

Psalm 8

Psalm 7 brought us to a climax where David began praying for God to judge him and deliver him from his enemies. He ended the psalm talking about how he would sing praise to God when he had been delivered. Psalm 8 is just such a song of praise (the first one we've really had).

I don't think that it is any coincidence that this psalm is the eighth one. Eight is the number of new beginnings in the Bible, and this Psalm is about the renewing of David's kingdom.

Title

GITTITH

Psalm 81 and 84 also to the chief musician upon Gittith.

Strong says from the same root as Gittite.

2 Samuel 15:18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

Strong says it refers to a Gittite harp.

David could play on the harp, and must have observed the Philistine's harps while he was in Gath, and brought them back with him into Israel when he returned upon Saul's death.

If so, this Psalm is to be played on a foreign instrument, not a Jewish harp.

We talked about irony last time, well here is some. David prescribed that this psalm of praise to God for triumph over his enemies be played on instruments his enemies invented.

This is a great picture of how the Gentiles will be included in those who praise God for his deliverance when Christ returns to set up his kingdom.

Verse 1

He is extolling the excellency of God's name.

LORD OUR LORD

Now it seems kind of redundant the way he starts off, "O LORD our Lord."

But he is pointing out that God is indeed their Lord. They acknowledge him as their Lord. They are his servants.

So David starts off this Psalm stating his relationship with the one he is praising.

First he says who he is praising, the LORD, and then he says who he is to him, his Lord.

There has been this struggle over the kingdom. Different men wanted to take it away from David. But in the end who reigned? God did. Who sat on the throne? The one he anointed. Who survived to take part in the kingdom? Those who served the LORD. Those who trusted in him.

So the struggle is over, the LORD is their Lord, his anointed will reign, and his servants will serve him.

EXCELLENT

Then what does he say about him to praise him?

Exodus 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

That's exactly what David is going to do after this. He is going to begin preparing God a habitation, a temple.

So the Israelites were being oppressed, and God saved them, and they sang about preparing him a habitation.

And here is David, who has also been oppressed, who God has saved, who is finally going to fulfill that prophecy.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine **excellency** thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

So when God destroyed Pharaoh's army and brought salvation to Israel, he was showing his glorious power, and the greatness of his excellency.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Here is an example of God's excellency: none among the gods is like him in glorious holiness doing wonders. He far excels them all.

12 Thou stretchedst out thy right hand, the earth swallowed them.

They were swallowed by the Red Sea, but there will come a time when the wicked will be thrown into the bottomless pit and swallowed by the earth.

13 *Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*

14 *The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.*

15 *Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*

16 *Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.*

17 *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.*

So just as God established a sanctuary and kingdom in mount Zion after delivering Israel from the Egyptians, and confirmed to David when he was delivered from his enemies, God will bring his redeemed into mount Zion and once again establish his kingdom when he comes in his salvation.

18 *The LORD shall reign for ever and ever.*

Deuteronomy 33:26 *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his **excellency** on the sky.*

When God comes to save his people he will ride upon the sky in his excellency.

27 *The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.*

He will destroy his enemies.

28 *Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.*

29 *Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*

The enemies would be found liars and be tread down. Like it said in Psalm 7, the enemies will bring forth nothing but falsehood and not be able to perform their mischief.

And God will be the shield of the righteous and the sword of their excellency.

Through God's deliverance their kingdom will excel over their enemies.

Job 37:1 *At this also my heart trembleth, and is moved out of his place.*

2 *Hear attentively the noise of his voice, and the sound that goeth out of his mouth.*

3 *He directeth it under the whole heaven, and his lightning unto the ends of the earth.*

4 *After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.*

5 *God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.*

God came to Job with thunder and lightning, and the voice of his excellency.

It also says that his voice is marvelous, and that he does great things we cannot comprehend.

That tells us some ways in which God is excellent.
His voice is marvelous, and we cannot even comprehend the things that he does.

He tells us more ways that he is excellent at the end of the same chapter.

Job 37:23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.
24 Men do therefore fear him: he respecteth not any that are wise of heart.

God is excellent in power, judgement, and justice. So much so that we cannot find him out.

Job 40:6 Then answered the LORD unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.

Here again God mentions his excellency in regard to judgement and abasing the proud.
He compares majesty and excellency with glory and beauty.

So what is God's excellency?

Exodus 15 captured it perfectly when it said that there was none like him among the gods. He excels them all.

He is more excellent in glory, in beauty, in majesty, in righteousness, in judgement, in salvation. It speaks of his excellency in regard to judgement and salvation because it is a necessary attribute to have in order to bring judgement and salvation.

Think about it. The reason we need God's salvation is that we can't deliver ourselves. We can't deliver ourselves because others are more powerful than us.

David couldn't deliver himself, he had to flee, because Absalom had a bigger army than he did. There are people that are powerful, that have a lot of followers, that if they came after us, we wouldn't be able to deliver ourselves.

In a case like that your only hope is to have help from someone. But not just anyone can help you. They have to be mightier than your adversaries.

And that is where God's excellency comes into play. God can deliver from anything because his power and might far excels everything else. He is far greater than anyone else. He is excellent. And by destroying David's enemies he is demonstrating his excellency. He showed that he was much bigger than them.

So David is praising God and talking about how excellent God is, above all of his enemies.

Isaiah 12:1 *And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.*

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done **excellent** things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

One day God will come with salvation and will be in the midst of his people.
And his name will be exalted in all the earth because he will do excellent things.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Jesus's name is more excellent than the angels.

Not because it is. Not just because he's God.

But because as the Son of God, his Father has appointed him the heir of all things.

So it is by inheritance that he has obtained (not has by nature) a more excellent name than they.

That sounds strange. If you asked me, I would have told you that Jesus's name was just more excellent by nature than any other name, because he is the Son of God. But that's not true.

So that seems really strange, until you start thinking about it, and realize that nothing has a more excellent name just by nature.

When you think of Jesus's name, as in reputation, that isn't something that anyone has just by nature. Your reputation isn't a built-in part of you. It is something that has to be earned over time, by others experiencing you. Even God doesn't come pre-packaged with a reputation, which is why it says in some verses that he made a name for himself.

So yes, Jesus made the worlds, but that doesn't give him a more excellent name than the angels. In fact, to this day it says that he upholds all things by the word of his power, but that doesn't make his name more excellent.

It says that he is the brightness of God's glory, and the express image of his person, but that doesn't give him a more excellent name.

Why? Because God has set his glory above the heavens. We can't see it. We can't see Christ upholding the worlds, nor were we there to behold when he made them. We can't experience any of those things, so none of those things can give Christ a name.

All those things have been true since the beginning, and yet the name of Jesus wasn't even revealed until 2000 years ago. God made a name for himself among his people in the OT, but his son's name was yet to be revealed. In Proverbs it asks, what is his son's name, if thou canst't tell.

Jesus had not yet been named literally, or obtained a name and reputation. He had not yet obtained his inheritance.

What is it about that inheritance that makes his name more excellent?

He quotes from Psalm 2. Let's go back and look at that.

So when he said, Thou art my Son, what was the context of that?

The context is the kingdom. That's what the psalm is talking about there.

Just before that he says he has set his king upon mount Zion, and the next thing he says after that is that he will give him the heathen for his inheritance.

What did it say in Hebrews? That it was through his inheritance that he obtained a more excellent name. What was his inheritance? The kingdom, the heathen, the whole earth.

So his name is excellent because he is the heir of a kingdom which will be exalted over all the earth. His name is excellent because his kingdom is excellent, so much so that it will break in pieces all others.

So just as David got a name for himself when he smote his enemies, and God made a name for himself when he delivered the Israelites from oppression in Egypt, his Son will make a name for himself when he returns to smite his enemies, to deliver his people from oppression, and take up his kingdom, his inheritance which will be exalted over all the earth.

He will carry on God's name as a King and a Deliverer, and his reputation will be great in all the earth.

NAME

But notice that he doesn't say, "O LORD, our Lord, how excellent art thou in all the earth." That would be too simple, wouldn't it?

Reputation

Deuteronomy 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;
19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

So God would make Israel higher than all nations in praise, in name, and in honor. A name is what you receive praise for, what you're known for, what you're honored for. And in this case it is talking about the greatness of their nation, not just an individual.

2 Samuel 7:22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.
23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

God redeemed Israel and did great wonders, to make a name for himself. It says that he demonstrated though this that there was none like him. So through the things that he did to redeem them he acquired an excellent name. His name was made excellent through what? An act of deliverance, saving Israel from oppression in Egypt.

2 Samuel 8:13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.

David's reputation was boosted for his acts of war, too.

Many times it talks about a man's name in reference to his kingdom or his acts of war. A nation or kingdom has a name, a reputation. And it speaks of that.

2 Samuel 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

David had a name like the great men that are in the earth. He and his kingdom were known, they had an international reputation and recognition for his power and might.

1 Kings 1:47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne.

They blessed Solomon when he took the throne, saying God make your name even greater than David's. And that his throne would be greater than David's throne.

What were they meaning by that? They were saying, "have even more honor and glory and dominion than your father."

So your name encompasses your reputation, the name that you've made for yourself.

Heritage

Jacob blessed the sons of Joseph:

Genesis 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Jacob put his name upon Joseph's sons. You might ask why he had to do that, after all, they were his grandsons. But he was giving them something special, beyond just the fact that they were his descendants. He was giving them the birthright, the right of the firstborn.

1 Chronicles 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

So Jacob was giving Ephraim and Manasseh a greater heritage. He was giving them the birthright, making them the primary heir. And that comes with special privileges.

Deuteronomy 21:15 If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:
17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

So the firstborn gets first dibs at the inheritance, and he gets a double portion.
That is why Jacob gave the birthright to Joseph's two sons, and so they each got an equal portion with his other sons when the land was divided.

Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

The firstborn is special because he is the first to carry on his father's name.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

If he refuses to give his brother a name, an heir, he will be given a name: the house of him that has his shoe loosed.

Ruth 4:5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

So by producing a son to carry on the deceased husband's name, you are creating an heir to receive the inheritance. Boaz didn't get to keep all of Naomi's land, he just had to oversee it until the heir was grown and could receive his inheritance.

The heir would carry on the family name, with the family house and lands, etc. He inherited their name, property, and reputation. So he literally took on the family name, but also was their representative, and carried on their name as in what they were known for, who they were.

Name of the LORD

Those are two ways that the term "name" is used beyond just the literal.
But in this passage we are particularly interested in the name of the LORD.

First time that the phrase "name of the LORD" is used:

Genesis 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.
26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Now, many people might look at this as a positive thing. However, I've suspected for some time, and am now pretty much convinced that it is actually a step backward.

And what I mean by that is this. Ask yourself, why are they calling on the name of the LORD? Why aren't they just walking with him, as before?

I think that as the wickedness of people on earth grew, God began slowly withdrawing himself. He talked directly with Adam and Eve, and with Cain and Able, but after another generation or so he stopped being so open. If you wanted to talk to him you had to call upon his name. He himself had withdrawn, leaving only his name to represent him on the earth.

Now for while he still walked with some people, like Enoch, and Noah. He even appeared to Abraham several times. But not all the time. Abraham also had to call upon the name of the LORD on many occasions.

Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Out of the blue God just appears to Abraham. It's just like one day God decided to he'd like to go down and see him, so he did.

It didn't say that Abraham was calling for him or sacrificing or anything, until afterward.

Next verse:

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

So he built an alter unto the LORD and offered a sacrifice, and it says that when he did that he called upon the name of the LORD.

He was asking God to hear him, to accept his offering, and to bless him.

And it doesn't say that God appeared to him that time at all. Just like when we pray, we ask God for things, and we call on his name, but we don't hear a voice or see him appear to us.

But there was a time where that would happen all the time. There was a time before prayer.

When you wanted to ask God something, you'd just wait until the cool of the day and you'd know he'd stop by about 3:00 for some iced tea. And you could ask him then.

So I think that what it is talking about when it said men began to call on the name of the LORD, is that God stopped coming around, so they had to start praying to him. He didn't personally attend the sacrifice, so they would just call on his name, and say, this sacrifice is for God.

Scripture talks a lot about the name of the LORD, because God isn't here, but his name is.

Place of God's Name

Deuteronomy 12:1 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

When they came into the land, there would be a place where God would put his name. It calls it his habitation.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

So God would make a place for his name when they came into their inheritance.

And Christ will be given a place for his name when he comes to claim it as his inheritance.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

Another thing that God would do before placing his name among them is subdue their enemies. And what will Christ do when he comes to set up his kingdom? He will destroy the wicked.

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there[...]

When those things are fulfilled, that is when God will cause his name to dwell among them. And that was fulfilled when they came into the promised land, but it was only an allegory.

And it speaks of the place where God's name would dwell in many passages. But hear what Solomon says in 1 Kings 8, at the dedication of the temple:

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Solomon is here acknowledging that God does not really dwell himself in the temple, but he has placed his name there.

He says that the heavens cannot contain him, just as in Psalm 8 it says that he has set his glory above the heavens.

But God has chosen to place his name on earth, as it says in Psalm 8 that his name was excellent in the earth.

That is what David is acknowledging here in Psalm 8.

“LORD, your glory is above the heavens. We can't see it, no sinful man is able to behold it. And yet you've still demonstrated your greatness before the people by saving me from my enemies.” God's glory is above the heavens, and yet his name is still most excellent in all the earth.

The gods of the pagans all lived on earth somewhere, or maybe in the sky, or even in the stars. But they all lived somewhere around us.

And God, he doesn't show his glory openly on earth, he doesn't dwell in the sky or even in the heavens. His glory is above the heavens.

And yet, way down here on little old earth, his name is far more excellent than any of the gods the heathen could imagine.

And all those gods were supposed to be living right here, showing the full greatness of their power. And yet none of them come close to what God has done, while all the while dwelling beyond the heavens.

None of the gods were claimed to have brought people through the sea by dry land. None of the gods were claimed to have sent a pillar of flaming fire out before their people.

Deuteronomy 32:31 For their rock is not as our Rock, even our enemies themselves being judges.

Even the enemies of Israel would tell you that the name of God means far more than the name of their gods. That if there really was a God behind that name, if he really had done all those things, he far excelled anything else they'd ever heard of.

His name was excellent in all the earth.

And I hope that you might have caught the pattern in some of the passages we've looked at, that God makes a name for himself, over and over again, by saving his people from their enemies.

It said that he made a name for himself when he saved them from oppression in Egypt.

And now David is praising his name because he has saved him from his persecutors.

Listen to what David asked at the end of Psalm 5.

Psalms 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

David was asking that those that loved God's name would be able to shout for joy.

He said, “Let them be joyful because you saved them, and made your name, that they love, even greater.”

They won't just be glad that they're not dead, but they'll be joyful because they love God's name, and through saving them God will have made his name even more excellent.

And so David asked that at the end of Psalm 5. But by the end of Psalm 7, he was no longer asking, he was telling about how he was going to praise God's name:

Psalms 7:17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

David said that he would sing praise to the name of the LORD. No, not just the LORD, but the LORD most high.

Because when he delivers David that's going to demonstrate to everybody, if they had any doubts, that the LORD is the most high. David's persecutors won't be able to escape, they'll all be destroyed.

And that is exactly what happened. So here in Psalm 8, David is doing exactly what he said he would do, he is singing praise to the LORD, whose name has now been made most high and excellent in all the earth.

"O LORD our Lord, how excellent is thy name in all the earth!"

One final note before we look at the prophetic side of this.

Its interesting that when David was saved from his enemies, his first thing he says in praise to God isn't "thank you for saving me."

We can see that that is implied here, but that isn't what he says specifically.

Instead, he takes a different perspective. He praises God for making his name excellent.

Not, "God, thank you for saving me," but, "God thank you for exalting your name."

So you see, David wasn't just trying to use God as his get-out-of-jail-free card. He really does love the name of the LORD. And so he is thankful, not just because he's saved, but because God's name has been exalted.

He loves the LORD, so he's saying, "God, I know you can't show us your glory because we're unworthy, and we're living in a world surrounded by wickedness. I know that you've placed your glory above the heavens, but thank you, thank you for making your name greater in the earth. At least I can see that, and I praise you for it."

That is a great demonstration of what genuine love for God really looks like.

This really shows where David's heart is. He's just been saved from having himself and his family murdered by his own people, his own son, and doesn't say, "Whew, that was a close one, I'm so glad to be alive, I'm so glad God destroyed those wicked men." He says, "Wow, did you see that? Did you see what God did? I'm so privileged to get to know him more through seeing him do this. It's so wonderful to be able to see God demonstrate his power and might."

David is joyful because through this he gets to know God more, and he get's to serve a greater God, a God whose name is even more excellent.

What exactly does it mean for God's name to dwell there?

Exodus 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

So God sent an Angel, a physical manifestation of his Spirit, before them, who would destroy their enemies. And in the NT it tells us that this was Christ (1 Corinthians 10:4).

Now God said that his name was in him. That means he was carrying God's name. Basically God had chosen him to be his earthly representative, so much so that he gave him the power of attorney. As if he said, "If anyone calls on me, on my name, they'll come to you, and you'll be the one who responds and gives them an answer. When they call on me they are calling on you, because my name is in you."

He told the Israelites to beware of him, because he would not pardon their transgressions. So he had the power to pardon them or punish them for their transgressions. He was sitting in God's seat, if you will. He was as God the Father.

Put another way: he was God in name. Just like when you have the power of attorney, anything that God could do, he could do; anything that God could sign for, he could sign for.

It's like if the President of the U.S. came to you and said, "I'm going to be out of the country for while, if anything happens while I'm gone, I'm giving you my name. Here's a rubber stamp with my signature on it, you can use to sign anything you need to."

Remember that in Hebrews 1:3 it said that Jesus was the brightness of God's glory and the express image of his person?

So anytime God wants to show the brightness of his glory, or an image of his person in a vision, any physical manifestation, Jesus is his Angel, Jesus is the one who does that.

So when they dedicated the temple and it was filled with smoke and the glory of the LORD, that was Jesus. And what did Solomon ask? That God's name would dwell there. And God said that his name was in Jesus. So it was Christ that was dwelling there.

Whenever it talks about God's name in the OT, think of Christ, that's probably who it is talking about. He has God's name in him, he is God's representative.

So when it says, "how excellent is thy name in all the earth," who is it talking about?

It's talking about Christ. It's talking about God's heir, the one who is going to inherit his name and his kingdom. He will be great in all the earth, and through him God's name will be glorified. This has not been fulfilled yet. It is easy to say, 'Oh, all the Gentiles are hearing in every nation the name of Christ and getting saved, that must be what it is talking about here.' But that is really just a sampling, a precursor, a harbinger what is to come.

Note that God himself will not yet be on earth. His glory will still be above the heavens. But his name will be manifested to all the earth through his Son.

1 Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

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.

Christ will reign until he has put all enemies under his feet. And then he will deliver up his kingdom to the Father.

And that is when the restitution of all things will occur and the new earth will be created, and then, and only then, will God the Father once again dwell among us on earth.

I couldn't help but think, as I was looking at this, how this applies to a-millennialists.

Because it says that Christ is the one who will conquer all things and deliver up the kingdom to his Father. And that is what some folks think that it is their duty to do.

But in essence what are they doing? They are trying to do Christ's work.

And what does that make them? You could say that that makes them antichrists, since they are trying to take the place of Jesus Christ, and trying to fulfill his work.

And ultimately, what are they doing? They are helping the antichrist to establish his kingdom.

And there are many passages that describe Christ destroying his enemies and taking up his kingdom.

We've already looked at some of them, the judgement part, from that perspective, but let's look at them from the new kingdom perspective.

Isaiah 9:4 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

We've looked at this passage when we were talking about judgement in Psalm 7. But listen to what comes after.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

A son will then be given to them, who will be the head of government.

And it recounts his name. So when his government is set up his name will be great.

And note that it calls him the mighty God and the everlasting Father. Is Jesus the Father? No, he's the Son, but he carries God's name. You can call him the Father, and that's OK.

John 5:23 says "all men should honour the Son, even as they honour the Father."

It isn't Jesus's name that will be exalted, but the Father's name, when he takes his throne. It's the name that he has been bequeathed, that he has obtained from his Father through his inheritance, that will be exalted.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

So there will be a battle with fire, and then Christ will take up his throne and the name of God will be proclaimed throughout all the earth.

And notice that it specifically mentions peace here, and before it said one of his names would be Prince of Peace. So there would be peace during his reign.

And Solomon is the allegorical fulfillment of this. He is the son of David, and unlike David he had peace during his reign. And that was prophesied beforehand, which is why he was named Solomon, or shalom, peace. So Solomon's name was Peace just as Christ's name will be Prince of Peace.

And also note that Solomon is the one who built the temple of the LORD that the name of the LORD might dwell at Jerusalem.

And through that the name of the LORD was made excellent in all the earth. The queen of Sheba, for example, came to see the greatness the kingdom.

We've looked at Isaiah 30 before, but we'll see it a little differently now:

Isaiah 30:25 *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.*

There will be an earthquake, and waters melting the mountains as it talks about in many places.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

The name of the LORD will come with anger and fire out of his mouth.

Not the LORD himself, but his name, Jesus, his representative, his son, his heir, his glory.

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

And he'll slay them when fire from his breath, just like it talks about in Revelation.

I don't know if you've ever considered this, but we talk about fire-breathing dragons, and so does the Bible. It calls them the chief of the ways of God in Job. Well, God is a fire-breather himself.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

And he shall be praised as at a time of a feast, as when one comes to the mountain of the LORD.

What was the mountain of the LORD? The seat of his kingdom, the place where his name dwelt.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

He is going to cause his glorious voice to be heard.

And who is that? Who is God's voice? Who is the voice of God, the word of God? Jesus.

Revelation 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

It mentions several different things that Christ is called here, as he comes to destroy the wicked. He is called Faithful and True, and he is called the Word of God.

*Who is he? The Word of God. But what is his name? His name is called the Word of God. No, but what is **his** name? The Word of God. No, I know he's that, but what's his name? He's called the Word of God. No, but I'm asking what **his** name is?*

In Proverbs it asks, "What is his name, and what is his Son's name, if thou canst tell?"

We talked about how the President could give you his name, his power of attorney, and you'd have a lot of power. And that's true. But you know what? You wouldn't get any glory for using that power. Because everything you would do would be done in the President's name. His name would be on all the documents, he's the one who would get all the glory. No one would ever know your name. He'd get all the glory.

And that is exactly what Christ does. He does everything in his Father's name, for his Father's glory.

And here in Revelation it says what he is called, it says that he is called the Word of God, but then it says "he had a name written, that no man knew, but he himself."

Now I know that we like to think that now we can answer the question there in Proverbs, "what is his Son's name?" But I submit unto you that we can't. We still don't know Christ's name.

We know a lot of things that he is called, and names that God has given him, but we still don't know his name.

You say, "Oh, his name is Jesus." Yes, but that just means Savior. We don't know the Savior's name. What is the Savior's name? You say, "his name is Jesus, Savior." And I say, "Yes, he's the Savior, but what is his name?" Savior. But what is his name?

He's the only one who knows it. Because when he comes back, he won't be coming in his name, he'll be coming in his Father's name.

It will be in his Father's name that he comes, to make his Father's name excellent in all the earth.

Isaiah 64:1 *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,*

*2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy **name** known to thine adversaries, that the nations may tremble at thy presence!*

Isaiah is praying that God would come down and melt the mountains, and make his name known.

I think when God comes he will walk through the sea, and his fire and glory will cause the waters to boil. It talks about that in other passages. And all this steam is going to rise up and form thick clouds around him. And when he comes onto the land, it will start to distill and fall as a huge torrent of water that will wash the mountains down like they are melting. And all the snow and ice on the peaks will melt and run down in floods, and then there will be massive mud slides. And perhaps the rocks will also begin to melt.

Isaiah is asking him come down and do this, that the nations would tremble, and God's name would be known to his adversaries.

Basically he is asking that he would make his name excellent in all the earth.

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

But God has prepared something (a kingdom) for those that wait for him.

And it is so amazing, so excellent, that nobody had even imagined it until the Spirit of Christ revealed it to us.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

There will be those that aren't destroyed, but rather meet him with rejoicing.

And it says that they will be saved through those who rejoice, those that work righteousness.

But it is talking like they are a separate group of people in the latter part of the verse. "We have sinned, but in those is continuance."

So there will be a group of people rejoicing as God destroys the wicked, and in them will be continuance, and through them Israel will be saved.

Now, I would say that that is us. But it says that they are waiting for God, and that God meets them. So I suspect that it might actually be talking about the 144,000, because in Revelation it talks about them singing, and about the Lamb meeting them on mount Zion.

So again, Christ will come in judgement to make the name of the LORD excellent, and will set up a kingdom in Israel after destroying their enemies.

Micah 5:1 *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

He will stand in his kingdom in the strength of the LORD, and in the majesty of the name of the LORD, and it will be great unto the ends of the earth.

Luke 11:2 *And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

First it acknowledges that the Father is in heaven, but then it asks that his name would be hallowed and his will done on earth, despite that. Very similar to what it says in Psalm 8.

It says, "Hallowed be thy name," and then "Thy kingdom come."

“Hallowed by thy name,” and “Thy kingdom come” are really just two different ways of asking the same thing.

Because when his kingdom comes, that is when he will show the excellency of his name. It will be sanctified, or hallowed, or set apart, from all others. It will be excellent above them all.

2 Thessalonians 1:3 *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

So Jesus name will be glorified in us when he comes to take vengeance on the ungodly.

Why is that? Because we are a part of that. Not only are we going to be praising him, but as joint-heirs, we get to be a part of that kingdom of Christ, through which he will glorify his Father's name in all the earth.

We will be exalting Christ and his name, and through that he will exalt his Father's name.

So just like Christ, we are going to have a ministry of exalting our Father's name during the millennium as Christ consolidates the kingdom.

In closing, let's look at Revelation 21. Because that tells us when God will finally return to dwell among us in his full glory.

Revelation 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

So after the millennial reign, after Christ delivers up the kingdom to his Father, God will create a new heaven and a new earth. And then, and only then, will God return to once more dwell among us himself.