar counter in our kitchen and I'm reading through the psalm we're walking through this morning. Meditating, praying, studying, meditating, praying, studying. And while I was working on it, outside the sliding glass window of our kitchen rises a full moon over the Catalinas, ends up being a blue moon as the second full moon of May. And it rose, it was, it was enormous. I mean it just looked bigger than the moon ought to look coming over the Catalinas.

It was so bright. I sat in awe. I turned off the lights, I went outside to a darkest corner of our back and I just gazed, I just soaked it in, looking up at the stars and the moon and, and all that it was. I went back inside to grab my camera actually to take that picture and hey, Deborah, Deborah. She was already in bed, but she hopped up, went outside with me and we're taking in the moon, just standing there, absorbing it.

And while we were doing it, she says, oh, tonight's, tonight's special, actually there's supposed to be. There's five planets that are visible tonight, which is a rarity. Jupiter, Venus, Mercury, Saturn and Mars were all setting in the western sky as the moon came up in, in the eastern sky. So we went out the front of the house and I went up the street to the darkest place I could find and just laid down on the ground and looked at the planets and was in awe. I had just been reflecting on them.

Verse 3 of Psalm 8 says, When I look at your heavens, the work of your fingers, the moon and the stars which you have set in place, the awe and the wonder of a creator who does all this. After I came inside and I picked up my phone actually to look at a picture, an ultrasound picture of an 11 week old baby that is not yet born. And it's a baby that I love and have been praying

for because it's a new grandson coming here in Tucson. And I was just absorbing the splendor of who he is. I don't mind.

I'll just share evidently, like new information of maybe a brain anomaly of some form. You could join with the family, praying for God's healing in that. But I went after that and just went back to the psalm, the very next words of the psalm, what is man, that you are mindful of him and the son of man, that you care for him. You have made him a little lower than the heavenly beings and crowned him with glory and honor. And I just absorbed God's glory and honor.

On this little baby. In some ways, that's where Psalm 8 ought to be read. At night, gazing up at the stars. There's a reason it doesn't say the sun, the moon and the stars. And to gaze at God's glory in human life.

It's powerful. What a glory it is to behold the glory of God. We have begun walking through this sermon series on the Book of Psalms. It's called a songbook for the soul. Psalms really teach us how to pray.

They teach us how to speak to God, to interact, to listen to God. And this. This psalm that we're going to navigate today is actually three different categories you could place it in. It's a psalm of praise. There's a number of those throughout Scripture, it's a psalm of creation.

There's about a half dozen of those in the Book of Psalms. In fact, this one right here is called the Psalm of the Genesis Psalm. It takes us, we're going to see time and again Back to Genesis 1, to the creation and to the creative moment of God in creating creation. And it's also, interestingly enough, one of three psalms that are called a Getitt Psalm. In fact, I'm gonna read the psalm, and before I do, I'm gonna read the little inscription in there about it.

Let me read the inscription. I'll explain. What are we talking about when we talk about get here we go to the choirmaster. According to the get a Psalm of David. So this is written by David, as many are.

It's written to be sung with music accompaniment around it. And it's a song of Getit. Now, what does that mean? Getit really means Gath. It's a city in.

Sorry, it's Gath. It's a city in Philistia at the time of the writing. And so we're not 100% sure what it means. It could mean maybe that it's to be written like a Philistine harp or something is to be played with it. More likely, most scholars think that it's Gath can also refer to a winepress, so that it's a psalm of joy.

In fact, there's three of these Psalms. Psalm 8, Psalm 81, Psalm 84. All of them have this joyful tone in them. And so this psalm, this psalm of joy, the Psalm of Creation, the Psalm of Praise, is

meant to put us in the presence of God as we engage his creation and then return praise God to him. So let's read it.

Psalm 8. 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 looked at your heavens, the work of your fingers, the moon and 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 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 beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas. And O Lord our Lord, how majestic is your name in all the earth. So we're going to navigate this psalm.

We're first going to talk about its structure, and then we're going to navigate it verse by verse, and then we're going to conclude with some application. So the structure of this psalm. So Hebrew poetry is some of the most beautiful poetry the world has ever seen. And the crown jewel of Hebrew poetry is. Is called chiasm.

It's a type of poetry that starts and ends the same, and it builds to a climaxing point. So this chiasm, the letter chi in Greek is an X. We use it sometimes when we say, like Mary, Xmas, if you've heard that it stands for chi or for Christ. So chiasm is this type of poetry that crosses in the middle. It begins and it ends the same.

And Psalm 8 is a beautiful example of. Of chiasm. It starts and ends the same, and the structure goes A, B, C, B, A. Now, what that means is that the beginning and the end of the psalm are the same. And those are the foundation point.

They're not the prettiest, they're not what grabs your attention. But without the foundation, none of the rest of the psalm can be built. It all hinges off of that. But it all builds to this, to the center point, the height of the mountain, so to speak, that's the center. That's what the psalm is all about.

In some ways. The psalmist is taking out a highlighter saying, if you ever hear a message on the psalms, if you ever hear a message out of here, it has to dwell at the mountain peak. So let's walk through this structure. Verse 1. O Lord our Lord, how majestic is your name in all the earth.

It's the exact same as verse nine at the end of the psalm, verse. O Lord, Our Lord, how majestic is your name in all the earth. And this is just a code. Anytime in scripture, you see a passage,

you see a story that starts and ends with the same theme, especially the same words. That's a chiasm.

And you have to start looking. Where is this building to? Can I find steps inside that build? And this one does. It moves from this.

O Lord, our Lord, how majestic is your name in all the earth. It moves from that to what I'm going to call God's rule. As you continue, it says at the beginning, then, 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 the.

At the heavens, the work of your fingers, the moon and the stars which you have set in place. Let's talk about God's rule. God. God's governance. God is overseeing all of creation.

He has put the moon and the stars in place, and he is looking over God's rule. Now, if we move down towards the end of The Psalm, verse 6 through 8 talks about man's rule. 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 beasts of the field, the birds of the heavens and the fish of the sea, whatever passes along the paths of the sea. And so it builds from the opening and the close to God's rule and man's rule.

And it meets in the center the mountain peak of the whole psalm, what the whole psalm is about. Verse 4. What is man that you are mindful of him and the Son of man that you care for what is a human being? And then it gives answer in verse 5, you have made him a little lower than the heavenly beings and crowned him with glory and honor. What's a human being?

The pinnacle of creation, crowned with the honor and glory of God. So now I have the opportunity. We're going to walk through the psalm verse by verse. I'm going to start right here in verse one. O Lord, our Lord, how majestic is your name in all the earth.

You. You have set your glory above the heavens. David's telling us, God, your glory leaks out everywhere. We see your glory on display. You're a flashlight.

We put a strainer over it. Your glory just streams through it. We see your glory. And we're not just talking about any God, a nameless God. We're talking about the one true God.

That little first line, O Lord, you see the. If you look at your English translation. Capital L, capital O, capital R, capital D. Every time you see that, that's speaking to the name that God gave his people. Yahweh. I am who I am.

Gave his people that name as he met with Moses at the burning bush. I am. This is my every

team. Every time that you encounter me, I am I. I am the one that you can't contain. O Lord, the psalmist says, our Lord, the second Lord is Adonai, ruler, governor, authority.

You are the one in charge. We have a name. As we look at creation, we know the name, we know the character. Your character spills out over everything. And we see it.

We are made to encounter glory in this world, have our jaws drop, have our hearts open and recognize that that glory is the sign of the glorious one. The King of kings, the Lord of lords. It happens everywhere, doesn't it? Yesterday, angel and I were on a walk. I take out my little Merlin app with the recognizing bird sounds.

This is what middle aged men do. I guess I'm there, guys. So like, you know, they're just like, whoa. Like, look at all of God's creation singing to us everywhere. Three weeks ago, we were on the beaches of Kauai.

We were celebrating our daughter's graduation from college. And we were camping there. Just an amazing time there. And God's glory is everywhere, manifest. Greg talks about the gift.

I mean, I'm part of. One of the reasons I love being a Tucsonan is we protect our dark skies. But even as much as we protect them, thank God we're not in Phoenix. Sorry about that. Phoenix, it's nothing compared to looking at the glory of God's sky on a camping trip.

It just presses in so close as we're there, we're hearing the waves beat against the reef. We're listening to the wind go through the palm trees, the incredible sky on top of us, and your heart just fills with praise. How can you not praise the glorious one? He is in front of us. He is worthy to be praised.

This is saguaro fruit season here in the desert. You see the beautiful red bursting fruits of the saguaro spill out. The birds feeding themselves on the seeds. Yesterday, with our little tortoise enclosure, beholding the beauty, the glory that is in a tortoise, this strange creature with incredible intricacies in the shell, Weird like elephant like feet coming out through with claws, just perfectly made. We are intended to look all around with our hearts filled with awe, respond in gratitude and in praise to our Creator.

The glory of God leaks out over all creation. It can't be contained. You see it everywhere. And the psalm goes on. 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. Saying that the glory of God leaks out over all creation and his sovereign control is over all things. The greatest of foes, the greatest of enemies, Any, any kind of power that tries to come against God. It's silenced by the cry of a baby.

It takes. It takes nothing in God's creation to silence darkness. He is lord over all. When I look at your heavens, the work of your fingers, the moon and the stars which you have set in place, the power of God on display. And then the psalm moves to its highest place.

What is man that you are mindful of him? And the Son of Man that you care for him? When I gaze up at the Milky Way, when I see the planets in the sky, What's a human being? When I consider all that God holds together and gaze into the glory of God. What is a human being?

The passage tends to have you lean towards nothing until it gives answer. You have made him a little lower than. Than the heavenly beings and crowned him with glory and honor. Who is a human being? The most glory filled object in all the universe.

The sun, the moon, the stars, the animal kingdom, the oceans, the skies. None of it. Even in the same stratosphere as a human being. With the breath of God breathed in, created in his image. The mind of a human being in the image of God.

The soul of a human being in the image of God. Crowned with honor and with glory. The body of a human being. We pervert what the human body is so much in our culture that it gets twisted. You go back to Renaissance art.

I remember as a kid walking through museums, you'd go through like a Renaissance section and you see, you know, like marble statues and paintings with nude people in them. Like what in the world's a nude person on the wall of a museum? Like this doesn't belong because we've perverted it so much. The beauty of the human shape. Large bone, small bone.

Not something to be embarrassed about. The beauty of God instilled the spirit of a human being. There is no animal, there is no creature that has the breath of God. We as human beings alone as the pinnacle of God's creation, are crowned with honor and glory. What's a human being?

The perfection of God's glory in all of creation set in the center of it all. There's Nothing in creation we ought to be more in awe with than us, the image bearers of God. Now this is called the Genesis Psalm, and it's called that for a reason. We're gonna continue on through and we're really gonna get. We're gonna get language that here mirrors the language of Genesis 1.

Here we go. Genesis. Sorry. Psalm 8, verse 6. 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 and the birds of the heavens and the fish of the sea, whatever passes along the paths of the sea.

Genesis 1. God creates Adam and Eve and then God commands them be fruitful and multiply and have dominion. Explains the dominion they're to have over all creation. I have purposed you in my image and I've purposed you to be fruitful.

I purpose you to have dominion, to be caretakers of this world, to be kings and queens of this land that I give you. What a glory it is as we care for the land, we image God. I don't know where this got confused in our modern political context that this falls on one side of the aisle and not the other side. We are those who are made to be caretakers of this beautiful world that God has given us. And so let us do it well, let us care for it well.

And he's given us this dominion. The things that we touch are supposed to be better, supposed to be cared for, protected, set in order. Not long ago we had a neighbor move in just down the street from us and immediately kind of got to work on the yard, started, you know, trimming things up and it looked fine beforehand, but now it looked great, like, thank you. You are reflecting the image of God and caring for your property. What a blessing it is to have someone navigating their God given purpose as a neighbor.

Simple thing. Every one of us in our vocations and our callings is invited to step into the dominioning call that God has given us. Just here at day camp for a week. I have to say, goodness gracious. God bless the teachers.

We love you. We are so grateful for you. God bless the homeschool parents, God, but we. You are dominioning. You are caring for those under your care.

God bless the nurses and the doctors, the engineers, those in law enforcement and the military, moms and the dads and the grandmas and the grandpas. You step into your role and your calling is to bring a care, to bring a dominioning aspect into your life, because that is the image of God at work in us. We ought to bring a reflection of God's creativity, a reflection of his beauty, a reflection of his order into every place that we step.

Verse 9 concludes with the praise. As we navigate this, we land back at the place of foundation, which is a place of praise to God. O Lord, our Lord. How majestic is your name in all the earth. How are we to apply it?

You gaze into the glory of God. You sit in a poetic song like this. How do we apply this in our lives? Three simple principles. The first is recognize God's glory in you.

Recognize God's glory in you.

Perhaps you have a voice that sneaks up in your mind sometimes, telling you that you're not smart enough, you're not good looking enough, you're not fast enough or strong enough,

you're not enough. May it be that that voice gets hushed. You are crowned with the honor and glory of God, created in his image. And there is not a mistake inside of you. There is not a mistake in any human being.

There is the glory of God inside of you. If I listed the three most significant elements of my life or experiences of life, I would say salvation and marriage and the birth of my children. But if you said which of those was the most emotionally powerful, they would go in reverse order. The birth of my children. The birth of my children.

Hands down, the wonder of life. A newborn babe asleep in your hands. Their tiny ears, their tiny eyes when you get their fingers wrapping around yours, squeezing you. What is better than that? This week on Saturday, I had the privilege of going and doing a visit with a family with a newborn babe in the church.

And I was holding him for a while. I got like an hour. It was awesome. I was holding him for a while and he wasn't getting fussy, but just a little stirring. And dad mixed up a bottle for me and so I was able to feed him.

And you know, so he's like falling asleep as I feed him and I'm just looking into his eyes and his ears, his fingers. You get that head falling asleep in your neck.

Human beings. Human beings are created in the image of God. We live in a world that is constantly trying to diminish the glory in human beings. In a conversation recently with someone said, they didn't have grandchildren. We're talking grandkids.

Well, they didn't have grandchildren, but they had grand puppies. And I get it. I get it like you watch Bambi. You're crying at Bambi. I just read where the Red Fern Grows with my grandkids I'm crying when little Ann and or old Dan pass away.

I'm like bawling and my kids are looking at me like I'm rather strange.

But hear me well.

There is no comparison between an animal. I love dogs. I love animals. I love creation. But in all creation, the sun, the moon and the stars, the intricacies of the entire planet, every animal, none of it comes even a thread close to the glory and splendor of the image of God in a human being.

Recognize the glory of God in you. If you struggle with negative thoughts, that's your mind.

Struggle. Struggle with self image issues, body image issues. Know that the Creator made you

perfectly. The glory of God is in you. Second.

Second. Recognize the glory of God in others. In others. God has made us in his image. Has made our neighbors in his image.

What a glorious thing that is one of our ten value statements here at New Life is so simple, but so powerful when we really wrap our heads around it. God loves you and your neighbor. Every neighbor. No one's accepted that co worker that you're so frustrated with. That neighbor who really annoys you.

God loves them. See the image of God in your neighbor. It's why we do day camp, because our hearts beat for God to make Himself known to every child, to every family around us. Would they be impacted by the gospel? Would their hearts be changed?

And their hearts are changed as our hearts are. Reflect his love to them. God loves your neighbor. Every one of them. There's this beautiful, powerful theological truth we've already reflected on a bunch that every single one of us, Genesis 1, are made in the image of God.

What could possibly be more glorious about human beings than that? But then we get to the New Testament and we find out that it can be topped. And it's this. John tells us in John 1 that Jesus, that God the Son became flesh to demonstrate the glory of God among us. God makes us in his image and then he puts flesh on to display his.

His glory among us.

God Himself in the flesh. What could imbue every single human being with more glory than this? That we are made in the image of God and Jesus Christ himself bore that same flesh.

Every single one of you is filled with enough glory. We ought to shudder. Shudder. It ought to change the whole way that we interact with people. Just was talking with a friend who's frustrated with his workplace.

It's just bilking. It seems to be more and more just trying to squeeze every penny out of every customer. We ought to be those who bring into Every place an imaging there's human beings in front of us who need to be cared for, who need to be protected, who need to be stepped in and gossip needs to be stopped by us. Bullying needs to be prevented by us. Because God loves you and God loves your neighbor.

Find the glory of God in you. Recognize and recognize the glory of God in others. A final application point is Celebrate life. Celebrate life. Cherish life.

The gift of human life. The glory of God. The image of God crowned with glory and honor. We live in a world that's constantly trying to diminish human life. To say that we are simply an animal, that is not true.

There is nothing else in creation that compares to a human being. And we live in a world that's attacking this. Older people in our country and in others are sometimes pushed off into a corner. They feel perhaps like they're their purpose isn't there anymore. Maybe they feel like a burden and they are encouraged to consider suicide.

All over in this world and the word of God screams out, no, no, no, no.

These are human beings created in the image of God with the honor and glory of God infused in them. Celebrate life. There are those with special needs that can be felt like they're just pushed aside in this world and in this world today, we frequently hear messages to take human life. And the word of God screams out, no, no, no, no, no. God does not make mistakes.

The pinnacle of creation. More astounding than anything in the universe. Human life. Celebrate it, cherish it. Uphold it.

Babies, the unborn. We live in a world that for convenience sake you can just take a pill.

And God says, no.

Human life.

This is my image. I have crowned it with glory and honor. It's the pinnacle of all creation. Celebrate it, cherish it. Celebrate the life of the unborn.

Celebrate babies. Celebrate moms. Celebrate foster families. Families. Celebrate age all the way through.

Celebrate seniors. Celebrate life. Why do we have ministries as a church that come alongside young moms? Why do we have ministries of the church that come alongside orphans? Orphan care?

Why do we support foster families? You hear of these things over and over. Why? Because of soulmate. Human beings are not simply an aspect of creation.

The apple of God's eye, the crown of everything he made and the only thing that carries his breath, his spirit, the only thing created in his image, crowned with his honor and his glory. Amen. So now at both campuses, at Cortero and Gladden, we have the opportunity to step into

a time of communion together. Communion is really a space in which we meet God, the living God, Jesus who sacrificed himself for us, that we could have a transformed life. And so we approach as Christians.

If you are a Christian, if you're a follower of Jesus Christ, we will welcome you to the table. We have tables up front, tables in the back, gluten free table here. So if you've, if you put your trust in Jesus, we want to have you come forward. It's a time of reflection, a time of memory, a time of saying that yes, Jesus, what you say is right. Who you say I am is who I am.

I put my trust, I put my faith in you and you alone. If you're not a Christian, we're so glad that you're with us, encourage you to spend this time just in prayer and reflection. What's God calling you to? What's the invitation for you in this? If you're at home with us, we're glad that you're with us.

Thanks for commemorating, for reflecting on this together. We'd invite you to grab whatever elements you can to participate with the body. Here.

It.

On the night before he was crucified, Jesus reflected on what was about to take place.

That he, the Son of God, who took on flesh with us, did not do so enclosed and protected off from the pain of being a human being, but instead entered into, enter into our humanness, our pain, our suffering, our brokenness and brought healing, brought change, brought transformation to it. And so on that night, Jesus took the bread and breaking it, he said, this is my body. Whenever you eat of it, do so in memory of me. Let's eat.

Jesus, we thank you so much for your rescuing grace. We thank you so much that you came in flesh to save us, God, from our sins, from our brokenness, and make us healed before you. It's in your name we pray. Amen.

Likewise, on that night that Jesus was betrayed, he took the cup and after giving thanks, he said, this is the cup of the new covenant poured out in my blood for the forgiveness of sins.

Jesus became a human being.

And while his death and his burial and his resurrection has benefit for all of creation, his blood was shed specifically for you and for me. He gave his life for human beings, the center of God's creation.

So Lord, I pray that you would anoint this cup that spiritually it would become more than juice

to us, but spiritually would become your blood shed for us, that as we receive it, we would receive the power of your death and your burial and your resurrection, that you would restore us in your image, you would restore us in your honor and your glory. That you would wash us and renew us and revive in us the splendor that you knit in into our beings. In Jesus name, Amen. The blood of Jesus shed for you and for me.

Amen.