

## Meeting God In Our Humanity And Weakness

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Meeting God In The Psalms Series

Psalm 8

There was a philosopher in Germany named Arthur Schopenhauer. He was one of these introspective, melancholic kinds of people, like a lot of philosophers, who would walk down the street totally absorbed with some philosophical problem. One day Schopenhauer was walking through town totally oblivious to the world around him when he bumped into another man. This man very angrily pushed the philosopher, Arthur Schopenhauer, and screamed at him saying, "Who do you think you are anyway?"

Schopenhauer took that to be a philosophical question. He stopped and stared at the man and said, "Who do I think I am? I only wish I knew. I only wish I knew who I was." He wandered down the street pondering this question: Who do you think you are?

I began a series last week titled "Meeting God in the Psalms." And Psalm 8, that we are going to look at today, asks this great question. In the older versions, it was:

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*"What is man that you are mindful of him, the Son of Man that you care for him?"*

In the TNIV, which uses gender neutral language, we read in Psalm 8.4,

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What does it mean to be a human being?

Mark Twain once remarked,

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"'Be yourself' is about the worst advice you can give to people."

Friedrich Nietzsche said,

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"The world is beautiful, but has a disease called man."

Bertrand Russell, the atheistic philosopher said,

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"This, however, is a passing nightmare; in time the earth will become again incapable of supporting life, and peace will return."

The author Edna St. Vincent Millay once said,

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"I love humanity, but I hate people."

Madame de Stael, who was a French-speaking Swiss author said,

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"The more I see of man...the more I like dogs."

What does it mean to be human? How do we find our identity? More and more people these days are discovering their identity through their association with a team. Check out this:

SLIDE – Green Bay Packer Fan with the cheese on his head

I like this. Here is a woman who is a Minnesota Vikings Fan, who is of course, are the rivals to the Packers. She has a cheese grater on her head.

SLIDE – Minnesota Vikings Fan

Some fans take it to an extreme. Check out this Minnesota Vikings Fan.

SLIDE – Syd Davy

Syd Davy drives a thousand miles each way from Winnipeg, Canada to Minneapolis in order to go to the Vikings game. He has front row seats and when Randy Moss used to play at Minnesota, it was into Syd Davy's arms that he would jump every time he scored a TD.

Then there is Jill and Tom Buckeye. That is really their names. They put Script Ohio in Christmas lights on their front porch roof. Open their garage door and you will find a Michigan football player hanging in effigy. The ceiling tiles in the basement are embossed with the OSU logo. They have license plates on their vehicle that proclaim:

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OSU R 1

And their other license plate is:

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BXRNO1 – Bucks are #1

The piece d'resistance is their downstairs bathroom whose walls are covered with framed photos and memorabilia which the Buckeyes have dubbed, "The Shrine."

Jill and Tom married in 1983. Of course, the colors for their wedding were scarlet and gray.

Who am I? Some people would answer the question: I am a Buckeyes Fan! I am a Green Bay Packers Fan; I am a Vikings Fan.

Then there are the folks who find their identity through collecting things. I don't mean anything as conventional and as prosaic as collecting beer cans, Hummels, or dolls. How boring. I mean really exciting things like *twine*.

SLIDE – The World's Largest Twine Ball

The world's largest twine ball for many years was in Darwin, Minnesota, the shrine for the twine ball. It weighs 17,400 pounds. It is 12 feet in diameter. It is the creation of Francis Johnson. He started wrapping it in March 1950 and he spent four hours a day every day adding more twine to his ball. He lifted it with a crane to continue proper wrapping. And to think, some people waste their time on less important things like relating to their kids or work.

Well, as the old saying goes, great minds think alike. And there was at least one other great mind who lived in Cawker City, Kansas named Frank Stoeber. He saw Johnson's ball of twine as a personal challenge. And so he began his own ball of twine. He got within one foot of the ball in Darwin, Minnesota and then he died. But fortunately, the entire town of Cawker City has taken up the cause giving the town a reason to exist, I suppose, over the last 30 years. And now they claim the title of the Home of the World's Largest Ball of Twine.

If collecting twine seems too tame for you, how about Gaylon Lane, who has collected the world's largest collection of barbed wire.

See, you thought you were special collecting matchbooks from your favorite hotels.

Here is my favorite. Here is a guy who collects air sickness bags from around the world. This calls to mind such pleasant memories. As the Bud commercial puts it, "Here's to you, Mr. Air Sickness Bag Collector."

We distinguish ourselves by what we wear, by what we own, where we work. Some people give you their resume on your first meeting with them. Have you ever met someone and they begin to tell you within 30 seconds of exchanging

names where they went to school, the honors they've received, and the people they've met.

We're going to discover today that without God we human beings are utterly confused about ourselves. We can't get a proper reading of who we are, or come to any real self-understanding without speaking about God. I've called today's talk, "Meeting God in Our Humanity and Our Weakness." Let's pray.

#### SLIDE

*Ps 8:1 LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. <sup>2</sup> Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger. <sup>3</sup> When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, <sup>4</sup> what are mere mortals that you are mindful of them, human beings that you care for them? <sup>5</sup> You have made them a little lower than the heavenly beings and crowned them with glory and honor. <sup>6</sup> You made them rulers over the works of your hands; you put everything under their feet: <sup>7</sup> all flocks and herds, and the animals of the wild, <sup>8</sup> the birds in the sky, and the fish in the sea, all that swim the paths of the seas. <sup>9</sup> LORD, our Lord, how majestic is your name in all the earth!*

It is the question posed by Psalm 8:4 that we are going to key off of today.

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*Ps 8:4* what are mere mortals that you are mindful of them, human beings that you care for them?

I had some silly answers in my introduction. Francis Johnson said, "I am a collector of twine." Gaylon Lane said, "I am a collector of barbed wire." Syd Davy said, "I am a Vikings Fan."

The issue of who we are as human beings was attacked by the three most influential thinkers of the last 150 years: Sigmund Freud, Karl Marx, and Charles Darwin. And their particular philosophies still reverberate today in most American thinking about what it means to be a human being.

Sigmund Freud said that human beings are creatures who live by their unconscious. You will know yourself only by getting to know your hidden self.

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We are creatures of our unconscious urges.

You become yourself only expressing your repressed self. We human beings are, in other words, creatures of our unconscious urges. That is the psychological view of human beings.

Of course, there are all kinds of alternative psychological perspectives today. The behaviorists would say that we human beings are simply the products of rewards and punishments. Or that we human beings are simply products of our family of origin. We are nothing but our psychology.

Karl Marx said that we human beings are determined by the economic systems we create and the only way to change the individual is a revolutionary change in society. In other words, we human beings are creatures of our environment.

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We are creatures of the societies we create.

You are a product of your own unconscious urges; you are a product of your environment; and, then through Darwin, we human beings are simply creatures of our evolution.

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We are creatures of evolution.

We are naked apes and with our natural aggression and overly big brains, we have figured out evermore sophisticated ways of killing each other.

Well, today, we say your genes determine everything. *Psychology Today* will have front page articles about the adultery gene, or the lying and deception gene.

Now there is partial truth in all of these. You can look at people through the lens of psychology or the lens of economic and sociology, or the lens of biology. But the psalmist gives us a profound insight regarding who we are. In Psalm 8:4 we read these words:

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*Ps 8:4 what are mere mortals that you are mindful of them, human beings that you care for them?*

In other words, we can't answer the question: who we are, until we answer the question: whose we are. You will not be able to figure out who you are by looking in the mirror, by studying your psychology or your genetics, or your family of origin, or defining yourself by what you own, what you collect, who you root for on the football field. The only way to discover who you are is to first figure out who are you in relationship to God.

This is God's world and we are inescapably related to God whether you believe in God or not, whether you feel connected to God, whether you think religion is just a giant con game, or the source of the world's salvation. You cannot figure out yourself simply in relationship to other human beings, or your internal psyche,

or to the animal kingdom. The psalmist tells us that to get a holistic view of people, we must first consider God.

The great Protestant Reformer, John Calvin, said at the beginning of his great work, *The Institutes of Christian Religion*, “True religion consists in the knowledge of God and the knowledge of ourselves.” He went on to say, “You cannot know yourself without first knowing God.”

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We must start with God.

This is God’s world. It is not just a rat race, or a jungle out there, or a zoo for naked apes. So the psalmist starts with God. V. 1

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*Ps 8:1 LORD, our Lord, how majestic is your name in all the earth!*

You have set your glory above the heavens.

All Christian thinking starts with God. The Bible begins with these words.

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*In the beginning, God...*

God is the starting point for us considering any important issue in our life – marriage, divorce, money, work, the environment, what we should major in, politics, how to get along with people, how to forgive, sex, gender. The foundation for all of our understanding about life is our relationship to God. This psalm is not primarily about who we are in ourselves, it is about who we are in relationship to God, or rather, whose we are – who do we belong to?

And note the number of references to the Lord in this 9-verse psalm.

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*Ps 8:1 LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. <sup>2</sup> Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger. <sup>3</sup> When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, <sup>4</sup> what are mere mortals that you are mindful of them, human beings that you care for them? <sup>5</sup> You have made them a little lower than the heavenly beings <sup>4</sup> and you crowned them <sup>5</sup> with glory and honor. <sup>6</sup> You made them rulers over the works of your hands; you put everything under their feet: <sup>7</sup> all flocks and herds, and the animals of the wild, <sup>8</sup> the birds in the sky, and the fish in the sea, all that swim the paths of the seas. <sup>9</sup> LORD, our Lord, how majestic is your name in all the earth!*

We get messed up in our thinking and in our decisions because we always start in the wrong place. We are thinking about getting married. So where do we typically start? We start with our feeling about this other person. And we say that is going to be the foundation of our relationship – how we feel; whether we are attracted to this other person; whether we are compatible; whether we have the same interests; whether we enjoy their company. All of these things are important, but the starting point for whether you ought to marry another person is God. Where are you in relationship to God? Where is this other person in relationship to God? Where is God in all of your thinking, planning and dating? What does God's Word say? What has the Christian church said for 2000 years?

This is true, of course, about divorce. This is true, of course, about any problem we face.

We talk with a friend and we say, "You know, I'm really struggling with my finances. We are over our heads in debt. I am afraid we are going to lose our house. I am afraid to pick up the phone because of the bill collectors. I dread going to the mailbox because I know I'm going to get another collection notice."

- "I'm fearful regarding my health. I've been having chest pains. I've experienced shortness of breath."
- The mammogram showed that there was a lump in your breast.
- My children are having problems.
- I'm struggling with my singleness.

You sit down and talk with a friend about any particular problem you are having – finances, love, health, family, job – it is rare to have someone, even a Christian, say, "How have you connected with God about this? What does God say about this? Let's begin by talking about God."

It is interesting that Jesus directed us to begin the Lord's Prayer with worship. The disciples came to Jesus and said, "Teach us to pray." And so we read in Matthew 6.9,

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*Mt 6:9 "This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name,*

Jesus understood that if we began to pray by starting with our problems, we would never get done with our problems. If we started with petitions about our needs, we would never get off of our needs. If we started in prayer about our guilt, we would never stop feeling guilty. So Jesus directs us in prayer to start with God.

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Mt 6:9 “ *Our Father in heaven, hallowed be your name,*

It is only as you fill your mind and heart with thoughts of God; it is only as you draw near to God that you begin to have any perspective regarding your problems, your pain, or your guilt.

So the starting point with all thinking about an issue in your life is the very gentle and gracious question: Where is God in all of this? Where are you in your relationship with God?

We read of, what I would call, three paradoxes of God's ways. The first concerns the way that God is worshipped in vv. 1-2.

## SLIDE

Ps 8:1 LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. <sup>2</sup> Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger.

In v. 1, the psalmist begins with the majesty of God's name and person.

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Ps 8:1 LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.

The majestic name of God permeates all the earth and is above the heavens. And when it says in v. 1,

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Ps 8:1 LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.

It might be more literally translated,

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Your glory is chanted above the heavens.

It is like the text is Judges 5:11 which reads,

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Jdg 5:11 the voice of the singers at the watering places. They recite the victories of the LORD, the victories of his villagers in Israel. “Then the people of the LORD went down to the city gates.



It means that the singers and poets are chanting back and forth to each other about the Lord's victory. Or in Isaiah 6 where Isaiah has his awesome vision of God in the Temple and he sees the angels flying above. We read in v. 3,

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*Isa 6:3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."*

They are calling to one another. We would call it antiphonal calling back and forth. This is what's going on above the heavens. God's glory is being chanted back and forth by the heavenly beings.

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God is worshipped by the strong.

By the heavenly beings, by those who are glorious. But the interesting contrast is not only that God is worshipped by the strong, but that

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God is worshipped by the weak.

v. 2,

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*Ps 8:2 Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger.*

Here the psalmist brings to our notice the power of evil. We have the enemies of God, the foe, the avenger. And God's answer is to build a stronghold, a bulwark against these enemies of God, these foes, these sinister beings. And how does God build a stronghold? How does God defeat his enemies? It is through the praise of children and infants, literally through the praise of children and sucklings, babies still nursing at the breast.

SLIDE

*Ps 8:2 Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger.*

Notice God's answer to evil. He picks the weakest, most immaterial, most insubstantial thing and that is how he shuts up the mouth of the enemy. Let's consider this for a moment that you are dealing with a major problem in your life. You are overwhelmed by powers too strong for you – depression, lust, jealousy, anxiety, and fear about the future. You feel like your head is going to explode. You can't deal with the feelings you have inside. You are hanging on by your fingernails and you are just about to be swept away in a river of lust or a river of anxiety. How do you stop this?

Surely you need something stronger than self-talk, than little psychological formulas. Sure it is helpful to talk to another human being. But they aren't always there. What do you do?

God has appointed this weak thing, this immaterial thing called worship to silence the foe of the evil one. When you feel like you are drowning: God, I simply can't handle the future and the tests I'm going to undergo; or the thought of my old girlfriend going out with this guy; or my fear about where my child is right now; or the temptation to flip on the computer and look at pornography – when you feel like you are being dragged away in the rapids, what do you do?

The psalmist says that you silence the foe and the evil one through praise.

Or in the words of the old hymn:

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Turn your eyes upon Jesus  
Look full in his wonderful face  
And the things of earth will grow strangely dim  
In the light of his glory and grace.

You say, "How do I exactly do this, Rich?"

Let me tell you what I do. One of the things that has really helped me over the years is simply to invite the presence of Jesus into my feelings. I say, "Jesus, I want to welcome you and your holy presence into my anxiety right now; into my feelings of lust right now, into my feelings of irritation or impatience." And as I welcome the presence of Jesus, as I simply open the door and ask Jesus to come in, I have discovered that whatever is exercising a grip on me begins to lose its power. And so as freedom begins to be restored to my heart, I begin to worship God.

We can experience the power of God to silence the foe through the weakest things, the most immaterial things, things like prayer and worship and fasting. And then there is a second paradox. We see this in vv. 3 and 4

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Ps 8:3 When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, <sup>4</sup> what are mere mortals that you are mindful of them, human beings that you care for them?

Now, in v. 3 the psalmist encounters nature and in comparison to the vastness of space and the vastness of creation, he feels incredibly small.

## SLIDE

People are incredibly small.

If you want to see your size in relationship to creation, consider the vastness of the universe. The Hubble Space Telescope has sent back infrared images of galaxies more than twelve billion light years away. That is more than 12 billion times 6 trillion miles. Even within our own Milky Way Galaxy there are stars so huge as to defy description. There is a star in the Milky Way Galaxy that is five million times brighter than the sun.

It is not only the vastness of space that can cause us to feel infinitesimally small. But it is also the great stretches of time that can awaken us to our own finiteness. Let's assume that the vast majority of scientists are correct and that the universe was created 14 billion years ago. If you took the age of the universe and you said the universe was only one year old; in other words, you shrunk those 14 billion years down to one year, then the earth which according to geologists was made around 4.5 billion years ago, the earth would show up some where around September 4<sup>th</sup>. In other words, if the universe was only a year old, the earth would show up somewhere around September 4<sup>th</sup>. The universe would exist for 8 months before the earth ever came into existence.

Creation	14 billion years	=	1 year
The Earth	4½ billion years	=	September 4
Human Beings		=	December 31 at 11:53 p.m.
Us	400 years ago	=	December 31 at 11:59:59
You	80 years	=	December 31 at 11:59:59:8

And then where would man show up? Again, just using what the majority of scientists believe, man would show up on December 31<sup>st</sup> at 11:53 p.m. in the last seven minutes of the year. And where would America show up? Well, in the vast timeline of the Big Bang and the creation of the earth and the creation of people, America would show up at 11:59.59 – one second before midnight on December 31<sup>st</sup>. And where would you show up? Well, if you were 80 years old, you would show up on December 31<sup>st</sup> at 11:59.59.8 – two/tenths of a second before the stroke of midnight.

Make you feel small in relationship to the vast stretches of time and space that is our universe?

And if you don't yet feel small, we are not only small in contrast to nature, but the heavens themselves are small in contrast to God. V. 3.

## SLIDE

Ps 8:3 When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place,

The 14 trillion light year expanse of the universe that we are aware of has been simply been created by the work of God's fingers. Like a child playing with a bit of clay. In relation to the universe, we are tiny. In relation to God, we are infinitesimally small. And it is here that we, along with many philosophers, are tempted to say: We are way too small, way too insignificant for God to pay any notice of us.

It is God's notice of us infinitesimally small creatures that leaves the psalmist awestruck and full of worship. For we read in v. 4,

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Ps 8:4 what are mere mortals that you are mindful of them, human beings that you care for them?

So, this is the other half of the paradox. Not only are people incredibly small, but:

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God Cares About The Smallest Things

We need God. And when we begin to wrap our minds around this awesome truth, God cares about the smallest details of our lives. You say: My fear of traveling on a plane is too small for God. My concern about how my child is struggling with school is too small for God. My headache is too small for God. What you are really saying is that God is too small for this. That there are so many other things for God to care about, that my God is too small, too limited in his capacity to stay up with it all.

The Lord says: I am not only concerned with the big and the great, I am able to keep up with the smallest details of your life.

Jesus tells us in Matthew 10.29-31,

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Mt 10:29 *Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care. <sup>30</sup> And even the very hairs of your head are all numbered. <sup>31</sup> So don't be afraid; you are worth more than many sparrows.*

The very hairs on your head are numbered. Of course, for some of you that is an easier task for God than for others. And we read in Psalm 56:8 these words:

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*Ps 56:8 Record my misery; list my tears on your scroll— are they not in your record?*

Some translations say that:

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You put my tears in a bottle.

Now, friend, if God knows the number of hairs on your head and he preserves every tear that you shed, what concern of yours have you been saying to yourself, “This thing is too small for me to speak to God about. I’ve got to handle this by myself.”

We don’t just meet God in the big things, the great ministry, the huge moments of life like the birth of a child, or the death of a parent. You discover God’s concern and God’s love in the details of your life. Never say I am too small, or this issue is too small for the concern of God. Remember, friends, what it means to be a Christian. A Christian is not someone who simply believes that God sent his Son Jesus to die for the world. A Christian is someone who believes that God sent his Son Jesus to die for them. A Christian is someone who personalizes the death of the Son of God. That’s what the apostle Paul says in Galatians 2 when he says:

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*Gal 2:20 The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Until you are able to say that Jesus loves me and Jesus gave himself for me, you are not yet a Christian. This is a truth that is embraced by faith. And this is a truth that you need to regularly receive into your soul. Jesus, if you gave yourself for me at the cross, surely you are willing to pay attention to the trouble my child is having at school, or the difficulty I am having with an officemate at work.

And here is the final paradox. V. 4,

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*Ps 8:4 what are mere mortals that you are mindful of them, human beings that you care for them?*

When it speaks about mere mortals, or human beings, the psalmist is focusing upon humanity in our weakness and our frailty.

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People are extremely weak.

Now, we experience ourselves as extremely weak. Many of us struggle with feelings of inadequacy. We feel too inadequate to be involved in a ministry of the church. Or we feel too inadequate to walk out a difficult path that God has chosen for us – a path of celibacy, if you are single; a path of chemotherapy, if you have cancer; a path of parenting a stepchild who doesn't respect you. There is always something that is bigger than us that we feel inadequate to deal with. But it is precisely in our inadequacy that God calls us and empowers us to great things. Vv. 5-8,

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*Ps 8:5 You have made them a little lower than the heavenly beings and crowned them with glory and honor. <sup>6</sup> You made them rulers over the works of your hands; you put everything under their feet: <sup>7</sup> all flocks and herds, and the animals of the wild, <sup>8</sup> the birds in the sky, and the fish in the sea, all that swim the paths of the seas.*

Here is the great paradox, people are extremely weak and yet,

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God gives the weak authority and power.

You see, this psalm is not about the greatness of human beings. It is about the greatness of God revealed through the weakest of things and the weakest of human beings. Friends, this is the way of God always. We meet God in our weakness. Don't be afraid of weakness. Don't be afraid of feeling inadequate. God always chooses the weakest things to display his power. He chose the nation of Israel to display his power. Deuteronomy 7:7-8,

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*Dt 7:7 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. <sup>8</sup> But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.*

He chooses us as believers, though we are not necessarily among the great. 1 Cor. 1:26-30,

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*1Co 1:28 God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, <sup>29</sup> so that no one may boast before him. <sup>30</sup> It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.*

The psalmist says he doesn't pick super men and powerful women to have dominion over the earth. He picks us human beings in our frailty. He picks us people in our weakness to rule.

Friend, it is precisely in your weakness, precisely in the thing that you say "I can't do this" that you meet God.

Let me close with a story. There was a great preacher named Charles Spurgeon who lived in London in the middle of the 19<sup>th</sup> century. He was considered the greatest preacher in the English speaking world of that day. His church was the largest church in the English speaking world. He had over 5000 attenders every week. He sold over 25,000 copies of his messages. In fact, his messages were telegraphed across the Atlantic and they would be printed on the front page of the *New York Times* on Monday. He was incredibly influential. Charles Spurgeon's sermons are still read by many pastors today.

And yet, Spurgeon suffered with chronic depression. This was a day before Prozac, before counseling, before psychotherapy. His whole adult life he wrestled and struggled through the blackest kinds of depression. And because he was a Bible preacher, the theological liberals of his day used to heap scorn on him and he was regularly attacked by other pastors around London. In addition, his wife was an invalid for most of their marriage. For a good part of their marriage, Spurgeon's wife was bedridden. And if this wasn't enough, Spurgeon spent a third of the last 27 years of his ministry out of the pulpit because of extreme physical pain that was the result of gout in his joints. There were times when he couldn't put one foot down on the floor without having crippling pain.

If ever a man could be said to be weak, emotionally weak, relationally weak in his marriage, physically weak in his body. It was Spurgeon, in his weakness, that God revealed his power. Spurgeon was a testimony to Paul's statement in 2 Corinthians 12:9

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2Co 12:9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

Spurgeon is a testimony to the truth that you do not meet God only in mountaintop experiences. You meet God in your feelings of inadequacy, and weakness, and insufficiency. You meet God when you are stretched beyond your limits, when you do not have what it takes, but you walk in obedience to God's call. You meet God not just by hearing great choirs, human choirs, angelic choirs, but in your mumbled prayers and in your private worship and in the praise of children. Let's pray.

***I. What Is A Human Being?***

**A.** Sports Fans

**B.** Collectors

**C.** Great Thinkers

1. Freud: We Are Creatures Of Our Unconscious Urges

2. Marx: We Are Creatures Of The Societies We Create

3. Darwin: We Are Creatures Of Evolution

**D.** The Psalmist's Answer: We Must Start With God  
(Ps. 8.1, 4)

***II. Three Paradoxes Of God's Way***

**A.** God Is Worshipped By The Strong (v.1)

God Is Worshipped By The Weak (v.2)

**B.** People Are Incredibly Small (v.3)

God Cares About The Smallest Things (v. 4)



**C.** People Are Extremely Weak (v.4)

God Gives The Weak Authority And Power (vv. 5-8)