

## When You Feel Like the Parade is Passing You By

### A Study of Psalm 37

Characteristic of Completeness: Patience

Big Idea: He's not holding out; He's holding tight.

Related Scriptures: Psalm 34:9; 40:1; 84:11; 85:12; 145:19; Matthew 6:33; John 15:7; Philippians 4:19; Colossians 1:9-11; Hebrews 6:13-15; James 1:2-3; 5:7-10

Introduction:

- A. What if your best friend were the richest man on earth? He's a multi-billionaire. You know each other very well.

Say you become so chronically ill that you cannot work and you have to go on disability for a time. As a result, your family suffers financially. Eventually you get better and go back to work, but you are so far behind on your bills that you are on the brink of losing your house. You ask your billionaire best friend for a thousand-dollar loan to cover the mortgage until you can get back on your feet financially. It's a reasonable request. A thousand dollars is chump change for your friend. And you'll pay it back.

But your billionaire best friend says no, and you end up losing the house. And then, inexplicably, you see him giving millions of dollars away to corporate crooks and tax evaders and mafia kingpins. Your best friend is holding out on you.

How would you feel about your best friend? Would you lose your patience? Would you become angry? I would.

- B. Or what if your best friend were the greatest neurosurgeon in the world? You know each other very well.

Say your four-year-old daughter needs an emergency neurosurgery for an extremely rare condition that will kill her if not corrected immediately. Your friend is one of the only neurosurgeons who knows how to do the surgery. Thankfully, he's available at the hospital when you arrive. You carry your daughter to him. She's in pain and nauseated from the growing pressure in her head. You plead with your friend to help your daughter. It's a reasonable request.

But your best friend says no, leaving your daughter to suffer and die. And then, inexplicably, you see him attend to a leader of the Hell's Angels, who just got into a motorcycle accident after a drunken brawl in which he knifed somebody. Your best friend is holding out on you.

How would you feel about your best friend? Would you lose your patience? Would you become angry? After all, it is within his power to help you, but he doesn't. Instead, he helps some other guy who doesn't deserve it. Your best friend is holding out on you.

He's withholding something good and needful that is within his power to give. Best friends just don't do that.

- C. What if your best friend is God, the Lord Himself, Creator of the universe? You know each other very well.

Say you are chronically depressed. And you know that your best Friend has the power to help you feel better. So you plead with Him to lift your depression. You just want to be happy. It's a reasonable request.

But God seems to say no. And then, inexplicably, you notice that there are many godless, profane people who He seems to bless with far greater happiness. You feel like the parade is passing you by.

How would you feel about your best Friend, God? Would you lose your patience? Would you become angry? After all, it is within His power to help you, but He doesn't seem to help you. Instead, He appears to help some other people who don't seem to deserve it. It appears that God is holding out on you. He's withholding something good and needful that is within His power to give. If He were your best friend, He wouldn't do that.

Would He?

- D. Does God really hold out on us? Why do good people suffer while bad people prosper? Sometimes it feels like godless people are better off. Some seem to have better marriages. Some have nicer homes, fancier cars, better jobs, easier children, healthier bodies, and happier minds. How can this be fair? Does God really hold out on us?

That's the question I think David addresses in Psalm 37 which serves as our Bible text for study today. In Psalm 37, David speaks to those of us who sometimes compare our life with the lives of prosperous prodigals and have haunting suspicions that God is holding out on us. In Psalm 37, David reaches out to those of us with shattered dreams and broken hearts, who, perhaps even unconsciously, are angry at God and envious of others who have it better.

Psalm 37 is rather long and meandering. We're not going to cover it all today. It's an acrostic psalm. You can't see it in English, but each set of verses begins with a successive letter of the Hebrew alphabet. It almost reads more like a collection of proverbs than a psalm.<sup>1</sup>

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<sup>1</sup> F. Delitzsch, *Psalms, Commentary on the Old Testament in Ten Volumes*, vol. 5, 2ed., translated by Francis Bolton, (Grand Rapids, MI: William B. Eerdmans Publishing, reprinted 1975), 10; Claus Westermann, *The Psalms: Structure Content & Message*, Translated by Ralph D. Gehrke, (Minneapolis, MN: Augsburg Publishing, 1967, 1980), 112.

I'm going to whittle down our study of Psalm 37 by considering only the commands from the text. And I'll be spending that vast majority of our time on just one command that I think is a key to the psalm.

- I. I think the key command of the psalm comes in ► Verse 4. It says,

<sup>NKJ</sup> **Psalm 37:4**

Delight yourself also in the LORD,  
And He shall give you the desires of your heart.

- A. The reason I think this is the key verse is that it addresses directly our chief complaint: "I'm not getting the desires of my heart! God is holding out on me!"
- B. The condition for receiving the desires of your heart is presented as a command: You must delight yourself in the Lord. The Hebrew word for ► "delight" is not all that mysterious. It simply means to "take one's pleasure in,"<sup>2</sup> or to "take exquisite delight."<sup>3</sup>

What exactly does that look like? It's helpful to see how the word is used elsewhere in the Bible. I want you to see that to delight in the Lord means to make God your top priority, to consider God to be uppermost in your affections, to count God to be the most valuable thing in your life, to regard God as most important, not yourself. Let me show you.

1. In the Bible, Job had a friend named Eliphaz whose counsel and comfort was not always the best. But something Eliphaz says to Job sheds some light on what it means to delight in the Lord. Eliphaz issues a series of directives that culminate in ► Job 22:26, where he speaks of the same kind of delighting that David talks about in our text. Eliphaz says,

<sup>NKJ</sup> **Job 22:26**

For then you will have your delight in the Almighty . . .

This is the culmination of an if-then argument. *If* you do certain things, ► *then* "you will have your delight in the Almighty." Before this "then" part, Eliphaz presents the "if" part, listing some of the conditions for delighting in the Lord, beginning back in ► Job 22:21. He says,

<sup>NKJ</sup> **Job 22:21**

<sup>2</sup> Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, s.v. "עָנַג," (Koninklijke Brill NV, Leiden, The Netherlands, 1994-2000), hereinafter referred to as HALOT.

<sup>3</sup> Francis Brown, S.R. Driver, Charles A. Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, s.v. "עָנַג," (Peabody, MA: Hendrickson Publishers, 1979), hereinafter referred to as BDB.

“Now acquaint yourself with Him, and be at peace . . .

The idea is to be reconciled<sup>4</sup> to God, to be quietly at peace with Him,<sup>5</sup> in close fellowship. Then he goes on to explain some ways to do that. He ► says,

<sup>NKJ</sup> **Job 22:22**

Receive, please, instruction from His mouth,  
And lay up His words in your heart.

The idea is to receive and apply the Word of God to your life. We delight in the Lord by reading the biblical text, drawing biblical principles, and applying those principles to our life. Then, in logical progression, ► he says,

<sup>NKJ</sup> **Job 22:23**

. . . return to the Almighty . . .

This is about repentance, turning away from sin in obedient pursuit of God. As part of repentance, Eliphaz ► says,

<sup>NKJ</sup> **Job 22:23**

<sup>23</sup> . . . You will remove iniquity far from your tents.

<sup>24</sup> Then you will lay your gold in the dust . . .

<sup>25</sup> Yes, the Almighty will be your gold

And your precious silver;

The idea is that you repent of your sin and forsake everything you have idolized other than God, including precious material things. God is to become the thing that is most precious to ► you.

<sup>NKJ</sup> **Job 22:26**

For then you will have your delight in the Almighty . . .  
[emphasis mine]

You see, to delight in the Lord means to make God your top priority, to consider God to be uppermost in your affections, to count God to be the most valuable thing in your life, to regard God as most important, not yourself.

2. Some of you may be thinking, “Well, I’m not sure I trust the preaching of a guy like Eliphaz.” Well then, how about a guy like Isaiah? Isaiah says basically the same thing; only he’s pithier. In Isaiah ► 58:13-14, he says,

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<sup>4</sup> HALOT, s.v. “סִכַּן.”

<sup>5</sup> William Lee Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, s.v. “שָׁלַם,” (Grand Rapids, MI: Wm. B. Eerdmans, 1972).

<sup>NKJ</sup> **Isaiah 58:**

<sup>13</sup> “. . . honor Him [God], not doing your own ways,  
Nor finding your own pleasure,  
Nor speaking *your own* words,  
<sup>14</sup> Then you shall delight yourself in the LORD . . .

You see, to delight in the Lord means to make God your top priority, to consider God to be uppermost in your affections, to count God to be the most valuable thing in your life, to regard God as most important, not yourself, or anything else.

C. Our ► key text says,

<sup>NKJ</sup> **Psalm 37:4**

Delight yourself also in the LORD,  
And He shall give you the desires of your heart.

This also amounts to an if-then statement.<sup>6</sup> David is saying, in effect, “*If* you delight yourself in the Lord, *then* He will give you the desires of your heart.”

Perhaps you’re thinking, “There must be a catch. Maybe it means something different than what it seems to say. Maybe there’s something misleading about the word, ‘desire.’”

But there’s nothing really tricky about the word, ► “desire.” One leading lexicon says the original Hebrew word simply means, “desire.”<sup>7</sup> The word could also be translated, “petition.”<sup>8</sup> In fact, it’s translated that way in the only other instance this word is used in the entire Old Testament. Proverbs ► 20:5 says,

<sup>NKJ</sup> **Psalm 20:5** . . . May the LORD fulfill all your petitions.

So, it’s very hard to escape what appears to be the plain teaching of the text: If you delight in the Lord, making God your top priority, He will give you the desires of your heart; He will give you the things your heart cries out for.

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<sup>6</sup> I take the conjunction, ׀, translated “and,” to be resumptive, introducing an apodosis (the “then” part) of an if-then argument. See Ronald J. Williams, *Hebrew Syntax: An Outline*, 2d. ed., (Toronto, Buffalo, London: University of Toronto Press, 1976, reprinted 1978, 1980, 1982, 1984, 1986, 1988, 1992), 72. Delitzsch also takes it that way (F. Delitzsch, *Psalms, Commentary on the Old Testament in Ten Volumes*, vol. 5, 2ed., translated by Francis Bolton, (Grand Rapids, MI: William B. Eerdmans Publishing, reprinted 1975), 12.)

<sup>7</sup> HALOT, s.v. “מִשְׁאֵלָה.”

<sup>8</sup> R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, *The Theological Wordbook of the Old Testament*, s.v. “מִשְׁאֵלָה,” (Chicago, IL: Moody Press, 1980), hereinafter referred to as TWOT.

- D. Do you believe this? It can be hard to believe because, at first blush, it doesn't appear to square with our experience. Maybe you're thinking, "Hey, I've tried to delight in the Lord. My heart's desire was for the cancer to go away; it didn't. My heart's desire was for a happy marriage; now I'm divorced. My heart's desire is for a soul mate; I'm still single. My heart's desire was for my father to love me; but instead he abused me. So how is it that God gives me the desires of my heart?!"

It's tempting to think that God is holding out on you. Or that somehow you're not delighting enough to make the promise of our text work. Or that maybe the Bible is simply not accurate. In any case, it can be discouraging. At the very least, it sets up a tension.

Some scholars have tried to relieve the tension by saying that Psalm 37:4 means that, if we delight in the Lord, God will change our desires; He'll give us new ones—desires that are in conformity to His will.<sup>9</sup> The idea is that, if I selfishly desire a new, red Corvette right now, if I were to delight myself in the Lord, I wouldn't want the Corvette anymore because the Lord will change the desires of my heart; He'll give me new ones. I think there's truth to this.

But I wonder if this verse carries such tension because we are often completely out of touch with what the desires of our ► heart really are. Notice this doesn't say the desires of our flesh, or the desires of our eyes, or the desires of our stomach. It says the desires of our heart. And ► Jeremiah 17:9 says,

<sup>NKJ</sup> **Jeremiah 17:9**

"The heart *is* deceitful above all *things*  
And desperately wicked;  
Who can know it?"

Maybe we don't get how Psalm 37:4 works because we don't get what the desires of our heart really are. Noted author, counselor, and psychologist, ► Larry Crabb, in his book, *Shattered Dreams* says, ". . . we're . . . out of touch with what would bring us the most pleasure if it were given to us. . . . we're not self-aware. We're out of touch with the central longing of our hearts. ► An encounter with Him [God] is what we want, but we don't know it. . . . we almost always mistake lesser pleasures for this greatest pleasure and live our lives chasing after them. We're not in touch with our appetite for God."<sup>10</sup>

► We often confuse the legitimate, Godward desires of our heart with "the lust of the flesh, the lust of the eyes, and the pride of life."<sup>11</sup> I think our text speaks of ►

<sup>9</sup> Donald Williams, *Psalms 1-72, Mastering the Old Testament*, Lloyd J. Ogilvie, ed., (Dallas, London, Vancouver, Melbourne: Word Publishing, 1986), 277.

<sup>10</sup> Larry Crabb, *Shattered Dreams*, (Colorado Springs, CO: WaterBrook Press, 2001), 1, 3, 5.

<sup>11</sup> 1 John 2:16.

legitimate desires, not confused, or false, or lesser ones, as seen in the child who thinks he would be satisfied by a steady diet of nothing but cotton candy.<sup>12</sup>

For example, we may think that the accumulation of wealth is the desire of our heart, so we strive for it. But have you noticed that the accumulation of wealth never really satisfies? It's never enough. So wealth cannot be a legitimate desire because it never really satisfies. There must be a deeper desire that lies beneath it.

Or sometimes we may think that to experience pleasure or to avoid pain is the legitimate desire of our heart, so we pursue all kinds of illegitimate things to try to feel good or numb the pain: alcohol, workaholism, drugs, illicit sex—anything to self-medicate or divert us. But these don't really satisfy either. They're never enough. So they can't be legitimate desires.

I would guess that most men who use pornography would say that their desire for physical pleasure is what drives them. I'm not a psychologist, but I've studied enough to believe that porn is not primarily about physical pleasure. It is often an illegitimate way of pursuing the legitimate heart desire for intimacy—a desire that God can satisfy. Most people, including Christians, aren't even aware of this. We're completely out of touch with the desires of our heart.

I believe our text is saying that God does indeed give us the desires of our hearts as we delight in Him, but our understanding is so darkened by sin, that we're not very often in touch with what the legitimate desires of our heart really are.

Crabb ► tries to explain it this way:

*There's never a moment in all our lives, from the day we trusted Christ till the day we see Him, when God is not longing to bless us. ► At every moment, in every circumstance, God is doing us good. He never stops. It gives Him too much pleasure. ► God is not waiting to bless us after our troubles end. He is blessing us right now, in and through those troubles. ► At this exact moment, He is giving us what He thinks is good.*

*► There, of course, is the rub. He gives us what He thinks is good, what He knows is good. We don't always agree.*

*► We have our own ideas about what a good God should do in the middle of our circumstances, ► ideas that stretch all the way from opening a space in a crowded parking lot near the mall's entrance to*

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<sup>12</sup> Craigie seems to concur that the psalmist speaks of "legitimate desires": Peter C. Craigie, *Psalms 1-50, Word Bible Commentary*, vol. 19, eds. David A. Hubbard, John D. W. Watts, and Ralph P. Martin, (Waco, TX: Word Books, 1983), 297.

*funding our ministry dreams to straightening out our kids to giving us a negative biopsy report. . . .*

► *We dream of good marriages, talented kids, enough health and money to enjoy life, rewarding work, and an opportunity to make a difference in the world.*

*All good things. Of course we want them. . . .*

► *We can't stop wanting to be happy. And that urge should prompt no apology. We were created for happiness. ► Our souls therefore long for whatever we think will prove the greatest possible pleasure.*

► *We just aren't yet aware that an intimate relationship with God is that greatest pleasure.<sup>13</sup>*

Back in our text, David ► says,

<sup>NKJ</sup> **Psalm 37:4**

Delight yourself also in the LORD,  
And He shall give you the desires of your heart.

I submit to you that, while we believers can all grow in our delight of the Lord, a challenge equally great is to simply trust that God will do what He says—that He will indeed give us what our heart cries out for—that He will satisfy our deepest longings—that He will never hold out on us—that He is always working in us for our good, whether we understand the way He's doing it or not.

And so, the ► big idea of my message is this: He's not holding out; He's holding tight. When you, as a believer, find yourself in the midst of hardship and you see godless people who aren't suffering like you are, don't think that God is withholding good from you. That is the oldest lie in Satan's book. It goes all the way back to the Garden of Eden, where Satan duped Adam and Eve into thinking that God was holding out on them by forbidding a certain fruit.

God is always working for our good as believers. He's not holding out; He's holding tight.

- E. All the rest of the commands in Psalm 37 relate back to this idea. Let me show you.
- II. One of the commands in our text is ► don't get angry. It's expressed a number of different ways.

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<sup>13</sup> Crabb, 1-3.

- A. Three times, we are told, “do not fret.”<sup>14</sup>

In ► Verse 1:

<sup>NKJ</sup> **Psalm 37:1** Do not fret because of evildoers . . .

In ► Verse 7:

<sup>NKJ</sup> **Psalm 37:7** . . . Do not fret because of him who prospers in his way

. . .

In ► Verse 8:

<sup>NKJ</sup> **Psalm 37:8** . . . Do not fret—*it only causes harm.*

It almost sounds like we’re not to worry. But the Hebrew word for “fret” is always used in reference to anger, with its root meaning having to do with causing a fire to burn.<sup>15</sup> So “do not fret” means do not “fly into a passion;”<sup>16</sup> do not “get [yourself] excited;”<sup>17</sup> do not “kindle yourself.”<sup>18</sup>

- B. Verse ► 8 presents two more commands that say the same thing in another way:

<sup>NKJ</sup> **Psalm 37:8** Cease from anger, and forsake wrath . . .

- C. The idea is not to get angry when God seems to be holding out on you, while the wicked prosper. Why not? Because the truth is God is not holding out; He’s holding tight.

- III. Another set of commands tells us ► not to be envious of the prosperity some bad people seem to enjoy.

- A. Verse ► 1 says plainly,

<sup>NKJ</sup> **Psalm 37:1** Do not . . . be envious of the workers of iniquity.

<sup>14</sup> This Hebrew verb is in the precativ/jussive mood, expressing a command without the use of an imperative. See Ronald J. Williams, 34.

<sup>15</sup> TWOT, s.v. “הזרה.”

<sup>16</sup> Holladay, s.v. “הזרה.”

<sup>17</sup> HALOT, s.v. “הזרה.”

<sup>18</sup> TWOT, s.v. “הזרה.”

The word for “envious” “expresses a very strong emotion whereby some quality or possession of the object is desired by the subject.”<sup>19</sup> The idea is that we should not pine for the prosperity that some bad people seem to enjoy.

- B. Similarly, we are called to take our eyes off the godless people who prosper and to focus instead on those who are following hard after God and to consider their future reward. Verse ► 37 issues two synonymous commands, saying,

<sup>NKJ</sup> **Psalm 37:37**

Mark the blameless *man*, and observe the upright;  
For the future of *that man is* peace.

Why should we take our envious eyes off the godless people and focus on the upright? Because, the truth is God is not holding out; He’s holding tight.

- IV. Another group of commands calls us to ► trust in the Lord.

- A. Two commands use the word, “trust”:

Verse ► 3 says,

<sup>NKJ</sup> **Psalm 37:3** Trust in the LORD . . .

Verse ► 5 says,

<sup>NKJ</sup> **Psalm 37:5** . . . Trust also in Him . . .

Here, the word for “trust” stresses the idea of feeling safe and secure.<sup>20</sup>

- B. Another command related to trust comes in ► Verse 3. It says,

<sup>NKJ</sup> **Psalm 37:3** . . . feed on His faithfulness.

The idea is that we are the sheep of the Lord’s pasture, entrusting ourselves to the Good Shepherd.<sup>21</sup> We’re trusting in His faithfulness to protect and care for us.

- C. Another command related to trust comes in ► Verse 5. It says,

<sup>NKJ</sup> **Psalm 37:5** Commit your way to the LORD . . .

<sup>19</sup> TWOT, s.v. “קנא.”

<sup>20</sup> TWOT, s.v. “בטח.”

<sup>21</sup> TWOT, s.v. “רעה.”

The word, “commit” literally means “to roll.”<sup>22</sup> The idea is to roll the troubles of “your way” or your life onto the Lord.<sup>23</sup> It’s trusting the Lord to use your hardship as He wishes, rolling it over onto Him.

- D. Peter ► Kreeft, a noted author and professor of philosophy, provides an encouraging illustration about trust. He says,

*Would you agree that the difference between us and God is greater than the difference between us and, say, a bear? ► Okay, then, imagine a bear in a trap and hunter who, out of sympathy, wants to liberate him. ► He tries to win the bear’s confidence, but he can’t do it, so he has to shoot the bear full of drugs. ► The bear, however, thinks this is an attack and that the hunter is trying to kill him. He doesn’t realize that this is being done out of compassion.*

*► Then, in order to get the bear out of the trap, the hunter has to push him further into the trap to release the tension on the spring. ► If the bear were semiconscious at that point, he would be even more convinced that the hunter was his enemy who was out to cause him suffering and pain. ► But the bear would be wrong. He reaches this incorrect conclusion because he’s not a human being.*

*► . . . I believe God does the same to us sometimes, and we can’t comprehend why he does it any more than the bear can understand the motivations of the hunter. ► As the bear could have trusted the hunter, so we can trust God.<sup>24</sup>*

Why trust in the Lord? Because the truth is He’s not holding out; He’s holding tight.

- V. Another group of commands calls us to ► keep doing what we know is right, no matter what.

A. In two places, ► Verses 3 and 27, we’re simply told to “do good.”

B. In ► Verse 27, we’re told to . . .

<sup>NKJ</sup> **Psalm 37:27** Depart from evil . . .

C. In ► Verse 34, we’re told to

<sup>22</sup> HALOT, s.v., “גלל.”

<sup>23</sup> TWOT, s.v. “גלל.”

<sup>24</sup> Peter Kreeft, quoted by Lee Strobel, *The Case for Faith*, (Grand Rapids, MI: Zondervan Publishing, 2000), 43-44.

<sup>NKJ</sup> **Psalm 37:34** . . . keep His way . . .

- D. This is important because, when you feel like God is holding out on you, it's so tempting to forsake what God wants you to do and grab for the gusto yourself. It's so easy to blow off God and get involved in some sinful pursuit that you think will satisfy you better. But you shouldn't. Why not? Because the truth is God's not holding out; He's holding tight.
- VI. In ► other places in Psalm 37, there is another command that may seem strange at first. In ► Verse 3, it says,

<sup>NKJ</sup> **Psalm 37:3** . . . Dwell in the land . . .

Similarly, in ► Verse 27, it says,

<sup>NKJ</sup> **Psalm 37:27** . . . dwell forevermore.

The initial readers of this psalm were Jews to whom God had given the Promised Land. So, I think the command to dwell in the land is a simply command to ► be content with what God has given you, to be content in the circumstances where God has put you, to be content with where God has you right now, even if it's painful. Why? Because the truth is God's not holding out; He's holding tight.

- VII. Another group of commands calls us to ► be patient. In fact, ► patience is our Characteristic of Completeness for the week.

- A. In ► Verse 7, it says,

<sup>NKJ</sup> **Psalm 37:7** Rest in the LORD . . .

To "rest" means to stand still and be quiet before the Lord.<sup>25</sup> The idea is to patiently wait for Him.

- B. In ► Verse 34, it says,

<sup>NKJ</sup> **Psalm 37:34** Wait on the LORD . . .

Here, the Hebrew word translated, "wait" describes waiting for something with the implication of some tension.<sup>26</sup>

- C. Also in ► Verse 7, it says,

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<sup>25</sup> HALOT, s.v. "דָּמַם."

<sup>26</sup> Holladay, s.v. "קוּהוּ."

<sup>NKJ</sup> **Psalm 37:7** . . . wait patiently for Him . . .

Here, the Hebrew word translated, “wait patiently” is different. Whereas the waiting in Verse 34 is waiting with some tension, the Hebrew word for waiting in Verse 7 kicks it up a notch. It literally describes a mother waiting through the writhing pain of childbirth.<sup>27</sup>

To be patient, to wait for the Lord can be very difficult when you are in the midst of great pain and you see godless people suffering much less than you. But God uses pain to help us, to ultimately satisfy the desires of our heart. And that is why we wait patiently.

Crabb ► explains,

*We're not in touch with our appetite for God. So the Holy Spirit awakens that appetite. ► He uses the pain of shattered dreams to help us discover our desire for God, to help us begin dreaming the highest dream. ► Shattered dreams are not accidents of fate. They are ordained opportunities for the Spirit first to awaken, then to satisfy our highest dream.<sup>28</sup>*

That's just another way of saying what ► David says in our text:

<sup>NKJ</sup> **Psalm 37:4**  
 Delight yourself also in the LORD,  
 And He shall give you the desires of your heart.

The truth is He's not holding out; He's holding tight.

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<sup>27</sup> HALOT, s.v. “חזל/חיל.”

<sup>28</sup> Crabb, 5.