

# Psalm 8 – Who Is the Man Crowned with Glory, Honour, and Dominion?

## The Name of God on All the Earth

*Psalm 8* is not merely a beautiful poem about the heavens, the moon, the stars, and man. It is a revelation about the Man in and through whom God makes His wonderful Name known on all the earth. It is a psalm about dominion, about glory, and about the fulfillment of God's plan.

*Psalm 8* begins and ends in the same way:

*„O LORD, our Lord, **how majestic is your name in all the earth!** You have set your glory above the heavens.” (Psalm 8:1 ESV)*

And at the end:

*„O LORD, our Lord, how majestic is your name in all the earth!” (Psalm 8:9)*

The psalm does not begin with man. It begins and ends with God. The main theme is not man in himself, but the Name of God being made known to man on the earth.

## The glory of God, above the heavens, is revealed in Christ

At the end of verse 1 of *Psalm 8* we have the declaration:

*“You have set your glory above the heavens.”*

This statement shows that the glory of God is not limited by the created heavens. The heavens are His work, but His glory surpasses them. In Scripture, the expression “heavens and earth” may designate not only the visible universe, but also the covenant order established by God through His revelation. *Isaiah 51:16* says:

*“And I have **put my words in your mouth** and covered you in the shadow of my hand, **establishing the heavens and laying the foundations of the earth**, and saying to Zion, ‘You are my people.’”*

The context of this verse recalls Israel's passage through the sea and shows that the “stretching out of the heavens” is connected with the word spoken by God and with the election of His people. At Sinai, God established through the Law a covenant order; the Law was given through angels, and the people were placed under this authority coming from above. In this sense, **“the heavens” may designate the heavenly reality of the revelation of**

**the Law and of the divine authority manifested through angels**, while “the earth” designates the people called to live under this order.

Yet *Psalm 8* affirms that the **glory** of God is **above the heavens**. **It is not contained either in the heavens of creation or in the order established through Law and angels**. The apostle *Paul* shows the same thing when he speaks about the glory of the Old Covenant manifested at Sinai through *Moses*. Although *Moses’* face shone, *Paul* says that this glory was temporary and that, in comparison with the glory of the New Covenant, it comes to be regarded as no glory at all:

*“Indeed, in this case, what once had glory has come to have no glory at all, **because of the glory that surpasses it.**” (2 Corinthians 3:10 ESV)*

Thus, the glory manifested at Sinai through the Law and angels, though real, was limited and temporary. *Psalm 8*, however, proclaims a glory that rises **above the heavens** — a glory that surpasses both the “glory” of the visible creation and the glory of the Old Covenant, because this imperishable glory belongs to the living God — the eternal and perfect Spirit.

The New Testament shows that the glory of God is revealed in Christ. “He is the radiance of His glory and the exact imprint of His being” (*Hebrews 1:3*). Thus, **the glory above the heavens becomes visible on earth in the person of Christ**. He also gives this glory to His disciples, saying:

*“The glory that you have given me I have given to them, that they may be one even as we are one, ...” (John 17:22 ESV).*

The glory of God belongs to His nature as Spirit.

## **“Out of the mouth of infants...”**

The psalm continues:

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

Jesus applies this verse to Himself when He answers the chief priests and scribes who angrily ask Him: “Do You hear what these are saying?”

*“and they said to Him, ‘Do you hear what these are saying?’ And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babies you have prepared praise’?” (Matthew 21:16 ESV)*

Thus, the New Testament shows that *Psalm 8* finds its fulfillment in Jesus. The God whose Name is wonderful on all the earth reveals Himself in Christ — Man and God.

## The central question: “What is man?”

At the center of the psalm the question appears:

*“When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man (*’enôsh*) that you are mindful of him, and the son of man (*ben-’adam*) that you care for him?” (Psalm 8:3–4)*

Here it is important to understand the terms.

The Hebrew word *’enôsh* describes man in his weakness and fragility, in his passing condition. It is man as vulnerable, mortal, dependent.

The question becomes even deeper: What is this weak, passing creature that God should remember him?

The second expression is *ben-’adam* — “son of man.” Literally it means “son of man/son of Adam,” that is, one born of man, belonging to the human race. In biblical language, the expression underscores the human condition marked by weakness. Paul says of Jesus:

*“For He was crucified in weakness (*astheneia*), but lives by the power of God. For we also are weak in Him, but in dealing with you we will live with Him by the power of God” (2 Cor. 13:4)*

(*astheneia*) = weakness, frailty, fragility.

In other biblical contexts a related form also appears, *ben-’enôsh* (“son of fragile man,” Psalm 144:3), emphasizing even more the weakness of human nature.

In the genealogy of Jesus in *Luke* 3:38 we are told:

*“...the son of Enos, the son of Seth, the son of Adam, the son of God.” (ESV trans.)*

*Luke* does not place Adam and Jesus in parallel as two sons of God, as though they had the same status. He shows that Jesus, declared from heaven to be “*My Son*” (*Luke* 3:22) and revealed as **the unique Son** (*John* 1:18), enters the visible creation and the genealogy of Adam, the first man, in order to fulfill the plan of God ordained before the foundation of the world — not to correct an accident, but to bring to completion what had been determined from eternity.

Thus, genealogically speaking, Jesus, according to the flesh, belongs to Adam’s line.

Therefore, *Psalm* 8:3–4 expresses the smallness of man in relation to creation and the psalmist’s amazement before this reality. Looking at the greatness of the heavens, he wonders in amazement why God should take notice of and visit such a fragile being.

## The entrance of Jesus into humanity: Luke's genealogy and the uniqueness of the Son of God

*Matthew's* genealogy is built on the repeated verbal formula "X begot Y", whereas *Luke's* genealogy uses the genitival construction "of ... of ..." going all the way to "of Adam, of God." (ESV translates: "the son of... the son of...", but in Greek the word "son" appears only once at the beginning of the genealogy, after which only the genitival form follows: "of... of...")

In *Luke* 3:22, immediately before the genealogy, the Father declares:

**"You are My Son."**

Then, in the next verse (*Luke* 3:23), the genealogy begins like this:

"And He, Jesus, when He began, was about thirty years old, **being son** — as was supposed — of *Joseph, of Heli...*" (translated from the Greek)

Here the word "son" is spoken explicitly only of Jesus. He was thought to be the son of *Joseph*, but He was not in a biological sense, because *Mary* conceived through the work of the Holy Spirit. Therefore, the genealogy that follows should not be understood as a biological descent through *Joseph*. It also shows **His humanity**, as the Son of Man, into which Jesus enters **through *Mary***, while His paternity is divine. In this perspective, *Heli* may be understood as *Mary's* father. The Father of Jesus, however, is God. Therefore, **Jesus is the Son of Man**, but **He is also the Son of God**. Ordinarily, every person has biologically a father and a mother; in the case of Jesus, He is born biologically from *Mary*, but His conception is by the Holy Spirit, so that God is His Father.

After the initial statement, "being son," the genitival chain follows: "of... of..." indicating origin. The fact that the term "son" is absent from the enumeration and that only the sequence "of... of..." appears is not accidental. Equally important is the fact that *Luke* never says of Adam, "he was son of God." He does not formulate a personal statement such as "Adam was son," but simply traces the genealogical line back to God as ultimate origin: "of Adam, of God."

The personal and direct declaration about Jesus, just before the genealogy — "**You are My Son**" — shows that the genealogy that follows is linked to the initial statement "**being son**," with reference to Jesus.

Thus, contrary to certain interpretations, *Luke* does not suggest the existence of two sons of God, but shows that:

- Jesus is the Son declared by God from heaven: "You are My beloved Son";
- Jesus is explicitly presented as "son" in the genealogy;
- the genitival chain also indicates His human origin back to Adam;
- but the title "**My Son**" belongs uniquely to Jesus, not to Adam.

*Luke* emphasizes Jesus' human origin back to Adam, but he does not grant Adam the status of Son in the sense in which Jesus is declared "My Son."

God has one revealed and declared Son. All other people (including Adam) may be called sons of God only in and through Christ.

*Luke* does not say, "Adam is My Son," but, "You (Jesus) are My Son."

## **"Visitation" — fulfilled in the incarnation**

We find the answer in the New Testament, in *Zechariah's* song:

*"... because of the tender mercy of our God, whereby **the sunrise shall visit us from on high**, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."* (Luke 1:78–79 ESV)

God "visited" humanity through the coming of Christ into the world.

*Malachi* had prophesied:

*"But for you who fear my name, **the sun of righteousness shall rise** with healing in its wings. You shall go out leaping like calves from the stall."* (Malachi 4:2)

*Psalms* 8 mentions "*the moon and the stars*," although in other biblical texts the usual formula is "the sun, the moon, and the stars." The absence of the sun is a distinctive feature of the psalm. The hypothesis that *David* looked at the sky only at night, and not during the day, cannot be maintained as a certainty. It is natural to assume that he contemplated the sky at different times of the day; therefore, the absence of the sun in the psalm cannot be explained merely by assuming that the scene describes only the contemplation of the night sky.

The Sun of righteousness has risen. The Sunrise from on high has visited us. *David sees only the moon and the stars stretched across the heavens*, but the true Light, *the Sun from heaven, has come into the world*. God did not remain far away — He came down; He "dwelt among us, full of grace and truth" (*John* 1:14).

Here we see the answer to the question in *Psalms* 8: God remembers weak man and visits him through the incarnation of Christ.

*Psalms* 8: "What is man... that You should visit him?" → *Luke* 1: "The Sunrise from on high has visited us."

Therefore, visitation begins at the moment when the true light rises.

## Dominion — “all things under his feet”

The psalm continues:

*“Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour. **You have given him dominion over the works of your hands; you have put all things under his feet**, all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.” (Psalm 8:5–8)*

The decisive word is “all.” But can the first Adam be in view here?

Adam did not rule over death.

He did not reign over the heavens, the moon, and the stars, as *Psalm 8* indicates.

He did not have eternal life.

He was driven out of the garden before eating from the tree of life, which was destined to give eternal life.

Without victory over death, darkness, and sin, total dominion cannot exist.

Moreover, the expression “*all things under his feet*” is royal language indicating total subjection under the authority of a king. The same image appears in **Psalm 110:1**: “*Sit at my right hand, until I make your enemies your footstool.*” In the New Testament, this psalm is clearly applied to Christ as the Messianic King. The apostles join these two texts when they speak about Christ’s reign. For example, Paul says, “God has put all things in subjection under his feet” (1 Corinthians 15:27), citing Psalm 8 in the context of Messianic dominion. Thus, the image “under His feet” from Psalm 8 overlaps with the Messianic image from Psalm 110.

Therefore, the crowned Man in Psalm 8 is not the first Adam, nor generic man, but the Messianic King, Christ, to whom the Father has subjected all things.

The listing of sheep, oxen, and the other living creatures goes beyond a merely descriptive level and, in the broader biblical context, may also have a symbolic dimension, indicating character types and human realities.

Therefore, the only One to whom dominion was given, the only One who has all authority in heaven and on earth, the only One under whose feet all things were placed, is Jesus Christ, the Only Begotten from the Father.

## Hebrews 2 explains Psalm 8

The New Testament says:

*“Now in putting **everything in subjection to Him**, he left nothing outside His control. At present, we do not yet see everything in subjection to Him. **But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honour because***

*of the suffering of death, so that by the grace of God he might taste death for everyone.”*  
(Hebrews 2:8–9)

Scripture states clearly: “*We see Jesus crowned.*”

God remembers the weak, fragile man — ‘enôsh.

The Son of Man — ben-’adam — is visited and crowned with glory in the person of Christ.

According to *Hebrews 2:6–9*, the fulfillment of *Psalms 8* is not found in humanity in general, but in Christ.

Therefore, the dominion of *Psalms 8* was given to Christ, not to generic man.

## **The new humanity is included: Christ and His Body**

To say that *Psalms 8* is fulfilled in Christ does not mean that humanity is excluded. On the contrary, it means that the new humanity (born of the Spirit), not the old, is included in Him.

Christ is not separated from His Body. He is the Head, and those united to Him are His members. His dominion is not solitary, but participatory, for Scripture says:

*“If we endure, **we will also reign with Him**; if we deny Him, he also will deny us;”* (2 Timothy 2:12).

*“God has put **all things under the authority of Christ** and has made Him head over all things for the benefit of the church, which is His body, the fullness of Him who fills all in all.”*  
(Ephesians 1:22–23)

The dominion of Christ and His Church is not material or political. It does not consist in visible domination over human systems, but in a spiritual reign. The subjection of all things begins to manifest itself through the work of the Kingdom, through the proclamation of the Gospel, and through the transformation of those who are called.

Therefore, the crowned Man is Christ, and those who are in Him participate in this dominion. This is the gift of God for those who love Him: to share in the reign of Christ, the Victor.

## **“I will draw all” — the people called and glorified**

Jesus says:

*“I will draw **all** people to myself.”* (John 12:32)

The text says “all.” In Greek, the word “people” does not appear explicitly, but the context clearly shows that people are in view. (ESV translates: “all people”.)

In the spiritual understanding, “all” does not mean every individual without exception, but the totality of those appointed to be brought to Him. (see Acts 13:48)

*Paul* explains this reality as follows:

***“For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that He might be the firstborn among many brothers. And those whom he predestined He also called, and those whom He called he also justified, and those whom he justified He also glorified.”*** (Romans 8:29–30)

Thus, the full fulfillment of *Psalms* 8 is not seen in Adamic humanity, but in the humanity born of God and united with Christ. In this way, the term “man” in *Psalms* 8 reaches its full meaning: Jesus is the first MAN of a new humanity.

## “Behold the Man!”

Pilate said to them: ***“Behold the Man!”***  
(John 19:5)

*David* expresses his amazement at the fragility of man: “*What is man* (’enôsh — weak, mortal, passing man) ... *and the son of man* (ben-’adam) ...?” Yet it is to this weak man that glory and dominion are promised. But these are not seen in fallen humanity. Such dominion, as described in *Psalms* 8, is found neither in Adam himself nor anywhere in the history of his descendants.

Moreover, **the very order of the command in *Genesis* 1:28** shows that dominion cannot belong to one individual or to Adamic humanity in general. God first says, “*be fruitful, multiply, and fill the earth,*” and only afterward, “*subdue it and rule.*” **Dominion follows growth and multiplication**, presupposing the existence of a community that fills the earth. **Such dominion is nowhere seen in the history of Adam and his descendants.** Therefore, the Epistle to the *Hebrews* says: “*We do not yet see all things subjected to Him...but we see Jesus.*”

After His baptism, in *Luke* 3:22, we hear the declaration from heaven: “***You are My Son,***” after which, unlike *Matthew*, who recounts His temptation directly after His baptism (see *Matthew* 3:13–4:11), *Luke* places Him in the genealogy, showing His humanity as well. Then the Man Jesus is led by the Spirit into the wilderness to be tempted by Satan, where, in contrast to the first man, He does not fall into temptation. There Satan attacks precisely the declaration that came from heaven, saying: “***If You are the Son of God...***” Thus, the Son of God enters the humanity of ’enôsh, assumes weakness, yet without sin, and fulfills what Adam did not fulfill.

*Luke* places the genealogy back to Adam immediately before Jesus' temptation, thus preparing the contrast between the first man and Christ, a contrast later developed by *Paul* in *1 Corinthians* 15.

**Adam → temptation → fall**

**Jesus → temptation → victory**

Jesus is the Man crowned with glory and honour, the One to whom all things have been subjected — not to Adam and not to humanity in general.

Therefore, the Man spoken of in *Genesis* 1:26 and *Psalms* 8 is not the first Adam as a mere representative of natural humanity, but Christ, in whom this promise finds its fulfillment. Scripture does not say, "we see Adam," but: "we see Jesus." Adam begins the history of natural man; but Jesus is the crowned Man, with glory and honour, in whom the declaration of *Genesis* 1:26 becomes fulfilled reality.

Those who remain only in the natural order, in the first Adam, without union with Christ, do not participate in the dominion and reign of the glorified and honoured Man of *Psalms* 8.

In *Daniel* 7, we also see that dominion and glory are given to the Son.

*"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before Him. And to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; ..."* (*Daniel* 7:13–14)

Therefore, Jesus Christ is the Son of Man who receives dominion, glory, and the kingdom.

## Conclusion

### 1. *Genesis* 1:26 says:

*"Then God said, 'Let Us make man in Our image, after Our likeness, to rule over the fish of the sea and the birds of the air, over the livestock, and over all the earth itself and every creature that crawls upon it.'"* (Berean Standard Bible)

This passage does not speak about the man made from the dust of the earth, because the text does not describe his formation from the earth at all, as *Genesis* 2:7 explicitly does. Before *Genesis* 2:7, in *Genesis* 1, we read that the living creatures of the earth are linked to the earth from which they come; but when it comes to "Man," the text changes register: it no longer speaks about matter, but about image, likeness, and dominion. This omission is not accidental. The man of *Genesis* 1:26 is not Adam made from dust, but the heavenly Man, Christ, the One prophesied from the beginning.

## 2. *Psalm 8* takes up the dominion of *Genesis 1:26* and says:

*"You gave Him dominion over the works of Your hands; You put all things under His feet."*

*Hebrews 2:6–9* explains:

*"...For in subjecting all things to Him, He left nothing not subject to Him... But we see Jesus."*

## 3. *John 19:5* says: "Behold the Man!"

Behold the Man to whom God subjected all things and to whom all authority in heaven and on earth was given (*Matthew 28:18*).

Behold the Man: the image of the invisible God, the victorious Bridegroom, who — like the bridegroom coming out of his bridal chamber (*Psalm 19*) — came to illumine the earth with the light of His love, reigning together with His Bride, the Church, forever and ever.

Therefore, the Man spoken of in *Genesis 1:26* and *Psalm 8* does not find his fulfillment in the first Adam, but in Christ. He is the One crowned with glory and honour, the One to whom all things anticipated in *Genesis 1:26* have been subjected.

Adam inaugurates the history of natural man. Christ inaugurates the history of the perfect Man — the Man in whom the full dominion proclaimed in *Psalm 8* is seen for the first time, and in whom the declaration of *Genesis 1:26* becomes fulfilled reality.

For this reason, the psalm begins and ends with the Name of the Lord, showing that the entire dominion of the crowned Man is for the glory of His Name:

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

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