

For because he himself has suffered when tempted, he is able to help those who are being tempted.

Hebrews 2:18

Store In My Heart

Proverbs 12:18

There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.

Each of us has probably known someone that has caused us to consider if they even thought for a second about what they were saying before they spoke. Rash words often cause more hurt than harm. The wise one will consider the impact of what they say before letting it slip through the lips.

This also applies to what we 'say' on social media in our digitally connected world. Not only must we consider the impact, but we must also consider the truthfulness of what we pass along to others. Quick responses and first to post often leads to awkward apologies and hurt feelings. A few minutes of reflection and research can help. Sometimes the best action is stillness.



What Is Man? Psalm 8

J. David Tant

David is in awe that God has been mindful of man and has exalted him above the rest of creation.

Three thousand years ago, David asked the question that intrigues the mind of man: *"What is man, that thou art mindful of him? And the son of man, that thou visitest him?" (Psalm 8:4).*

The evolutionist says that man is nature's accident, having evolved from primeval slime through a succession of life-forms over billions of years, finally arriving at a step above the apes. Thus man is now a high-class ape, all dressed up, but with nowhere to go. And who knows what the next stage of evolution will produce? Meanwhile, there is no more purpose to a man's life than an empty beer can tossed by the side of the road, no longer useful.

The psalmist has a higher view. He is in awe of the vast universe surrounding him (*"When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained," v. 3*), and then is humbled by man's seeming insignificance: *"What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands" (vs 4-6).* Job asked the same question in **7:16-17**: *"I loathe my life; I would not live alway: Let me alone; for my days are vanity. What is man, that thou shouldest magnify him, And that thou shouldest set thy mind upon him?"*

Job is in despair, not understanding God's interest in such a miserable creature. David's question comes not from despair, but from awe. The first *"man"* in **verse 4** is the Hebrew enosh, and refers in the general sense to a frail, mortal man. But the second *"man"* is from adam, which is the name given to the first being that was made in the image of God, but who then fell into sin. It is possible that David is made to wonder why God is still concerned about man that has fallen so low since his exalted beginnings.

It is easy to imagine the circumstances of the composition of this

psalm. In thought David was a lad again, keeping his flocks on the plains of Bethlehem. In solitude, face to face with nature, he feels an overwhelming sense of remorseless power. But it was only for a moment that this feeling of helplessness lasted; he had a great counterbalancing thought - he was not really alone, for God was with him. (F.E. Ridgeway, c. 1900).

David came to realize that in the vast expanse of creation, man was the crowning achievement of the Creator, and in spite of man's fallen state, God still deeply cared for this creature that was in His image. God's immeasurable love for man is seen in the sending of His Son to die a cruel death on the cross so that we might be restored to full fellowship with Him. I don't deserve any such favor, and I don't know anyone else who is so deserving. No wonder David was in awe. It is hard to imagine that the Creator of this wondrous universe should have such an interest in me.

We might somehow justify Christ's death if we consider the billions who have lived, who are now living, and who may yet live. If we put them in one huge heap, we might think that Christ died for all that number. And He did, for John declares that *"God so loved the world"* (**John 3:16**). But it is more than this, for I am convinced that if Joe or Joanne were the only ones who had ever lived, Christ would have died for either one of them -- alone. We should stand with David in awe of such a fact.

It is worthy of note that although the KJV translates **verse 5** *"For thou hast made him a little lower than the angels,"* the ASV and NASV use *"God"* rather than angels. The Hebrew word there is "elohim," a plural form which is usually translated *"God."* This is known as a collective noun, and is the same form as used in **Genesis 1:26**, where the text reads, *"And God (elohim) said, Let us make man in our own image."* At times the word is used with respect to magistrates, and on occasion refers to angels, but I prefer the *"God"* translation. This is in keeping with the fact that only man is mentioned as being made in the spiritual image of God.

In view of this, let us never forget the exalted state in which man was created, that we might aspire to live up to our noble calling. *"Only let your manner of life be worthy of the gospel of Christ"* (**Philippians 1:27**).

Contact Us

We want opportunities to speak with others about the Lord.

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For Our Information

Gloria Hurst has two more radiation treatments.

Bill Venable is still under some restrictions, but is doing well with his recovery.

Vickie McNeas is still dealing with some swelling on her foot.

Sue Soliday has not been feeling well.

Paula Laubach is considering Single Level ACDF surgery for her vertebrae problems.

David & Paula Laubach's daughter, **Deana** continues to do well in her recovery from recent surgery.

Sunday Evening - **Esther 7**. Wednesday - **2Peter 2:17**.

Our meeting with Reuben Prevost is scheduled for April 21-25.

We seek only to serve God according to His Will!

