

1 Samuel 25 Commentary

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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES

| | | | | | | | | | |
|-----------------|----------|----------------|-------|----------------|---------------------|-----------------------|-----------------------|-------|-----|
| 1107 | 1011 | | | | 971 | 931 | 853 | 722 | 586 |
| 1 Samuel | 2 Samuel | | | | 1 Kings | 1 Kings | 2 Kings | | |
| 31 | 1-4 | 5-10 | 11-20 | 21-24 | 1-11 | 12-22 | 1-17 | 18-25 | |
| 1 Chronicles 10 | | 1 Chr 11-19 | | 1 Chr 20-29 | 2 Chronicles 1-9 | 2 Chronicles 10-20 | 2 Chronicles 21-36 | | |

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

[The Ryrie Study Bible](#)

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Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
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MAPS TRACING DAVID'S FLIGHT FROM SAUL 1 SAMUEL 19-24

[Click here for an excellent map with DAVID'S FLIGHT FROM SAUL with Numbered Movements of David](#) - Copyright Faithlife / Logos Bible Software (<https://www.logos.com>).

Below is a summary from the [ESV Global Study Bible](#) of 18 places David fled

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The following notes are modified from ESV notes to include the related Scriptures.

David's growing reputation fueled Saul's jealousy which soon flamed into a desire to murder David (1Sa 19:9-10).

- (1) David fled from Saul in Gibeah (1Sa 19:9-10) and then from his home (1Sa 19:11-17)
- (2) After Saul tried unsuccessfully to kill him in his home, he fled to Samuel at Naioth in Ramah (1Sa 19:18)
- (3), Saul sought David in Naioth of Ramah, but the Spirit saved him (1Sa 19:19-24), and he fled back to meet Jonathan in Gibeah where Jonathan sent an "arrow-gram" warning David of Saul's determination to kill him(1Sa 20:1-42)
- (4). David then fled to Ahimelech the priest at Nob where he collected food and Goliath's sword. (1Sa 21:1-9)
- (5), David briefly sought refuge in the Philistine city of Gath (1Sa 21:10-15)
- (6) David then escaped to set up headquarters at the cave of Adullam where his army swelled to 400 men. (1Sa 22:1-2)
- (7), In order to protect his parents from harm, David left them in the care of the king of Moab at Mizpah (1Sa 22:3-4)
- (8) and went to live in "the stronghold", the cave of Adullam (1Sa 22:1, 4)

(9). Prophet Gad warns Davie and he went to the forest of Hereth (1Sa 22:5)

(10) and then left to rescue nearby Keilah from some Philistine raiding parties. (1Sa 23:1-5)

(11) When David heard that Saul was coming to Keilah, he and his 600 men fled Keilah. (1Sa 23:9-13) David relocated to the wilderness of Ziph (1Sa 23:14)

(12) After the men of Ziph betrayed David to Saul (1Sa 23:19-20), David and his men went to live in the wilderness of Maon (1Sa 23:24-25) and narrowly escaped capture there by Saul (1Sa 23:26-28)

(13) . Fleeing the strongholds of Engedi (1Sa 23:29) David again evaded capture by Saul and refused an opportunity to take Saul's life. (1Sa 24:1-22)

(14) After Samuel's death (1Sa 25:1) David went to the wilderness of Paran (1Sa 25:1)

(15). While he was there, David was again betrayed to Saul by the men of Ziph and refused another opportunity to take Saul's life. (1Sa 26:1-25)

(16) Finally, David and his men sought refuge with Achish, the king of Gath (1Sa 27:1-12)

Below is another map from the Holman Bible Atlas ([digital book](#); [Hardcover](#))

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1 Samuel 25:1 Then Samuel died; and all Israel gathered together and mourned for him, and buried him at his house in Ramah. And David arose and went down to the wilderness of Paran.

- **Samuel:** 1Sa 28:3
- **mourned:** Ge 50:11 Nu 20:29 De 34:8 Ac 8:2
- **his house:** 1Sa 7:17 1Ki 2:34 2Ch 33:20 Isa 14:18
- **the wilderness:** Ge 14:6 21:21 Nu 10:12 12:16 13:3,26 Ps 120:5
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Related Passage:

1 Samuel 28:3 Now **Samuel was dead**, and all Israel had lamented him and buried him in Ramah, his own city. And Saul had removed from the land those who were mediums and spiritists.

THE PROMINENT PROPHET PASSES

Chuck Swindoll entitles this chapter "**What to Feed an Angry Man!**"...David learned the hard way that you can't live today on yesterday's obedience. In the last chapter, he chose to leave vengeance in God's hands; in today's scene, he is overcome by hotheaded impetuosity and nearly commits murder! However the story doesn't end in the shedding of blood but the outpouring of grace. (Borrow [David: A Man of Passion and Destiny: Bible Study Guide](#)) (An alternative title might be "The Woman Who saved Her Husband's Neck.")

Gene Getz entitles this chapter **David's Wounded Ego** - Great leaders often have great weaknesses! History is filled with illustrations, from Roman emperors to U.S. presidents. Unfortunately, this is true not just of pagan and secular leaders but also of men with a great passion for God. It certainly was true of David. At times he demonstrated great faith; at times he was paralyzed with fear. He "turned the other cheek" toward Saul when the king tried to take his life. When Nabal refused David's request for help, however, David lost his temper because he was rejected by a fool. He became so angry he almost murdered a number of innocent men—all because of a wounded ego. How ironic! David's patience toward Saul is almost beyond comprehension. If anyone had given him reason to "lose his cool," Saul had. But his reactions to Nabal are just as incomprehensible. He allowed a "fool's" behavior to make him so angry he was determined to retaliate with the sword.

Then Samuel died - We have not heard much of Samuel since 1Sa 16, with the exception of the mention of his name at Naioth (1Sa 19:19-24+). Note that with the death of Samuel, the curtain falls on the period of the judges.

Robert Vannoy - The author begins the David-Nabal episode by noting David's loss of his chief protector in Israel (see 1Sa 19:18–24) and ends it with a notation that David also loses his wife Michal, one of his protectors in the royal family itself (see 1Sa 19:11–17). Meanwhile he obtains a wife whose wisdom rivals that of [Ahithophel](#) (see 2 Sa 16:23). She is one of two wives who link him with the aristocracy of Judah. This account of how David obtained Nabal's wife serves as a foil to the later account of how David obtained the wife of Uriah the Hittite (2 Sa 11). There it is David who misuses his royal power and acts the fool....The loss of (Samuel's) his leadership was mourned much like that of other prominent figures in Israel's past history, including Jacob (Ge 50:10), Aaron (see Nu 20:29 and note) and Moses (Dt 34:8).(Borrow [NIV Study Bible](#))

Swindoll - Israel's last judge and pre-eminent prophet died...Samuel...spiritual conscience of the nation, spokesman for God, anointer of kings. He anointed Saul and watched the man turn away from God and fail. He anointed David and watched him succeed and then run for his life. He never saw this young man after God's Own heart ascend Israel's throne." (Borrow [David: A Man of Passion and Destiny: Bible Study Guide](#))

and all Israel gathered together and mourned for him, and buried him at his house in Ramah - Sadly all Israel would not include David, for it would be too dangerous as Saul would have spies. Samuel's passing was a significant loss in Israel because "since the days of Moses and Joshua, no man had arisen to whom the covenant nation owed so much as to Samuel." ([Keil](#))

Wiersbe - Since Saul and Samuel had been alienated for over seven years, it's not likely that the king attended the funeral, but he would call on Samuel for help even after the prophet was dead (chap. 28).(Borrow [Be Successful](#))

And David arose and went down to the wilderness ([midbār](#); Lxx - [eremos](#)) **of Paran** - About 100 miles or more south of the stronghold he had been staying at. [Possibly site #14](#) on map above (but see the more southerly location in the [Holman Bible Atlas](#) above). This must have been a blow to David and may be the reason who retreats further into the desert, further away from King Saul who has not repented of his desire to kill David.

1 Samuel 25:2 Now there was a man in Maon whose business was in Carmel; and the man was very rich, and he had three thousand sheep and a thousand goats. And it came about while he was shearing his sheep in Carmel

- Maon: 1Sa 23:24
- Carmel: Not the famous mount Carmel, in the north of Canaan, and in the tribe of Asher; but a city, on a mountain of the same name, in the south of Judah, which seems to have given name to the surrounding territory. Eusebius and Jerome inform us, that there was in their time a town called Carmelia, ten miles east from Hebron, where the Romans kept a garrison, whose position well agrees with this Carmel.
- man: Ge 26:13 2Sa 19:32 Ps 17:14 73:3-7 Lu 16:19-25
- three thousand: Ge 13:2 Job 1:3 42:12
- shearing: This was a very ancient custom, and appears to have been always attended with festivity. The ancient Romans, however, used to pluck off the wool from the sheep's backs; and hence a fleece was called {vellus,} a {vellendo,} from plucking it off. Pliny says, that in his time sheep were not shorn every where, but in some places the wool was still plucked off. Ge 38:13 2Sa 13:23,24
- Carmel: 1Sa 30:5 Jos 15:55
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 23:24 Then they arose and went to Ziph before Saul. Now David and his men were in the wilderness of [Maon](#), in the Arabah to the south of [Jeshimon](#).

THE TALE OF THE FOOLISH RICH MAN OF MAON

Now there was a man in Maon whose business was in Carmel - Note this not the famous Mount Carmel of Elijah's day, but is a city in southern Judah where David married Abigail (see [this caption above on the Holman map](#)).

And the man was very rich, and he had three thousand sheep and a thousand goats- One of the major signs of wealth in ancient times was owning much livestock (Ge 12:16, Ge 13:2) The man's name was Nabal which means fool and he lived up to his name for he is like so many people in the world then and today (take [Bernie Madoff](#) as an example of a modern "Nabal" who lost his life, dying in prison and losing his two sons, one to suicide and the other to aggressive lymphoma. Bernie's ponzi scheme created a

"boomerang" that devastated his life!) who are rich in goods but not rich in God, a distinction in time which will make all the difference in eternity! (cf Mk 10:25+)

And it came about while he was shearing his sheep in Carmel- When the sheering is done, there is a time of celebration for all the workers.

Ray Pritchard on sheep **shearing** time - It was the time when you cashed in on months of hard work and it was a traditional time of hospitality. There was a fine old custom, sort of an unwritten law, that at sheep-shearing time you gave gifts to those who had been protecting your flocks.....While his servants are speaking with Nabal, David is out in the field building a fire. He's expecting to have lamb chops tonight. But there will be no feast tonight. ([1 Samuel 25 Dear Abby](#))

MAON - A town in the mountain of Judah named along with Carmel and Ziph (Josh 15:55). It appears again as the home of Nabal, the great flockmaster (1 Sam 25:2). In the genealogical list of 1 Ch 2, Maon stands as the "son" of Shammai and the "father" of Beth-zur (2:44,45). This evidently means that Shammai was the founder of Maon. About a mile South of el-Karmil, the ancient Carmel, lies Tell Ma'in. This may be confidently identified with Maon, the radicals of the names being the same. It suits the requirements of the narratives in other respects, being near to Carmel, while the surrounding wilderness is still used as the wide pasture land for multitudinous flocks. In this district, the wilderness of Maon, David was hiding when his whereabouts was betrayed to Saul by the men of Ziph (1 Sam 23:24 f), and only a timely raid by the Philistines delivered him out of that monarch's hands (1 Sam 23:27 ff).

CARMEL - NOT MOUNT CARMEL IN NW - A city of Judah, in the uplands near Hebron, named with Maon and Ziph (Josh 15:55). Here Saul for some reason not stated set up a monument or trophy (1 Sam 15:12; literally "hand"). It was the home of Nabal the churlish and drunken flockmaster, whose widow Abigail David married (1 Sam 25); and also of Hezro, one of David's mighty men (2 Sam 23:35; 1 Ch 11:37). It is represented by the modern el-Karmil, about 10 miles to the Southeast of Hebron. Karmil is the pronunciation given me by several natives this spring. There are considerable ruins, the most outstanding feature being square tower dating from the 12th century, now going swiftly to ruin. There are also caves, tombs and a large reservoir.

1 Samuel 25:3 (now the man's name was Nabal, and his wife's name was Abigail. And the woman was intelligent and beautiful in appearance, but the man was harsh and evil in his dealings, and he was a Calebite),

- good: Pr 14:1 31:26,30,31
- was churlish: 1Sa 25:10,11,17 Ps 10:3 Isa 32:5-7
- and he was: {Wehoo calibbee,} literally, "and he was a Calebite;" but as the word {cailev} signifies a dog, the Septuagint has understood it as implying a man of canine disposition, and translated it, [kai anthropov kunikos,] "and he was a doggish man." It is understood in the same way by the Syriac and Arabic.
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

TWO STRIKINGLY CONTRASTING SOULS

(now the man's name ([shem](#)) was Nabal - as noted above his name means "fool." **Nabal** is derived from the root [nabal](#) which means to be senseless or foolish.

Getz - Nabal could very well have been in the mind of Jesus when He told the parable of the rich man who was filled with greed and kept building bigger barns to store up his worldly goods. It was then that "God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'" (Luke 12:20 NIV).

and his wife's name ([shem](#)) was [Abigail](#) - Her name is the antithesis of Nabal, for it means 'my father is joy!'

And the woman was intelligent and beautiful in appearance- Intelligent (tob) means pleasant, agreeable, good (Lxx = [agathos](#) - good which is profitable and benefiting others -- a trait that proved true in the case of David!)

but - What a striking term of contrast, contrasting two souls, one beautiful outside and in (before God), the other ugly outside and in (before God)!

The man was harsh ([qasheh](#)) and evil in his dealings, and he was a [Calebite](#) - One has a feeling that Caleb would have disowned such an evil man for Caleb "had a different spirit and has followed (God) fully." (Nu 14:24+) The Septuagint translates qasheh here with [skleros](#) meaning literally hard, dry, rough which figuratively in the NT is used of words that are harsh, unpleasant, hard to take, intolerable. **Evil** ([ra'](#)) is translated in the Lxx with [poneros](#) which speaks of active evil. Calebite indicates Nabal was a

descendant of a great man named Caleb (see his heart in Nu 14:24+), who settled at Hebron (Joshua 14:13+) after the conquest of Canaan. Caleb would have been saddened to see such a man come from his godly lineage!

Robert Vannoy - The account of Nabal effectively serves the author's purpose in a number of ways: (1) Nabal's general character, his disdainful attitude toward David though David had guarded his flocks, and his sudden death at the Lord's hand all parallel Saul (whose "flock" David had also protected). Thus the author indirectly characterizes Saul as a fool (1Sa 13:13; 26:21) and foreshadows his end. (2) David's vengeful attitude toward Nabal displays his natural tendency and highlights his restraint toward Saul (this event is sandwiched between the two instances in which David spared Saul in spite of the urging of his men). (3) Abigail's prudent action prevents David from using his power as leader for personal vengeance (the very thing Saul was doing). (4) Abigail's confident acknowledgment of David's future accession to the throne foreshadows that event and even anticipates the Lord's commitment to establish David's house as a "lasting dynasty" (1Sa 25:28; cf. 2 Sa 7:11-16 = "[Davidic Covenant](#)"). (5) Abigail's marriage to David provides him a worthy wife, while Saul gives away David's wife Michal to another. (ED: AND IT ALSO GIVES DAVID A SIGNIFICANT INHERITANCE OF LAND AND WEALTH!) (Borrow [NIV Study Bible](#))

Harsh (harsh, obstinate, stiff, stubborn) ([07186](#)) [qasheh](#) means hard, harsh, cruel, severe, strong, violent, fierce. This term's basic function is to describe something as hard. The root **qāshî** apparently arose from an agricultural milieu. It emphasizes, first, the subjective effect exerted by an overly heavy yoke, which is hard to bear, and secondarily, the rebellious resistance of oxen to the yoke. Thus we see hard labor (Ex 1:14, Ex 6:9, 1 Ki 12:4, 2 Chr 10:4, Isa 14:3), Joseph's hard words (Ge 42:7, 30), Nabal was harsh (1 Sa 25:3), Israel was often described as stubborn or obstinate (Ex 32:9, 33:3, 33:5, 34:9, Dt 9:6, 13, Dt 31:27, Jdg 2:19), obstinate (Is 48:4, Ezek 3:7), oppressed ("hard") in spirit (Hannah in 1 Sa 1:15), hard or difficult legal question (Ex. 18:26), severe battle (2 Sa 2:17), wind (Isa. 27:8), vision (Isa. 21:2); difficult times (Job 30:25), a relentless sword (Isa. 27:1) and fierce jealousy (Song 8:6).

Evil ([07451](#)) [ra'](#) is adjective meaning bad, evil. The basic meaning of this word displays ten or more various shades of the meaning of evil according to its contextual usage. It means bad in a moral and ethical sense and is used to describe, along with good, the entire spectrum of good and evil; hence, it depicts evil in an absolute, negative sense, as when it describes the tree of the knowledge of good and evil (Gen. 2:9; 3:5, 22). It was necessary for a wise king to be able to discern the evil or the good in the actions of his people (Eccl. 12:14); men and women are characterized as evil (1 Sam. 30:22; Esther 7:6; Jer. 2:33). The human heart is evil all day long (Gen. 6:5) from childhood (Gen. 8:21); yet the people of God are to purge evil from among them (Deut. 17:7). The Lord is the final arbiter of whether something was good or evil; if something was evil in the eyes of the Lord, there is no further court of appeals (Deut. 9:18; 1 Kgs. 14:22). The day of the Lord's judgment is called an evil day, a day of reckoning and condemnation (Amos 6:3). Jacob would have undergone grave evil (i.e., pain, misery, and ultimate disaster) if he had lost Benjamin (Gen. 44:34). The word can refer to circumstances as evil, as when the Israelite foremen were placed in a grave situation (Ex. 5:19; 2 Kgs. 14:10).

F. B. Meyer, B. A. NABAL, THE [CHURL](#)

1 Samuel 25:3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding...

I. NABAL, THE CHURL. What an apt thumbnail sketch is given of the whole race of Nabals in the confidential remark passed between his servant and his wife, "He is such a son of Belial that one cannot speak to him!"

1. He was very great. There are four kinds of greatness; young men, choose the best for your life aim! It is little to be great in possessing; better to be great in doing; better still to conceive and promulgate great thoughts; but best to be great in character.

2. He was a fool, his wife said. He surely must have sat for the full length portrait of the fool in our Lord's parable, who thought his soul could take its ease and be merry because a few big barns were full.

3. He was a man of Belial, his servant said. He seems to have had no compunction for his churlish speeches: no idea of the consequences they might involve. As soon as the words were spoken, they were forgotten; and in the evening of the day on which they were spoken we find him in his house, holding a feast, like the feast of a king, his heart merry with wine, and altogether so stupid that his wife told him nothing less or more till the morning light.

II. DAVID, PRECIPITATE AND PASSIONATE. One of the most characteristic features in David's temper and behaviour through all these weary years was his self-control. But the rampart of self-restraint built by long habit went down, like a neglected sea wall, before the sudden paroxysm of passion which Nabal's insulting words aroused. At this hour David was on the brink of committing a crime which would east a dark shadow on all his after years. In calmer, quieter, holier hours it would have been a grief to him. From this shame, sorrow, and disgrace he was saved by that sweet and noble woman, Abigail.

III. ABIGAIL, THE BEAUTIFUL INTERCESSOR. She was a woman of good understanding and of a beautiful countenance — a fit combination. Her character had written its legend on her face. There are many beautiful women wholly destitute of good understanding; just as birds of rarest plumage are commonly deficient in the power of song. It is remarkable how many Abigails get married to Nabals. God-fearing women, tender and gentle in their sensibilities, high-minded and noble in their ideals, become tied in an indissoluble union with men for whom they can have no true affinity, even if they have not an unconquerable repugnance. To such an one there is but one advice — You must stay where you are. The dissimilarity in taste and temperament does not constitute a sufficient reason for leaving your husband to drift. It may be that some day your opportunity will come, as it came to Abigail. In the meantime do not allow your purer nature to be bespotted or besmeared. Nabal's servants knew the quality of their mistress, and could trust her to act wisely in the emergency which was upon them; so they told her all. She immediately grasped the situation, despatched a small procession of provision bearers, along the way that David must come, and followed them immediately on her ass. She met the avenging warriors by the covert of the mountain, and the interview was as creditable to her woman's wit as to her grace of heart. Frank and noble as he always was, he did not hesitate to acknowledge his deep indebtedness to this lovely woman, and to see in her intercession the gracious arrest of God. What a revelation this is of the ministries with which God seeks to avert us from our evil ways! They are sometimes very subtle and slender, very small and still.

1 Samuel 25:4 that David heard in the wilderness that Nabal was shearing his sheep.

- **shearing:** Ge 38:13 2Sa 13:23
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SHEEP SHEARING A FESTIVE TIME

that David heard in the wilderness ([midbār](#); Lxx - [eremos](#)) **that Nabal was shearing his sheep** - This suggest the time of chapter 25 was in the Spring, the most common time to shear sheep! (See [Sheep Shearing](#) - see 2Sa 13:23-24+) Most owners of sheep would be in a generous mood at this festive time, but not Nabal!

1 Samuel 25:5 So David sent ten young men; and David said to the young men, "Go up to Carmel, visit Nabal and greet him in my name;

- **greet him** 1Sa 17:22 Ge 43:23
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

A CORDIAL GREETING

So - Means "for this reason" that is because he heard Nable was shearing his sheep.

David sent ten young men; and David said to the young men, "Go up to Carmel, visit Nabal and greet him in my name- The literal Hebrew means "ask of him in my name of peace ([shalom](#))." David's words should have led to a very cordial, peaceful interaction.

1 Samuel 25:6 and thus you shall say, 'Have a long life, peace be to you, and peace be to your house, and peace be to all that you have.

BGT 1 Samuel 25:6 κα ρε τε τ δε ε ς ρας κα σ για νων κα ο κ ς σου κα π ντα τ σ για νοντα

LXE 1 Samuel 25:6 And thus shall ye say, May thou and thy house seasonably prosper, and all thine be in prosperity.

KJV 1 Samuel 25:6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

NET 1 Samuel 25:6 Then you will say to my brother, "Peace to you and your house! Peace to all that is yours!

CSB 1 Samuel 25:6 Then say this: 'Long life to you, and peace to you, to your family, and to all that is yours.

ESV 1 Samuel 25:6 And thus you shall greet him: 'Peace be to you, and peace be to your house, and peace be to all that you have.

NIV 1 Samuel 25:6 Say to him: 'Long life to you! Good health to you and your household! And good health to all that is yours!

NLT 1 Samuel 25:6 "Peace and prosperity to you, your family, and everything you own!

NRS 1 Samuel 25:6 Thus you shall salute him: 'Peace be to you, and peace be to your house, and peace be to all that you have.

NJB 1 Samuel 25:6 And this is what you are to say to my brother, "Peace to you, peace to your family, peace to all that is yours!

NAB 1 Samuel 25:6 Say to him, 'Peace be with you, my brother, and with your family, and with all who belong to you.

YLT 1 Samuel 25:6 and said thus: To life! and thou, peace; and thy house, peace; and all that thou hast -- peace!

GWN 1 Samuel 25:6 Say to him, 'May you live long! May you, your home, and all you have prosper!

- **Have a long life:** 1Th 3:8 1Ti 5:6
- **Peace:** 2Sa 18:28 *marg: 1Ch 12:18 Ps 122:7 Mt 10:12,13 Lu 10:5 Joh 14:27 2Th 3:16
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

PEACE IN TRIPPLICATE!

and thus you shall say, 'Have a long life, peace ([shalom](#)) be to you, and peace ([shalom](#)) be to your house, and peace ([shalom](#)) be to all that you have - This is quite a positive greeting, wishing shalom on Nabal's person, family and possessions!

1 Samuel 25:7 'Now I have heard that you have shearers; now your shepherds have been with us and we have not insulted them, nor have they missed anything all the days they were in Carmel.

BGT 1 Samuel 25:7 κα ν ν δο κ κοα τι κε ρουσ ν σοι ν ν ο ποιμ νες σου ο σαν μεθ μ ν ν τ ρ μ κα ο κ πεκωλ σαμεν α το ς κα ο κ νετειλ μεθα α το ς ο θ ν π σασ τ ς μ ρας ντων α τ ν ν Καρμ λ

LXE 1 Samuel 25:7 And now, behold, I have heard that thy shepherds who were with is in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel.

KJV 1 Samuel 25:7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

NET 1 Samuel 25:7 Now I hear that they are shearing sheep for you. When your shepherds were with us, we neither insulted them nor harmed them the whole time they were in Carmel.

CSB 1 Samuel 25:7 I hear that you are shearing. When your shepherds were with us, we did not harass them, and nothing of theirs was missing the whole time they were in Carmel.

ESV 1 Samuel 25:7 I hear that you have shearers. Now your shepherds have been with us, and we did them no harm, and they missed nothing all the time they were in Carmel.

NIV 1 Samuel 25:7 " 'Now I hear that it is sheep-shearing time. When your shepherds were with us, we did not mistreat them, and the whole time they were at Carmel nothing of theirs was missing.

NLT 1 Samuel 25:7 I am told that it is sheep-shearing time. While your shepherds stayed among us near Carmel, we never harmed them, and nothing was ever stolen from them.

NRS 1 Samuel 25:7 I hear that you have shearers; now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel.

NJB 1 Samuel 25:7 I hear that you now have the shearers; your shepherds were with us recently: we did not molest them, nor did they lose anything all the while they were at Carmel.

NAB 1 Samuel 25:7 I have just heard that shearers are with you. Now, when your shepherds were with us, we did them no injury, neither did they miss anything all the while they were in Carmel.

YLT 1 Samuel 25:7 and, now, I have heard that thou hast shearers; now, the shepherds whom thou hast have been with us, we have not put them to shame, nor hath anything been looked after by them, all the days of their being in Carmel.

GWN 1 Samuel 25:7 I hear that your sheepshearers are with you. Your shepherds have been with us, and we have not mistreated them. Nothing of theirs has been missing as long as they've been in Carmel.

- thy shepherds: In those times, and at the present day, wandering Arabs, under their several chiefs, think that they have a right to exact contributions of provisions, etc., wherever they come. But David, though he lived in the wilderness like the Arab emirs, had not adopted their manners: one of them, at the head of 600 men, would have demanded, from time to time, some provision or present from Nabal's servants, for permitting them to feed at quiet; and would have driven them away from the watering place upon any dislike. David had done nothing of this kind; but had protected them against those who would.
- we hurt: Heb. we shamed, 1Sa 25:15,16,21 22:2 Isa 11:6-9 Lu 3:14 Php 2:15 4:8
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID AFFIRMS POSITIVE INTERACTIONS WITH SHEPHERDS

Now I have heard that you have shearers; now your shepherds have been with us and we have not insulted them, nor have they missed anything all the days they were in Carmel - We learn later that David's men had provided protection for Nabal's sheep and shepherds. Although shepherding was a lowly occupation, David, himself a "retired" shepherd, would hardly allow anyone to insult one of Nabal's shepherds.

1 Samuel 25:8 'Ask your young men and they will tell you. Therefore let my young men find favor in your eyes, for we have come on a festive day. Please give whatever you find at hand to your servants and to your son David.'"

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LXE 1 Samuel 25:8 Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good day; give we pray thee, whatsoever thy hand may find, to thy son David.

KJV 1 Samuel 25:8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

NET 1 Samuel 25:8 Ask your own servants; they can tell you! May my servants find favor in your sight, for we have come at the time of a holiday. Please provide us— your servants and your son David— with whatever you can spare."

CSB 1 Samuel 25:8 Ask your young men, and they will tell you. So let my young men find favor with you, for we have come on a feast day. Please give whatever you can afford to your servants and to your son David."

ESV 1 Samuel 25:8 Ask your young men, and they will tell you. Therefore let my young men find favor in your eyes, for we come on a feast day. Please give whatever you have at hand to your servants and to your son David."

NIV 1 Samuel 25:8 Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive time. Please give your servants and your son David whatever you can find for them.' "

NLT 1 Samuel 25:8 Ask your own men, and they will tell you this is true. So would you be kind to us, since we have come at a time of celebration? Please share any provisions you might have on hand with us and with

your friend David."

NRS 1 Samuel 25:8 Ask your young men, and they will tell you. Therefore let my young men find favor in your sight; for we have come on a feast day. Please give whatever you have at hand to your servants and to your son David."

NJB 1 Samuel 25:8 Ask your young men and they will tell you. I hope that you will give the men a welcome, coming as we do on a festival. Whatever you have to hand please give to your servants and to your son David." '

NAB 1 Samuel 25:8 Ask your servants and they will tell you so. Look kindly on these young men, since we come at a festival time. Please give your servants and your son David whatever you can manage."

YLT 1 Samuel 25:8 'Ask thy young men, and they declare to thee, and the young men find grace in thine eyes, for on a good day we have come; give, I pray thee, that which thy hand findeth, to thy servants, and to thy son, to David.'

GWN 1 Samuel 25:8 Ask your young men, and let them tell you. Be kind to my young men, since we have come on a special occasion. Please give us and your son David anything you can spare."

- a good day: Ne 8:10-12 Es 9:19 Ec 11:2 Lu 11:41 14:12-14
- thy son: 1Sa 3:6 24:11
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID'S MINIMAL REQUEST FOR BENEFITS HE PROVIDED

Ask your young men and they will tell you - David encourages Nabal to get a first person testimony to the truth of his words.

Therefore let my young men find favor in your eyes, for we have come on a festive day- Sheep shearing was a festive time. And for David it was pay day for his watchcare over Nabal's sheep.

Please give whatever you find at hand to your servants and to your son David- NLT has "to your friend David." David did not give a quota he required from Nabal but whatever he could afford. This is minimalistic request considering he had (at least) 600 mouths to feed!

1 Samuel 25:9 When David's young men came, they spoke to Nabal according to all these words in David's name; then they waited.

- **waited** Ge 8:4 2Ki 2:15 2Ch 14:7
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID'S MEN CONVEY HIS WORDS TO NABAL

When David's young men came, they spoke to Nabal according to all these words in David's name; then they waited - In David's name meant "on David's behalf," after which they ceased, rested, paused, and quietly, patiently awaited a reply from Nabal.

1 Samuel 25:10 But Nabal answered David's servants and said, "Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master.

BGT 1 Samuel 25:10 κα̅πεκρ̅θη Ναβαλ το̅ς παι̅σιν Δαυιδ̅ κα̅ επ̅εν τ̅ς Δαυιδ̅ κα̅ τ̅ς υ̅ς Ιεσσα̅ι σ̅μερον̅ πεπληθυμ̅μνοι̅ ε̅σιν ο̅δο̅λοι̅ ναχωρο̅ντες̅ κ̅α̅ςτος̅ κ̅̅προσ̅ που̅ το̅ κυ̅ρου̅ α̅το̅

LXE 1 Samuel 25:10 And Nabal sprang up, and answered the servants of David, and said, Who is David? and who is the son of Jessae? Now-a-days there is abundance of servants who depart every one from his master.

KJV 1 Samuel 25:10 And Nabal answered David's servants, and said, Who is David? and who is the son of

Jesse? there be many servants now a days that break away every man from his master.

NET 1 Samuel 25:10 But Nabal responded to David's servants, "Who is David, and who is this son of Jesse? This is a time when many servants are breaking away from their masters!

CSB 1 Samuel 25:10 Nabal asked them, "Who is David? Who is Jesse's son? Many slaves these days are running away from their masters.

ESV 1 Samuel 25:10 And Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants these days who are breaking away from their masters.

NIV 1 Samuel 25:10 Nabal answered David's servants, "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days.

NLT 1 Samuel 25:10 "Who is this fellow David?" Nabal sneered to the young men. "Who does this son of Jesse think he is? There are lots of servants these days who run away from their masters.

NRS 1 Samuel 25:10 But Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants today who are breaking away from their masters.

NJB 1 Samuel 25:10 Nabal retorted to the men in David's service, 'Who is David? Who is the son of Jesse?

NAB 1 Samuel 25:10 But Nabal answered the servants of David: "Who is David? Who is the son of Jesse? Nowadays there are many servants who run away from their masters.

YLT 1 Samuel 25:10 And Nabal answereth the servants of David and saith, 'Who is David, and who the son of Jesse? to-day have servants been multiplied who are breaking away each from his master;

GWN 1 Samuel 25:10 "Who is David?" Nabal answered David's servants. "Who is Jesse's son? So many servants nowadays are leaving their masters.

- **Who is David:** 1Sa 20:30 22:7,8 Ex 5:2 Jdg 9:28 2Sa 20:1 1Ki 12:16 Ps 73:7,8 Ps 123:3,4 Isa 32:5,7
- **there:** 1Sa 22:2 Ec 7:10
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Nabal asks "Who is David?"

WHO DOES DAVID THINK HE IS!

But - Term of contrast showing a marked difference in Nabal's harsh response to David's kind words and request.

Nabal answered David's servants and said, "Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master (['adon](#); Lxx = [kurios](#)) - He hurled the greatest insult at David any man could ever give another. "Who is David?" he asked. "And who is the son of Jesse?" Today we would say that Nabal "dissed" David! That would be a foolish blunder that almost cost him his life! Nabal slights David by avoiding mention of his name (see 1Sa 22:7–9, 13; cf. 2 Sa 16:10; Isa 7:4).

Getz - Nabal had one goal in life: to store up treasures on this earth. "Eat, drink and be merry" was the story of his life. Unfortunately, he forgot the rest of this ancient one-liner—"for tomorrow we die!" Nabal had not anticipated that prospect. Death was the farthest thing from his mind. To refuse to share his material blessings was insult enough in light of what David had done for him. But for Nabal actually to deny that he knew David and to classify him as a runaway slave was a horrible snub and put-down.

Ray Pritchard - This is just plain stupid. Nabal earns his name with these comments. Here's a basic principle to remember: You don't mess around with a man who's going to be king someday. Proverbs 20:2 says, "A king's wrath is like the roar of a lion; he who angers him forfeits his life." Nabal is about to learn the truth of those words. He has made two mistakes: 1) He refused to show kindness to David and his men, 2) He insulted David and his father Jesse. That last part was a big mistake. David was not the kind of man to overlook something like this. ([1 Samuel 25 Dear Abby](#))

Lord (0113) **'adon** is a masculine noun meaning lord or master. the basic meaning of 'ādôn is "lord," "king," "master," "superintendent" or "owner." Examples of 'ādôn in reference to men are Gen. 45:8, 9; Ps. 105:21 ("head" of, or "superintendent" of, a household); 1 Ki. 16:24; Gen. 40:7; Exo. 21:4, 6, 8, 32 ("proprietor," "master"); Neh. 3:5 ("governor"); Gen. 42:10, 30, 33 ("prince"); 1 Ki. 1:27 ("king"). The most frequent usage is of a human **lord**, but it is also used of divinity. **Generally, it carries the nuances of authority rather than ownership.** When used of humans, it refers to authority over slaves (Ge. 24:9; Jdg.

19:11); people (1 Ki. 22:17); a wife (Gen. 18:12; Amos 4:1); or a household (Gen. 45:8; Ps. 105:21). When used of divinity, it frequently occurs with yehōwāh, signifying His sovereignty (Ex. 34:23; Josh. 3:13; Isa. 1:24).

Adon in First Samuel - 1 Sam. 1:15; 1 Sam. 1:26; 1 Sam. 16:16; 1 Sam. 20:38; 1 Sam. 22:12; 1 Sam. 24:6; 1 Sam. 24:8; 1 Sam. 24:10; 1 Sam. 25:10; 1 Sam. 25:14; 1 Sam. 25:17; 1 Sam. 25:24; 1 Sam. 25:25; 1 Sam. 25:26; 1 Sam. 25:27; 1 Sam. 25:28; 1 Sam. 25:29; 1 Sam. 25:31; 1 Sam. 25:41; 1 Sam. 26:15; 1 Sam. 26:16; 1 Sam. 26:17; 1 Sam. 26:18; 1 Sam. 26:19; 1 Sam. 29:4; 1 Sam. 29:8; 1 Sam. 29:10; 1 Sam. 30:13; 1 Sam. 30:15;

- NLT picks up the sense of Nabal's reply which was like saying "Who does this son of Jesse think he is?" Nabal was a fool to respond with such insolence and condescension!

1 Samuel 25:11 "Shall I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men whose origin I do not know?"

- **Shall I then:** 1Sa 25:3 24:13 De 8:17 Jdg 8:6 Job 31:17 Ps 73:7,8 1Pe 4:9
- **give it:** Ec 11:1,2 Ga 6:10
- **whose:** 1Sa 25:14,15 Joh 9:29,30 2Co 6:9
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

NABAL'S FOOLISH LOGIC

Shall I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men whose origin I do not know - Nabal continues his foolish reply and essentially says "No handout today!" Big mistake!

Wiersbe points out "When you note all the personal pronouns in verse 11, you immediately recognize his pride and self-importance. He didn't even give God credit for making him wealthy! (Deut. 8:17–18; Luke 12:15–21)" (Borrow [Be Successful](#))

1 Samuel 25:12 So David's young men retraced their way and went back; and they came and told him according to all these words.

- **retraced their way and went back:** 2Sa 24:13 Isa 36:21,22 Heb 13:17
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID'S MEN BRING NEGATIVE RESPONSE

So David's young men retraced their way and went back; and they came and told him according to all these words

1 Samuel 25:13 David said to his men, "Each of you gird on his sword." So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David while two hundred stayed with the baggage.

- **Gird:** Jos 9:14 Pr 14:29, Pr 16:32, Pr 19:2,11, Pr 25:8 Jas 1:19,20
- **David also:** 1Sa 24:5,6 Ro 12:19-21
- **two hundred:** 1Sa 30:9,10,21-24
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Related Passages:

Proverbs 14:29 He who is slow to anger has great understanding, But he who is quick-tempered exalts folly.

Proverbs 16:32 He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.

Proverbs 19:2 Also it is not good for a person to be without knowledge, And he who hurries his footsteps errs.

Proverbs 19:11 A man's discretion makes him slow to anger, And it is his glory to overlook a transgression.

Proverbs 25:8 Do not go out hastily to argue your case; Otherwise, what will you do in the end, When your neighbor humiliates you?

NABAL'S NEGATIVE INCITES DAVID

David said to his men, "Each of you gird on his sword." - David forgot the principle that "everyone must be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God." (Jas 1:19-20+) He forgot the principle in all the proverbs listed above!

Wiersbe - David could forgive Saul, who wanted to kill him, but he couldn't forgive Nabal who only refused to feed him and his men. Nabal was ungrateful and selfish, but those are not capital crimes; Saul was envious and consumed with the desire to kill an innocent man. David's anger got the best of him; he didn't stop to consult the Lord, and he rushed out to satisfy his passion for revenge. Had David succeeded, he would have committed a terrible sin and done great damage to his character and his career, but the Lord mercifully stopped him. God's servants need to be on guard at all times lest the enemy suddenly attack and conquer them. **"Be sober, be vigilant"** (both are [aorist imperatives](#) see [our need to depend on the Holy Spirit to obey](#)), because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8NKJV+). David was a godly man and a gifted leader, but the best of men are but men at their best. (Borrow [Be Successful](#))

So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David while two hundred stayed with the baggage - Nabal's "payday" is on its way in the form of 400 fierce swords of David's men. Odds of 400 to 1 strongly favor David! **Pritchard** quips "It's like killing a roach with a shotgun!" While David could have sent them to carry out his response, fortunately he went with them. Had he not led them, the story in this chapter would likely have been quite different! David is right to be angry ("righteous anger"), but it is difficult for fallen flesh to maintain righteous anger and David succumbed to desire for unrighteous revenge which was wrong. Think about the context -- David had just spared the very person who was seeking to kill him in chapter 24, but now he blows a fuse when he is dissed by a fool! He spared Saul but sought to snuff out the fool. "David the merciful has become David the vengeful." (Pritchard) David's surprising response shows how he was still a man with fallen flesh. God is allowing this test so that David can hopefully learn how to control his fallen flesh. Read on!

Steven Cole - DAVID LEARNED TO SEEK THE LORD'S MIND RATHER THAN TO ACT IMPULSIVELY ON HIS OWN. In a word, he learned submission. So many of us act first and think later. But David was learning to take the situation to the Lord before doing anything else, and then to submit to the Lord's direction. We have already seen how David carefully sought the Lord's mind regarding the city of Keilah (1Sa 23:2-4, 9-12). **In the matter of Nabal (1Sa 25), David flunked the course.** He reacted in anger and rode off to wipe out Nabal and his men before he stopped to ask the Lord about it. The Lord sent Abigail to stop David in his tracks. We have also seen how on two occasions David could easily have killed Saul on the spot, but he obeyed the Lord. In later narratives there are other examples of David very carefully pausing to seek the Lord's mind on a situation before proceeding, and then acting in obedience to the Lord (1Sa 30:1-8). How do you react when adversity strikes? Do you push the panic button and try to eject yourself out of the situation by any means possible? Or do you stop to say, "Lord, how do You want me to respond in this situation? What do You want me to do?" And then do you do it? Are you learning to submit to God in the courses in which He enrolls you? ([1 Samuel 18-26 God's Training School -- Discipleship](#))

1 Samuel 25:14 But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers from the wilderness to greet our master, and he scorned them.

BGT 1 Samuel 25:14 κα τ Αβιγαια γυναικ Ναβαλ π γγειλεν ν τν παιδαρ ων λ γων δο Δαυιδ π στειλεν γγ λους κ τ ς ρ μου ε λογσαι τν κριον μ ν κα ξ κλινεν π α τ ν

LXE 1 Samuel 25:14 And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them.

KJV 1 Samuel 25:14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

NET 1 Samuel 25:14 But one of the servants told Nabal's wife Abigail, "David sent messengers from the desert to greet our lord, but he screamed at them.

CSB 1 Samuel 25:14 One of Nabal's young men informed Abigail, Nabal's wife: "Look, David sent messengers from the wilderness to greet our master, but he yelled at them.

ESV 1 Samuel 25:14 But one of the young men told Abigail, Nabal's wife, "Behold, David sent messengers out of the wilderness to greet our master, and he railed at them.

NIV 1 Samuel 25:14 One of the servants told Nabal's wife Abigail: "David sent messengers from the desert to give our master his greetings, but he hurled insults at them.

NLT 1 Samuel 25:14 Meanwhile, one of Nabal's servants went to Abigail and told her, "David sent messengers from the wilderness to greet our master, but he screamed insults at them.

NRS 1 Samuel 25:14 But one of the young men told Abigail, Nabal's wife, "David sent messengers out of the wilderness to salute our master; and he shouted insults at them.

NJB 1 Samuel 25:14 Now one of the young men told Abigail, Nabal's wife. He said, 'David sent messengers from the desert to greet our master, but he flared up at them.

NAB 1 Samuel 25:14 But Nabal's wife Abigail was informed of this by one of the servants, who said: "David sent messengers from the desert to greet our master, but he flew at them screaming.

YLT 1 Samuel 25:14 And to Abigail wife of Nabal hath one young man of the youths declared, saying, 'Lo, David hath sent messengers out of the wilderness to bless our lord, and he flieth upon them;

GWN 1 Samuel 25:14 One of the young men told Abigail, Nabal's wife, "David sent messengers from the desert to greet our master, who yelled at them.

- **he scorned them:** Mk 15:29
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL TOLD OF NABAL'S HARSH RESPONSE

But - This is one of those crucial hinge words that opens the door that would ultimately close the door on David's desire for revenge. Little "hinge" words often open big doors in Scripture. (For more on the value of "**but**" see Ken Hemphill's [But God : devotions empowered by biblical statements of faith](#))

Wiersbe - When the Lord isn't allowed to rule in our lives, then He steps in and overrules. He saw that David was about to act rashly and foolishly, so He arranged for a wise and courageous woman to stop him. (Borrow [Be Successful](#))

One of the young men told Abigail, Nabal's wife, saying, 'Behold (hinneh; Lxx = idou), David sent messengers from the wilderness (midbār; Lxx - eremos) to greet our master ('adon; Lxx = kurios) , and he scorned ("yelled at") them - Literally in Hebrew Nabal "flew upon them," conveying the idea that he reviled them or railed at them, shouting insults. NAB says "he flew at them screaming" attesting to the fact that Nabal was "harsh and evil in his dealings." (1Sa 25:3).

Wiersbe on scorned them (NIV = hurled insults at them) - The Hebrew word describes the shrieking of a bird of prey as it swoops down to tear its victim. It's used to describe Saul's hungry men as they fell on the plunder and butchered the animals (1 Sam. 14:32; 15:19). (Borrow [Be Successful](#))

1 Samuel 25:15 "Yet the men were very good to us, and we were not insulted, nor did we miss anything as long as we went about with them, while we were in the fields.

- **very good:** 1Sa 25:7,21 Php 2:15
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL THEN TOLD OF DAVID'S CARE FOR NABAL'S MEN

Yet the men were very good to us, and we were not insulted, nor did we miss anything as long as we went about with them,

while we were in the fields - Nabal's men testify of the good treatment they received from David and his men.

1 Samuel 25:16 "They were a wall to us both by night and by day, all the time we were with them tending the sheep.

- a wall: Ex 14:22 Job 1:10 Jer 15:20 Zec 2:5
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

MEN DESCRIBE DAVID'S PROTECTION OF THEIR SHEEP

They were a wall to us both by night and by day, all the time we were with them tending the sheep- Sheep in ancient Israel were vulnerable to predators, but in view of David's "wall" Nabal like suffered no (or very minimal) losses.

1 Samuel 25:17 "Now therefore, know and consider what you should do, for evil is plotted against our master and against all his household; and he is such a worthless man that no one can speak to him."

BGT 1 Samuel 25:17 κα ν ν γν θι κα δ τ σ ποι σεις τι συντετ λεσται κακ α ε ς τ ν κ ριον μ ν κα ε ς τ ν ο κον α το κα ο το ς υ ς λοιμ ς κα ο κ σπιν λαλ σαι πρ ς α τ ν

LXE 1 Samuel 25:17 And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he is a vile character, and one cannot speak to him.

KJV 1 Samuel 25:17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

NET 1 Samuel 25:17 Now be aware of this, and see what you can do. For disaster has been planned for our lord and his entire household. He is such a wicked person that no one tells him anything!"

CSB 1 Samuel 25:17 Now consider carefully what you must do, because there is certain to be trouble for our master and his entire family. He is such a worthless fool nobody can talk to him!"

ESV 1 Samuel 25:17 Now therefore know this and consider what you should do, for harm is determined against our master and against all his house, and he is such a worthless man that one cannot speak to him."

NIV 1 Samuel 25:17 Now think it over and see what you can do, because disaster is hanging over our master and his whole household. He is such a wicked man that no one can talk to him."

NLT 1 Samuel 25:17 You need to know this and figure out what to do, for there is going to be trouble for our master and his whole family. He's so ill-tempered that no one can even talk to him!"

NRS 1 Samuel 25:17 Now therefore know this and consider what you should do; for evil has been decided against our master and against all his house; he is so ill-natured that no one can speak to him."

NJB 1 Samuel 25:17 So now make up your mind what you should do, for the ruin of our master and his whole family is a certainty, and he is such a brute that no one can say a word to him.'

NAB 1 Samuel 25:17 Now, see what you can do, for you must realize that otherwise evil is in store for our master and for his whole family. He is so mean that no one can talk to him."

YLT 1 Samuel 25:17 'And, now, know and consider what thou dost; for evil hath been determined against our lord, and against all his house, and he is too much a son of worthlessness to be spoken to.'

GWN 1 Samuel 25:17 Now, consider what you should do because our master and his whole household are doomed. And he's such a worthless man that it's useless to talk to him."

- evil: 1Sa 20:7,9,33 2Ch 25:16 Es 7:7
- worthless man: 1Sa 25:25 2:12 De 13:13 Jdg 19:22 2Sa 23:6,7 1Ki 21:10,13 2Ch 13:7
- that no one can speak to him: 1Sa 20:32,33 2Ki 5:13,14
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

NABAL THE FOOL A SON OF BELIAL

Now therefore, know and consider what you should do, for evil is plotted against our master(['adon](#); Lxx = [kurios](#)) **and against all his household** - GWN paraphrases it "our master and his whole household are doomed." NJB = "the ruin of our master and his whole family is a certainty" Nabal is facing an imminent disaster!

And he is such a worthless([beliyyaal](#)) **man that no one can speak to him** - Nabal is literally a "son of Belial," an evil man, like his father the devil. **NLT** says "He's so ill-tempered that no one can even talk to him!" The Septuagint uses the adjective [loimos](#) which is literally pestilence and thus describes a person who is dangerous to public welfare. Here Nabal's evil demeanor will boomerang on his own head and reap a destructive "plague" from David's men.

Worthless (wicked, Belial)([01100](#)) [beliyyaal](#) from **beli** + **ya'al**: "not, without" and "to be of use, worth, or profit.") A worthless person, good for nothing to himself or others, and capable of nothing but mischief. Some feel that the word **Belial** can be traced to the false god Baal, and is also a term for yoke (they cast off the yoke of decency), and a term for entangling or injuring. The LXX renders it according to the context by the terms paranomos, anomia, and aphrōn, i.e. "lawless, lawlessness, witless." By the NT time, Belial had become synonymous with Satan (cf. 2 Cor. 6:15+). Usually it occurs in such expressions as "son(s) of Belial" (Deut. 13:14; Judges 19:22+; 1 Samuel 2:12; 2 Chr 13:7), a "daughter of Belial" (1 Samuel 1:16), "man or men of" (1 Samuel 25:25; 2 Samuel 16:7; 1 Kings 21:13; Proverbs 16:27), or a "worthless witness" (Proverbs 19:28).

See 1 Sa 1:16; 2:12; 25:17. The same Hebrew word is also used in 1 Sa 10:27; 30:22; 1 Ki 21:10, 13 (sometimes rendered as "scoundrels" or "worthless"); Job 34:18. Later beliyya'al was used as a name for Satan (2 Co 6:15; Greek Beliar, a [variant of Belial](#)), who is the personification of wickedness and lawlessness.

There is one use we would all do well to ponder and in the power of the Spirit affirm or declare (or pray) to be true in our life from time to time..."I will set no **worthless** ([beliyyaal](#)) thing before my eyes; I hate the work of those who fall away; It shall not fasten ([dabaq](#)) its grip on me. (Psalm 101:3+)
(MARK IT DOWN - WORTHLESS IMAGES CAN BE VERY "STICKY" IN YOUR MIND'S EYE! I AM SPEAKING ESPECIALLY TO YOU MEN AS YOU KNOW TO WHAT I AM REFERRING!)

Beliyyaal - 26v - Deut. 13:13; Deut. 15:9; Jdg. 19:22; Jdg. 20:13; 1 Sam. 1:16; 1 Sam. 2:12; 1 Sam. 10:27; 1 Sam. 25:17; 1 Sam. 25:25; 1 Sam. 30:22; 2 Sam. 16:7; 2 Sam. 20:1; 2 Sam. 22:5; 2 Sam. 23:6; 1 Ki. 21:10; 1 Ki. 21:13; 2 Chr. 13:7; Job 34:18; Ps. 18:4; Ps. 41:8; Ps. 101:3; Prov. 6:12; Prov. 16:27; Prov. 19:28; Nah. 1:11; Nah. 1:15

1 Samuel 25:18 Then Abigail hurried and took two hundred loaves of bread and two jugs of wine and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins and two hundred cakes of figs, and loaded them on donkeys.

- **Hurried:** 1Sa 25:34 Nu 16:46-48 Pr 6:4,5 Mt 5:25
- **took two hundred** Ge 32:13-20 43:11-14 2Sa 17:28,29 Pr 18:16 21:14
- **clusters:** 2Sa 16:1
- **cakes of figs:** Figs
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DEAR ABBY SEEKS TO AVERT DISASTER

Then - This marks progression in the narrative and in this context conveys the sense that Abigail is moving quickly to curtail a bad ending to the narrative!

Abigail hurried and took two hundred loaves of bread and two jugs (two goatskins' full) **of wine and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins** (Raisins dried in the sun) **and two hundred cakes of figs** (cured and pressed together), **and loaded them on donkeys** - All this provision was not enough for 600 men but had Nabal been forthcoming, it surely would have sufficed for David and undoubtedly would have "blunted" their swords, so to speak. Note the contrast with Nabal's refusal of bread, water and meat (1Sa 25:11).

Wiersbe - She wasn't stealing from her husband; she was paying a debt that he refused to pay. In order to save a little money, Nabal was foolishly jeopardizing the lives of everybody in his household, especially his own. (Borrow [Be Successful](#))

Ray Pritchard has a fascinating comment - Knowing that David's men were hot, tired, and hungry, she whips up a meal for 400 angry men. The feast includes bread, wine, lamb, grain, raisins and figs. It was an early version of Meals on Wheels. She intends to intercept David's men, feed them, and talk David out of killing her husband. She is also fulfilling Proverbs 16:14, "A king's wrath is a messenger of death, but a wise man will appease it." Her offering of food illustrates the doctrine of propitiation, which means to turn away wrath by the offering of a gift. We usually apply it to the death of Christ, but it also applies to many human relationships. ([1 Samuel 25 Dear Abby](#))

Matthew Henry - We have here an account of Abigail's prudent management for the preserving of her husband and family from the destruction that was just coming upon them; and we find that she did her part admirably well and fully answered her character. The passion of fools often makes those breaches in a little time which the wise, with all their wisdom, have much ado to make up again. It is hard to say whether Abigail was more miserable in such a husband or Nabal happy in such a wife. A virtuous woman is a crown to her husband, to protect as well as adorn, and will do him good and not evil. Wisdom in such a case as this was better than weapons of war. 1. It was her wisdom that what she did she did quickly, and without delay; she made haste. It was no time to trifle or linger when all was in danger. Those that desire conditions of peace must send when the enemy is yet a great way off (cf Lk 14:32).

1 Samuel 25:19 She said to her young men, "Go on before me; behold, I am coming after you." But she did not tell her husband Nabal.

- **Go:** Ge 32:16,20
- **But:** Pr 31:11,12,27
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL - A WISE WOMAN

She said to her young men, "Go on before me; **behold** ([hinneh](#); Lxx = [idou](#)), I am coming after you." But she did not tell her husband Nabal - Here we see the wisdom of Abigail, for had she told Nabal, he would have played the fool and lost everything! As the story unfolds, Abigail in effect "saved" two men from serious consequences.

1 Samuel 25:20 It came about as she was riding on her donkey and coming down by the hidden part of the mountain, that **behold**, David and his men were coming down toward her; so she met them.

- **riding:** 2Ki 4:24
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

The Meeting of David and Abigail

GOD'S PERFECT TIMING PREVENTS DISASTER

It came about as she was riding on her donkey and coming down by the hidden part of the mountain, that **behold** ([hinneh](#); Lxx = [idou](#)), David and his men were coming down toward her; so she met them - It came about but not by chance but by providence. Abigail and David could have been on different trails at different times, but God made sure to intersect their paths and prevent David from deviating to the left or the right of the path of holiness!

God is behind the scenes
controlling the scenes He is behind!

THOUGHT - Have you ever gotten in a hurry and "played God" by taking vengeance instead of leaving it to God, only to later regret your impetuous actions? Did God do anything to try to stop you from taking vengeance, even sending you an "Abigail" type messenger (or message, a Scripture, a nudging of your conscience) in the nick of time?

Abigail reminds me of another woman named Ruth who had a providential meeting with a man named Boaz, Ruth 2:3 recording "So she (RUTH) departed and went and gleaned in the field after the reapers; **and she happened to come to the portion of the field belonging to Boaz**, who was of the family of Elimelech." Ruth just happened to light on Boaz's field and Boaz just happened to come to his field that day. The two met and the rest is history (HIS - story)!

THOUGHT - Beloved, if you are a follower of Christ, you can be confident that God's Spirit is behind the scenes ordering your "starts" and your "stops!" There are no "chance" occurrences in our lives. Rowland V. Bingham, founder of the Sudan Interior Mission, was once seriously injured in a terrible automobile accident. Rushed to the hospital in critical condition, he did not regain consciousness until the next day. When he asked the nurse what he was doing there, she replied, "Don't try to talk now, just rest. You have been in an accident." "Accident? Accident?" exclaimed Dr. Bingham. "There are no accidents in the life of the Christian. This is just an incident in God's perfect leading." Our attitude toward the Lord's leading our steps ought to be the same. For the child of God, there are no **accidents**, only **incidents** reflecting **providences** of God's sovereign control. David came to understand this great, comforting truth writing "The steps of a man are established by the LORD; And He delights in his way." (Ps 37:23). Do you believe God is in control? He is! Play Twila Paris' [God is In Control](#). (See Providence)

In shady, green pastures, so rich and so sweet,
God leads His dear children along,
Where the water's cool flow bathes the weary one's feet,
God leads His dear children along.
Some thru the waters, some thru the flood,
Some thru the fire, but all thru the blood;
Some thru great sorrow, but God gives a song,
In the night season and all the day long.

1 Samuel 25:21 Now David had said, "Surely in vain I have guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good."

- **Surely:** 1Sa 25:13 Job 30:8 Ps 37:8 Eph 4:26,31 1Th 5:15 1Pe 2:21-23 3:9
- **he has returned me evil for good:** Ge 44:4 Ps 35:12 38:20 109:3-5 Pr 17:13 Jer 18:20 Ro 12:21 1Pe 2:20 3:17
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID COMMENCES THE CONVERSATION

Now David had said, "Surely in vain I have guarded all that this man has in the wilderness ([midbār](#); Lxx - [eremos](#)) , so that nothing was missed of all that belonged to him; and he has returned me evil for good - David reasons as most men would reason, that Nabal had recompensed him with evil (living up to Nabal's character in 1Sa 25:3!), and "turnabout" would be fair play. David was preparing to respond like a natural man would respond and was justifying his soon to be carried out actions!

1 Samuel 25:22 "May God do so to the enemies of David, and more also, if by morning I leave as much as one male of any who belong to him."

BGT 1 Samuel 25:22 τ δε ποισαι θες τ Δαυιδ κα τ δε προσθε η ε πολε ψομαι κ π ντων τ ν το Ναβαλ ως πρω ορο ντα πρς το χον

LXE 1 Samuel 25:22 So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

KJV 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 pisseth against the wall.

NET 1 Samuel 25:22 God will severely punish David, if I leave alive until morning even one male from all those who belong to him!"

CSB 1 Samuel 25:22 May God punish me and do so severely if I let any of his men survive until morning."

ESV 1 Samuel 25:22 God do so to the enemies of David and more also, if by morning I leave so much as one male of all who belong to him."

NIV 1 Samuel 25:22 May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!"

NLT 1 Samuel 25:22 May God strike me and kill me if even one man of his household is still alive tomorrow morning!"

NRS 1 Samuel 25:22 God do so to David and more also, if by morning I leave so much as one male of all who belong to him."

NJB 1 Samuel 25:22 May God bring unnameable ills on David and worse ones, too, if by morning I leave a single manjack alive of all who belong to him!"

NAB 1 Samuel 25:22 May God do thus and so to David, if by morning I leave a single male alive among all those who belong to him."

YLT 1 Samuel 25:22 thus doth God do to the enemies of David, and thus He doth add, if I leave of all that he hath till the light of the morning -- of those sitting on the wall.'

GWN 1 Samuel 25:22 May God punish me if I leave even one of his men alive in the morning."

- **May God do so to the enemies of David, and more also:** 1Sa 3:17 14:44 20:13,16 Ru 1:17
- **if I leave:** 1Sa 25:34
- **any male.** 1Ki 14:10 16:11 21:21 2Ki 9:8
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID CALLS ON GOD TO PUNISH HIM IF HE FAILS TO PUNISH NABAL

May God do so to the enemies of David, and more also, if by morning I leave as much as one male of any who belong to him - NJB = "May God bring unnameable ills on David and worse ones, too" This is a curse formula (1Sa 14:44; 20:13; 25:22; 2 Sa 3:9, 35; 19:13; Ru 1:17; 1 Ki 2:23; 2 Ki 6:31). Oaths like this were a most serious matter because the oath directly invoked God's involvement, whether it concerned giving testimony (Ex 20:7; Lev 19:12), making commitments (Ge 21:23–24; 24:3–4) or prohibiting action. So here we see David is calling down a curse from God on himself if he does not annihilate Nabal. Clearly, David is incensed at the rude rebuff from Nabal. David is determined to get even, even if it is "overkill" (a bad pun intended)! He is myopic in his anger, forgetting what murder of so many people would do to his subsequent reign! Foolish (or even wise) short term acts can have long range impacts! A man after God's own heart is not one who impetuously swears an oath! Theoretically he ended up breaking this oath after Abigail's convincing arguments.

Robert Vannoy - David invokes a curse on himself if he should fail to kill every male in Nabal's household and so obliterate Nabal's family. Whole households were killed to cut off a man's name and to prevent revenge killings. (Borrow [NIV Study Bible](#))

1 Samuel 25:23 When Abigail saw David, she hurried and dismounted from her donkey, and fell on her face before David and bowed herself to the ground.

- **dismounted** : Jos 15:18 Jdg 1:14
- **fell:** 1Sa 20:41 1Sa 24:8
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL HURRIES TO DEFUSE DAVID'S ANGER

When Abigail saw David, she hurried and dismounted from her donkey - Whether she heard David's words in the previous verses is difficult to determine, but clearly Abigail could not miss David's angry demeanor.

and fell on her face before David and bowed (shachah; Lxx = proskuneo) herself to the ground - Abigail "speaks" first with her actions of submission and humility toward David. David understood Abigail's heart from her actions for he had carried out these very

same actions before Jonathan (1Sa 20:41) and King Saul (1Sa 24:8)! This would surely have some softening effect on the anger in David's heart even as it did (David's actions and words) on his enemy Saul, so that "Saul lifted up his voice and wept." (1Sa 24:9)

Prostrated (07812) **shachah** means to bow down, to prostrate oneself, to crouch, to fall down, to humbly beseech, to do reverence, to worship. The idea is to assume a prostrate position as would in paying homage to royalty (Ge 43:28) or to God (Ge 24:26, Ps 95:6). The English word **prostrate** is defined as being stretched out with one's face on the ground in adoration or submission. It is not just that the person has fallen down but pictures them lying at length or with their body extended on the ground and so lying in a posture which is reflective of genuine humility and/or adoration. First uses in Bible = Ge 18:2, Abraham "bowed himself toward the ground" before the 3 messengers who announced that Sarah would have a son. Bowing down in homage generally before a superior or a ruler thus, David "bowed" himself before Saul 1Sa 24:8.

WORSHIP IN THE MIDST OF THE REFINER'S FIRE: Ge 22:5 And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder; and we will worship (proskuneo) and return to you." Job 1:20 Then Job arose and tore his robe and shaved his head, and he fell (pipto -- Aor Act Participle) to the ground and worshiped.(Ao Act Ind = [proskuneo](#)). These men of God when tested "bowed down"--they submitted to God's will. They exercised real Faith which is not believing in spite of evidence but is obeying in spite of consequences! This is what Christ did, perfectly, on the Cross. Take up your Cross daily and follow Me was His clarion call and Abraham & Job obeyed even before the Cross!

Shachah - uses in First & Second Samuel- 1 Sam. 1:3; 1 Sam. 1:19; 1 Sam. 1:28; 1 Sam. 2:36; 1 Sam. 15:25; 1 Sam. 15:30; 1 Sam. 15:31; 1 Sam. 20:41; 1 Sam. 24:8; 1 Sam. 25:23; 1 Sam. 25:41; 1 Sam. 28:14; 2 Sam. 1:2; 2 Sam. 9:6; 2 Sam. 9:8; 2 Sam. 12:20; 2 Sam. 14:4; 2 Sam. 14:22; 2 Sam. 14:33; 2 Sam. 15:5; 2 Sam. 15:32; 2 Sam. 16:4; 2 Sam. 18:21; 2 Sam. 18:28; 2 Sam. 24:20;

1 Samuel 25:24 She fell at his feet and said, "On me alone, my lord, be the blame. And please let your maidservant speak to you, and listen to the words of your maidservant."

BGT 1 Samuel 25:24 π τ ο ς π ὅ α ς α τ ο κ α ε π ε ν ν μ ο κ ρ ι μ ο υ δ ι κ α λ α λ η σ τ ω ὀ ὀ ο λ η σ ο υ ε ς τ τ σου κα κ ο υ σ ο ν τ ς ὀ ο λ η ς σ ο υ λ γ ο ν

LXE 1 Samuel 25:24 even to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant.

KJV 1 Samuel 25:24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

NET 1 Samuel 25:24 Falling at his feet, she said, "My lord, I accept all the guilt! But please let your female servant speak with my lord! Please listen to the words of your servant!"

CSB 1 Samuel 25:24 She fell at his feet and said, "The guilt is mine, my lord, but please let your servant speak to you directly. Listen to the words of your servant.

ESV 1 Samuel 25:24 She fell at his feet and said, "On me alone, my lord, be the guilt. Please let your servant speak in your ears, and hear the words of your servant.

NIV 1 Samuel 25:24 She fell at his feet and said: "My lord, let the blame be on me alone. Please let your servant speak to you; hear what your servant has to say.

NLT 1 Samuel 25:24 She fell at his feet and said, "I accept all blame in this matter, my lord. Please listen to what I have to say.

NRS 1 Samuel 25:24 She fell at his feet and said, "Upon me alone, my lord, be the guilt; please let your servant speak in your ears, and hear the words of your servant.

NJB 1 Samuel 25:24 She fell at his feet and said, 'Let me take the blame, my lord. Let your servant speak in your ear; listen to what your servant has to say!

NAB 1 Samuel 25:24 As she fell at his feet she said: "My lord, let the blame be mine. Please let your handmaid speak to you, and listen to the words of your handmaid.

YLT 1 Samuel 25:24 and falleth at his feet and saith, 'On me, my lord, the iniquity; and let, I pray thee, thy handmaid speak in thine ear, and hear the words of thy handmaid.

GWN 1 Samuel 25:24 After she bowed at his feet, she said, "Sir, let me be held responsible for this wrong. Please let me speak with you. Please listen to my words.

- **fell**: 2Ki 4:37 Es 8:3 Mt 18:29
- **On me alone**: 1Sa 25:28 Ge 44:33,34 2Sa 14:9 Philemon 1:18,19
- **let**: Ge 44:18 2Sa 14:12
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL'S WILLINGNESS TO ACCEPT THE RESPONSIBILITY

She fell at his feet - In addition to what she had just done in the previous passage -**fell on her face before David and bowed herself to the ground**

and said, "On me alone, my lord ('adon; Lxx = kurios), be the blame. And please let your maidservant(amah; Lxx - doule) speak to you, and listen to the words of your maidservant (amah; Lxx - doule) - NET = "Falling at his feet, she said, "My lord, I accept all the guilt! But please let your female servant speak with my lord! Please listen to the words of your servant!" She is pleading with David for an audience to hear her out. **Maidservant** is a **keyword** in this chapter occurring 7x in 6v - 1Sa 25:24, 25, 27, 28, 31, 41. There is another **keyword** in Abigail's speech to David, the word **lord** ('adon; Lxx = kurios), especially used in the phrase "**my lord**" which is found 14 times in 8 verses! She is quite a woman and clearly David picks up on how special she is!

THOUGHT - Abigail is a living illustration of Proverbs 15:1+ which says "A gentle answer turns away wrath, but a harsh word stirs up anger." Nabal took the latter approach and almost paid for it with his life! Are your (my) interactions with others more like Abigail or Nabal?

Robert Vannoy - Abigail begins her appeal to David on an apologetic note (she is not taking on herself the blame for Nabal's action), as she does again when she begins the second half of her appeal (1Sa 25:28). Contrast Nabal's high-handed treatment of David. (Borrow [NIV Study Bible](#))

Ray Pritchard comments - Over the hill comes David riding full tilt, with 400 men kicking up dust behind him. His eyes flash with anger. "I'm going to teach that so-and-so a lesson he'll never forget." Then he looks down the road and there on a donkey is a beautiful woman riding toward him—reins in one hand, a crock pot under her arm. It's Dear Abby to the rescue! If there is such a thing as love at first sight, this is it. He looks at all the food, knowing that his men are hungry. When he halts before Abigail, she does something strange. Getting off her donkey, she bows down in the dust before David. She asks David to take revenge on her because she is Nabal's wife. David has never met a woman like her before. He's not about to do anything to her. In everything she does we see her greatness. She is prompt in her actions, generous in her gifts, and wise in her words. It is clear that she cares more for her family than she does for her reputation. What follows in verses 23-31 is her speech to David. I commend this as worthy of your study because it shows how to handle an angry person. With a deft touch and just the right words, she defuses a deadly situation. ([1 Samuel 25 Dear Abby](#))

Maidservant (handmaid, maid)([01323](#)) **amah** means a female servant, a maidservant (of Pharaoh's daughter - Ex 2:5), a slave girl. It can refer to a literal slave (Ex 21:10, 17; 20; Lev. 25:6; Job 31:13) and figuratively to those who call themselves by this term as an expression of humility (Ruth 3:9; Hannah in 1 Sa 1:16; Abigail in 1 Sa 25:24; 2 Sa 20:17) or as a token of the highest sense of submission when speaking to God (1 Sa 1:11; Ps. 86:16; Ps 116:16). In some contexts it can refer to a concubine (Ge 20:17; Ge 21:10, 12, Ge 30:3). Returning Israelites after the Exile counted these female servants among their possessions (Ezra 2:65). While the female slaves were to worship with their master's family in spiritual fellowship (Dt. 12:12, 18) they were still considered as possessions. **TWOT** adds that "A distinction was made between foreign slaves and Hebrew servants. The latter had more rights and freedoms (cf. Leviticus 25:44 and Deut. 15:12-18). But clearly, God expected his children to show kindness and consideration for the needs of these female slaves (Job 19:15; Job 31:13)."

1 Samuel 25:25 "Please do not let my lord pay attention to this worthless man, 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.

BGT 1 Samuel 25:25 μ ὃ θ σθω κ ρ ι ς μου καρδ αν α το π τ ν νθρωπον τ ν λοιμ ν το τον τι κατ τ νομα α το ο τω ς σ τ ν Ναβαλ νομα α τ κα φρο σ νη μετ α το κα γ ὄ ο λη σου ο κ ε δον τ παιδ ρι σου π στειλα ς

LXE 1 Samuel 25:25 Let not my lord, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal is his name, and folly is with him: but I thy handmaid saw not the servants of my lord whom thou didst send.

KJV 1 Samuel 25:25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

NET 1 Samuel 25:25 My lord should not pay attention to this wicked man Nabal. He simply lives up to his name! His name means 'fool,' and he is indeed foolish! But I, your servant, did not see the servants my lord sent.

CSB 1 Samuel 25:25 My lord should pay no attention to this worthless man Nabal, for he lives up to his name: His name is Nabal, and stupidity is all he knows. I, your servant, didn't see my lord's young men whom you sent.

ESV 1 Samuel 25:25 Let not my lord regard this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I your servant did not see the young men of my lord, whom you sent.

NIV 1 Samuel 25:25 May my lord pay no attention to that wicked man Nabal. He is just like his name--his name is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent.

NLT 1 Samuel 25:25 I know Nabal is a wicked and ill-tempered man; please don't pay any attention to him. He is a fool, just as his name suggests. But I never even saw the young men you sent.

NRS 1 Samuel 25:25 My lord, do not take seriously this ill-natured fellow, Nabal; for as his name is, so is he; Nabal is his name, and folly is with him; but I, your servant, did not see the young men of my lord, whom you sent.

NJB 1 Samuel 25:25 My lord, please pay no attention to this brute Nabal for his nature is like his name; "Brute" is his name and brutal he is. But I, your servant, did not see the men whom my lord sent.

NAB 1 Samuel 25:25 Let not my lord pay attention to that worthless man Nabal, for he is just like his name. Fool is his name, and he acts the fool. I, your handmaid, did not see the young men whom my lord sent.

YLT 1 Samuel 25:25 'Let not, I pray thee, my lord set his heart to this man of worthlessness, on Nabal, for as his name is so is he; Nabal is his name, and folly is with him; and I, thine handmaid, did not see the young men of my lord whom thou didst send;

GWN 1 Samuel 25:25 You shouldn't take this worthless person Nabal seriously. He is like his name. His name is Nabal Godless Fool, and he's foolish. But I didn't see the young men you sent.

- **Please do not let my lord pay attention:** Heb. lay it to his heart, 2Sa 13:33 Isa 42:25 Mal 2:2
- **worthless:** 1Sa 25:17,26
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DISREGARD THIS SON OF BELIAL

Please do not let my lord (['adon](#); Lxx = [kurios](#)) **pay attention** - Literally "lay it to his heart."

to this worthless ([beliyyaal](#)) **man, Nabal, for as his name is, so is he. Nabal is his name and folly is with him** - In ancient times a person's name was believed to reflect their nature and character, so somehow his parents were moved to name it a "Fool!" Today someone would call in the Child Protective Services! Abigail is not being disloyal but in fact is seeking to save her foolish husband's life! This speaks volumes for Abigail -- Nabal was no "catch" and it might have been tempting for the wife of such a man to hand such a brute over to his executioners!

but I your maidservant ([amah](#); Lxx - [doule](#)) **did not see the young men of my lord whom you sent** - Again she uses **maidservant** as an expression of humility and submission to David. Abigail is innocent of the evil words and acts of her foolish husband.

1 Samuel 25:26 "Now therefore, my lord, as the LORD lives, and as your soul lives, since the LORD has restrained you from shedding blood, and from avenging yourself by your own hand, now then let your enemies and those who seek evil

BGT 1 Samuel 25:26 καὶ νῦν κριεζ κριος καὶ ζῆ ψυχ σου καθὼς κλυσ ν σε κριος το μ λθε ν ε ρ α θ ο ν
καὶ σ ζειν τ ν χερ σο σοι καὶ ν ν γ νοιντο ς Ναβαλ ο χθρο σου καὶ ο ζητο ντες τ κυρ μου κακ

LXE 1 Samuel 25:26 And now, my lord, as the Lord lives, and thy soul lives, as the Lord has kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thine enemies, and those that seek evil against my lord, become as Nabal.

KJV 1 Samuel 25:26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

NET 1 Samuel 25:26 "Now, my lord, as surely as the LORD lives and as surely as you live, it is the LORD who has kept you from shedding blood and taking matters into your own hands. Now may your enemies and those who seek to harm my lord be like Nabal.

CSB 1 Samuel 25:26 Now my lord, as surely as the LORD lives and as you yourself live, it is the LORD who kept you from participating in bloodshed and avenging yourself by your own hand. May your enemies and those who want trouble for my lord be like Nabal.

ESV 1 Samuel 25:26 Now then, my lord, as the LORD lives, and as your soul lives, because the LORD has restrained you from bloodguilt and from saving with your own hand, now then let your enemies and those who seek to do evil to my lord be as Nabal.

NIV 1 Samuel 25:26 "Now since the LORD has kept you, my master, from bloodshed and from avenging yourself with your own hands, as surely as the LORD lives and as you live, may your enemies and all who intend to harm my master be like Nabal.

NLT 1 Samuel 25:26 "Now, my lord, as surely as the LORD lives and you yourself live, since the LORD has kept you from murdering and taking vengeance into your own hands, let all your enemies and those who try to harm you be as cursed as Nabal is.

NRS 1 Samuel 25:26 Now then, my lord, as the LORD lives, and as you yourself live, since the LORD has restrained you from bloodguilt and from taking vengeance with your own hand, now let your enemies and those who seek to do evil to my lord be like Nabal.

NJB 1 Samuel 25:26 And now, my lord, as Yahweh lives and as your soul lives, by Yahweh who kept you from the crime of bloodshed and from taking vengeance with your own hand, may your enemies and all those ill-disposed towards you become like Nabal.

NAB 1 Samuel 25:26 Now, therefore, my lord, as the LORD lives, and as you live, it is the LORD who has kept you from shedding blood and from avenging yourself personally. May your enemies and those who seek to harm my lord become as Nabal!

YLT 1 Samuel 25:26 and now, my lord, Jehovah liveth, and thy soul liveth, in that Jehovah hath withheld thee from coming in with blood, and to save thy hand to thee -- now let thine enemies be as Nabal, even those seeking evil unto my lord.

GWN 1 Samuel 25:26 "The LORD has kept you from spilling innocent blood and from getting a victory by your own efforts. Now, sir, I solemnly swear, as the LORD and you live, may your enemies and those who are trying to harm you end up like Nabal.

- **as the Lord lives:** 1Sa 25:34 22:3 2Ki 2:2 4:6
- **and as your soul lives:** 1Sa 1:26
- **the Lord has:** 1Sa 25:33 Ge 20:6
- **from:** Ro 12:19,20
- **avenging:** Heb. saving thyself, Ps 18:47,48 44:3
- **now let:** 2Sa 18:32 Jer 29:22, Da 4:19
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Now therefore, my lord (['adon](#); Lxx = [kurios](#)), **as the LORD lives, and as your soul lives, since the LORD has restrained you from shedding blood and from avenging yourself by your own hand - As the LORD lives** is an oath formula which appealed to God as the supreme enforcement power and the all-knowing Judge of human actions. The most solemn oaths were pronounced in the name of the reigning monarch (Ge 42:15) or of the speaker's deities (Ps 16:4; Am 8:14) or of the LORD himself (Jdg 8:19; 1Sa 14:39, 45; 19:6).

Abigail credits the LORD for keeping David from killing Nabal and his household. How? By allowing this providential meeting between her and David!

Now then let your enemies and those who seek evil against my lord (['adon](#); Lxx = [kurios](#)), **be as Nabal** - The NLT has "let all your enemies and those who try to harm you be as cursed as Nabal is." What is she saying? Is she disrespecting her own husband?

Pritchard - This is the doctrine of the restraining grace of God, or you might call it the Preventive Providence of God. Abigail says, "God sent me to keep you from committing murder by killing my husband." She appeals to his higher nature by calling him to grant forgiveness to a fool. Let the Lord fight your battles and you will win every day. (Ibid)

1 Samuel 25:27 "Now let this gift which your maidservant has brought to my lord be given to the young men who accompany my lord.

BGT 1 Samuel 25:27 κα ν ν λαβ τ ν ε λογ αν τα την ν ν νοχεν δο λη σου τ κυρ μου κα δ σεις το ς παιδαρ οις το ς παρεστηκ σιν τ κυρ μου

LXE 1 Samuel 25:27 And now accept this token of goodwill, which thy servant has brought to my lord, and thou shalt give it to the servants that wait on my lord.

KJV 1 Samuel 25:27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

NET 1 Samuel 25:27 Now let this present that your servant has brought to my lord be given to the servants who follow my lord.

CSB 1 Samuel 25:27 Accept this gift your servant has brought to my lord, and let it be given to the young men who follow my lord.

ESV 1 Samuel 25:27 And now let this present that your servant has brought to my lord be given to the young men who follow my lord.

NIV 1 Samuel 25:27 And let this gift, which your servant has brought to my master, be given to the men who follow you.

NLT 1 Samuel 25:27 And here is a present that I, your servant, have brought to you and your young men.

NRS 1 Samuel 25:27 And now let this present that your servant has brought to my lord be given to the young men who follow my lord.

NJB 1 Samuel 25:27 As for the present which your servant has brought my lord, I should like this to be given to the men in your service.

NAB 1 Samuel 25:27 Accept this present, then, which your maidservant has brought for my lord, and let it be given to the young men who follow my lord.

YLT 1 Samuel 25:27 'And, now, this blessing which thy maid-servant hath brought to my lord -- it hath been given to the young men who are going up and down at the feet of my lord.

GWN 1 Samuel 25:27 Here is a gift I am bringing to you. May it be given to the young men who are in your service.

- **gift**, 1Sa 30:26 Ge 33:11 2Ki 5:15 2Co 9:5
- **the young men who accompany my lord**: Heb. walk at the feet of, 1Sa 25:42 Jdg 4:10 2Sa 16:2
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

TO ACCEPT HER GIFT

Now let this gift which your maidservant ([amah](#); Lxx - [doule](#)) has brought to my lord (['adon](#); Lxx = [kurios](#)) be given to the young men who accompany my lord - Again maidservant speaks of her humble, submissive heart attitude. Her offer of a gift is to appease David's anger, which in theology and as it relates to God we would call [making propitiation](#).

1 Samuel 25:28 "Please forgive the transgression of your maidservant; for the LORD will certainly make for my lord an enduring house, because my lord is fighting the battles of the LORD, and evil will not be found in you all your days.

BGT 1 Samuel 25:28 ρον δ τ ν μημα τ ς δο λης σου τι ποι ν ποι σει κ ριος τ κυρ μου ο κον πιστ ν τι π λεμον κυρ ου κ ρι ς μου πολεμε κα κακ α ο χ ε ρεθ σεται ν σο τι ποτε

LXE 1 Samuel 25:28 Remove, I pray thee, the trespass of thy servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord, and there shall no evil be ever found in thee.

KJV 1 Samuel 25:28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

NET 1 Samuel 25:28 Please forgive the sin of your servant, for the LORD will certainly establish the house of my lord, because my lord fights the battles of the LORD. May no evil be found in you all your days!

CSB 1 Samuel 25:28 Please forgive your servant's offense, for the LORD is certain to make a lasting dynasty for my lord because he fights the LORD's battles. Throughout your life, may evil not be found in you.

ESV 1 Samuel 25:28 Please forgive the trespass of your servant. For the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD, and evil shall not be found in you so long as you live.

NIV 1 Samuel 25:28 Please forgive your servant's offense, for the LORD will certainly make a lasting dynasty for my master, because he fights the LORD's battles. Let no wrongdoing be found in you as long as you live.

NLT 1 Samuel 25:28 Please forgive me if I have offended you in any way. The LORD will surely reward you with a lasting dynasty, for you are fighting the LORD's battles. And you have not done wrong throughout your entire life.

NRS 1 Samuel 25:28 Please forgive the trespass of your servant; for the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD; and evil shall not be found in you so long as you live.

NJB 1 Samuel 25:28 Please forgive your servant for any offence I have given you, for Yahweh will certainly assure you of a lasting dynasty, since you are fighting Yahweh's battles and no fault has been found in you throughout your life.

NAB 1 Samuel 25:28 Please forgive the transgression of your handmaid, for the LORD shall certainly establish a lasting dynasty for my lord, because your lordship is fighting the battles of the LORD, and there is no evil to be found in you your whole life long.

YLT 1 Samuel 25:28 'Bear, I pray thee, with the transgression of thy handmaid, for Jehovah doth certainly make to my lord a stedfast house; for the battles of Jehovah hath my lord fought, and evil is not found in thee all thy days.

GWN 1 Samuel 25:28 Please forgive my offense. The LORD will certainly give you, sir, a lasting dynasty, because you are fighting the LORD's battles. May evil never be found in you as long as you live.

- **forgive:** 1Sa 25:24
- **the Lord:** 1Sa 15:28 2Sa 7:11,16,27 1Ki 9:5 1Ch 17:10,25 Ps 89:29
- **fighting:** 1Sa 17:47 18:17 2Sa 5:2 2Ch 20:15 Eph 6:10,11
- **evil:** 1Sa 24:6,7,11,17 1Ki 15:5 Ps 119:1-3 Mt 5:16 Lu 23:41,47
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Samuel 7:16 "Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

ABIGAIL APPEALS TO DAVID WITH TWO PROPHECIES

Please forgive the transgression of your maidservant ([amah](#); Lxx - [doule](#)) - Note maidservant again speaking of her humility and submission. Abigail in effect takes full responsibility for Nabal's rejection and reviling. Perhaps she does this because she is one flesh with Nabal, even though she did not commit the evil.

For - She explains why David needs to forgive the transgression.

the LORD will certainly make for my lord (['adon](#); Lxx = [kurios](#)) **an enduring house** - **NLT** = "The LORD will surely reward you with a lasting dynasty." This is a promise that is true and here Abigail seems to be speaking it as if it were a prophecy. This truth is one of the key features of the "Davidic Covenant" which God will speak to David later (2Sa 7:16)

Because my lord is fighting the battles of the LORD - **My lord** speaks of her humble, submissive attitude in making this appeal. **Because** explains why the LORD would make David's house an enduring one.

and evil will not be found in you all your days - She adds a second true statement of David that comes across like a prophecy.

1 Samuel 25:29 "Should anyone rise up to pursue you and to seek your life, then the life of my lord shall be bound in the bundle of the living with the LORD your God; but the lives of your enemies He will sling out as from the hollow of a sling.

BGT 1 Samuel 25:29 κα ναστ σεται νθρωπος καταδι κων σε κα ζητ ν τ ν ψυχ ν σου κα σται ψυχ κυρ ου μου νδεδεμ νη ν δεσμ τ ς ζω ς παρ κυρ τ θε κα ψυχ ν χθρ ν σου σφενδον σεις ν μ σ τ ς σφενδ νης

LXE 1 Samuel 25:29 And if a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the bundle of life with the Lord God, and thou shalt whirl the life of thine enemies as in the midst of a sling.

KJV 1 Samuel 25:29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

NET 1 Samuel 25:29 When someone sets out to chase you and to take your life, the life of my lord will be wrapped securely in the bag of the living by the LORD your God. But he will sling away the lives of your enemies from the sling's pocket!

CSB 1 Samuel 25:29 "When someone pursues you and attempts to take your life, my lord's life will be tucked safely in the place where the LORD your God protects the living. However, He will fling away your enemies' lives like stones from a sling.

ESV 1 Samuel 25:29 If men rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living in the care of the LORD your God. And the lives of your enemies he shall sling out as from the hollow of a sling.

NIV 1 Samuel 25:29 Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by the LORD your God. But the lives of your enemies he will hurl away as from the pocket of a sling.

NLT 1 Samuel 25:29 "Even when you are chased by those who seek to kill you, your life is safe in the care of the LORD your God, secure in his treasure pouch! But the lives of your enemies will disappear like stones shot from a sling!

NRS 1 Samuel 25:29 If anyone should rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living under the care of the LORD your God; but the lives of your enemies he shall sling out as from the hollow of a sling.

NJB 1 Samuel 25:29 Should anyone set out to hunt you down and try to kill you, your life will be kept close in the wallet of life with Yahweh your God, while your enemies' lives he will fling out of the pouch of the sling.

NAB 1 Samuel 25:29 If anyone rises to pursue you and to seek your life, may the life of my lord be bound in the bundle of the living in the care of the LORD your God; but may he hurl out the lives of your enemies as from the hollow of a sling.

YLT 1 Samuel 25:29 And man riseth to pursue thee and to seek thy soul, and the soul of my lord hath been bound in the bundle of life with Jehovah thy God; as to the soul of thine enemies, He doth sling them out in the midst of the hollow of the sling.

GWN 1 Samuel 25:29 Even though someone pursued you and sought your life, your life is wrapped in the bundle of life which comes from the LORD your God. But he will dispose of the lives of your enemies like stones thrown from a sling.

- **bound:** 1Sa 2:9 Ge 15:1 De 33:29 Ps 66:9 116:15 Mal 3:17 Mt 10:29,30
- **with the Lord:** Joh 10:27-30 14:19 17:21,23 Col 3:3,4 1Pe 1:5
- **sling out:** Jer 10:18
- **as from the hollow of a sling:** Heb. in the midst of the bow of a sling
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

Should anyone rise up to pursue you and to seek your life, then the life of my lord (['adon](#); Lxx = [kurios](#)) **shall be bound in the bundle of the living with the LORD your God - NLT** - "Even when you are chased by those who seek to kill you, your life is safe in the care of the LORD your God, secure in his treasure pouch!"

Ray Pritchard - This is a beautiful piece of advocacy. She refers to Saul's pursuit of David and reaffirms that God will keep him safe "in the bundle of the living." David, God himself has protected you and will protect you. You can afford to show kindness to Nabal. When she mentions "the pocket of a sling," there is a clear reference to the day David defeated Goliath with one stone from a sling. It's a subtle way of saying, "If you rely on the Lord to fight your battles, you will win every time." (Ibid)

Alan Redpath (see his full message at bottom of page) - The master stroke of the whole argument, however, is in the words of verse 29. In effect she said, "David, your soul is wrapped up in a bundle of life in the Lord your God, and the strength of that bundle lies in the identity of God with all that goes on inside it. He is there with you! Therefore, the life of a man after God's own heart is safe in God's keeping, and what can the churlishness of Nabal do against you! Why should you stoop to his level?" Then she added a very lovely touch by reminding him that he was taking four hundred men, with two hundred behind looking after the stuff, to do what God could do as easily as throwing a pebble out of a sling! I wonder if David held his head a little lower at that point and remembered a day in his youth – in all the ardor of his love and affection and commitment to the Lord, and the fragrance of that fresh anointing of the Spirit – when he took one stone out of a sling and killed a giant. When the issues are left in God's hand, it is as easy as that. But taking them out of His hand, and getting hot under the collar with everything bursting inside you until you get your own back, is not the way for a man of God. Isn't this a lesson to all of us who would seek to get alongside others in need and help them nearer to the Lord? Abigail's argument was so gracious and tender, without a word of harshness or rebuke. When you are on the point of letting somebody "have it", if only you would stop and kneel in the presence of the Lord, then the Holy Spirit would speak to you just as Abigail spoke to David.

But (term of contrast) **the lives of your enemies He will sling out as from the hollow of a sling** (see Jer. 10:18).- Now she presents a striking contrast with the previous description of the preservation of David's life. She uses the picture of a stone shot out of sling to describe the fate of David's enemies. Would this have stirred up some memories in David's heart and mind? (Rhetorical of course!) This would also prove to be true and functions somewhat like a prophetic statement. Other translations like the NAB see this more as her prayer rendering it "may He hurl out the lives of your enemies as from the hollow of a sling."

John MacArthur on the life of my lord shall be bound in the bundle of the living- A metaphor that reflects the custom of binding valuables in a bundle to protect them from injury. The point here was that God cared for His own as a man would his valuable treasure. David, she said, enjoyed the protection of divine providence which destined him for great things. On the other hand, God would fling his enemies away like a stone in a sling-shot. (Borrow [The MacArthur Study Bible](#))

TSK - The metaphors in this verse are derived from the consideration, that things of value are collected together, and often tied up in bundles, like sheaves of corn, to prevent their being scattered and lost, and that whatever is put into a sling is not intended to be preserved, but to be thrown away.

G Campbell Morgan - The soul of my lord shall be bound in the bundle of life with the Lord thy God.—1 Sam. 25.29. Thus Abigail gave expression to her understanding, of the place of David in the will and power of God. The first and simple meaning of the declaration was that the life of the man chosen of God to be king, was safe in His keeping. The truth was beautifully

expressed. The phrase, "the bundle of life," described the sum total of things precious to God, and therefore held together in His preserving power. Very suggestive is the idea of close fellowship with God expressed in the statement that Jehovah God Himself is included in that bundle of life. The soul of David was bound up in that bundle with Jehovah God. How perfectly safe is any soul when it is thus bound up together with God Himself. The strength of that bundle of life is not that of bindings or tackling superimposed. It is that of the identification of God with all included in the bundle. In these words there flashes through, on the page of the Old Testament, that great conception of fellowship with God, which finds its full exposition in the New Testament. In Christ, God has identified Himself with man; in Christ, God has identified man with Himself. That is the meaning of eternal life. Those who have that life are indeed bound up in the bundle of life with God. They live one life with Him. In that is their safety. Because of that union, no bitterness in the heart of Saul, no churlishness in the attitude of Nabal, can harm those who are included; neither can any force of evil prevent such from coming ultimately to the realization of all that is in the will of God for them. (Borrow [Life applications from every chapter of the Bible](#))

1 Samuel 25:30 "And when the LORD does for my lord according to all the good that He has spoken concerning you, and appoints you ruler over Israel,

BGT 1 Samuel 25:30 καὶ σταί τι ποιήσει κύριος τῷ κυρῷ μου πάντα ἃ ἔφησεν γὰρ πρὸς σὺ καὶ ἔτι ἐπιτελεῖταί σοι κύριος ἐς γομῶν πρὸς Ἰσραὴλ

LXE 1 Samuel 25:30 And it shall be when the Lord shall have wrought for my lord all the good things he has spoken concerning thee, and shall appoint thee to be ruler over Israel;

KJV 1 Samuel 25:30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

NET 1 Samuel 25:30 The LORD will do for my lord everything that he promised you, and he will make you a leader over Israel.

CSB 1 Samuel 25:30 When the LORD does for my lord all the good He promised and appoints you ruler over Israel,

ESV 1 Samuel 25:30 And when the LORD has done to my lord according to all the good that he has spoken concerning you and has appointed you prince over Israel,

NIV 1 Samuel 25:30 When the LORD has done for my master every good thing he promised concerning him and has appointed him leader over Israel,

NLT 1 Samuel 25:30 When the LORD has done all he promised and has made you leader of Israel,

NRS 1 Samuel 25:30 When the LORD has done to my lord according to all the good that he has spoken concerning you, and has appointed you prince over Israel,

NJB 1 Samuel 25:30 Once Yahweh has done for you all the good things which he has said he will do for you, and made you ruler of Israel,

NAB 1 Samuel 25:30 And when the LORD carries out for my lord the promise of success he has made concerning you, and appoints you as commander over Israel,

YLT 1 Samuel 25:30 'And it hath been, when Jehovah doth to my lord according to all the good which He hath spoken concerning thee, and appointed thee for leader over Israel,

GWN 1 Samuel 25:30 When the LORD does all the good he promised and makes you ruler of Israel,

- **according:** 1Sa 13:14 15:28 23:17 Ps 89:20
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL ACKNOWLEDGES YAHWEH WILL MAKE DAVID KING

And when the LORD does for my lord according to all the good that He has spoken concerning you, and appoints you ruler over Israel - What Abigail speaks is true but how she knows this is not clear. Was she speaking by the Spirit? She acknowledges that (1) Yahweh has made prophetic promises to David and (2) one of which is that he would be king of Israel.

1 Samuel 25:31 this will not cause grief or a troubled heart to my lord, both by having shed blood without cause and by my lord having avenged himself. When the LORD deals well with my lord, then remember your maidservant."

BGT 1 Samuel 25:31 κα ο κ σται σοι το το βδελυγμ ς κα σκ νδαλον τ κυρ μου κχ αι α μα θ ον δωρε ν κα σσαι χε ρα κυρ ου μου α τ κα γαθ σει κ ριος τ κυρ μου κα μνησθ σ τ ς δο λης σου γαθ σαι α τ

LXE 1 Samuel 25:31 then this shall not be an abomination and offence to my lord, to have shed innocent blood without cause, and for my lord to have avenged himself: and so may the Lord do good to my lord, and thou shalt remember thine handmaid to do her good.

KJV 1 Samuel 25:31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

NET 1 Samuel 25:31 Your conscience will not be overwhelmed with guilt for having poured out innocent blood and for having taken matters into your own hands. When the LORD has granted my lord success, please remember your servant."

CSB 1 Samuel 25:31 there will not be remorse or a troubled conscience for my lord because of needless bloodshed or my lord's revenge. And when the LORD does good things for my lord, may you remember me your servant."

ESV 1 Samuel 25:31 my lord shall have no cause of grief or pangs of conscience for having shed blood without cause or for my lord working salvation himself. And when the LORD has dealt well with my lord, then remember your servant."

NIV 1 Samuel 25:31 my master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when the LORD has brought my master success, remember your servant."

NLT 1 Samuel 25:31 don't let this be a blemish on your record. Then your conscience won't have to bear the staggering burden of needless bloodshed and vengeance. And when the LORD has done these great things for you, please remember me, your servant!"

NRS 1 Samuel 25:31 my lord shall have no cause of grief, or pangs of conscience, for having shed blood without cause or for having saved himself. And when the LORD has dealt well with my lord, then remember your servant."

NJB 1 Samuel 25:31 you must have no anxiety, my lord, no remorse, over having wantonly shed blood, over having taken a revenge. When Yahweh has done well by you, then remember your servant.'

NAB 1 Samuel 25:31 you shall not have this as a qualm or burden on your conscience, my lord, for having shed innocent blood or for having avenged yourself personally. When the LORD confers this benefit on your lordship, remember your handmaid."

YLT 1 Samuel 25:31 that this is not to thee for a stumbling-block, and for an offence of heart to my lord -- either to shed blood for nought, or my lord's restraining himself; and Jehovah hath done good to my lord, and thou hast remembered thy handmaid.'

GWN 1 Samuel 25:31 you shouldn't have a troubled conscience because you spilled blood for no good reason and claimed your own victory. When the LORD has given you success, remember me."

- **grief:** Heb. staggering, or, stumbling, Pr 5:12,13 Ro 14:21 2Co 1:12
- **avenged:** 1Sa 25:33 24:15 26:23 2Sa 22:48 Ps 94:1 Ro 12:19
- **remember:** 1Sa 25:40 Ge 40:14 Lu 23:42
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL APPEALS TO DAVID TO MAINTAIN A CLEAR CONSCIENCE

This will not cause grief or a troubled heart to my lord, both by having shed blood without cause and by my lord(['adon](#); Lxx = [kurios](#)) **having avenged himself** - Abigail appeals to David to keep clean hands and a pure heart (cf Ps 24:3, 4) by not shedding blood or taking personal vengeance, which would be like a stumbling block, something that makes one stagger by striking one's foot

against an object. In this case the object would be his shedding blood and avenging himself, which would cause his conscience to stumble (so to speak).

Dear Abby relates that restraint of revenge results in no regrets!

Pulpit Commentary adds that "Abigail prays, therefore, that when David has become prince, and so has to administer justice, this violent and revengeful act which he was purposing might not prove a cause of stumbling and an offence of heart to himself, by his conscience reproaching him for having himself done that which he had to condemn in others.

When the LORD deals well with my lord, then remember your maidservant([amah](#); Lxx - [doule](#)) - Abigail closes her wise appeal with a request because she knows he is the future king. Her request is proven to be even wiser when her husband dies and then David can "legally" **remember** Abigail in offering her a proposal to be his wife!

Pritchard - Abigail reminds David that one day he will be king and when that happens, little pipsqueaks like Nabal won't matter. But what will matter is whether or not his hands are clean. It took enormous faith to say that because at the moment David was the leader of a rag-tag band of vagrants on the run from Saul. But she could see that David was God's man and that one day he would reign over the nation. In light of David's destiny, he can't afford to give in to the temptation to get even.

THOUGHT - Revenge feels good now but it will feel bad later. You simply can't win by trying to get even. So many tragedies would be avoided, so many broken relationships would never happen, so many tears would never be shed, so many marriages could be healed, if only we would stop and think before we act or speak. Many of us have said or done things in anger and then wished a thousand times we could take them back.
(Pritchard)

David's speech near the end shows he has discovered that patience and restraint are the path to Yahweh's best plan (25:39), and Abigail's speech explains that taking the long-term view is more beneficial than yielding to one's immediate impulses (25:30–31). In terms of modern discipleship, we may speak of "delayed gratification"; as one scholar put it, Abigail explains "the long-term advantages of a clear conscience over any momentary gain from self indulgence." This text gives us a glimpse of David on his way to becoming the ideal king. He is evolving from the young exile who acts impetuously out of fear and anger to becoming Yahweh's anointed one, who is patient enough and faithful enough to wait out God's timing. The encounter with Nabal is his test case. With Abigail's speech to guide David (indeed, they appear to be a team even before their marriage), David navigates a course through the murky relationship with Nabal that is God's choice for him. David learns not to seek revenge or seize power with his own hand, but rather to depend on God and on God's timing. This is the lesson he learns from Abigail and the outcome of the Nabal conflict, and it is a lesson he will put to good use in the next chapter.

David had been anointed king; according to ancient Near Eastern practices, it would not be out of the question for him to demand provisions from the wealthy Nabal. But he learns a different course of action. He learns that patience and personal restraint are a better way, a God-pleasing way of acting as king. Thus, he quickly changes his mind.

Another theme in this text is David's teachability. Before he is confronted by Abigail, his mind is made up, and he is determined to take violent action (25:21– 22). But after her persuasive plea, he not only changes his mind but also acknowledges that God is the source of her instruction (25:32). Though the Hebrew words for "repent" and "repentance" do not occur in this text, the message is similar. Upon hearing new instruction from God, David immediately changes his mind and takes a decidedly different course of action from that planned. He is capable of correction. He is flexible enough to learn new principles and to quickly put them into action. Unlike Nabal and Saul, David could hear an entirely unexpected word from God that corrected his understanding, and he could respond accordingly.

F B Meyer - 1 Samuel 25:31 This shall be no grief unto thee.

There was an inimitable blending of woman's wit with worldly prudence in the words of the beautiful Abigail. Poor woman, she had had a sorry life of it, mated to such a man as Nabal was! An ill-assorted pair certainly, though probably she had had no hand in bringing about the alliance. Like so many Eastern women, she was the creature of another's act and choice. But she succeeded in averting the blow which David was hasting to inflict, by asserting her belief that the time was not far distant when he would no longer be a fugitive from his foes, and by suggesting that when that happy time came it would be a relief to feel that he had not allowed himself to be carried to all lengths by his hot passion.

It was very salutary advice. Let us always look at things from the view-point of the future, when our passion shall have subsided, when time shall have cooled us, and especially when we review the present from the verge of the other world— how then?

We can well afford to do this since God is with us, and our life is bound up with Him in the bundle of life. Abigail reminded David that God would do to him all the good of which He had spoken, and would sling out his enemies as from a sling. So God will do for us;

not one good thing will fail of all that He hath promised; no weapon that is formed against us shall prosper. Within a little, Nabal was dead, and David's wrong righted. So shall the evil that now molests us pass away. God will deal with it. Let us leave it to Him: before Him mountains shall melt like wax; and we shall have nothing to regret.

1 Samuel 25:32 Then David said to Abigail, "Blessed be the LORD God of Israel, Who sent you this day to meet me,

- Ge 24:27 Ex 18:10 Ezr 7:27 Ps 41:12,13 72:18 Lu 1:68 2Co 8:16
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID'S BLESSES THE LORD FOR HIS PROVIDENCE

Then - Praise God for this marker of progression in the narrative as it ultimately marks a positive effect of Abigail's wise words in David's heart.

THOUGHT - What do we learn about how David was in process of becoming a man after God's own heart? Several things - David was willing to listen without once interrupting (and to woman no less! Do you hear that macho men?). Closely related was David's teachable spirit, listening and learning from Abigail. Both of these traits are related to humble heart (cf Jas 1:21). And also related was a willingness to a major change in his course of action. David was willing to lay aside getting even and leave that for the Perfect Judge to settle the score. Whether you are a man or a woman, God seeks to use similar variegated trials and tests in your life to make you more and more like His Son, the perfect Man after God's own heart! How would God grade your report card in this class beloved? There's no condemnation in that question because I have to look in the mirror every day!

David said to Abigail, "Blessed be the LORD God of Israel, Who sent you this day to meet me- David had returned to his senses and recognized God's hand in what was happening. This is the first of 3 blessing in 1Sa 25:32-33 - (1) the LORD, (2) her discernment and (3) her ("blessed be you"). Notice David has a "worship service" giving God the glory for providentially sending Abigail, at the right time and right place! God's Spirit had stirred her heart to come, but she followed through and came! God's sovereignty and human responsibility. David's words reflect his changed heart and the fact that he (I believe enabled by the Spirit) attained victory over his flesh which was bursting with anger and hungry for revenge. We are watching David's responses to "tests" which are showing him to be in the process of becoming more and more a man after God's own heart. Think how David's progress in godliness ("God-likeness") would have been hindered and possibly even sidetracked had he acted on the strong desire (lusts) of his flesh!

Pritchard - Notice that David praises God, blesses Abigail, and sees God's hand in her intervention. In this she models the truth of Proverbs 17:10, "A rebuke impresses a man of discernment more than a hundred lashes a fool," and also Proverbs 15:31, "He who listens to a life-giving rebuke will be at home among the wise." In this case David got the wisdom while Nabal's life was spared—at least for a few days. (Ibid)

THOUGHT - "Many of us—most of us, I suppose—think it is enough to take a rebuke patiently and quietly. Few will take it thankfully and fewer still will see God's hand in it. Not often do we thank the person who cared enough and had enough courage to stop us in our tracks. But that's what David did." (Pritchard)

TSK - David overlooks the rich and seasonable present of Abigail, though pressed with hunger and wearied with travel; but her advice, which disarmed his rage, and calmed his revenge, draws forth these high and affectionate gratulations. These were his joyful and glorious trophies; not over his enemies, but over himself.

1 Samuel 25:33 and blessed be your discernment, and blessed be you, who have kept me this day from bloodshed and from avenging myself by my own hand.

BGT 1 Samuel 25:33 κα ε λογητ ς τρ προς σου κα ε λογημ νη σ ποκωλ σασ με σ μερον ν τα τ μ λθε ν ε ς α ματα κα σ σαι χερ μου μο

LXE 1 Samuel 25:33 and blessed be thy conduct, and blessed be thou, who hast hindered me this very day from coming to shed blood, and from avenging myself.

KJV 1 Samuel 25:33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

NET 1 Samuel 25:33 Praised be your good judgment! May you yourself be rewarded for having prevented me this day from shedding blood and taking matters into my own hands!

CSB 1 Samuel 25:33 Your discernment is blessed, and you are blessed. Today you kept me from participating in bloodshed and avenging myself by my own hand.

ESV 1 Samuel 25:33 Blessed be your discretion, and blessed be you, who have kept me this day from bloodguilt and from working salvation with my own hand!

NIV 1 Samuel 25:33 May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands.

NLT 1 Samuel 25:33 Thank God for your good sense! Bless you for keeping me from murder and from carrying out vengeance with my own hands.

NRS 1 Samuel 25:33 Blessed be your good sense, and blessed be you, who have kept me today from bloodguilt and from avenging myself by my own hand!

NJB 1 Samuel 25:33 Blessed be your wisdom and blessed you yourself for today having restrained me from the crime of bloodshed and from exacting revenge!

NAB 1 Samuel 25:33 Blessed be your good judgment and blessed be you yourself, who this day have prevented me from shedding blood and from avenging myself personally.

YLT 1 Samuel 25:33 and blessed is thy discretion, and blessed art thou in that thou hast restrained me this day from coming in with blood, and to restrain my hand to myself.

GWN 1 Samuel 25:33 May your good judgment be blessed. Also, may you be blessed for keeping me from slaughtering people today and from getting a victory by my own efforts.

- **blessed:** Ps 141:5 Pr 9:9 17:10 25:12 27:21 28:23
- **who have kept me:** 1Sa 25:26
- **avenging:** 1Sa 25:26,31 24:19 26:9,10
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID'S DOUBLE BLESSING ON ABIGAIL

and blessed be your discernment, and blessed be you, who have kept me this day from bloodshed and from avenging myself by my own hand - NLT - "Thank God for your good sense! Bless you for keeping me from murder." Have kept is *kala* which means to shut up, restrain or withhold (hold back) and is translated in the Septuagint with the verb *apokoluo* is a strong verb which means to prevent something from happening. Clearly, Abigail served as God's instrument to prevent David from making a very serious mistake in taking his own revenge.

THOUGHT- "The Lord knows how to bring the right people into our lives to direct us and warn us. We should be thankful that He does." ([William MacDonald](#))

Steven Cole - DAVID LEARNED TO ACKNOWLEDGE HIS SIN QUICKLY TO THE LORD AND TO THOSE HE HAD WRONGED.

In a word, he developed a tender conscience. At one point during his running from Saul, David came to Ahimelech the priest. David lied by telling the priest that he was on a mission from Saul (1Sa 21:2). As a result of that lie, the priest helped David. Saul heard of it and executed the priest and the whole village of priests where he lived. But one son, Abiathar, escaped and fled to David.

Put yourself in David's sandals. By your lie you have caused the death of this young man's father and every person in his household. The man comes to you. What would you say? It seems to me that there would be a strong temptation to blame Saul. But David accepted the blame and confessed it openly to this man (1Sa 22:22). As we've also seen, David's conscience was stricken after he cut off the edge of Saul's robe (24:5). And when Abigail confronted David with the wrongfulness of taking revenge upon her husband, he immediately, before his men and before a woman (very humbling in that culture!), acknowledged his sin and thanked the Lord for sending her (1Sa 25:32-33).

The difference between David and Saul was not that Saul sinned and David did not sin. The difference was that when Saul sinned,

he would not confess his sin, but when David sinned and was confronted with it, he was quick to confess it to the Lord and to those he had wronged.

One of the objectives of God's training school is that we learn to acknowledge our sin quickly to the Lord and to those we have wronged. He wants us to develop a tender conscience before Him and to keep a clear conscience. As Paul testified, "I ... do my best to maintain always a blameless conscience both before God and before men" (Acts 24:16). ([1 Samuel 18-26 God's Training School - Discipleship](#))

1 Samuel 25:34 "Nevertheless, as the LORD God of Israel lives, who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light as much as one male."

BGT 1 Samuel 25:34 πλ ν τι ζ κ ριος θε ς Ισραηλ ς πεκ λυσ ν με σ μερον το κακοποι σα σε τι ε μ σπευσας κα παρεγ νου ε ς π ντησ ν μοι τ τε ε πα ε πολειφθ σετ αι τ Ναβαλ ως φωτ ς το πρω ο ρ ν πρ ς το χον

LXE 1 Samuel 25:34 But surely as the Lord God of Israel lives, who hindered me this day from doing thee harm, if thou hadst not hastened and come to meet me, then I said, There shall surely not be left to Nabal till the morning one male.

KJV 1 Samuel 25:34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

NET 1 Samuel 25:34 Otherwise, as surely as the LORD, the God of Israel, lives— he who has prevented me from harming you— if you had not come so quickly to meet me, by morning's light not even one male belonging to Nabal would have remained alive!"

CSB 1 Samuel 25:34 Otherwise, as surely as the LORD God of Israel lives, who prevented me from harming you, if you had not come quickly to meet me, Nabal wouldn't have had any men left by morning light."

ESV 1 Samuel 25:34 For as surely as the LORD, the God of Israel, lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there had not been left to Nabal so much as one male."

NIV 1 Samuel 25:34 Otherwise, as surely as the LORD, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak."

NLT 1 Samuel 25:34 For I swear by the LORD, the God of Israel, who has kept me from hurting you, that if you had not hurried out to meet me, not one of Nabal's men would still be alive tomorrow morning."

NRS 1 Samuel 25:34 For as surely as the LORD the God of Israel lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there would not have been left to Nabal so much as one male."

- **Who has restrained:** 1Sa 25:26
- **unless you had come quickly:** 1Sa 25:18 11:11 Jos 10:6,9
- **there would not have been left to Nabal:** 1Sa 25:22
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID AFFIRMS YAHWEH'S PERFECT TIMING PREVENTED DISASTER

Nevertheless, as the LORD God of Israel lives, Who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light as much as one male - David reiterates that it was Yahweh's hand which had prevented him, but it was Abigail's quick response, again emphasizing the juxtaposition of God's sovereignty and man's (woman's) responsibility! This prevented annihilation of all of Nabal's men.

1 Samuel 25:35 So David received from her hand what she had brought him and said to her, "Go up to your house in

BGT 1 Samuel 25:35 καὶ λαβὲν Δαυὶδ τὴν χεῖρα αὐτῆς πάντα φέρων αὐτὴν ἐπὶ τὴν οἰκίαν σου βλάπτει σου καὶ ῥιπαίαν πρὸς σὺν σου

LXE 1 Samuel 25:35 And David took of her hand all that she brought to him, and said to her, Go in peace to thy house: see, I have hearkened to thy voice, and accepted thy petition.

KJV 1 Samuel 25:35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

NET 1 Samuel 25:35 Then David took from her hand what she had brought to him. He said to her, "Go back to your home in peace. Be assured that I have listened to you and responded favorably."

CSB 1 Samuel 25:35 Then David accepted what she had brought him and said, "Go home in peace. See, I have heard what you said and have granted your request."

ESV 1 Samuel 25:35 Then David received from her hand what she had brought him. And he said to her, "Go up in peace to your house. See, I have obeyed your voice, and I have granted your petition."

NIV 1 Samuel 25:35 Then David accepted from her hand what she had brought him and said, "Go home in peace. I have heard your words and granted your request."

NLT 1 Samuel 25:35 Then David accepted her present and told her, "Return home in peace. I have heard what you said. We will not kill your husband."

NRS 1 Samuel 25:35 Then David received from her hand what she had brought him; he said to her, "Go up to your house in peace; see, I have heeded your voice, and I have granted your petition."

NJB 1 Samuel 25:35 David then accepted what she had brought him and said, 'Go home in peace; yes, I have listened to you and have pardoned you.'

NAB 1 Samuel 25:35 David then took from her what she had brought him and said to her: "Go up to your home in peace! See, I have granted your request as a personal favor."

YLT 1 Samuel 25:35 And David receiveth from her hand that which she hath brought to him, and to her he hath said, 'Go up in peace to thy house; see, I have hearkened to thy voice, and accept thy face.'

GWN 1 Samuel 25:35 Then David accepted what she brought him and told her, "Go home in peace. I've listened to what you've said and granted your request."

- **Go up:** 1Sa 20:42 2Sa 15:9 2Ki 5:19 Lu 7:50 8:48
- **granted your request:** Ge 19:21 Job 34:19
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID ACCEPTS ABIGAIL'S GIFT

So David received from her hand what she had brought him and said to her, "Go up to your house in peace. See, I have listened to you and granted your request - David a man after God's own heart is willing to listen in this case even to a woman in a culture where women were often not treated with such a welcome reception. Not only does he listen but he responds and humbly receives the gift she had brought. David dismisses her, assuring her that they are at peace for all is forgiven.

THOUGHT - While Abigail was not David's wife (not yet at least), he proved himself to be a careful listener, one who thought about what he heard and received it resulting in a clear change in the attitude of his heart. Husbands, does this describe you when your wife comes to you with reasoning that does not necessarily agree with what you had intended to say or do? If we desire to be men after God's own heart, we need to learn from David's example in this section. Peter says essentially the same thing writing "You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered."(1 Peter 3:7+) Notice that both **live with** and **show honor** are both in the present tense and I would submit that the only way we can carry out these heart attitudes is by continual dependence on the Holy Spirit to give us the desire and the power (Php 2:13NLT+)! (See [our need to depend on the Holy Spirit to obey](#) Peter's instructions). You can check if you are obeying by assessing your prayer life!

William MacDonald - Some might argue that Abigail violated God's order by not consulting her husband and by usurping authority over him. Yet the Bible does not suggest that she acted wrongly. On the contrary, she probably saved Nabal and his household from destruction by her emergency action. (Borrow [Believer's Bible Commentary](#))

Wiersbe - David was a smart man to listen to reproof wisely given (Prov. 15:5, 10, 31–33); it's not likely that Saul would have listened to a woman's counsel. David wrote in Psalm 141:5, "Let the righteous strike me; it shall be a kindness. And let him reprove me; it shall be as excellent oil; let my head not refuse it" (NKJV). How we receive reproof and counsel is a test of our relationship to the Lord and our willingness to live by His Word. David admitted that he was wrong, the Lord forgave him, and the Lord worked out the problem for him. (Borrow [Be Successful](#))

1 Samuel 25:36 Then Abigail came to Nabal, and **behold**, he was holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; so she did not tell him anything at all until the morning light.

- **a feast:** 2Sa 13:23 Es 1:3-7 Lu 14:12
- **merry:** 2Sa 13:28 1Ki 20:16 Pr 20:1 23:29-35 Ec 2:2,3 10:19 Isa 28:3,7,8 Jer 51:57 Da 5:1-5 Na 1:10 Hab 2:15,16 Lu 21:34 Ro 13:13 Eph 5:18 1Th 5:7,8
- **so she did not tell him:** 1Sa 25:19 Ps 112:5 Mt 10:16 Eph 5:14
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL RETURNS HOME FINDING NABAL STUPEFIED

Then Abigail came to Nabal, and behold ([hinneh](#); Lxx = [idou](#)), **he was holding a feast in his house, like the feast of a king-** What a contrast of personalities - Abigail was saving while Nabal was binging! Unbeknownst to Nabal, he is able to celebrate only because Abigail has [mediated](#) with and [propitiated](#) David. It is a reflection of his avarice and evil that Nabal refused to share with David's men but did not hesitate to feed his face!

And Nabal's heart was merry within him, for he was very drunk; so she did not tell him anything at all until the morning light - In his intoxicated state, Nabal was stupefied, unable to think clearly. In view of Nabal's state, Abigail wisely refrained from explaining what she had accomplished with David and the catastrophe she had prevented.

Wiersbe - Nabal made no profession of faith in the Lord but was like the people Paul described: "whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things" (Phil. 3:19, NKJV). (Borrow [Be Successful](#))

1 Samuel 25:37 But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone.

BGT 1 Samuel 25:37 κα γ νετο πρω ς ξ νηψεν π το ο νου Ναβαλ π γγειλεν α τ γυν α το τ ματα τα τα κα ναπ θανεν καρδ α α το ν α τ κα α τ ς γ νεται ς λ θος

LXE 1 Samuel 25:37 And it came to pass in the morning, when Nabal recovered from his wine, his wife told him these words; and his heart died within him, and he became as a stone.

KJV 1 Samuel 25:37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

NET 1 Samuel 25:37 In the morning, when Nabal was sober, his wife told him about these matters. He had a stroke and was paralyzed.

CSB 1 Samuel 25:37 In the morning when Nabal sobered up, his wife told him about these events. Then he had a seizure and became paralyzed.

ESV 1 Samuel 25:37 In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone.

NIV 1 Samuel 25:37 Then in the morning, when Nabal was sober, his wife told him all these things, and his

heart failed him and he became like a stone.

NLT 1 Samuel 25:37 In the morning when Nabal was sober, his wife told him what had happened. As a result he had a stroke, and he lay paralyzed on his bed like a stone.

NRS 1 Samuel 25:37 In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him; he became like a stone.

NJB 1 Samuel 25:37 In the morning, when Nabal's wine had left him and his wife told him everything that had happened, his heart died within him and he became like a stone.

NAB 1 Samuel 25:37 But then, when Nabal had become sober, his wife told him what had happened. At this his courage died within him, and he became like a stone.

YLT 1 Samuel 25:37 And it cometh to pass in the morning, when the wine is gone out from Nabal, that his wife declareth to him these things, and his heart dieth within him, and he hath been as a stone.

GWN 1 Samuel 25:37 But in the morning, when the effects of the wine had worn off, his wife told him what had happened. Nabal's heart failed, and he could not move.

- **told him:** 1Sa 25:22,34
- **his heart:** De 28:28 Job 15:21,22 Pr 23:29-35
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL'S REVELATION CAUSES NABAL'S HEART TO DIE

But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone - NET - "He had a stroke and was paralyzed." HCSB - "Then he had a seizure and became paralyzed." The fact that he **became as a stone** suggests that he was completely paralyzed or was in a coma. Alternatively, he may have had a heart attack. In either event, his illness was precipitated by the shock of Abigail's news.

Vannoy on when the wine had gone out - The Hebrew expression contains a clever wordplay on Nabal's name, which sounds very much like the Hebrew word for wineskin (as in 1Sa 25:18 where "jug" = nebel). (ED: IN OTHER WORDS AS THE WINE WAS Poured OUT OF THE JUG -- NEBEL-- SO TOO THE WINE WAS "POURED OUT" OF NABAL).

NET NOTE on heart died - Heb "and his heart died within him and he became a stone." Cf. TEV, NLT "stroke"; CEV "heart attack." For an alternative interpretation than that presented above, see Marjorie O'Rourke Boyle, "The Law of the Heart: The Death of a Fool (1 Samuel 25)," JBL 120 (2001): 401-27, who argues that a medical diagnosis is not necessary here. Instead, the passage makes a connection between the heart and the law; Nabal dies for his lawlessness.

The Pulpit Commentary has an interesting thought that "when Abigail recounted to him David's fierce resolve, and how she had pacified him, he seems to have given way to a fit of violent indignation, flying out possibly at her as he had at David's messengers (1Sa 25:14), the result of which was an attack of apoplexy, and after lying in a state of insensibility for ten days, he died.

1 Samuel 25:38 About ten days later, the LORD struck Nabal and he died.

- **the Lord:** 1Sa 25:33 6:9 Ex 12:29 2Ki 15:5 19:35 2Ch 10:15 Ac 12:23
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

THE LORD REPAYS NABAL FOR HIS EVIL

About ten days later, the LORD struck Nabal and he died - Clearly the LORD exercised vengeance on behalf of David, giving us a wonderful illustration of the advice of Paul in Romans 12:17-21+ "Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord." It did not take the LORD very long to repay in this case! Nabal in trying to hoard his wealth, in the end lost it all! As Jesus said "What does it profit a man to gain the whole world and forfeit his soul?" (Mk 8:36+) Doctors today would label his demise as accidental, but the Scriptures make it very clear that God's hand of judgment fell on this wicked and selfish man!

Good Advice Christian World Pulpit

1 Samuel 25:38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

I. IT IS WELL TO BE READY TO TAKE ADVICE. The older we grow the more ready most of us are to be advised regarding our plans and purposes. We know better the wisdom of being so. It is generally the young who scorn advice. They are apt to think they know everything that needs to be known.

II. IT IS IMPORTANT TO GO TO THE BEST SOURCES FOR ADVICE. If you were in doubt as to your way in London, the best plan would be to ask a policeman. He is generally an authority on such a matter, and would be sure to give you correct and civil instructions. When people are in ill-health they go to the doctor for medical advice, and in any legal difficulty they naturally apply to the lawyer. It is worse than useless to get advice from the incompetent, that may only land you in deeper difficulty, or more hopeless trouble. "With the well advised is Wisdom," says Solomon. It would have been a good thing for his son Rehoboam had he paid attention to that. How much it means to have a good adviser to go to, and especially in the earlier years of life! Everyone thinks with pity of any young girl left motherless, who grows up without that counsel and guidance and sympathy so much needed in her young life, and which none so well as a mother can give. And now, if not then, we can heartily use David's words, and say, "Blessed be thy advice."

III. ABOVE ALL, IN SPIRITUAL THINGS, WE NEED ADVICE. We can't devise and scheme and succeed there all by ourselves. It is often said in the story of David's life, that he "inquired of the Lord."

1 Samuel 25:39 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 back His servant from evil. The LORD has also returned the evildoing of Nabal on his own head." Then David sent a proposal to Abigail, to take her as his wife.

BGT 1 Samuel 25:39 κακουσεν Δαυιδ κα επεν ελογητς κριος ς κρινεν τν κρσιν το νειδισμο μου κ χειρς Ναβαλ κα τν δολον ατο περιεποισατο κ χειρς κακν κα τν κακ αν Ναβαλ π στρεψεν κριος ες κεφαλν ατο κα π στειλεν Δαυιδ κα λησεν περ Αβιγαιας λαβε ν α τ ν αυτ ε ς γυνα κα

LXE 1 Samuel 25:39 And David heard it and said, Blessed be the Lord, who has judged the cause of my reproach at the hand of Nabal, and has delivered his servant from the power of evil; and the Lord has returned the mischief of Nabal upon his own head. And David sent and spoke concerning Abigaia, to take her to himself for a wife.

KJV 1 Samuel 25:39 And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

NET 1 Samuel 25:39 When David heard that Nabal had died, he said, "Praised be the LORD who has vindicated me and avenged the insult that I suffered from Nabal! The LORD has kept his servant from doing evil, and he has repaid Nabal for his evil deeds." Then David sent word to Abigail and asked her to become his wife.

CSB 1 Samuel 25:39 When David heard that Nabal was dead, he said, "Praise the LORD who championed my cause against Nabal's insults and restrained His servant from doing evil. The LORD brought Nabal's evil deeds back on his own head." Then David sent messengers to speak to Abigail about marrying him.

ESV 1 Samuel 25:39 When David heard that Nabal was dead, he said, "Blessed be the LORD who has avenged the insult I received at the hand of Nabal, and has kept back his servant from wrongdoing. The LORD has returned the evil of Nabal on his own head." Then David sent and spoke to Abigail, to take her as his wife.

NIV 1 Samuel 25:39 When David heard that Nabal was dead, he said, "Praise be to the LORD, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal's wrongdoing down on his own head." Then David sent word to Abigail, asking her to become his wife.

NLT 1 Samuel 25:39 When David heard that Nabal was dead, he said, "Praise the LORD, who has avenged the insult I received from Nabal and has kept me from doing it myself. Nabal has received the punishment for

his sin." Then David sent messengers to Abigail to ask her to become his wife.

NRS 1 Samuel 25:39 When David heard that Nabal was dead, he said, "Blessed be the LORD who has judged the case of Nabal's insult to me, and has kept back his servant from evil; the LORD has returned the evildoing of Nabal upon his own head." Then David sent and wooed Abigail, to make her his wife.

NJB 1 Samuel 25:39 When David heard that Nabal was dead, he said, 'Blessed be Yahweh for having defended my cause over the insult which I received from Nabal, and for having restrained his servant from doing wrong! Yahweh has made Nabal's wickedness rebound on his own head!'

NAB 1 Samuel 25:39 On hearing that Nabal was dead, David said: "Blessed be the LORD, who has requited the insult I received at the hand of Nabal, and who restrained his servant from doing evil, but has punished Nabal for his own evil deeds." David then sent a proposal of marriage to Abigail.

YLT 1 Samuel 25:39 and David heareth that Nabal is dead, and saith, 'Blessed is Jehovah who hath pleaded the cause of my reproach from the hand of Nabal, and His servant hath kept back from evil, and the wickedness of Nabal hath Jehovah turned back on his own head;' and David sendeth and speaketh with Abigail, to take her to him for a wife.

GWN 1 Samuel 25:39 When David heard Nabal was dead, he said, "Blessed be the LORD, who defended me against the insults of Nabal and kept me from doing wrong. The LORD has turned Nabal's own wickedness back on him." Then David sent men on his behalf to propose marriage to Abigail.

- **Blessed:** 1Sa 25:32 Jdg 5:2 2Sa 22:47-49 Ps 58:10,11 Rev 19:1-4
- **pleaded:** Pr 22:23 La 3:58-60 Mic 7:9
- **kept back his servant:** 1Sa 25:26,34 Ho 2:6,7 2Co 13:7 1Th 5:23 2Ti 4:18
- **returned:** 2Sa 3:28,29 1Ki 2:44 Es 7:10 Ps 7:16
- **to take her:** Pr 18:22 19:14 31:10,30
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID BLESSES HIS COVENANT DEFENDER AND SEEKS MARRIAGE COVENANT WITH ABIGAIL

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 back His servant from evil. The LORD has also returned the evildoing of Nabal on his own head."

Then David sent a proposal to Abigail, to take her as his wife.

TSK note - It is probable that David had heard that Saul, to cut off his pretensions to the throne, had married Michal to Phalti; and this justified him in taking Abigail, it not being then unlawful for a man to have several wives. This conduct of David's corresponds with the manner in which the Oriental princes generally form their matrimonial alliances. "The king of Abyssinia," says Mr. Bruce, "sends an officer to the house where the lady lives, who announces to her that it is the king's pleasure she should remove instantly to the palace. She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere in any part she chooses."

1 Samuel 25:40 When the servants of David came to Abigail at Carmel, they spoke to her, saying, "David has sent us to you to take you as his wife."

- David sent: Ge 24:37,38,51
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

SERVANTS CONVEY DAVID'S OFFER OF MARRIAGE

When the servants of David came to Abigail at Carmel, they spoke to her, saying, "David has sent us to you to take you as his wife." - David is a wise observer and he knows a "catch" when he sees one, and now that she is single (unlike Bathsheba), she is "fair game."

1 Samuel 25:41 She arose and bowed with her face to the ground and said, '**Behold**, your maidservant is a maid to wash the feet of my lord's servants.'

BGT 1 Samuel 25:41 κα ν στη κα προσεκ νησεν π τ ν γ ν π πρ σωπον κα επεν δο δο λη σου ε ς παιδ σκη ν ψαι π δας τ ν πα δων σου

LXE 1 Samuel 25:41 And she arose, and did reverence with her face to the earth, and said, Behold, thy servant is for an handmaid to wash the feet of thy servants.

KJV 1 Samuel 25:41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

NET 1 Samuel 25:41 She arose, bowed her face toward the ground, and said, "Your female servant, like a lowly servant, will wash the feet of the servants of my lord."

CSB 1 Samuel 25:41 She stood up, then bowed her face to the ground and said, "Here I am, your servant, to wash the feet of my lord's servants."

ESV 1 Samuel 25:41 And she rose and bowed with her face to the ground and said, "Behold, your handmaid is a servant to wash the feet of the servants of my lord."

NIV 1 Samuel 25:41 She bowed down with her face to the ground and said, "Here is your maidservant, ready to serve you and wash the feet of my master's servants."

NLT 1 Samuel 25:41 She bowed low to the ground and responded, "I, your servant, would be happy to marry David. I would even be willing to become a slave, washing the feet of his servants!"

NRS 1 Samuel 25:41 She rose and bowed down, with her face to the ground, and said, "Your servant is a slave to wash the feet of the servants of my lord."

NJB 1 Samuel 25:41 She stood up, then prostrated herself on the ground. 'Consider your servant a slave', she said, 'to wash the feet of my lord's servants.'

NAB 1 Samuel 25:41 Rising and bowing to the ground, she answered, "Your handmaid would become a slave to wash the feet of my lord's servants."

YLT 1 Samuel 25:41 And she riseth and boweth herself -- face to the earth -- and saith, 'Lo, thy handmaid is for a maid-servant to wash the feet of the servants of my lord.'

GWN 1 Samuel 25:41 She bowed down with her face touching the ground. "I am ready to serve," she said. "I am ready to wash the feet of my master's servants."

- **your maidservant:** Ru 2:10,13 Pr 15:33 18:12
- to wash: Ge 18:4 Joh 13:3-5 1Ti 5:10
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL'S HUMBLE REPLY OF ACCEPTANCE

She arose and bowed ([shachah](#); Lxx = [proskuneo](#)) with her face to the ground and said, "**Behold** ([hinneh](#); Lxx = [idou](#)), **your maidservant** ([amah](#); Lxx - [doule](#)) **is a maid to wash the feet of my lord's** ([adon](#); Lxx = [kurios](#)) **servants** - Abigail's actions and words say a very loud "Yes" to David's proposal of marriage. But even in the face of having received a proposal from David, Abigail continues to refer to herself as a **maidservant** thereby continuing to express her humility and submissive spirit toward David. Clearly David has made a wise choice! Note the depth of her humility saying she would (1) wash dirty feet and (2) even do so to David's servants! Abigail is like one who is "doubly humble"!

1 Samuel 25:42 Then Abigail quickly arose, and rode on a donkey, with her five maidens who attended her; and she followed the messengers of David and became his wife.

- **Abigail:** Ge 24:61-67 Ps 45:10,11
- **followed:** Heb. at her feet, 1Sa 25:27

- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

ABIGAIL QUICKLY BECOMES DAVID'S WIFE

Then Abigail quickly arose, and rode on a donkey, with her five maidens who attended her; and she followed the messengers of David and became his wife - This is interesting because David is not exactly in a palace. Yes, Abigail knows he will be king, but presumably she gives up a life of comfort (Nabal's estate was considerable) to be the wife of David. She appears to be a woman after God's own heart!

Pritchard - It is a fairy-tale ending to a very strange story. In time Abigail turns out to be the best wife David ever had. In retrospect we can see that God solved a dangerous situation because a godly woman convinced an angry man to wait for God to do his work. He waited, God worked, and they became husband and wife. In all of this we see the principles of Romans 12:17-21 fleshed out. Abigail poured the hot coals of kindness on David's head and thus overcame evil with good. David gave room for God's wrath to work itself out in Nabal's life. At least for David and Abigail, all's well that ends well. (Ibid)

Robert Vannoy - She who acknowledged the Lord's anointed came to share in his kingdom while her fool of a husband ended up a dead dog, a dead fool, an empty wineskin, a stone flung from a sling. He typifies all who reject the Lord's anointed. (Borrow [NIV Study Bible](#))

Wiersbe - In marrying Abigail, David not only acquired a good wife, but he also got possession of all of Nabal's wealth and property, which was situated near Hebron where David later established his royal residence (2 Sam. 2:1-4; 5:5) He had already taken Ahinoam as his wife, since she is always named before Abigail (27:3; 30:5; 2 Sam. 2:2). She was the mother of David's firstborn son, Amnon, and Abigail bore him Kileab, also named Daniel (1 Chron. 3:2). (Borrow [Be Successful](#))

1 Samuel 25:43 David had also taken Ahinoam of Jezreel, and they both became his wives.

- **Jezreel:** Jos 15:56 2Sa 3:2
- **both:** Ge 2:24 Mt 19:5,8
- **his wives:** 1Sa 27:3 30:5 2Sa 5:13-16
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

DAVID ADDS AHINOAM TO HAREM

David had also taken Ahinoam of Jezreel, and they both became his wives - Polygamy was an accepted practice in the OT but clearly monogamy was God's "gold standard."

Robert Vannoy on Ahinoam - The mother of David's first son, Amnon (2 Sa 3:2). **Jezreel**. Located near Carmel (1Sa 25:2; Jos 15:55-56) and **not** to be confused with the northern town of the same name, where Israel camped against the Philistines (1Sa 29:1, 11) and where Ahab resided in later times (1Ki 18:45-46; 1Ki 21:1). (Borrow [NIV Study Bible](#))

QUESTION - [Who was Ahinoam of Jezreel?](#)

ANSWER - Ahinoam of Jezreel was a wife of [King David](#). She was the wife he married after his wife Michal was given to another man and sometime before he met Abigail. Ahinoam was the mother of David's oldest son, Amnon (2 Samuel 3:2). *Jezreel* refers to the city of that name in northern Israel and the area surrounding it, including Lower Galilee, Mt. Carmel, and Mt. Tabor. [Jezreel](#) was the place where Ahinoam was from originally.

David met Ahinoam during his fugitive years as he was fleeing from [King Saul](#). Saul also had a wife named Ahinoam (1 Samuel 14:49-50), and some speculate that Saul's Ahinoam and David's Ahinoam were the same person. While this is technically possible, it is extremely unlikely. King Saul was still alive when David married Ahinoam.

Ahinoam was with David during some of the hardest times of his life, when he was constantly on the move, fighting battles, and struggling just to stay alive. In his attempts to elude Saul, David took refuge in Philistine territory. David, his two wives, Ahinoam and Abigail, and 600 of his men were welcomed by King Achish of Gath (1 Samuel 27:1-3). Later, David asked for a country town where he and his men could dwell with their families, and "on that day Achish gave him [Ziklag](#), and it has belonged to the kings of Judah ever since. David lived in Philistine territory a year and four months" (1 Samuel 27:6-7).

Then tragedy struck. While David and his fighting men were traveling north with the Philistines on a military assignment, Amalekite raiders attacked Ziklag. They burned the town and took captive “the women and everyone else in it, both young and old. They killed none of them, but carried them off as they went on their way” (1 Samuel 30:1–2). Ahinoam and Abigail were among those captured. When David and his men returned to Ziklag and saw the carnage, David’s men thought of stoning him, because “each one was bitter in spirit because of his sons and daughters. But David found strength in the Lord his God” (1 Samuel 30:6).

With God’s guidance, David caught up with the Amalekite raiders. “David fought them from dusk until the evening of the next day. . . . David recovered everything the Amalekites had taken, including his two wives. Nothing was missing: young or old, boy or girl, plunder or anything else they had taken. David brought everything back” (1 Samuel 30:17–19). Ahinoam was safe again.

After Saul’s death, David inquired of the Lord what to do, and the Lord instructed him to go to Hebron. “David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel. David also took the men who were with him, each with his family, and they settled in Hebron and its towns. Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah” (2 Samuel 2:2–4). On that day, Ahinoam of Jezreel became Queen Ahinoam of Judah. Her son [Amnon](#) was later born in Hebron.[GotQuestions.org](#)

QUESTION - [Why did God allow polygamy / bigamy in the Bible? See video](#)

ANSWER - The question of polygamy is interesting in that most people today view polygamy as immoral while the Bible nowhere explicitly condemns it. The first instance of polygamy/bigamy in the Bible is that of Lamech in Genesis 4:19: “Lamech married two women.” Several prominent men in the Old Testament were polygamists. Abraham, Jacob, David, Solomon, and others all had multiple wives. Solomon had [700 wives and 300 concubines](#) (essentially wives of a lower status), according to 1 Kings 11:3. What are we to make of these instances of polygamy in the Old Testament? There are three questions that need to be answered: 1) Why did God allow polygamy in the Old Testament? 2) How does God view polygamy today? 3) Why did it change?

1) Why did God allow polygamy in the Old Testament? The Bible does not specifically say why God allowed polygamy, and we must remember that allowance is not the same as approval. As we speculate about God’s permissive silence, there is at least one key factor to consider. In patriarchal societies, it was nearly impossible for an unmarried woman to provide for herself. Women were often uneducated and untrained. Women relied on their fathers, brothers, and husbands for provision and protection. Unmarried women were often subjected to prostitution and slavery.

So, God may have allowed polygamy to protect and provide for the women who otherwise may have been left destitute. A man would take multiple wives and serve as the provider and protector of all of them. While definitely not ideal, living in a polygamist household was far better than the alternative of prostitution, slavery, or starvation. In addition to the protection/provision factor, polygamy enabled a much faster expansion of humanity, fulfilling God’s command to “be fruitful and increase in number; multiply on the earth” ([Genesis 9:7](#)).

2) How does God view polygamy today? Even while recording cases of polygamy, the Bible presents [monogamy](#) as the plan that conforms most closely to God’s ideal for marriage. The Bible says that God’s original intention was for one man to be married to only one woman: “For this reason a man will leave his father and mother and be united to his wife [not wives], and they will become one flesh [not fleshes]” (Genesis 2:24). The consistent use of the singular in this verse should be noted. Later, in Deuteronomy 17:14–20, God says that the kings were not to multiply wives (or horses or gold). While this cannot be interpreted as a command that kings must be monogamous, it does indicate that having multiple wives causes problems. Such problems can be clearly seen in the life of Solomon (1 Kings 11:3–4).

In the New Testament, 1 Timothy 3:2, 12 and Titus 1:6 list being “the husband of one wife” as a qualification for spiritual leadership in the church. The phrase could literally be translated “a one-woman man.” However broadly or narrowly that qualification should be applied, in no sense can a polygamist be considered a “one-woman man.” Is the prohibition of polygamy only for elders and deacons, the “example-setters”? No, the standard of monogamy should apply to all Christians.

Ephesians 5:22–33 speaks of the relationship between husbands and wives. When referring to a husband (singular), the passage always also refers to a wife (singular). “For the husband is the head of the wife [singular]. . . . He who loves his wife [singular] loves himself. For this reason a man will leave his father and mother and be united to his wife [singular], and the two will become one flesh. . . . Each one of you also must love his wife [singular] as he loves himself, and the wife [singular] must respect her husband [singular].” Further, if polygamy were allowable, the illustration of Christ’s relationship with [His Body](#) (the Church) falls apart (Ephesians 5:32). In Colossians 3:18–19, Paul refers to husbands and wives in the plural, but in that passage it is clear that he is addressing all the husbands and wives among the Colossian believers.

3) Why did it change? It is not so much that God disallowed something He had previously allowed as it is that God restored marriage to His original plan. As seen in Genesis 2, polygamy was not God's original intent. God seems to have allowed polygamy to solve a problem, but that solution was not the ideal. In most modern societies, there is absolutely no need for polygamy. In most cultures today, women are able to provide for and protect themselves—removing the only “positive” aspect of polygamy. Further, most modern nations outlaw polygamy. According to Romans 13:1–7, we are to obey the laws the government establishes, including laws prohibiting polygamy.

Are there some instances in which the allowance for polygamy would still apply today? Perhaps, but it is unfathomable that there would be no other solution. Due to the “[one flesh](#)” aspect of marriage, the need for oneness and harmony in marriage, and the lack of any real need for polygamy, it is our firm belief that polygamy does not honor God and is not His design for marriage. [GotQuestions.org](#)

1 Samuel 25:44 Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.

- **Michal:** 1Sa 18:20,27
- **Palti:** 2Sa 3:14,14
- **Gallim:** This town appears to have been situated in the tribe of Benjamin, as it is mentioned in Isa 10:30, with Michmash, Geba, etc.
- 1 Samuel 25 Resources - Multiple Sermons and Commentaries

SAUL HAD GIVEN DAVID'S WIFE TO PALT

Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.

Wiersbe - There was no legal divorce, so Saul forced Michal into an adulterous relationship. When David was reigning over the tribe of Judah in Hebron, he demanded that Michal be returned to him (2 Sam. 3:13–16). However, Michal didn't remain a loving wife and probably resented David's taking her father's throne. She died childless (2Sa 6:16–23). (Ibid)

QUESTION - [What is the story of David and Michal?](#)

ANSWER - The biblical account of David and [Michal](#) is found in 1 Samuel. Michal was the first wife of [David](#) and the daughter of [King Saul](#) of the tribe of Benjamin. She is first mentioned in 1 Samuel 14:49 as the younger of Saul's two daughters. David was the youngest son of Jesse from the tribe of Judah. He served as a shepherd in his youth and was known for playing the harp. He played for King Saul before being promoted as his armor bearer. David came to national prominence in Israel when he killed the Philistine giant [Goliath](#), an event that resulted in a major military victory (1 Samuel 16).

After the defeat of Goliath, Saul offered his older daughter Merab to David as a wife. David felt unworthy of this honor, and Merab was given to a man named Adriel instead (1 Samuel 18:17).

First Samuel 18:20 sets the stage for David and Michal, “Saul's daughter Michal was in love with David, and when they told Saul about it, he was pleased.” Saul requested an odd bride price, however—a hundred foreskins of the Philistines. He demanded this price in order to see David killed: “Saul's plan was to have David fall by the hands of the Philistines” (1 Samuel 18:25). However, David completed the mission and took Michal as his wife, making Saul an even greater enemy to him.

Later, Saul sent men to kill David, but Michal helped David escape through a window, and she covered for him with a story that he was sick. She afterwards claimed David had threatened to kill her if she didn't help him (1 Samuel 19:11–17). In 1 Samuel 25:44, we discover Michal was taken from David and given as a bride to Palti son of Laish. After Saul died in a battle against the Philistines, David demanded Michal back as his wife as a condition of his becoming king of Judah. His condition was met (2 Samuel 3:13–16).

The only other biblical account of David and Michal concerns David's bringing the [Ark of the Covenant](#) to Jerusalem. Second Samuel 6:16 says that David danced with all his might before the Lord and that his wife “despised him in her heart.” We are then told, “Michal daughter of Saul came out to meet him and said, ‘How the king of Israel has distinguished himself today, going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!’” (2 Samuel 6:20). David rebuked Michal, and the final verse of the chapter notes that Michal had no children.

What began as a “celebrity marriage” in Israel involved a series of dramatic events that ultimately led to David choosing multiple wives. Michal chose to speak against her husband and went through her life childless. Though David was a man after God's own

heart (Acts 13:22), his marriage relationships were problematic. Through David and Michal's relationship, God worked despite their sinful nature, and the Lord likewise calls us today to live for Him despite past failures to pursue His direction for our lives. GotQuestions.org

Chuck Swindoll's lessons from 1 Samuel 25

(1) Whatever you do when conflicts arise, be wise. If you're not careful, you will handle conflicts in the energy of the flesh. And then...you'll be sorry. What do I mean by being wise?...Fight against jumping to quick conclusions and seeing only your side. Look both ways....The other part of being wise is to pray. Get God's perspective. He gives us wisdom we need when we ask Him for it. (Jas 1:5).

(2) Take each conflict as it comes...and handle it separately. You may have won a battle yesterday, but that doesn't count when today's skirmish comes. You may have a great measure of patience today, but it makes no difference tomorrow when the attack comes. God doesn't give you patient on credit. Every day is a new day.

(3) Whenever you realize that there's nothing you can do, wait. Wait patiently. Impossible impasses call for a firm application of brakes. Don't keep going. Restrain yourself from anything hasty. Whenever possible, put on the brakes! Slow down. I've seldom made wise decisions in a hurry. Furthermore, I've seldom felt sorry for things I didn't say. (Borrow [David: A Man of Passion and Destiny](#))

I waited patiently for the LORD;

And He inclined to me and heard my cry.

He brought me up out of the pit of destruction, out of the miry clay,

And He set my feet upon a rock making my footsteps firm.

-- Psalm 40:1-2

PRINCIPLES TO LIVE BY

Gene Getz

From [David: God's man in faith and failure](#) (Borrow) - Watch Dr Getz's [video on Personal Confrontation](#)

Principle 1. Failures often follow victories.

Before this event happened, David had just experienced a great victory in the area of demonstrating patience and love toward his enemy. King Saul had persistently tried to kill him. David could have snuffed out his life with a single thrust of his spear in a secluded cave where Saul lay sleeping. Why not even the score? In his heart, David knew he could not—and would not! He loved his enemy who had again and again returned evil for good. Nabal's insulting comments were minor compared to what Saul had attempted to do to David. Anyone who would stop to think for a moment would expect this kind of behavior from a fool. Nevertheless, David lost control of himself and almost committed mass murder. As a Christian man, have you ever passed a big test in your life and then failed a little one? We all have—and we must be on guard at all times. We are most vulnerable when we are coming off our most successful experiences. This is why Paul warned us, “Let him who thinks he stands take heed lest he fall” (1 Cor. 10:12).

Principle 2. A wounded ego is a dangerous motivator.

David's uncontrolled anger responded more to an attack on his self-image and ego than on his life. Saul tried to kill David many times—to wipe him off the face of the earth. By contrast, Nabal simply rejected him personally. With biting sarcasm, he denied he even knew who David was. This, of course, was a low blow to any man but hardly worth giving the time of day—let alone becoming angry enough to take the lives of innocent people lives. All of us are most vulnerable to anger when we are personally attacked or put down. Sometimes it seems we can handle physical threats better than psychological threats. Let someone puncture our ego, attack our self-image, or tear down our public reputation, and we're in danger of losing control of our emotions—and our behavior. This is exactly what happened to David. This is why James wrote, “But let everyone be quick to hear, slow to speak and slow to anger” (James 1:19).

Principle 3. Decisions made in anger can be disastrous.

Anyone in David's position would no doubt have experienced angry feelings. We're all human and we don't like to be rejected or humiliated. This kind of put-down is difficult to handle emotionally. David's mistake, however, was to make a decision and act on it while he was in a state of anger. We all have this tendency. Being a Christian man does not exempt us from this kind of overreaction. This is why Paul warned us, "In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold" (Eph. 4:26–27NIV). With this warning, Paul also acknowledged that not all anger is sin. Anger is a human emotion. It becomes sin, however, when we act in improper ways. This was David's mistake and if not for the grace of God—and the wisdom of Abigail—he would have committed a serious crime, one he would have regretted the rest of his life.

Principle 4. Quick-tempered responses are dangerous.

A quick temper is a mark of immaturity in the life of any Christian man. This is why Paul warned both Timothy and Titus not to appoint men to leadership in the church who have this problem (1Ti 3:1–10; Titus 1:7). David failed the test at this point in his life. If we're honest, we would all admit that we have faced this problem as well. Our goal should be to control our tempers, and when we lose them inappropriately, to correct the situation by asking forgiveness and making amends when we've hurt someone.

Principle 5. It's God's prerogative to take revenge.

Because David's pride was hurt, he was determined to retaliate. Sadly, he even allowed his anger to focus on innocent people. Though one man was the source of his hurt and his anger, David was going to wipe out all of Nabal's manservants. Abigail intervened—and David was eternally grateful. By his own confession, he had sought revenge—and he knew it would have been a terrible sin. In this situation, God brought immediate judgment upon Nabal. We cannot, of course, expect God to respond this way in every situation. However, there will come a day when the Lord will settle all accounts of wrongdoing. Consequently, we must not return evil for evil. If we cannot settle such problems through mature dialogue and communication, we must leave them to God. It is His prerogative to settle these matters—and He will! (Rom. 12:17–21)

Ray Pritchard's Lessons 1 Samuel 25

Two Important Lessons

As we stand back and look at this story, two very important truths stand out for our consideration.

1) Yesterday's victories do not win today's battles.

How quickly David was overcome by anger. How quickly the same thing may happen to us. You may win the battle yesterday and lose it today. Or you may have patience today and snap at your children tomorrow. Is this not a mirror of life? We may conquer in a moment of enormous temptation and then lose in a tiny skirmish tomorrow.

As I consider the larger context and the flow of events in David's life, I think I understand why things happened as they did. David knew that Saul wanted to kill him so he wasn't surprised when he tried. And because he had plenty of time to deal with his own anger and frustration, he was ready when the moment came. I think David showed mercy in the cave because he had thought it all through many times and had decided beforehand that he would not lift up his hand against the Lord's anointed. And that same principle explains his reaction to Nabal. He had every reason to expect better of Nabal and therefore he wasn't prepared for the hostile rejection. And because he wasn't prepared, he reacted in anger.

What a lesson this is for all of us. "Be sober, be vigilant," says the Lord. This is the nature of all spiritual warfare. In the moment of great triumph, you may stumble and fall. When we face a great crisis, we normally rally all our resources to help us get through. We pray, we seek the Lord, we search the Word, and we depend on our friends. We know we have to lean hard on the Lord or we won't make it. But when it's a little trial—an everyday irritation—we are much more prone to go into battle unguarded, unprepared, and unarmed. And that's when we're set up for a fall. The devil is a cunning foe who knows when to hit us hard. He knows that after a great triumph is the moment when we are likely to let our guard down.

That explains why you will sometimes see great Christians—the kind who would suffer a dungeon for Jesus' sake—fall in the ordinary pressures of life. They are good people who lose their temper at the slightest provocation. The words of I Corinthians 10:12 come to mind at this point: "If you think you are standing firm, be careful that you don't fall!"

2) Revenge is for fools.

David learned this lesson the hard way. Though he was a saint, if not for the intervention of Abigail, he would have made a mistake that would have marred his future. Revenge never works the way we want it to. We call it sweet revenge and we say we're going to get even. We're going to settle an old score, give him a dose of his own medicine, measure out an eye for an eye, a tooth for a tooth, tit for tat, blow for blow.

But it's still wrong. In the first place, we can never be sure our punishment is just. Because we don't know all the facts, we may be too harsh or too easy. And when we seek revenge, we are usurping God's authority and blocking his work in someone else's life. Either we let God do it or we can do it, and God is much better at revenge than we are. As a friend wrote me this week: "God is large and in charge." Leave the revenge to him.

Our job is to show kindness, to turn the other cheek, to go the second mile, to love our enemies, to pray for those who persecute us, and to pour hot coals of love on the head of the person who hates us. In so doing, our kindness may convict them in a way our harsh words never could.

Once again we come face to face with our Lord Jesus who forgave his killers and died that they might be set free. He loved those who hated him. We should go and do likewise.

Two Personal Applications

I'd like to wrap up this sermon with two personal applications.

First, it may be that your greatest need is to meet Jesus Christ as your own Lord and Savior. Did you see the gospel in this story? It's right there on the surface. David pictures the human race overcome with anger, lusting for revenge, heading full speed down the road of self-destruction. Abigail pictures the Lord Jesus Christ who took it upon himself to intercept us on our headlong rush to destruction. He stood in the road, stopped us in our tracks, and said, "See what I offer you." And by his death on the cross he turned away forever the wrath of God. His bloody sacrifice satisfied God's righteous demand and created the basis by which we could be forgiven. God accepted the death of his own Son and therefore will accept the sinner who trusts in him. This means that if you have never met Jesus Christ, he stands in the road right in front of you. He is there whether you can see him or not. He stands with his arms outstretched, bidding you to consider your ways, to turn from your sin, and to trust him as Lord and Savior. This is your moment to believe on him. If you have the slightest desire to be saved, if you need a new life, if you want to be forgiven, if you know God is calling you, stop what you are doing and run, run, run to the cross of Christ. Lay hold of the Son of God. Trust in him and him alone. Believe on the Lord Jesus Christ and you will be saved.

Second, I am sure that I am writing to someone who has reserved in the temple of his heart a room that is not open to the Holy Spirit. It is a private place, a citadel locked from the inside, a hidden storehouse of hatred and revenge. It is a dark room filled with pain and anger and you keep it locked because you don't want anyone else to know the room is there. And maybe you even pretend to yourself that the room doesn't exist. It is a room that God will not enter without your permission.

It's very possible that you are nursing hatred and bitterness and a desire to get even with someone who hurt you terribly. And you may say, "But I'm justified in it. They did me wrong." And you may be entirely right about that. But I ask you, How can God's Holy Spirit do his work and bestow his blessing in a life filled with anger? If God is ever going to greatly use you, and if your life is ever going to change, that door must be opened by you because it is locked from the inside. I can't open it for you, and God won't. He is the perfect gentleman. He waits to be invited inside.

No one is more miserable than the person who harbors secret hatred and wishes for revenge. And no one is happier than the person who finally opens the door to the Holy Spirit and says, "Come in and do your work in me." In the moment when you say that, healing begins on the inside. Instead of hatred there is love; instead of bitterness, kindness. Instead of revenge, forgiveness. If I am describing your life, then God's word to you is: "Open the hidden door and let my Spirit come in." May God give you grace and strength to open the door so that the healing may begin today. Amen. ([1 Samuel 25 Dear Abby](#))

THE MAKING OF A MAN OF GOD ALAN REDPATH

I Samuel 25:4-35 Chapter 11 HANDLING THE HIGHHANDED

As you have studied your Bible I am sure you have been impressed many times with the faithfulness of the Holy Spirit in recording

facts about people. To present the best side of the picture for David, one would gloss over the story in I Samuel 25. It seems no advertisement for the Lord's cause to recount such a sad lack in the life of a man of God as we find related here.

But no, the Spirit of God is the Spirit of truth, and He is not afraid to reveal what is in our hearts. He always delights to work against the background of absolute hopelessness. Even a man after God's own heart, who already has shown many spiritual qualities and much evidence of spiritual growth, is capable of losing his temper and taking vengeance into his own hands. We find David rushing to commit a terrible sin from which he is mercifully delivered by the providential interference of the Lord. This is a very heart-searching, and yet wonderfully comforting, revelation.

Let me ask you, therefore, as we turn to this narrative, to look at the provocation to sin with which David is faced here.

Because of Saul's continuing enmity, David had taken refuge in the southernmost part of the land of Judah, in the wilderness of Paran. His presence in these borderlands of Judah had been a real help to the farmers and shepherds and all the people who lived in those areas, because David protected them time and time again from the attacks of the Philistines. One of Nabal's servants bore witness to this when he said, "The men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: They were a wall unto us both by night and day, all the while we were with them keeping the sheep" (I Samuel 25:15-16).

Therefore it seemed only right to David, when he heard that one of the wealthiest of the farmers was shearing his sheep (a man called Nabal, who owed a good deal of his riches and fortunes to David's protecting hand), that he should send a few of his men to ask Nabal for a little recognition of his services: "Give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son Dauid" (I Samuel 25:8).

The character of this man Nabal is vividly pictured for us in a few stokes of the pen as the Holy Spirit records it. Notice the comment of his servant in the second part of verse 17: "He is such a son of Belial, that the man cannot speak to him." We have also the comment of his wife – after all, she should know: "Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him" (I Samuel 25:25).

Nabal certainly gave a very churlish reply to David's servants: "Who is David? And who is the son of Jesse? There be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" (I Samuel 25:10-11).

It is always an unpleasant shock to meet a man like that, but they are everywhere – overbearing, contemptuous, hardhearted. Nabal knew perfectly well who David was, and why David was forced into this vagabond life, yet he insinuated that David was in fact being disloyal to Saul, and he covered his refusal to help him under a very pious show of regard for law and order. He told David's men that he would rather give his riches to the people who had worked for them than to idlers like them themselves.

That got under David's skin, of course! It was a great provocation; his kindness, your service has been unrecognized, and your motives have been misrepresented. Indeed, even today your patience may be exhausted!

Let us not minimize the provocation, or how intolerable the situation was, or how unkind Nabal was to David. One would have every excuse to retaliate in such a situation.

Notice also that here is a passion to which David is succumbing. I am not surprised at Nabal, but I would be staggered at David's reaction, except that I know my own heart. Look at 1Sa 25:13: "And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff" (I Samuel 25:13).

Can you picture that? David, in a blazing temper, set out with four hundred men not only to murder Nabal, but also every male relative. He was muttering to himself, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertaineth unto him: and he hath requited me evil for good" (I Samuel 25:21).

David! David! What is wrong with you? Why, one of the most wonderful things we have learned about you recently is **your patience with Saul**. You learned to **wait upon the Lord**, you refused to lift your hand to touch the Lord's anointed, although he had been your enemy for so many years. But now, look at you! Your **self-restraint** has gone to pieces and a few insulting words from a fool of a man like Nabal has made you see red! David, what's the matter?

"I am justified in doing this," David would reply. "There is no reason why Nabal should treat me as he has. He has repaid all my kindness with insults. I will show him he can't trifle with me. It is one thing to take it from Saul, who is my superior at this point, but this sort of man – this highhanded individual must be taught a lesson!"

Has that ever been your reaction? Doesn't it expose something that ought to make us cringe in the

presence of God? For here is the inveterate sinfulness of the human heart, even when renewed by grace. Does it not show beyond all possible doubt that I cannot stand against the enemy of my soul unless the Lord upholds me moment by moment? This story tells me that however long I may have been on the Christian path, however often I may have overcome one temptation or another, however many times I have defeated sin in one area, it can strike in another and crush me in a moment. I may have overcome great temptation by the grace of the Lord; I may have stood my ground against the fierce onslaught of the enemy in one way or another and yet be tripped up by the smallest pin prick that gets under my skin.

The victories which I win – by the grace of God and through the power of blood of Jesus – cannot impart strength to me for the future. No spiritual triumph in my life can give me power to resist the devil the next time he comes. There is nothing so sinful but that I may fall to it at any time, unless moment by moment I am being kept in His love.

To show restraint in dealing with one person who has been unkind, highhanded, hateful, is no guarantee that an unguarded moment may not come when I will say, “I am going to wreak my vengeance on this person,” especially if it is someone to whom I think I am superior.

How tragic it is that after years of Christian experience, men and women saved by God’s grace, redeemed by Jesus’ blood, indwelt by the Holy Spirit, fall into a silly little trap like that and ruin their testimony! That trap is the temptation to hit back, the passion to pay off the highhanded individual in his own coin. Even though for years we have shown restraint in one area, on one level, on the very same thing – when we have been attacked by somebody else – we may suddenly find that a pin prick has caused us to explode.

We find David here on the very verge of committing a sin which would have cast a dark shadow upon his whole life: murder, no less! Of course, you say you would never do that. No, perhaps you wouldn’t, but you don’t murder people simply by shooting them, you can also do it by hating them. The Lord is not interested only in knocking the gun out of your hand; He is concerned about taking the **poison from your heart and making you love your enemies.**

Notice with me now, not only the **provocation** and the **passion**, but also the **principle** that will save us from them.

Nabal’s servant, hearing of the effect of his message on David, immediately informed Abigail, Nabal’s wife, and bore testimony to David’s kindness to them. Abigail was a very interesting and remarkable woman; “she was a woman of good understanding, and of a beautiful countenance” (1 Samuel 25:3).

Those two things don’t always go together. There is a beauty that is only skin-deep, or applied from the outside, which often accompanies an empty head and a shallow life. But whenever you find true Christian character in the heart, then somehow the loveliness of it shines out even in the plainest of countenances.

But, I ask myself, why did such a woman as Abigail get involved with a man like Nabal? I suppose in the custom of her day and time she may not have had anything to do with it; probably her marriage was planned by her parents when she was a child. But why do you think that modern Abigails get involved with modern Nabals, when they have everything to do with it? How often a Christian girl, or a Christian man for that matter, with high ideals and Christian principles, has been deceived by flattery or enticed by money and has entered into an alliance with someone who has no principles at all, except during the time of their engagement in order to “catch” the fish! The result is absolute misery for the rest of their lives.

May I say to you lovingly, but firmly, if such a circumstance has befallen you, that is no reason for you to invoke the law of the country to get out of the entanglement. Perhaps God knew that you needed the fiery trial to humble you and to make you a testimony to your partner. The Bible says you must stay as you are. Maybe there will come to you one day, as there came to Abigail, a new opportunity; but until then, it is for you to prove the grace and power of the Lord in your heart to strengthen you and to keep you pure.

I would say this, too, if I should happen to be speaking to some young person who is tempted to sell out to the lure of money or position, irrespective of the Christian character or lack of it in the other person involved: such a marriage, contrary to the will of God, always ends in one way – **disaster. You never raise that other person to your level, you sink down to his** – I have seen that happen so often.

Returning again to the narrative, we find that Abigail hastened to prepare a liberal gift for David and set out to meet him (1 Samuel 25:18-20). To listen to the pleading of this woman with David is like similar provocation. See how this wonderful woman of such fine character and lovely countenance approached David and pleaded with him that he would not soil the page of his life needlessly.

You notice that she agreed Nabal was entirely wrong, but she suggested that he was not worthy of one moment’s notice by David: “Let not my lord, I pray thee, regard this man of Belial, even Nabel [and the word means “fool”]: for as his name, so is he” (1 Samuel

25:25). In other words, she admitted that David was right and Nabal was wrong, but she advised David not to waste his attention on a man who was not worth it.

Then she expressed her thankfulness that David had been spared so far from avenging himself and pleaded with him not to stoop to that level now. In a very sweet and lovely way she appreciated his true desire to fight the Lord's battles and to keep a character that was unstained. She reminded him of a coming day when all the purposes of God for his life would be fulfilled as she said, in effect, "David, how wonderful it will be on that day not to have to look back on a black shadow cast by murder".

The master stroke of the whole argument, however, is in the words of verse 29. In effect she said, "David, your soul is wrapped up in a bundle of life in the Lord your God, and the strength of that bundle lies in the identity of God with all that goes on inside it. He is there with you! Therefore, the life of a man after God's own heart is safe in God's keeping, and what can the churlishness of Nabal do against you! Why should you stoop to his level?" Then she added a very lovely touch by reminding him that he was taking four hundred men, with two hundred behind looking after the stuff, to do what God could do as easily as throwing a pebble out of a sling! I wonder if David held his head a little lower at that point and remembered a day in his youth – in all the ardor of his love and affection and commitment to the Lord, and the fragrance of that fresh anointing of the Spirit – when he took one stone out of a sling and killed a giant. When the issues are left in God's hand, it is as easy as that. But taking them out of His hand, and getting hot under the collar with everything bursting inside you until you get your own back, is not the way for a man of God.

Isn't this a lesson to all of us who would seek to get alongside others in need and help them nearer to the Lord? Abigail's argument was so gracious and tender, without a word of harshness or rebuke. When you are on the point of letting somebody "have it", if only you would stop and kneel in the presence of the Lord, then the Holy Spirit would speak to you just as Abigail spoke to David.

How David melted under her pleading! "Blessed be the Lord God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand" (1 Samuel 25:32-33). How thankful he was, not simply for her gift – evidently he had forgotten all about that, for he said nothing about it – but for her intervention in his life at that moment to deliver him from an act that would have left a stain upon his life forever.

I don't know about human stories, but God's love stories always have a happy ending, and this is no exception. Soon afterwards, Nabal drank himself to death – that wasn't a very happy ending!

But then David sent a message to the woman of lovely countenance and good understanding to say, "I want to marry you," and Abigail became his wife. What a happy ending to something that could have been a desperate tragedy!

Does the Holy Spirit draw near to you now and say, "My child, of course you are right, for that person should never have treated you like that. Even though he has been very highhanded, it is not worthy of one moment of your attention. Remember who you are and remember the great purpose I have for you life. Remember your high calling, that you are a child of God, a joint-heir with Christ, destined to share My kingdom." You must not meet the Lord Jesus with soiled hands or a life stained by something that could ruin you after so many years of Christian experience.

"Listen, my child," says the Lord to us today, "I know that you have no stock of grace at your command. The strength that I gave you yesterday is not enough to today. The grace you have already received will not enable you to stand right now. Depend upon Me again for what you need at this moment." We have to learn that the Christian life is a succession of holy moments in which we count on His grace and strength to see us through.

"Oh, but I can't live like that!" you may object.

Then let this be the climax of the Lord's appeal to your heart: your life is bound up in the bundle of life with the Lord your God. He has identified Himself with you in Jesus Christ who died for you on Calvary. Now identify yourself with Him.

What do I mean? I will tell you. Abigail is just a picture; the Lord is the great Reality, and He wants you to marry Him today, to become identified with Him, to find indeed that your life is bound up in a bundle of life with Himself. Then all these complicated situations that drive you to the point of distraction He will deal with as simply as throwing a stone out of a sling. Trust Him right now in whatever situation you may find yourself so that you may rest in Him and in His power.