

Abigail - Blessed by the King

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Date: 22 June 2016

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[0 : 00] If we could, for a short while this evening, turn back to that portion of scripture that we read. The first book of Samuel, in chapter 25.

1 Samuel, chapter 25. And if we take as our text the words of verses 32 and 33. 1 Samuel 25, and verse 32.

And David said to Abigail, Blessed be the Lord, the God of Israel, who sent you this day to meet me. Blessed be your discretion, and blessed be you, who have kept me this day from blood guilt, and from avenging myself with my own hand.

And so this evening we're continuing our study of women in the Bible. And as we've progressed through the different eras of the Bible, the different periods in history, we've encountered all these different women from all different situations and backgrounds.

And we've witnessed the important role which they have played in the story of redemption. We've considered Eve, the mother of all living. We've met Sarah, the mother of the covenant promise.

[1 : 20] Rebecca, the willing wife of Isaac. Jochebed, the faithful mother of Moses. We met Miriam, the devoted daughter of Jochebed, the sister of Moses.

We met Rahab, the prostitute who experienced the remarkable grace of God in her life. We met Deborah, she was the spiritual woman. She was the mother in Israel.

Then we met Naomi, Ruth's mother-in-law. And we witnessed how Naomi's providence brought Ruth to meet Boaz and the experience of redeeming love.

But then as we stepped into this wonderful history of 1 Samuel, we encountered a woman called Hannah. Hannah. And Hannah's appearance on the threshold, she appeared on the threshold of a new era different to that of the period of the judges.

Because through her earnest plea for a son, Samuel, her son, was to be the last judge in Israel.

And Samuel was the man who would pass on the baton to a new king in Israel by anointing him.

[2 : 28] And now we're in the period of the kings. And we met Michal last time, a few weeks ago.

She was the daughter of Saul. But Michal was not only the daughter of Saul, she was David's, King David's, or to be King David's, first wife.

And she was faithful to the king. Not King Saul, but King David. She was faithful to the rightful king of Israel and the man after God's own heart.

Because Michal protected David. She spared the Davidic line, which would lead to the greater than David, Jesus Christ. But this evening I'd like us to consider David's second wife.

His second wife, Abigail. And what was notable about Abigail is that she was blessed by the king.

That's what we just read. She was blessed by the king.

And if Michal, David's first wife, if she was faithful to the king, then Abigail was blessed by the king.

But as one commentator put it, this chapter, 1 Samuel 25, he said that it's like a rose between two thorns.

[3 : 39] Because on either side of 1 Samuel 25, we have the narrative of King Saul breathing down David's neck, trying to find him and kill him.

That's on either side. And what's interesting is that in both chapters, in both chapter 24 and chapter 26, David has the opportunity to kill Saul.

And on both occasions, David spares his life. But in chapter 25, there's this interlude. And we're told about this daughter of the king called Abigail.

And Abigail is portrayed to us in the passage as one who stood up from what she believed was right. And in doing so, she was blessed by the king.

And so let's look at this passage. And I want us to do it, to look at the passage under four headings.

Four headings. A stark contrast. A sharp controversy.

[4 : 41] A swift ceasefire. And a sweet conclusion. So a stark contrast. A sharp controversy. A swift ceasefire.

And a sweet conclusion. So we look first of all at the stark contrast. A stark contrast. Read again with me at verse 1.

Chapter 25 at verse 1. Now Samuel died, and all Israel assembled and mourned for him. And they buried him in his house at Ramah.

Then David rose and went down to the wilderness of Paran. There was a man in Mahon whose business was in Carmel. The man was very rich, and he had 3,000 sheep and 1,000 goats. He was shearing his sheep in Carmel. Now the name of the man was Nabal, and the name of his wife, Abigail. The woman was discerning and beautiful, but the man was harsh and badly behaved.

[5 : 37] He was a Calebite. And so what we can see from the narrative, that as it begins, it begins by drawing our attention to the death of Samuel.

But when we read the opening verse, it just seems like this passing comment. Then Samuel died, and everyone mourned for him, and they buried him.

And then the narrative, it just swiftly moves on. But it seems crazy to think that this key figure in the history of the kings is just sent off the stage of history with only a few words.

Because Samuel, he was the last judge in Israel. He was Hannah's special son, whom she had prayed earnestly for. And Samuel, he was the link between the period of the judges and the period of the kings.

The period of the judges when there was no king in Israel, and every man did that which was right in his own eyes. And then the period of the kings, in which David, the man after God's own heart, would be anointed king over Israel.

[6 : 38] And everyone couldn't do what is right in their own eyes. But more than that, these two books, they're both named after Samuel.

First and second Samuel. They're named after the Lord's prophet. And so why is so little said about him? Why is it just then Samuel died, and everyone mourned for him, they buried him, and they moved on?

Well, I believe that the reason for this is that no servant of the Lord should ever be exalted above the king they serve.

And Samuel knew that from the moment the Lord called him in his youth. Samuel knew his Lord. And as the one who anointed David to be the rightful king over Israel, Samuel knew his king. And he knew that there was this sharp contrast between David and King Saul. But with Saul's confession that David is the rightful king of Israel, that's what he says in chapter 24.

[7 : 43] He says that David is the rightful king. He should be king. And with that confession from Saul, Samuel knew that his job was done. Samuel knew that he had fought a good fight, he had finished the course, and he had kept the faith.

Because he had done what the Lord had asked him to do. And now it was time to bow out. And you know, the little said about this servant of the Lord ought to remind us that as the Lord's people, we are not indispensable.

We are not crucial for the work of the Lord to continue. We are not to think that the work of the Lord will fall apart without us.

Because ministries and missions and the work of a church, it will all continue, whether we are here or not. And so Samuel died.

And everyone mourned for him. They buried him. And they moved on. And when they moved on, we are told that David moved to the wilderness of Paran, which was in the south of Judah.

[8 : 51] And it was there that David would meet this married couple who were very, very different. In fact, they were so different that the narrative emphasises how sharp these contrasts were.

Because we are introduced first of all to a man, as it says, from Maon. We are not told his name first, but where he was from and what he had.

And this was because he was a man with lots of land, lots of animals and lots of money. There was a man in Maon, it says in verse 2, whose business was in Carmel.

The man was very rich, he had 3,000 sheep and 1,000 goats. He was shearing his sheep in Carmel. He was a busy man. He was a busy businessman who didn't have time for anything or anyone apart from his business.

And we are told that the name of this rich man was Nabal. A name which means fool. Therefore Nabal was a rich fool. A rich fool who didn't have time for anything or anyone, including his wife, Abigail.

[10:01] And we are told that Abigail, in contrast to her foolish husband, she was intelligent, she was discerning and she was beautiful. She was a lovely woman who deserved to have a good husband to look after her and care for her.

But we are further told that Abigail's husband was nothing like that. Because he was cruel and harsh and obstinate and hard and evil in his business.

He was a horrible man. And yet he was married to a beautiful and intelligent woman. But then we ask the question, well how did this unlikely couple get together?

Because they're so different. They're so unsuited for one another. They're incompatible. Abigail is so wise. He is so foolish. She is so beautiful. He is so hard.

She is so faithful. He is so corrupt. She is so good. He is so evil. And they're so different. And yet they were married. Only because rich Nabal had paid a good ransom price in order to arrange to have Abigail as his wife.

[11:10] Which means that it wasn't a marriage of love, but a marriage of convenience. Abigail was smart. She was beautiful. And she was able to keep his home. And in Nabal's eyes, she fitted the bill for being a good wife.

But there's one thing about Nabal. And that is that he didn't deserve to have his wife. Because he took his wife for granted. To the point that he treated her like a slave.

And you know there are some men who don't deserve their wife. But I would say that most men.

That's a bold statement. Most men take their wife for granted.

A Nabal ought to be a challenge to us to think about how we are. This is for the husbands. How we are as husbands. We may not be on the same scale as, on the same extreme as Nabal.

But we may be guilty of taking our wife for granted. Because we don't appreciate them for what they are and who they are. We don't acknowledge them. Or support them.

[12:15] Or cherish them. Or praise them. Or thank them for their help. And of course I'm speaking for myself. Because I think that we as men can often be like Nabal.

We can be foolish. And of course it can work both ways. When we can be so busy in our business. And the things that we're doing that we don't have time for anything or anyone else.

Including our wife or our husband. But unlike Nabal, we should cherish the gift which we have been given. Because when that sharp controversy arose, it was his wife Nabal.

And wife Abigail. Who spoke wisdom and brought peace into this situation that's now arising. And that's what I'd like us to consider secondly.

We've looked at the stark contrast between Abigail and Nabal. But secondly, we see a sharp controversy. A sharp controversy. You read at verse 4.

[13:17] And David heard in the wilderness that Nabal was shearing his sheep. So David sent ten young men. And David said to the young men, Go up to Carmel and go to Nabal and greet him in my name.

And thus you shall greet him. Peace be to you. And peace be to your house. And peace be to all that you have. It was that time of year again.

And the sheep were needing to be sheared. They had to get rid of their coat which had kept them warm in the long winter. And they had to prepare now for the summer months.

And as you would expect, rich Nabal had servants. He had servants that would do all his hard graft of shearing 3,000 sheep for him. His name may have been Nabal the Fool.

But when it came to money, he was a clever businessman. He wasn't a fool in the conventional sense of the word. Because he had everything the world had to offer.

[14:17] He had wealth, influence, and a beautiful wife by his side. But in terms of God's definition of a fool, Nabal certainly was one. He was a rich fool like the man Jesus describes in the parable of the rich fool.

Where he had wisely stored up everything for himself and for the future. And he had made himself rich towards the things of his world. But he certainly wasn't rich towards the things of God.

Because Nabal's foolishness concerned his relationship to the Lord. But in the case with David, Nabal's foolishness concerned his relationship with the Lord's anointed.

Because since the beginning of the shearing, when Nabal's sheep could have gone missing or be stolen or attacked by wild animals, Because David and his 600 men, they had spent time protecting Nabal's flocks and his servants from any possibility of an attack.

But the reason David and his 600 men were out in the wilderness wasn't because they were on this military exercise. It was because David and his 600 men, they were running from King Saul.

[15 : 32] And in the providence of God, they encountered Nabal's shepherds and his 3,000 sheep. And instead of attacking them or causing them to flee from where they were, David and his men protected them.

Because we're told in verse 15 that when one of Nabal's servants reported what had happened, When they explained the situation, it says in verse 15, Yet the men were very good to us, and we suffered no harm.

And we did not miss anything when we were in the fields, as long as we went with them. They were a wall to us both by night and by day, all the while we were with them, keeping the sheep.

And we may ask, well, why did David protect the sheep? Why was David and his 600 men like a wall of protection to Nabal's men and his sheep?

Well, I think that it's the instinct of a shepherd that never left David. If anyone knew about sheep and the need to protect them, it was David the shepherd.

[16 : 43] But having acquainted himself with Nabal's shepherds and his sheep, And having protected them from this possibility of an attack, David does the courteous thing, and he sends some of his young men to greet Nabal.

And David tells his young men in verse 6, he says to them, Thus you shall greet him. Peace be to you, peace be to your house, and peace be to all that you have.

It was a greeting of shalom. Peace be to you, peace be to your house, and peace be to all that you have. It was a sincere greeting from David.

And David's young men, they continue by emphasizing to Nabal that they met his shepherds, And they had spent time with them, protecting them and looking after them. And as a result, they request that they might come and enjoy this feast with this rich man called Nabal.

But David doesn't demand anything from Nabal. He just graciously asks him for anything he is willing to give him. And in the request, David is only seeking friendship and fellowship with Nabal.

[17 : 59] Nothing more. He wasn't wanting to take anything from him, because if he did, he would have done it in the fields without him knowing it. But all David wanted was to enjoy fellowship with this man called Nabal.

And maybe talk about the sheep. Because that's always a good topic for shepherds. But Nabal's reaction to David's request, it reveals Nabal's through character.

Because where David wishes Nabal peace, peace, peace, Nabal wishes that David would leave, leave, leave.

And Nabal is so rude about it. There's no tact or gentleness or even an excuse given. Nabal, he could have just said that he's too busy, like he always is.

But instead he has the audacity to say, who is David? And who is the son of Jesse? In other words, Nabal is saying, who does he think he is?

[18 : 57] Who does David think he is coming here requesting from me? And as Nabal rambles on, we just see how tight-fisted and selfish he really is.

Because he says, there are many servants nowadays who break away each one from his master. Which means that Nabal knew fine who David was. He knew that David was the son of Jesse who had slain Goliath.

And he also knew that David was the man who was on the run from Saul. And Nabal thought to himself that David and his men were going to get nothing from him. Because he says in verse 11, Shall I take my bread and my water and my meat that I have killed for my shearers and give it to men who come from I do not know where?

My, my, my, my. That's all he says. All Nabal can think about is himself. My bread, my water, my meat for my shearers. But what's sad about Nabal is not only the fact that he was so self-centered. It was also that the Israelites, they were well known for their hospitality. That's what they were known for. Sharing.

[20 : 10] And being hospitable. But Nabal, he wasn't interested in entertaining anyone. Let alone his future king. He was only interested in himself. And you know, we ought to see in Nabal a

warning to ourselves.

Because sometimes we can be so self-centered and so self-interested that we lose sight of what service is. We lose sight of the fact that we ought to be servants of the king.

Servants of King Jesus. And willing to serve him. Instead of complaining. Or looking at others. Or only seeing what we are doing. We should be willing to serve the king.

In whatever way we can. Because our king. He came to serve us in the best way he could. And we were looking at this a few weeks ago. That our king Jesus has given to us the greatest example. That he came not to be served. But to serve. And to give his life as a ransom for many. But you know, when we consider Nabal's reaction to David and his men.

[21 : 27] David was just as bad. Because even though Nabal had refused to help David. And he had reacted by saying, Who does David think he is?

David does the exact same thing. Because when David gets word that Nabal has refused him a feast. After all that he's done for him. David in effect reacts by saying, Who does Nabal think he is? But David goes one step further. Because we're told in verse 13. David said to his men. Every man strap on his sword. And every man then strapped on his sword.

David also strapped on his sword. And about 400 men went up after David. While 200 remained with the baggage. Three times in that one verse.

We're told that the swords came out. David has seen red. He's seen red. And he wants to kill Nabal. David. His blood is boiling.

[22 : 29] And he wants Nabal's blood to flow. And what we see with David here. Is that he completely loses it. He loses his temper. And he wants to go and get Nabal as soon as possible.

And David. He divides his army. He takes 400 men. To go and sort out Nabal. But David's intention. Is not only to sort Nabal out. He also wants to go and.

Massacre the entire place. Because we're told in verse 21. David said. Surely in vain. Have I guarded all that this fellow has.

In the wilderness. So that nothing was missed of all that belonged to him. And has. He has returned. Me. Evil for good. Gods. Do so to the enemies of David.

And more also. If by morning. I leave so much. As one male of all who belong to him. In a fit of rage. David is determined to massacre.

[23 : 31] All the men. In Nabal's family. And workforce. Before the morning light. But just as a passing comment.

Those of you who are using. The authorized version. You'll have noticed in verse 22. That David's comment towards the people. In Nabal's family and workforce. It isn't.

Shall we say. The most pleasant comment. Because if you read in the AV. You'll have read. So and more also. Do God unto the enemies of David. This is verse 22.

If I leave all that pertaineth to him. By the morning light. Any that pisseth against the one. And you might think. Well that's a terrible word. To have in the Bible.

But it's the correct translation. The AV is correct in what it says. Because the verb David uses. Believe it or not. Is the verb to urinate. And it's such a vivid.

[24 : 29] And almost a disgusting description. Where David is saying. That he's going to kill. Every man. That stands to urinate. Against a wall. It's every male he's talking about.

And it's as if he's so angry. He just blurts it out. It's like. I dare not say it. But it's as if he's just swearing. In a sense. He's so angry.

He's furious. With Nabal. He's so angry. That he's going to massacre. Everyone he comes across. And that's what. The language is trying to get across to us.

The rage that. David is in. But of course. David's anger fueled rampage. It's a complete overreaction. David is jumping the gun.

And he's going to the extreme. With Nabal. Because if we compare. What has just happened. In the previous chapter. With Saul. Where David.

[25 : 25] Has been running from Saul. Saul has been chasing him. Around Israel. Trying to kill him. And when David meets Saul. Hiding in the caves of Adullam. And he has the opportunity. There and then to kill him.

David lets Saul go. But with Nabal. Who has only refused. His men. In some hospitality. No big deal. David wants to go to Nabal's house.

And slaughter everyone. And it seems that David. He's just lost it completely. But what seems to have triggered off. David's anger. Is the fact that. He expected more from Nabal. David knew with Saul. That there wasn't going to be. Terms of peace. And. He had to just live with that. He had to live with the animosity. Between him and Saul.

But with Nabal. David expected more. More of a friendly response. Because David had done nothing. To provoke Nabal. Or give him any reason.

[26 : 23] To be abusive. And so when the nasty insult. Comes from Nabal. It comes at a surprise. To him. And as you know. It's always nasty surprises.

And when people don't live up to our expectation. Or they don't do or say. What we think they will. Or what they ought to do. It's then that we tend to get angry. And we overreact.

And we say things that we shouldn't say. And we say things that are completely out of character. Just like David did. And the reality is that. Moments like these.

In moments like these. We are more vulnerable than we think. Because when something like that happens. We can come up with a hundred reasons. Why that person has said what they did.

And we can fabricate. What the other person said. Without even speaking to them. And we can jump to conclusions. Which work us up more. And more and more. But when we get angry.

[27 : 24] And we lose our temper. And we overreact. We are not only lacking self-control. We are more vulnerable to sin. And open to the attacks of the devil.

But it was for this very reason. That Jesus taught us to pray in the Lord's Prayer. Lead us not into temptation. But deliver us from evil.

Because the moment we stop. Calm. And pray. And then we cast all our care upon the Lord.

It's as if the whole situation flows out. And we regain perspective. Perspective of the situation. And more often than not. We realise that what we're doing.

How we're acting. What we're saying. How we're thinking. How we're thinking. And the anger we feel. We realise it's completely pointless. And unnecessary. And we should learn from David's overreaction with Nabal.

[28 : 28] And we see. And see that there's no need for. A sharp controversy. With anyone. But before David sees sense.

Abigail steps onto the scene. In order to provide. A swift ceasefire. Which is what I'd like us to consider thirdly. We've looked at a stark contrast. A sharp controversy.

But thirdly. We see Abigail provide a swift ceasefire. A swift ceasefire. If you look at verse 14. But one of the young men told Abigail.

Nabal's wife. Behold. David sent messengers out of the wilderness. To greet our master. And he railed at them. Yet the men were very good to us. And we suffered no harm. And we did not miss anything.

When we were in the fields. As long as we went with them. They were a wall to us. Both by night and by day. All the while we were with them. Keeping the sheep.

[29 : 27] And then verse 17. It says. Now therefore. Know this and consider what you should do. For harm is determined against our master. And against all his house. And he is such a worthless man.

That one cannot speak to him. And in these verses we read. Of one of Nabal's servants. Coming to Abigail. In order to try and calm David down.

It seems that. It was pointless for the servant. To go to Nabal. Because Nabal. Couldn't be spoken to. No one could tell Nabal what to do. He had a mind of his own.

No one could guide him. Because he is so headstrong. And so stubborn. To the point of being foolish. And so Nabal's servant. Comes to the only one in their household. Who has any sense.

And wisdom. For these situations. And he comes to Nabal's wife. Abigail. And he explains to her. That David was good to them.

[30 : 24] Out in the fields. Where he protected them. And he kept them safe. But what's interesting. Is that Nabal's servant. Calls Nabal. A worthless man.

Which is the very thing he wasn't. Because he was. Worth a fortune. But the description. Worthless man. Should be translated. Which it is in the authorised version.

A son of Belial. A son of Belial. Which is a completely different description. And one which describes Nabal. As a foolish man.

Who is of the devil. And this title in the narrative. It's key to understanding. The sharp controversy. Between David. The Lord's anointed. And Nabal. The son of Belial. But what we must see. Is that there is this. Deeper controversy. And a deeper division. Going on in the passage.

[31 : 21] Where these two figures. David the Lord's anointed. And Nabal. The son of Belial. They are representatives. They are descendants. Of a greater controversy.

And a greater division. Because this controversy. And division. Between the Lord's anointed. And the son of Belial. It began in the garden of Eden.

And it weaves its way. All the way through. The whole of redemptive history. And it comes to its climax. And culmination. At the cross of Calvary. And that's what we're seeing here.

There is this tension. This anger. This fury. Between a descendant of Christ. And a descendant of Satan. There is increasing hostility.

Between the king. And the son of Belial. Between the seed of the woman. And the seed of the serpent. But of course. Our hope tonight. Is in the fact.

[32 : 20] That this battle. Came to a head. When the seed of the woman. Crushed the head. Of the serpent. But what we see in Abigail.

Is a woman. Who fears the Lord. And it seems. It's as if. Abigail. Knew the proverb. In Proverbs 31. Charm is deceitful.

Beauty is vain. But a woman. Who fears the Lord. Is to be praised. Because. Abigail. Put all her beauty. And her intelligence. To good use.

When she ran. To make peace. With David's. Avenging army. She ran. To seek. This swift. Ceasefire. And we read. In verse.

Verse 18. It says. Then Abigail. Made haste. And took two hundred. Loaves. And two skins of wine. And five sheep. Already prepared. Five sails. Of parched grain.

[33 : 14] And a hundred. Clusters of raisins. And two hundred. Cakes of figs. And laid them on donkeys. And she said to her young men. Go on before me. Behold. I come after you. But she did not tell her husband.

Nabal. And as she rode on the donkey. And came down under the cover of the mountain. Behold. David. And his men came down toward her. And she met them. Now David had said.

Surely in vain. Have I guarded all that this fellow. Has in the wilderness. So that nothing was missed. Of all that belonged to him. And he has returned me. Evil for good.

God do so to the enemies of David. And more also. If by morning. I leave so much as one male. Of all that belong to him. When Abigail saw David.

She hurried. Got down from the donkey. And fell before David on her face. And bowed. To the ground. But listen to what Abigail says. She fell at his feet.

[34 : 09] And said. On me alone. My Lord. Be the guilt. Please let your servants speak. Speak in your ears. And hear the words. Of your servant.

Let not my Lord. Regard this worthless fellow. Nabal. That's the son of Belial. For as his name is. So is he. He's a fool. Nabal is his name.

And folly is with him. But I your servant. Did not see the young. Did not. Did not see the young men. Of my Lord. With whom you sent.

And it goes on in verse 25. Verse 26. Now then my Lord. As the Lord lives. And as your soul lives. Because the Lord has restrained you. From blood guilt. And from saving. With your own hand. Now then.

Let your enemies. And those who seek. To do evil to my Lord. Be as Nabal. And Abigail. She stands. In his place. She acts.

[35 : 04] As Nabal's. Substitute. And she confesses. He's a foolish man. Who lives up to his name. But then she goes on to say.

She says. Now let this present. This blessing. That your servant. Has brought to my Lord. Be given. To the young men. Who follow my Lord. Please. Forgive the trespass.

Of your servant. For the Lord. Will certainly. Make my Lord. A sure house. Because my Lord. Is fighting. The battles of the Lord. And. Evil shall not be found.

In you. So long. As you live. And those words. Are. Key. Those words. In verse 28. They're key. Especially for David. Where it says. The Lord. In capital letters. Referring to the covenant. King Jesus. The Lord. Will certainly. Make my Lord. A sure house.

[35 : 58] Because my Lord. Is fighting. The battles. Of the Lord. And the words. Of Abigail. They're not only. Words of peace. And reconciliation. But they're words.

Of promise. Because the sure house. Which Abigail. Affirms to David. It's. The Davidic dynasty. Which the Lord. Later promises. To David. In 2nd Samuel 7.

And Psalm 89. Where the Lord. Says to David. About the. Greater than David. He shall build a house. For my name. And I will establish. The throne of his kingdom.

Forever. I will be to him. A father. And he shall be to me. A son. And friend. Abigail diffuses. The whole situation. Between the Lord's anointed.

And the son of Belial. By reminding the Lord's anointed. Of the covenant. Promise. The covenant promise. That the true.

[36 : 55] Anointed one. The true. King of Israel. The true. King of kings. That he will come. And he will crush the enemy. And this is why David.

Responds. To Abigail. By saying in verse 32. Blessed be the Lord. The God of Israel. Who sent you this day. To meet me. Blessed be your discretion.

And blessed be you. Who have kept me this day. From blood guilt. And from avenging myself. With my own hand. David acknowledged. That Abigail. Had kept him.

She had protected him. And his position. As the Lord's anointed. Because. If David. Had gone through. With his actions. He may have hindered.

His chances. Of becoming king. And such a massacre. It would not only. Have been devastating. But it would have given. His position away. To King Saul.

[37 : 54] But the advice. Which Abigail. Gave to David. It ought to be. Advice. That we take on board. To. That vengeance. Belongs to the Lord. And that whatever.

Opposition. Or ridicule. Or mockery. Or hatred. Or backbiting. Or gossip. Which we have to face. Abigail is advising us. Not to take things.

Into our own hands. But we are to remember. That the battle. With the sons of Belial. It belongs to the Lord. And that we are to have.

In our view. The covenant promises. Which are sealed to us. In Christ. The promises. Not only that the Lord is with us. And for us.

And by our side. But also that. If the world hates us. We ought to remember. That it hated Jesus. And it scourged Jesus.

[38 : 50] And it crucified Jesus. Before it ever came near us. And so we come. To a sweet conclusion.

We've looked at a stark contrast. A sharp controversy. A swift ceasefire. And lastly. And very very briefly. A sweet conclusion. A sweet conclusion.

And Abigail came. In verse 36. Sorry. Verse 36. Abigail came to Nabal. And behold. He was holding a feast in his house. Like the feast of a king. And Nabal's heart was merry within him.

For he was very drunk. So she told him nothing at all. Until the morning light. In the morning. When the wine had gone out of Nabal. His wife told him these things. And his heart died within him.

And he became as a stone. And about ten days later. The Lord struck Nabal. And he died. Nabal died. As he had lived. A fool.

[39 : 48] We're told that he ate like a king. But he died like a fool. But. It's unclear. How Nabal actually died. Some commentators have suggested.

That when it says that. Nabal's heart died within him. And that then he died ten days later. They think that he died of a stroke. But what's clear from the passage.

Is that because of Abigail's advice. David left the sharp controversy. In the Lord's hands. He left everything. In the hands of the Lord.

And by committing it to the Lord. David was the victor. The Lord's anointed triumphed over the son of Belial. Because the Lord dealt with Nabal.

And now freed from her oppressive marriage to Nabal. Abigail unites herself to the king. Where she marries David. And becomes his second wife.

[40 : 48] And of course this freedom from the son of Belial. And the union with the Lord's anointed. It's a beautiful picture. Of our freedom from sin. Freedom from the power of sin.

And our union. The newness. The marriage. To the Christ who loved us. And who gave himself for us. And so in her marriage to David.

Who was the Lord's anointed. The stark contrast. The sharp controversy. And the swift ceasefire. It all came to a sweet conclusion.

As Abigail. Was blessed. By the king. May the Lord bless these thoughts to us. Let us pray. Oh Father in heaven.

Teach us to be more like Jesus. We confess oh Lord. How far short we come. And that we can see ourselves. So much on the pages of scripture. That we see our temper.

[41 : 46] We see our anger. We see how much we lack in service. We see oh Lord. How often we fail. But we bless thee Lord. That thou art the one. Who covers a multitude of sins.

That we are the one. Who cleanses us from all sin. That we are the one. Who builds us up. And encourages us. And keeps us going on this narrow way. That leads to life.

Lord that thou wouldst watch over us. We pray. Help us to know our king. To follow our king. And to receive the blessing. From our king day after day. Bind us together we pray.

Undertake for us. Take us to our homes in safety. And help us to keep walking with Jesus. Every single day of life. Cleanse us we ask. For Jesus sake.

Amen. Amen. We shall conclude by singing in Psalm 89. Again Psalm 89. Psalm 89. Psalm 89.

[42 : 51] From verse 15. Down to the verse marked 18. Psalm 89. From verse 15.

O greatly blessed the people are. The joyful sound that know. In brightness of thy face O Lord.

They ever on shall go. Down to the verse marked 18. Of Psalm 89. To God's praise.

O greatly blessed the people are.

The joyful sound that know. In brightness of thy face O Lord.

The joyful sound that know.

[44 : 13] Shall be exalted be on high. Because the glory offers strength.

The glory stand in thee. And in thy faith. In thy faith.

The joyful sound of a horn. And power exalted be.

For God is our defense. The holy word of Israel. The holy word of Israel.

The holy word of Israel.

[45 : 21] This hour almighty came. Amen. The grace of the Lord Jesus Christ.

The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.