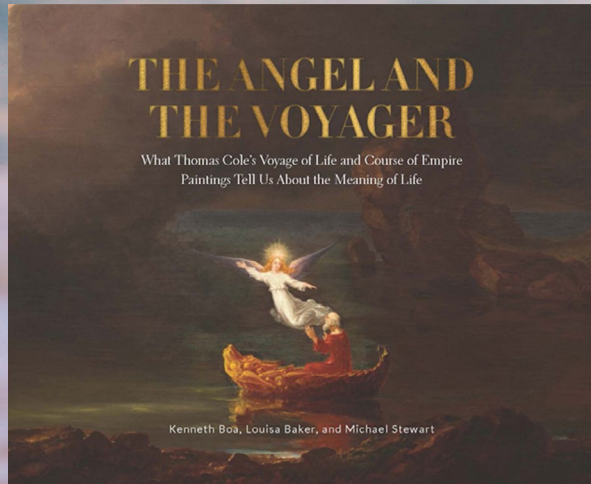


**MAY DEAL**  
AT [REFLECTIONS.ORG/SHOP](https://reflections.org/shop)



This spiritually rich art book provides a study that ties together Thomas Cole's two masterful series—ultimately prompting readers to consider the dilemma of mortality and the meaning of life.



Expires 05/31/2025

**50% OFF**

USE CODE:  
**CODE50**

**THIS TEACHING LETTER BY DR. KEN BOA IS MADE POSSIBLE THROUGH THE GENEROUS DONATIONS OF OUR PARTNERS.**

[REFLECTIONS.ORG/DONATE](https://reflections.org/donate)

**CONNECTIONS**

One of the most popular series ever produced for public television was Connections, based on the work of British author James Burke. Each segment of the series was dedicated to exploring the history of advancements in knowledge and to revealing the connections between seemingly unrelated subjects and events—such as fast food and black holes in space, or cornflakes and Einstein's Theory of Relativity.

'Seemingly far-fetched correlations exist in God's kingdom as well. Take, for instance, the link between Pharaoh's refusal to release the Hebrew slaves and Israel's ability to conquer the warlike Canaanites at Jericho. Not apparent at first, this connection helps to answer the question, "Why would God allow an evil king like Pharaoh to rule over God's own people?"

Forty years after Israel's release from captivity in Egypt, Joshua sent two Israelite spies to sneak into Jericho and assess the city's strength. They found lodging in the house of a prostitute named Rahab. Rahab told the two Israelites that people all through the region, including the inhabitants of Jericho, had heard the stories of how the Israelites' God had delivered his people from slavery in Egypt and how he had allowed them to defeat other kings and kingdoms. What's more, the people were terrified of what this God might do to them (Josh. 2:8-11). Instead of coming out to fight Israel, the warlike Canaanites locked themselves behind the walls of Jericho, "melting in fear." God simply caused the walls to collapse, and the city was captured. Therefore, what God had done with Pharaoh turned out to be a major factor in the capture of Jericho.

In the New Testament, the apostle Paul confirmed that God had raised up Pharaoh for the purpose of displaying

[REFLECTIONS.ORG](https://reflections.org)

God's divine power and proclaiming God's name in all the earth (Rom. 9:17). Has that happened? Indeed it has. The name of the God of Israel has been proclaimed the world over as the events of the Exodus story have been repeated again and again.

Life has no random or arbitrary events. If you reflect on the evil that God allows—even evil that may have touched your own life—look also for the connections. They are not always visible, because "we walk by faith, not by sight" (2 Cor. 5:7). But you can let the connections God has revealed in Scripture assure you that, seen or unseen, they are there.

**God's Promise:**  
God's purposes extend even to the presence of evil in the world.

Reflections Ministries  
One Piedmont Center, Suite 130 • Atlanta, GA 30305  
**ADDRESS SERVICE REQUESTED**



**REFLECTIONS**

**A teaching letter encouraging believers to develop a clear mind and a warm heart**



**ALL THINGS WORK TOGETHER**

Your creation is a magnificent unity in diversity, profound in wisdom, awesome in understanding, marvelous in purpose and rich in elegance. You revel in variety, subtlety, intricacy, information, and beauty. All things work together in both the physical and spiritual realms. I thank You for creating and calling me to become conformed to the image of Your Son, and I pray for the grace of holy desire to pursue by Your power what You have called me to become in Christ. I thank You for friendships and alliances with likeminded people, and I am grateful for the manifold gifts and ministries in the Body of Christ. Give me a growing heart for Your people so that I will be embedded in others-centered community as a lover and servant of the people You love.

[REFLECTIONS.ORG](https://reflections.org)

# Psalm 8: What Is Man That You Care for Him?

## *Our Greatness and Smallness*

Human nature is a web of contradictions: we are at once the grandeur and degradation of the created order; we bear the image of God, but we are ensnared in trespasses and sins; we are capable of harnessing the forces of nature, but unable to rule our tongue; we are the most wonderful and creative beings on this planet, but the most violent, cruel, and contemptible of earth's inhabitants.

Pascal, in his *Pensées*, described the dignity and puniness of man in these words: "Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him. A vapour, a drop of water, suffices to kill him. But, if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this."

## *The Glory of God*

Psalm 8 explores these twin themes, sandwiching them between

expressions of the majesty of the Creator of all biological and spiritual life: "O LORD, our Lord, how majestic is Your name in all the earth" (vv. 1a, 9). The living God has displayed His splendor above the heavens, and He has ordained praise from the heavenly host to the mouths of infants and nursing babes (vv. 1b–2). When, after our Lord's triumphal entry into Jerusalem, the children cried out in the temple, "Hosanna to the Son of David," the chief priests and the scribes became indignant, and Jesus quoted this passage from Psalm 8 to them (see Matt. 21:15–16). Their simple confession of trusting love was enough to silence the scorn of His adversaries and "make the enemy and the revengeful cease" (Ps. 8:2b).

In verses 3–4, David's meditation moves from the testimony of children to the eloquence of the cosmos: "When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; what is man that You take thought of him, and the son of man that You care for him?" From the time David wrote those words until the invention of the

telescope in the early 17th century, only a few thousand stars were visible to the unaided eye, and the universe appeared far less impressive than we now know it to be. Even until a century ago, the Milky Way galaxy was considered to be synonymous with the universe. This alone would be awesome in its scope, since our spiral galaxy contains over two hundred billion stars and extends to a diameter of 100,000 light-years (for perspective, a light-second is over 186,000 miles; light from the sun to the earth traverses a distance of about 93 million miles in eight seconds). But more recent developments in astronomy have revealed that our galaxy is a member of a local cluster of some 20 galaxies, and that this local cluster is but one member of a massive supercluster of thousands of galaxies. So many of these superclusters are known to exist that the number of galaxies is estimated to be in the hundreds of billions (possibly more).

What is man, indeed! The God who created these stars and calls them all by name (Isa. 40:26) is unimaginably awesome; His wisdom, beauty, power, and dominion are beyond human comprehension. And yet He has deigned to seek intimacy with the people on this puny planet and has given them great dignity and destiny: "Yet You have made him a little lower than God, and You crown him with glory and majesty" (Ps. 8:5). Although these words are applicable to all people, they find their ultimate fulfillment

in Jesus Christ as the quotation of this passage in Hebrews 2:6–8 makes clear.

We were made to rule over the works of God's hands (Ps. 8:6–8), but we forfeited this dominion in the devastation of the fall ("but now we do not yet see all things subjected to him"; Heb. 2:8b). But all things will be subjected under the feet of Christ when He returns (1 Cor. 15:24–28), and we will live and reign with Him (Rom. 5:17; 2 Tim. 2:12; Rev. 5:10; 20:6).

As wonderful as our dominion over nature will be, our true cause of rejoicing should be in the fact that, if we have placed our trust in Jesus Christ, our names are recorded in heaven (Luke 10:20). "What is man that You take thought of him, and the son of man that You care for him?"

The infinite ruler of all creation really does take thought of us and cares for us, and He has proved it by the indescribable gift of His Son (2 Cor. 9:15; 1 John 4:9–10). In the words of C. S. Lewis (in his essay *The Weight of Glory*), "glory" means "good report with God, acceptance by God, response, acknowledgment, and welcome into the heart of things. The door on which we have been knocking all our lives will open at last." Let us exult in hope of the glory of God!



One Piedmont Center, Suite 130 • Atlanta, GA 30305  
info@kenboa.org

**REFLECTIONS.ORG**