“From Esther to Abigail – Why Traps Backfire on The People of God”

***Secret Weapon: When Chukwu Flips the Script***

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Sometimes God lets the proud write their own downfall. They draw the map, set the snare, and—at the very moment they lunge—He flips the script. In the Igbo language, “Chukwu” is a name for the supreme God, and here it fittingly describes the One who can turn tables suddenly. The Bible calls this principle *sowing and reaping* (one reaps what one sows), and the prophets depict it as the humbling of the haughty. In practical terms, it is the “secret weapon” of God: hidden help that looks too small to matter until it moves decisively. Think of Haman and his gallows, Pharaoh and the closing sea, or any praying parent invoking Psalm 91’s promise of protection and then watching the “fowler” get caught in his own trap. These stories illustrate a timeless truth: the trap an enemy builds for God’s people often becomes the very pit that ensnares the enemy. In short, “When you set yourself against God’s children, you set yourself against God” – and God has ways of turning schemes inside out when the moment is right.

This article will journey through that reversal motif across Scripture and life. We’ll explore five stages of the pattern (Setup, Hidden Help, The Flip, The Witness, Aftermath), draw a parallel from a modern parable (*Abigail*, 2024), and conclude with practical lessons and personal testimony. The goal is to see how *Providence* (God’s guidance) often works behind the scenes to subvert evil plans, and why what appears to be a disadvantage or insignificant aid can suddenly become the key to deliverance. As the saying goes, “Sight is for the sacrificed” — God often grants insight and victory to those who trust Him and “stay low.” His secret weapons frequently seem small until they swing into action.

The Setup: When the Odds Look Bad

Scripture never hides the danger of the setup. Before a great deliverance, the situation can look dire: the pit is dug, papers are signed, armies march. In these moments, everything seems stacked in favor of those doing wrong. For example, in Esther 3–5, the scheming official Haman confidently plots genocide against the Jews. He even builds a gallows specifically to hang the righteous Mordecai. The plan has royal backing; by all appearances, Haman’s victory is certain. Likewise, in Exodus 14, Pharaoh chases the fleeing Israelites and drives them to a dead end at the Red Sea. He traps them against the water with his chariots—no boats and no way out. In Daniel 6, jealous bureaucrats craft an unchangeable law aimed squarely at the prophet Daniel’s prayer habit, ensuring Daniel will be thrown into a lions’ den. And in 1 Samuel 17, the Philistine giant Goliath stands over nine feet tall in bronze armor, openly mocking Israel’s puny troops. His size, weapons, and experience make Israel’s defeat seem inevitable.

In each case, the enemy is certain of success. Their plan is detailed and their “math” appears to add up perfectly. Haman boasts to his family about his exclusive invitations with the king and queen, convinced of his rising fortune. Pharaoh, seeing Israel hemmed in, assumes an easy slaughter. The officials in Babylon are so sure of Daniel’s demise that they anticipate his execution before day’s end. Goliath is so confident that he laughs off any challenger, cursing David. Each villain or oppressor feels secure in superior position, yet all share a critical blind spot: pride in the face of Providence. They account for every contingency except the intervention of the living God. Pride, by its nature, fails to consider that *God can always alter the outcome*. This blind spot proves fatal each and every time.

To illustrate this pattern in a modern story, please let’s just consider the film - *Abigail* (2024). In the movie, a so called “elect” crew of criminal’s kidnap what appears to be a helpless 12-year-old ballerina, expecting a huge ransom. They lock themselves in a mansion with the girl, utterly confident they have the perfect setup for an easy payday. On paper, everything is under control: the house is secured, their victim is small and outnumbered, and the crew is armed and experienced. Their pride though, leads them to underestimate what they’re dealing with. Just as in the biblical narratives, pride sets the snare. The criminals have no idea that something (or Someone) might overturn their “foolproof” plan. They are about to learn the hard way that Providence can spring surprises that pride never anticipates.

***(“Pride sets the snare; Providence springs it.”)***

The Hidden Help: Small, Strange, and Sent by God

When deliverance comes, it often arrives in improbable packages. Chukwu’s help often looks too small or too odd to matter—at first, and to keep it real, that is the church’s main issue. If it does not look like the church or sound like the church, it is often questioned, rejected or thrown away in it’s entirety.

The Bible abounds with examples of God deploying *seemingly insignificant* means that turn the tide:

* In Esther’s story, a sleepless night becomes the turning point. *“That night the king could not sleep”* (Esther 6:1) — an insomnia that led King Ahasuerus to read the royal chronicles. In those records, he “accidentally” discovered Mordecai’s earlier act of saving his life. This discovery, coming at precisely the right time, prompted the king to honor Mordecai, which in turn began Haman’s unraveling. A bout of insomnia and a randomly chosen book page were the tiny hinges on which the great door of deliverance swung open. What are the odds of that timing? Wouldn’t that be evidence of God’s own – timing? From a faith perspective, this was no coincidence but *Providence*. God’s hand was in the delay that stalled Haman’s request and in the exact page that was read to the king. The hidden help was simply a restless mind at midnight, yet it proved mightier than Haman’s elaborate plot.
* In David’s contest with Goliath, the hidden help was a shepherd’s sling and five smooth stones. King Saul’s armor was too big for young David, and a sling seemed laughably inadequate against a giant clad in armor. But that humble weapon, guided by Chukwu, was enough to knock out the mighty Goliath with a single well-placed stone. What looked like a child’s toy was in fact the instrument of victory. David himself insisted that the battle was not won by sword or spear, but by the Lord (1 Sam. 17:45-47). The small tool in the hands of a faithful person was sufficient because God’s power made up the difference. This exemplifies a principle echoed later in Scripture: *“God chose the weak things of the world to shame the strong”* (1 Cor. 1:27). A sling, a stick, or a mustard seed of faith – size is irrelevant when Chukwu empowers it – He’s greater.
* In another Old Testament battle, the Lord instructed an unusual strategy (which proves that we have a generation of people who honestly don’t know who Chukwu is as a whole or understand that He can sometimes be sly too, and especially for His children. He is more than just, and it showed when He sent a choir instead of an army. In 2 Chronicles 20, King Jehoshaphat was faced with a vast coalition of enemies. Instead of conventional weapons, he appointed singers to lead the march, praising God’s holiness; now can we conclude that was genius? As they sang, God set ambushes and the enemy armies became confused and destroyed each other (2 Chr. 20:21-23) ; how great of a God? He sent His people out to stand on biblical precepts and confuse the enemy with praise, and at the same time it was Him who caused the destruction. The people of Judah did not even have to lift a finger or fight; their act of worship was the catalyst for victory. This “battle by choir” was completely unconventional – a strange help that only God could provide. Which is also more proof that Chukwu is honestly more intelligent and in tune with our everyday thoughts and plans than we will ever realize. When it comes to those who He have called by name, sometimes all He wants is for them to keep their faith because He is the whole army all by Himself and He can destroy enemies, bloodlines and the sturdiest of foundations. This also demonstrates that praise and faithful obedience can be mightier than swords. Indeed, the lesson “worship wins wars” is drawn from this account: sometimes the best offense is bowing in worship, letting God turn the enemy upon itself.
* In Daniel’s case, the hidden help was invisible and angelic. Thrown into a den of hungry lions for praying to God, Daniel should have been an easy meal. Yet by morning, he emerged unharmed and the ticket, destroyed. Daniel testified to the astonished king, *“My God sent His angel, and he shut the mouths of the lions so that they have not hurt me”* (Dan. 6:22). A single angelic presence, unseen by human eyes, neutralized a pit of lions. It was as if Heaven issued a “cease and desist” order to nature itself on Daniel’s behalf. To Daniel’s enemies, nothing seemed different – they fully expected to find him devoured – but God’s hidden intervention made all the difference. What’s more, this miracle was perfectly timed: it occurred during the one night Daniel spent in the den, and the lions’ aggression returned as soon as Daniel’s accusers were later thrown in. Clearly, God’s timing was precise and the help-though invisible, was very real. Chukwu turned Daniel’s enemies into a meal, imagine that.

These instances teach us that Providence delights in using small and strange means. A delay here, a chance conversation there, one “coincidental” turn of events – these become the threads God weaves into a life-saving tapestry. As one proverb says, *“The lot is cast into the lap, but its every decision is from the Lord”* (Prov. 16:33). In other words, what looks random, unorthodox, strange, or unconventional may be deliberately arranged by God. A modern parallel appears again in *Abigail (2024)*: the criminals’ big miscalculation is the smallness and innocence of the ballerina. They completely misread the situation – assuming that because Abigail is a little girl, she is powerless. In truth, this *apparent weakness is a trap for the wicked*. The very thing they dismiss as inconsequential becomes their undoing. As the night unfolds, the kidnappers learn that Abigail is not a normal child at all; she harbors a lethal secret (in fact, she turns out to be a vampire, a force far stronger than them). The “babysitting job” was never what it seemed. What looked like the weakest link was in fact the deadliest element. This twist in the film mirrors the way God often works: the small thing becomes the hinge of the whole story, and sometimes? It is Him that arranges the entire trap.

For believers, a key lesson emerges: do not disdain the humble answers God sends. Help from Heaven may come in forms that our pride or doubt tempts us to reject. We might pray for deliverance but then overlook the open door God provides because it seems too trivial or odd. Scripture repeatedly shows that nothing is “beneath” God to use as deliverance – be it a boy’s sling, a widow’s oil, a shepherd’s staff, or a baby in a manger. Jesus emphasized this principle when He taught that even faith as tiny as a mustard seed can move mountains. The size of the seed doesn’t limit the size of the miracle (Matt. 17:20). Thus, if God sends help that seems “too small” or unexpected, the faithful response is to receive it and trust His power. The hidden help may look insufficient, but in God’s hand it will be exactly enough.

The Flip: When the Hunter Becomes the Prey

At the heart of these stories is the grand reversal – the moment when the plot turns upside down. This is the dramatic climax where the hunter becomes the hunted. Reversal is heaven’s specialty, and it unfolds with poetic justice. Consider the turning of the tables in each biblical account:

* Haman, who built gallows for Mordecai, is ultimately hanged on those very gallows himself (Esther 7:9-10). The execution device he erected in pride becomes the means of his own demise. Moreover, the decree he manipulated the king into signing (to annihilate the Jews) is itself nullified and countered by a new decree that leads to Haman’s downfall. In fact, every evil element of Haman’s scheme backfires: he wanted Mordecai impaled, but Haman is impaled; he sought to exterminate the Jews, but ends up exposing himself as a traitor; he hoped to confiscate Jewish property, but *his own estate is given to Queen Esther* and Mordecai (Esther 8:1-2). The Book of Esther highlights this poetic justice at every turn. What Haman meant for others comes back on his head. The reversal is so total that the day slated for Jewish destruction (the 13th of Adar) turns into the opposite—a day when the Jews defeat their enemies and celebrate deliverance (Esther 9:1,22). The hunter became the prey, caught in the net he cast.
* Pharaoh and his army chase Israel into the miraculously parted Red Sea, only to have those walls of water collapse on them (Ex. 14:26-28). The path that God opened for the Israelites becomes a watery grave for the Egyptians. It is a classic reversal: the instrument of salvation for one group is simultaneously the instrument of judgment for the other. Earlier in Exodus, Pharaoh had ordered Hebrew baby boys to be drowned in the Nile; ultimately, his own forces drown in the Red Sea. The measure he used is measured back to him. As the waters close, Israel’s oppressors are swept away in plain view of the delivered people. What began as a trap for the Israelites becomes a trap for the Egyptian chariots. The mightiest empire of the time is humbled in a single morning by forces of nature under God’s command. Pharaoh’s overconfidence in pursuing God’s people leads directly to his downfall.
* Daniel’s accusers achieve their short-lived goal of seeing Daniel thrown to the lions, but by the next day the situation is reversed. Daniel is lifted safely out of the pit, and King Darius instead orders those accusers to be cast into the lions’ den – where they are immediately overpowered and crushed (Dan. 6:23-24). The fate they had plotted for Daniel becomes their own fate. This reversal underscores the biblical principle that *“whoever digs a pit will fall into it”* (Prov. 26:27). The malicious officials literally fell into the trap they dug. God’s justice was executed in a way that mirrored their scheme: the lions that spared the innocent man devoured the guilty. It’s a sober reminder that evil often recoils upon the evildoer.
* Balaam, a hired prophet intent on cursing Israel, finds that when he opens his mouth he can only utter blessings instead of curses (Num. 23:11-12). In this case, the reversal is one of words and intentions. King Balak of Moab paid Balaam to harm Israel spiritually, but under God’s control Balaam ends up pronouncing some of the most beautiful blessings over Israel, even prophesying their future prosperity. *“How can I curse whom God has not cursed?”* Balaam asks (Num. 23:8). Each attempt to curse flips into a pronouncement of favor. Frustrated, Balak exclaims, *“I called you to curse my enemies, and behold, you have blessed them these three times!”* (Num. 24:10). The lesson here is that God can turn intended curses into blessings. He literally flipped Balaam’s script. The very mouth that meant to speak harm was compelled to speak good. Once again, the enemy’s goal was confounded and God’s people emerged not only unscathed but positively spoken for.

These reversals highlight a consistent truth: God lets the proud create the blueprint of their own downfall. In His sovereignty, He often allows evil plans to progress to a point where the proud are fully exposed, and then uses *their very scheme* as the means of divine justice. It’s as if God permits the enemy enough rope to hang himself. A proverb in Psalms paints this picture vividly: *“The nations have fallen into the pit they dug; their feet are caught in the net they laid”* (Psalm 9:15). The trap the enemy builds becomes the mechanism of his undoing. There is a moral logic at work in the universe God governs: *what one sows, that they will also reap*. Pride blinds people to this boomerang effect. Haman, Pharaoh, those officials, Balak and Balaam – none of them imagined that their own weapon would turn back on them. Yet that is exactly what happened.

In *Abigail (2024)*, the film’s plot delivers a striking “flip” as well. The kidnappers who thought they were the predators find out, too late, that they are the prey. As the night wears on, the criminals are trapped inside the mansion, hunted one by one by the very girl they imprisoned. The house becomes a lethal maze where *roles reverse*: the captors become captives, running scared of the “helpless” child. The costume of innocence Abigail wore fooled them completely. In a chilling parallel to our theme, the crew’s plan exposes their own evil hearts (they were willing to terrorize a child for money), and then that plan doubles back on them. The trap they set becomes the stage for their comeuppance. By the film’s climax, it’s evident that Abigail (the one thought to be in danger) was in control all along, and the would-be aggressors have fallen victim to their own overconfidence. It is a secular horror-thriller’s way of illustrating the ancient truth: *pride goes before destruction* (Prov. 16:18).

Why does God orchestrate such flips? Partly, it is justice – a way of repaying evildoers in kind. But it’s also pedagogical. By allowing the enemy’s plan to spring on their own head, God makes a powerful statement without uttering a word. The outcome itself declares: do not boast against Heaven, do not oppress the innocent, for God will defend them. The reversals become a form of divine irony, exposing the folly of those who ignore righteousness. It has been noted by scholars that the Book of Esther, for example, is filled with deliberate ironies that highlight this moral order of the universe. One commentator observed that Haman’s rise and fall are symbolized in the narrative structure: Haman ascends in power only to be dramatically reversed, while Mordecai starts low and is exalted in the end. This rise-and-fall motif is a literary fingerprint of God’s justice at work. Indeed, Jesus Christ distilled this principle in His teachings: *“Whoever exalts himself will be humbled, and whoever humbles himself will be exalted”* (Matthew 23:12). The Flip is essentially the outworking of that divine law. Heaven specializes in turning proud oppressors into examples of humiliation, and humble believers into examples of deliverance.

***(“The trap the enemy built became the stage of God’s deliverance.”)***

The Witness: Everyone Sees Who Was in Charge

God’s dramatic reversals are not only about rescuing the afflicted; they also serve a larger purpose of revelation. When the dust settles, these events become *public testimonies* to God’s power and sovereignty. The aftermath of each story is designed to make onlookers acknowledge who was really in charge all along:

* After the Red Sea deliverance, the Israelites and even outsiders recognized the Lord’s hand. Exodus records that when the Israelites saw the mighty deed of the waters returning upon the Egyptians, *“the people feared the LORD and put their trust in Him”* (Ex. 14:31). Moreover, the Egyptian survivors (if any) and surrounding nations heard about it; Rahab of Jericho later recalls, *“We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt… When we heard of it, our hearts melted”* (Joshua 2:10-11). The collapse of Pharaoh’s plan left no doubt that Israel’s God fought for them. In fact, during the chase itself, as Egyptian chariots became stuck in the seabed mud, some Egyptians cried out, *“Let’s get away… The LORD is fighting for them against Egypt!”* (Ex. 14:25). Thus, the reversal at the sea was a witness to both Israel and their enemies that the God of Israel was supreme over armies and nature. What began as a crisis ended as a *stage for God’s glory*, etched in the memory of all who saw or heard.
* In Persia, when Queen Esther revealed Haman’s treachery at the climactic banquet, King Ahasuerus visibly realized he had been manipulated. Haman’s execution on the gallows he built was done by royal decree, publicly vindicating Mordecai and Esther. Following this, Mordecai was promoted to Haman’s high position, and a new edict empowered the Jews to defend themselves (Esther 8:2,8). The empire witnessed a remarkable turn of events: an orphaned Jewish girl and her cousin effectively rewrote the king’s command and saved their people. The celebration of Purim was instituted to commemorate this deliverance, ensuring that *generation after generation* would know “the LORD did this.” Even outside the Jewish community, people in Susa and beyond saw clearly that some providential force had upended Haman’s genocidal scheme. Notably, many Persians professed allegiance to the Jews’ God after these events (Esther 8:17), indicating how convincing the testimony was. The proud official who set himself against God’s people was gone, and those people, once marked for death, were now protected by the king’s favor. The whole saga made it obvious that an unseen hand (though the Book of Esther famously never mentions God by name) had been steering the outcome.
* In Babylon, King Darius became an unwitting witness to God’s supremacy through Daniel’s lion-den ordeal. When Daniel was found alive, Darius joyfully pulled him from the pit and then held the conspirators accountable by throwing them to the lions. In the wake of this miracle, Darius issued a proclamation to his entire kingdom: *“I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. For He is the living God… His kingdom will not be destroyed… He rescues and He saves; He performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions”* (Dan. 6:26-27). This royal proclamation is extraordinary—a pagan king publicly confessing the greatness of Israel’s God—directly prompted by witnessing the reversal of Daniel’s fate. The lions obeyed a higher command, and the king himself testified to it. Similarly, in earlier chapters of Daniel, we see Nebuchadnezzar humbled and then declaring God’s rule after his prideful fall (Dan. 4:34-37). These accounts emphasize that the vindication of God’s servant leads to the recognition of God’s sovereignty before the masses. God doesn’t just silently rescue; He aims to educate nations and rulers through these deliverances.
* In Judah, when the choir-led victory of Jehoshaphat in 2 Chronicles 20 took place, the aftermath was great praise and awe. The people spent three days collecting the plunder from their defeated enemies and then gathered to bless the Lord (2 Chr. 20:25-26). The site was named “Valley of Berakah” (Blessing) because of it. Crucially, it’s noted that *“the fear of God came on all the surrounding kingdoms when they heard how the LORD had fought against the enemies of Israel”* (2 Chr. 20:29). The news spread far: everyone saw who had truly won the battle. Judah’s unconventional strategy (singing) would have seemed suicidal unless God was in it; once God gave victory, it was obvious to all that no human tactics or false gods could compare. That battle became a lesson etched in regional memory: do not attack a people whose God can make armies destroy themselves. Worship not only won the war – it *witnessed* to the world about God’s power.

In each scenario, the public nature of the reversal is emphasized. Unlike a private blessing that one might quietly thank God for, these deliverances were intentionally conspicuous. They were, so to speak, theater for truth. God “pulled back the curtain” on hidden motives and spiritual realities, allowing observers to discern right from wrong and God’s hand from human plots. For instance, when Haman fell and Mordecai rose, the moral of the story was not lost on the populace: arrogance was punished and faithfulness was rewarded. In the same way, Daniel’s peers learned that his God cannot be trapped by legal tricks. Witness matters because vindication without testimony can be forgotten, but vindication with testimony becomes part of collective conscience. The Bible often stresses the importance of remembering and retelling God’s acts (e.g., Psalms 105:5, *“Remember the wonders He has done…”*). Each flip of the script becomes a narrative that shapes the community’s understanding of God. The defeats of Pharaoh, of Haman, of the lions and armies – these all became fuel for worship songs, festivals, and decrees.

Returning to the *Abigail* illustration: in the film, the mansion itself ends up a kind of theater of truth. By the end of the night, all masks are off. The criminals’ real characters (greed, cowardice, treachery) are exposed under pressure, and Abigail’s true nature is revealed. The survivors (if any) and certainly the audience see clearly who was predator and who was prey. Similarly, when God flips the script in real life, He exposes what was hidden in hearts and systems. Haman’s hidden hatred, for example, became his public shame. Daniel’s private prayers became a public witness. Reversals unmask both the wicked and the faithful. They demonstrate for all to see that *God was scripting events all along*. Everyone, even skeptics, is confronted with the evidence of a higher Author at work. In sum, God’s flips are not done in a corner – they become public parables. After them, nations, kings, or communities often acknowledge God’s supremacy, at least for a time (as we saw with Darius and others). This is by design: God’s deliverances carry a message for the world, saying, *“I am God; I defend My people; let all witness and learn.”*

The Aftermath: Vindication and a Warning to the Proud

When the great reversal is complete and the dust settles, several outcomes consistently appear. First and foremost, God’s people are preserved – and often promoted. Vindication frequently comes with elevation. Joseph, who endured betrayal and false imprisonment, was suddenly raised to Egypt’s highest office after interpreting Pharaoh’s dreams (Gen. 41:40-41). He went from prison to prime minister in a single day, a divine flip that saved many lives. Likewise, Mordecai in Esther’s story not only escaped Haman’s trap but was given Haman’s position and wealth (Esther 8:2). Daniel, after surviving the lions, prospered under Darius and Cyrus (Dan. 6:28). Even King David, before he was king, experienced vindication when God helped him defeat Goliath – leading to national recognition and a pathway to the throne. These examples show that God’s deliverance often doesn’t just restore the status quo; it *leads to a better place than before*. There is a sense of honor after humility. As 1 Peter 5:6 advises, *“Humble yourselves… that He may exalt you in due time.”* The vindicated faithful often find themselves wiser, stronger, and in positions to do even greater good after the trial.

On the flip side, the proud are left humbled by their own devices. Haman’s story ended with him and his sons dead, his name a curse. Pharaoh’s power drowned with his army; Egypt never regained that dominance over Israel. The Babylonian officials who accused Daniel died in disgrace. These outcomes are a sober warning that opposing God and His people is self-destructive. As Proverbs 11:5 puts it, *“The wicked fall by their own wickedness.”* The proud often meet poetic ends that reflect their misdeeds (the gallows, the lions, the sea). Even when the judgment is not instantaneous, Scripture assures that God has the final word: *“God opposes the proud but gives grace to the humble”* (James 4:6).

Beyond the individuals, the community as a whole gains a renewed language for faith. When God flips the script, His people come away with fresh testimony – a story to tell to their children and neighbors about God’s greatness. After the Red Sea, Moses and Miriam led Israel in a song of triumph: *“The LORD is my strength and my defense… Pharaoh’s chariots and his army He has hurled into the sea”* (Ex. 15:2,4). That song became part of Israel’s identity. After Esther’s victory, the Jews instituted an annual festival (Purim) to retell how their sorrow turned to joy (Esther 9:22-28). After Jehoshaphat’s choir battle, the people spent time blessing the Lord and likely telling the tale to all around. These stories give God’s people a vocabulary to articulate their trust: phrases like “the Lord fought for us” or “what man meant for evil, God meant for good” become cornerstone truths. In fact, that last quote comes from Joseph (Gen. 50:20), summarizing to his brothers how God re-purposed their evil deed of selling him into slavery. Joseph’s words – *“You meant evil against me, but God meant it for good, to bring it about that many people should be kept alive”* – encapsulate the redemptive reversal theme. Such statements become mottos of faith for generations. They remind the community that no enemy scheme can thwart God’s plan, and that trials can turn into testimonies.

The aftermath of a divine reversal carries both comfort and a cautionary tale. For the enemies of God and all who would act arrogantly, the warning is stark: do not presume to harm those whom God protects. When you fight a child of God, you are effectively fighting God Himself – an unwinnable war. History and Scripture provide case after case of tyrants, conspirators, and cynics who overreached and fell. This should instill a healthy fear. As Gamaliel warned the opponents of the early Christian apostles, *“If their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you might even be found fighting against God”* (Acts 5:38-39). Haman, Pharaoh, and others discovered the truth of this too late. Their stories remain as signposts: Beware of setting traps for God’s people; the trap will likely ensnare you.

For God’s children, the aftermath brings reassurance and guidance. They can take heart that they are *“covered under His feathers”* (Psalm 91:4) – a poetic way of saying God lovingly shields them as a mother bird protects her chicks. Psalm 91, in particular, is a cherished passage about divine protection: *“He will save you from the fowler’s snare and from the deadly pestilence… You will not fear the terror of night… If you say, ‘The LORD is my refuge’… no harm will overtake you”* (Ps. 91:3-10). Believers draw comfort from knowing that even when they feel small, outnumbered, or misunderstood, God knows how to “flip the script” on their behalf at the right time. This doesn’t mean believers won’t experience hardship – they often do, just as Esther, Daniel, and David did – but it means hardship won’t have the final word. God’s justice and care will prevail in the end.

So how should one live in light of this knowledge? The stories suggest a few practical responses while waiting for God’s intervention:

* Ask for sight. In the midst of a trial or unfair setup, a believer can pray, “God, open my eyes to see the help You have sent or are sending.” Often, we might be so focused on the threat that we miss the small providences God places along our path. Just as Elisha prayed for his servant’s eyes to be opened to see the angelic armies on the hills (2 Kings 6:17), we too can ask God for discernment to recognize His hand at work. It might be an unlikely ally who speaks up for us, a delay that works in our favor, or a scripture that gives timely encouragement. By seeking *spiritual sight*, we won’t despise the day of small beginnings (Zech. 4:10) or overlook the subtle ways God prepares our deliverance.
* Stay in order (keep integrity). When under attack or facing injustice, there is a temptation to fight dirty or repay evil with evil. The biblical accounts show that those vindicated by God chose righteousness over retaliation. Esther continued to act with courage and wisdom, but within proper channels, never resorting to Haman’s deceit. Daniel kept praying and refused to compromise his faith, but he did not hatch a counterplot against his accusers. David resisted the urge to use Saul’s armor or engage in trash talk on Goliath’s level; instead, he invoked God’s name and fought honorably. These examples encourage us: *don’t out-scheme the schemers*. Remain honorable, truthful, and patient. The apostle Paul wrote, *“Do not be overcome by evil, but overcome evil with good”* (Rom. 12:21). Maintaining “clean hands” (Psalm 24:3-4) and a right heart positions us under God’s covering. It’s often said, “if you stay calm in the fire, the Fourth Man (God) will appear” – a reference to Daniel’s friends who survived the furnace by trusting God (Dan. 3:25). In practice, this means avoiding revenge tactics, continuing to do what is right, and trusting God to fight for you. As one translation of Romans 12:19 puts it, *“Never take revenge. Leave that to the righteous anger of God.”* In due time, He will repay far better than we could.
* Worship in place. One of the hardest yet most powerful things to do in a crisis is to worship God right in the middle of it. Jehoshaphat’s choir teaches us the value of praising before the victory comes. Similarly, when Paul and Silas were unjustly beaten and thrown into a Philippian jail, they spent midnight praying and singing hymns to God – and suddenly an earthquake opened all the prison doors (Acts 16:25-26). Worship is an expression of faith that God is sovereign even when circumstances look bleak. It invites His presence into the situation (Psalm 22:3 says God is “enthroned on the praises” of His people). There’s a modern saying among some Christians: “Worship is my warfare.” Instead of panicking or scheming, believers can choose to focus on God’s character – His goodness, power, and faithfulness – through worship. This shift in posture, from fear to praise, often precedes God’s dramatic moves. It certainly did for Judah in 2 Chronicles 20. While we are not guaranteed an immediate miracle every time we sing, aligning our hearts in worship assures that, whether in deliverance or in trial, we are in the best place we can be: trusting the Deliverer.
* Document the flip. When deliverance comes, big or small, it’s important to *remember and record* what God has done. This could mean journaling about answered prayers, sharing your testimony in church, or simply telling your family how the situation turned around. The reason is not to gloat over enemies, but to preserve the lesson and encouragement for others. In the Bible, God often instructed His people to set up memorial stones or celebrate feasts after a great deliverance (for example, the Israelites set up stones after crossing the Jordan River in Joshua 4 as a memorial). These practices ensure that the story lives on to inspire faith. Your personal story of a “flipped script” might become a map for someone else navigating a similar hardship. It can offer hope that God will also come through for them. Moreover, recalling these stories even strengthens our own faith for future challenges. It’s easier to trust God in a new trial when you have tangible reminders of how He worked things out before. So, writing your testimony and attributing the outcome to God’s intervention is a way of “stewarding” the miracle. It gives glory where it is due and shines light forward for others to see the path of God’s faithfulness.

To bring these principles to life, Scripture provides a rich gallery of case studies one can study or even teach from. Some notable portraits of divine reversal include:

* *Esther 6–7 – “The Night the King Couldn’t Sleep.”* (A spotlight on how a sleepless night and a forgotten good deed led to Haman’s downfall.)
* *Exodus 14 – “Walls of Water, Walls of Pride.”* (How Pharaoh’s pride in chasing Israel was literally drowned by God’s miraculous Red Sea intervention.)
* *Daniel 6 – “In Laws and in Lions.”* (A play on words highlighting the Medo-Persian law used against Daniel and the lions that ultimately vindicated him. This story contrasts human law versus God’s higher law.)
* *2 Chronicles 20 – “Marching Orders: Sing.”* (Jehoshaphat’s battle won by praise demonstrates the power of worship and obedience over conventional warfare.)
* *Genesis 50:20 – “You Meant It for Evil, God Meant It for Good.”* (Joseph’s summary of his life encapsulates the theme of redemptive reversal and stands as a theological principle throughout the Bible.)

Each of these passages offers material for deeper reflection on how God flips situations around. They reinforce that the pattern of reversal is not an isolated phenomenon but a biblical norm – a thread woven through the fabric of God’s redemptive history, from the Old Testament to the New.

Personal Reflections and Testimony

This theme of “flipped scripts” is not just theoretical for me – I have lived it. When I watched the film *Abigail*, I found myself strangely moved, almost as if looking into a mirror of my own experiences. No, I’m not a vampire ballerina or a vigilante child, but I know what it feels like to be the small one, misjudged and underestimated, much like Abigail was by her captors. I have a gifting and calling that, at times, others didn’t understand or respect. In certain seasons of life, I felt mocked and cornered, labeled as insignificant – just as young David might have felt facing Goliath, or as Esther may have felt as a minority woman in a hostile palace. I’ve learned that often *the very qualities others dismiss in you are placed by God as part of your protection or deliverance*. In my case, I didn’t have to swing back at those who swung at me; God fought for me. I chose to respond by staying under the shelter of Psalm 91, figuratively “under His feathers,” trusting that God’s refuge was my strength. Indeed, I witnessed in time that the very stage built to embarrass me became the platform where truth stood up on its own.

Let me share one particular chapter of my journey. A while ago, I endured a season where a number of high-profile artists and even respected voices in the church publicly spoke against me. I felt outnumbered, out-resourced, and very misunderstood. The more I tried to clarify myself, the more it seemed to inflame the opposition. They bullied me, humiliated me and ganged up on me in a spiritual realm that I had never known existed. It truly felt like I was encircled with no way out, rather like the Israelites at the Red Sea or Daniel condemned by an irreversible edict. In that season, everything in me wanted to defend my name loudly, to fight back with the same weapons of words and influence that were being used against me. I even tried to commit suicide three times that whole year because of the actions of others. But through prayer, worshiping and fasting, I sensed God telling me to hold my peace. In effect, “Stay low; I will lift you up in due time.” So I brought my case to Chukwu – to God – in intense prayer and even fasting. There were days it took all my strength not to retaliate or fall into despair. I clung to promises like *“No weapon forged against you will prevail, and you will refute every tongue that accuses you”* (Isaiah 54:17). I reminded myself that God was for me, so who could truly be against me (Rom. 8:31)?

Over the ensuing months, something remarkable happened. Slowly but surely, patterns began to reverse. The very narratives that had painted me in a bad light started to shift. I kept quiet publicly, but behind the scenes truths were coming to the surface. Some of those who had attacked me ended up entangled in unexpected consequences of their own actions. In a few cases, private misdeeds of my accusers came to light without any involvement on my part, undermining their credibility. It was as if the more I trusted God and refrained from vindicating myself, the more He vindicated me. People who initially took false reports about me at face value eventually saw inconsistencies and came back to ask for my perspective. In time, I watched essentially the same scenario I’ve written about – *the hunter becoming the prey* – play out in real life. Those who set traps of reputation-destruction found their strategy boomeranging, damaging their own platforms or exposing their bias. New opportunities also opened up for me, seemingly out of nowhere, which allowed my work to speak for itself in a positive way and invalidated some of the criticism. By the end of that season, I emerged not just intact but stronger in faith and wider in influence, whereas some who opposed me had lost credibility or interest.

I share this not with glee but with sober gratitude: I genuinely experienced God going to war on my behalf. It was humbling and awe-inspiring. I realized that God cares deeply about truth and about His children’s welfare – enough to intervene in the complex web of human relationships and timing. One by one, as the facts came out and the winds changed, it became evident that only God could have orchestrated such a reversal. I didn’t have the power or connections to clear my name at that scale; He did it for me. My prayer throughout – and especially now afterward – is for mercy and repentance for everyone involved. I harbor no bitterness, because I see how easily I could have fallen into pride myself had I “won” by my own hand. Instead, God’s deliverance kept me dependent on Him. And for anyone else walking through a similar fire of false accusation or adversity, I want my story to be a map of hope. I want them to know: *Stay faithful, stay humble, because God really can flip the script in due time.* He has not forgotten you, even if you feel on the losing side of injustice at the moment.

Through all this, I learned a valuable secret: “Sight is for the sacrificed.” By this I mean that when we lay down our instinct to fight in the flesh and instead “sacrifice” our pride or control to God, He gives us clearer vision. In my quietness, I began to see God’s little signs and supports (the “hidden help”) that I would have missed in the noise of retaliation. I also perceived more clearly the lessons He was teaching me about character – lessons like patience, empathy, and the strength found in gentleness. Staying low, in a posture of humility, turned out not to be weakness at all; it was cover. Just as a soldier finds safety under a shield, I found safety under God’s wing while the storm of criticism raged. My low profile allowed God to be my defender publicly. By not thrashing about, I let Him vindicate in a way that spoke louder than my own arguments ever could.

Conclusion

From ancient scripture to modern storytelling to personal experience, the pattern holds true: God is adept at holy reversals. When prideful people set themselves against the innocent or against God’s beloved, they often unwittingly trigger their own downfall. And when faithful people find themselves outmatched and cornered, they are invited to trust in a God who specializes in making “a way where there is no way.” The *secret weapon* in these battles is never brute force or crafty countermoves; it is the subtle but unstoppable providence of God – those hidden acts of timing, those small resources or unlikely allies, those “coincidences” that are really divine appointments. In the fullness of time, Providence flips the script.

The greatest example of divine reversal is found in the story at the center of the Christian faith: the death and resurrection of Jesus Christ. On Friday, evil seemed to triumph as the Son of God was crucified – the ultimate “setup” of darkness against the Light. Yet on Sunday, the script was utterly flipped as Jesus rose from the grave, turning the tool of shame (the cross) into the instrument of salvation and victory. The hunter (Satan) became the defeated, and the seemingly weak victim (Jesus, in yielding to death) emerged as the conquering King of kings. All the smaller reversals in the Bible point to this grand reversal, demonstrating God’s consistent character. He brings life from death, freedom from bondage, and praise from despair.

As we close, let these accounts fortify our hearts. If you are facing a situation where you feel outgunned by adversity or injustice, remember that God is the master of the plot twist. Your task is not to foresee exactly how He will do it, but to trust that He will do it. Continue to walk in integrity, keep your eyes open for His providential cues, and maintain a spirit of worshipful expectancy. He can use a sleepless night, a sling stone, a song, or a stranger – but use something He will. When pride lunges, Providence will eventually lunge back and flip the script. That is the testimony of Scripture, and as I can affirm, that is my personal testimony as well. God’s secret weapon may be hidden, but it is never absent. In the end, He writes the final scene of the story, and it always ends with deliverance, wisdom gained, and His glory revealed.

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