

MESSAGE SUMMARY

Learning to Trust God with the Desires of My Heart

By Patricia Hudson, M.S.

1) Opening prayer and purpose of the message

Patricia opens by thanking God for the day and asking Him to help her speak words that are “seeds”—words that will touch hearts and produce fruit in the lives of both in-person listeners and livestream viewers. Her prayer emphasizes that God’s work is corporate and individual: He is speaking to the whole church, but also to each person’s specific life, struggles, and calling.

She thanks Dr. Bryan Hudson for the opportunity to minister, connecting her message to the church’s yearlong focus: *“Delight in the Lord, desires of the heart fulfilled.”* She references an earlier teaching (Dec. 28) titled “Joy is Delight, Bent for God,” which becomes the foundation for how she develops Psalm 37:4.

2) Starting with the Day 4 devotional: Delight means “bent”

With Pastor Hudson’s permission, Patricia begins by reading the Day 4 devotional, “Delight in the Lord.” The devotional’s key idea is that:

God reshapes desires before He fulfills them.

“Delight” biblically means **to take pleasure in, to incline toward, or to bend.**

What we delight in is revealed by what pulls us, shapes us, motivates us, and “bends” us—either positively or negatively.

This introduces a crucial lens for the entire sermon: delight is not a feeling only—it is a direction. Delight means your inner life is being shaped, inclined, and formed.

She stresses that because “to delight is to be bent,” we must pay attention to our desires and discern whether they come from God or from something else. As we delight in the Lord—His character, presence, and promises—God forms us into a “shape” that pleases Him.

3) Relational, not transactional: God gives transformed desires

Patricia repeats a major refrain: life with God is relational, not transactional. In other words, Psalm 37:4 is not a “deal” where people delight so God gives a wishlist. Instead:

Delighting in God reshapes the heart.

What God fulfills is not merely personal ambition,

but desires that have been transformed by relationship with Him.

She quotes Pastor Hudson’s idea that what comes from being “bent” through relationship with God is being **granted, bestowed, and entrusted** with genuine heart desires. She also highlights another phrase: Jesus refines, aligns, and “calibrates” the heart, so what we increasingly desire reflects **God’s will**.

4) The “bend” metaphor: transformation can be uncomfortable

Patricia explains why “bend” matters to her: bending changes shape, and bending is not always comfortable. Depending on age, bending can be easier or harder, but the point is spiritual:

Being bent toward God may not feel easy,

and the shape we start with may not be the shape we end with,

because God is bending us for His purposes.

This becomes a pastoral encouragement: discomfort does not mean God is absent—it can mean God is shaping you.

5) The guiding questions: where do desires come from?

Patricia invites the Holy Spirit to guide listeners through several reflective questions:

What (or who) is the source of my desire?

Are there desires of the soul (mind, will, emotions) and desires of the flesh? (Yes—but they are different.)

Is “desire” the same as “desires of the heart”?

Do desires of the heart come from God?

Are heart desires only meant to bless me—or also to bless others?

Her direction is clear: this teaching is not merely about getting what we want, but about understanding **purpose**.

6) Word study: “desires of the heart” as petition flowing from delight

Patricia introduces a word study to emphasize that Psalm 37:4 is specific. She explains that the Hebrew term she’s focusing on carries the sense of:

a heartfelt plea,

a request,

a petition toward God.

She says this word appears only twice in the Old Testament (Psalm 20:5 and Psalm 37:4), which for her underscores that the phrase is purposeful and weighty.

Her takeaway: true desires of the heart become petitions God is willing to satisfy when they arise from delight in Him. So she urges people to watch how they use the word “desire”—because we can want many things, but “desires of the heart” in this sense are the kind that rise out of communion with God.

7) Continual desires: God isn’t done with you

One of her most encouraging points is that the “desires of the heart” concept implies something ongoing—not finished, continual. That excites her because it speaks directly to people who wonder, especially later in life, *“Lord, is there still more?”*

Her answer is yes: as you continue delighting in the Lord, God continues shaping desires and giving **zeal and passion** to finish your race and fulfill purpose—**regardless of age**.

8) Abraham and Sarah: a case study in trust, waiting, and purpose

Patricia then turns to Abraham and Sarah to show how this works in real life. She frames their story as a living example of learning to trust God with heart desires.

a) Genesis 12 — Called to go without knowing

God calls Abram to leave his country and go to a land God will show him. Patricia imagines the human reactions: *“Where are we going? What are we going to do? Are you serious?”* Yet Abram trusts God and goes—at 75 years old, emphasizing again that it is never too late for purpose.

b) Genesis 15 — God promises an heir

Abram voices concern: *“What good are blessings if I have no son?”* God responds with the promise of a son and descendants as numerous as the stars. Abram believes, and God counts it as righteousness.

c) Genesis 16 — Sarah tries to “help God”

Patricia highlights the emotional realism: Sarah is barren, years pass, hope fades, frustration grows. She calls it a picture of what people still do today: desperate people do desperate things. Sarah proposes Hagar as a workaround, and Ishmael is born. Patricia emphasizes that human solutions can create complications and conflict—because it wasn’t God’s plan.

d) Genesis 17 — God reiterates: “I said what I said”

This becomes one of Patricia’s repeated phrases: God reaffirms His promise. He changes Abram and Sarai’s names to Abraham and Sarah, and specifies that Sarah will bear the promised son Isaac. Her point: God has not changed the original promise, even though time passed and mistakes were made.

e) Genesis 21 — Isaac is born after 25 years

Isaac is born when Abraham is 100 and Sarah is 90—a 25-year wait from the initial promise. Patricia contrasts

this with how impatient people can be: we pray today and struggle to wait even days. But she stresses: waiting is not empty time—something is happening in us. God is preparing people to carry what He promised.

She states it plainly: circumstances don't change the promise, and delays don't cancel God's purpose when we remain delighted in Him.

9) Genesis 22 — The test: will you trust God with what you love most?

After Isaac arrives—the heart's desire—God tests Abraham: offer Isaac. Patricia frames this as the ultimate picture of her theme:

Will you obey God with the desire of your heart?

Can you trust the Giver even with the gift?

Abraham prepares to obey, declaring in faith that God will provide. God stops him and provides a ram. Then God reaffirms the covenant again: blessing, descendants, and worldwide impact through Abraham's offspring.

Patricia's conclusion from this scene: Abraham learned trust over time, and the test revealed where his heart truly rested—in God, not merely the promise.

10) Bigger than personal blessing: prophetic purpose fulfilled in Christ

Patricia then lifts the story to its larger meaning:

Abraham's longing for an heir was not only personal—it was prophetic.

Through Isaac's line comes Jesus Christ.

God's promise that Abraham's seed would bless the nations finds fulfillment in Christ.

She reads from Romans 4 to emphasize that Abraham's faith was recorded for our benefit, so believers today can trust that God keeps His promises and counts faith as righteousness through Christ.

11) Modern illustrations: “the this” and “the that,” and purpose that blesses others

Patricia brings the message into contemporary life through two examples:

a) Jan Mitchell's testimony (Jan. 18)

She shares Jan's lesson: “*You need the this to get to the that.*” The journey (“the this”) may be uncomfortable, but it is often necessary for what God intends (“the that”). Patricia highlights the idea that if God gave some things immediately, they would bless only in the moment—but God's goal may be larger: overflow for the world, not just private relief.

b) Ophelia Wellington and Freetown Village

Patricia describes how a desire to teach African-American history grew into Freetown Village, reaching over one million people through programs. Her point: God can take a desire and unfold it into a life purpose that touches generations. There are “bumps, bends, drop-offs,” but purpose matures through perseverance and trust.

12) Closing invitation: partner with God, don't perform for God

Patricia closes by returning to Pastor Hudson's framing: as we delight in Him, we will see the desires of our heart fulfilled. She calls the congregation to accept God's invitation:

trust Him

do good

dwell in the land

feed on His faithfulness

delight in the Lord

commit your way to Him

And she clarifies: these are not fleshly works to earn something; we are laborers together with God.