

"that he may see good"

[Psa 34:12-14](#)

Last weeks study had a theme based on this part of ([Rom 8:32](#)) which says "How shall he not with him also freely give us all things?" The remainder of this chapter of Psalms has many admonitions as to what we are to do with this life that we are blessed to present to God as a living sacrifice.

No matter how you look at it God's word is a book about judgment that must come upon the first man Adam if we are going to properly fit in the body of Christ and be amongst those who will rule and reign with Christ. God is the one who decides who is elected from the foundation of the world in the process of lovingly preparing the bride of Christ so that we can be used to bring in the masses of humanity ([Rom 11:16](#), [Joh 6:12](#)).

Here are the verses we will be looking at this evening:

Psa 34:12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

Psa 34:13 Keep thy tongue from evil, and thy lips from speaking guile.

Psa 34:14 Depart from evil, and do good; seek peace, and pursue it.

[Psa 34:12](#) What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

This opening verse is a question which will be answered at least in part with many of the following verses in this psalm. It is not wrong to desire the life of Christ, in fact we are to thirst for that life and die daily so that we can gain Christ ([Php 1:21](#), [Gal 2:20](#)). Having this thirst ([Joh 7:37](#), [Joh 4:10](#)) is how we will see good, because we will see Christ forming in us, and when we see Christ, we will see the Father ([Joh 14:9](#)), and the Father is the ultimate source of all good ([Mat 19:17](#)).

So the man that desires the life of Christ is the man who is being drug to Him ([Joh 6:44](#)) and that man must be brought through a process of days, ^{H3117} that he may see ^{H7200} good? ^{H2896}

Said another way we must have an experience of evil which we go through [in our flesh](#) so that we can then view God from a perspective which has now experienced good and evil and can see the good in all that God does ([Gen 1:31](#)).

We don't see the good in what God does at first, and little by little we grow in our ability to see the good and to accept the process. Some are given to see it first for the sake of others, but there is one event unto all men and we all must experience a life of good and evil so that we can then view God our Father with a mature mind ([Heb 5:14](#)).

It is with a mature mind that God can bless us for all eternity so it is essential that we grow into this mind of seeing all that God does as good, so that we can be blessed of our Father. Here are some verses that describe how God sees the creation process which is a parable of the process of how we grow and mature as a spiritual creation being formed in earthen vessels ([2Co 4:7](#)).

[Gen 1:4](#) And God saw the light, **that it was good**: and God divided the light from the darkness.

[Gen 1:10](#) And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw **that it was good**.

[Gen 1:12](#) And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree

yielding fruit, whose seed *was* in itself, after his kind: and God saw **that it was good**.

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw **that it was good**.

Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw **that it was good**.

All that God does is good because it serves His ultimate purpose which is to make everything beautiful in its time (Ecc 3:11). No man can find out the work that God makes from beginning to end, but the spirit searches all things, yes, the deep things of God (1Co 2:10) which things, all things (**that it was good**) work together for good to them that love God, to them who are the called according to *his* purpose (Rom 8:28).

Psa 34:13 Keep thy tongue from evil H7451, and thy lips from speaking guile H4820.

Keeping our tongue from evil and our lips from speaking guile is impossible for the beast to do (Jas 3:8, Rev 13:4).

Guile
H4820

מרמה

mirmâh

meer-maw'

From H7411 in the sense of *deceiving; fraud*: - craft, deceit (-ful, -fully), false, feigned, guile, subtilly, treachery.

Evil
H7451

רע רעה

ra' râ'âh

rah, raw-aw'

From H7489; *bad* or (as noun) *evil* (naturally or morally). This includes the second (feminine) form; as adjective or noun: - adversity, affliction, bad, calamity, + displease (-ure), distress, evil ([favouring], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), + mark, mischief, (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st) wretchedness, wrong. [Including feminine ra'ah; as adjective or noun.]

In order to bring our tongues into subjection to Christ we need to first cleanse the cup within (Mat 23:25) as we separate ourselves from the guile within and without and the evil communication from within and without, which is what God is doing with His elect today (2Ti 2:16, 1Co 15:33, Php 2:13). This process goes hand and hand with bringing every thought into subjection unto Christ which is the ultimate goal and one which God will accomplish little by little over time in the body of Christ (2Co 10:5, Deu 7:22).

Jas 1:26 If any man among you seem to be religious, and bridleth not his **tongue**, but deceiveth his own heart, this man's religion *is* vain (1Co 2:5).

The tongue not only can seem religious, it will deceive our own hearts by practicing vain religion

which is another way of saying that we will practice a religion which is based on our own works or righteousness or be operating by our own wisdom and not by the power of God ([1Co 2:5](#) , [2Co 4:7](#) , [2Co 1:12](#) , [1Co 1:17](#)). This is the natural state that we all start off with and it will only be by the grace and faith of God that we will be able to do otherwise ([Luk 8:10](#)).

[Jas 3:5](#) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

[Jas 3:6](#) And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

[Jas 3:8](#) But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

God looks on our hearts ([1Sa 16:7](#)) and He alone can change the heart or tongue from being carnal to fleshy or corruptible to incorruptible ([Jas 3:8-18](#)), and even still, the tongue being made incorruptible in this age must go onto perfection on the third day ([Luk 13:32](#) , [Heb 6:1-3](#) , [2Pe 3:18](#) , [Mat 12:36](#) , [1Pe 4:17](#)).

Every idle word will be brought into judgment for God's elect today, and each and everyone of those idle words were written in our book to be recognized in this age and blotted out by the new creation being formed as we are sanctified by His word ([Joh 17:9-17](#)).

Without this promise of a sanctification process ([Joh 17:17](#) , [Joh 8:31-32](#)) growing and continuing in us, we will just naturally be speaking evil and guile, which is what naturally comes out of the abundance of the heart of the first man Adam whose treasure is in the earth ([Mat 25:18](#)) and not a treasure in an earthen vessel ([Luk 6:45](#) , [Mat 6:21](#)).

[Psa 34:14](#) Depart from evil, and do good; seek peace, and pursue it.

This next verse tells us that in order for the word to take deep root within us we need to practice pure religion ([Jas 1:27](#)), and be careful to maintain good works ([Tit 3:8](#) , [Heb 13:21](#) , [Joh 10:32](#) , [Joh 6:38-39](#) , [Joh 10:37-38](#) , [Tit 2:14](#)), and seek peace, and pursue it ([1Pe 3:10-12](#)).

The answer to our question in the first verse ([Psa 34:12](#)) is obtained by growing in the grace and knowledge of our Lord, and the thirst that He gives us to achieve this blessed event is likened unto changing the water of the first man Adam into the new wine ([Joh 3:5](#) , [Eph 1:11](#)), the better wine. ([Joh 2:10](#) , [Joh 7:37](#))