

# Humility and The Passover

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It is amazing to me how God dovetails sermons and sermonettes together. John was on the same wavelength as this sermon.

I want to introduce the sermon by talking about pride because pride is a source of so many of man's problems.

Look at the politics today in the United States—Democrats, Republicans, the President. And they all draw lines in the sand and they stake out their positions. And they will not move because of pride, even though it hurts the country.

We see sports figures and entertainment figures strutting around doing dances in the end zone, pounding on their chests, "Look at me! Look at me!" all because of pride. We see bosses, where people work, their employers or their bosses are prideful of their power and control over other people. And we see professors and very smart scientists and engineers that are prideful over their intellect.

Pride is at the root of personal problems between individuals. Pride is at the root of personal problems between brethren in the Church. Look at the self-proclaimed apostles and self-proclaimed prophets in the greater Church of God. Pride is at the root of that, as we're going to see.

I even got an e-mail the other day saying that individuals in a certain group cannot be baptized unless they acknowledge the supremacy of the leader of their group and his title and his position as being God's... like the Pope, God's representative on the earth. Almost like God on earth.

Man's existence on this earth down through the millennia just reeks with pride. With that in mind, let's turn to Mark chapter 7 and see what Christ had to say about what is in the heart of men and what comes out the mouth of men. Most of my sermons are based on the King James. This one will be based on the New King James unless I tell you otherwise. So, Mark 7:20 of the New King James where Christ said:

**Mark 7:20.** ... *"What comes out of a man, that defiles a man.  
21) "For from within, out of the heart of men, proceed ... (NKJV)*

Then He lists a bunch of things here in verse 21.

**Mark 7:21b.** ... *evil thoughts, adulteries, fornications, murders,  
22) "thefts, covetousness, wickedness, deceit, [lawlessness], an evil eye, ...  
(NKJV)*

The Greek means *malicious envy*. Somebody has something you want or somebody is successful in a way that you would want.

**Mark 7:22 continued.** ... *blasphemy, [and notice!] pride, [and then] foolishness.*

23) *[He said] "All these evil things come from within and defile a man."* (NKJV)

Christ hit the nail on the head.

Now, let's go to 1 John 2 and verse 16. It's a memory scripture, very familiar to us all. John is telling us; 1 John 2:16, what does he say?

**1 John 2:16.** *For all that is in the world— ...* (NKJV)

And he lists three things.

**1 John 2:16.** *For all that is in the world—[number one is] the lust of the flesh [wanting for the self], the lust of the eyes, and the pride of life—is not of the Father but is of the world.* (NKJV)

If you do a word study of the Greek "pride of life", distilled down it means *boasting of one's life of living*. In other words, boasting about one's life, what one has done, what one has accomplished, what one has as far as possessions, what one's position is, boasting of one's life, pride over that.

Now, with that in mind, let's go to a scripture that John covered in his sermonette. It's one of the most amazing scriptures that depicts the opposite of pride. And that is in John 13 beginning in verse 2. John read that. I'll just read it again. Since we've already turned to it, you don't need to turn to it, but it tells us that:

**John 13:2.** *And supper being ended, [Satan] put into the heart of Judas Iscariot, Simon's son, to betray Him,*

3) *[Christ knew at that time] that the Father had given all things into His hands, and that He [came] from God and [He] was going [back] to God,*

4) *[and then He] rose from supper ..., [He put ] a towel [around His waist; laid aside His garments].*

5) *[He took] a basin and [He] began... (NKJV)*

And He did the unthinkable! The disciples were so astonished that:

**John 13:5b.** *[He] began to wash [their] feet, and [then dry their feet] with [this] towel... (NKJV)*

John 13 verses 2 through 5. Just stop and think about that.

The very being who was God, through Him all that was created was created, this being that was God and creator knelt down at human beings feet and He washed their feet. And He even washed the feet of the one who would betray Him. And this is the greatest act of humility, the greatest single act of humility that has ever occurred—God kneeling down and washing a human's feet.

Now remember Christ had the holy spirit from birth. That's one of the big mysteries to me. I want to ask God or Christ someday how that worked, how the holy spirit overshadowed Mary and how all that happened. But Christ had the holy spirit from birth.

And it's hard for us to relate on how that actually happened, but remember Christ knew where He came from. Christ remembered what it was like to sit on the right hand of the Father. He talked about that, He remembered that and He knew that. And at the same time, look what He did. It was a perfect example of love and humility by kneeling down and washing the disciples' feet.

So, as we approach the Passover, a week from tomorrow night, as we approach the Passover, perhaps there is no greater characteristic, character trait that's necessary to take the Passover properly, no one greater than the character trait of humility. If we don't come to the Passover with a deep sense of humility, we are not going to take it in a discerning manner. The fact that God Himself died for us is the ultimate example of that humility.

So, the title of the sermon today is:

### Humility and the Passover

What we're going to do today is we're going to look at three individuals that through the holy spirit exhibited incredible humility. We're going to look at two in the Old Testament, one in the New. We're going to look at two men and one woman. These three examples... As John was mentioning, there are scriptures that we, in the Church, tend to overlook or read over and not really discern properly. These three individuals, we can often just read right past. And, yet, they exhibited unbelievable humility. And it's an example for us as we approach the Passover.

#### **The first one that we want to examine is Jonathan, the son of King Saul.**

Now, what comes to mind when we think of Jonathan? I think everybody would agree that he was David's friend. He was the friend of King David. But there is so much more than him just being a friend of David.

Now, let's think about this. Let's talk about his background. Jonathan was first in line to be king. Let's go to 1 Samuel 14. While we're talking about Jonathan, we're going to spend a good bit of time in 1 Samuel. So, if you have a ribbon, you might want to

put it there so you can come back to it quickly. 1 Samuel chapter 14 verse 49, now notice this. It says:

**1 Samuel 14:49.** *The sons of Saul were Jonathan, ... (NKJV)*

He was the firstborn.

**1 Samuel 14:49b.** *... [the second was] Jishui and [the third was] Malchishua. (NKJV)*

And so, of the three that are listed here (and we're going to find out there were more boys) but of the three, the first three, Jonathan was the firstborn. So, therefore, he was the prince, the first prince of Israel and ready to be the next king. He was in line to be the next king. So, first in line to be king.

Another characteristic of Jonathan was that he was an accomplished soldier, an accomplished military man. Let's go to chapter 13, 1 Samuel, 13 and look at the first two verses. 1 Samuel 13 verse 1, it tells us:

**1 Samuel 13:1.** *Saul reigned one year; and when he had reigned two years over Israel,  
2) [He] chose for himself three thousand men [to be Israel's army, to be Israel's soldiers]. Two thousand were with Saul in Michmash and in the mountains of Bethel, ... (NKJV)*

But notice this:

**1 Samuel 13:2b.** *... a thousand were with Jonathan in Gibeah of Benjamin. (NKJV)*

So, we see here that Jonathan was the captain of a third of Israel's army. You don't put somebody in charge of a third of your army that's some bozo. He was talented. He had expertise. He had experience. So he was an accomplished soldier, but we also find out that he was incredibly brave and he was full of faith in his job as a soldier.

Let's go to chapter 14, 1 Samuel 14. We'll start in verse 1 and then jump to verse 6.

**1 Samuel 14:1.** *Now it happened one day that Jonathan the son of Saul said to the young man who bore his armor, [he said,] "Come, let us go over to the Philistines' garrison that is on the other side." But he did not tell [his dad,] his father. (NKJV)*

Verse 6:

**1 Samuel 14:6.** *Then Jonathan said to the young man who bore his armor, [he said,] “Come, let us go over to the garrison of these uncircumcised; it may be that the LORD will work for us. ...*

[Meaning:] “God has a job for us, wants to accomplish something through us.”

**1 Samuel 14:6b.** *... For nothing restrains the LORD from saving by many or by few.” (NKJV)*

“God doesn’t need an army.” Look at his faith! “He can take the two of us and work His will.” Verse 7:

**1 Samuel 14:7.** *So his armor-bearer said to him, “Do all that is in your heart. Go then; here I am with you, according to your heart.”*

8) *Then Jonathan said, “Very well, let us cross over to these men, and we will show ourselves to them.*

9) *“If they say [this], ‘Wait until we come to you,’ then we will stand still in our place and not go up to them.*

10) *“But if they say thus, ‘Come up to us,’ then we will go up. For the LORD has delivered them into our hand, and this will be a sign to us.” (NKJV)*

Now, here are two men going against who knows how many. And, yet, he’s full of faith saying “God’s going to be behind us. He can save by few or many,” and they’re ready to go. So, in verse 11:

**1 Samuel 14:11.** *So both of them showed themselves to the garrison of the Philistines. And the Philistines said, “Look, ... (NKJV)*

This is derogatory, of course.

**1 Samuel 14:11b.** *... Look, the Hebrews are coming out of the holes where they have hidden.” (NKJV)*

“Because we’re so strong and powerful, they’re hiding in the caves; they’re hiding in the holes.” Verse 12:

**1 Samuel 14:12.** *Then the men of the garrison called to Jonathan and his armor-bearer, and said, “Come up to us, and we will show you something.” ... (NKJV)*

What they’re really saying is (The Hebrew means *teach you something.*), “We’ll teach you a lesson alright. You come up here. We’re going to take your heads off.”

**1 Samuel 14:12b.** *... Jonathan said to his armor-bearer, “Come up after me, for the LORD has delivered them into [our hands].” (NKJV)*

No worries. No fears. Verse 13:

**1 Samuel 14:13.** *And Jonathan climbed up on his hands and knees with his armor-bearer after him; and they [referring to the Philistines] fell before Jonathan. And as he came after him, his armor-bearer killed them. (NKJV)*

What Jonathan didn't kill, when they got past Jonathan, the armor-bearer killed them.

**1 Samuel 14:14.** *That first slaughter which Jonathan and his armor-bearer made was about twenty men... (NKJV)*

Now think about that. They killed twenty. We don't know how many were up there, but 2 men killed twenty, 10 apiece.

**1 Samuel 14:14.** *... within about half an acre of land. (NKJV)*

Verse 15:

**1 Samuel 14:15.** *And there was trembling in the camp, in the field, and among all the people. The garrison and the raiders also trembled [the Philistine garrison]; and the earth quaked, so that it was a very great trembling. (NKJV)*

If you read the rest of the account, the entire Philistine army ran away. And look at Jonathan! He and his armor-bearer, faithful, brave, charged this garrison, killed twenty people and God intervened and routed the rest. Without a doubt, this incident had all Israel talking.

And you wonder if this incident did not inspire David? Because in 1 Samuel 17 (We won't turn there.), you remember when David arrived on the scene? He was bringing supplies to his brothers. And the Philistines were camped on one hill; Israel on the other. And Goliath was out every day taunting. David said, "How can this be?" And we know that story, but do you remember what he said to Goliath? He said, "You come to me with a sword and with a javelin and with a spear, but I come in the name of the God of Israel, the LORD of Hosts of the Armies of Israel that you have defied." David said, "This day the LORD is going to deliver you into my hands and I'm going to take your head off." Now, you wonder if David wasn't inspired by what we just read about Jonathan.

Now, let's consider something else when we look at Jonathan and his humility. We normally think that Jonathan and David were about the same age, but they were not. If you do some research on the subject, it becomes very clear that Jonathan was considerably older than David.

Now remember in chapter 13, we just read that Jonathan was a commander of 1,000 men. Also remember when David arrived on the scene during this incident with

Goliath after he had dropped off the provisions and was there hearing Goliath taunt, look at chapter 17 and verse 33.

**1 Samuel 17:33.** *And Saul said to David, ... (NKJV)*

David said, "I'll go kill this guy." 1 Samuel 17:33, Saul said:

**1 Samuel 17:33b.** ... *"You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth." (NKJV)*

Now, if you look at the Hebrew word "youth" it means from the age of infancy to adolescence. In other words: not older than a teenager. Tradition has it that David was seventeen or eighteen years old when this event occurred. And, yet, at the same time, Jonathan was a commander of 1,000 men. He was certainly out of his teenage years.

Another reason we know that Jonathan was older than David is that when Saul died, his son Ishbosheth was made king in Saul's place. We won't turn there, but in 2 Samuel 2, it tells us, "When Ishbosheth became king, he was forty years old."

Now remember we just read the first three sons of Saul? Ishbosheth had to be at least the fourth. He could have been the fifth, sixth, or seventh, but he was at least Saul's fourth son because he wasn't mentioned in chapter 14. Jonathan was the firstborn. If Jonathan's mother was very fertile and she popped out a baby every year and Ishbosheth was number four, that means that Jonathan had to be at least three or four years older than Ishbosheth.

So, we can see here very clearly that when David reigned over all Israel, he was thirty; Ishbosheth was forty. That meant Jonathan had to be forty-three, forty-four years old—thirteen, fourteen, maybe more years older than David. So, this is a very meaningful age difference. If you look at somebody, the difference between a teenager and somebody in their thirties (or somebody in their twenties) is and approaching forty, that is a huge, that's a significant age difference.

So, let's think about this carnally for a minute—Jonathan and David. Jonathan is a prince, in line to be king. He is an accomplished general. He defeated the Philistines by himself with his armor-bearer. Then, this kid comes along, this teenager, and he kills Goliath. His action overshadowed Jonathan's killing of these twenty men because David killed in one-on-one combat this giant, Goliath. And the entire nation was praising David, this young kid. Now, what would a normal reaction be? If you were in line to be king and this kid comes along and the whole nation is talking about this kid, the first thing you're going to think is "This kid is a threat to my kingdom. He's a threat to me personally." But let's notice Jonathan's reaction. 1 Samuel 18 verse 1, we break into the story here. David had just killed Goliath. 1 Samuel 18:1:

**1 Samuel 18:1.** Now when he [David] had finished speaking to Saul, the [life] of Jonathan was knit to the [life] of David, and Jonathan loved him [David] as his own [life] (NKJV).

He loved David as much as he loved himself. Verse 2:

**1 Samuel 18:2.** Saul took him [referring to David] that day, and would not let him go home to his father's house anymore [to Jesse's house].

3) Then Jonathan and David made a covenant, because he [Jonathan] loved him [David] as his own [life].

4) And Jonathan... (NKJV)

Notice what he did!

**1 Samuel 18:4b.** ... [He] took off the robe that was on him and [he] gave it to David, [along] with his armor, even to his sword and his bow and his belt. (NKJV)

Each one of these was a symbol of Jonathan's authority and here he is giving them to this teenager because he loved him so much.

Now Jamieson, Fausset and Brown, says this:

To receive any part of the dress which had been worn by a sovereign, or his oldest son and heir, is deemed in the East the highest honour which can be conferred on a subject ...

So this is incredible humility on the part of Jonathan to take all the symbols of his authority and give it to David after David defeated Goliath.

Now compare that to Saul's reaction. Look at verse 7

**1 Samuel 18:7.** So the women sang as they danced, and said: "Saul has slain his thousands, and David his ten thousands." (NKJV)

Now notice Saul's reaction.

**1 Samuel 18:8.** [He] was very angry, and the saying displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed only thousands. Now what more can he have but the kingdom?" (NKJV)

Saul's first thought was himself. And it is out of pride: "How can I keep my kingdom?" In verse 9, it says:

**1 Samuel 18:9.** So Saul eyed David from that day forward. (NKJV)

If you look at the Hebrew, it's Strong's #5770. It means *to watch with jealousy*. He was jealous because of his own pride.

Now this is the exact opposite reaction that Jonathan had to David. Saul tried to keep his kingdom at all costs. Saul had pride. Jonathan had humility.

Then next (this is astounding), Saul gives Jonathan the perfect excuse to get rid of David. Perfect excuse! Let's go to chapter 20 and begin in verse 30. If Jonathan wanted to get rid of his so-called enemy so that the kingdom was secure, this was the perfect opportunity. 1 Samuel 20 verse 30

**1 Samuel 20:30.** *Then Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious woman! ... (NKJV)*

Blame it on the wife! Blame it on a woman!

**1 Samuel 20:30b.** *... Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness? (NKJV)*

Here he hits the nail on the head. He says:

**1 Samuel 20:31.** *"For as long as the son of Jesse lives on the earth, you shall not be established, nor your kingdom. ... (NKJV)*

He said, "You're toast, as long as David is alive."

**1 Samuel 20:31b.** *... Now therefore, send and bring him to me, for he shall surely die." (NKJV)*

Now, if you look at it carnally (and just humanly and pridefully and physically), this is the perfect excuse for Jonathan to go to David and say, "Hey, my dad's changed his mind. He wants to be friends now and elevate you. Come back to the palace."

David would come back to the palace and Jonathan wouldn't have to do anything. Saul would do the killing and then Jonathan's kingdom would be assured.

So, let's now with that in mind, let's now look at verse 32. Notice Jonathan's response.

**1 Samuel 20:32.** *And Jonathan answered Saul his father, and said to him, "Why should he be killed? What [on earth] has he done?"*

**33)** *Then Saul cast a spear at him to kill him, by which Jonathan knew that it was determined by his father to kill David. (NKJV)*

What Jonathan did was put David above his own personal ambitions—great humility, total lack of pride.

Then what Jonathan did was he put himself beneath David. This older man, accomplished soldier, first in line to be king, put himself underneath David. Look at chapter 23 verses 16 and 17. Boy, talk about humility. 1 Samuel 23:16.

**1 Samuel 23:16.** *Then Jonathan, Saul's son, arose... (NKJV)*

David was hiding.

**1 Samuel 23:16b.** *... arose and went to David in the woods and strengthened his hand [made him even stronger]...*

*17) And he said to him, "Do not fear, for the hand of Saul my father shall not find you. ... (NKJV)*

Notice this!

**1 Samuel 23:17b.** *... You shall be king over Israel, and I shall be next to you. Even my father Saul knows that." (NKJV)*

What he's saying is, "You're going to be king and I'm going to be on your right hand. I'll be your helper, your friend, your consigliere so to speak, but you're going to be king." And he acknowledges that.

So, we see that Jonathan's actions are one of the greatest examples of humility in the Bible. Here he was the first prince of Israel, next in line to be king, successful military commander, incredibly brave and significantly older than David. Yet, he humbled himself. And you read in the book of Samuel that he saved David's life a couple of times. He realized that God had chosen David over him and he accepted that and he willingly relinquished his throne to David. What humility!

**Now the second example we're going to look at is in the Old Testament also. It involves a woman. Her name is Abigail.**

Now we know that Joseph and Moses were types of Christ. What we're going to see is that Abigail was a type of Christ. People say, "A woman? A type of Christ?" We're going to see that Abigail was a type of Christ.

Let's go to chapter 25, 1 Samuel 25. We want to set the stage for what's going on in Abigail's life. 1 Samuel 25 verse 2:

**1 Samuel 25:2.** *Now there was a man in Maon whose business was in Carmel, and the man was very rich. He had three thousand sheep and a thousand goats. (NKJV)*

So, let's just stop here and analyze the situation as we walk into the story. This man was very wealthy. Now, understand that the wool trade in ancient Israel was a very

important part of the economy. The shearing of sheep was very important. Then it was collected. It was traded. It was woven. It was a very important part of the economy.

Now, we see here (we're going to see) that this man was shearing his sheep in Carmel. If you look at the history of the time, the sheep shearing season was the time of a big feast for the whole community. They all pitched in because you had a wealthy landowner; he employed a lot of people. Everybody pitched in during the shearing time. The men did the shearing. The women would collect the wool. They would set it up for shipment, packing it and then begin to spin it. The wealthy landowner would provide food and it was a time—it was a festival. It was a time of gathering the whole group together.

Several commentaries bring out the fact that sheep shearing time was a time of meals, a time of food, a time of fellowship, and, as we're going to see, it was also a time for a wealthy man to exalt himself, and say "Look at me! Look what I've got." Verse 3 now:

**1 Samuel 25:3.** *The name of the man was Nabal, ... (NKJV)*

And the Hebrew means *fool*. Now, why any parent would name their son Nabal, I don't know. Someday we'll find out how all that happened. Going on:

**1 Samuel 25:3b.** *... and the name of his wife Abigail. And she was a woman of good understanding [wisdom, smart] and beautiful appearance; but the man was harsh and evil in his doings. And he was of the house of Caleb. (NKJV)*

Now obviously, this was an arranged marriage as was common in those days. Why would a smart beautiful woman marry a fool? It was an arranged marriage.

Verse 4: Sheep shearing time. Nabal has all of his people together. There are workers and they're shearing the sheep and they are feasting. Verse 4:

**1 Samuel 25:4.** *When David heard in the wilderness that Nabal was shearing his sheep, (NKJV)*

Remember David is on the run from Saul.

**1 Samuel 25:5.** *David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. 6) "And thus you shall say to him who lives in prosperity: ... (NKJV)*

So it was widely known that Nabal was a wealthy man. They were to say:

**1 Samuel 25:6b.** *... 'Peace be to you, peace to your house, and peace to all that you have!*

7) *'Now I have heard that you have shearers. Your shepherds... (NKJV)*

This is what they are saying. In essence, David is saying this.

**1 Samuel 25:7b.** ... *Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel.*  
8) *'Ask your young men, and they will tell you. Therefore [because we treated your men well] let my young men find favor in your eyes, for we come on [this] feast day. Please give whatever comes to your hand to your servants and to your son David.'* (NKJV)

Now, David here is not asking for a handout for doing nothing. He wasn't mooching. As we're going to see, David's men and David himself were protecting Nabal, his sheep, and the shepherders that were with him.

Verse 9:

**1 Samuel 25:9.** *So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited [for his response].*  
10) *Then Nabal answered David's servants, and said, ...*

Now notice this.

**1 Samuel 25:10b.** ... *"Who is David, and who is the son of Jesse? There are many servants nowadays who break away each one from his master. (NKJV)*

Now let's stop and analyze this response. It was impossible for Nabal not to know who David was. David was famous throughout all of Israel. He had killed his tens of thousands. Remember? And Nabal, what he says is a direct insult to David and also a direct insult to David's genealogy, to his father. Nabal knew who he was but he refused to recognize David. "Who is this guy?" What he was really saying was "Look at me. I don't know this guy, but look at me. I have sheep. I have shearers. I have all of this enterprise." He was trusting in his wealth and his riches and he had no humility. Notice what he says in verse 11.

**1 Samuel 25:11.** *"Shall I then take my bread and my water and my [food] that I have killed for my shearers, and give it to men when I do not know where they are from?" (NKJV)*

This is a lie, a prideful lie. Now despite this time of feasting, this time of allegedly joy (hopefully joy), this man was prideful and selfish in his possessions and he didn't want anybody encroaching on that, particularly this upstart David.

Verse 12:

**1 Samuel 25:12.** *So David's young men turned on their heels and went back; and they came and told him all these words. (NKJV)*

This reminds me of the movie "Godfather" when the Godfather sent his consigliere from New York out to California to talk to this producer, if you remember that movie. And the producer did something like Nabal did and the consigliere said, "Well, I've got to go back tonight. I have to fly back tonight because my boss likes to hear bad news right away." This is exactly what they said about David.

**1 Samuel 25:12.** *So David's young men turned on their heels and went back; and they came and told him all these words.*

*13) Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. ... (NKJV)*

In West Texas, we'd say "Buckle on your ammunition. Buckle on your guns. Saddle up. Let's go." That's exactly what David said.

**1 Samuel 25:13b.** *... And about four hundred men went with David, and two hundred stayed with the supplies. (NKJV)*

Now David is not coming to make some kind of statement. David is coming to wipe out Nabal and wipe out Nabal's young men. Verse 14:

**1 Samuel 25:14.** *Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he [Nabal] reviled them.*

*15) "But the men [David's men] were very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.*

*16) "They were a wall... (NKJV)*

Now, if you look at the Hebrew word "wall," this specific word means a wall of protection. This young man is telling Abigail:

**1 Samuel 25:16b.** *... They were a wall [of protection] ... both [by day and by night], all the time we were with them keeping the sheep. (NKJV)*

They provided a service. Verse 17:

**1 Samuel 25:17.** *"Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he is such a scoundrel that one cannot speak to him."*

Because of his pride! Verse 18

**1 Samuel 25:18.** *Then Abigail made haste ... (NKJV)*

Look what she did.

**1 Samuel 25:18b.** ... *[She took] and took two hundred loaves of bread, two skins of wine, five sheep already [prepared], five [measures] of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys. (NKJV)*

Now, the fact that she could have access to this much food, so fast, immediately, speaks to the wealth of Nabal. But with this much food on hand, it makes Nabal's response to David all the more worse and all the more selfish, very ungenerous. The food was right there. He could have given it to David, but he refused. Verse 19:

**1 Samuel 25:19.** *And she said to her servants, "Go on before me; see, I am coming after you." But she did not tell her husband Nabal.  
20) So it was, as she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, ...  
(NKJV)*

They had blood in their eyes and they were ready to go to battle.

**1 Samuel 25:20b.** ... *and she met them.  
21) Now David had said, "Surely in vain I have protected all that this fellow has in the wilderness, so that nothing was missed of all that belongs to him. ...  
(NKJV)*

David's saying, "Look, me and my men, we were a militia that protected Nabal and his sheep, and his shepherders."

**1 Samuel 25:21b.** ... *And he has repaid me evil for good. (NKJV)*

Now I'm going to read this verse, 22, out of the King James.

**1 Samuel 25:22.** *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 that [pisses] against the wall. (KJV)*

Now what we have here is a play on words. We don't pick it up so much in English, but it's a play on words. Remember in verse 16, Nabal's men called David and his men "a wall;" in other words, "a wall of protection." And David says, "I'm going to come and eliminate those who disrespected the wall that I put around Nabal" by using the word "urinating" against the wall. "I'm going to take care of all these men and Nabal himself."

Now notice what Abigail did, this very wealthy woman. Verse 23:

**1 Samuel 25:23:** *Now when Abigail saw David, ... (NKJV)*

She did three things very quickly:

1. She dismounted quickly from the donkey,
2. She fell on her face before David,
3. She bowed down to the ground. She put her forehead in the dirt, an immediate act of humility in front of David.

Now Jamieson, Fausset and Brown says:

Dismounting in presence of a superior is the highest token of respect that can be given; and it is still an essential act of homage to the great. Accompanying this act of courtesy was the lowest form of prostration. She not only by her attitude, but her language, made the fullest amends for the disrespect shown by her husband, as well as paid the fullest tribute of respect to the character and claims of David.

All by these three actions! Again, incredible humility from this very wealthy woman!  
Verse 24:

**1 Samuel 25:24.** *So she fell at his feet and said: ... (NKJV)*

Now notice this! She said:

**1 Samuel 25:24b.** *... "On me, my lord, on me let this iniquity be! ... (NKJV)*

The carnal reaction: let's analyze this. This carnal reaction in a tight situation like this is to blame somebody else. "It's not my fault. It's somebody else's fault. The devil made me do it. It's this person's fault, that person's fault. Certainly not my fault." The first thing she did was "Let everything be on me." Here she takes on the sins of others and puts it on herself when it's not her fault. Now does this remind you of someone? Taking on the sins of others when it's not your fault? And put them on yourself?

Then, because she did this, she saved... We don't know, dozens or hundreds of lives of all the employees of Nabal. By her humility and by her taking on those sins, she saved dozens, hundreds maybe, of lives. Does this remind us of somebody? In this, she is a type of Christ. She was willing to take on the sins of others when she wasn't at fault and she saved many, many lives. And Christ is going to save billions of lives. Now going on, the end of verse 24:

**1 Samuel 25:24 continued.** *... And please let your maidservant speak in your ears, and hear the words of your maidservant.*

25) *“Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him. But I, your maidservant, did not see the young men of my lord whom you sent.*

26) *“Now therefore, my lord, ... (NKJV)*

She is calling David, “her lord.”

**1 Samuel 25:26b.** *... as the LORD lives... (NKJV)*

Now, she’s referring to God, Jesus Christ, the God of the Old Testament.

**1 Samuel 25:26b.** *... as the LORD lives and as your [life] lives, since the LORD has held you back from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies and those who seek harm for my lord be as Nabal.*

27) *“And now this present which your maidservant has brought to my lord [referring to David], let it be given to the young men who follow my lord. (NKJV)*

All of this that she brought. Verse 28, notice what she says talking on the sins of her husband.

**1 Samuel 25:28.** *“Please forgive the trespass of your maidservant. ... (NKJV)*

She takes it on all herself. Going on:

**1 Samuel 25:28b.** *... For the LORD will certainly make for my lord an enduring house [referring to David], because my lord fights the battles of the LORD, and evil is not found in you throughout your days. (NKJV)*

So clearly, Abigail is very aware who David is, that he is the Lord’s anointed, that he’s going to be the next king. Obviously, Nabal did too, but he, out of pride, wouldn’t acknowledge it when he said, “Well, who is this David?”

Now, look at verse 36. After returning from giving the presents to David and humbling herself:

**1 Samuel 25:36.** *Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. ... (NKJV)*

He’s exalting himself. “Look at me. Look at my wine. Look at my food. It’s all due to me.” He’s exalting himself.

**1 Samuel 25:36b.** *... And Nabal’s heart was merry within him, for he was very drunk; therefore she told him nothing, little or much, until morning light. (NKJV)*

This speaks to her wisdom. You don't argue with a drunk. You don't get involved with a drunk. Wait till they sober up. That's exactly what she did. Verse 37:

**1 Samuel 25:37.** *So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things [everything that had happened], that his heart died within him, and he became like a stone. (NKJV)*

The reason for that was because his pride had just been deflated. The bubble had just been burst. Verse 38:

**1 Samuel 25:38.** *Then it came about, after about ten days, that the LORD struck Nabal, and he died.*  
39) *So when David heard that Nabal was dead, he said, "Blessed be the LORD who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil! For the LORD has returned the wickedness of Nabal on his own head." ... (NKJV)*

Sometimes we have to learn—David certainly learned here—that we need to just wait on God and sometimes let God handle it. He will handle it far better than we would have handled it. David would have wiped out a bunch of people, wives and children would be suffering. And God stepped in, took care of Nabal and stopped from having potential blood shed.

Going on:

**1 Samuel 25:39b.** *... And David sent and [he] proposed to Abigail, to take her as his wife.*  
40) *When the servants of David had come to Abigail at Carmel, they spoke to her saying, "David sent us to you, to ask you to become his wife." (NKJV)*

Now let's stop here and analyze what would be the carnal reaction. Most women would say, "Yes! I got it! I'm now going to be the wife of the king. I've got all this money. I've got all this wealth. Boy, have I scored!" Verse 41, look at her reaction.

**1 Samuel 25:41.** *Then she arose, [she] bowed her face to the earth [put her head in the dust], and said, ... (NKJV)*

Now notice this:

**1 Samuel 25:41b.** *... "Here is your maidservant, a servant to wash the feet of [not David] the servants of my lord." (NKJV)*

She said, "I am here. My head is in the dirt. I would not only wash my husband's feet. I would wash my husband's servants' feet." Now what humility! Think about this. Does this remind us of someone? God who would divest himself and come as a human and wash the feet of human beings?

Now, if you asked a typical wife today to wash the feet of say the servants or the employees of her husband, she would say, "Are you kidding me? What are you talking about?" So, again, let's notice her incredible humility.

Now on the subject of washing feet, in the Church we've often been told (and I kind of grew up in the Church) understanding that it was the role of servants to wash feet. Research shows that is not necessarily so. The International Standard Bible Encyclopedia says the following:

In the Orient, the wearing of open sandals on dusty roads made it necessary to wash the feet frequently. Therefore, a host would customarily provide water for his guest upon their arrival so that they might wash their own feet.

Going on:

Sometimes a servant performed the service for the guests. It was considered the most menial task a servant could perform.

Now the Holman Bible Dictionary says the following:

Foot-washing was regarded as so lowly a task that it could not be required of a Hebrew slave.

Let's understand in Israel when an Israelite declared bankruptcy. He could sell himself into slavery. He and his family would go into slavery within the nation of Israel. So you had an Israelite landowner, somebody akin to Nabal, who had slaves. He had Hebrew slaves potentially. And he also had Gentile slaves. And what the Holman Bible Dictionary tells us is that it was against the law to have a Hebrew slave wash somebody's feet. You could have a Gentile slave do it, but not a Hebrew slave.

The Expositor's Bible Commentary says, "Foot-washing normally was a self-administered act."

If you look at examples in the Bible... I'm just going to read some. We won't turn to them for time's sake. There are several instances in the Bible where people washed their own feet.

Genesis 18

Angels came to Abraham to announce the birth of Isaac and washed their own feet.

Genesis 19

Two angels came to Lot and washed their own feet.

Genesis 24

Abraham's servants came to Laban seeking a bride for Isaac. They washed their own feet.

Genesis 43

Joseph's brothers came into Egypt. They washed their own feet.

Judges 19

A man and his wife and the man's servant washed their own feet.

There are several examples in the Old Testament of people washing their own feet. In every case, water was brought to them so they could wash their own feet.

Now, with that in mind, let's turn to Luke 7:44. Notice what Christ's expectations were. Luke 7:44. We're still under the subject of Abigail and washing feet and what she was willing to do for the servants of David. Luke 7:44.

***Luke 7:44.*** Then He [Christ] turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. (NKJV)

He said, "You didn't give Me any water," because it was common for guests to wash their own feet. He said, "You didn't give Me water," not "your servant" water. "You didn't give Me water to wash my own feet." Not having a slave to do it.

With that in mind, what Abigail offered to do and said she was willing to do, not only to wash David's feet but David's servant's feet, was an incredibly humiliating act from a woman who was very, very humble. She was a very rich woman. She was in line to be, she was going to be the bride of the king. And yet, she said, "I'll wash David's servants' feet." It speaks to her incredible humility. Boy, we need to learn from that lesson!

**And the third now, we're going to talk about the third person—New Testament, a man, John the Baptist.**

Now, we know that John and Christ were related because their mothers, Mary and Elisabeth, were related. Most commentaries, most scholars feel that they were cousins. We know that John the Baptist's birth took place six months before Christ's birth. And we know that John the Baptist's birth was foretold by an angel in Luke 1. So, John's birth was no small matter.

Now, we do not appreciate... I think most of us; I certainly didn't. We don't appreciate the huge following that John the Baptist had. We read about the locusts and honey and think he's some kind of quasi-hippie out in the desert or something. A lot of people (not in the Church, of course), but people think that.

Let's go to Matthew chapter 3 and we'll read verses 4 through 6. Matthew 3:4-6. This tells us:

**Matthew 3:4.** *And John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. (NKJV)*

Now look at verse 5.

**Matthew 3:5.** *Then Jerusalem, all Judea, and all the region around the Jordan went out to him (KJV)*

This was not some small event.

**Matthew 3:6.** *and [they] were baptized by him in the Jordan, confessing their sins. (NKJV)*

This is not something that is just off in a corner of Israel. The whole nation knew. Jerusalem knew. Josephus, in his Antiquities of the Jews, says this about John.

John was a pious man and he was bidding the Jews to come together for baptism. And when everybody turned to John, for they were profoundly stirred by what he said, Herod feared that John's so extensive an influence over the people might lead to an uprising for the people seemed likely to do everything John might counsel.

They heard him and they followed him.

Now, how big was John's following? We don't really know, but we can get a hint. The book of Acts gives us that hint. Let's go to Acts chapter 19. Paul went to Ephesus and he found a group there who had been baptized unto John's baptism. Notice this. Acts 19, we'll read the first three verses.

**Acts 19:1.** *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,  
2) He said unto them, Have [you] received the [holy spirit] since [you] believed? And they said unto him, We have not so much as heard whether there be [a holy spirit].  
3) And he said unto them, Unto what then were [you] baptized? And they said, Unto John's baptism. (KJV)*

So we see that apparently there were groups of people who remained loyal to John without necessarily becoming followers of Christ. Now let's understand, when Acts 19 was written, John the Baptist had been dead for thirty years. Ephesus is in modern day Turkey. It was six hundred miles from Jerusalem across the Mediterranean Sea. And now thirty years later, you have a group of people that are

still following John. So, John's influence spread far and wide. And, in fact, today in southern Iraq and in Iran, there is a small sect called the Mandaeans. They don't know the exact number. There are about twenty to thirty thousand Mandaeans and all of them follow John the Baptist.

Now, just think. Here we're almost 2,000 years later, we have 20 to 30,000 people in the Middle East following John the Baptist and their 20 or 30,000 is equal, or maybe even greater, than the combined membership of the greater Church of God! This is almost 2,000 years later.

So, John's influence was not something small. John's influence was not something minor. He became so popular that the Jewish leaders sent to ask, "Who are you?" Let's go to John chapter 1 and we'll begin in verse 19. He created... his preaching, his baptizing created such a stir in the Jewish community that they had to send emissaries out to find out who this guy was. John 1:19.

**John 1:19.** *Now this is the testimony of John, when the Jews sent... (NKJV)*

Now notice:

**John 1:19b.** *... [They sent] priests and [they sent] Levites from Jerusalem to him [and asked], "Who are you?"*

*20) He confessed, and did not deny, but confessed, "I am not the Christ." ... (NKJV)*

Now, he wouldn't have to deny it. He would not have to deny it unless people were saying he was the Christ. And he says:

**John 1:20b.** *... "I am not the Christ."*

*21) And [then] they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."*

*22) Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" (NKJV)*

Verse 23, the very famous scripture:

**John 1:23.** *He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the Lord," 'as the prophet Isaiah said." [He was quoting Isaiah 40:3] (NKJV)*

So, here in John, we have a man whose birth was foretold by an angel. All Judea, all Jerusalem went out to hear him. He was so popular that the Jewish leaders of the day had to ask who he was. Isaiah prophesied about him. He had converts six hundred miles away 30 years after his death. And he even has converts today almost 2,000 years later.

So, we could say, carnally speaking, this man was wildly successful. And, if you look at numbers... Sometimes in the Worldwide Church of God, numbers were thrown around. Even today in some groups numbers are thrown around. From a numbers perspective, he was wildly successful.

Now carnally speaking, he could take advantage of that. He could promote himself. But what was John's focus? Was he interested in building his own following? He had the numbers behind him. Was he interested in building his own empire? He had the numbers to do that. Was he seeking titles for himself? He could have done that. Let's go to Matthew 3 and look at his attitude—total humility! Matthew 3 beginning in verse 11, we'll read just the first part of verse 11 and then jump to verse 13. Matthew 3:11, John says:

**Matthew 3:11.** *"I indeed baptize you with water unto repentance, ... (NKJV)*

But notice what he says:

**Matthew 3:11b.** *... He who is coming after me is mightier than I [number one], whose sandals I am not [even] worthy to carry. (NKJV)*

Now, he could have competed with Christ. He could have tried to get glory, but no. In Luke (We won't turn there.) but in the similar account by Luke of the same situation, Luke 3 says, "Whose sandal strap I am not worthy to loose." He said, "I'm not worthy to carry His sandals. I'm not even worthy to take the latch of His sandals off." And for sure, he would say, "I am not worthy to even wash your feet."

Then in verse 13:

**Matthew 3:13.** *Then Jesus came from Galilee to John at the Jordan to be baptized by him. (NKJV)*

Now, carnally if you were trying to build a following, man, your resume would look pretty good if you said, 'I baptized Jesus. Look at me! I baptized Him. Therefore, I am greater than Jesus.' And he could have just jumped in and done it and then taken this credit. But notice verse 14.

**Matthew 3:14.** *John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me [to ask me to baptize You]?" (NKJV)*

Again, what humility and what focus!

Now, let's go to John chapter 3. We'll begin in verse 26. John 3:26. And we're breaking into the situation where John's followers are coming to him and saying, "We've got a problem here." John 3:26.

**John 3:26.** *And they came to John and said to him, “[Teacher] Rabbi, He who was with you [referring to Christ] beyond the Jordan, to whom you have testified— behold, He is baptizing, and all are [going] to Him!” (NKJV)*

What they’re saying is, “We’re losing our mojo here. We’re losing our influence here. They’re all going to this other guy.” Verse 27:

**John 3:27.** *John answered and said, (NKJV)*

Notice what he said. Boy, I wish all of us in the greater Church would learn this! Me, too.

**John 3:27.** *“A man can receive nothing unless it has been given to him from heaven. (NKJV)*

God does this. Not a man. Verse 28:

**John 3:28.** *“You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’  
29) “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice.  
... (NKJV)*

He said, “I’m the friend. Christ is the Bridegroom.” Notice what he says.

**John 3:29b.** *... Therefore this joy of mine is fulfilled.  
30) “He must increase, but I must decrease. (NKJV)*

Was he concerned about his legacy or his greatness? Absolutely not! He was so humble he said, “I’m not even worthy to undo the latchet of Christ’s shoes.” And that is why Christ said what he did about John in Matthew 11 and verse 11. Let’s go there for the last scripture under John the Baptist. Matthew 11:11, Christ says this about John the Baptist.

**Matthew 11:11.** *“Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; (NKJV)*

Now the reason I think Christ said this—I think it’s fairly obvious—was because of his incredible humility. He was willing to point people to Christ and not take any credit for himself. Consider what he said, “I am not worthy to loose the latchet of His shoe. I’m not worthy much less to wash His feet.” And this speaks to the incredible humility of this man.

In all of these three examples, it makes it all the more overwhelming that God Himself would come to earth and wash the feet of humans. Think about that, especially as we approach the Passover.

So in conclusion, we've seen three incredible examples of humility.

**Jonathan**—he was the first prince of Israel, next in line to be king. He was a military commander. He was very faithful. He was very brave. He was significantly older than David. Yet, he put himself underneath David, this young boy. He saved David's life on several occasions. He realized that God had chosen David and not him. And he willingly relinquished his throne and any position he might to David.

Then we see **Abigail**—a type of Christ. Despite her immense wealth, she showed incredible humility by taking the responsibility for the sins and the foolishness of her husband. She said, "Let it be all on me." Particularly, she took on those sins when it wasn't her fault. She saved dozens of lives in the process. She offered to wash the feet of David's servants; thereby, becoming a type of Christ and showing, again, incredible humility.

Then we have **John the Baptist** whose birth was foretold by an angel. That certainly hasn't happened to anybody today who is trying to exalt themselves. Isaiah prophesied of him. It tells us that all Jerusalem, Judea went out to hear him. He was so popular the leaders of the Jews had to ask who he was. "Was he the Messiah?" He had converts six hundred miles away. He didn't seek his own following. He pointed the brethren to Christ and said, "He must increase. I must decrease."

Now in stark contrast with these three examples, let's compare their humility with what we find in the leaders of the Church of God today. I'm just going to quote one. It's going to be two quotes from one individual. I will not say who he is, but he is a leader of one of the groups in the Church of God today.

Presently, I am intimate with God in a way no one else is directly. You are, however, indirectly.

That is, intimate with God. Going on:

God gives the revelation to a man and has the Church look to that man. Then God holds that man very accountable because it is through him and the revelation God gives him that we get to know God intimately.

What he is saying is, "You can't know God intimately unless you follow me, listen to me, because I know God intimately. And then I'm going to tell you about God. And that is the only way you can get close to God is through me." He goes on to say:

Following God's man is actually following God.

Now that's not what we hear in scripture. And that makes the hair on the back of my neck crawl up because people fall for that!

I hope that we can all discern true humility when we see it. We've seen it in three examples and especially with Jesus Christ. But I hope we also can discern and reject pride when we see it. We need to pray that God's people would discern and reject pride.

As great as these three examples were, they don't compare with the example we find in Philippians chapter 2. Last scripture. Philippians 2, we're going to begin in verse 5. And I'm going to read verse 5 out of the King James and then verse 6 out of the NIV because it's clearer. Philippians 2 verse 5 should be burned on the inside of our eyeball or our eyelids so we can see it everyday. Philippians 2:5, the King James says:

***Philippians 2:5.*** *Let this mind be in you, which was also in [Jesus Christ]: (KJV)*

This mind that God would wash the feet of humans.

Verse 6, I'll read it out of the NIV.

***Philippians 2:6.*** *Who, being in very nature God, did not consider equality with God something to be grasped, (NIV)*

He wasn't clamoring. Christ was not clamoring and trying to be equal with God and seeking His own benefit. Verse 7:

***Philippians 2:7.*** *but made himself nothing, taking the very nature of a servant, being made in human likeness. (NIV)*

God was made flesh. He lived a perfect life. And then He willingly died for our sins so that we could have access to the holy spirit and, thereby, be in the Kingdom of God as God's children.

Now, we can never repay God and we can never repay Christ for what They have done. Christ for His sacrifice and the Father looking down on His Son and, as John so aptly described in his sermonette, "watching what happened." We can never thank them enough. But perhaps the best way we can say "thank you" is to become like Jonathan, to be come like Abigail, to become like John the Baptist, and most of all become like Jesus Christ.

Look at verse 8.

***Philippians 2:8.*** *[Christ] being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (NIV)*

So, as we now have a little over a week before the Passover, the thing that we need to focus on is having a humble contrite attitude, realizing who we are relative to God

and Jesus Christ. We are nothing! Anything we have or we have done that is of any value or any good comes from God. Not from us. Not from our ability, but comes from God.

As we approach the Passover, what we need to stress and we need to have is a true spirit-led humility, the same humility that Christ had when He washed the disciples' feet and then allowed Himself to be sacrificed for all of our sins.