November 28/29, 2015

When God Calls, God Empowers

Courage to Lead Series

1 Samuel 9:1-10:16

Pastor Bryan Clark

Every single person has been created on purpose, for a purpose and every single Christian has a high and holy calling. As a matter of fact, when we think about the significance of being part of something that will matter forever, the weight of that sometimes is so heavy that we struggle with our own feelings of inadequacy. We just don't feel like we are adequate to fulfill our calling. Well, let me put your mind at rest. The reason you feel inadequate to fulfill your calling is because you totally are. If you think you are adequate to fulfill this eternal calling, either you've so minimalized your calling that it is so much less that what God intended, or you dramatically exaggerate your capacity to fulfill your calling. Here's the problem: Because we are all inadequate to fulfill this eternal calling, it taps into our fears, it taps into our insecurities. We all have insecurities; we all have struggles; we all have fears, and when this sense of inadequacy taps into those insecurities and fears, it causes us to react or respond in a way that renders our leadership ineffective. I would say in my thirty plus years in ministry, the overwhelming majority of leaders that I have seen fail in ministry, it's not because they lack talent or skill; it's not because they needed more education or needed to read more books. In almost every occasion, it comes down to one simple thing: their insecurities, their fears created behaviors within them that began to break down their leadership and rendered them ineffective. So if it's true that we are inadequate to fulfill this eternal calling, what are we supposed to do? Well, that's what we want to talk about this morning. If you have a Bible, turn with us to 1 Samuel, Chapter 9. If you are visiting with us, we are working our way through 1 Samuel.

Last week, Chapter 8 was a transition from the Samuel story who was the last judge into the Saul story, who will be the first king of Israel. The nation of Israel has rejected God as King. We don't have to guess about that; that's what God says: "They've rejected Me as King. They want a human king. They want to be like the Gentile nations." God speaks through Samuel, warns them that if they get what they want, there will be consequences. They don't want to listen. They insist on a human king. So that's what God's going to give them.

Now let me ask you a question: If you were God, and your people just rejected you and said, "We don't want You as our king; we want a human king," how would you respond? I'll tell you how I would respond. I'll give them what they asked for. I would say, "Okay, if that's the way you want, I'm out. Good luck! I hope you pick a loser king, I hope he makes your life miserable; I hope you come crawling back on your hands and knees, and I'll look at you and say, 'Aha, I told you so.'" That's what I would do if I was God. We are all thankful I'm not. But that's not what God does. It's not at all what God does. As a matter of fact, this passage is very helpful in cultivating a right view of God. We have to cover a lot of ground, so we are going to go quickly here. Chapter 9, verse 1:

> **Now there was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor.** (*NASB, 1 Samuel 9:1)

So if you go back to Chapter 1 verse 1, it's very similar to Chapter 9 verse 1. So in other words, Chapter 1 verse 1 introduced the Samuel story. This is like a formula that introduces now the Saul story. So even though Samuel will continue to be part of the story, it is transitioning now to the Saul story, evidenced by this introduction. If you go back and read Judges Chapters 19, 20—which by the way is rather graphic, kind of PG-13—it tells the story of the tribe of Benjamin, some struggles, some civil war. So you might say that Saul came from the tribe that was on the wrong side of the tracks because there's definitely a history there. But his father Kish was **a mighty man of valor**. Typically that's used to describe someone related to warfare. He was an impressive man. Obviously he was wealthy: he has donkeys; he has servants…we'll find that out. So Saul still comes from a very influential family. Verse 2:

> **He had a son whose name was Saul, a choice and handsome *man*, and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people.**

Again, if you think about these Hebrew narratives, there's very little detail as a rule. This chapter is going to have a lot of detail, almost too much. It's a little bit overwhelming. It's very unusual to have a physical description. So every time that happens, it has something to do with the theology of the text. So we are told that Saul was tall, dark and handsome. As a matter of fact, so much so that he was more handsome than any other man in the land, head and shoulders taller. What the people were asking for was a very impressive king like the Gentiles. Saul comes in that package. We are reminded that when it comes time to choose the next king of Israel, God Himself says, "Man looks on the outward appearance, but God looks at the heart." So what the people are asking for is a show king, and that's the point of this part of the text. That's what they are getting—someone who on the outside, externally, very impressive. Verse 3:

> **Now the donkeys of Kish, Saul's father, were lost. So Kish said to his son Saul, "Take now with you one of the servants, and arise, go search for the donkeys." He passed through the hill country of Ephraim and passed through the land of Shalishah, but they did not find *them*. Then they passed through the land of Shaalim, but *they were* not *there*. Then he passed through the land of the Benjamites, but they did not find *them*.** (Vs. 3-4)

So the donkeys are lost, Saul and a servant go looking for them.

> **When they came to the land of Zuph, Saul said to his servant who was with him, "Come, and let us return, or else my father will cease *to be concerned* about the donkeys and will become anxious for us." He said to him, "Behold now, there is a man of God in this city, and the man is held in honor; all that he says surely comes true. Now let us go there, perhaps he can tell us about our journey on which we have set out." Then Saul said to his servant, "But behold, if we go, what shall we bring the man? For the bread is gone from our sack and there is no present to bring to the man of God. What do we have?" The servant answered Saul again and said, "Behold, I have in my hand a fourth of a shekel of silver; I will give *it* to the man of God and he will tell us our way." (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for *he who is called* a prophet now was formerly called a seer.) Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.** (Vs. 5-10)

Again, just a reminder it's typical in these narratives there's very little detail. So for example, there was thirty years of the leadership of Samuel where there is virtually nothing mentioned. Now you have this high level of detail about searching for some donkeys and this conversation. All of that detail matters. In this particular text we are introduced to the new main character. In a Hebrew narrative, characters are very important. Main characters are extremely important. Saul is the new main character from here to the end of the book. Dialogue is also very important and the first words that come out of a main character's mouth are extremely important. Typically a Hebrew writer will use the first words out of a new main character to define the character of that person. So for example, think back in the Samuel story. What were the very first words that came out of the mouth of Samuel? The very first words were, "Here I am, for you called to me." The writer was defining the characteristic that would define Samuel would be his obedience—his obedience to Eli and his obedience to God. So in this case—this is our introduction to Saul—the very first time words ever come out of the mouth of Saul that are recorded in the story, what does Saul say? Saul says, "I quit. Let's go home." That's kind of my version of it. But Saul said to his servant, "Come, let us return." They hadn't found the donkeys, but he's ready to give up. "We couldn't find them; let's go home." This is meant to define the character of Saul. Saul will emerge as indecisive, as weak, as ready to give up, as lacking courage and it starts with this simple statement, "Let's quit and go home."

As a matter of fact, the servant responds by saying, "You know, there's a man of God right down the road, a seer." We are told that a seer in those days is what we would understand as a prophet, and they say that everything that comes out of his mouth comes true. Now think about this. Ramah is close enough to Saul and his family that they walked there. They walked there searching for the donkeys. Samuel has been in charge for thirty years. We've been told earlier that all of Israel knew of Samuel. But Saul apparently was clueless. It's the servant that has to say, "By the way, there's a seer right down the road. Maybe he could help us." Saul is definitely a black-hatter. Immediately he goes to the negative, "That isn't going to work. We don't have anything to give the man of God. We are all out of bread. This isn't going to work." The servant says, "You know, I happen to have a shekel of silver; that's enough. We can give that to the man of God. Let's go and see what he says." And Saul says, "Good plan. Let's do it."

So let me ask you a question: In that paragraph, who's the leader and who's the follower? There's absolutely no question, which is an insight. That's a picture there of this future king of Israel. Externally, he had the whole package; internally, not so much. This would be what would define Saul's journey—a lack of what he needs on the inside to fulfill his calling. Verse 11:

> **As they went up the slope to the city, they found young women going out to draw water and said to them, "Is the seer here?" They answered them and said, "He is; see, *he is* ahead of you. Hurry now, for he has come into the city today, for the people have a sacrifice on the high place today. As soon as you enter the city you will find him before he goes up to the high place to eat, for the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up for you will find him at once." So they went up to the city. As they came into the city, behold, Samuel was coming out toward them to go up to the high place.** (Vs. 11-14)

This is what scholars would refer to as a betrothal scene. In other words, you have this again and again but it typically is presented as a betrothal scene where someone goes to the well, meets a woman, finds basically their future wife. So this is how Isaac found his wife; this is how Jacob found his wife. This is a classic Hebrew betrothal scene. Only in this case, it isn't that Saul is going

to find a wife. He's going to encounter Samuel and he's going to learn things he never would have imagined. It's rather unusual; this would have been evening, the women are coming out to draw some water. It's rather unusual that a Hebrew woman would engage in this level of conversation, perhaps part of it is because Saul was tall, dark and handsome. So maybe they're hoping this would be their betrothal scene, which maybe is a little bit of a hint that by and large, through life, Saul has had his way. He comes from a family of influence, doesn't seem to have a lot of internal courage and fortitude, can't find the donkeys, wants to quit and go home. Pretty much he's tall, dark and handsome, and he's just kind of been treated that way: strong on the outside, missing something on the inside.

The other thing that's interesting in this paragraph is when it tells us that the woman said that the people would wait for Samuel because Samuel had to bless the sacrifice. Twice in this passage, something like this is stated which is just a hint; it's a foreshadowing: Something with the weakness of Saul's character and this idea of waiting for Samuel in obedience is going to be part of the story, so for now, we just file it away.

> **Now a day before Saul's coming, the LORD had revealed *this* to Samuel saying, "About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me." When Samuel saw Saul, the LORD said to him, "Behold, the man of whom I spoke to you! This one shall rule over My people."** (Vs. 15-17)

So this is what we would call a flashback in a Hebrew narrative—goes back in time, in this case 24 hours. Anytime you get a flashback, it's a very significant part of the theology. So Samuel was told 24 hours previously that tomorrow at this time, you are going to meet a Benjamite, and this is the one I will anoint as the prince of Israel. This is a very distinct word translated **prince** from the word *king*. This is a very interesting part of the story because God refers to them as **My people**. He refers to Saul, the first king, as actually being a **prince**. In other words God is saying, "Even though My people have rejected me, I'm still the King and these are still My people. I'm still going to take care of them; I'm still going to watch out for them." As a matter of fact, He says, "I'm going to give the people what they ask for but I will give this king what he needs to deliver My people from the Philistines." It's a beautiful picture that even though God's people give up on Him, He doesn't give up on them. He's still going to do what is necessary to protect and deliver His people.

Verse 17 again: **When Samuel saw Saul, the LORD said to him, "Behold, the man of whom I spoke to you! This one shall rule** *(that's our word again, shall rule, shall be the prince)* **over My people."** Everybody in this room, every single person in this room would love to have God's will be made known that clearly. Those of you that are looking for a lifetime mate, wouldn't it be great if God would just say, "Okay, it's that one." Normally, that doesn't happen. It does happen in the Saul story. God says to Samuel, "It's that one, right there." Verse 18:

> **Then Saul approached Samuel in the gate and said, "Please tell me where the seer's house is." Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for you shall eat with me today; and in the morning I will let you go, and will tell you all that is on your mind. As for your donkeys which were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's household?" Saul replied, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family**

> **the least of all the families of the tribe of Benjamin? Why then do you speak to me in this way?"** (Vs. 18-21)

Samuel and Saul meet. They've already been told that Samuel is going to go up, have this dinner for only those who are invited. Saul figures out he's invited. He's also the guest of honor. Samuel started to say things to Saul and Saul's trying to figure out," Why are you talking to me like this?" Samuel gives his credentials in part by saying, "By the way, I know everything that's on your mind. I know the donkeys have been lost for three days. I know all that. I'll tell you tomorrow. Just trust me." Now the way Saul responds would have been considered proper etiquette in the ancient Near East. So part of that is just what you are supposed to say—smallest tribe, smallest family; I'm really nobody; kick a pebble. That was just etiquette of the day.

> **Then Samuel took Saul and his servant and brought them into the hall and gave them a place at the head of those who were invited, who were about thirty men. Samuel said to the cook, "Bring the portion that I gave you, concerning which I said to you, 'Set it aside.'" Then the cook took up the leg with what was on it and set *it* before Saul. And *Samuel* said, "Here is what has been reserved! Set *it* before you *and* eat, because it has been kept for you until the appointed time, since I said I have invited the people." So Saul ate with Samuel that day.** (Vs. 22-24)

The whole point there is there have been thirty men invited; they are going to have a guest of honor. Samuel requested that the choice piece of the meat be set aside, and Saul's finding out he's actually the guest of honor. You just can't imagine what was going through his head. Verse 25:

> **When they came down from the high place into the city, *Samuel* spoke with Saul on the roof. And they arose early; and at daybreak Samuel called to Saul on the roof, saying, "Get up, that I may send you away." So Saul arose, and both he and Samuel went out into the street. As they were going down to the edge of the city, Samuel said to Saul, "Say to the servant that he might go ahead of us and pass on, but you remain standing now, that I may proclaim the word of God to you."** (Vs. 25-27)

So in the morning, they get up, send the servant ahead, and now the prophet, the seer, is going to speak words from God to Saul.

> **Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance?"** (1 Samuel 10:1)

This is a classic anointing scene. In this case, it's private. Soon, it will be public. Anointed his head with oil, the word **ruler** is the exact same Hebrew word translated earlier as **prince**. So again, you have God saying through Samuel, "I'm the King. Samuel's my prophet. He's anointing you as prince and you are going to rule over My people because they are My inheritance." So again, God is very engaged, not willing to reject His people but overseeing the process. Now the problem is how do you convince Saul that God is in this?

> **When you go from me today, then you will find two men close to Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?"' Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying**

three young goats, another carrying three loaves of bread, and another carrying a jug of wine; and they will greet you and give you two *loaves* of bread, which you will accept from their hand. Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying. Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man. It shall be when these signs come to you, do for yourself what the occasion requires, for God is with you. (Vs. 2-7)

This sounds like something out of a spy novel. Samuel is the seer, and Saul's already been told by the servant everything this guy says comes true. So he says, "Here's the deal, Saul, you are going to leave. As you leave, when you get about to Rachel's tomb, you are going to encounter two men. They are going to tell you that you've been searching for the donkeys. By the way, they have been found and they are safe; now your dad's worried about you. Keep walking. When you get to the oak at Tabor, you are going to encounter three men. One's going to have three goats; one's going to have three loaves of bread; one's going to have a jug of wine. The one with three loaves of bread will give you two loaves of bread; take them; go on your way. Then you are going to bump into the prophets that are led by these instruments." Very specific on the instruments, (seems to me these instruments would have been a little better with the addition of a cello, but then again, cello is kind of hard to load up and down the hill, so I get it). (laughter) But notice the level of detail—very, very specific, exactly these instruments. There's a lot of discussion around what they were doing. I mean, what does it mean that they were prophesying? Were they singing; were they predicting? What was going on? The only thing that we could say with some level of confidence, whatever it was, it was some sort of a supernatural evidence of the presence of God. So as soon as Saul sees that, then suddenly the Spirit of the Lord comes upon on Saul. Saul ends up doing whatever it is they're doing as an evidence of the presence of God. He's actually changed into another man, and the promise to do what God has called you to do for God is with you.

Now a couple of the phrases, **the Spirit of the LORD** is with you, is very important. If you go back and read the book of Judges, you have God raising up all kinds of people that are completely inadequate for their calling. But the common line for all of them is God saying, "Trust Me, the Spirit of the LORD will come upon you and give you what you need to fulfill your calling." So if you've read through the book of Judges, this line would be very familiar. God is saying to Saul, "Even though you are very impressive on the outside, not so much on the inside, but this is what the people wanted and because I love My people, I'm going to give you what you need. The Spirit of the LORD will come upon you; He will change you from the inside out." **God is with you**. That line there, **God is with you**, takes us back to the first chapter of Joshua. The book of Joshua opens with the statement: Moses is dead, and Joshua's now in charge. And Joshua is struggling with his inadequacies compared to Moses. And this is the line that God gives him. The angel of the LORD shows up and says, "Joshua, all you have to do is trust God; He'll make you adequate. God is with you." And Joshua believes that and does amazing things through the power of the Spirit of the LORD. So a lot of background to what was just said to Saul.

And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do. (Vs. 8)

This is the second time that there's this kind of foreshadowing of something that will define Saul's story in the chapters to come. There is a reminder here that God is still King, that Samuel is God's prophet, that God will tell Saul what to do through Samuel, and Saul will function as the prince over God's people because that's what the people asked for. Verse 9:

> **Then it happened when he turned his back to leave Samuel, God changed his heart; and all those signs came about on that day. When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them. It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What has happened to the son of Kish? Is Saul also among the prophets?" A man there said, "Now, who is their father?" Therefore it became a proverb: "Is Saul also among the prophets?" When he had finished prophesying, he came to the high place.**
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> **Now Saul's uncle said to him and his servant, "Where did you go?" And he said, "To look for the donkeys. When we saw that they could not be found, we went to Samuel." Saul's uncle said, "Please tell me what Samuel said to you." So Saul said to his uncle, "He told me plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned.** (Vs. 9-16)

This is kind of the *Cliffs Notes* version that everything that Samuel predicted came to pass, including Saul among the prophets, engaging in whatever behavior it was that gave evidence of the presence of God, so much so that those who knew Saul from his hometown said, "What is the deal? Isn't this Saul? Isn't this the son of Kish? What is he doing among the prophets?" Very similar to the New Testament in referring to Jesus as the carpenter's son, it's a very negative statement. "Who is this guy? He grew up among us and now he's thinking he's a prophet?" So all of a sudden, the negativity has begun. There are going to be those naysayers who say to Saul, "Who do you think you are? Who do you think you are among the prophets? Who do you think you are as the first king of Israel?" It's already starting. This is going to tap into Saul's insecurities, into his fears, into his inadequacies. His uncle greets him and says, "Hey, what is the deal here?" And Saul says, "You know, I went out to look for the donkeys, couldn't find them, found Samuel." "What did Samuel say?" We were expecting Saul to say, "You aren't going to believe this." And what did Saul say? He said, "The donkeys have been found; you can go home now." That's all he tells him. He doesn't tell him anything about anything else that happened and we find ourselves wondering: Does Saul get this? Is he going to have what is necessary to trust God by faith and obey? Of course we won't know the answer to that question until next week and the weeks to follow.

There's no question the level of detail in this particular part of the story is meant to indicate that God clearly chose Saul and promised Saul that even though you have this impressive package on the outside, not so much on the inside, all you have to do is trust Me. The people want a king like you. I'm going to give the people what they ask, but if you trust Me, My Spirit will come upon you. I will change you from the inside out. I will be with you; I will give you everything you need to succeed as king. You just have to trust Me and obey Me.

There's no question that the message is the same for each one of us. No matter how we present ourselves on the outside, the reality is inside. We know who we are, and we struggle with our own inadequacies, and our inadequacies tap into our insecurities, they tap into our fears, and often that causes us to react and respond in ways that are not helpful, oftentimes hurtful. But God has promised that: I will give you what you need to fulfill your calling if you just trust Me. God has put

His very life within us, He's put His very Spirit within us. He's promised to give us what we need to fulfill our calling. The only real question is whether our story will be defined by our fears and our insecurities, or will it be defined by courage and faith? There's not a single one of us in the room that is adequate for our calling on our own. But every single Christian in the room has a high and holy calling and God has promised to give you what you need to fulfill your calling if you'll just trust Him and obey Him.

What I love about this story is that even though God's people have rejected Him and said, "We want a human king!" God hasn't rejected them. Again and again in the story, God reminds us, "These are My people; this is My inheritance. Even though they've rejected Me, I haven't rejected them. I'm still their King. I will still do everything necessary to make Saul successful if he'll just trust Me." No matter what your story is, no matter how many times you have blown it, no matter how many times you've rejected God, no matter how many times you have made a mess of things, God has never rejected you. God has never given up on you. There is no B Team; there is no minor league with God. Even if you are traveling down the wrong path, God is there because you are His child and He loves you. He stands ready to give you what you need in order to fulfill your calling, to accomplish something that will matter forever. So the only question left is whether the story of your life as a Christian will be defined by fear, by failure, by insecurity, or will it be defined by courage and faith to believe no matter what has happened in the past, God is there to give you what you need to fulfill your calling if you will just trust Him.

Our Father, we celebrate Your goodness and Your faithfulness this morning. God, no matter what, You have never abandoned us; You have never left us; You have never rejected us. God, in Your grace and mercy, You always stand ready to forgive and to give us what we need to fulfill the calling that You have placed on our lives. Lord, my prayer is that our lives will be defined by courage and faith. In Jesus' Name. Amen.

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Nov. 28/29, 2015

When God Calls, God Empowers

Courage to Lead Series

I Samuel 9:1-10:16

Pastor Bryan Clark

Opening Discussion

1. When we talk about letting people learn their lesson the hard way, does that mean we disconnect, watch them crash and burn and not care or does that mean we give them enough leash to learn but still care enough to be involved? What does this look like practically speaking?

2. When we make a bad choice and travel a bad path, does that mean we're doomed now or does God meet us on that path and guide us back to the light? Can God bless us even when we're on the wrong path simply because we're His children and He loves us?

3. When God calls us to do something, will that calling always be in our areas of strength? Does God ever call us to something more than we can handle in our own power? Are we more likely to depend upon God for strength in our areas of weakness or strength?

Bible Study

1. Read I Samuel 9:1-14. Why do you think the writer emphasizes Saul's outward appearance? How does the choice of Saul seem to line up with what the people wanted? Compare I Samuel 16:6,7.

2. In a Hebrew Narrative the first words that come out of the mouth of a new main character are often used to characterize that character. What do we learn about Saul in the dialogue with his servant? Who emerges more as the leader of the two of them? What does this tell about what is to come?

3. Read I Samuel 9:15-27. God is giving His people what they asked for but He's also highly involved in the process to anoint Saul as king. Why? Why wouldn't God just let Israel learn their lesson the hard way? Why is Saul anointed as "prince" and not "king?" How does God refer to Israel in this text? What do we learn about God from this story?

4. Read I Samuel 10:1-16. Why was it necessary for all these things to happen exactly as Samuel predicted? What was the purpose? What did Saul need to learn through these experiences? Compare 10:7 with Joshua 1:9. Did God set up Saul to succeed or fail?

5. How did those who knew Saul react to what was happening? How might this have affected Saul's view of himself? Why do you think Saul didn't tell his uncle about what Samuel told him?

Application

1. Even though the people rejected God by asking for a king, God was highly involved in the choosing and empowering of that king for the sake of His people. What do we learn about God from this story? Does God ever turn His back on you and give up on you? Why or why not?

2. Did God give Saul what he needed to succeed? What Saul set up for failure or success? What would you say was the most important thing Saul needed to remember to succeed?

3. Does God ever call us to more than we can accomplish with His power? Are we ever adequate for our calling on our own and are we ever inadequate with His power?

4. What is God calling you to do for Him that you've been resisting? How might this text encourage you to move forward in what God wants you to do?

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