

The Heart of Woman

1 Samuel 25:2-12

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; 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 you up to Carmel, and go to Nabal, and greet him in my name: And thus shall ye say to him that 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: now thy shepherds which were with us, we hurt them not, neither was there ought 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 favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that 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 whence they be?

So David's young men turned their way, and went again, and came and told him all those sayings.

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As I read that Scripture, above, I had this contemporary thought: David was asking for welfare. In the modern day, this could be a reason to criticize him, for his lack of preparation. In this present day, responses such as that of Nabal are often accepted as being appropriate; especially, as far as his answer to the request for sustenance, to *give it unto men, whom I know not whence they be*. David could have been engaging in welfare fraud; couldn't he? Nabal had a right--maybe even, a responsibility--to properly manage the distribution of his assets; didn't he? Actually, he did; and, most definitely, his responsible behavior needed to include this consideration.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(Deuteronomy 15:7-11)

As you study situations in life, such as this one; be sure to feel the Spirit. In Scripture, the Spirit identifies the spirit of the matter . . . as openly presented in lead-in statements about the environment and the characters that are in it. As you analyze your present situation, the Spirit will feed impressions to your spirit. For instance, the Spirit may feed you this impression of someone: *the man was churlish and evil in his doings*. This may come through, to your spirit, as a feed from your mind, along with the following possibility: if a person is too comparative about their own achievement, or boastful about their present lifestyle (which God can modify, in an instant); then, you may be witnessing this coming, life correction in waiting.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. Pride goeth before destruction, and an haughty spirit before a fall.

(Proverbs 16:16-18)

When one is in that pending state, they have deemed the other person as being eligible for their prescription for the proper course for the other person's life. It is very pompous, for anyone to think that they can judge an entire course of life. In fact, such behavior is specifically forbidden, here . . .

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(Matthew 7:1-5)

Typically, anyone that would be so pompous is a *generalizationist*--one who presumes that, a prior understanding is directly transferable to a current observation. In the modern day, such operations do not take these externally inflicted things into consideration: down-sizing, malicious termination of employment, nepotism, or other unwarranted disruptions of a servant personnel's life. David had such an experience.

And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

(1 Samuel 19:9-11)

Nabal did not consider that; in fact, one or more of those was damage that David had suffered. Here is the specific account of David's damage that sent him to the point of asking for welfare support.

So Michal let David down through a window: and he went, and fled, and escaped.

And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick.

And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped?

And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

(1 Samuel 19:12-18)

Thanks and praise belong to God, for the women that are such as this one . . . *Abigail: and she was a woman of good understanding, and of a beautiful countenance.* Please note: beautiful countenance transcends physicality. I think the writer in Proverbs said it best.

Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

(Proverbs 31:29-31)

To show us this, in action, as providing wisdom for us; through Scripture, the LORD introduced the beautiful countenance of the heart of woman.

Rather than adding a lot of additional information; mainly, we will share the LORD'S statement about the challenge that faces every woman, in whatever place of service. This involves the challenge for the woman that is a servant of God, as well as, the one that is on the periphery. In fact, the one who actively serves the LORD has a greater burden; for, there may be a set of eyes that is watching, to see if the LORD'S way is worth pursuing. In that case; by being true to our calling, in the LORD, we will be the difference between, a soul that has access to the best of the love offerings of God, and, a soul that does not acknowledge God's call. To be able to meet that challenge, you must prayerfully continue in communion with God. This encompasses behavior that has been tailor-made for both genders. For instance, for the girls, as toward other girls . . .

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(Titus 2:3-5)

. . . And, here: for the girls, as toward the boys . . .

So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.

(Romans 14:12-18)

In general, O woman of the election to serve; delicately . . .

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

(Romans 14:19-21)

So, as walking in the spirit of Abigail, as in her unpretentious reverence for the way of the LORD; here is a breakdown of what you need to emulate, from time to time, as you move in the world, seeking to make a righteous difference, in a feminine mark on humankind.

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Attune your spirit to God's Spirit, as the Spirit reveals the existence of true underlying needs in others.

*But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: They were a wall unto us both by 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 son of Belial, that a man cannot speak to him.*

*Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, Go on before me; behold, I come after you.*

*But she told not her husband Nabal.*

(1 Samuel 25:14-19)

Sometimes, you will have to think beyond the physical type of marriage, and go on to the generalized marriages that we, all, endure. These generalized marriages are commonly referred to as, partnerships. Among the generalized marriages in which we are joined is this: our marriage to the human race, with its call for us to promote the collective's prosperity. Our partnership with the human race must occupy the highest earthly position of union. But, let us not neglect the fact that, we will form many types of partnerships. Indeed, there is a specific call for the formation of partnerships.

*Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

(Hebrews 10:23-25)

There is, too, this perpetual call: for us to analyze our relationships, and, where required, be diligent about making changes.

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

(2 Corinthians 6:14-18)

Abigail practiced fidelity to her higher partnership with the welfare of humankind. In honoring that higher calling, Abigail was able to separate her self from this aspect of her subordinate relationship with Nabal: *he is such a son of Belial.*

*And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, 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 didst send.*

(1 Samuel 25:23-25)

In the process of that separation from folly, Abigail also brought a measure of strengthening to her recognized family relationship through marriage, within the house of Nabal. This was done, by her drawing the eyes that observed the family, to her, directly. Therefore, those watching eyes saw the integrity of Abigail, as being the face of her family.

*Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to 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 that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.*

(1 Samuel 25:26-28)

The end objective--one which will surely not be achieved without the indwelling of the Spirit--is this: to come to a durable common direction of flow toward a mutually beneficial outcome, in the way of the LORD. This is a process of give and take; thus, it requires that we join with others that have the spirit of both giving and taking. Yes, both of these are necessary; for, sometimes, a person needs to bypass their pride, and accept assistance from others. In a society, such as the one that is described below; this is an inescapable part of life.

*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.*

*And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and*

*singleness of heart, Praising God, and having favour with all the people.  
And the Lord added to the church daily such as should be saved.  
(Acts 2:41-47)*

Let this be among your core principles: "I will not always be the center of attention. Sometimes, the one to whom I report will have to receive the glory. This does not diminish me, in any way." Practicing this principle sets up a back-and-forth exchange of blessings; such as is seen here, as between Sarah and her husband, Abraham.

*For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.*

*Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*

(1 Peter 3:5-7)

Wisdom says that; it is better to take a more humble position, betimes. Scripture gives us this example.

*And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.*

*But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.*

*For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

(Luke 14:7-11)

Ultimately, we, all, are subservient to the heavenly ones that are assigned to; for ever keep our best interest in the forefront. This is not a "slam" on the earthly partnerships; rather, it is acceptance of this reality: that, the things of earth, as in the supports for humankind, are still a work-in-process. (I could have used the word, progress, but; sometimes, there is no, progress, in the, process.) There is a higher place for the heart of Woman, than the controls of the world. It is the place of God's Word, where . . . *My grace is sufficient for thee.*



*For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.*

(2 Corinthians 12:6-9a)

It is the place where, there is nothing but progress in her process . . . and, it is described here . . .

*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

(2 Corinthians 12:9b-10)

As the apostle Paul stated, in 2 Corinthians: *when I am weak, then am I strong*. This is, too, the strength of the woman, in fulfilling the election to serve--delicately. Though, it is only a weakness as perceived by man. As perceived by the LORD, it includes her in this number . . .

*Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.*

*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*

(Psalm 37:8-11)

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## Sealing the Motivation

Abigail's spirit understood the power of meekness. This is evidenced by her presentation of her self, to David, in this fashion.

*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 a*

*sling. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.*  
(1 Samuel 25:29-31)

This is an attitude that serves all women well--including, one of the most imposing of all women of God's creation, as it was engineered by His Son: the United States of America. The United States of America is a Woman of this group . . .

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.*  
(Matthew 25:31-33)

The call for meekness in the election to service, as sent to that particular collection, of Women of the world, is indicated within the certification for this corporate body, designated here . . .

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

*Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?*

*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

(Matthew 25:34-40)

The hazard of dismissing meekness is stated, here.

*Then shall he say also unto them on the left hand, Depart from me, ye*

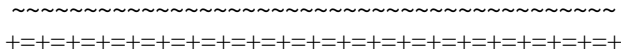
*cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

*Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

*Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

(Matthew 25:41-45)

In all that we do, the heart of the election to serve--delicately--is this: *as ye have done it unto one of the least of these*. Please, keep your heart of woman open for opportunities to fulfill your election, as you keep our own spirit sensitized to the rigors of being human, in a world such as this one. O woman of the LORD'S election, keep your minds ready to accept the burden that the LORD lays upon us. And, in conclusion of the development of the heart of woman, let every woman . . . *Quench not the Spirit*. (1 Thessalonians 5:19)



*My soul doth belong in  
The place set by You;  
Please, LORD, let this,  
First and ever, be true:*

*That, when the time comes,  
This body, I may give  
To the one, ordained by You,  
For me, in union, to live,*

*As joined in matrimony,  
As a specially formed link;  
Let this takes me, with him,  
To the most blessed brink*

*Of knowing what it is, to  
Be as one with the Holy One  
That carries us to the Father,  
In His only begotten Son.*

*I may also be called  
To join other worlds;  
As, a professional career,  
In Your ordinance, unfurls.*

*And, if it is Your will,  
You will release the space  
Through which I am able  
To deliver a new, little face.*

*My diversity of wonder  
Fills me with great awe;  
To know that it is perfected,  
Even in spite of my sin's flaw.*

*How blessed it is that;  
In this one, so very human,  
You, my LORD, engraved  
The Heart of Woman.*

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**Next In
Election to Serve;
Delicately
Precious in His Sight
Forever and For Ever Continuing**
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