



## BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | [believerschapeldallas.org](http://believerschapeldallas.org)

The Sermons of S. Lewis Johnson

1 Samuel 25:1-44

David and Abigail

TRANSCRIPT

Tonight we're turning to first Samuel chapter 25 and in first Samuel chapter 25 is the story of David and Abigail; this is the next in our series of studies in the life of David. This twenty-fifth chapter of first Samuel is a chapter that could be called a practical chapter or a chapter which has some ethical lessons in it, that are very important for the believers. One of the things that immediately impresses you as you read the chapter I think is the ease by which a man of God may fall from fellowship and communion with the Lord God; because David was a man who knew what it was to live in communion with the Lord but it is quite clear as he himself confesses near the end of this chapter that the treatment that was given to him by Nabal, the churlish and foolish husband of Abigail, was almost sufficient to cause him to commit a great crime.

We think of the words that the apostle Paul wrote in 1 Corinthian chapter 10 when he says, "Wherefore let him that thinketh he standeth take heed lest he fall." It's very easy for a believer to fall out of a relationship of communion with the Lord.

And then the other lesson is the lesson also illustrated in the life of David, and that's the blessedness of being kept from falling, because it was by means of the wisdom of Abigail that he was prevented from accomplishing the crime that he had intended to

accomplish. And that reminds us of 1 Peter chapter 1 and verse 5 where the author of the epistle writes: "That we are kept by the power of God through faith unto salvation ready to be revealed in the last time." So that the life of the believer can be describe as a life in which we are kept.

The chapter also has an important lesson for the unbeliever in Luke chapter 12 and verse 15 just preceding the parable of the rich fool the Lord Jesus says, "Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he posseseth." And in the case of Nabal who was a very wealthy man but nevertheless, lost his soul, so far as, this chapter is concerned. We find illustrated that principle that a man's life does not consist in the abundance of the possessions that he has. It is appointed unto men once to die and after this the judgment and that pertains to all men.

In fact, this chapter is a kind of portrait gallery of interesting people; there is David a man after the Lord's own heart; and there is Abigail a very unusual woman, we'll say something about her in just a moment; there is Nabal a very unusual man, and probably in my opinion the occasion for that parable of the rich fool that Jesus tells in Luke chapter 12; and then there are David's men; and Samuel the prophet referred to here.

So we have a very interesting chapter, it's a rather lengthy chapter of forty-four verses and we'll try to do what we've been doing in our study in the life of David, we'll read through the chapter as we go along in the message. There are three movements in chapter 25 and the first one may be summarize by these words request and refusal. For in it David makes request of some food of Nabal and Nabal refuses him. And then in verse 14 through verse 35 we have a section that could be again summarized by these words supplication and success, and it is the supplication that Abigail makes in behalf of Nabal by which they are preserved from the wrath of David and his men. And then finally, in the last part of the chapter we have retribution and requital, and Nabal there

meets his death. And is requited for the way in which he has responded to David the anointed of the Lord.

Well, let's look now at first Samuel chapter 25 and let me read through the first thirteen verses:

"And Samuel died and all the Israelites 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, David had been in his stronghold and is very often as when one of the important characters go down there frequently is a moral connection with the geographical connection and this seems to be the case here.) And there was a man in Maon whose possessions were in Carmel, and the man was very great and he had three thousand sheep and a thousand goats and he was shearing his sheep in Carmel. Now, the name of the man was Nabal (Nabal means a fool in Hebrew) and the name of his wife Abigail, and she was a woman of good understanding and of a beautiful countenance but the man was churlish and evil in his doings and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men and David said unto the young men, get up to Carmel and go to Nabal and greet him in my name."

Now, remember it was generally known that David was the anointed of the Lord, that he had been anointed by Saul, as the next king and he was rather widely known in the nation at this time but he is in hiding because king Saul is seeking his life. So he says:

"And greet him in my name and thus shall you say to him who liveth in prosperity, peace be both to thee and peace be to thine house and peace be unto all that thou hast. And now I have heard that thou hast shearers (that is it's the time for the shearing of the sheep) now, thy shepherds who were with us we hurt them not neither was there anything missing unto them all the while they were in Carmel. Ask thy young men and

they will show thee. Wherefore let the young men find favor in thine eyes for we come in a good day, give I pray thee whatsoever come into thy hand unto thy servants and to thy son David. And when David's young men came they spoke to Nabal according to all these words in the name of David and ceased. And Nabal answered David's servants, who is David and who is the son of Jessie? There are many servants now a days who break away every man from his master, shall I then take my bread and my water and my flesh that I have killed for my shearers and give it unto men whom I know not from where they are? So David's young men turned their way and went again and came and told him all those sayings. And David said unto his men gird ye on every man his sword and they girded on every many his sword and David girded on his sword and there went up after David about four hundred men and two hundred abode by the baggage (or by the stuff)."

Now, the chapter opens with the death of Samuel, Samuel was probably the man that was humanly responsible for the dazzling career of David in that he was the one the Lord used to anoint David for the kingship that would be his. I think Samuel is one of those men who is an illustration of the text that he himself spoke in 1 Samuel 16 verse 17 where he says: "For the Lord seeth not as man (this is the Lord's word to Samuel I should say) for the Lord seeth not as man seeth for man looketh on the outward appearance by the Lord looketh on the heart." So Samuel is a man of great and high regard in the nation Israel and humanly speaking as the one who was the link between the Lord God and the courier of David as the king of Israel.

But just like all men even Samuel must die. It is appointed unto men once to die and after this the judgment and so Samuel died the great prophet and Israel buried him and lamented him.

Isn't it interesting that they lamented Samuel because they didn't particularly care to listen to him while he was alive but like so many of the servants of the Lord after they are dead

then they are highly regarded because one does not have to listen to their voice any longer.

The Lord Jesus spoke about how Israel treated the prophets and the others, how they garnished their tombs, but, nevertheless, they paid them no attention to while they were living. Now, that can even happen to preachers incidentally in Believer's Chapel so here is your opportunity, listen now don't wait.

And we read on and we come the characters of the story and the first is Nabal. Now, his name means "fool" and even his wife knew that he was a fool for we read in the twenty-fifth verse that she says: "As his name so is he." His name is fool and he's a fool. Now, there are many questions you would like to ask of the Bible, of course, and one I would like to put there with a little *nota bene* or something; why did you marry him? But many wives would no doubt be very sympathetic with this him having falling into the same kind of experience [laughter] no doubt.

Now, it is also said about him that he was a churlish man, now, in Hebrew that means that he was rough or hard and it is said too that he was an evil man a kind of hood. And isn't interesting too that right at the end of the description of Nabal in verse 3 it says, "And he was of the house of Caleb." Now, Caleb is the man who wholly followed the Lord so what a contrast there is between the ancestor Caleb and now Nabal. Someone has said he's the degenerated plant on a noble vine and the noble vine is Caleb but a great man of God cannot guarantee who shall follow him even in his own family so Nabal was a fool.

The next character referred to is Abigail and I must confess I like this woman because she's one of those women who not only has a good mind but also a good face. Now, it is said that that one must choose between a beauty and a brain but it's clear that Abigail is both; she was a woman of good understanding and of a beautiful countenance. She was beautiful but she was not dumb, she was exceedingly smart, as the context will indicate in a moment. The Proverbs has an interesting proverb: "Every wise woman

buildeth her house." But then it goes on to say, "But the unwise plucks it down." Or something like that. So she is a wise woman who is building her own house.

And then, of course, the third character is David and we have noticed David we need not say anything about him, there is a kind of ominous note here in the beginning when he left the stronghold and went down to the wilderness of Paran and this, it would seem is a step down and consequently as is so often the case the parallel with the geography and the spiritual condition of the man is found because David now is just about to fall into a rather serious sin.

Well, his men are being hunted by Saul and his men and consequently they need food and so David makes a request when he learns that Nabal is having his sheep sheared and since that was a time of festive hospitality people gathered around and as they sheared the sheep and sought to discover just how much money they had made, it was generally a time of eating and drinking and being merry. And as a result of it, it usually was a time of hospitality so David thought this was a good time to ask for some food for his men and particularly since Nabal had had his sheep in the vicinity of Carmel and that's where David had been with his men and they had been very careful to protect the sheep of Nabal and also to protect the men as they will give testimony in just a moment. So he thought he had a claim on Nabal he had protected him and cared for him and now he asks very courteously of some aid for him and for his men; it was deserving, it may have been some indication of some lack of trust on David's part, but, nevertheless, it was a reasonable request and Nabal we see answers him very foolishly.

Now, the Old Testament has some interesting words to say about poor men and Nabal was a very rich man and should have responded just on the basis of the teaching of the Old Testament concerning the poor. You'll remember the Lord Jesus in the book of John and also in the book of Mathew and Mark when Mary of Bethany comes to anoint him, he makes the statement, "The poor you'll always have with you." That is our Lord's answer to all socialistic dreams that by virtue of some particular economic policy we all

may always have something. The Lord Jesus says that that is not possible, the reason it's not possible, it's not because it's not a good thing or maybe not something to have a desirable goal, but human nature is human nature and we're always going to have poor people with us.

Now, he got that from the Old Testament as well as, from perhaps other sources but in Deuteronomy chapter 15 in verse 11 it says, "For the poor shall never cease out of the land, and the Lord said, therefore I command you saying thou shall open thine hand wide unto thy brother to thy poor and to thy needy in they land." So Israel had a command that they were to care for the poor and you will remember that in the last Passover supper and in the Lord's supper certain money was given to one of the apostles to go out and to give to the poor this was very commonly done and in an token fulfillment to this reference to the poor.

So Nabal had a responsibility to David not only because David and protected him. Well, when the response comes as a very churlish response and an evil response then David responds himself in not so spiritual a way as the greater David later on, when reviled, revile not again, this David when he was reviled he reviled back because he said, "Gird on every man his sword." This is the way that he was going to deal with Nabal he was just going to go down and as a result of the four hundred med coming down to Nabal there would be not a single man left in the whole community so he was angry.

Now, there are some lessons here that I'll mention as we go by, one is that evidently one sin is the stepping stone to another, David probably should not have gone down into the wilderness of Paran to start with but then having made that particular false step it's easy to make another false step. In the study of Genesis we've noticed I hope that when a person does commit one sin the next one is much easier to commit for the man who commits sin becomes a slave of sin.

Now, David's sin of course, or failure is being preoccupied with second causes. He should have just simply remembered that the Lord God has promised to take care of

his own and therefore it is not necessary for him to beg from Nabal. Too often we become preoccupied with second causes and therefore we become very concerned and worried when we have the promises of the word of God that he is going to take care of us so we don't have to go out begging we don't have to go out scheming and conjuring up intrigues and the means by which we think we can accomplish the promises of God he has promised to take care of his saints. That by the way pertains in the testimony of the Christian church too. We don't have to worry about God meeting the needs of Believer's Chapel as long as we preach the gospel. As long as the gospel of Christ is preached here and preached fervently and accurately in accordance with what the scripture teaches by the direction of the Holy Spirit and as long as in our preaching there is stressed the central messages of the cross of Jesus Christ, as long as, we really preach Jesus Christ and him crucified we don't have to worry about whether we shall have money to pay our bills, we don't really have to worry about that, that is his responsibility he is responsible for the supply of the funds to carry on his work. That pertains to the individual servants of the Lord and it pertains also to the works of the Lord.

Now, we can thank God in Believer's Chapel that he has met our needs and I think, isn't it right Mr. Clark we don't have any debts on this property here now? This is something that God has given and we are grateful to him and it is our desire to see that the gospel of Christ is preached with power and fervor under the direction of the Holy Spirit and if we see to that then God will see to all of the necessary funds for carrying on this work. So David was interested in second causes. The first cause is the important thing, the Lord, the supplier of all of our needs.

There's another lesson here and that is don't answer a fool according to his folly. Now, I know you know in the Proverbs in Proverbs chapter 26 says, "Answer not a fool according to his folly because you will be like him." But then just before, it says, "Answer a fool according to his folly." There is no contradiction in those two verses I don't have time to try to harmonize them for you, if you have a Scofield Reference Bible there is a



simple little harmonization of the two at the bottom of the page. But the text that says do not answer a fool according to his folly is illustrated here because that was the mistake of David. When the words came back to him that Nabal said, "Who's David, who's the son of Jesse, there lot's of servants who've broken away from their masters these days," and did nothing about it made him mad. And so he said put your swords on men we're going down and we're going to take the lives of all of the men there not gonna be anybody there Nabal and the rest of them all those people who work for him, not a single one. And so they start out.

Well, one of the men of Nabal seeing the look on David's face or seeing the look on the face of the men who had come to him and finding out what David was going to do realizing that probably nothing could be done with Nabal went to Abigail about it. And so let's read beginning with verse 14 through verse 35, now, this is a rather lengthy section I'll try to read it as rapidly as possible.

"But one of the young men told Abigail, Nabal's wife, saying, behold David sent messengers out of the wilderness to great our master and he railed on them. But the men were very good unto us and we were not hurt neither missed we anything as long as we went with them when we were in the field. (In other words, he is simply saying David's men did take care of us when we were out carrying for the sheep.) They were a wall unto us both night and day all the while we were with them keeping the sheep. Now, therefore know and consider what thou wilt do for evil is determined against our master and against all his household, for he is such a worthless fellow that a man cannot speak to him. Then Abigail made haste and took two hundred loaves and two skins of wine and five sheep ready dressed and five measures of parched grain and a hundred clusters of raisins and two hundred cakes of figs and laid them on assess and she said unto her servants go on before me and I go after you and she told not her husband Nabal. And it was so as she rode on the ass that she came down by the top of the mountain and behold

David and his men came down toward her and she met them. Now, David had said surely in vain have I kept all that this fellow hath in the wilderness so that nothing was missed of all that pertained unto him and he as requited me evil for good so and more also do God unto the enemies of David if I leave of all that pertain to him by the morning light any male. And when Abigail saw David she hastened and alighted from the ass and fell before David on her face and bowed down to the ground; this is not your ordinary way that a woman meets a man, but in this case there was something unusual about it. And fell at his feet and said, upon me my lord upon me let that iniquity be and let thine handmaid I pray thee speak in thy hearing and hear the words of thine handmaid. Let not my lord I pray thee regard this worthless fellow even Nabal for as his name is so is he. Nabal is his name and folly is with him. But I thine handmaid saw not the young men of my lord whom thou did send. Now, therefore my lord as the Lord liveth and as thy soul liveth seeing the Lord hath withheld thee from coming to shed blood and avenging thy self with thine own hand. Now, let thine enemies and they that seek evil against my lord be as Nabal. And now, this blessing which thine handmaid hath brought unto my lord let it even be given unto the young men who follow my lord, I pray thee forgive the trespass of thy handmaiden for the Lord will certainly make my lord a sure house because my lord fighteth the battle of the Lord and evil have not been found in thee all thy days. (For she knows something of the Davidic promises here because she says) for the Lord will certainly make my lord a sure house. Yet a man is risen to pursue thee and to seek thy soul but the soul of my lord shall be bound in the bundle of life with the Lord thy God. And the souls of thine enemies them shall he sling out as out of the middle of sling. And it shall come to pass when the Lord shall have done for my Lord according to all the good that he has spoken concerning thee and shall have appointed thee ruler over Israel that this shall be no grief unto thee, nor offense of heart unto my lord either that thou hast shed blood without cause or that my lord hath avenged himself. But when the Lord has dealt well with my lord then remember thine handmaid. And

David said to Abigail blessed be the Lord God of Israel who sent you thee this day to meet me and blessed by thy advice and blessed be thou who has kept me this day from coming to shed blood and from avenging myself with mine own hand for in very deed as the Lord God of Israel liveth who hath kept me back from hurting thee except thou hast hastened and come to meet me surely there had not been left unto Nabal by the morning light any male child. So David received of her hand that which she had brought him and said to her go up in peace to thy house, see I have harkened to thy voice and have accepted thy person."

So Abigail apprised of the information concerning the encounter between David and his men and Nabal pacifies David with this guilt, when she meets David she falls down before David. This is her acknowledgment of the fact that David is the anointed of the Lord and she understands something about the official position that he now holds in the nation Israel. She speaks in verse 30 of the fact that he has rule over Israel and when the time comes that he is actually ruling he will have no grief because he has lost his temper and has slain the men as he intended to do.

In other words, Abigail's argument is something like this; David we know you're going to be king over Israel and when your king some day you'll have grief over the fact that before you became king you lost your temper and you got your men together with you swords in hand and you went down and slew Nabal and all the rest of the men who were associated with him. So she argues something like this; let the coming glory that you are to have regulate your present actions.

Now, that's an interesting argument because it's the same kind of argument that we have in the New Testament because we are told in the New Testament that we have died with Christ we have been buried with him, we've been raised up together with him, we've been made to sit together with him in heavenly places and in the light of the fact that we have been made to sit together with him in the heavenly places we are to live as

heavenly children in this earth in this present season. It's the old argument of the Christian life based on the position that we enjoy in Christ and because we are righteous we should be righteous in our daily lives because we have this great standing with the Lord our present state should be comparable to it so she argues from the basis of his future that he should not do what he intends to do so it is a beautiful lesson that the present is to be regulated by the future. Not simply by the fact that in the future we're going to be judged, such as we have in 2 Corinthians chapter 5 verse 10, we all must appear before the judgment seat of Christ, but rather you should live in the light of what you are going to be. In our case we are positionally righteous, we are positionally sanctified and therefore we should live lives characterized by growing experience of sanctification, because we are holy in the sight of the Lord now we should live in a holy way.

Now, he doesn't tell us, of course, that we should be sinless, but as someone has said we should sin less because we are believers in Jesus Christ. It's a beautiful argument it's the argument that a spiritual person might make. And David responds, he says in verse 33 and verse 34: "Blessed by the Lord God of Israel and blessed by thy advise and blessed be thou who has kept me this day from coming to shed blood." David was a man who was a great man, and one of the reasons he was a great man is because he could take rebuke he could receive reproofs. Those who can receive reproofs are those who are mostly likely to be kept from sin. That's very difficult isn't it, to receive a reproof? And to receive a reproof from someone who is very close is also very difficult.

In the Book of Proverbs again we read: "As an earring of gold an ornament of fine gold so is a wise reprove upon an obedient ear." It's great to have someone who will reproof us; and men that's one of the incidental reasons why you have a wife; and wives that's one of the incidental reasons why you have a husband. And it's great to have the Christian friend who will come up and put his arm around your shoulder and say, "Louis I

think you said something you shouldn't have said, I think you've done something that you should not do.

So a wise reprove is of great benefit. He's like an earring of gold and an ornament of fine gold upon an obedient hear. Often the preservation of character is involved, the world loves to recall our sins and even the few sins that some believer's have in the public way. And it's not easy to wipe out the blot, how important it is then to listen to the reprove. Course the best way is don't fall but most of us do fall. It's good to have someone around who will reproof us.

Now, the last part of the chapter we entitled retribution and requital, and you know there's a remarkable parallel between these last few verse and that parable the Lord told in Luke 12 and I'm going to ask you if you will to turn over there because I just have a little feeling I've never studied this out in detail and I may be wrong so I'm just saying it's a little feeling so I'm not going to be my customarily irritable dogmatic self. [Laughter] And just make a suggestion that it may well be that the Lord Jesus constructed his parable of the rich fool by thinking about Nabal.

Now, he, in Luke 12 and verse 16 speaks the parable, he's just said, "A man's life consisteth not in the abundance of the things which he possesseth." And remember Nabal was very in possessions and I think at this point the Lord Jesus is the perfect man, the Holy Spirit inserted in his mind at this particular point as he sought to tell this parable, Nabal, and he says,

"The ground of a certain rich man brought forth plentifully and he thought within himself saying what shall I do because I have no place to bestow my crops and he said, this I will do, I will pull down my barns and build greater and there will I bestow all my crops and my goods. And I will say to my soul, soul."

Now, Bill Cosby likes to talk about this and he doesn't translate it that way he's not known as a great Hebrew scholar he translates it this way: soul; self; I will say to my soul, he says I will say to myself, "self." [Laughter] I like the biblical words better.

"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, (thou Nabal) this night thy soul shall be required of thee then who shall those things be which thou hast provided. So is he who has laid up treasures for himself and is not rich toward God."

Now, if that is not a beautiful picture of Nabal and if Nabal was not in our Lord's mind he certainly fills the bill because he was person who sought to lay up riches for himself and he was not rich toward God. Isn't it striking how the bible puts its finger upon the essential thing, the essential thing is to be wealthy toward God, rich toward God?

Now, we read in 36 and following in 1 Samuel chapter 25:

"And Abigail came to Nabal and behold he held a feast in his house like the feast of a king and Nabal's heart was merry within him for he was very drunk. Wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning when the wine was going out of Nabal and his wife had told him these things that his heart died within him and he became as a stone and it came to pass about ten days after that the Lord smote Nabal that he died. And when David had heard that Nabal was dead he said, blessed be the Lord who hath pleaded the cause of my reproach from me and of Nabal and have kept his servant from evil, for the Lord hath returned the wickedness of Nabal upon his own head. And David sat and talked with Abigail to take her in marriage. That is he sat and commune with her he courted Abigail. And when the servants of David were come to Abigail to Carmel they spoke unto her saying David sent

us unto thee to take thee to him in marriage and she arose and bowed herself to the earth and said, behold let thine handmaid be a servant to wash the feet of the servants of my lord. (Now, this is the way women should always respond to proposals [laughter] if you're interested in knowing how.) And Abigail hastened and arose (that is if they are David's [laughter]) and Abigail hastened and arose and rode upon an ass with five damsels of hers who went after her. And she went after the messengers of David and became his wife. David also took Ahinoam of Jazreel and they were also both of them his wives. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish who was of Gallim.

[Message] Well, the story is rather simple I think, Nabal had a big feast for his men and eat drink and be merry was the mood of the night. He was very happy over the fact that he had had a very successful ranching season, but just like that rich fool he talks about the things that he has. Now, notice that when he talked to David's men, notice the stress on the "I" in verse 11 in chapter 25: "Shall I then take my bread and my water and my flesh that I have killed for my shearers and give it unto men whom I know not who they are?" Then if you turn over to Luke chapter 12 and listen to what the rich fool was saying, in verse 18, he said, "And this will I do, I will pull down my barns and build greater and there will I bestow my crops and my goods. If Nabal's not in mind in our Lord's mind; well, it is the same kind of thing.

I remember a story that Dr. Truett use to tell about a very wealthy Texan he was entertained in the home of this very wealthy man he was a wealthy oil man and after dinner this man took him up to the top of his house and he had a place that he could stand on top and look out over the territory he now owned. It was out from Dallas. And when he stood on the house the man pointed out toward the east and it was filled with oil directs and he said look out to the east Dr. Truett and you'll see all of those oil directs out there. Then he looked toward the south and there was a great herd of cattle.

He looked also to the west and there was a beautiful virgin forest, and then to the north and I've forgotten what was to the north but it also was an expression of the wealth of the man. And he said, "You know Dr. Truett I came to Texas as a very poor man but for twenty five years I have worked hard, and now, in every direction it belongs to me. In this direction, this direction and then; north, east, south, and west, God has or he said I have been blessed." And Dr. Truett said, "I am very much impressed with the fact that your wealth extends to the north, and the east, and the south, and the west, but he said I have a question for you, he said how much wealth do you possess in this direction." And according to the story the man rather glumly admitted to him that he did not have a great deal of wealth in that direction. That's really the important direction isn't it, to be rich toward God?

Evidently, Nabal in judgment from the Lord God had a paralytic stroke either on account of fear when Abigail told him how near he had been to death by David's men or else anger. But it illustrates the certainty of the recompense of the wicked. Again, as the book of Proverbs says, "Behold," incidentally it's the only time "behold" is used in the book of Proverbs chapter 11 verse 31: "Behold the righteous shall be recompensed in the earth much more the wicked and the sinner." And the Lord smote Nabal. David by Abigail's wisdom was prevented from exercising vengeance. God exercises vengeance, he says, "Vengeance is mine I will repay saith the Lord." And that's what happened.

Let me conclude by simply saying this, the best of men are always in danger of a fall from the spiritual position of communion which they may be enjoying. The Lord Jesus warned us once and for all watch and pray lest ye enter into temptation. And the worst of men face an eternal judgment those who fail to recognize the Lord's anointed. That's what Nabal failed to do to recognize that David was the Lord's anointed that God had put his hand upon him. Now, David's only a type of the Lord's true anointed. The Lord's Christ is the Lord Jesus Christ and the worst of men face an eternal judgment because they do not recognize the anointed or the Christ of God. Nabal's death is only the beginning



of his sorrows. Some people say, "I don't believe in hell, the only hell which you'll experience is that which we know in this life." What poor theology what they really should say is this, "The only heaven the unsaved person will know is this life." That's the true spiritual understanding of hell and heaven.

May the Lord help us to learn lessons from the life of David, and if we should be here this evening and have never believed in the Lord Jesus recognize the Lord's anointed the one who offered the all atoning sacrifice, by whom we may have the forgiveness of sins who may cleanse us and make us righteous and holy in his sight and set us on the way to becoming righteous and holy in our daily lives. Let's bow in a closing word of prayer

[Prayer] We are grateful to thee Lord for the life of this great servant of God David and for the lessons that are found within it. We thank thee for the many times that thy hand has preserved us from serious sin, keep us, Lord keep us holy and righteous in the truest ethical sense. Deliver us from the many failings that characterize our lives. Enable us to grow in grace and in the knowledge of our Lord Jesus Christ. Enable us under the guidance and direction of the Holy Spirit to see the things in our lives that are displeasing to thee. May we respond to the purifying ministry of the Holy Spirit and give us Lord obedient ears to listen to the reproofs of our fellow believers who have our good upon their hearts as they reproof us. We thank thee for the ministry of the word of God for its cleansing effect. For Jesus' sake. Amen.