

Contrast
The Difference of a Life In Christ
Waiting For the Lord Part 1
1 Samuel 24 and 26

Introduction: The ability to wisely wait is one of the most valuable and constructive abilities you could ever possess, but it's also an ability that, for at least 99% of humanity, doesn't come naturally. The reason is that waiting directly defies the "me monster" we are born as. Waiting requires we delay gratification, meaning we have to postpone getting what we want!

Therefore, waiting is never easy or fun, especially when we know we are about to have to endure something miserable. If you're like me, I would rather go ahead and get it over with as opposed to the addition of also having to sit there with the miserable anticipation of what I'm about to have to endure. For instance, those of us who grew up with parents who sent us to our room before we got a spanking well remember how long and miserable it felt before our parents finally came to the room and disciplined us. Now, I will say that the waiting wasn't as big of a deal for me as it possibly was for others, not because I was good at waiting, but rather because I was foolishly optimistic about my ability to talk my way out of the spanking despite the fact there was never a single solitary instance of it working. I never let the facts get in the way of my self-confidence!

But it's also just as painful to wait on something good. I remember the misery of having to wait to open the presents under the Christmas tree; the sleepless nights of my engagement to Keri, just waiting for the day I would finally get to marry her; and the constant checking of our email and phone as we waited for the green light to go get our oldest daughter Ada from the orphanage we adopted her from in Africa. All of us likely have vivid memories of the pain and agony we went through while we waited on something we knew was good!

When it comes to waiting on the Lord, there are times in our lives when we are more willing to do it than others, but it's still all too often for selfish reasons. For instance, when we are unsure of what we should do and know that picking the wrong thing could create a mess, we are typically much more willing to wait on the Lord for clarity. However, when it's something we really want, whether it's the resolve of a trial that's causing us to suffer or the acquisition of a possession or circumstance that we are looking forward to, waiting on the Lord is still one of the most challenging battles of our lives.

For David, he's been waiting for the "small thing" of being KING OF ISRAEL, but he's had to do so as the enemy of the current King, Saul, whom he did nothing but faithfully serve. He's in a miserable reality of having to live in hiding from Saul that's been further complicated by the people of Israel, who have been turned against him by Saul's manipulative lies! Nonetheless, David was deeply committed to waiting on the Lord to become King, and 1 Samuel 24 and 26 prove it.

Proposition: 1 Samuel 24 and 26 demonstrate two clear examples of David's willingness to wait on the Lord.

The first example of David's willingness to wait on the Lord is chapter 24.

(1) David refused to take advantage of an easy opportunity to kill Saul and claim the throne. (1 Samuel 24)

- A. David rejected the idea that opportunity always indicates God's will.
- B. **1 When Saul returned from following the Philistines, he was told, "Behold, David is in the wilderness of Engedi."**

Note: "Engedi is a region of shale cliffs, with numerous caverns and a perpetual spring of fresh water, which made it a favorite place of refreshment for shepherds with their flocks."¹

- C. **2 Then Saul took three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats' Rocks.**

Note: This is a direct contrast with the 600 people who are with David, many of whom were described as "in distress, ... debt, and bitter in soul" (1 Samuel 22:2)

- D. **3 And he came to the sheepfolds by the way, where there was a cave, and Saul went in to relieve himself. Now David and his men were sitting in the innermost parts of the cave. 4 And the men of David said to him, "Here is the day of which the LORD said to you, 'Behold, I will give your enemy into your hand, and you shall do to him as it shall seem good to you.'"**

- 1. "There David and his men were huddled, like little mice in the darkness of their cave, with Saul's "special forces" units down below. How secure Saul must have felt in his strength! Yet even a king must answer the call of nature, and according to the Israelite law, he was forbidden to relieve himself within the confines of the camp."²

- 2. Phillips commented on what the men claimed God had said, "... **The Bible does not record any such prophecy, and given what would transpire here, it is likely that the men simply engaged in some creative theology.**"³

- E. **Then David arose and stealthily cut off a corner of Saul's robe. 5 And afterward David's heart struck him, because he had cut off a corner of**

¹ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 409–421). P&R Publishing.

² Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 409–421). P&R Publishing.

³ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 409–421). P&R Publishing.

Saul's robe. 6 He said to his men, "The LORD forbid that I should do this thing to my lord, the LORD's anointed, to put out my hand against him, seeing he is the LORD's anointed."

1. Have you ever been deeply convicted about something, so much so that you were terrified to do it? Then, you rationalized doing something that wasn't technically what you were being tempted to do, but it was a close enough compromise to appease your sinful desire, and, as such, you found a way to surrender to the flesh while telling yourself you were still surrendered to the Lord.
2. Much like David clearly understood that he was not to kill Saul, I was deeply convicted by the clear teaching of the Bible that God made sex an exclusive covenantal act of marriage. Therefore, sex outside of the marriage covenant was unquestionably rebellion against God. However, in my dating relationships, I all too often justified compromises that left me able to say I was still a virgin by anybody's definition but had nonetheless justified things that were clearly ungodly actions driven by the lust of the flesh.
3. Paul dealt with this very subject when he wrote, **"16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?" (Romans 6:16)**
4. I believe this is precisely what's going on with David here. First and foremost, the very fact he snuck up on Saul after being urged on by his men to kill him, without giving any hint to his men that he was only going to cut off part of Saul's robe, is a strong indicator that killing Saul was his original intention! He had not only momentarily misled his men, but more importantly, he knew he had given in to the leadership of his flesh instead of the leadership of the Spirit and then compromised with his sinful desires as if saying yes to sin at any level is ever justifiable! Any surrender to the flesh is, at that moment, an enslavement to it because we cannot serve God and anything else. Every time we compromise with sin, we have rebelled against God. Sin has no problem sharing our allegiance, but God does!
5. "Up until now David had never accepted Saul's claim that he was his enemy and had never treated Saul as his enemy. The symbolic act he had performed—or at least the symbolic significance that could be seen in the act—David renounced. ... David understood that the kingdom, which would certainly be his one day, was not for him to *take* by his own power. The kingdom had been *given* to Saul by God (in this sense "he is the Lord's anointed"), and it was up to God to take it from him, in his own time and in his own way. This was not politics as we know it. It was a power struggle, but different from the power struggles with which we are familiar. From David's side there was a determined refusal in this matter to "wage war

according to the flesh" (2 Corinthians 10:3). The kingdom could only properly come to him as God's gift. This was clearly very important to David."⁴

F. 7 So David persuaded his men with these words and did not permit them to attack Saul. And Saul rose up and left the cave and went on his way. 8 Afterward David also arose and went out of the cave, and called after Saul, "My lord the king!" And when Saul looked behind him, David bowed with his face to the earth and paid homage. 9 And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David seeks your harm'? 10 Behold, this day your eyes have seen how the LORD gave you today into my hand in the cave. And some told me to kill you, but I spared you. I said, 'I will not put out my hand against my lord, for he is the LORD's anointed.' 11 See, my father, see the corner of your robe in my hand. For by the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no wrong or treason in my hands. I have not sinned against you, though you hunt my life to take it. 12 May the LORD judge between me and you, may the LORD avenge me against you, but my hand shall not be against you. 13 As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand shall not be against you.

1. In verse twelve, David makes it clear that Saul is being completely unjust in his treatment of him. However, he also makes it clear that he believes God is the one who made Saul King, and therefore, God must be the one who not only avenges how Saul has treated David and those who support David but also removes Saul as King.
2. David then appeals to Saul's sensibilities to try and convince him it is not only irrational to see him as a threat because of his apparent refusal to enact vengeance on Saul when he had every logical reason to do so, but also in that David is essentially powerless in Israel at this point. He is hiding with 600 people, most of whom are high-maintenance, unreliable people who weren't even skilled or trained as warriors! David says,

G. 14 After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea! 15 May the LORD therefore be judge and give sentence between me and you, and see to it and plead my cause and deliver me from your hand."

H. Saul then responds,

I. 16 As soon as David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" And Saul lifted up his voice and wept. 17 He said to David, "You are more righteous than I, for you have

⁴ Woodhouse, J. (2008). [*1 Samuel: Looking for a leader*](#) (pp. 462–469). Crossway Books.

repaid me good, whereas I have repaid you evil. **18 And you have declared this day how you have dealt well with me, in that you did not kill me when the LORD put me into your hands. 19 For if a man finds his enemy, will he let him go away safe? So may the LORD reward you with good for what you have done to me this day.**

1. "It was one of those moments when the course of history seemed to hang in the balance. We could speculate about what consequences would have followed if Saul had commanded his troops to rush up the hillside and slaughter David. On any human assessment of this situation, that must have been a distinct possibility."⁵
2. Interestingly, mercy doesn't exist outside of the right and ability to enact vengeance and wrath. Grace uniquely implies being given a gift or blessing we haven't earned, but the context of mercy is withholding something we have absolutely earned – wrath! Saul knew very well that he had earned David's wrath; therefore, David had demonstrated tremendous mercy!
3. Verse 19 makes it clear that Saul clearly understands how significant it was that David didn't kill him in that cave. Even though Saul is a total narcissist, he nonetheless recognizes the weight of David's character and that God is indeed working in and leading David, so he says,

J. 20 And now, behold, I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand. 21 Swear to me therefore by the LORD that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house." 22 And David swore this to Saul. Then Saul went home, but David and his men went up to the stronghold.

1. This was an easy oath for David because he's essentially already made this covenant with Saul's son Jonathan (e.g., 1 Samuel 18:1-5; 21:42); therefore, extending that to the rest of Saul's household was believable.
2. "He had committed himself to the Lord, and while forgiving Saul on God's behalf, David knew better than to trust a word that fell from Saul's unregenerate lips. In relying on David's mercy, Saul bore eloquent testimony of the surpassing blessing that comes to those who trust the very God whom Saul had rejected. Saul could not face the reality of the situation before him without condemning his unbelief, bearing testimony in his appeal to David that God can and does create men and women after his own heart (1 Sam.

⁵ Woodhouse, J. (2008). [*1 Samuel: Looking for a leader*](#) (pp. 462–469). Crossway Books.

13:14), believers who can be trusted to live on a plane higher than that to which Saul would even bother to aspire.”⁶

The second example of David’s willingness to wait on the Lord is actually not in chapter 25.

1 Samuel 25 is an example of waiting on the Lord, but it's not about David, but rather an incredible woman who keeps David from doing something stupid! Come back next week for more on that! However, if you skip chapter 25, you come to another example of David choosing to wait on the Lord and not kill Saul, except this time, it’s not a response to an accidental opportunity but rather something much more intentional. Specifically, in chapter 26,

(2) David executed a premeditated plan to prove he was waiting on the Lord to make him King. (1 Samuel 26)

A. 1 Then the Ziphites came to Saul at Gibeah, saying, "Is not David hiding himself on the hill of Hachilah, which is on the east of Jeshimon?" 2 So Saul arose and went down to the wilderness of Ziph with three thousand chosen men of Israel to seek David in the wilderness of Ziph. 3 And Saul encamped on the hill of Hachilah, which is beside the road on the east of Jeshimon. But David remained in the wilderness. When he saw that Saul came after him into the wilderness, 4 David sent out spies and learned that Saul had come. 5 Then David rose and came to the place where Saul had encamped. And David saw the place where Saul lay, with Abner the son of Ner, the commander of his army. Saul was lying within the encampment, while the army was encamped around him.

1. Notice the intentionality here. David didn’t stumble on Saul using the bathroom in a cave. He heard Saul had his army out looking for him, sent spies to find him, and then intentionally went to where Saul was!
2. It's also important to note that David likely still only has 600 or so people, most of whom are again high maintenance, unreliable people, not trained, and likely not recognized as being skilled in warfare; otherwise, they would have been drafted into the army of Saul!
3. “The chapter begins with David’s taking refuge once more in the wilderness of Ziph. Critical scholars doubt that David would return to this place of prior betrayal (see 1 Sam. 23:19–20), but there cannot have been too many suitable hideouts for David and his band of six hundred.”⁷

⁶ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 409–421). P&R Publishing.

⁷ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 446–458). P&R Publishing.

4. "It is not unusual in the Bible to find two incidents that are remarkably similar recorded quite close together. The Gospels have several examples. In Mark 6 we read of Jesus feeding the 5,000. Turn the page to Mark 8, and we find the feeding of the 4,000. The accounts are very similar, at some points identical. Critical scholars have often treated such similar narratives as doublets: two accounts of one incident that have been separated by some historical confusion. This misses the point seriously. In the case of the feeding miracles, it is important to understand that something very similar happened not once, but twice. The second incident takes on added significance precisely because it was the second time something just like this had happened."⁸

B. 6 Then David said to Ahimelech the Hittite, and to Joab's brother Abishai the son of Zeruiah, "Who will go down with me into the camp to Saul?" And Abishai said, "I will go down with you." 7 So David and Abishai went to the army by night. And there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head, and Abner and the army lay around him. 8 Then said Abishai to David, "God has given your enemy into your hand this day. Now please let me pin him to the earth with one stroke of the spear, and I will not strike him twice." 9 But David said to Abishai, "Do not destroy him, for who can put out his hand against the LORD's anointed and be guiltless?" 10 And David said, "As the LORD lives, the LORD will strike him, or his day will come to die, or he will go down into battle and perish. 11 The LORD forbid that I should put out my hand against the LORD's anointed. But take now the spear that is at his head and the jar of water, and let us go." 12 So David took the spear and the jar of water from Saul's head, and they went away. No man saw it or knew it, nor did any awake, for they were all asleep, because a deep sleep from the LORD had fallen upon them.

1. "Abishai was one of the three sons of Zeruiah, one of David's sisters (1 Chronicles 2:16). We hear much more about these nephews, the sons of Zeruiah—Abishai, Asahel, and Joab—as David's story unfolds in the second book of Samuel. Here we make our first acquaintance with the strong-minded trio, whose loyalty to David was intense, but whose desire for blood would drive David to despair (see 2 Samuel 19:22)."⁹
2. Unlike what happened in the Cave, David made it very clear there was no intention to harm Saul, but rather that he had planned to assure Saul that it was entirely in his power to kill him and, therefore, his decision not to kill him was a sincere commitment before the Lord. After the incident in the cave, Saul could have later gone, "You know, the reason David didn't kill me

⁸ Woodhouse, J. (2008). [*1 Samuel: Looking for a leader*](#) (pp. 485–495). Crossway Books.

⁹ Woodhouse, J. (2008). [*1 Samuel: Looking for a leader*](#) (pp. 485–495). Crossway Books.

had nothing to do with his faith in God, but rather because he was scared my army would then invade that cave and kill all of them!" However, this time, Saul would know David could have killed him and easily escaped before anybody would have ever even known he was dead, much less who did it!

3. More importantly, however, is David's unambiguous statement to his nephew that he fully believed God would end Saul's reign when he was ready for Saul to no longer be King and that He in no way needed David's help to get that done, nor did God need David to tell him when it should be done! Being or not being King is something God alone was in charge of doing!
 4. David had Saul's spear and water in his hand, he got some distance between them, but, like what happened at the cave, it was not enough to keep Saul's army from killing them if they decided to attack. They would have to outrun Saul's army if his premeditated plan didn't work.
- C. **13 Then David went over to the other side and stood far off on the top of the hill, with a great space between them. 14 And David called to the army, and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner answered, "Who are you who calls to the king?" 15 And David said to Abner, "Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy the king your lord. 16 This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD's anointed. And now see where the king's spear is and the jar of water that was at his head."**
- D. **17 Saul recognized David's voice and said, "Is this your voice, my son David?" And David said, "It is my voice, my lord, O king." 18 And he said, "Why does my lord pursue after his servant? For what have I done? What evil is on my hands? 19 Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering, but if it is men, may they be cursed before the LORD, for they have driven me out this day that I should have no share in the heritage of the LORD, saying, 'Go, serve other gods.' 20 Now therefore, let not my blood fall to the earth away from the presence of the LORD, for the king of Israel has come out to seek a single flea like one who hunts a partridge in the mountains."**

Note: "Despite this goodwill, so amply demonstrated, Saul's servants had made David a virtual exile from the land of promise. The persecution was tantamount to removing David's "share in the heritage of the Lord, saying, 'Go, serve other gods'" (26:19). This statement reflects the theology of geography at work in the Old Testament, since one needed to worship God at his tabernacle to benefit from the atoning sacrifices made there. Saul was driving David into the cursed

condition of paganism by depriving him of God's sacred ordinances. For what reason has Saul allowed his government to be dominated by the mad pursuit of one mere servant—and a loyal one at that? "The king of Israel has come out to seek a single flea like one who hunts a partridge in the mountains" (26:20). With these words, David confronted Saul with his mad folly, calling him to repentance."¹⁰

- E. 21 Then Saul said, "I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake."**

Note: Saul sees David's actions as love for him. This is not to say David didn't love Saul, but at this point, David's actions have nothing to do with Saul. In the past, David served Saul out of complete love and respect for him, but Saul has destroyed any possibility of David ever being in any kind of relationship with him again. That ship has permanently sailed! So, not denying a righteous love for Saul and a genuine desire for him to be successful as a man and as King, David, however, makes it very clear that his actions had nothing to do with Saul but everything to do with God!

- F. 22 And David answered and said, "Here is the spear, O king! Let one of the young men come over and take it. 23 The LORD rewards every man for his righteousness and his faithfulness, for the LORD gave you into my hand today, and I would not put out my hand against the LORD's anointed. 24 Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation."**

Note: This is huge. David doesn't directly ask Saul to say his life matters, but rather, that he is clearly living his life surrendered to the Lord by how he treated the one God has placed over Israel as King and that he is not to be treated as a bug in the wilderness but as one who God has chosen. His actions were ultimately not about what they said to Saul but what they said to God! What David did here was ultimately an act of worship! What David did here was say to God, "I trust in you to be the one who will enact justice in this situation and who will make me King when you are ready for me to be King!" This was ultimately about David testifying to God that he trusted Him and, as such, was completely waiting on Him!

- G. 25 Then Saul said to David, "Blessed be you, my son David! You will do many things and will succeed in them." So David went his way, and Saul returned to his place.**

¹⁰ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 446–458). P&R Publishing.

1. “This was the last time that the two would see one another. David did not accept Saul’s invitation to return with him. Saul could not be trusted. “So David went his way, and Saul returned to his place” (v. 25b).¹¹
2. “So far as can be determined, **Saul** became resigned to his fate and never again tried to interfere with the will of God for the kingdom and its next anointed leader (cf. 27:4).”¹²

So, those are two examples of David waiting on the Lord, but how do we successfully do it?

Application: Waiting on the Lord means trusting God to do what He alone said He would do, staying out of what He told us to stay out of, and only doing what He permitted or commanded us to do. However, to successfully do that requires the following:

(1) Intentional effort because waiting is never passive.

- A. **14 Wait for the LORD; be strong, and let your heart take courage; wait for the LORD! (Psalm 27:14)**
- B. You can’t miss the fact that the command in Psalm 27:14 to wait on the Lord is coupled with being strong and courageous! In other words, waiting takes effort, so if you don’t intentionally do it, you won’t do it. Waiting, which includes waiting on the Lord, doesn’t happen by accident. You will hardly ever feel like it and never fall into it. Waiting on the Lord is an active, intentional refusal to walk away, quit, get in the way of, or attempt to interfere with or undermine God’s timing. Anything else is not waiting.

(2) Belief that waiting on the Lord is worth it.

- A. David had to believe that waiting on God to make him King was worth it, or he would have lost the strength to wait. If you don’t think waiting on God is worth it, then there is no way you are going to do it.
- B. This is why the Bible is so essential. When I start doubting that waiting on God is worth it, I find my way back to the Bible and the thousands of years of testimonies in it that God is always worth it! The Bible wasn’t written by a guy in a cave or a guy hiding in some corner of his house, but by upwards of 40 different authors over 1,500 years. People from every kind of background and skill set contributed but still perfectly played a part in the revelation of one truth—the Gospel of Jesus Christ! Therefore, I go to God’s Word to equip my belief that He is worth waiting on, and it is there that I read stuff like this,

¹¹ Woodhouse, J. (2008). *1 Samuel: Looking for a leader* (pp. 485–495). Crossway Books.

¹² Merrill, E. H. (1985). *1 Samuel*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 452–453). Victor Books.

- C. **31 but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. (Isaiah 40:31).** Waiting on the Lord is worth it!
- D. **13 I believe that I shall look upon the goodness of the LORD in the land of the living! (Psalm 27:13)** Therefore, waiting on the Lord is worth it!
- E. **24 "The LORD is my portion," says my soul, "therefore I will hope in him." 25 The LORD is good to those who wait for him, to the soul who seeks him. 26 It is good that one should wait quietly for the salvation of the LORD. (Lamentations 3:24-26)** So again, waiting on the Lord is clearly worth it!
- (3) **Wisdom to be more concerned with the room an open door lets you in than you are with the opportunity of an open door.**
- A. Commenting on the testimony of David when he had the opportunity to kill Saul and claim the throne, **"Gordon Keddie writes that "an 'open door' is not, in itself, proof of God's will. Circumstances, in God's providence, are not a substitute for the principle he has revealed in his Word, the Bible." Consider what a severe test this was for David! A. W. Pink comments: One stroke of his sword, and he steps into a throne. Farewell to poverty! Farewell the life of a hunted goat. Reproaches, sneers, defeat, would cease; adulations, triumphs, riches would be his. But his at the sacrifice of faith; at the sacrifice of a humbled will, ever waiting on God's time; at the sacrifice of a thousand precious experiences of God's care, God's provision, God's guidance, God's tenderness. No, even a throne at that price is too dear. Faith will wait."¹³**
- B. Some doors take us down His path, while others take us into sin. For instance, you may have an open door to commit adultery without getting caught by your spouse, but I would dare say that anybody with an ounce of sense could rightly say that's not an open door to the room the Lord wants you to be in!
- C. You may have an open door to steal money from your employer without your employer knowing, but once again, that open door leads you into a room God will have nothing to do with except to cast judgment on all who are in it!
- D. Speaking of this very thing, Jesus said,
- E. **13 "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is**

¹³ Phillips, R. D. (2012). [1 Samuel](#) (P. G. Ryken & R. D. Phillips, Duguid Iain M., Eds.; 1st ed., pp. 409–421). P&R Publishing.

**narrow and the way is hard that leads to life, and those who find it are few.
(Matthew 7:13-14)**

Next week, we will study the chapter of 1 Samuel that we skipped today (chapter 25) and walk through more Biblical keys for successfully waiting on the Lord. So for now, let's stop here and commit to spending this week asking ourselves how well we are truly waiting on the Lord to do what He alone said He would do, staying out of what He told us to stay out of, and only doing what He permitted or commanded us to do.

Are we implementing the Biblical keys to successfully waiting on Him or trying to do it ourselves?

Are we waiting on the Lord, or have we given up and gone our separate ways?