

9035-U

SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

THE FUGITIVE BECOMES KING

Speaker: Bro. David Pride

Study #3: Bound in the Bundle of Life with Yahweh

Reading: 1 Samuel 25

My beloved brethren and sisters.

When the incident at En-gedi where David had cut off a part of the skirt of Saul's robe had come to its conclusion, the scriptures simply tell us that Saul went home, but David never trusting that the matter was done, went back into the strongholds.

In chapter 25, where we're going to focus our attention this morning, begins with the words, 'And Samuel died'. So brief, b&s, for a man of the stature of Samuel, isn't it? It's along the lines of other things we read in scripture where we think there should be more said, but God in His wisdom has given us just this. Reminded us of Jesus at the tomb of Lazarus, 'Jesus wept' or the words when He was taken to the hill of Golgotha, 'and they crucified Him'. It seems as though there should be much more said about these things, b&s, yet in the economy of God's mind, God's scheme of things, hearts are moved, and hearts are taken hold of and shaken beyond anything that a long discourse could ever do. And we are reminded, that God is in heaven and we are upon earth, and therefore, let our words be few, and God demonstrates this for us when He said, 'and Samuel died'.

1 Samuel chapter 25 and verse 1, 'And Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran'. Now many of these places that we're talking about, b&s, are in very close proximity to one another. When you read about Ramah as the home of Samuel, as his home station, it's right next door to Gibeah, Gibeah of Saul as it's called in Isaiah, right on the loop with Nob and on the circuit that Samuel would make as a prophet, and in very close proximity to one another. Samuel has died, the great king-maker, the reluctant king-maker, the man who was head of the man in the middle, the transition man, for a period when there was no king in Israel to the time when there now was a king, and yet it was a king of the people's choosing.

Yes, Yahweh's anointed but of the tribe of Benjamin, of the choose of the people, and God gave them what they wanted as His anointed. So Samuel had stood between; he'd come from the point where there was no king in Israel in the perspective of the people of Israel themselves (of course, there was God, wasn't there? there was Yahweh, Gideon knew it, 'Yahweh will rule over you' he said). And of course, what happened when they had a king when they received the king in Saul, what they had done was they rejected Yahweh to rule over them. And Samuel was right in the middle of this great drama that would take place, this great transition that would take place. He knew Yahweh's anointed, of the tribe of Benjamin was the people's choice; he knew that God had given them a king, while the king waited in the wings, as it were. From the tribe of Judah, the greater, b&s, still waits, doesn't He? as we wait for Him! Yahweh's Anointed!

'And Samuel died, and all Israel assembled and mourned and came to Ramah'. We see on the overhead how tight all these things are together in their locations, and how easy it was really to go from one place to another. Only a couple of miles in some cases, but with the death of Samuel, the last restraints now are removed as far as Saul was concerned, weren't they? The last restraints on Saul's self will was taken away and the downward spiral would continue ever deeper and ever darker for Saul. We wonder, b&s, if David could stay away from the burial of Samuel? this was his mentor, this was his friend, this was a man he ran to in time of trouble (1 Sam. 19) you can see how he goes to the house of Samuel and actually stays with him for a time. We wonder if he could stay away? we can't know for sure, obviously, we can't know for sure; I'm certain that David would want to be there to pay his last respects to this great man, that he respected so greatly.

There maybe a little clue in the first verse, at the end it says, 'And David arose, and went down to the wilderness of Paran', and actually that's too far south, b&s, that's going way down (if you look on your bible maps, you'll see that the wilderness of Paran actually takes you down into the Sinai peninsula, quite a way to the south). The Septuagint says and other translations of the scripture agree to this, that 'he went down to Maon'; the Septuagint takes that as where David would go to. Now David was at Maon, that's where we left him, in that basic region, but if he had gone up to Ramah, then we could well see how he would come back down to Maon once again, for the strongholds of that place.

In chapter 25, we're going to be introduced to a remarkable, contrasting character here, b&s. The differences between individuals that we need to look at here in chapter 25 are marked and they are remarkable. We're introduced to a very great man to start off with; now I want to take for background, (and it'll sound like a strange thing because it comes after, usually the background comes before) but I want to take something that Jesus spoke about and we'll go over to the gospel of Luke, our first reference really that we're going to ask you to turn to is in the gospel of Luke, New Testament, rather than this section of Samuel. This is in the 12th chapter and it's a parable of the Lord Jesus and I believe, b&s, that Jesus could not offer this parable without having the things to do with 1 Samuel 25 on His mind. Luke chapter 12 verse 16 through 21, the background of

this, of course, is that a man had come to Jesus, 'Master, speak to my brother that he divide the inheritance with me', and Jesus drawing from the Old Testament would say, 'who made thee a judge and a divider over you', such as Moses had done. But the lesson is this, b&s, that Jesus brings forward. He says in verse 15 of the 12th chapter, 'Take heed, and beware of covetousness' (and then this) 'for a man's life consisteth not in the abundance of the things which he possesseth', and sometimes, b&s, it is the possession of things, isn't it? interesting that the scripture uses that word 'things'; they're just things that's all they are, and sometimes all our life is wrapped up in these things, and we're measured by them. But here is the parable of the Lord Jesus that is prompted by this incident of the man coming to Him and saying, 'ask my brother or make my brother divide the inheritance'. Almost identical in beginning to what we have in 1 Samuel 25: it's talking about a great man, talking about a man who has great possessions, and I believe, that's in the mind of the Master, I don't see how He could read this parable without thinking that the One who knows scripture above all others, b&s, wouldn't draw the lesson from the scripture itself.

So let's just read it together! You'll see the parallel when we go back there. In Luke chapter 12 and verse 16, 'He spake a parable unto them saying, The ground of a certain rich man brought forth plentifully'. A certain rich man, there's no name, b&s, I think many times when we think about the things of scripture and we just come across an example and there's no name, it's as if a line is drawn there and what we are to do with this, is to just write our own name on the line. Let it be us! we can do this on any number of occasions, the woman that came to touch the hem of His garment that we spoke about yesterday (there's no name there, b&s, put our name on the line) Let's get ourselves into the Word in this way! 'And this man thought within himself saying, what shall I do because I have no room where to bestow my fruits; and he said, This will I do, I will pull down my barns and build greater, there will I bestow all my fruits and my goods; and I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God'. Well this man, b&s, this wealthy man (and there's no suggestion that he got his wealth by unjust means, or he was dishonest or anything like that) he's successful, he's prosperous and he is above all else, self-centred. Looking inward like Saul, b&s, he is self-centred, he's going to have a conversation with himself; it says 'he thought within himself' and the word is 'dialogue', he's going to have a dialogue with himself (1260) why not? there's no one better in his mind to talk to, so he's going to talk to himself. And we see the way this just flows, we see the supreme egotist here, b&s, the man who lives in the first person singular. I just say to you, if you hear yourself using the word 'I' in your conversation, or if you're writing letters and all of a sudden you realize, 'I did this, or I did that', just be warned, b&s, because you're falling into this pattern of this man. You're becoming like the egotist here, who was so concerned and inward looking that all he could think about was, who better to talk to, and this is what he's going to do, he's going to have a dialogue with himself!

It's like the Pharisee that was on the steps of the temple, you remember, that just prayed with himself, 'I thank Thee, that I'm not like other men', and then looking down he'd see the publican with his head bowed, who couldn't put it in the first person singular, but could only say, 'God, be merciful to me, a sinful man'; and that man would go away justified, b&s, because he put things right before the Father. But just listen to this man, verse 17, and just note the pronouns here, see how involved he is with himself. He thought (he had this dialogue within himself) saying, 'what shall I do because I have no room where to bestow my fruits? This will I do, I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry. But God said unto him,(as though it is his name, b&s, it isn't 'thou fool', God says unto him, 'Fool') this night thy soul will be required of thee. Then whose shall those things be?' Bro. John Carter in the 'Parables of the Messiah' has this to say in this section about this parable (I'll give you the page, people have been asking me when I give a quote like this if I'd give the page, but I use some of the very early editions of these books and sometimes they don't correspond at all, so I haven't been doing that; but this is on page 211 for what it's worth in the Parables of the Messiah) and bro. Carter says this, he says, 'The issue might be crystallized in this way, when a man is stripped of all that men count wealth; in the day when he's stripped of everything as in the day of his birth, is he rich or poor?' You see, it all comes down to that, doesn't it? b&s, when we stand as it were, naked and open before the eyes of Him with whom we have to do, and the edict is made, the statement is made, 'is he rich or is he poor?'

Going back to 1 Samuel chapter 25 and just continuing on with that now, we begin to look at that man that is the basis of Jesus' parable like the certain rich man of Luke chapter 12, this man is very great, so we read here, 'There was a man in Maon whose possessions were in Carmel (a point of geography here, b&s, when we think of Carmel), oftentimes we think of this way further to the north of what we've been focusing our attention on, up in the area of Mount Carmel at the head of the great Jezreel valley, the valley of Esdraelon, (it has other names too, that we'll mention as we go along on some of the other days of our thoughts together). But it's not this, it's the Carmel down here in the inheritance of Judah mentioned in Joshua chapter 15 as part of the inheritance of Judah along with Maon and along with Ziph, so you see, it goes right along with these other cities that we've been talking about, it's in that same area. So he's a man of Maon, whose business was located in Carmel, just so we won't get confused with that which is way to the north; it has nothing to do with that, whatsoever.

And it's sheepshearing time for this man, this is his business (we'll just read on) 'The man was very great, he had 3,000 sheep and a 1,000 goats, he was shearing his sheep in Carmel'. So he's a businessman, he's got a good business, a successful business and it's time to reap some of the rewards of that business, it's sheep shearing time in Carmel, and it's a time for a great celebration; there are feasts associated with this, family and friends would come together at sheep shearing time, and they all benefit and take great joy in the feasting; and David felt, b&s, that he and his men should be included at least in the benefits of this man's possessions (not so much the feasting

part, I think) but at least as beneficiaries of some of the things that this man had, because they had benefitted him so much. We've got to think about the contrast of characters here, there are great lessons in these things and we can draw right off them, and as I've been saying to you every day I think, b&s, we've got to see ourselves in these parts of scripture, we've got to weave ourselves right into the words here, and see ourselves. Where are we? which one are we most like? or which ones are we most like? And right off, we're going to see the contrast of character presented; before, the stories are presented, before the events are laid out( I don't like the word 'stories' in connection with the things of the scripture, this is not stories, this is history to us), real things that happened. And it's as though the scriptures are saying right off, 'don't miss the lesson here', measure your character against these things, first things first.

Scripture always writes this way, doesn't it? first things first; the first thing we see is the description of the man's wealth. It's trying to give us a picture of what this man is all about: and that's first, the first thing we see is a description of his wealth before his name is given, before his character is really opened out, there's a description of his wealth. It's different with the man's wife, her name is given first and then the character description is given; so we see there's something different right off that we need to think about these two individuals that we're being introduced to. So let's think about the names first of all, they come in the third verse of this 25th chapter. We read first the name of the man was 'Nabal', now you know that was the name, b&s, we're quite familiar I think, with this story. If you look up the definition of 'Nabal' (use Strong's concordance which I tend to use as my basic concordance) his definition of the Hebrew word 'Nabal' is given in one word, just one word 'dolt' (5037) not a very nice description for anybody, not a very nice meaning to a name but that's what the name 'Nabal' very basically is stated as, 'dolt'. Now you're going to trace the meaning of that word if you're a good bible student, you're going to trace it until you come to its primary root, and see all the nuances of that word and get the real essence of what it's all about. And as you trace that word back, and you begin to open it out, and you see also added to 'dolt', is 'stupid' 'wicked' and 'impish'; alright so the picture kind of grows and you begin to really research the word a bit. When you come to the primary root of the word, and it's 'nabel' it means 'to wilt, to fall away, to fail, or to feign', and I don't know if that means that Nabal was ever better than that, b&s. It's hard to think that Nabal could ever be better than his initial description as 'dolt', Nonetheless, that's the root of the word, figuratively 'to be foolish', morally 'to be wicked'; so there's the breakdown the etymology of the name 'Nabal'.

Now the name of his wife is different, obviously, it's different. 'Abigail' his wife's name is Abigail, and that's a name that means 'the father' (26), interesting isn't it? Here's this lovely sister and her name has to do with 'the father'. But when you think of it, b&s, that's the source of everything, isn't it? from the 'father of lights', but it's 'the father or the source of joy' that's the meaning of the name, Abigail; it's two Hebrew words actually kind of joined together, the 'ab' is the father part (interestingly enough that's the first word that you'll find in the Hebrew concordance, we say first things first, lovely that that starts the word Abigail, and the last part is 'giyl' and that has to do with 'joy' it has to do

with, actually the word when you open it out, b&s, has to do with 'spinning around', you wonder if you could picture Abigail just spinning around at times, living with Nabal; and it means 'to spin around under the influence of any emotion, any violent emotion'. Sometimes it's joy, usually it's joy, sometimes, b&s, as you open up the meaning of this word, it has to do with cringing as in fear. Abigail had quite a life with Nabal, didn't she? I think her nature was one that emanated joy 'father of joy, source of joy', but there was that other aspect as well that was built into her name that tells us something of what it was like to live with a man like Nabal. It's an amazing thing when we think about it, isn't it? that Nabal and Abigail, husband and wife, so opposite in characters, and it's as though the character of each doesn't seem to rub off on the other, and yet they were in this proximity with each other as husband and wife.

I'd like you to think of Abigail as our sister, can you do that, b&s? Old Testament, I know, but nonetheless, one of the heirs of the kingdom and we think of her as one of the most lovely sisters that we'll come to meet in all the pages of God's Word. Her name and description is first, in the middle of verse 3 we read this, 'The name of his wife was Abigail and she was a woman of good understanding and of a beautiful countenance'; again, first things first, b&s, good understanding and a beautiful countenance, this is the description of Abigail. But back to Nabal at the end of the verse, you see, 'but the man was churlish and evil in his doings and he was of the house of Caleb'; churlish and evil. To be 'churlish' means 'to be dense' (7185+6) that's the meaning of the word; dense in everything, business dealings, everything, b&s, in his relationship with people, obviously in his relationship with his wife. And something else, he was of the house of Caleb (it's like saying, shame on you, Nabal, your heritage is one of the greatest men in all of Israel's history, the great man Caleb who with Joshua were the faithful spies with the good report. The man who at 80 years of age, was able to take his inheritance and win it over, but his name, b&s, when you open up the meaning of the name (and there's the character and there's the meaning of the name) the name has to do with a 'dog' (3612). It's like saying to Nabal, you haven't in one wit come up to the character of this great man, Caleb, but you sure lived up to his name, because you behave like a dog. And the scripture comes to mind as the dog returns to its own vomit, and this was Nabal, always harking back to that low aspect and that low way of life that he lived.

So David sends 10 of his men to Nabal, he needs help, b&s, he's in the wilderness, he needs provisions in the wilderness, and these men when they go to Nabal are sent in David's name. They're going to speak for David, they are his emissaries, they speak in his name and for him. And they were to greet Nabal in these terms. David lays it all out for them, he gives them the words and they are to present these words to Nabal; should be effective if anyone's listening, if anyone's sensible, they'll listen and respond to it. So in verse 6 you read this, 'Thus shall you say to him that liveth in prosperity; Peace be both to thee, and peace be to your house, and peace be unto all that thou hast', that's the greeting, b&s. (You know about italics in the scriptures, don't you?) you know that those italics just signify that there's not a word in the original language that fills itself out in the way that we have here, so that we've got the word 'prosperity, in prosperity', there's no word for that in the original Hebrew, but the translators have inserted this to

try and make the flow sensible, and most times they help, sometimes they don't. I don't know which it is here, it doesn't seem to be a problem, but if you read it without the italics it reads like this, 'and thus shall you say to him that liveth' (that's like saying to Nabal, you're alive because of me, Nabal; you're alive because of what I've done for you, or what my men have done for you) So he offers him this greeting of peace, three times the greeting of peace; you'll know that that word is 'shalom', b&s, and yes, it means 'peace' but it's a word that means a great deal more than this to the Hebrew here. When they hear the word 'shalom' (7965+7999) they will be thinking of this as a wish that they be safe, in mind and in body and in estate, so that was offered to Nabal from David, that he be safe in mind and body and estate; and he was so because of David. They should have recognized that fact, by implications of the words 'to be friendly' and if you just carry this out it means 'to do with reciprocating friendship'. And that's what David is asking for here, he's saying, 'I've been friendly to you, Nabal, and your house is in very good condition because of me; now it's time to reciprocate and to help those who have helped you'.

Well, b&s, Nabal is a tough character! The young men will remind Nabal that David's been like a shepherd to Nabal; it's as though there's been a wall built around the house of Nabal and David and his men were that wall. And they protected him against the wolves that would come against the sheep, the Amalekite, the Philistine, and while David's men were there, there was no fear for Nabal, he could live in peace. Shalom could have its full meaning to him, and Nabal answered, the scripture says, uses that word, 'he answered', in actual fact, he railed on them, b&s. Just look at verse 14, just to see the way this whole thing goes when it's being related later on, the last part of that verse. 'They came to salute our master and he railed on them' (and you can see the margin, the Hebrew intends that 'he flew upon them') Nabal doesn't want to even listen about giving anything that he considers to be his, he flew upon these young men; 'and he mocked them, b&s, and he mocked what they stood for and he mocked who they stood for, in the words that he said.

Verse 10, 'Nabal answered David's servants and said, who is David?' (he knew who David was, b&s, everybody knew who David was); one of the most popular songs of the day told who David was. He knew enough about David to know who his father was! 'Who is David, who is the son of Jesse? there be many servants who break away from their masters today'. Why should I give my things to someone like this? and he railed on him and he mocked the young men and in a sense mocked David through the young men. You remember the certain rich man, b&s, that Jesus described in His parable, the egotist that was the 'I', 'I', 'I' man, we've got the same thing here in Nabal. This is the basis of that parable, verse 11, 'Shall I then take my bread and my water and my flesh that I have killed for my shearers and give it unto men, that I know not whence they be?' This is the 'I' man, I, I, I, was Nabal, always looking inward and concerned about himself and David is going to have a very hard time, in fact, I think an impossible time receiving this information, b&s. I mean, it's so the opposite of his character, his is one of giving. No, his is one of rightness! When we think of David, think of the many times, later on, b&s, later on, the time when you remember 1 Chronicles chapter 21, the time when he's

going to build the temple first of all, or he's going to provide for the building of the temple, and it's at his own proper good that these things, now he says he prepared with all his might, that's the principle of giving that was David. At the time of the numbering when the angel was poised with the sword over Jerusalem, and David is to purchase the threshing floor of Ornan the Jebusite, and Ornan says, 'here, take it; I'll give it to you' and David said, 'Can I give unto Yahweh that which cost me nothing? This is the spirit of David, it's the spirit of the rightness of giving, my dear brethren and sisters.

Let's try and get the full picture now: when the word comes back to David, David's response is dramatic and it's sudden, my dear brethren and sisters. These young men of David's are remarkable young men, to stand in front of Nabal and not say, 'you're going to get yours, Nabal! David will be back down to get you'. There seems to be no retort, there's no retaliation, it seems as though they simply turned and walked away and bring the sad tale back to David. It would be different for David, my dear brethren and sisters, when they get back and he hears about the mocking, he hears about abuse that these young men had to take. David's going to be instant in his response, it's as though he's all caught up in the emotion of what's taken place and in the very wrongness of it! and he's going to lose his sense of proportion, he's going to lose perspective as to the rightness of the things that should be done. He's not going to inquire of Yahweh, 'should I go up?' not this time; we want to get the full picture of David's reaction here, because it's very quick, and when you react this way, b&s, you are normally in deep trouble. Well, look at verse 13, 'They come and tell David all the things that happened and David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about 400 men; and 200 abode by the stuff'. That's his instant reaction, the things that he had said on that occasion (you'll see it a little further down, verse 21) 'Now David had said, surely in vain have I kept all that this fellow hath in the wilderness;' (in fact, if you drop the italics there it shows the disdain for Nabal), he says, 'I've kept all this hath in the wilderness', so that nothing was missed of all that pertained unto him; and he have requited me evil for good', like Saul, b&s. This is what David is living with in the fugitive years, being requited evil for good: just imagine how that is, to live your life under that kind of a cloud, where you do the right things and you receive the wrong things in return, and that's what is happening to David now, and he's so caught up in his own emotions, b&s, they're just carrying him along at this point. And he's determined that he's going to settle this matter once and for all.

In verse 22 he says, they're not going to remain, 'so and more also do God unto the enemies of David if I leave all that pertain to him, by the morning light'. Any man, there's not going to be anyone left to hold a sword in the house of Nabal when David gets done with it, b&s. Not one man left! he's so caught up in his own emotions he calls this a sort of 'curse' That's what you have in verse 22, you know, 'God do so to me and unto the enemies', but you know, it's not unto the enemies. All the other translations that I've looked at, b&s, drop that expression, 'unto the enemies', and it's a curse that he invokes upon himself, that 'God do unto David', the RSV puts it this way, it says, 'God do so to David and more also, if by morning I leave so much as one male of all that belong to

him'. See, Nabal's a dead man in David's mind; Nabal's a dead man in Yahweh's mind for that matter, b&s, it's obvious that the servants of Nabal feared what was going to happen, they feared retribution, and one of them would rush off to Abigail, to tell her about the great disaster that was about to take place. This was the way they saw it, there was no way in their minds that this wasn't going to happen. The crudeness of Nabal is going to be presented by the servants of Nabal and Abigail, to Abigail herself.

Well known was the character of Nabal, you can be sure of that to Abigail, b&s, she lived with it! she dealt with it on a daily basis. And here, one of the loveliest characters in all of scripture, an example to emulate (and I'll say to you, b&s, not for sisters only, not for sisters only), but the character of this sister is one that we all need to emulate because it's lovely and it's Christ-like. So the young men will relate the details to Abigail: the mistreatment, the railing against David's servants, and against David himself. And they do this is a way as though they were ashamed of their master, ashamed of Nabal, I think they were, b&s, don't you? You know, you could talk to Abigail, you could be certain that this woman of good understanding was going to respond, she was going to listen carefully, she was going to act rightly or righteously, and was going to respond. You couldn't speak to Nabal, couldn't talk to him at all, so their description about their master and the way he acted is very graphic; I don't think it's unworthy of them, I think they're stating the obvious, I think it's a well-known fact that they're just stating here. But look at verse 17, the terms that they use, 'Now therefore, know and consider what thou wilt do?' (they're asking Abigail, 'you've got to do something, Abigail, here;) 'for evil is determined against our master, and against all his household, for he is such a son of Belial, that a man cannot speak to him!' They knew how he was, b&s, so did Abigail, but now they are in deep trouble because of the spirit of that man, because of the character of that man. To be a 'son of Belial' means 'to be a failure', 'to be worthless' (1100) is what the meaning of the word is; you know, b&s, we can have great success in temporal things, and be a worthless failure when it comes to the eternal. That's the fact of the matter, isn't it? Let it not be so for us!

You know, you think of Abigail and Nabal, and you can't help but wonder about this marriage, eh? Strange combination here, isn't it? you wonder how it ever came about; how is it possible that two so totally dissimilar people, could be partners in marriage? I don't know if there's an answer for this, at least a satisfactory answer, it may be that the differences were not so obvious at the beginning, sometimes that's the way things go, isn't it? or it maybe that for Abigail, this was what was known as an 'arranged marriage' and she kind of went into this without any real say of her own, and now found herself caught in that kind of realm of unhappiness and churlishness and evil, and she was part of that scene and had to deal with this on a daily basis. You can't help but wonder about the marriage, b&s, as I said, no matter what our circumstances are, God knows; God knew about Abigail, and He knows. He's allowed it to be so, b&s, can I just give you a quote and I hope it's as accurate as it can be, because I drew this off a tape of a talk by bro. Dennis Gillett (I'm sure you know bro. Gillett, lovely man) but this is the quote as best as I could state it off the tape, and I think it has a direct bearing on the situation of Abigail with Nabal; anything that touches us that we could say has even a remote

connection to something like that, but this is what bro. Dennis said, and I'm quoting, 'whatever is permitted, be it ever so perplexing, is permitted that it ultimately may save and not destroy. Change is not necessarily in the circumstances of life, but more often and more probably in our attitude'. It's true, isn't it? and it was here bro. Dennis, (when I read these words, every time I hear the way he has a lovely turn of the phrase) but it's true, isn't it, b&s? sometimes we can strain with every fiber of our being to change something, and it doesn't change. We can pray that it be different, and it isn't different, and all we can do is adjust our attitude, adjust our sails as we said the other day. That's all we can do!

And so it was for Abigail, we believe, b&s, I think she's like Job in a way; you remember Job saying under all his duress, 'that I know when He has tried me, I shall come forth as gold', and we see the gold just shining beautifully in the character of this lovely sister. But now she's got to take the initiative, and she's got to do it quickly, she has to make haste to use the term of the scripture. So she's going to collect provisions together (actually it's more of a gift, it's kind of a peace offering to David in a way just to calm the scene) this is what she hopes to do with it. But it's certainly not provisions enough for all the 600 that are there, but she collects the provisions together, she gathers together some of her servants and she says, you're going to go before me and we're going to meet David. She can't know what's coming toward her at the same time, b&s. Verse 19, 'And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal'. Now what do you think of that, b&s, do you think she was wrong in not telling her husband Nabal? Some have suggested that she usurped the authority of her husband by following this course and she was wrong in it. I don't feel that way myself, I see in Abigail a sister, who is the epitome of the virtuous woman of Proverbs chapter 31. You don't need to turn to that, but I'll just give you two statements from that section of the virtuous woman of Proverbs 31: verse 12 in relation to her husband now, that's what it's all about there, 'that she would do him good and not evil, all the days of her life; and verse 27, 'she looketh well to the ways of her household', well, this is what Abigail was doing, my dear b&s, she was doing those necessary, spiritual things that had to be done, no denying of scriptural principles, b&s, no denying the role of the man and the woman as it's laid out in the scripture. Husband and wife, the man is the head of the woman, the man is the head of the family, but sometimes, b&s, the woman is the spirit of the family; that's just the way it is. Sometimes it has to be that way, it certainly had to be that way with Abigail and with Nabal.

And so the two little armies are making their way toward each other. One far littler than the other, b&s, and one not a fighting force, Abigail's is not a fighting force at all, but David's army was about 400 men; everyone of them had a sword stuck to his side and he was ready to kill; they were on a mission and the mission was that there would not be one man alive after they left the house of Nabal. And the two little armies are coming together! and almost as by surprise they come into view of each other around the shelter of the hillside. They come out and there they are, face to face. And we see Abigail immediately spring into action, b&s, with great haste. This beautiful sister who just followed along with things that happened, Abigail is going to take the initiative here!

(I would imagine with heart just pounding within her, she's going to take the initiative). Verse 23, 'When Abigail saw David, she hasted (just notice all the things that she did here) she hasted, lighted off the ass, and fell before David on her face, and bowed herself to the ground and fell at his feet and said, (then she speaks). All these actions that take place must have been a startling thing to David, to see this woman of a beautiful countenance, basically jumping down from the ass and running toward him, bowing down before him, falling on her face in the dirt at his feet; would have been a startling thing to David to see this!

And here's a remarkable thing about this account in scripture: it's not only that, it's an important thing, b&s, a significant thing, and it has to do with the character of Abigail and it shows us how great that character is because up to this point in all the record, there hasn't been one mention of Yahweh, up to this point. And Elohim is only mentioned once, and it's when David invokes that ill-advised curse upon himself, in verse 22. But now Abigail is going to speak, and this will tell us about the character of Abigail. The highest respect for David you see in this, 13 times here she refers to him as 'adon' (my lord), 7 times in the things that she has to say to David she speaks of Yahweh, and once, Elohim. There's the measure of the greatness of Abigail, b&s, there's the measure of the greatness of that sister! This shows where her thoughts rested, this shows where her heart is, this tells us what her character was all about! it all rested upon YAHWEH, b&s, and she's presenting this now to David. Talk about strengthening someone's hand in God, like Jonathan did for David, she's going to do it as well. She's doing great things for David here, great things, and she's going to change him and we'll see this happen.

The force of her argument when she just lays it out before David, takes 4 parts. The first part, and it's kind of an odd thing to think about, but the first thing she says to David is, that she's responsible for what has happened; she refers to it as 'iniquity', she says this iniquity is upon her. And she says she'll accept the blame and she'll accept the punishment. That's point one! The second thing that she presents to David, is Nabal is 'Nabal'; the third thing, b&s, is that David's cause has always been righteous; and the fourth is that Yahweh has a purpose for David that will be fulfilled, and David has to recognize that purpose. Let's just think about those 4 things! Point by point we'll just take a look at them, b&s, because why does she say in effect, that this is my fault, that I should bear the punishment?, and that's exactly what she's saying, verse 24, she says there as she falls at his feet she says, 'Upon me let this iniquity be' and verse 28, 'I pray thee forgive the trespass of thine handmaid', so she's willing to bear the burden of responsibility as for what has taken place, isn't she? and to bear the punishment that goes along with it. My suggestion is, b&s, that she'd been managing the affairs of Nabal all along. That Nabal was prosperous because of Abigail, and not only that she'd always covered for him, she'd always covered for his churlishness and his evil. But this time she didn't see what was happening, she just missed it; she didn't see the men of David come, she didn't hear the conversation, she didn't witness the railing of this churlish man, and because she was unaware of what had happened, she felt that she had slipped in her responsibility. She felt she should have been aware of it, she could have

resolved the difficulty but she failed to resolve it! and so she was at fault! This was her perspective, she's willing to take this; it's a marvellous sister we're dealing with here, b&s, marvellous character in this lovely sister. So she said, 'forgive the trespass', and just think of David hearing this now from this lovely sister!

The second point, as far as Nabal was concerned, b&s, Nabal is Nabal: this is basically what she's saying for her argument about Nabal. And in verse 25 she says, 'Let not my lord, I pray thee, regard this man of Belial', so they're just stating facts that have been said before by the young men, this seems to be the term for 'Nabal' (5037), and it means that he's just a 'worthless character' that she's talking about here. A man who's character is a 'failure'; she goes on to say, 'For as his name is, so is he; Nabal is his name (and I always think, b&s, every time I think of this account here of Nabal, I think of this little statement, there's something that always comes to my mind and it sort of jumps in ahead of what we're reading here and it's this) 'and I say it with no irreverence, it just jumps into my mind, and it is, 'Nabal is his name, and folly is his game', and that's the way life was for Nabal, the game of foolishness, the game of folly! And this is what Abigail is saying here, isn't it? 'Nabal is his name, and folly is with him', that's the way he is, Nabal is Nabal; she's hoping David can see that and not take it to heart, to not take it personally but recognize that this man can't do anything but what he'd done because this is his character. He's a foolish man!

The third thing, 'that David's cause had always been a righteous one', up to now, b&s; he's about to ruin it, if he continues on this pattern and he's about to ruin the righteousness of his cause. David himself had quoted one of the ancient proverbs to Saul, hadn't he? he said, 'the wickedness proceedeth from the wicked', he's about to follow that pattern, b&s, he was! And Abigail is going to open out to him, the principles of scripture, she's going to open out Leviticus chapter 19 and verse 18, Deuteronomy chapter 32 verse 35, all these things, b&s, she's just drawing from scripture here, all these things are brought together in one place in the New Testament by the apostle Paul in Romans 12, let's just take a quick look at this, and then we'll come back to 1 Samuel. In Romans 12, you'll remember these words at the end of the chapter, verse 19, the apostle Paul has brought together all the things that Abigail is saying from scripture added some things that she wouldn't know about because they hadn't been written in the days of Abigail. Romans 12 verse 19 you read this, 'Dearly beloved (David, b&s, the beloved, how fitting it is) 'dearly beloved, Avenge not yourselves,(you can almost hear her speaking the words, can't you?) 'but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith Yahweh'. (Leviticus 19) 'Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good'. That's exactly what was happening to David, he was about to be overcome of evil, b&s, and Abigail's telling him to turn it around and overcome evil with good. So it's all brought together here by the apostle Paul. So she just goes on in this lovely argument, such beautiful things woven into this argument of Abigail.

The fourth point, that David is a part of Yahweh's purpose: God is going to make of

David a sure house; Abigail expresses this to him, and in verse 29 there is this, she says, 'Yet a man is risen to pursue, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with Yahweh thy Elohim; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling'. What a lovely expression that is, b&s, bound in the bundle of life with Yahweh, what does it mean? Can you see yourself there, b&s, don't you like the idea of yourself being bound in the bundle of life with Yahweh? The word 'bound' means 'to cramp' (6887) as to press in tight together' and the word 'bundle' is a word that signifies 'a parcel as packed up tight' (6872), the kernels and particles in it, as if in a package. So alright, just try to get the picture of this, this bundle all packed together tight with all these particles and kernels within it, and I just wonder, b&s, if this was what the apostle Paul had in his mind when he wrote to the Colossians, just look at Colossians chapter 3 and going in at verse 2 where he says, 'Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God' (bound in the bundle of life with Yahweh), your life is hid with Christ in God. Who is your life, b&s? is it not the Lord Jesus Christ? is your life hidden in Him? and are you not in Christ? Will not, b&s, at His coming, the bundle be opened and all the great particles, all the great seed of Abraham, released to fill the whole earth with His glory? And we are hid in the bundle of life with Yahweh! and that's the lovely message that Abigail brought to David, that his soul was hid in the bundle of life with Yahweh! in this wonderful expression!

Abigail's words are sure words, they are words that are confident, they are words that are offered in faith; I spoke of the comparison with the virtuous woman, Proverbs 31, 'She openeth her mouth with wisdom, and in her tongue is the law of kindness', and so it was to David. It's very important that we remember something here, b&s, you know, I mention to you that Yahweh was never mentioned in this discourse until Abigail spoke; and now she's finished, she's spoken to David, and just look at verse 32 back in 1 Samuel 25, and see how David responds now. You see the effect this lovely sister has had on David; 'And David said to Abigail, Blessed by Yahweh Elohim of Israel' (first words of David, b&s, hadn't been mentioned before, but now after Abigail had spoken, this is his response. That's the effect that she had upon David; and he goes on to say, 'Blessed be thy advise, blessed be thou which hast kept me this day from coming to shed blood; and from avenging myself with mine own hand. For in very deed, as Yahweh Elohim of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning, one man'; that's the effect she had on David. Wonderful, isn't it? b&s, that a lovely sister could have such an effect on a lovely man, the beloved, and he's responding as the beloved of God.

Well, b&s, verse 36 through 44, obviously we don't have a great deal of time to go through that, in fact, I don't think there's any time, so we'll just tie the thoughts together with this; by telling you that verses 36 through 44, is like an invitation to attend Nabal's funeral, and Abigail's wedding, because that's what's contained in that little section. Abigail's return to Nabal must have been very, very difficult, b&s, she comes back and finds him feasting, she finds him very drunk, not someone you could talk to at all. She's

not going to tell him all about David at this point, of the things that are happening, she's going to wait till the morning, till the wine has gone out of him, and then she's going to express all the difficulties that are brought to bear on the house of Nabal because of his churlishness. And when she tells him, his heart smites him, it dies within him, he becomes as a stone; it's as though he had a stroke and he's paralysed and he can't move, he's like a stone. He was dead while he lived, b&s, was Nabal, he's dead in David's mind, dead in Yahweh's mind, b&s; she finds him dead drunk, his heart died within him and in 10 days he's going to die altogether. In verse 39 of this chapter, 'When David heard that Nabal was dead he said, Blessed be Yahweh that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil. For Yahweh hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail to take her to him to wife'. You know, the last thing that Abigail had said to David before they departed was 'to remember thy handmaid', the very last thing! The last thing that David said to Abigail when they parted was, 'I have accepted thy person', sounds like a little prophecy there, because now he does remember, and does accept; and Abigail in great humility, b&s, comes to David, and accepts his person as well, and is joined to Yahweh's anointed; and they with us, my dear brethren and sisters, are joined to Yahweh's Anointed, for the age to come!