

Will I Ever Have The Life I Want? — Delivery Transcript

Psalm 37 (CSB) • Wes Terry • Sunday, January 12, 2025 • Facing Fear

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Well what a great set of worship as we open up God's word to the book of Psalms, chapter thirty-seven. You could not have planned it better. And it's crazy how he does his thing and I do my thing and somehow the Lord puts it all together on a Sunday morning. If you haven't been paying attention, the dollar the American dollar doesn't quite do what it used to do. They do studies every now and then of how much money it's going to take to retire back when the baby boomers were growing up they did that survey and actually not when they were growing up, when they were about to be retiring.

They did the survey and the idea was that they would need right under a million dollars to retire comfortably, whatever that means. And then they did the survey for generation X And I can't remember all the years for generation X, but they said that they would need \$1.5 million in order to retire comfortably. And then they did that survey for millennials. Now I'm technically I think considered a millennial because it's 1985 is the cutoff, but I don't like to call myself a millennial because it gets such a bad rap.

But the millennial generation has said of th they say they need three million dollars in order to retire comfortably and some of y'all millennials are like, Yeah, I need three million dollars. And then they did that survey forecasting for what's called generation alpha and generation beta. I'd hate to be on that generation, generation beta. But they anticipate given inflation and all the other stuff that they're going to need upwards of five million dollars or more to retire comfortably, which is absolutely crazy and is some indication of why people today feel such anxiety and pressure, particularly over the question, am I ever going to be able to have the life that I really want.

And it's understandable when you're young that you don't have everything that you dreamed you would have. You can't have your parents' life the day you give you move out of the house or graduate high school. I think all of us kind of an acknowledge that but there is this desire

for people and even a desire for parents that their kids would have it better than they had and for kids to be able to have some kind of life like they dreamed that they might have. The problem is there is this growing difficulty to possess that life.

I mentioned earlier about the dollar. This is true for every generation but with c with covet and all the stuff that came with the incredible stimulus that came with it. It does seem like the value of the dollar has decreased. Can we all agree on that? And the price of goods has increased and then the price of like assets like houses or you know fixed assets like that they have just ballooned and gotten very, very costly so that when a young person graduates college or graduate high school and they try to get into a home they're left going, I don't even know how I'm going to be able to do that, much less pay my rent, which keeps going up and buy groceries and all the other things.

And so there's a great deal of it Increasing anxiety amongst young people and even amongst like the baby boomers who plan to have a million dollars so they could retire. And some of them wondering with medical bills and long term care and all the other stuff, am I going to be able to have enough to m to make it? And so you have y young people crippled, not kind of knowing what to do and the anxiety of that and then old people feeling a similar struggle of not having enough and everybody in between somewhere along that spectrum.

And it and it creates a lot of negative behaviors because of that fear and anxiety. And I wonder how do you deal with it given the presence of things like the internet and social media and the ability to see everybody else's life kind of nicely curated to look a certain way, it's really easy to get discouraged, is it not? And you can begin to wonder why, you know, if you're a single person or maybe not even a single person, you graduated high school and you wonder why can't I go to why can't I afford college like that person?

You know, he doesn't he doesn't even appreciate his money sh she doesn't even appreciate the money that she has access to. If I had that kind of money I'd be so much more responsible as a student. Or if you're single and all your friends are getting married, you think to yourself how you know she He's way uglier than I am. How you know how come or she's way uglier than I am? How how come I can't seem to find somebody or when a lot of people who are married and in trying to have children, look to other people who are having children and go, well, they're not even that good of a mom, you know, they're not even that good of a dad.

If God would give me that precious gift, you have no idea how well I would steward it and there's a lot of difficulty. I don't have the life I want and it's not just about money, it's about all kinds of things. I don't have the car that I want. I don't have the house that I want. I don't wear the kind of clothes that I want. Am I ever going to have the life that I want? How do you deal with that question. How do you deal with the anxiety of not having the life that you want?

And more importantly, what does God's word have to say about dealing with that that question. And that's one of the questions we're tackling in the series on mental health and anxiety and the big fears that people face. And oddly enough the scripture does answer the question in the affirmative. The scriptures actually say you can have the life that you want. You can have a life that is incredibly satisfying and fulfills you till your heart is absolutely content. Which may shock some of you, but that's exactly what the scriptures say. And one of the passages that teach that is Psalm chapter 37, which is where we're going to be this morning, Psalm 37.

But the but the trick or the assumption behind Psalm 37, if you are to have that kind of life, is that it's going to require something from you, and the thing that it's going to require of you is a properly oriented heart. A properly oriented heart. And the word heart I think we throw around, we don't really know quite what it means. It's a really paradoxical organ, the heart. In and I don't mean the Cardiovascular system heart. With our heart we can love people profoundly, you know, love people so deeply it hurts.

And yet at the same time, when those people are talking to us, we can get a little bored and tune out, right? With the same heart. You love deeply and you and you get bored. I remember when I was pouring my heart out. I'm not going to say which parent it was, but I was pouring my heart out. We were going from Roby to Sweetwater and we got to Sweetwater is Highway 70, right where that big electrical tower is, and I'd just been telling that person, all these things that I was struggling with.

And we got to that I got to that electrical tower and I and I turned and I said, You know what I mean? And she goes, Huh, I'm sorry. And I was like. What? You have not been listening to me? I am your child. And I really got upset about it. She probably forgot about that, but it traumatized me and I thought to myself, how could you be bored with what I was saying? I never even talk. When I talk, you'd think you'd listen. But we can do that right? And sh all of us do that with people that we love.

We can we can what do we do with our hearts? We can we can we can explore and meditate on deep philosophy, deep, deep theology. I mean I'll do this when I'm studying it during the week just really like chase this rabbit and get all into all this really cr highfalutin philosophy and then right after that have this intense craving for a Chick-fil-a milkshake, you know what I'm saying? And it's like where does there's such a discrepancy between those two things and yet the same heart desires it. Or I've seen people in our church it go through incredible tragedy and just profound trials and see them persevere and maintain faith and it's just an incredible sight to behold.

And yet those same people, or people similar to them, have a very difficult time motivating their heart to make even the smallest little change to their diet or their exercise regime. And you think to yourself, why is that? Why is the heart so complicated? Jeremiah actually said

the heart is sick, desperately sick, who can understand it? And we all say, none of us, right? Because the heart is a weird deal. And not only is it kind of paradoxical, the heart is also dynamic and multidimensional. When we say we love with our hearts, what do we mean we love?

We don't just mean that we feel things with our heart or feel fond feelings for someone. When you really love something it You think about it, right? You reason it. You try to figure it out. You explore all the nooks and the crannies of the person that you love or the thing that you love. So it's a it's got this thinking. Element to it, then it also has the desire element of passion and longing. But then it also true love, right, has a doing element. There's this love is a verb.

Love love moves you to action so that you do things towards or for the object of your affections, which is why when the Bible talks about the heart and it talks about loving God with your heart. It doesn't just say feel with nice feelings about God. It says to love the Lord with your heart. But also your soul and your mind and your strength. It appeals to our hearts at every level. And so when we say in Psalm 37 that you can have the life that you want, but it's going to require a properly oriented heart, I'm saying the Bible is going to address our hearts at all of those levels.

At the level of doing, at the level of feeling or desire, and the level of action. And this psalm, I think, is one of the best at answering the question, how do you have the life that you want from orienting your heart properly in that way? This psalm is like unlike a lot of other psalms. This is kind of academic and some of you won't be interested. I think it's really interesting. It's really long in that it's 40 verses long, but one of the reasons that it's forty verses long is because of the way that it's structured literarily it's also not a psalm like all the other psalms which are very kind of poetic and artsy and singy.

It's a very proverbial psalm in that you could put this psalm in the book of Proverbs and you wouldn't. It wouldn't strike you as well that's a psalm, that's not a proverb. It reads like a proverb. It's very practical, do this, don't do that. And in fact they're very easy to preach because it's just like do what the psalm said. It just tells you what to do. But it's also a psalm that's built on an acrostic, and that's why it's so long. Another psalm that's built on an acrostic is Psalm 139 or the Psalm 19, the longest psalm in the Bible.

This acrostic is actually the Hebrew alphabet and every pair or every little section of the psalm advances to the next letter in the Hebrew alphabet. And again it's super heady. Some of you really don't care about this. This is the Hebrew alphabet, and this is how it sequences in the Psalm with each advance of the pair, you got a different letter in the Hebrew alphabet from the letter A all the way to the letter whatever the last letter is, I forget. Tet. So that's interesting, right? And then the other thing that's interesting is the way it's structured.

It's not like a lot of songs where you just start from the beginning and don't go to the end, and the main point is at the end. That's how a lot of us write and make points, but this psalm actually has the main point in the very center of the psalm, which is what's called a chiasm. And then you can forget that word as soon as you hear it. But the basically the structure is like an X where there are similarities between point A and point A point B and point B, point C and point C, point D and point D, E is the main point at the very center, and then you kind of work your way back down.

And that's how this psalm is written. It's written as a chiasm with the main point in verses 21 to 24, but you see these parallel points on the very beginning and ends and the middles. The middle middles, the inner middles, whatever you call it. To 22 because it tells you what the whole psalm is about. And the psalm is about those who are blessed by the Lord, that they are going to inherit the land. And that those who are cursed by the Lord are going to be destroyed. So just super simple, two types of people in the Psalm, right?

You've got the blessed and you've got the cursed. And not only do you have two types of people, you have two ultimate outcomes for both of those people. The ultimate outcome of the blessed is that they're going to inherit the land, and the ultimate outcome of the cursed is that they're going to be destroyed. Or your translation may say cut off, which is what the literal Hebrew word says. And you know this is the big idea because these phrases, inherit the land, and the phrase will be destroyed, are repeated in the Psalm five times.

Five times it says they're going to inherit the land, and five times it says they're going to be cut off. If you're just super interested in the winds and the wets and the wares, it's in verse 9, verse 11, verse 22, verse 29, and verse 34. That the righteous inherit the land and it's verse nine, twenty two, thirty eight, twenty-eight, thirty-four, and thirty-eight that the wicked are cut off. And so you're you know, you read the psalm and you go to yourself, I want to be blessed, right? I want to inherit the land.

The trouble is, and what the problem that the psalm is trying to address, is that even though that's true in the ultimate sense, temporarily in this world, it seems as though the wicked flourish. You don't in other words, you as a righteous person don't have the life that you want, and yet you look at that person who's not a good person, they're very evil, they're way worse than you are, and they seem to be enjoying life. And your response to that is to get agitated, which is the other word, interestingly, that gets repeated in this psalm three different times.

Once in verse 1. It says, don't be agitated. Don't be agitated by those who are wicked. Don't envy those who do wrong. You're going to have to advance about two three slides down the road. And then verse seven, do not be agitated by the one who prospers in his way, by the person who carries out evil plans. Refrain from your anger and give up your rage. Do not be

agitated. It can only bring harm. Now it's almost like the psalm is reading our mind. We want to be blessed. I want a life that I can enjoy.

But trying to do the right thing, I don't have the life I want, and those people who are not doing the right thing do have the life I want, and that's not fair. And what do we do? When we get agitated, the two things, we get envious or jealous. They don't deserve that. He's not even that handsome or she's not even that pretty. If God knew how good I was a how good a driver I was, he would give me that Tesla. Or we get angry. We get angry at those people, or we get angry at God.

How dare they? They don't deserve that. If she knew what he was really like, she would not she wouldn't marry him. She'd marry me. You get angry or you get envious. And the psalm is basically saying, knowing that that's what you're probably going to do, I'm going to warn you, don't go there. It only leads to harm. I want you to do something else. And that's what the psalm is about. So if you're taking notes, it's a contrast between two kinds of people and their ultimate outcomes. We want to be people who are blessed and not cursed, but the way to do that is to reject this tendency to get agitated by the flourishing of the wicked and to teach your heart to rejoice in the Lord.

So let's read the first nine verses because we don't have time to read the whole thing. Do not be agitated, verse one, by evildoers, do not envy those who do wrong, for they wither quickly like grass, and they wilt like tender green plants. Trust in the Lord and do what is good. Dwell in the land and live securely. Take delight in the Lord, and he will give you your heart's desires. Commit your way to the Lord. Trust in him, and he will act, making your righteousness shine like the dawn, your justice like the noonday.

Be silent before the Lord and wait expectantly for him. Some translations will say, be still before the Lord and wait. Eagerly. Do not be agitated by the one who prospers in his way, by the person who carries out evil plans. Refrain from anger. Give up your rage. Do not be agitated, it can only bring harm, for evildoers will be destroyed, but those who put their hope in the Lord will inherit the land. I don't know if you notice this, that those nine verses are actually a small chiasm themselves. You see the idea of agitation and wicked on the front ends, and then the idea of trusting and committing to the Lord.

On the middle section and then this idea of delighting in the Lord at the very center. The idea is that if you're going to have the life that you really want, there are certain things you have to do and not do. You can't be agitated by the wicked, and you need to trust in the Lord, commit to the Lord, and wait on the Lord, or be still before the Lord, and you're going to end up possessing the life that you want. And I call those the A B G Ds of contentment or discontent.

And the reason I say that is because it's the first four letters of the Hebrew alphabet, all of these actions. Because remember the whole psalm is built on the Hebrew alphabet. Aleph is the first Hebrew letter. It looks like this. Bet is the second Hebrew letter, which is the Hebrew word for trust. English it starts with a T, but in Hebrew it starts with a bet. The Hebrew alphabet doesn't have the letter C as the third letter. It has the letter G or gimel, and that's the word for commit. And then Dalet is the fourth letter of the Hebrew alphabet, which is the D sound, and it is the idea of being still or being silent before the Lord.

And so if you want A life in which you think to yourself, I finally have the life I want. I'm totally happy. I'm totally content. The actions required for that kind of life is to not be agitated trust in the Lord, commit to the Lord, wait on the Lord, and let him do his thing. And so I just want to take those four things by way of kind of wisdom literature. They're not creative, these are just right from the text. And after we see what the Psalm wants us to do, we'll see what the Psalm wants us to feel or desire, and finally what the Psalm wants us to think.

The first is this idea of not being agitated, and this word agitated in verse 1 is literally chill out. The idea means to be to burn up or sometimes it's translated worry or to fret over something. But if you'll if you'll go to the next slide, the idea of agitation means calm down. Don't don't let yourself get so animated by the apparent success of the wicked. And like a lot of a lot of commands in the scripture, it's not just a command and do it even if you don't feel like it.

The command is do this because do this for this reason, and the reason is the wicked are going to wither quickly like grass and they're going to wilt like the tender green plants. And this word translated with her is the idea, the picture, which is why I have this picture. When we move to the house that we have now I finally wanted to have a good yard. I had a good yard at Pine Near Drive, but I never worked on it. And now I don't have a good yard and I really want one.

And that's kind of ironic. But one of the things I noticed in our yard in at the house we live now is that during the winter it's really green because there's all this winter rye in the back pasture and it just it just looks great, you know, and there's no stickers and I like cold weather anyway, so it's like God you gave me a green yard in the winter, this is awesome. But as soon as the spring cool bit wears off, guess what happens to that winter rye? It turns nasty yellow.

Thin, frail, you know, burn your house down kind of thing. It's just like that. It doesn't take. And that's the idea of this word. So the idea that the wicked looks like they're doing good right now. It looks like they're enjoying the life that you want. But that that quality of life is actually not what it looks like. It's not it's there's no real substance underneath. There's no

real prosperity there and one of these days it's just going to fade away. It's just going to wilt just like the grass. They're going to wither like the green herbs.

So you don't have to be so animated or hot by what you see instead of getting worried, why don't you trust me? And this is the next Hebrew letter, the letter B. Just like we saw last week in Psalm 56, when you're anxious. Trust in the Lord. When I am afraid, I will trust in you. Same way in this Psalm. When you are animated and agitated by the prosperity that other people have that you don't, trust in the Lord. And not just trust like say that you trust the Lord, but show that you trust the Lord by doing good things.

Do what is good. Dwell in the land and live securely. The reason I put a picture of a shepherd with his sheep is because this word translated live securely. I think the ESV says befriend faithfulness, but there's another translation. The Lexham Bible that I sometimes use and it actually says to feed on faithfulness. And I was really confused by that because what does befriending have to do with feeding? But it's actually a Hebrew word that has one spelling but multiple meanings. What do they call that in literature? A homo homo something.

What is it? Homonym. Duh. So in the Hebrew it can mean befriend or c or cultiv befriend in one case, or it can mean cultivate or feed on the idea of a shepherd. Cultivating a field so that his sheep can feed on the pasture. And if you take I don't maybe he means both ways. He's an artist, so that wouldn't surprise me, David writing this, he's basically saying don't just live an ethical life passively or, you know, kind of sort of. No, in the face of wicked people doing wicked things, you commit to a code You commit to doing the right thing even when it's inconvenient, even when no one else is doing it, even though it may cost you temporarily.

Commit to faithfulness. Make it like cultivating green grass in your yard daily. Do whatever it takes to cultivate that kind of life. And your grass won't fade. That's what it says in Psalms 1. The tree of the righteous is like a tree planted by streams of water. It bears its fruit in season, and in the winter it does not wither. And if you'll cultivate that kind of faithfulness, then that's what you're going to have. And then the next word is the Hebrew letter gimel, which is to commit to the Lord.

And this is the idea of dedicating yourself completely to something. Commit your way to the Lord. Trust in him and he will act. The staff this week, whenever we did our calendar meeting. It was the first calendar meeting of the year, and it the first calendar meeting of the year is kind of like the first day of a seminary or the first day of college where you get your syllabus and all of the assignments that you're going to have required for the class are thrown in your face all at once.

And you get this sick feeling in the pit of your stomach and think to yourself, how in the world am I going to do all that stuff? That's the way I feel at the very first staff meeting. Because we see all of these events. This ministry is doing that and that ministry is doing this

and this there that date and that date. And it's just like every single week there's an event after an event after an event after an event. Which means for the staff there's responsibility upon responsibility upon responsibility upon responsibility.

And at the end of that calendar meeting, I was actually a little perturbed and I said, not one person say one more word about one more event or you're fired no, I didn't say that. I thought that because I thought, grief, this is ridiculous. And like the good spiritual man that I am, afterwards we went and committed those events to the Lord because it's one thing to have an event to make a plan but we're a church the purpose of a church the purpose we the only reason we have events is so that God can do the supernatural work of bringing people to faith in Jesus and uniting people and loving relationships with each other and deploying their gifts to advance the kingdom of God, that's the purpose of church, right?

But that's something only God can do. We can't do that by hosting these events. So we went and we spent an hour or two in or not a two, we spent like an hour in worship and prayer before the Lord, praying Ephesians 3. Lord, would you, by your Holy Spirit strengthen us for this task and cause us together with all the saints to comprehend the love of Christ in a way that surpasses knowledge. We want to commit all of these things to you. And that's what is the idea behind this word of committing your plans to the Lord.

It's not about my agenda, Lord. It's about your agenda. It's not about my kingdom. It's not about my retirement plan or what I've got going on. I'm not trying to invite you in to bless my thing. I'm actually wanting to take my thing and give it to you and say if this is your thing, that's the thing I want and if it's not your thing, I want to change my thing so that my thing is your thing and I can commit it fully to you. And the reason I want to do that again isn't just because the Bible says the Bible says it for a reason.

The reason is because when you commit your plans to the Lord and you say to God, I want to do it your way, God is like, well then I can bless it. I can bless it so hard. I can bless it so good. It's going to be amazing. And it's going to be like the sun at the dawn. You ever watch the sunrise? We have the best sunsets at our place. The sunrise, not so much. The sunrise after that dark, dark night, right before the dawn, it's like as dark as it's ever going to get, I think.

Feels like it anyway. And then boom, that light hits and it just spreads. And it's like your whole, you can't not watch it. You're just mesmerized by the sun. And the same kind of thing happens in the middle of the day, especially in a West Texas summer you're you know you're under that s that heat, that 105 degree dry heat, and you finally say to yourself, I quit, I give in, I can't take it anymore, I'm going inside, that kind of inevitable bright light that's what this passage is saying the Lord will do with your life.

He will bless your life in such a way. That everybody can see it. Doesn't mean you won't have adversity. Sh certainly you'll have adversity. David was running for his life. But even in the midst of the adversity, there will be this blessing where people go, wow, I, you know, how does. How do they have that? How do they live in that way? How are they so happy? It's because God has a vested interest in proving his truth as true. Because it's his design. He has a vested interest. It's showing it for what it is.

And so he will bless it in a way that only he can. So commit your way to the Lord. Trust the Lord. Don't get agitated. And then finally be still and wait. And those are the two things my kids love the least. I don't know why I picked a red-headed kid. It's not like red-headed kids have a harder time waiting or have a bigger temper. That's just that's just common misconception. I mean that sincerely. I know a lot of redheaded kids. Well let's just stop with that. But the two things well the two things that they hate the most is the words be still and wait, right?

You ever say that to your kids? Right now my kids are into wrestling. Every day they want to wrestle, Dad. Dad comes home, long day of work. Dad, can you wrestle me? That's the first words out of their mouth. Dad, can you wrestle me? No, please, no, not again. I've created these monsters. And I say, no, you got to be still and you got to wait. You got to wait till I iron my Sunday clothes. You got to wait till we're finished eating dinner. You got to I try to keep putting it off and putting it off and it's just like they hate it.

Just like you and I hate waiting on the Lord. What we want to do is not wait. I want it now. This is why a lot of us get into stupid debt. I don't want to wait on the Lord. I want it now. I don't you know I know God loves me and I love God and so He surely He wants me to have this thing that I can't afford, you know. And you just act, you're impulsive. Because you're not waiting on the Lord, and that is not the way to a life that you really want.

It's a way to a life where you have a lot of things you can't afford to impress people you don't even know or sometimes don't even like, spending a bunch of money you didn't even have, as Dave Ramsey likes to say. No wait on the Lord And all of those things will create a pathway so that at the end of that path you'll actually have a life. You can enjoy. And that's the contrast at the very end. Refrain from anger. Give up your rage. Don't be agitated. It can only bring harm.

For evildoers will be destroyed, but those who put their hope in the Lord will inherit the land. A little while. This is the very center of this chaism. A little while and the wicked person will be no more. I know it feels like forever. I know it feels like you're never going to have it. But it's just a little while. And the wicked person will be no more, and though you look for him, he won't be there, but the humble will inherit the land, and they will enjoy abundant land prosperity.

So again, you notice the contrast between the righteous and the wicked. You notice the contrast between the outcome. They inherit the land, the wicked are they perish. But you also see this contrast between anger. Or agitation. I couldn't help myself with the inside out characters. And joy. Do you notice again the chiasm? Emotion, emotion, person, person, outcome, outcome Sinner, a little while just wait a little while. Don't be agitated. Exchange that agitation, that anger, and that envy for enjoyment. Contentment, happiness in the Lord, which is the main idea of this of these nine verses.

And it's the main idea because it's at the very center, it's the section that I skipped, if you were paying attention. In chapter 37, verse 4, he says to delight in the Lord. Take delight in the Lord, and he will give you your heart's desires. Now one of the reasons I skipped it is because it doesn't have its own Hebrew letter, but it's at the very middle because this delight in the Lord is what motivates and empowers everything else. This is the reason that I used a nursing mother is because this word take delight is actually used in Isaiah chapter sixty-six to talk about how the Lord is going to bring a peace or a good thing in Jerusalem that is going to be likened to a infant receiving milk from his mother.

And I don't have you ever seen an angry infant? We've had three angry infants come through our house and when they are angry or hangry as they say, hungry and angry and lonely and tired. Halt. It's like the world is going to end. You feel like your world's going to end. They get. This frantic look on their face like they're going to die. They change colors, they turn red, you don't know what to do, they're they're inconsolable, and then you think to yourself, oh they're hungry. And as soon as they as soon as they get that milk from their mother, they it's like everything changes.

Their face changes back to skin color and they even make these weird noises that are kind of gross in my opinion that are it's like wow you're really enjoying that a little too much and then they have this m W they call it a milk coma. You guys know what the milk coma is? Where it's just like, oh, you know, all is right in the world. I'm so happy, it's so great. You think why can't you stay in that state of milk coma, but they don't say that way because they get hungry again.

That is this word. I don't want you to ever forget this word ever again. Alright, that's why I'm doing this. That is the idea of I have a joy in the Lord. I have a desire for God that is like a baby desiring his mother's or her mother's milk. And it satisfies me. In ways that nothing else can. And content and at at peace. And when I delight in the Lord in that way He's promising me, he'll give me the desires of my heart. In other words, I will have the life I really want if I will just orient my heart in such a way that I delight in the Lord.

Instead of desiring that kind of sustenance from the world. That's the contrast, right? Instead of I have to have this nice house before I can be okay. Or I got to have this nice car, I got to have this amount of money in the bank before I can be okay. No, I'm going to delight

in the Lord. Now, a lot of people quote this verse and they qu they interpret it incorrectly. And I was one of those people when I was a junior in high school, my parents decided they wanted to homeschool me.

And I violently disagreed. Because I was going to be starting varsity left tackle, not of glorious position, but I thought I was cool. And I thought they were ruining my life. And one of the assignments during that year that my mother assigned to me was this Bible memorization. And I had to pick a verse to memorize. And I just happened upon this verse. Delight yourself in the Lord and he'll give you the desires of your heart. Well, I want to go back to school. That's my heart's desire. All I got to do is delight in the Lord, and He's going to do that the other part.

And so I told my parents, I'm going to delight in the Lord. I'm going to show you, I'm going to delight in the Lord. And I'm going to be good. I'm not going to be bad. Be Zai interpreted as delight the Lord. I didn't say delight in the Lord, it's like delight the Lord. Be good. Don't be bad. Make God happy. That kind of surfacey, kind of works-based, legalistic, very unchristian approach to scripture, which is how a lot of people read the scripture. I was wrong headed in my approach and so I tried to be good, do better.

I was reading the Bible every day, but it was coming from a place of God give me what I want. I want to go back to school. I was such a bad kid. I used to say my mother washed her dishes with her tears every day because I was so angry. I just wanted to I just wanted my life back. And I remember learning the hard way, that's not what this verse means. It's not delight the Lord and he'll give you what you really, really want, because that's what the Bible calls idolatry.

When you love something or someone or some outcome more than you love the Lord, in other words, if God is a means to some other end, if He's a means to a greater end in your life, that greater end is actually greater to you than he is. That's idolatry. And God would actually be cruel. He would be very unjust to give you the desire of your heart if the desire of your heart was an idol in your life that would ultimately destroy you. Because if he would have given me that desire, it would not have given me what I thought I ultimately wanted, and I would have been just like the wicked in this passage, it would have withered away and I wouldn't have been happy.

Now I'm not saying I got happy that day. I didn't get happy that day, but I do remember that starting a process where the Lord taught me what it looks like to delight in the Lord. And it's actually, if translators who translate it properly, they'll actually say delight also in the Lord. Which the King James Version does, because there's this Vav prefix attached to the word, delight also in the Lord. So the idea is that this delight in the Lord is under girding and supporting all of the other actions, which is what?

Trust in the Lord, commit in the Lord, wait on the Lord, all the while delighting in the Lord. So this delighting in the Lord is how it's what enables and motivates and empowers Your ability to trust and to do good and to do right no matter what and to wait on the Lord as everybody else seems to be prospering momentarily, it's because you're delighting in the Lord. Now how do you do that? Remember I said the psalm doesn't just address our doing. It doesn't just address our feeling or desiring, it also addresses our thinking.

And the rest of the psalm, I'd say the bulk of the psalm is changing our thinking so that we can delight in the Lord. And the three truths that the Psalm establishes that we don't have time to unpack fully, but I'll just give them to you up front, is to remember that the wicked are going to perish with their wealth. The wicked perish with their wealth. And again, we don't have time to go into all of it, but in verse 2 it says they wither like grass. We just read verse 10.

It's only a little while, and then there are no more. Verse 15 says the swords are going to enter their own hearts, their bows are going to be broken, their glory is going to fade like smoke, and then that five times repeated. They will be cut off, verse 9, 22, 28, 34, and 38. They're going to be cut off. And the reason that their wealth is going to fade away, and the reason that they are going to ultimately be destroyed is because of how they got their wealth. He says that the wicked get their wealth because they borrow and they don't repay.

Now again, there's nothing wrong with borrowing money. We borrowed money to buy our house, but there is something wrong with a mindset that says I'm going to borrow and borrow and borrow and borrow and I'm never going to repay. You know what happens when enough people have that mindset? The whole system breaks. Right? That's what happened in the great Depression. In America we're a debt-based economy, right? So the way that wealth is generated in America is that you get a little bit of money and you take it to the bank and then you tell the bank I want to borrow more money than I have in there and they use somebody else's money.

To let you borrow that money because that somebody else gave them that money so that their money can make a little bit of interest and they could keep it there. And through that wealth, through that debt creation, there's actually wealth creation because then you get to buy a house and assets and all of these things. And there's this big, huge bubble. And it's all fine, okay? So long as somebody repays the debt eventually. But what happens when nobody what happens when somebody finally realizes I don't think they're ever paying the debt back?

Well then they go try to get their money and enough enough people try to go get their money there's a run on the bank and the money's not there because the debt hasn't been repaid. I'm not saying that's going to happen. I just hope it never happens in America, but that's the idea behind why the wicked lose their wealth. It's because they broke the contract, they broke the

agreement, and when you do that it doesn't work. You can't have your cake and eat it too. You can't violate God's laws of righteousness and truth and goodness.

And when you do, you may get away with it for a minute, but eventually the chickens will come home to roost. The piper will be paid and you will fade. Your wealth will vanish. And if you've ever had money invested in the stock market when one of these little scares happens, you can see billions of dollars in companies that are billion-dollar companies lose billions of dollars like that because it was all built on leverage. It was all built on debt that didn't get repaid. And then it also says that they lie in wait for the righteous.

They intend to kill him. They get wealthy through cruelty and violence, and the Lord will not allow that long term. So the wicked will perish along with their wealth, but the righteous will be cared for by the Lord. The Lord will provide for our needs. He says in verse 11, he supplies us with abundant prosperity. That's not a typo. You say, oh, I don't I'm not rich. Well, if God is taking care of your needs, you're rich enough for God. His abundant prosperity, he supports the righteous with his hand, he watches over the blameless always.

He establishes our steps. He takes pleasure in our own way. We will not be overwhelmed. We will not be abandoned. We our children will not beg for bread. We will not be condemned or judged by the wicked the righteous will inherit the land. Again, it says it five times. So the Lord watches over the righteous. So the so the wicked will perish, the righteous will be provided for by the Lord, and then finally that inheritance will be permanent. When it says that the righteous will inherit the land, the word land is repeated so many times you've got to ask the question, well, what is the land?

And the land is not what you might think, right? The land is throwing back to Genesis. 12, the promise to Abraham, I will give you this land. The land is Canaan, the land is the promised land. But if you remember back in the study in Genesis, Abraham was not just looking for the promised land about some real estate in the middle East. He was looking for a city whose foundations and architect was the Lord. He was looking for a land that brought him back to Eden, a land that brought mm pr a land that brought communion with God and intimacy with God back to the people of God and that is what the righteous will inherit.

And it's not just something that they will inherit temporarily, it's something that they will inherit forever. All of their days. Their inheritance will last forever. The faithful ones will be kept safe forever. The righteous will inherit the land and dwell in it permanently. And on the day when the wicked are destroyed, the righteous will actually watch. And so as we close, the question is, how do you have the life you really want? How can you be counted with the righteous instead of the wicked? Because if you're really honest, you would probably say to yourself, I'm not always righteous.

I don't love the Lord. I don't always trust the Lord. I don't always wait on the Lord. In fact, a couple weekends ago, pretty sure I violated that one. So how do you count yourself among the blessed? Well, according to the last verse in this psalm, the blessed are not people who are morally superior. The blessed are people who take refuge in the Lord. The salvation of the righteous is from the Lord, their refuge in a time of distress. The Lord helps and delivers them. He'll deliver them from the wicked, and he will save them because they take refuge in him.

Salvation is always and only ever by grace through faith. It's not your moral superiority, it's not your wise money management, it is your Willful decision that I'm not going to take refuge in the world or the things of the world, I'm going to take refuge in the Creator. The Lord and his refuge for us today is through repentance and faith in his son the Lord Jesus Christ. He is, as Randy said earlier, our peace. He is the inheritance of the land. He is the way we get back to communion and intimacy and the enjoyment of God.

And if you can learn to delight in the Lord, Instead of delighting in stuff, you can have the life you've always wanted. And what if I told you that your impulse to get a bigger house and a nicer car and nicer clothes. That impulse was really your heart trying to cover up a hole that only God can fill. What if I told you the reason you're so desperate to get material things is because there is a deficiency in the human heart because of the sin in our life. And we think if I could just have enough money or be popular enough or be successful enough then I could be saved.

And the Bible is saying you'll never find salvation in this world. You'll only find salvation through Jesus. Will you be the person who takes refuge in the Lord? And if you will, then you can have the life you want. By not being agitated, by trusting in the Lord, committing your plans to the Lord. Waiting on the Lord even as you delight in the Lord. So I know that's easy for me to say. I know it's hard for you to do. So as we enter into this time of response, I want you to ask the Lord to give you the power you need, the resources necessary to continue to trust him as you are surrounded by a world that is animated by another lesser love.

With every head bowed and every eye closed, I just I want you to be honest with the Lord. Maybe you would say, like Peter said, you know, I left everything to follow you. What's going to be in it for me? And Jesus' words to him is that whatever it is that you gave up, you're going to receive back a hundredfold. Not just eternal life, not just in the life to come, but here and now. And so it may be that the Lord has given you He's already given you everything you need to be happy.

All that you need to do is to look at those things with a different set of eyes. And so would you ask the Lord, would you help me to delight also in you? Help me to enjoy these good gifts that you've given me in a way that shows the world you are my refuge. My refuge isn't in my bank account, my quality of life, my refuge is in the Lord. Lord. And if you can't say that

because you don't have a personal relationship with Jesus, then this morning the Holy Spirit may be drawing you to repent of your sins and to trust completely and fully in Him.

Because there will be a day that God judges us for our sin. He'll judge us for the violence and the lies and the deceit. And on that day you will not be able to stand in money. Or houses or clothes. You can only stand complete in the Lord Jesus Christ. So would you repent of your sins and trust in Jesus today? And would you indicate that publicly either by coming down here to the front and just a moment or filling out that connect card and letting other letting somebody else know that you're trusting Jesus today.

Father, we thank you for this time in your word. We pray now as we respond that you would give us wisdom and discernment to know what obedience looks like. Help us to have hearts that are properly oriented towards delighting in the Lord. Change the way we think, change the way we feel, change what we commit ourselves to do so that we can be people who are fully content, enjoying the life we've always wanted, and that that light would shine before others and draw them to the same sufficient grace that is in our Lord Jesus Christ.

And we pray it in Jesus' name.