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What to Do When God Doesn't Make Sense

Psalm 73

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I have a question that I'd like you to think about: As you're living your life day to day, do you ever run across any circumstances or any events that make you wonder if God is really good, if God is really in control? What I want to do this morning is look at the issue of having the right perspective when God doesn't appear to make sense.

I've been thinking a lot about this issue of perspective. As a matter of fact, I've had some things happen in my life that have made me think about that issue even more. Recently I had the opportunity to take three of my children, ages 6, 4 and 3 (I didn't take the youngest who is 1, but took the other three) out on a date night because my wife was having some ladies over for a party at the house. I was able to take three of the children out and we had 3 ½ hours to spend, so we got some pizza and some ice cream, and of course we decided to hit a movie by unanimous vote.

We went to a movie that probably all of you have seen by now, *Sharkboy and Lavagirl*. If you don't know anything about *Sharkboy and Lavagirl*, it's a 3-D movie; it means you have 3-D glasses. I went up to the counter and paid for the tickets, and I had to remember this was a bustling theater and there were lots of people there. So I am trying to keep three young ones near me and getting the glasses, getting my change in my pocket, getting the popcorn and getting the pop, and then we kind of hustle our way into the theater. We find what aisle we want to go into and we go and sit down. The lights go off right away; there's a sign on the screen that says, "Put your 3-D glasses on." So I'm getting everything ready and I'm giving my kids the glasses. They have theirs, but I realize that I lost the fourth pair of 3-D glasses. I'm checking in my pockets, I'm checking in the seat, I'm checking all around. No 3-D glasses for me in this movie. Now, I don't know if you've ever tried to watch a 3-D movie (the movie is almost all in 3-D) without 3-D glasses. Let's just say that you don't get the right perspective of the movie. You hear things and you see things, but it's literally a blur and it's just not the same. I wasn't able to view the movie like the others because I didn't have the perspective and the necessary glasses to see things how they were.

The other thing that also happened recently to me is that I've gotten into running and jogging. I'm not much of a runner; I'm not much of a jogger. But sometimes you get on the scale and know that it's time to get out and hit the pavement a little bit. So the last few months I've been trying to run out in the neighborhood a few times a week, and you kind of get the idea that you think you know how fast you're going and how far you're going.

Well, recently my mother-in-law gave me one of those watches where you can actually set it up so that when you're outside the satellite system can track you and tell you how fast you're going and how far you're going. It's hooked up to the Global Positioning System, or the GPS, and it actually tracks you. One thing that was interesting was the first time I went out with that watch, I was just shocked at how "off" I was in my perception of how fast and how far I was going. You know, I've run on treadmills before and I kind of had an idea of my pace. But when I was out there running and I was able to track this with the satellite, let's just say I was running a little bit slower than I thought I was and I wasn't going quite as far as I thought I was. So one of the things that dawned on me was that it was really great to get reality—to find out what's really true as far as my time and my speed when I'm going running.

The reason I mention those two examples is because I think those are just indicative of lots of things in life, where sometimes we think we understand reality or we try to perceive things without the

necessary equipment. But often in life we need the true perspective. We need an outside perspective—somebody or some thing that can come in and tell us what’s really real. Because oftentimes we try to figure things out on our own, and if we don’t have the right equipment or the right perspective our reality can be skewed.

And that’s often true in our daily lives as we’re just living our lives. If we’re not connected to the divine perspective and we are just trying to figure things out on our own, sometimes we can kind of lose our way. Sometimes we can become disgruntled at things and not really see things for how they really are.

Now how does that relate to Psalm 73? The reason why I think those examples relate is because in Psalm 73 a man named Asaph, the writer of this psalm, is dealing with one of the ultimate issues of life: why there are injustices in the world. And we are going to see in this psalm a classic example of a person who did not have the right perspective when it came to viewing his world. But then we’ll also see what he did to get himself into a position to view the world correctly.

So I would say this can apply to you if you ever have situations in your life, whether it’s through an event or perhaps a series of things, where you just kind of wonder, *Why are things the way they are?* If you ever think, *Is God really good? Does God really care about me? Why are things the way they are?*—I think you may relate and be able to grasp some things from Psalm 73 with this account of Asaph.

Now as we come to Psalm 73, Asaph is going to begin here with a statement in verse 1—a very good statement, a proclamation of truth. He says:

Surely God is good to Israel, to those who are pure in heart! (Psalm 73:1, *NASB)

The thing that you should note at this point is that there is an affirmation of the goodness of God. Now the reason why I want you to note that is because as we move through this psalm, we’re going to see that Asaph actually almost rejected belief in the goodness of God.

So what we have here in verse 1 is a statement upfront of Asaph letting us know before we get into the story, “Look, I want everyone here to understand that I know not only from my head but from my experience that God is good.” It’s almost kind of like the father or the grandfatherly figure who gathers young ones into the living room or by the fireplace and says, “You know, I want to tell you a story. This is what I learned...” He says what he learned, and then he says, “Now I’m going to tell you the story of how I got there” and you can see the flashbacks of the days when he was younger and all the things going on.

Asaph gives us his conclusion up front, but you will see as we move on that as the story progresses he came very close to rejecting that truth. So verse 2 says:

But as for me, my feet came close to stumbling, my steps had almost slipped.

In other words, Asaph almost fell on his face when it came to this particular issue at hand. We could say that he almost lost the faith. When it came to the truth of God’s goodness, he almost said, “I don’t believe it.” Now you may ask, “What is it that has Asaph so bitter at this particular point? What is going on here?” We see the issue that Asaph struggled with in verse 3. He says:

For I was envious of the arrogant as I saw the prosperity of the wicked.

He says he was envious of the arrogant. He saw the prosperity of the wicked. This is a classic case of why are good things happening to bad people and why are bad things happening to good people?

Asaph believed that if you were a man of God you should receive material prosperity. Likewise, if you weren't a man of God, a person of God, if you didn't know the Lord, if you were the ungodly, you should have lots of bad things happen to you in this life. That was the assumption that he was starting from.

So he looked at the world and he said, "Okay, I know in my head that God is good. But wait a minute here, there are people that don't know the Lord who seem to be doing pretty well in this life." That leads us to one of the philosophical issues that has been battered about for all times, which is the issue: If God is all good and God is all powerful, why are there injustices, evil, suffering, and just terrible things in the world? Why are there hurricanes? Why are there child abductions? Why doesn't God just with one swoop wipe it all out? So that's the issue that Asaph is struggling with here. This is a problem that lots of people struggle with.

George Barna did a poll a few years ago where he asked a sampling of Americans: If you could have God answer one question—if you could write it on a piece of paper and give it to God and get an immediate answer—what would it be? And although there were various answers, the number one question was: God, why is there suffering and evil in the world? And that's what Asaph is struggling with here.

I just want to warn you as we go through this that Asaph is going to take us down this path of why he became bitter and why he questioned the goodness of God. And as he goes through this, he's going to present a case, almost like a lawyer would in court, and he's going to say, "This and this and this...and just look at all of this." I do want to tell you, though, that as we're working through the psalm we will get to the point where he changes things around. But for right now he's kind of making the case against God and God's goodness. He says:

For there are no pains in their death and their body is fat. They are not in trouble as other men, nor are they plagued like mankind. (vs. 4-5)

He is saying it appears that those who are the prosperous, those who are the ungodly, who have a lot of things, it seems like they just live their lives without any troubles. They live a long life and they're not sick. And then when they die they die rather peacefully. You would think that if a person were on their deathbed and they didn't know the Lord that their soul would be in agony and they would be crying out in mercy. But these people, they just live a long life and then they pass along peacefully.

But yet, it's different for those who know God, according to Asaph. Remember the song, "Only the Good Die Young" by Billy Joel? (You might have to be a little bit older to remember that song.) It's kind of that issue: Why is it that only the good die young and those who are not godly are living these long lives?

I think of an example here of an individual I had a chance to do some research on and some study and some news pieces for—a guy by the name of Chuck Obremsky who was the chaplain to several of the sports teams in Southern California. He was the chaplain of the Los Angeles Angels and the Anaheim Mighty Ducks—a strong man of God who led many athletes to Jesus Christ. He had a wonderful testimony and was actually a pastor of a large church in Anaheim Hills, California.

In the middle of this last September at the age of 48, Chuck Obremski went to be with the Lord. He passed away after having sarcoma, this cancer that was eating away at his bodily tissue. And you think, *Age 48... doing so much for the Lord*. Sometimes you can't help but say, "Why? Why does that happen?" If we were to go through this auditorium today we could just list numerous examples

of that: This doesn't make sense...this doesn't make sense...why did this happen to this person...why is this happening to me?

And those are the questions Asaph is asking at this particular point. In verse 6 he says:

Therefore pride is their necklace; the garment of violence covers them.

He looks at the ungodly and he says they're prideful. Not only are they prideful, but they're also violent.

Their eye bulges from fatness; the imaginations of their heart run riot. They mock and wickedly speak of oppression; they speak from on high. They have set their mouth against the heavens, and their tongue parades through the earth. (vs. 7-9)

So it appears, according to Asaph, that when he looks at the ungodly they are very arrogant in their words. They just speak whatever they want. There doesn't appear to be any accountability for them. They can say what they want. It doesn't look like God is doing anything. According to Asaph, these people should be held accountable. They should be judged. They shouldn't be having this type of life that they're having. They "set their mouth against the heavens, their tongues parading through the earth"...and it just goes on and on and on and nothing happens.

Verse 10:

Therefore his people return to this place, and waters of abundance are drunk by them.

Now what in the world is he saying right there? That's kind of an interesting statement: "Therefore his people return to this place, and waters of abundance are drunk by them." From my study of that, what's probably being referred to is that the lifestyle of the prosperous, in this case the ungodly prosperous, is very attractive. In fact, it is so attractive that people are drawn to them almost like they are magnets. People see their wealth. They see their prosperity. They see the type of life they have. They appear to be happy. And people are drawn to that.

You know, we see that today. We may even experience that ourselves in some points in time. There are all kinds of television shows today like that, such as "Lifestyles of the Rich and Famous." Again, I don't want to imply that having money is wrong or that every person that would be on such a show is ungodly. But let's face it, our culture likes to esteem the lifestyles of those who don't know the Lord, and oftentimes the lifestyles they promote are contrary to God's standard. But you know what, people are attracted to that. They want to be like them. And he says that's what is happening here—people want to be drawn to them.

It's actually possible (and I'm saying this based on other statements that he will make in the psalm) that perhaps Asaph himself was tempted to go to the other side. As we move on in the psalm, we're going to see here that he got pretty low. He was upset with God and he was really questioning God. And perhaps there's this pull for him to say, "You know what? Maybe I ought to have a little drink of that water."

In verse 11 he continues on with his case that he's making about why things aren't right.

They say, "How does God know? And is there knowledge with the Most High?"

In other words, it's almost as if the ungodly are saying, "If there is this God that you're talking about, where is He? What's He doing? I don't see Him doing anything. He doesn't appear to be

interfering in my life. Is there knowledge? Does this God even know what I'm doing? Perhaps this is like the god of some of the Greek philosophers, where there are gods just doing things on their own but they don't really care about what's going on."

And then in verse 12 Asaph makes a summation. He's been giving us this list of things that should make us question God's goodness, at least from this perspective. He says:

Behold [*take a look—the evidence is there*], **these are the wicked** [*can't you see that this isn't right?*]; **and always at ease, they have increased in wealth.** (v. 12)

Verses 13 and 14 again take us a little bit into the depth of Asaph's despair. I think you'll see, and one thing that's just true in the Bible, is that the Bible doesn't sugarcoat its characters. Sometimes the holy books of other religions kind of present people always in a really good light. But in the Bible when people are doubting or people mess up, it tells us. And we see that here with Asaph. I mean, Asaph really had some doubts.

Surely in vain I have kept my heart pure and washed my hands in innocence; (v. 13)

Wow, what a statement! He's saying, "In vain I have kept my heart pure—trying to be a man of God, trying to do the right thing, trying to have the right heart. It's not been worth it; it's been in vain."

For I have been stricken all day long and chastened every morning. (v. 14)

He's saying, "The difficulties I have to face are every single day." It's kind of like this 150-pound bag of cement on your shoulders—it just never goes away. And he says, "Every single day I have this, but when I look out and see what the others who don't know the Lord are doing, it just seems like they're kind of having a free skate. And he questions whether being a man of God has been worth it.

Now when we come to verses 15-16, we see here a couple options for dealing with this intense struggle that's going on with Asaph. I guess you really could do two things here at this point. You could be so bitter that you go out and you just tell everybody your doubts. Or you can keep it inside, and that's what we see here. In verse 15 he says:

If I had said, "I will speak thus," behold, I would have betrayed the generation of Your children.

What in the world is he talking about there? What does he mean, "If I had said, 'I will speak thus' "? What he's talking about here is speaking about his doubts. Now, we're not talking here about having some questions about some things and perhaps talking to some people and trying to get some things ironed out. We're talking about here going public. We're talking about here going out into the streets and telling the people that God is not good.

Now Asaph was a leader in Israel. He was a musician and he was a songwriter. If Asaph goes out and declares his case against God's goodness, that's going to upset the community. It's going to bring people down. To his credit, though, he said, "Behold, I would have betrayed the generations of Your children." In other words, "I can't do that." As much as he's struggling at this particular point, he can't go that far. And to his credit, he doesn't. He's not willing in this part of the struggle to drag others down with him.

I do, though, think of the example of a man named Chuck Templeton. Perhaps you've heard of Chuck Templeton—he's been discussed in some more popular Christian books that have been

written lately. He was an individual who back in the 40s was actually teaming up with Billy Graham to do missionary evangelistic efforts. There are pictures of him and Billy Graham together, and there were secular media articles about him saying that he was a rising star as far as an evangelist and he was very bright.

But Chuck Templeton started to have doubts. Now, I won't go into all the doubts he started to have, but he just started to have doubts about God. He would see things like in Africa where droughts would kill people and he would say, "If God is good, why didn't God send rain? Because God didn't send rain He can't be good. As a matter of fact, maybe there's just not a God at all." And so he became an ardent agnostic—a person who just says, "I don't know if there is a God." In the mid-1990s he wrote a book, *Farewell to God*, in which he makes this case trying to show that you can't believe in God. That's an example of somebody "speaking thus."

Asaph wouldn't do that. At this particular point he was not willing to go that far. So what he does is he internalizes his doubts. Verse 16:

When I pondered to understand this, it was troublesome in my sight...

He's saying, "So I'm not going to go public with my doubts but I'm going to keep them inside." And again, that's not going to be a good option either because it's just going to churn within him. It's going to fester. It's going to be like a cancer. It's going to be like acid; it's just going to eat away at him. So what do you do? He's not going public. But it's bothering him.

Verse 17 is key. Verse 17 is the pivotal turning point. Verse 17 is going to be the solution. It's going to be the transition point from that false perspective to the true divine perspective. It's the point at which he's going to say, "I'm going to quit trying to figure this out on my own and I'm going to come over and get the divine perspective on this matter." And that's why in verse 17 you have that important word *until*.

Until I came into the sanctuary of God; then I perceived their end.

It's when he came to the sanctuary of God that things began to change. "Now, what's the sanctuary of God?" you might ask. At the time that Asaph wrote, that would have been the temple in Jerusalem. Back in the Old Testament times the presence of God literally dwelled in the temple. But today, with the coming of the New Covenant and the New Testament era and the coming of Christ, we know that the presence of God and the nearness of God is linked to our faith in Jesus Christ. We don't have to go to a physical temple to be near to God, to seek God. As a matter of fact, we're told that when we believe in Christ, the Holy Spirit comes and dwells in us—that we have the Spirit of Christ within us. So we don't have to go to physical temples. We have the presence of God within us, and we can pray and we can seek the Word of God and have the presence of God in that particular way.

But the thing that you should get at this particular point, which is the most important thing here, is that Asaph *seeks* God. Asaph, in a sense, is kind of turning from that old, skewed perspective and saying, "I want to go to the sanctuary." And really what he's saying is: "I'm going to go worship. I'm going to go focus on God." At this particular point he seeks God. He seeks God's perspective and he turns from his old way of looking at things.

Now what exactly happened in the sanctuary? There's a huge thing going on here—what happened? Well, it doesn't tell us exactly what happened. Was he reading the Scripture in the temple? Was there perhaps a priest who was expounding truth? Was there some sort of one-on-one experience between Asaph and God? We don't know. Perhaps it was a combination of those

things—we just don't know. But the point is that he sought God's perspective. He worshiped. He said, "I'm done trying to just totally trust myself."

All of us, we come into existence at one point in time, but we're finite, we're small, we're temporary. We don't have the best perspective on things—let's just put it that way. God who is eternal, who is all knowing, has the perspective. And it's at this point that Asaph is going to trust *that* as opposed to trusting himself.

We could say at this particular point in verse 17 that Asaph puts on his 3-D glasses. We could say at this particular point that Asaph puts on his GPS watch—not the Global Positioning System but the Godly Perspective System. And he sees things like he's never seen them before. When we come to actually the end of verse 17 and then into 18, notice the change of thought:

...then I perceived their end.

Everything has been taken away, in a sense—those glasses that were cracked that he was trying to view from. Have you ever had cracked glasses trying to view things? I mean, it doesn't work. You've got to get rid of those and get glasses that are the right prescription and that aren't cracked. And then he goes and he talks about them in verse 18. He says:

Surely You set them in slippery places; You cast them down to destruction.

Now, I don't think necessarily that this is a death wish, or that he's going, *Aha, I'm glad this is happening to you*. This is just an understanding of reality. We have to understand that Asaph up until this point was kind of idolizing these people and almost wishing to be like them. He was talking so much about their lifestyle and how attractive that was. But that wasn't real. That wasn't reality; things were not as they appeared. There's a different side to this, and what's the different side of it? It's that those who don't know the Lord are on ice—they are just one slip away from a terrible eternal fate without God. So they're in slippery places; they're cast to destruction.

Remember back earlier in the psalm in verse 2. Who was the one who almost stumbled? Who was the one who almost fell? It was Asaph. Now he realizes that it is those who *don't* know the Lord that are in slippery places. These are the people who should not be idolized or looked at as being something great. These are people to be pitied and we might even say people to be evangelized. These are not people we should be wanting to be like. Because if you look at it from an eternal divine perspective, their life is an illusion.

Verse 19:

How they are destroyed in a moment! They are utterly swept away by sudden terrors!

They look so permanent now, and it just looks like that's how it's always going to be. But that's not the case. There's coming a time in which just that quickly they're going to be in a situation that is very grave.

And then in verse 20 he uses the analogy of a dream. I think this is very colorful and really explains the situation.

Like a dream when one awakes, O Lord, when aroused, You will despise their form.

Now, what do we know about dreams? Dreams are illusions. Dreams are things that take place in our mind that aren't real. I'm sure all of us probably have certain dreams that we remember

because they were so striking. But on the whole, if you're like me, when you dream and you wake up in the morning you might spend five seconds thinking about the dream, but then it's gone. I can't even tell you what I dreamed about this morning or the day before. Dreams are just illusional.

That's how people who don't know the Lord are. It's an illusion. It seems like they're on stable ground. It seems like they're solid. But when God is aroused against them, it's going to be shown that their life was just like a dream. It literally is worthless.

In verses 21-22 Asaph discusses his old perspective. Again, we're dealing with a guy in the psalm who has gone from a false reality to a true reality. He's gone from one who was looking at things from a wrong perspective now to a right perspective. Now that he's in the right perspective, he looks back on what he was thinking before and says, "Boy, was I stupid."

When my heart was embittered and I was pierced within, then I was senseless and ignorant; I was like a beast before You. (vs. 21-22)

He says, "When I was bitter I had all these things that went beyond just intellectual curiosity—to a bothering of my soul and a questioning of God: *God, how can You do this; how can it be like this?* He said, "I was senseless and ignorant; in fact, I was like a beast."

Now, as much as we love our animals—as much as we do—they don't logic like human beings do. We have a dog, and when we sit around and have good discussions with our family our dog never chimes in and says, "You know, I agree with that; good point"...or "I disagree with that." They don't. Animals don't think like that; they don't reason.

And Asaph is saying that he was just kind of like a beast at that point. His arguments weren't valid. Again, not to say that we can't ever have intellectual curiosity about things or ask questions; we're not talking about that. We're talking about this bitterness of the soul against God. So he says he was ignorant like a beast.

Then in verse 23 we have something here that I think is very strategic. In verses 23 through the rest of the chapter, Asaph is going to talk about his relationship with God. You might think at this point that this might be a really good time to get into a real specific theological, philosophical discussion of why good things happen to bad people and bad things happen to good people. But do you want to know what Asaph stresses here? He stresses his relationship with God. Verse 23:

Nevertheless I am continually with You; You have taken hold of my right hand.

Notice that: "I am with You and You grab me by the hand." God is giving him his peace and his joy, and he's getting the perspective that he needs. He says:

With Your counsel You will guide me, and afterward receive me to glory. (v. 24)

In other words, "I'm trusting on your counsel." That certainly would have application today as far as trusting the Word of God: "I have Your counsel to guide me. I'm not going to go off of my limited perspective apart from You." Because when we try to understand the world apart from the divine perspective, we're the person without the 3-D glasses or like the person with cracked glasses. We're not seeing things correctly. What Asaph is doing at this point is he's hanging onto the One who does understand everything.

There's a lot that goes on behind the divine curtain of God's sovereignty that we don't understand. We don't always get *the* perfect answer. We don't always get that letter from the sky saying, "This

is why this tragedy happened in your life.” Job asked God about that in the Book of Job, and God said, “Were you there when I created the world?” It was pretty much, “Look, I’m in control. I’m in charge. Yes, I give you information at times through My Word. But there are some things that you just have to trust Me on.”

So what Asaph is doing at this point is he’s trusting the character of God. Has the situation with the wicked changed? No. I mean, they’re still doing their thing. But his perspective on them and his perspective toward the character of God has changed. And so he says in verse 25:

Whom have I in heaven but You? And besides You, I desire nothing on earth.

Just think of this changeover. Before it was all about the prosperity and, “Oh, I wish I had that...I wish I had this.” And now he’s saying, “Whom have I in heaven but You? God, I don’t desire anything but You.” All of a sudden that interest in all those things is secondary now or it’s gone, What’s really important is his relationship with God. He says:

My flesh and my heart may fail, but God is the strength of my heart and my portion forever. (v. 26)

His new perspective will even take him up to the point of death. Even on his deathbed he will say, “You know what, God, *You* are enough.”

I mentioned the example of Chaplain Chuck Obremski earlier, the man who died at age 48 of cancer who had an incredible ministry. Shortly before his death he granted a TV interview in Southern California, where he was just asked about things. And he said, “There is strength in the Word of God during times of suffering.” He then called on his viewers to remember that death is not bad but instead is a “minister” that ushers us into God’s presence. He said, “Our citizenship is in heaven.”

Now during that interview he was asked, “What’s your view of God? Are you mad at God because of this?” And he did talk about the struggles that he had. He didn’t sugarcoat it. He didn’t say it was easy. He talked about how hard it was and how hard it was on his family. But this was his conclusion: “I have no anger towards God. I have not been asking why but what. What is God doing? What am I to do and learn?” In other words, when it came to this whole situation he said, “You know what, I’m not questioning God, ‘Why did You do this? Why did this happen?’—as awful as it is.” He just said, “God, what do You want me to do? What’s my role?” And that’s the perspective of one who trusted in the character of God.

Verses 27-28 kind of summarize here the conclusion by Asaph. He says:

For, behold, those who are far from You will perish; You have destroyed all those who are unfaithful to You. But as for me, the nearness of God is my good;

Now let’s just stop right there with that “nearness of God is my good.” Remember we talked about earlier: What’s the issue at hand here? Is God really good? And before, what did Asaph say? “No.” Why? “Because I don’t have prosperity and people that don’t know the Lord do.” So it’s kind of focused on things. Now his concept of goodness has changed with the divine perspective. It is the *nearness* of God that is his good. It’s no longer things but it’s the presence of God.

I have made the Lord GOD my refuge, that I may tell of all Your works. (v. 28b)

God is his refuge; God is his shelter. He is the One he seeks his protection in. And he says, “You know, I’m going to tell of all Your works.” Remember back in the old perspective, in the old Asaph, what was it all about? “I might just go tell the people of God that God isn’t everything that

we thought He was.” But now he can’t wait to get into the streets and say, “God is good. The nearness of God is my good. Let me tell you about how great our God is.”

As we look at this psalm, do you find yourself relating to Asaph at all? I mean, it would be nice to say that all of us have a perfect faith and we never doubt. But at times we do. At times we get our eyes off God and we get them on our circumstances. We kind of start to try to figure things out on our own and we start to say, “Well, you know, this isn’t right and that isn’t right.”

But what should we do? I really think there are three things from Psalm 73 that we can do. There are three principles that I think we can get from this as we struggle with the issue of: Why are things like they are? Why is it that God doesn’t appear to make sense?

I would say the first thing that we need to really understand from this psalm is that things are not always as they appear. *Things are not always as they appear.* Asaph thought he had it all figured out but he was so wrong. The state of the ungodly was not what he thought it was. When he sought the divine perspective it was totally different.

The second thing we need to do is *seek God’s presence.* Yes, if you are struggling, one of the best things that you could do is run to God and worship God. Focus on His character. Focus on who He is. Trust Him.

And that’s actually my third point, which is trust God. *Trust God.* Face it—we don’t have everything figured out in this life. We’re not always going to get that letter from heaven saying how things are. But you know what? We can trust the One who understands it. Trust the One who’s been around for all eternity.

You know, when I get on an airplane, I don’t know anything about airplanes. And when I’m flying sometimes there might be some bump underneath. Sometimes it may be luggage shifting or whatever, but I wonder, *What was that?* Or perhaps sometimes you’re flying and things are really calm, and then suddenly the plane drops: *Okay, what is going on?* Usually what I just do is think, *You know what, the pilot in charge knows what’s going on. Let’s trust that; let’s trust him.*

When we get spiritual vertigo, when we get disoriented, we need to trust the One who’s in control. Much more than a human airline pilot, we can trust the God who is good.

Father in heaven, we thank You so much for Psalm 73 and the honest account of Asaph, who lets us see inside the struggle that he faced. Because Lord, we can relate to that because we struggle at times. But we also thank You that we see the divine perspective that he sought—that when he was very much in turmoil he sought the presence of God and received the perspective that he needed. Lord, I just pray that we would follow in that example of seeking Your presence. In Jesus’ name, Amen.

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