

DISCOVERY SERIES

IT'S NOT FAIR

Trusting God When Life Doesn't Make Sense



Bill Crowder



introduction

It's Not Fair

Trusting God When Life
Doesn't Make Sense

We are often tempted by our circumstances to agree with the cynic: "No good deed goes unpunished." In reflective moments, we may find ourselves embittered by the unfairness, inequality, and injustice that show up on every page of human experience.

Where is justice? How can we have confidence in God when life seems to favor those who have no regard for Him?

In the following pages Bill Crowder leads us through the struggles of a man who, when looking unfairness in the eye, almost walked away from his faith.

Mart DeHaan

contents

one

Hard Questions.....5

two

A Troubled Response.....15

three

Big Answers.....21

MANAGING EDITOR: J. R. Hudberg

EDITOR: Tim Gustafson

COVER DESIGN: Jeremy Culp

INTERIOR DESIGN: Steve Gier

COVER IMAGE: Jeremy Culp

INTERIOR IMAGES: (p.1) Jeremy Culp; (p.5) Marja Flick-Buijs (Zela) and Adrian van Leen (TACLUDA), both via RGBStock.com; (p.15) Alen Stojanac via Freelmages.com; (p.21) Ján Mesároš (humusak2) via Freelmages.com.

All Scripture quotations, unless otherwise indicated, are taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. Used by permission.

©2003, 2014 RBC Ministries, Grand Rapids, Michigan

All rights reserved.

Printed in USA





one

Hard Questions

t's not fair!" The toddler wailed as mommy and daddy told him he couldn't have the same toy his friend had. "Sometimes life isn't fair, buddy."

We tell our kids that life isn't fair because we *know* that's true. But even though we understand it, and despite the fact that we accept (admittedly with a sigh and a bit of disappointment) life's little inequities, do we really believe that unfairness is okay? What about the drunk driver who walks away with only minor scratches while

the man whose bedroom his car crashed into lives in a coma for a few days before he dies? Or when a mother and father weep outside the courtroom as their child's murderer is released—an oversight in the investigation led to a legal technicality and the man walked free. A man finds his widowed mother's bank account is empty—she has been duped by a "charity" and now has no money left to live on.

Tragedies raise angry questions: Why do people who do such bad things seem to succeed and even prosper? Where is God? How and where can we find answers?

One place to look for answers is in the book of Psalms. They capture the depth of human emotions and captivate us because they put words to the anger, fear, and frustration we all experience.

One of the psalm writers was a man named Asaph. He penned Psalm 73 after life had forced him to ask deep and painful questions. Although the details that led to his crisis are unknown, Asaph did capture his reaction to what he witnessed and what he learned.

Feeling betrayed by life and even by God, Asaph expresses a depth of disillusionment that many experience



*The Psalms
captivate us
because they put
words to the
anger, fear, and
frustration we all
experience.*

but few admit. *Why is this happening to me? I've trusted God. I've tried to remain faithful and to make good choices. Yet I'm overwhelmed with trouble while evil people prosper. IT'S NOT FAIR!*

Why Doesn't God Enforce His Own Rules?

In ancient Israel, people believed and lived by the law of fair returns. They expected justice and balance. Those who did good would be rewarded proportionately, while the unjust and immoral would be punished. This wasn't simply a clever philosophy or wishful thinking; it was based on the law given by God. 📖

📖 Read Leviticus 25:3–5, 18–20; Deuteronomy 28.

The New Testament has a counterpart to this Old Testament principle—the “law of sowing and reaping”: “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap” (GALATIANS 6:7–8).

These words offer truth and hope to the disheartened and suffering (as in Psalms 34 and 37 📖). Wherever we find it, this principle was part of the framework through which an Israelite viewed life.



*In ancient Israel,
people believed
and lived by
the law of fair
returns.*



▶ The fourth-century bishop Diodore of Tarsus said of **Psalm 37**, “Being human, we are all irked by the prosperity of the affluent, especially when they are dishonest.” But he cautioned, “Though flourishing for a time, such people have a rapid end.”¹

The belief that good is rewarded and bad punished exposes the problem that forms the backdrop of Psalm 73: *Why do bad people seem to benefit while good people seem to struggle and encounter difficulty?*

This psalm is not a detached theological analysis of a theoretical problem. Asaph was wrestling with a personal crisis, one that threatened his faith in God. His words revealed the intensity of the emotions stirred by the questions deep in his heart.

In his struggle, Asaph can speak for us. Our lives may mirror his. He believed in God’s goodness and the principle of justice, but his experience didn’t match what he thought he knew.

Answers. If he was to continue believing in God, Asaph had to find answers.

The Rearview Mirror

One of my favorite quotes is, “Life must be lived forward—unfortunately it can only be understood backward.” In other words, our clearest understanding of life’s events comes only when we see those events through the rearview mirror. There is something about



the “rearview” perspective that gives a more meaningful and accurate context to what we have experienced. Reflection, examination, and evaluation often clarify what at the time was difficult to understand. It was the backward look that helped Asaph understand his circumstances. Eventually he arrived at a time when he could look back on the doubts, pain, and despair, the times when he had wondered about the goodness and fairness of God. Finally, in retrospect the picture become clearer and more understandable.



There is something about the “rearview” perspective that gives a more meaningful context to what we have experienced.

► **Asaph's struggle** is that the “pure in heart” do not seem to be blessed. Some see this verse as his declaration of faith despite an internal conflict over his beliefs. The realities of life had declared war on his deepest convictions.

Others view verse 1 as the beginning of several of Asaph's reversals of thought. They see him starting with faith, then lapsing into a time of despair and near-desertion.

Notice the opening words of Psalm 73: “Surely God is good to Israel, to those who are pure in heart!” (v. 1).►

Asaph described his experience as he saw it in the rearview mirror—a vantage point that allowed him to see his emotions and responses more clearly.

Asaph's heart had been a battleground. War over the trustworthiness of God raged in his heart. As he recounted his experience, he revealed his despair: "But as for me, my feet came close to stumbling, my steps had almost slipped" (v. 2).

In the crucible of suffering his complaints had seemed appropriate, even justified. But now he could see them for what they really were—a dangerous temptation to reject God. He honestly recounted the thoughts assaulting his mind: "For I was envious of the arrogant as I saw the prosperity of the wicked" (v. 3).

Asaph confessed emotions we might feel but rarely acknowledge; his blunt words capture all too familiar thoughts. His self-disclosure encourages us to be honest with ourselves and with God. We too envy and resent prosperity, especially when it seems to come to those who do evil.

Describing those who seemed to have the upper hand



*Now he could see
his complaints
for what they
really were—
a dangerous
temptation to
reject God.*

for all the wrong reasons, he wrote:

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.
Therefore pride is their necklace;
The garment of violence covers them.
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.
They say, "How does God know?
And is there knowledge with the Most High?" (vv. 4–9, 11).

Phrase by phrase, frustration by frustration, Asaph reflects on the luxury that seems to characterize the lives of those around him.

They seem to live such painless lives (v. 4). They die full and satisfied, enjoying life to the hilt every step of the way. "Their body is fat," indicates great prosperity in an age when most people struggled just to survive. Indulgence in every delicacy was theirs on a daily basis, and their lifestyles reflected the means and opportunity to relax and enjoy the finer things.

They aren't plagued like others (v. 5). They seem free from the difficulties, struggles, and toils of life. They seem immune to sickness and disease. Money and safety are the least of their concerns. Trouble doesn't seem to touch those who prosper despite their wrongdoing.

Their pride and violence seem rewarded (v. 6).

Asaph's faith had taught him to believe that people who reject God will suffer. But as he observed life, it looked to him as if those who dared to be proud and oppressive were honored and rewarded. They seemed to have all the things that those who spent their lives in devotion to God wanted, wished for, and thought they were due.

Their abundance is unimaginable (v. 7). Asaph saw the outward display of their wealth. "Their eye bulges from fatness." All the luxuries of life seemed to be theirs: comfort, safety, convenience, people and things to meet their every wish.

Their speech is filled with mockery, pride, and arrogance (vv. 8–9). The targets of their mocking were those who valued character. But what troubled Asaph



*Asaph's faith
had taught him
to believe that
people who reject
God will suffer.
But as he
observed life . . .*

the most about these prosperous people was their attitude toward God. They mocked Him in all they did.

Their prosperity led them to mockingly ask: "How does God know? And is there knowledge with the Most High?" (v. 11).

Bible commentator Allen Ross notes, "They seem carefree and unconcerned about tomorrow.

For them life is now, and now seems to be forever." They felt protected from the normal pains of life (vv. 4–6), so they assumed they were also invulnerable to any divine response.



*He came to a
discouraging
conclusion:
In spite of all
their wrongdoing,
those who live
only for
themselves
still prosper.*

As Asaph looked at the wealth and happiness of ungodly, self-centered people, he came to a discouraging conclusion: In spite of all their wrongdoing, those who live only for themselves still prosper.

No wonder Asaph was frustrated! Bad people thrived, apparently immune to the problems of life. They mocked God and seemed to get away with it.

Inequity and injustice motivated Asaph's confession in verse 3: "I was envious of the arrogant as I saw the prosperity of the wicked." Faced with similar circumstances, we too want to scream, "It just isn't fair!"

But that was only the beginning. Though venting his frustration seemed natural and helpful, doing so led him down a dark and troubling path.

¹ Diodore of Tarsus. Commentary on Psalms 1-51. Translated by Robert C. Hill (WGRW 9. Atlanta: Society of Biblical Literature, 2005).



two

A Troubled Response

Have you ever wondered if the prize is worth the pain? Asaph expressed a similar concern in his song, Psalm 73: Is life worth it? Does it really matter that I have tried to live for God? The anguished question is clearly read in verse 13: "Surely in vain have I kept my heart pure and washed my hands in innocence."

Asaph's despair is clear. His anguish captures the essence of Solomon's despair in the book of Ecclesiastes. When he cried, "All is vanity," Solomon was reflecting on the value of



life (1:2). Asaph strived for personal integrity and faithfulness. But now, in his despair, he wondered if his efforts had been pointless. The tremendous weight of resentful anger lies behind the words of verse 13. When it seems as if God is not in control, our doubts can make us want to give up.

📖 *In the book of Ecclesiastes, King Solomon described the futility of his efforts to find meaning. A view from “under the sun” (a phrase used more than 25 times in the book), it considers life from an earthly perspective. Despite his despair, Solomon’s ultimate conclusion was, “Fear God and keep His commandments” (ECCLESIASTES 12:13).*

Asaph became so disillusioned that he felt integrity and morality just weren’t worth it. In recompense for his spiritual commitment he was “stricken all day long and chastened every morning” (v. 14).

Asaph’s Fear

The Four Feathers tells the story of Harry Faversham, a young man in the British army in the late 1800s. During that time, when the British Empire touched every inhabited continent, a man could bring no greater honor to his family than to serve in the military. Harry answered this calling and earned respect in his regiment.

Then came the day his unit received word that they were being deployed to quell an uprising in the Sudan. Harry was terrified. The thought of combat and the horrors of war paralyzed him with fear.





So Harry resigned his commission. The impact was sweeping. Rejected by his three fellow officers, they each sent him a white feather—their symbol for cowardice. His fiancée, who longed for him to be a hero, spurned him and also sent him a feather. And he was estranged from his father, a military man, who declared that he didn't even know Harry. One single, fear-filled choice had a powerful, destructive impact on all the relationships in Harry's life. ■

▶ In the 1902 novel by A. E. W. Mason, *Faversham* eventually redeems himself by heroic actions on behalf of his friends. He wins back his fiancée in the process.

Asaph was David's chief musician, a man of spiritual influence, a songwriter, and a prophet (1 CHRONICLES 16:5; 25:2; 2 CHRONICLES 29:30). Such a position entailed both privilege and influence. He was a spiritual leader in Israel and felt the weight of that responsibility. Yet he found himself doubting the goodness of God.

Notice Asaph's reaction to his revelation: "If I had said, 'I will speak thus,' Behold, I would have betrayed the generation of Your children" (v. 15). He wanted to shout his disapproval of God's handling of life ("thus" refers to vv. 13–14), but he stopped short. Poised at the edge of a canyon of disbelief and hopelessness, something slowly began to pull him back. But what was it?



Asaph's Sense of Responsibility

Asaph wanted to vent his anger and frustration at the injustice and unfairness of life—to shout at the God who permitted it. But he resisted acting on all that was in his heart because he sensed the disillusionment and damage it could cause in the people of God who looked to his example. This is what he meant by the phrase “betrayed the generation of Your children” (v. 15).

He knew that his questions, and especially his reaction to them, could and would have far-reaching consequences.

This was a critical point in Asaph's journey. Here wisdom and faith flanked his agonizing questions, giving him perspective. Even in the middle of his struggle, Asaph tempered his reaction by reflecting on the effect his simmering envy, anger, and doubt could have on the lives of others.



Asaph tempered his reaction by reflecting on the effect his simmering envy, anger, and doubt could have on the lives of others.

Asaph's Silent Suffering

Asaph couldn't reconcile his doubts with his faith, but he was unwilling to endanger others by declaring what was in his heart. So he chose another path: “When I pondered

to understand this, it was troublesome in my sight" (v. 16).

Asaph chose to suffer in silence. He saw the unfairness of life that caused him to struggle with his own fragile faith and must have wondered: Are there answers for my questions? Is there relief for my suffering? Will justice reign in the world? Will it ever all make sense?

There are questions that we simply can't answer. Sometimes we don't find the solutions we need until we find ourselves in the presence of God Himself. Asaph continued to struggle; "Until I came into the sanctuary of God; then I perceived their end" (v. 17).

Sanctuary

Sanctuary¹⁹ is a place set apart for spiritual protection, rest, and renewal. We all need such a place—a hiding place where our hearts and minds are restored and strengthened for the struggles of today and the challenges of tomorrow.

🔑 *The word **sanctuary** appears throughout the Old Testament. It can speak of the tabernacle, the tent of meeting that was the place of worship for Israel prior to the building of the temple in Jerusalem (EXODUS 25:8; 36:1,6). Other times it refers to the temple itself (1 KINGS 6).*

In the Old Testament the word *sanctuary* refers more to an idea than a place—the idea of the presence of God (see ISAIAH 8:14). It is what David longed for in Psalm 23 when he anticipated "quiet waters" (v. 2) where the Lord his Shepherd

would restore his soul. It's what Christ Himself sought when He moved away from the crowds, the work, and the disciples and went to a mountain alone to spend time



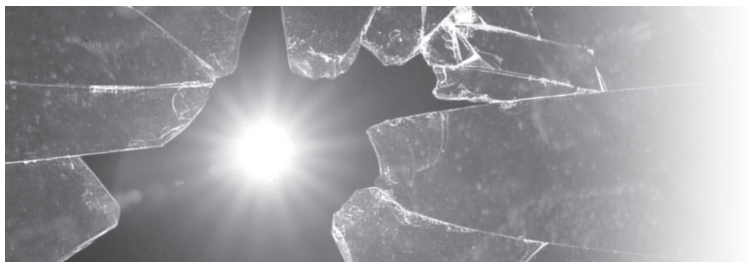
*In the presence
of God, everything
changed.*

with His Father. Asaph discovered sanctuary was the place where he would find answers and restoration.

Asaph went into the sanctuary of God and found new perspective and understanding. Until he entered the sanctuary, Asaph had been overwhelmed by the unfairness of present circumstances.

But in the presence of God, everything changed. With his focus on God and not his own circumstances and perceptions, things came into clearer focus. In the sanctuary, Asaph saw the inequities of life from a different point of view—the day when justice prevails.

According to Derek Kidner in the *Tyndale Old Testament Commentaries*, the resolution began when Asaph turned to God "not as an object of speculation, but of worship." Bible commentator Roy Clements adds: "Worship puts God at the center of our vision. It is vitally important because it is only when God is at the center of our vision that we see things as they really are."



three

Big Answers

*Until I came into the sanctuary of God;
Then I perceived their end.
Surely You set them in slippery places;
You cast them down to destruction.
How they are destroyed in a moment!
They are utterly swept away by sudden terrors!
Like a dream when one awakes,
O Lord, when aroused, You will despise their form (vv. 17–20).*

In the first of several significant lessons, Asaph's attention was directed to those he had envied. He saw their prosperity and became so envious that he almost changed teams, abandoning God and joining company with the wicked (vv. 2–3). But that was when

he held a horizontal perspective. In the sanctuary, Asaph's perspective turned vertical. He could finally appreciate what God sees and understand what was in store for those he envied—those who prospered while ignoring God.

Absence of Security (v. 18).

From the world's viewpoint, and in their own eyes, these individuals seemed out of the reach of trouble.

But from God's perspective, they were in "slippery places" and headed for destruction. When Asaph saw them as they would be on judgment day, he stopped envying them.

Absence of Anticipation (v. 19). Not only were these prosperous but wicked people headed for judgment, they also didn't see it coming. Like the people of Noah's day who resisted God despite years of warning, when judgment did arrive, it would be too late for them to do anything about it.

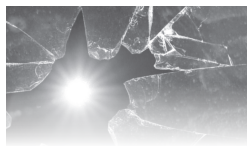
Absence of Hope (v. 20). When God moves against them, His judgment will be without appeal. In God's time and wisdom, the principle of retribution that Asaph believed in will prevail. But God will set the time and place.



*In the sanctuary,
Asaph's perspective
turned vertical.
He could finally
appreciate what
God sees.*

Along with the rest of Israel, Asaph understood the principle of fair returns. His confusion came from trying to distinguish God's justice in a period of time marked by His patience and mercy. Only in the sanctuary did Asaph see clearly that the day of reckoning is as inevitable as the fulfillment of God's promises to those who trust Him. But the timing will be God's; He sets the clock and calendar of accountability.

Asaph's new perspective changed his attitude. But the judgment that came into focus for him was certainly no cause for celebration. The coming judgment was a wake-up call. His anger softened and he came to a critical turning point. Now, instead of pointing his finger at those who seemed to be escaping the justice of God, he began to look at himself.



Now, instead of pointing his finger at those who seemed to be escaping the justice of God, he began to look at himself.

The Beginning of Wisdom

*When my heart was embittered
and I was pierced within,
Then I was senseless and ignorant;
I was like a beast before You (vv. 21–22).*

In the place of worship, Asaph discovered that his real complaint was not with rebels, or even with God. He had been focusing on the unfairness of life rather than on the One who would one day make all things right.

By allowing such a conflict of faith to overwhelm him, Asaph had been forfeiting the comfort and peace that faith is intended to bring. In verses 21–22, the psalmist's spiritual return is complete. Notice the progression: Asaph saw what he almost did to himself, and he was concerned (v. 2). He realized what he almost did to his fellow believers, and he was silenced (v. 15). Finally, Asaph clearly saw his attitude and actions as an offense to the God who is perfectly just (vv. 21–22).

Asaph no longer saw himself as justifiably angry or expressing a measure of righteous indignation. He said, *"My heart was embittered."* Asaph's bitterness was directed against God.

"I was pierced within." Asaph now endured the kind of pain that comes from self-inflicted wounds. Sometimes what we do to ourselves is far worse than anything someone



*He had been
focusing on the
unfairness of
life rather than
on the One who
would one day
make all things
right.*



else could ever do to us. We do this by questioning the goodness, character, and faithfulness of God.

"I was senseless and ignorant." Much like Job, when Asaph's perspective was changed, he realized that his wisdom paled in comparison to God's. Job's words could have been his own:

"I have declared that which I did not understand,
things too wonderful for me, which I did not
know. Hear, now, and I will speak; I will ask You,
and You instruct me. I have heard of You by the
hearing of the ear; but now my eye sees You;
therefore I retract, and I repent in dust and ashes"
(JOB 42:3–6).

For us to question or criticize God's wisdom, or attempt to judge God's performance, is to attempt a task for which we are woefully unequipped. His wisdom is both perfect and eternal, and He makes no mistakes. God says, "For My thoughts are not your thoughts, nor are your ways My ways" (ISAIAH 55:8).

When we are tempted to question God's handling of a situation, it's helpful to remind ourselves that God's work in the present can be trusted because He is the only One who has perfect knowledge of the future.

"I was like a beast before You." Asaph used the word *animal* in a metaphorical sense, but his words reflect



what the prophet Daniel wrote about Nebuchadnezzar, the great king of Babylon.

When Nebuchadnezzar proudly celebrated his own wisdom and glory, God gave the king the mind and behavior of a wild animal. Driven outdoors, he grazed on grass for seven years. When God graciously restored the king to his right mind, Nebuchadnezzar made this profound declaration:

At the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, "What have You done?" (DANIEL 4:34–35).



It's helpful to remind ourselves that God's work in the present can be trusted because He is the only One who has perfect knowledge of the future.

We can't understand all the ways of the God. Like Babylon's king, Asaph had learned to see himself as unqualified to judge God¹ for being unfair.

1 "Who is like You among the gods, O LORD? Who is like You, majestic in holiness, awesome in praises, working wonders" (EXODUS 15:11).

The All-Sufficiency of God

*Nevertheless I am continually with You;
You have taken hold of my right hand.
With Your counsel You will guide me,
And afterward receive me to glory (vv. 23–24).*

Entering the sanctuary allowed Asaph to recapture a high view of God, and gratefulness and confidence overflowed from his heart. With bolstered enthusiasm he declared that God is with us continually. As Asaph reflected on his dark days, he saw that he was never alone. With the knowledge that God would never leave nor forsake him, Asaph emerged from the sanctuary with renewed courage.

This is the same assurance that Christ later gave His disciples when He said, "I am with you always, even to the end of the age" (MATTHEW 28:20).

Asaph could depend on God's presence, and he could also rest in the confidence that the Lord would strengthen

him—a comforting truth when life feels overwhelming. This is the same confidence the apostle Paul later expressed when he wrote, “Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God” (2 CORINTHIANS 3:5).

Not only did Asaph have the assurance of God’s presence and strength, he could also count on the Spirit of God and the Word of God to lead him all the way home. “With Your counsel You will guide me, and afterward receive me to glory” (PSALM 73:24). Perhaps Asaph’s most wonderful discovery was that God’s presence, strength, and wisdom would never end. He knew that when life had run its course, God would fulfill His promise of a home with Him forever.

Does that sound like a God who has forgotten and abandoned us? Absolutely not! That is a God who will never leave us nor forsake us (DEUTERONOMY 31:6, 8; HEBREW’S 13:5).



*He knew that
when life had
run its course,
God would
fulfill His
promise of
a home with
Him forever.*

In the closing verses of Psalm 73, Asaph recounted what he learned from his struggle.

1 God Is More Important Than Anything Else in Life.

Whom have I in heaven but You?

And besides You, I desire nothing on earth (v. 25).

God was ultimately all Asaph had and all he needed. He could rest in God's care and have the confidence that nothing else compared to his Lord.

2 God Is All the Strength We Need.

My flesh and my heart may fail,

But God is the strength of my heart and my portion forever (v. 26).

In those moments when Asaph would be tempted to rely on his own strength, he had discovered that only in God could he find the unending strength¹ he needed.

¹ The apostle Paul knew what it was like to be in difficult circumstances. But he also knew that it was God who gave him strength to endure. From prison he wrote: "I can do all things through Him who strengthens me" (PHILIPPIANS 4:13).

3 God Will Be as Fair as He Is Merciful.

*For, behold, those who are far from You will perish;
You have destroyed all those who are unfaithful to You (v. 27).*

Asaph had found himself envying the godless and their prosperity (v. 3). He struggled with the apparent inequities of life (vv. 4–12). He even came to the point of feeling that he had lived for God in vain (v. 13).

But in the end, Asaph acknowledged that those matters must be entrusted to God. As Abraham said, "Shall not the Judge of all the earth deal justly?" (GENESIS 18:25). Yes, and Asaph had learned to trust that the Lord, in His own timing and wisdom, would deal mercifully but justly with all the wrongs of life.

4 God Draws Near to Those Who Draw Near to Him.

*But as for me, the nearness of God is my good;
I have made the Lord God my refuge,
That I may tell of all Your works (v. 28).*

Asaph's responsibility was not to pass judgment on the world or try to bring about justice on his own. ▀ Like James, Asaph learned that his responsibility in all of life was to "Draw near to God and He will draw near to you" (JAMES 4:8).

▶ *This does not mean that followers of God should ignore suffering and injustice. The Bible is full of exhortations to put the needs of others ahead of our own. Micah 6:8 tells us to “do justice, to love kindness, and to walk humbly with your God.” And James 1:27 reminds us that “pure and undefiled religion . . . is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.”*

Asaph's ultimate conclusion was that God, in His infinite goodness and wisdom, is in control even when we suffer and don't know why. Although life in this fallen world is hard, God will always be just. By faith, Asaph arrived at a deep, personal conviction of the confession he alluded to as he began his story: “Surely God is good to Israel, to those who are pure in heart!” (v. 1).



Available from Discovery House Publishers
at **www.dhp.org**

MORE THAN AN ASPIRIN

A Christian Perspective on Pain and Suffering

BY M. GAY HUBBARD

THE SWEET SIDE OF SUFFERING

Recognizing God's Best When Facing Life's Worst

BY ESTHER LOVEJOY

OUR ULTIMATE REFUGE

Job and the Problem of Suffering

BY OSWALD CHAMBERS

LIFE IS LIKE LICKING HONEY OFF A THORN

Reflections on Living Wisely in a World of Pain and Joy

BY SUSAN LENZKES

I DIDN'T SIGN UP FOR THIS

Navigating Life's Detours

BY AARON SHARP

WHEN YOU DON'T SEE HIS PLAN

The Nadine Hennesey Story

BY NADINE HENNESEY WITH REBECCA BAKER

LIVING WITH THORNS

A Biblical Survival Guide

BY MARY ANN FROELICH

EVERY DAY IS A NEW SHADE OF BLUE

Comfort for Dark Days from Psalm 23

BY DAVID ROPER

