

Who Is Like Unto the LORD?

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Book of Psalms

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Psalm 113. Who is like unto the LORD?

1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. 2 Blessed be the name of the LORD from this time forth and for evermore. 3 From the rising of the sun unto the going down of the same the LORD'S name is to be praised. 4 The LORD is high above all nations, and his glory above the heavens. 5 Who is like unto the LORD our God, who dwelleth on high, 6 Who humbleth himself to behold the things that are in heaven, and in the earth! 7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; 8 That he may set him with princes, even with the princes of his people. 9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Let's look to the Lord in prayer.

Gracious Father, as we gather here this morning, I thank you for this opportunity to come aside and to read your word, how we need your word, how we need a word from you by your Spirit. I pray, Father, that you would be pleased to open our eyes once again and cause us to behold the glories of your person and your work through the Lord Jesus Christ. We know that none can approach unto you except it be through your Son and I'm thankful that this word gives us a clear revelation of not only who you are but who your Son is so that when you're pleased to reveal him in the heart by your Spirit, there's no doubt as to who you are and how it is that you can save abject wretched sinners such as we are. There is no greater blessing in this world than to be one of these that you have raised up out of the dust and be one of those needy ones that you have lifted up out of the dunghill to sit with princes, other sinners that you have made righteous in your Son who is the Prince of Life and made co-heirs with him. So I pray in these moments that you would certainly and truly refresh our hearts and minds and thoughts to your honor and glory and we give you the praise in our dear Savior's name. Amen.

I spent a number of years in school studying what they call theology, theology just means the knowledge of God, and we spent a lot of time reading other men's ideas about God.

That's what a theology book is, it's somebody sitting down and breaking down a study of God and writing about his attributes. And because my mind was drawn away and so focused on what other men believe about God even in reading the Scriptures, I read it as a blind man, and I say that because now going back and reading the Scriptures, I find that had there been one to point me to the Scriptures alone, I wouldn't have needed another man's view of God. I would have the record that God has given of himself concerning himself.

And I've used this illustration before, that if I had an opportunity to read a biography about someone or read an autobiography about someone, which one would I take as my authoritative source? I would take the autobiography because "auto" means "self-biography." It's what God has written of himself. And just like in the preface of a book, we find the name of the author somewhere on the title in the beginning, something about the author and this autobiography of Scripture, we don't have to read far from Genesis 1:1 where he simply declares, "In the beginning God," and everything flows from there.

Who is this God who is from the beginning? How can he be described? There is much that is not said of God that we don't find here in the Scriptures, but I believe that everything necessary to knowing God is found right here in his word, and there are 66 books that are written over a period of 1,500 years by 40 different writers whose writings are God-Spirit inspired and I don't know how I could ever just put this down now and pick up another man's book and say, "Well, let me see what he has to say about it," when I haven't even exhausted what God himself has told us about himself.

And here in this Psalm is a good summary of who God is in verse 5, "Who is like unto the LORD our God?" Now here's the problem with looking to men to define God. God is spirit, man is natural. God is infinite, man is finite. So with what language of man would we be able to take and pen anything concerning God other than that men will use their logic in how they imagine God to be because no man has seen God at any time as far as him being spirit. Now he revealed himself as a man in that person of Jesus of Nazareth that walked on this earth, God in the flesh, but as far as who he is and how we define him, it's like I heard one man say, "If we can define God, one of two things, either God is not God or man is not man."

This sums it up right here in this statement, "Who is like unto the LORD our God, who dwelleth on high?" That's the sum of his person, his character. None like him. Now as many views and definitions of God that are out there, there are as many as there are human beings. You go out and just poll somebody, "Well, who is God?" And you'll get a multitude of answers, as many as there are human beings. It's like idols, how many idols are there in the world? Well, as many as men can in their depravity drum up in their mind because that's what an idol is, it's idolatry, an idea that men formulate of God. So people ask, "Well, what is the right view?" Well, the right view is that which God has given of himself. So we have his word. We need to read it.

Over in 1 Corinthians 8, we're gonna take several weeks going down through these verses just as infinite as God is, so even in the study of his person, it would be difficult just to

try to summarize who he is, and not only difficult but it would be wrong just to hurry through because unless God is pleased to give us a right view of who he is, to be wrong on him would be to be wrong on everything. He is the foundation of everything. All truth comes from him, all reality, all life, even though we live in a generation where they're trying to do away with any mention of God. But 1 Corinthians 8, all address this, "Now as touching things offered unto idols," this was a problem back in his day, it continues to be a problem, what do we do with idols? He says, "we know that we all have knowledge." He's talking here specifically to those in whom God has put his Spirit. The only way to have knowledge in this sense is by revelation. We have knowledge of God. The way we have knowledge of him is by him revealing himself in us by his Spirit. But as far as men are concerned, "Knowledge puffeth up." In other words, everybody naturally has a view of idols or what they think of them, but if we depend on our knowledge only, that knowledge puffs up. It's not saying that the knowledge that God gives puffs up, that humbles. When the Spirit of God is pleased to reveal Christ in a heart, there's that humbling of the sinner but knowledge, men arguing with men, natural wisdom, puffs up. But he says, "charity edifieth." In other words, loving one another, considering one another, not having too high of an opinion of ourselves edifies.

So he says, "if any man think that he knoweth any thing," here again we come back to the Lord by his grace showing us who we are, "he knoweth nothing yet as he ought to know." So let's be aware of boasting in whatever knowledge we feel we have concerning God and his judgments, and salvation or condemnation. There's one Judge alone and that's God and we must look to him in all matters.

So verse 3, "But if any man love God, the same is known of him." It's to love God in that Spirit-given love. None of us love him as we ought but if anyone does, it says the same is known of him. Whom God loves and reveals himself in, they love him as God. It doesn't mean they know all there is to know about him but the word there isn't so much in the sense of passion as it is in truth. Don't you if the Spirit of God has been revealed in you, when you hear God set forth in truth don't you perk up your ears? Doesn't your heart leap whether it's reading the Scriptures or even you might hear a message on the radio or on the internet today that is truly God-exalted, even though there be few but that exalts the Lord Jesus Christ, your heart leaps.

That's what he's speaking of here, "if any man love God, the same is known of him." How do I know that I'm the Lord's? That was asked yesterday on our meeting on Skype with the congregation there in Malawi. With the translation and everything, I had been preaching for nearly two hours and I thought they would be tired but when I finished a couple of them had a question that had been asked and that was the question, "How do you know that you're the Lord's?" Well, the Scriptures state, "My sheep hear my voice," and Christ said, "I know them and they follow me." A sheep is so dumb it doesn't know that it's a sheep. If we sit and look inside of us, we're not gonna know whether we're sheep or not but whose voice are you following? If it's the voice of Christ as revealed here in the Scripture, then there's that hope that we're the Lord's and that he has indeed redeemed us.

That's what Paul wrote about there in Romans 8. "We know that all things work together for good," in Romans 8:28, everybody likes to quote it, "to them that love God," it's the same expression that Paul uses here in 1 Corinthians 8:3, "if any man love God." We're not just talking about men professing to love God. The whole world is full of people that say they love God, the question is which God? Here the word means God as he is revealed in his word. Is this the God you love? So in Romans 8:28, it defines those that love God, doesn't it? Who are they? It says, "to them who are the called according to his purpose." So who loves God? Those who are the called according to his purpose. Who are those that are the called according to his purpose? They love God. It's a definitive people that are described here.

So if any man love God as he is revealed here in the word. There was a time that I didn't. The view of God that I had, even though I'd been trained and raised in a home that read the Bible and raised in so-called Christian schools which is a bizarre name in and of itself, how can a school be a Christian, but what it means is a place of morality, of training, upbringing in morality, but to be a Christian is a sinner saved by grace. And you can put kids in a school environment and put laws and rules and regulations all around them, but unless the Lord has been pleased to reveal himself in the heart and show any one of those that they're a sinner, they're not a Christian just because they're in an environment that's called Christian. But all those years that I grew up being taught of a God, when it pleased God to reveal himself in me, my declaration was much like the Apostle Paul there on the road to Damascus when the Lord brought him low and his first question, and he'd been raised in the most prominent theological school of his day at the feet of Gamaliel, but his first question was, what? "Who are you, Lord?"

This matter of knowing God and loving God, we don't just slide into a knowledge of him. There's a complete changing of gods that takes place. It's a conversion. It's a renouncing of every god I thought I knew that in my mind and idea of who he is, and loving this God, a matter of bringing us to bow to him. Until you've found that sort of sinner that's been brought low, to love God as he is in the word, without compromise, they've not known God and there's no evidence that God has known them. If God has known them and that's that word in 1 Corinthians 8:3, "the same is known of him," that's the word to know in a sense of to have loved. In the physical sense it would be in the most intimate sense, those that God has set his love upon, foreknown, known even before they ever knew him. We love him because he first loved us.

So that's what Paul is dealing with here in 1 Corinthians 8. Who is like unto this God in comparison to all these other idols? Now verse 4 Paul says, "As concerning therefore the eating of those things that are offered in sacrifice unto idols." I'm sure we've asked that question, "Well, if there is but one God in truth and few there be that know him, what about places where meat is sold?" And he's speaking specifically here to a custom in Corinth where you couldn't go to the market and buy a piece of meat without that meat first having been somehow, in some way, offered unto an idol god. So deep was the idolatry and religion of the day and so it raised some question in the minds of these that the Lord was calling out to himself, "What do we do when we go to the marketplace and we know that these things have been offered unto idols?"

I think about it if it's something as simple as a store-keeper who has all these different Scripture verses posted all over and probably begins his day of business with addressing his god, little g-o-d. I dare say if you engage that business owner, he probably would deny the God of Scripture. He has a notion of God, he has a profession of God, but when you engage him, he'd probably throw you out if he really knew the God of Scripture and that you were his witness, the witness of the God of Scripture. So he begins his day with a perfunctory prayer, "God, bless my business," and I've heard some say they go and pray over every item to sanctify it.

Well, do I go into that place of business and buy my loaf of bread knowing that he'd dedicated it unto his god? Here's what Paul says in verse 4, "we know that an idol is nothing in the world." The reason we don't make a big deal over idols is for that reason right there, we know that an idol is nothing in the world. I know some preachers that develop whole studies on different types of idols. They spend all their time defining what's false. Well, if it's false it means that it doesn't exist so why would you spend your time trying to define what doesn't exist? As one writer said, "If you want to show something that's crooked, just lay the straight stick down next to it." Don't spend your time trying to point out why it's false, and that's what Paul's saying.

We know that it's nothing in the world, "and that there is none other God but one." What if we spent our time instead of arguing, debating with people over their views of God, just simply declaring who he is and answering with his word? I had a man say that to me one time. Every time he said something, I answered with Scripture and I was silent. He said something, I answered with Scripture and finally he got mad at me and he said, "Can't you say anything but answer with Scripture?" And I said, "No, because this is the word of God and I dare not say anything apart from what God himself has declared."

That's what Paul says there, "there is none other God but one." That's what the psalmist is saying over here in Psalm 113. We're gathered here for worship. What kind of God are we gathered to worship? Well, here in Psalm 113:4 it says, "The LORD is high above all nations, and his glory above the heavens." That's the God I want to know.

One who is declared here is none like unto him. "Who is like unto the LORD our God, who dwelleth on high?" Most people have a god like unto themselves because he is. That's what an idol god is. You imagine him to be a certain way and that's how you live out your life serving him. He's like unto you, but not the God of Scripture.

And here in 1 Corinthians 8:5, I love this answer, "For though there be that are called gods," little g-o-d-s, and again as many natural minded people as there are in this world, whatever that population is, over six billion some and counting, there are so many little g-o-d-s. I don't care whether it's in some remote place overseas that we call a third world country, or whether it's a developing country so-called. I don't even know how they classify some of these things. But spiritually there is no difference among natural men whether it's here in the United States. There's more idolatry right now in this United States just be sheer numbers of population in so-called Christendom than in many places

in the world. And I hear people say that all the time, "Boy, I sure am glad I wasn't born in that dark place over there."

Well, how dark is the place of your own heart right now? Without this knowledge of God, there is no darkness that is any darker. It's not being here versus being there. Men, natural men carry idolatry around in their hearts and Paul says, "though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)." Again, as many as man can invent.

"But to us," and that's the way the psalmist wrote it here in Psalm 113, "Who is like unto the LORD our God?" There's a difference. I had someone ask me that one time and said, "You know, as the Lord's taught me, how do you speak to somebody that's going on and on and you know that the god that they're describing to you is not the God?" I said, "Well, what I often do is say that might be your god but let me tell you about my God." Just that little statement right there draws a line. We're not talking about the same God.

I just about started a fight the other day because in one of the clubs I'm in, they always like to open with an invocation and they do the Pledge of Allegiance and there was somebody that got all huffy because he was insisting that we should just say one word, or one phrase, "One nation under God," not put a "One nation, under God," and I just made the comment to him, "Well, you can put the comma where you want to but we still haven't defined who that God is." And you would've thought that I'd of thrown a firebrand in the middle of a hayloft, there was just buzz, buzz, buzz, buzz. "Well, let's don't get into that," but it's important just to say let anybody think of God as they want to but we're not gonna make a fight over that, but we're gonna make a fight over where the comma goes.

Well, I'll tell you, there is one nation under gods in men's minds but we know that there really is one nation under the God. I'd love to put that in there because that's what Psalm 113 says as well when it says, "The LORD is high above," what? "All nations." He's not just God of this nation but all nations. One God. The God. And he's revealed himself right here in this word and that's what I'm thankful for, that I don't have to guess, I don't have to speculate, and I'll tell you, ever since the Lord has been pleased to open my heart to who he is in truth by his Spirit in this word, this word is what is precious to my soul. If I have any question, we get beat up in this world, we get out there and there's all kinds of stuff, but I'll tell you, there's nothing like coming back and sitting down in quiet, go off to aside somewhere and open this word and start reading because this is God's letter to that people that he's been pleased to know from eternity and in time does call to himself and for whom Christ paid the debt.

And that's what he says in verse 6, "to us there is but one God." Those are fighting words in this generation. They'll say that's not politically correct to reason that way but that's what the Scriptures teach. One God and the very first thing you see here is, "the Father." Here's where politicians and reformers in our day are trying to do away with that word. They're saying that it presents too much of a maleness of God. We need to have a God

that's gender neutral. Well, you can have that kind of God in your mind but you can't change how God has revealed himself.

"The Father." Notice it doesn't even say "a father" but "the Father," and you say, "Well, why is it the Father?" Well, he's first of all the Father of his Son, the Lord Jesus Christ. Here again you get people fighting you saying, "Well, you know, the Bible doesn't say the word Trinity anywhere." It doesn't have to. If you can read plain English, you're gonna understand that there is but one God but that God consists of the Father, as it says here, "of whom are all things, and we in him." How are we in him? By adoption but he's the Father first of all of his beloved Son who is mentioned here, "and one Lord Jesus Christ." When you see that word "and," read it "even."

So he is "the Father of whom are all things, and we in him." How are we in him if we're his? Well, "even one Lord Jesus Christ, by whom are all things, and we by him." That's the declaration of Scripture.

Now again, you come back to what is the right view of God? As I mentioned at the beginning we'll not be able to exhaust this in the time that we have today, but I'll just give you seven attributes that I find here in verses 4 through 9, and I didn't particularly choose the number seven but I find it interesting that there are seven attributes presented here in these verses and seven is the number of perfection.

So what is the right view of God and if this is not the view of God that we have, then we don't know God. Now it may be that he is yet to reveal himself in us because we're all born in blindness, we're all born idolaters by nature. It takes the Lord himself by his Spirit to convert our hearts and turn from that idolatry to the one true and living God.

There's one other Scripture I want you to look at with me and that's in 1 Thessalonians 1. So it's not just a matter of having a notion of God and if it's a little false, well, let's whittle away what's false and come up with what's true. That's not what happens. We don't educate ourselves into a knowledge of God. Conversion is a complete change of God's.

Notice in 1 Thessalonians 1:4 where Paul says, "Knowing, brethren beloved, your election of God." So this comes back to that question that I was asked yesterday, "How do you know you're one of God's elect?" Well, you can sit here and just speculate all day long with your eyes closed trying to think, but that's not how we know. What is described here is the evidence that one is an elect of God.

Verse 5, it begins with, "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." So the elect of God in God's time when he's pleased to open their hearts, he brings the Gospel to them. There's not anybody that is elect of God that has perished somewhere in the world without the Gospel having been brought to him. There are groups that equate election with salvation and they'll say if you're elect of God whether you ever hear of Christ or not, when you die you're sure of heaven as your own name because they equate election with salvation. The Scriptures never do that.

What we find is that the elect of God, the Gospel comes unto them not in word only. You see, this is what's vital for us to see. For years I read this word, the same word, I memorized it and just like the Pharisees, I thought that in it I had eternal life but I missed who it was about. Why? Because it takes spiritual eyes to see who it's about. Christ said, "They are they which testify of me." I missed that. Well, I had a notion, had been taught some facts, but it was all wrong.

So it didn't come in word only but there's that word "power." That word is dynamite. It's the Greek word for dynamite. What do you do with dynamite? You just literally blow up something to do what with it? Destroy it. You don't put dynamite in something to try to rebuild it or remodel it and when the Gospel is brought home to the heart of a sinner in power, and there's that word "even, and in the Holy Ghost." I believe that's the power. It's the very Holy Spirit. So here again you see God the Father, who's mentioned up in verse 1, Jesus Christ and the Holy Spirit. You don't have to use the word Trinity. That's the Godhead. That's the one described here in Psalm 113, "Who is like unto the LORD our God?" Whether in creation or in providence or in salvation or in judgment, this God, Father, Son and Spirit, work in harmony. There's no disharmony with the Father wanting something, the Son wanting another, and the Spirit trying another, and between the three of them let's see what we can scavenge. That's the view of man. God really loves everybody, he really would like to save everybody. So the Father's over here working, the Son's over here seeing how many he can get, and the Spirit's over here.

That's the idol god of man and sadly that's the one that I believed in for a long time. I believed that ultimately, because that's what I had been taught, the decision was up to me. God was doing everything he could, now if I just would get down on my knees and say the sinner's prayer. And sadly I did, trying to get some measure of peace in the face of judgment, and for a while I lived under a false notion of peace thinking I had done what I was supposed to, but then came the dynamite, the word in power by the Holy Spirit and in much assurance. There was no question in my mind when this was all said and done, that I was that lost condemned sheep and if it wasn't for the work of Christ, I had no hope. Everything just blown up, blown away. Much assurance.

People ask me and say, "How can you preach with such assurance?" Because I know what the Lord was pleased to do in this poor sinner's heart. I don't need a theology book to tell me what conversion is, and if you do, you're just as blind and ignorant as anybody out there. You shouldn't need a theology book to describe what redemption is and who God is. If he's been pleased to reveal himself, this book alone right here, the word in power by the Holy Spirit, the Gospel.

He says, "ye know what manner of men we were among you for your sake." Now so that's number 1. Number 2 manifestation of being elect of God is in verse 6, "ye became followers of us." When someone says to me, "Why don't you listen to this preacher and tell me what you think." If I already know the name of that preacher and I know what he preaches, I don't need to listen to him. "Well, but you know, sometimes they say some good things." You can find some good things in the trash but you don't find me digging

around in the trash for a piece of meat just because someone threw out half their steak and it might still be edible. That's not where I go.

"Ye became followers of us." These are the apostles of the Lord Jesus Christ. "My hope is build on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name." Where am I gonna find out about this Lord Jesus? Right here in this book. Why would I trust the testimony of a modern-day preacher against this word? I don't care if he is holding this word in his hand, I still weigh his word against this word.

"Ye became followers of us," and it says, "and of the Lord." There again, "even of the Lord." One who is raised up by the Lord to go preach the Gospel of Christ and exalt him is of the Lord else he wouldn't be preaching it in truth, and we're like the Bereans, that even with the Apostle Paul, these Thessalonians, in fact, and the Bereans in that area where Paul preached, it said, Paul said that they were even more noble than the Thessalonians in that they weighed every Scripture against what he was saying. They didn't just take his word for it.

And it says, "having received the word in much affliction, with joy of the Holy Ghost." So that's the third thing, that there's no affliction, there's no persecution, there's no opposition that's gonna ever drive you away. That's the evidence of being elect of God. "Where shall I go? To whom shall I go? Thou art the one that has the words of eternal life."

And then verse 7, again the evidence, "So that ye were ensamples to all that believe in Macedonia and Achaia." When it comes to being elect of God, God isn't saving some one way and others another way. When it says "ye were ensamples to all that believe in Macedonia and Achaia," that means they had one faith, one Lord. There may be some out there and I know there are like 7,000 in Elijah's day that hadn't bowed the knee to Baal that Elijah didn't know anything about, but given the opportunity to meet such, I will guaranteed you that their testimony will be the same, who God is and how he revealed Christ in them through the word, how he showed them their lost estate, and how their eyes were turned to look to Christ and him crucified alone. Our testimony will not be any different than that thief on the cross when the Lord said, "Today you shall be with me in paradise." When his eyes were opened and he looked at Christ, he saw a crucified Savior.

That's the ensample to all that believe. That's what I listen for when I run into somebody, I don't care where they're from, that says they're a Christian. "Well, tell me about how is it that it pleased the Lord to save you." And if they can't speak of Christ from the beginning to the end, then it's just a vain profession.

And he says in verse 8, "For from you sounded out the word of the Lord not only in Macedonia and Achaia," notice from you sounded out the word of the Lord, not a denomination. We're not about establishing denominational congregations. No, but the word of the Lord. I love to say that when people ask, "I see your sign, what are you all about?" We're all about the word of the Lord. If God has given you a love for his word,

then you'll feel right at home, but if not, you'll not feel at home because there's no program, there's no separating out of classes and having one for this group and one for that group and entertainment and special music and all that. That's in the world's religion. We're about one thing here, the word of the Lord.

And it says, "from you sounded out the word of the Lord." If any are to hear me preaching, I want it to be what we're doing right now, looking at this word, communicating the word of the Lord, sounding it forth.

"But also in every place," notice, "your faith to God-ward is spread abroad." That's an evidence of being one of God's elect because where he's revealed Christ in the heart and soul, that faith is God-ward. It's from God, it's to God. Spread abroad.

And it says, "so that we need not to speak any thing." He said, "I don't even need to defend you as being elect of God because I know how it is the Lord has saved you and is keeping you."

Now here's the point I wanted you to see, it says in verse 9, "For they themselves shew of us what manner of entering in we had unto you, and," what? "How ye turned to God from idols to serve the living and true God; And to," what? "Wait for his Son from heaven, whom he raised from the dead, even Jesus, which," it says, "delivered us from the wrath to come." Where did he deliver the elect? There at the cross. He worked out that salvation. He earned that righteousness. He paid the debt and God being fully satisfied, we're talking about a holy God being so fully satisfied with the work of Christ that there and then he imputed, he attributed to the account of every one of the elect of God from the beginning of time to the end, that righteousness. That's why it's called God's righteousness because he approved it.

It was God-ward and that's how that faith is God-ward. We're not looking in here, we're looking to this God who has done all the saving, but that conversion is from idols to serve, to bow to, to own the one true and living God in Christ. That's why when people start telling me, "Well, you know, I was raised a certain way and thought of God a certain way and then over time I began to just kind of change my thoughts and began to see a little more clearly and I kind of just grew into what I know now of God." Well, I'll tell you, that's not how the elect are born. You don't just grow into this life. There's a conception, there's a birth, so it is spiritually, but "Who is like unto our God?"

Back here in Psalm 113, I'll just give you these seven points real quickly. Who is he? Well, verse 4, high above all nations. So we'll look at that next time.

Secondly, verse 4, his glory above the heavens, and if you want to in your Bible next to that word "glory" put "Christ." That's speaking of a glory that is above the heavens. I don't care how much we just awe in these pictures coming back from Pluto as some man-made satellite continues to fly by into the netherworld, all of that is just but sparklers compared to the glory of God, the Lord Jesus Christ, and you'll know it if he's ever been revealed in you. But thirdly, who is God? None like the Lord who dwelleth on high.

None like him. Fourthly in verse 6, this is an amazing thing, it says this is a God who humbleth himself. When did that happen? Well, what is man that thou art mindful of him. Well, the Son of Man. Thou should consider him. He humbled himself and took on him the form of a servant, became a man. We're gonna see that next time. Verse 5 or the fifth thing, verse 7, this is a God who delivers the poor and needy. Boy, I want to be in that group. Not the high and mighty but the poor and needy. Number 6 attribute of God, who exalts the poor and needy to glory. He takes the poor and needy and exalts them, makes princes of them. That's the word Israel means, prince with God, and that's who the Lord's people are. Then number 7, we're gonna look at verse 9, who gives life to his people, described there as a barren woman to whom he builds a house.

So Lord willing we'll pick up with that next time.