

PSALM 119:65-72

TETH

- Alphabetic Acrostic
- Every verse begins with a word that begins with the letter *teth*
- (*pronounced "tate"*) – means "Good," first used in the Bible in the word "TOV" during creation

In our passage we will be looking at a theme of God's goodness.

Today we will cover versus 65-68, and 71-72.

We will save verses 69-70 for next week because they are a bit of a parenthesis in our theme of God's goodness.

But let's begin by looking at our complete passage:

Psalm 119:65-72

You have dealt well with your servant, O Lord, according to your word. Teach me good judgment and knowledge, for I believe in your commandments. Before I was afflicted I went astray, but now I keep your word. You are good and do good; teach me your statutes. The insolent smear me with lies, but with my whole heart I keep your precepts; their heart is unfeeling like fat, but I delight in your law. It is good for me that I was afflicted, that I might learn your statutes. The law of your mouth is better to me than thousands of gold and silver pieces. (ESV)

You have dealt well with your servant, O Lord, according to your word. Teach me good discernment and knowledge, for I believe in your commandments. Before I was afflicted I went astray, but now I keep your word. You are good and do good; teach me your statutes. The **arrogant have forged a lie against me; with all my heart I will observe your precepts. Their heart is **covered** with fat, but I delight in your law. It is good for me that I was afflicted, that I may learn your statutes. The law of your mouth is better to me than thousands of gold and silver pieces. (NAS)**

Do good to your servant according to your word, Lord. Teach me knowledge and good judgment, for I **trust** your commands. Before I was afflicted I went astray, but now I **obey** your word. You are good and what you do is good; teach me your **decrees**. Though **the arrogant have smeared me with lies, I keep your precepts with all my heart**. Their hearts are **callous and unfeeling**, but I delight in your law. It was good for me to be afflicted so that I might learn your **decrees**. The law from your mouth is **more precious** to me than thousands of pieces of silver and gold. (NIV)

- A pattern: Declaration of God's goodness > Request for God's instruction > Acknowledgment of trials being God's means of instruction

1.) V.65 - You have done **good** to your servant Lord according to **what you have spoken**.

V. 66 - **Teach** me **good** understanding and knowledge. I trust your **Law**.

V. 67 - Before I was **afflicted / humbled**, I was deceived/sinned/went astray. Now I guard your **Word**.

2.) V.68a - You are **good** and do **good**.

V. 68b - **Teach** me your **statutes/ decrees/ ordinances**.

V. 69-70 (Include our parenthesis for next week as well as the acknowledgment of trials being God's means of instruction - The arrogant falsely impute lies to me / stick lies to me like a patch. (With my **whole**

being, feelings, will, intellect, I guard your commandment. V. 70 - Their whole being is emotionless/stupid like fat.) I delight in your law.

The third repetition of our pattern is a little bit different in order but same components:

3.) V.71a - It is good that I was afflicted / humbled

V.71b - so that I have been taught your statutes.

V. 72 - Better / more good than thousands of pieces of gold & silver is your Law.

Psalm 119:65-68 & 71-72 – “You have dealt well with your servant, O Lord, according to your word. Teach me good judgment and knowledge, for I believe in your commandments. Before I was afflicted I went astray, but now I keep you word. You are good and do good; teach me your statutes...”

“... It is good for me that I was afflicted, that I might learn your statutes. The law of your mouth is better to me than thousands of gold and silver pieces.”

V. 65 “YOU HAVE DEALT WELL WITH YOUR SERVANT, O LORD, ACCORDING TO YOUR WORD”

According to the world, what does it look like to be treated well / dealt well with?

- given money
- loved? – the world’s idea of loved
- made to feel good about yourself

Does any of it last? Is it eternal at all?

- even happiness is a worldly idea of good. True joy is eternal and can be present even in the midst of sorrow and loss.

“Dealt” ASA– “accomplished, made, done, appointed”

“Well” – *TOB* – “Good”

- Accomplished/appointed/done good to your Servant.

“It is something that God has *dealt* at all with such insignificant and undeserving beings as we are, and it is far more that he has dealt *well* with us,...He is the best of Masters; for it is to a very unworthy and incapable servant that he has acted thus blessedly; does not this cause us to delight in his service more and more? We cannot say that we have dealt well with our Master; for when we have done all, we are unprofitable; but as for our Lord, he has given us light work, large maintenance, loving encouragement, and liberal wages.” (Spurgeon, 270)

- It is a beautiful thing that a Master would do good for his slave, compare to employer/employee relationship we see today. An employer is not going to “do good” for his employee (unless its self-serving), the employee is expected to “do good” for his employer.

“Lord” – *YHWH*, - “Self-existent, eternal”

- We see an even more extreme contrast between the Lord, CREATOR, and his *creation*.

“Word” – *DABAR* – “What God has spoken”

- As well as a contrast between the world’s idea of good and God’s good according to His Word, His Truth.
- He does good that is eternal in contrast to the world’s idea of doing good to someone.

“...This kindness of the Lord, is... no chance matter: he promised to do so, and he has done it according to his word ... All the sweet promises and declarations of God’s infinite mercy rise before us...”(Spurgeon, 270, 276).

God’s record of “doing good” to his servants according to his Word:

- Creation (Genesis 1)
- Adam & Eve – the promise of a redeemer (Genesis 3)
- Noah – God’s covenant with him (Genesis 6)
- Abraham – the Abrahamic covenant, the birth of Isaac, (Genesis 12)
- Lot – God rescues him from Sodom and Gomorrah (Genesis 19)
- God uses Judah and Tamar in the Davidic line (Genesis 38, rated R story, Judah’s daughter in law, becomes a widow, Judah withholds his son from her even though she has a right according to the law to marry his next son in order to have a child that can care for her in her old age. She pretends to be a prostitute, Judah goes into her, and their son is in the Davidic line and the line of Jesus!!!)
- God’s providence in Joseph’s life (Genesis 50, what you meant for evil God meant for good)
- God delivering Israel from Egypt (Exodus 1-15)
- God giving manna to Israel in the wilderness (Exodus 16)
- God makes a covenant with Israel & gives the law so they know how to be in his presence (Exodus 19 -Dale’s messages in Hebrews)
- God’s conquest of the Promised Land (Joshua)
- God brings Rahab into the Davidic line (Joshua 2)

- God brings Ruth into the Davidic line (Ruth – a Moabite with no part in God’s chosen people)
- etc. etc. etc. God continues to be kind to his servants and it is often in ways we do not understand.

-Even in our own lives we are probably blind to much of the good God does to us according to His word because we have eyes only on the worldly good. Example: In our Christianese we say “God has blessed me with...” and its always worldly things: prosperity, happiness, love, etc. Do we ever say God has really blessed me with this trial?

-The good God does to us according to his word is in sharp contrast to the world’s idea of good.

-The good that God does has eternal value.

How has God dealt well with you / or done good to you according to His Word?

- Examples from your life where God has allowed you to see good he was doing to you according to His Word rather than according to the world’s good

- My families moves eventually getting me to Master’s where I could grow! My growth is what is important to God not me having a stable, happy childhood.

- Like David, God has dealt well with us according to His Word even if we cannot see it.

Transition:

After David makes a declaration of God’s goodness to him, David makes a request

V. 66 “TEACH ME GOOD JUDGMENT AND KNOWLEDGE, FOR I BELIEVE IN YOUR COMMANDMENTS”

What kind of people do you ask to teach you things?

- experts, people you know are good at what they do
- Like David, We ask God to teach us because we believe he is GOOD and he is THE EXPERT in perfect judgment and knowledge.

“Judgment” *TA’AM*– “taste” “discretion” “understanding”

“Knowledge” *DA’AT* – discernment, understanding, wisdom

Proverbs 3:5-8, “Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him and he will make straight your paths. Be not wise in your own eyes; fear the Lord, and turn away from evil. It will be healing to your flesh and refreshment to your bones.” - Our own understanding / wisdom is flawed so we are to seek God’s understanding.

James 1:5 “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him,” – It is a command to ask to be taught good judgment and knowledge by THE EXPERT.

What are things that you lean on your own understanding for rather than seeking to be taught God’s good judgment and understanding in?

- when I am in a conflict and I “know” I am right
- when what I am getting just seems sooo perfect
- In those moments when we rely on our own understanding rather than seeking God’s we are denying that we believe his commandments, we are saying “I know better than whatever your Word says in this situation.”

In our phrase the Psalmist says “Teach me good judgment and knowledge for I *believe* in your commandments”

“Believe” *AMAN* – trusting, putting our faith in.

“What is implied in believing God’s commandment: 1. That we are persuaded of their reality and existence. 2. That we are convinced of their excellence and absolute perfection...” (Exell)

- the example of David is to Request that God teach him because he believes that God’s wisdom in any situation is better than his own and that God’s track record is one of doing good to him.

Transition:

David has declared that God has dealt well with him.

David has requested that God teach him.

Now we will see David acknowledge God’s good use of affliction to teach him.

V. 67 “BEFORE I WAS AFFLICTED I WENT ASTRAY, BUT NOW I KEEP YOUR WORD.”

“Afflicted” ANA – literally: “to depress” “humble” “hurt” “– the idea of a trial
“Went astray” SAGAG – “to be deceived” “sin”

“It here means that he forgot his duty; that he fell into sin; that he departed from what was right; that he embraced erroneous views; that he lived in the neglect of his soul, the neglect of duty, and the neglect of God. Prosperity had not led him to fulfill duty; to seek salvation; to trust in God,” (Barnes, 197).

- Before David went through this trial he was in sin, but now he keeps God’s word.

Psalms 119:75 “I Know, O Lord, that your rules are righteous, and that in faithfulness you have afflicted me.” - a beautiful verse where again we see God’s goodness, his faithfulness, in dealing with his servants, even in affliction.

Jeremiah 31:17-21 - background on Jeremiah, (Cody’s messages on Haggai) Jeremiah is a prophet during the time when Israel is being taken into Exile. Israel is referred to as Ephraim in this passage. They have sinned and sinned and sinned, so God has sent them into exile) “...**There is hope for your future, declares the Lord, and your children shall come back to their own country. I have heard Ephraim grieving, ‘You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the Lord my God. For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed and I was confounded, because I bore the disgrace of my youth.’ Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, declared the Lord. Set up road markers for yourself; make yourself guideposts; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities.”** - God is kind and effective in his use of affliction to his people Israel and he promised restoration.

Hebrews 12:3-13 “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons? ‘my son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.’ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of Spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.”

- probably most famous passage on the Lord’s discipline being out of love for us.

- The reality of affliction: we serve a God who not only saves us but restores us. He loves us enough to give us hard (fleeting) circumstances that will produce eternal fruit.

“Among those things for which good men have most occasion for thankfulness are afflictions; and when we lie down on the bed of death, and look over life and the Divine dealings with us through life, as the glories of heaven are about to open to us, we shall feel that among the chiefest mercies of God are those dealings of his holy hand, trying at the time, which kept us from going astray, or which recalled us when we had wandered from him – *and that in our life, now closing, there has not been one trial too much,*” (Barnes, 198).

Do we welcome his restoring work in our lives? Do we LOVE the affliction that draws us to His Word because we love him and want to grow close to him no matter the cost?

- rhetorical question (for now) because we are going to see David repeat the cycle to make sure we really get it...

Transition:

We will see David repeat the cycle of 1. Declaring God’s goodness, 2. Requesting God’s instruction, 3. Acknowledging a good God’s use of affliction to instruct:

V. 68 “YOU ARE GOOD AND DO GOOD; TEACH ME YOUR STATUTES.”

- Is there anything else to say? We could stop there: “You are good and you do good, so teach me”

“Good” *TOB* – “good in the widest sense” “beautiful” “best”

He is... “Essentially good - His goodness is not a quality of Himself, it is Himself. Immutably good – Because Himself absolutely unalterable, His goodness is immutable” (Exell, 72) – His goodness is unchanging,

Casey says “We get our definition of what is good from God, he displays it for us.”

Joshua 21:45 “Not one word of all the good promises that the Lord had made to the house of Israel had failed; all came to pass.”

Psalm 16:2 “I say to the Lord, ‘You are my Lord, I have no good apart from you.’”

Psalm 25:8 “Good and upright is the Lord; therefore he instructs sinners in the way.”

Psalm 34:8 “Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him.”

Psalm 34:10 “...those who seek the Lord lack no good thing.”

Psalm 52:9 “I will thank you forever, because you have done it. I will wait for your name, for it is good, in the presence of the godly.”

Psalm 63:3 “Because your steadfast love is better than life, my lips will praise you.”

Psalm 68:10 “...in your goodness, o God, you provided for the needy”

Psalm 84:10,11 “For a day in your courts is better than a thousand elsewhere, I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord bestows favor and honor. No good thing does he withhold from those who walk uprightly.”

Psalm 100:5 “For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations.”

Psalm 145:9 “The Lord is good to all, and his mercy is over all that he has made.”

Nahum 1:7 “The Lord is good, a stronghold in the day of trouble; he knows those who take refuge in him.”

- These verses are excellent because sometimes we need to remind ourselves of the Truth that God is good and does good.

The application one commentator made on vs. 68 “You are good and do good, teach me your statutes”: “In conclusion: 1. Entertain large views of God’s goodness. 2. Come for the provisions of that goodness with large petitions.” (Jones – Burns – Barlow, 283).

- Because our God is good and does good we can ask great (*ETERNAL*) things of him, for David, that looked like asking God to teach him the Word.

Transition: We will look at verses 69-70 in depth next week where David acknowledges God’s good use of affliction to instruct us and the comparison he makes between a hard heart that is unresponsive to instruction and a tender heart that is prepared to receive the Lord’s instruction.

So for now we will continue to David’s 3rd and final: Declaration of God’s goodness, Request for Instruction, and Acknowledgment of God’s good use of affliction to instruct us.

However, in this final section we see David’s conclusions about God’s use of affliction in his life so the order of our pattern is mixed up a little bit but again all of the elements are there:

V. 71 – IT IS GOOD FOR ME THAT I WAS AFFLICTED, THAT I MIGHT LEARN YOUR STATUTES

“Good” *TOB* – “good in the widest sense”

“Afflicted” *ANA* – “to depress, chasten, humble”

David is saying, his greatest good is to be afflicted so that he will learn God’s Truth.

What would the world say “It is good for me,” about?

- health
- promotion
- vacation
- love

More personally, what are you often willing to endure affliction for? What are you willing to go through some discomfort for?

We are often willing to endure affliction for worldly good:

Work = money

Work = vacation

Working out = health

Dieting = health

Obviously working and taking care of our bodies are good things, but sometimes our motives for doing good things are worldly rather than eternal. Lets make sure we have eternal motives for the hard things we are willing to endure.

David says affliction is good for him because it has caused him to learn Truth about God.

“Anything that will lead a man to obey God is a blessing and a favour. Whatever leads a sinner to secure the salvation of his soul is a gain to him. No matter what it may cost; no matter what he may be required to give up; no matter to what persecutions and troubles it may expose him; no matter what he may suffer, or how long he may suffer; no matter though poverty, contempt, toil – even the rack or the stake – may be the consequences of his religion, - yet it is a *gain* to him; and he will be thankful for it in the end, - for nothing that can be endured in this life can be compared with the sufferings of the world of despair; nothing on earth can be ‘compared with the glory which shall be revealed in us in heaven’ (Romans 8:18),” (Barnes, 199).

Let me ask you another question for you to just think about: Do you value God’s truth so much that you welcome the trials that God uses to instruct you?

Only if I truly believe that

- 1.) God is good
- 2.) God’s purpose are good
- 3.) God’s purposes for me are good
- 4.) God is in control of my circumstances
- 5.) God is all powerful in my circumstances
- 6.) knowing God’s truth/statues/laws is the BEST

Genesis 50:20 “As for you, you meant evil against me, but God meant it for good.” - God uses even what looks like the worst circumstances in our lives for His good purposes.

1 Peter 1:3-7 “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith – more precious than gold that perishes though it is tested by fire – may be found to result in praise and glory and honor at the revelation of Jesus Christ.” -there is eternal value and purpose to our trials.

James 1:2 “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

- As these passages state, affliction should be our joy if we delight in growing in Godliness.

- I have a lot of commentary by wise men that I want to read to you because as I read it I was extremely encouraged and motivated in my trials, so let me share it with you:

“Very little is to be learned without affliction. If we would be scholars we must be sufferers. As the Latins say, *Experientia docet*, experience teaches. God’s commands are best read by eyes wet with tears.” (Spurgeon, 273).

- Affliction, if we are not ready for it, just makes us bitter.

“It is not good for some people to have been afflicted at all, and yet it is not the fault of the affliction; it is the fault of the person afflicted. It might have produced in them a splendid character if all had been right to begin with; but inasmuch as all was wrong, that very process which should have ripened them into sweetness has hastened them to rottenness.” (Exell, 74)

- The same commentator goes on with these three applications, “The use of affliction, The spirit in which affliction should be received, and the benefits resulting from affliction if received in a right spirit.” I found these to be really helpful.

“The use of affliction: I. It affords opportunity for reflection, without which we can never properly know what we are or what we want. II. It tends to create in use humility. III. It is the means of leading us to repentance. IV. It teaches us to put our trust in the righteousness of Christ. V. It teaches us resignation (Submission, letting go, giving up). VI. It improves our charity.” (Exell, 75)

“The spirit in which affliction should be received: trials must not be received thoughtlessly as a matter of course; their cause and their purpose must be carefully studied. The grace of submission must be earnestly sought, that there may be no murmuring, much less rebellion, but patient endurance and resignation to the divine will. Unwavering trust in God must be exercised. There must also be a willingness to learn His lessons, a teachableness of disposition, an earnest desire to endeavor to extract from our affliction all the profit which it is designed to bring.” (Exell 75)

“The benefits resulting from affliction if received in a right spirit: 1. By sorrow the heart is made tender and susceptible to the influences of the Holy Spirit. Religion is welcomed by the bleeding heart as the choicest and most effectual balm. 2. Affliction rightly endured increases our love for God’s Word and obedience to his law. 3. Few motives to prayer are more powerful and effectual than those furnished by affliction. 4. Afflictions afford the best possible sphere for the exhibition and for the growth of the graces of the Spirit. How can we know we have faith unless our faith be tested? Hope, like a bright star, is best seen on a dark night; and love is most conspicuous when it clings in spite of perplexity and pain. 5. The benefits of affliction are not confined to the immediate sufferers. If rightly endured by us, others are benefited, both by our example and by the tender sympathy which we are led to feel for them in their distresses.” (Exell 75)

“When the fabric of our felicity (happiness) falls, we perceive whose hand it was that supported it, and whose hand it is that alone can rear it anew. We feel our dependence on that Providence which, before, we had neglected to acknowledge, and seek, in communion with God, the consolation which our sufferings require.” (Exell 75)

- Doesn’t that make you a little bit excited for trials? I know it made me a lot more excited about facing trials!

- I hope that you also will be encouraged when you face a trial to remember the greater purpose that it has and to find joy in that greater purpose despite your momentary suffering so that we would all be able to say with David “It is good for me that I was afflicted that I might learn your statutes”

Transition:

And why has David concluded that it is good for God to use affliction to instruct him?

Because of what David values:

V. 72 – THE LAW OF YOUR MOUTH IS BETTER TO ME THAN THOUSANDS OF GOLD AND SILVER PIECES.

What do you value? What does how you spend your time show that you value? What does what you think about show that you value? What does how you spend your money on show that you value? What does what you talk about show that you value?

- If you were to look at my thoughts you would find that I spend a lot of time thinking about spending “good” time with my family. I have been challenged to look at how this compares to what David values.

James 5:1-3 “Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days.” - Applies to any worldly thing that we value. It is not eternal, it will not last.

Luke 12:34 “For where your treasure is, there will your heart be also.”

- David’s heart was the Lord’s and he valued God’s Word.

“We do well to look upon the word of the Lord as though it were newly spoken in our ear; for in very truth it is not decayed by years, but is as forcible and sure as though newly uttered. The same lips which spoke us into existence, have spoken the law by which we are to govern that existence.” (Spurgeon, 273).

In verse 72 David says God’s Word is *better* than gold and silver.

“Better” *TOB* – “good in the widest sense”

Psalms 119: 127 “therefore I love your commandments above gold, above fine gold;”

Psalms 19:10 “more to be desired are they than gold, even much fine gold;”

Proverbs 8:10 “take my instruction instead of silver, and knowledge rather than choice gold”

- I think we are all generally familiar with these verses and with this idea that God’s Word is more valuable than gold, but it was really interesting to hear this commentator who actually made a comparison between gold & silver and God’s Word. I sort of paraphrased it here for you:

What wealth can do the Bible can do better. Wealth can: bring honor, purchase what is supposed to constitute happiness, purchase learning. However the Bible can do all those things better, it gives greater honor, it gives true joy and it gives true wisdom.

What wealth cannot do the Bible can: purchase pardon for sins, dignities of character, blessings in trial. Obviously wealth cannot do those things.

What wealth will do the Bible will not: bring anxieties, care, demands, but Jesus tells us the burden of the Bible is light and its yoke easy. (Jones-Burn-Barlow, 284).

- I would encourage all of us to take time to really consider these verses. Do we really value God’s Word more than money? And if so, what would that look like?

Conclusion:

If you were to look in on my thoughts, what you would find is that I often value a peaceful home and peaceful time with my husband and my girls. When Sharyn asked me to fill in for her, I think back in January, and I began studying these passages I realized that I spend a lot of time thinking about and waiting for “the next season of life when...”

...Casey is home for spring break
... my girls can feed themselves
... Ruth can walk – which she can now and for some reason all of my problems are not solved...
... Casey is home for summer break
...things with Ruth are resolved
...my girls are married off and I get to just spend all of my free time with Casey

Really when... things are easier and I can enjoy my family more.

The funny thing is, those seasons often come and go and I find that I am not satisfied, and instead I find myself continually upset by the “hard” things that are getting in the way of “good time” with my family.

Which is why studying this passage was such a huge blessing to me.

Unlike David I have not seen affliction, or the “hard things” as God, in his goodness, teaching me.

Over the last couple of months, as I have studied this passage, it has been so neat to realize in the middle of the hard things when I can feel my hairs all turning grey, that God is good and that hard things are what he is using to instruct me, and that I really do WANT the hard things because I do value knowing him higher than anything.

So what are you waiting for?

The next...

- season of life
- time you get to see your grandkids
- vacation
- weekend
- time you get recognized or get the credit
- perfect relationship
- baby
- break
- etc.

Instead let us find joy in our present circumstances knowing that our afflictions instruct our hearts in Truth and there is no greater thing than to know the Truth. When we become thankful for the affliction that produces growth, we stop putting our hope in the “good” life, waiting for when it will be “easy” and we begin to find our joy instead in the giver of affliction who loves us enough to teach us and is GOOD.

Application Questions

Psalm 119:65-68, 71-72

According to the world, what does it look like to be treated well / dealt well with? Does any of it last? Is it eternal at all?

What are some examples you can think of from the Bible of God doing good/dealing well with his servants?

How has God dealt well with you / or done good to you *according to His Word*?

Read Proverbs 3:5-8. What are things that you lean on your own understanding for rather than seeking to be taught God's good judgment and understanding in?

What would the world say "It is good for me," about? More personally, what are you often willing to endure affliction for?

Read Psalm 119:75 and Hebrews 12:3-13. Do you LOVE the affliction that draws you to His Word because you love him and want to grow close to him no matter the cost? What does it look like for you to welcome God's restoring work in your life?

Read Genesis 50:20, 1 Peter 1:3-7, James 1:2, and Psalm 119: 68. What truths do you have to believe about God in order to welcome the trials that God uses to instruct you?

Read Luke 12:34. What do you value? What does how you spend your time/your money or what you think about/ talk about show that you value?

Re-read Psalm 119:71-72. What are you looking forward to in life right now? What is a trial you frequently face that you do not look forward to? How do you need to change your thinking and what you value in order to find joy in your trial?