

1 SAMUEL 25

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1Samuel 25:1–25

Abigail, Nabal and David

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 21 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Outline of Chapter 25:

- v. 1 **Samuel Dies**
- vv. 2–3 **Nabal and Abigail**
- vv. 4–8 **David Sends Men to Nabal to Collect for Their Protection of Nabal’s Enterprise**
- vv. 9–13 **Nabal Refuses to Pay David’s Men/David Vows Revenge**
- vv. 14–17 **Nabal’s Men Come to Abigail to Tell Her What Has Happened**
- vv. 18–20 **Abigail Pro-actively Goes to Meet David to Dissuade Him**
- vv. 21–22 **David Vows to Return Evil for Evil**
- vv. 23–31 **Abigail Appeals to David**
- vv. 32–35 **David Backs Down, Recognizing that God Sent Abigail to Dissuade Him**
- vv. 36–38 **God Strikes Nabal Dead, Exacting David’s Revenge**
- vv. 39–42 **David Marries Abigail**
- vv. 43–44 **An Accounting of David’s Marriages and Former Marriages**

Charts and Maps:

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- v. 1 **Clarke’s Dedication to Samuel**
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Doctrines Covered	Doctrines Alluded To
	Belial

Introduction: The first time I read through 1Sam. 25, I thought, *is David running some sort of protection racket?* In the times of mobster’s, they would offer to protect businesses from themselves for money (or, so is the movie version of those times). It appears that David is doing the same thing. Nabal, a businessman with a lot of sheep, is now harvesting his wool. This is the end product; this is where Nabal makes his money. Everything else just brings him to this point. In this chapter, David will send men to him, and they will tell Nabal, “Nothing happened to your sheep; what’s our cut?” Or so it appears to the casual reader.

There is a particular commentary that I read, and often grimace at the man’s thoughts: *What the Bible Really Says* by Manfred Barthel. Barthel comments: *...we are given a highly sanitized but still unmistakable account of David’s extortion methods. He sends an unarmed advance party to the house of a wealthy landowner called Nabal—or he sends “Messengers” to “salute” him, as the Bible puts it. They explain to Nabal, in true Mafioso style, that though David’s band of desperadoes has been camping out on Nabal’s grazing land for some time now*

...but Nabal “obstinately” refuses to pay off—to hand over “what ever comes into your hand to your servants, to the your son David” —and David sets out with four hundred armed men for Nabal’s farmstead.

Nabal’s shepherds, naturally mindful of the prospect of having their kneecaps smashed by David’s “messengers,” warn Nabal’s wife, Abigail, pointing out that David’s demands are perfectly reasonable and that Nabal is just being perversely stubborn.¹

You may want to read this passage for yourself and you might even find yourself convinced that this is what David had done—demanded protection money from an honest and helpless businessman. However, one must look back on those times. There was no police force, per se. There was a national army, but Saul had abused these soldiers and had them chasing after David half of the time. His concern was not for the general welfare of Israel. Therefore, a businessman like Nabal could not expect to be protected by the state. Therefore, he had to hire private protection (something which is done today as well), and apparently he had hired David. That is, it does not appear as though David just showed up uninvited. However, Nabal did decide not to pay David.

This leads to David making a mistake, getting out of fellowship, and coming to kill Nabal and every male hire of his. However, in steps Abigail, Nabal’s wife, and she heads David off, and reasons with him, and prevents him from killing her husband. However, when she tells Nabal what had happened, who has just awoken after a night of drunken carousing, he has a heart attack or a stroke and dies 10 days later.

¹ Manfred Barthel, *What the Bible Really Says*; ©1982; © by Quill; pp. 169–169. The Bible translation which was quoted by Barthel was updated.

To break this chapter down more: we actually begin with the death of Samuel in v. 1. We meet Nabal the businessman in v. 2 and he and his wife are described in v. 3. Vv. 4–5 appear to be a little sketchy—it appears as though David, out of the blue sends men to Nabal, to collect money from him because he suffered no loss when he had his sheep sheared near where David was. When David’s men go to Nabal, having been told what to say, Nabal berates them, and sends them back to David empty-handed (vv. 6–11). The men return to David, empty-handed and having been insulted by Nabal. David prepares his men to saddle up and kill Nabal (vv. 12–13). This tells us that David was simply not running some protection racket, but that there was some sort of contract in place.

Abigail, Nabal’s wife, now becomes involved. She talks to the men involved with Nabal’s sheep, got the straight dope on the situation, and persuaded by these men, springs into action (vv. 14–17). What Abigail does is assemble a gift far greater than anything that could have been agreed to, and gets things ready to take it to David (vv. 18–19). Interestingly enough, David and Abigail almost run into one another while David is muttering what he is going to do to Nabal (vv. 20–22). Abigail ingratiates herself to David and clearly tells him that she knows what a total ass Nabal is (vv. 23–25). Then Abigail does the unexpected; she properly interprets everything in the context of Who and What God is (vv. 26–31). David recognizes that what she says is divine viewpoint, and he properly credits Jehovah Elohim for sending her to him to stop him from his mission of revenge (vv. 32–35). This adversity being averted, Abigail returns home to Nabal, who is drunk off his butt at a party—what a surprise that Nabal is a lying thieving businessman and a drunk (v. 36). The next day, Abigail tells Nabal why some of their assets are missing and that David was about to destroy their lives, and Nabal dies (vv. 37–38). In vv. 39–42, David hears that Abigail is a widow and he sends for her, so make her his wife. The chapter concludes with a few things about David’s marital status (vv. 43–44).

Narrative is kind of tricky sometimes. When you read one passage or one verse, you sometimes get an incorrect impression. It is easy to take an inference which is not there from a single verse. I know that I have done that on several occasions, and later, come to a verse which gives a completely different impression. So we have to be careful in making statements and saying things which a verse does not really say.

This is a general rule for Scripture. You cannot take one verse and beat it to death. I’ve seen many movies with vigil antes quote *an eye for an eye, a tooth for a tooth*. I don’t know how many times this sort of thing actually occurred, but Scripture is crystal clear on this point—you do not get to exact revenge for a wrong which has been done to you. Nowhere, no way, no how. But if you take a verse like this, out of context, and ignore conflicting Scriptures, then you can be forced to a false conclusion. This is what cults do all of the time. They take a few pet Scriptures, some favorite verses, and devise a web of lies based upon those few Scriptures quoted out of context. The Jehovah Witnesses, for instance, love it when Jesus says, **“The Father is greater than I.”** They infer from this passage that Jesus is not God. To them, it is as clear as day. Therefore, they put great effort into beating down and explaining away the many verses which confirm our Lord’s deity.

Christian Science, which used to be a cultic force to reckon with, emphasized spiritual healing over the work of medical doctors (who are not perfect). They did not believe that medical science should be consulted in the matters of healing, which ignores specific Scriptures where medicine is applied. Again, the cult elevates a few passages, draws false inferences from those passages, and either ignores or explains away all that remains.

Application: Do not allow yourself to be swayed from correct doctrine by what you find in two or three passages. These passages must be examined in context and in comparison to other passages on the same topic in order to come to a correct understanding. In other words, you should not read, **“You will not kill”** and interpret that as meaning that you never, under any circumstances, take the life of a person, animal or plant. Obviously, when the verse, *an eye for an eye, a tooth for a tooth, and a life for a life* is nearby, that there is a valid reason for taking the life of another human being. There are provisions about eating in the Law which indicate that it is reasonable to slaughter animals and to harvest crops for food. And, as already mentioned, you cannot take the statement *a life for a life* and use it to justify vigil ante actions. The Law also provides a system of evidence, laws and governing bodies to sort out crimes which have been committed.

I re-emphasize this because, although David did no wrong with regards to the protection which he provided, he did great wrong with resorting to vigil ante action midway through this chapter. He will admit to his wrong when stopped by the gracious Abigail.

Most people, when they read this chapter, see it as basically a story about David and Abigail, and how they met. Of course, her husband Nabal, a louse, is also involved. However, this chapter marks an extremely important advance in David's spiritual life, which will become more pronounced in the next chapter (often mistaken as an alternate view of 1Sam. 24). David will learn in this chapter that God will avenge his enemies for him.

[Chapter Outline](#)

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The third section of 1Samuel is chapters 21–31, and this is covered as a chiasmus back in the Introduction to 1Samuel ([HTML](#)) ([PDF](#)) ([WPD](#)) (at the end of this introduction).

William Ramey on the Centrality of 1Samuel 25

This central unit of the Book of Samuel opens with a symmetrically arranged account David's initial escape from Saul framed by episodes involving the priests at Nob, and closes with a surprisingly long, symmetrically arranged account of Saul's death at the battle of Gilboa.

It is curious that the story of Nabal and Abigail falls at the center of this section of Samuel. The story seems an unlikely center, since it does not seem to represent a high point, turning point, or climax of any sort. There are, however, at least two points that support its centrality and importance: (1) it opens with the death of Samuel (25:1), which certainly marks a significant turning point in the book, and (2) some of the most important themes in the entire Book of Samuel are verbalized here in Abigail's remarkable speech: (a) David's refraining from avenging himself with his own hands (25:26, 31), (b) David's innocence of wrongdoing (and the wish that it will continue his whole life; 25:28), (c) God's protection and blessing of David (25:29), and (d) God's intention to make David Israel's king and to make David's dynasty Israel's permanent ruling dynasty (25:28, 31).

1Samuel 25 is the central panel, and as such, it not only anchors the literary unit but also facilitates the fact that chapters 24 and 26 mirror each other. Beginning with the death of David's friend Samuel, it ends with Saul's giving David's wife Michal to another man and thus considering David as good as dead. It is therefore possible to interpret chapter 25 as marking the low point to David's fortunes. At the same time, however, in the chapter David acquires a wise wife (Abigail) who had successfully persuaded him not to harm a quintessential find (Nabal). Saul, who figures largely in chapters 24 and 26, appears only in the last verse of chapter 25. But it is hard to escape the implication that in chapter 25, Saul, though physically absent, is nonetheless figuratively present in Nabal, his alter ego.

From <http://www.inthebeginning.org/chiasmus/xfiles/xsamuel.pdf> accessed March 15, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Samuel Dies

Slavishly literal:

And so dies Samuel and so are gathered all of Israel. And so they grieve for him and so they bury him in his house in Ramah. And so arises David and so he goes down unto a wilderness of Paran [possibly, Maon].

1Samuel
25:1

Moderately literal:

Finally, Samuel died, and all of Israel gathered to grieve [lit., and so they grieve] for him. They buried him at his estate in Ramah. David also arose, but he went down to the wilderness of Maon [possibly, Paran].

Finally, Samuel died and all Israel gathered to grieve for him. They buried Samuel at his Ramah estate. David also arose at this time, but he went down to the wilderness of Maon.

Here is how others have translated this verse:

Ancient texts:

The Dead Sea Scrolls Peshitta	[not found] And Samuel died; and all the Israelites were gathered together and mourned for him, an buried him in his grave in Ramtha. And David arose and went down to the wilderness of Paran.
Septuagint	And Samuel died, and all Israel assembled and bewailed him, and they bury him in his house in Armathaim. And David arose and he went down to the wilderness of Maon [Alexandrian: <i>Paran</i>].
Significant differences	.

Thought-for-thought translations; paraphrases:

CEV	Samuel died, and people from all over Israel gathered to mourn for him when he was buried at his home in Ramah. Meanwhile, David moved his camp to Paran Desert.
NJB	Samuel died and all Israel assembled to mourn for him. They buried him at his home in Ramah. David then set off and went down to the desert of Maon.
NLT	Now Samuel died, and all Israel gathered for his funeral. They buried him near his home at Ramah.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	Samuel died, and all Israel gathered to mourn for him. They buried him at his home in Ramah. Then David went to the desert of Paran.
JPS (Tanakh)	Samuel died, and all Israel gathered and made lament for him; and they buried him in Ramah, his home. David went down to the wilderness of Paran.

Literal, almost word-for-word, renderings:

NASB	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.
<i>Young's Updated LT</i>	And Samuel dies, and all Israel are gathered, and mourn for him, and bury him in his house, in Ramah; and David rises and goes down unto the wilderness of Paran.

What is the gist of this verse? Samuel dies, and Israel mourns his passing. David goes to the wilderness of Maon.

1Sam. 25:1 almost stands by itself. It sets the stage for the next few chapters. David's location is tied to this chapter. Samuel's death is the background for Saul's negative volition in chapters 27–28 and his foray into spiritism in 1Sam. 28.

1Samuel 25:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Sh ^e mûw ^ê l (שְׁמוּאֵל) [pronounced <i>sh^e-moo-ALE</i>]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028

Translation: *Finally, Samuel died,...* Samuel was the last judge, and some might call him the first of the office of prophets (recall that he organized a school of prophets). He has been an old man for a long time. This was made mention of at least twice previously in Samuel (1Sam. 8:1, 5 12:2). So it was only a matter of time before he died. He is passing along the torch to David, who will be the spiritual Atlas, if you will, of his generation. Clarke lists him as being 98 years old at his death,² which information is obviously taken from an unnamed source. He also suggests that Samuel was involved in Israel's roughly 16–20 years prior to Saul; however, I would not be surprised if he was involved for a longer period of time.

1Samuel 25:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qâbats (קָבַט) [pronounced <i>kaw-BATS</i>]	<i>to be gathered, to be collected, to be congregated, to congregate selves</i>	3 rd person masculine plural, Niphal imperfect	Strong's #6908 BDB #867
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ ^ê l (יִשְׂרָאֵל) [pronounced <i>yis^e-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: *...and all of Israel gathered...* The people of Israel did not have to be requested to attend Samuel's funeral; it just came naturally to them. Samuel was a great man of his day, well-respected even by men such as Saul. In fact, as we will see, Saul, even though he has not made contact with Samuel for sometime, will feel lost without him in the world.

Application: Those who have raised you spiritually will eventually leave this world. In fact, everybody dies; so it is just a matter of time. You must give your spiritual growth over to God. This does not mean that when your spiritual mentor dies, that you just wait for God to speak to you; but God will provide a teacher for you.

² Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:1.

1Samuel 25:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
çâphad (פָּחַד) [pronounced <i>saw-FAHD</i>]	<i>to lament, to grieve, to wail, to bewail</i>	3 rd person masculine plural, Qal imperfect	Strong's #5594 BDB #704
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...to grieve [lit., *and so they grieve*] for him. Israel recognized that God was with Samuel and that he spiritually guided the nation. Therefore, they were sorry that he died. For some, this would have left them in a state of spiritual panic.

Keil and Delitzsch tell us: *[Samuel's] labours as a prophet were recognised by the whole nation as a blessing for Israel. Since the days of Moses and Joshua, no man had arisen to whom the covenant nation owed so much as to Samuel, who has been justly called the reformer and restorer of the theocracy.*

1Samuel 25:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #6912 BDB #868
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
Râmâth (רָמַת) [pronounced <i>raw-MAWTH</i>]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun; with the directional hê here	Strong's #7413 BDB #928

Translation: They buried him at his estate [lit., in his house] in Ramah. Samuel's home had been Ramah; it is where he was born and where he returned to after being brought up in the Tabernacle of God. This is apparently where he made his base of operations when he functioned as a circuit judge.

It is highly unlikely that Samuel was physically buried inside his house, but he may have been buried in the courtyard or something like that. Jamieson, et. al, write: *that is, his own mausoleum. The Hebrews took as great care to provide sepulchers anciently as people do in the East still, where every respectable family has its own house of the dead. Often this is in a little detached garden, containing a small stone building (where there is no rock), resembling a house, which is called the sepulcher of the family--it has neither door nor window.*³ Although this makes perfect sense, they give us no references to confirm this.

Gill tells us that the Greeks and Romans sometimes buried the dead in their homes; however, this was not a Hebrew custom.⁴ Gill gives us several theories which have been proposed as to where Samuel was buried; however, in the courtyard of his estate makes the most sense. Gill tells us, that according to the historical records, *Samuel's bones remained, until removed by Arcadius the emperor into Thrace; Benjamin of Tudela reports (Itinerar. p. 52), that when the Christians took Ramlah, which is Ramah, from the Mahometans, they found the grave of Samuel at Ramah by a synagogue of the Jews, and they took him out of the grave, and carried him to Shiloh, and there built a large temple, which is called the Samuel of Shiloh to this day.* I do not know the time frame here (although at least a millennium would have passed between Samuel's death and being moved anywhere by Christians; nor do I know if this is even accurate.

Freeman tells us that we cannot assume that Samuel's tomb was actually somewhere on his land; but that the *house* here spoken of is actually Samuel's tomb (compare 1Kings 2:34 Job 30:23). He says that it is much more likely that a tomb built for a body is referred to as a house, rather than the house for the living be used as a burial place.⁵ On the one hand, burying a person on their estate seems a natural thing to do, Samuel was a national figure and it is possible that his body was buried in a more public place (it is also possible that his estate became a more public place—if he was buried there).

Samuel occupied a great place in Israel's history—actually, a unique position where he bridged the gap between judge and king, as well as introduced the practice of the office of prophet. Clarke⁶ writes a dedication to Samuel, which I have placed below.

Clarke's Dedication to Samuel

In this chapter we have the account of the death of Samuel, who from his infancy had been devoted to God and the service of his people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and no open vision - scarcely any revelation from God. Those who might be called prophets had no regular ministry of God's word; they were extraordinary messengers sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established academies or schools for prophets, at least we do not hear of them before his time; and it is granted that they continued till the Babylonish captivity. This was a wise institution, and no doubt contributed much to the maintenance of pure religion, and the prevention of idolatry among that people.

³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:1.

⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:1.

⁵ *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 141.

⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 25:44. I edited his words slightly, bringing it more into line with modern English.

Clarke's Dedication to Samuel

Samuel reformed many abuses in the Jewish state, and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honor of God, and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was chief magistrate in Israel before the appointment of a king, and afterwards he acted as prime minister to Saul, though without being chosen or formally appointed to that station. Indeed, he seems on the whole to have been the civil and ecclesiastical governor, Saul being little more than general of the Israel's forces.

In his office of minister in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reproved both the people and the king for their transgressions, with a boldness which nothing but his sense of the Divine authority could inspire, and yet he tempered it with a sweetness which showed the interest he felt in their welfare, and the deep and distressing concern he felt for their back-slidings and infidelities.

He was incorrupt; he received no man's bribe; he had no pension from the state; he enriched none of his relatives from the public purse; left no private debts to be discharged by his country. He was among the Hebrews what Aristides is said to have been among the Greeks, so poor at his death, though a minister of state, that he did not leave property enough to bury him. Justice was by him duly and impartially administered, and oppression and wrong had no existence.

If there ever was a heaven-born minister, it was Samuel; in whose public and private conduct there was no blemish, and whose parallel cannot be found in the ancient or modern history of any country in the universe. Let ministers of state who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavored, by their wordy representations, to dazzle and elude the people, and impose false grandeur in the place of true greatness and solid prosperity; who have oppressed the many, and enriched the worthless few; fall down at the feet of This heaven-born man, and learn, from this immaculate judge of Israel, what a faithful servant to his king, and an incorruptible minister of state, means, and in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! Witness against me before the Lord and before his anointed. Whose ox have I taken? Whose ass have I seized? Whom have I defrauded? Whom have I oppressed, by the imposition of heavy taxes for the support of needless expenses, and the payment of venal men? Or of whose hand have I taken any bribe to blind my eyes? Scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration, and see if you can find aught in my hands." See 1Sa_12:1, etc.

O, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "You have not defrauded us, you have not oppressed us; neither have you taken anything from any man's hand!" This voice can be heard from Gilgal; but of what other minister can this be spoken but of Samuel the seer, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be intrusted to public monuments, but stands, and alas; almost unique in the Book of God? Of Daniel, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration. But I have no parallel for Samuel. See the notes on 1 Samuel 12:1-25 (note) and on 1Sa_24:6 (note).

Israel reacted to the death of Samuel in the same way as they had to previous deaths of Old Testament saints, e.g. Jacob (Gen. 50:10), Aaron (Num. 20:29), and Moses (Deut. 34:8).

1Samuel 25:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
ʿel (עַל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mid ^e bâr (מִדְּבָר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular construct	Strong's #4057 BDB #184
Pâ`rân (פָּרָן) [pronounced paw-RAWN]	<i>(possibly) boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	Proper noun location	Strong's #6290 BDB #803
The Septuagint has Maon, and several English translations also have Maon.			
Mâ`ōwn (מְאוֹן) [pronounced maw-GOHN]	<i>dwelling, habitation; transliterated Maon</i>	feminine proper noun	Strong's #4584 BDB #733

I include Maon to show that a damaged manuscript, one where perhaps pizza was eaten on, might yield *Paran* instead of *Maon*. The *wilderness of Paran* is found 7 times, all in the Torah; and the *wilderness of Maon* is found twice in the same passage in 1Sam. 23. I mention this, so that neither city is rejected because of being affixed to *the wilderness of*.

Translation: [David also arose, but he went down to the wilderness of Maon](#) [possibly, *Paran*]. David, despite his seemingly cordial visit with Saul, knows that Saul is not a man to be trusted. Therefore, David cannot go to the funeral of Samuel. There is no telling what might be running through Saul's head again.

Gill also suggests⁷ that David was living among the Kedarenes while living that far south, and associates David's living there with Psalm 120:5, where the author (possibly David) mentions living in the tents of Cedar (there are other interpretations of this passage as well). However, we do not know if David really was residing in the wilderness of Paran (see below).

⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:1.

We have the Massoretic text, which reads *the wilderness of Paran* and the LXX which reads *the wilderness of Moan*. Let's first examine these two general areas:

The wilderness of Paran is a relatively large desert area with the wilderness of Sinai to the south; the wilderness of Zin to the north, and the wilderness of Shur to the northwest. Today, this is the center of the Sinai Peninsula, which is sandwiched between the Mediterranean, the Suez Gulf and the Gulf of Aqaba. This is the area where exodus generation wandered for some of the time. Although this region is generally inhospitable, ZPEB says *the eastern edge of the Sinai peninsula is intensely broken up into dissected hills, through faults, and wadi floors—a wild assortment of landforms impossible to describe in detail*.⁸ The indication is, there might be some areas where David's group could survive. The biggest problem here is, this is pretty far from the action in Carmel. That is, David and his men, if they were in the wilderness of Paran, would not be that close to Carmel, where Nabal's business is. In fact, they would be about 150–200 miles away, even if they were at the northeastern tip of the wilderness of Paran (some author's suggest to the wilderness of Paran was must general and included southern Judah—this would put David 80–100 miles away). This does not mean that David didn't go to the wilderness of Paran first and then drift back up to the Maon-Carmel area. However, we have nothing in the passage which documents that sort of movement. Jamieson, et. al. suggests that the wilderness of Paran stretches to the southern portion of Judah.⁹ If this is the case, then this translation makes sense. There would be several days to ride between northern Paran and Maon.

On the other hand, the wilderness of Maon is in the general area of Maon and Carmel. The wilderness of Maon is mentioned but twice in the Old Testament, and all in the same passage, but in relation to David and Saul's movements in that general area (1Sam. 23:24–25). The majority of David's movements are confined to that general area, making this the most likely reading from the standpoint of logic. On the other hand, there are two laws of textual criticism which suggest Paran: (1) It is possible that a copyist at some point, copied *Maon* from another verse instead of *Paran*; and (2) *Maon* is the most reasonable location here, meaning that it is more likely that a copyist would intentionally change *Paran* to *Maon* rather than the other way around.

To sum up: from the standpoint of logic, this is probably *Maon*; from the standpoint of textual criticism, this would be *Paran*. A third option is this could be a different wilderness of Paran makes little sense.

Proper interpretation of this passage may yield a semi-reasonable explanation: David's men have already guarded Nabal's sheep in Carmel. This was a contract which had been negotiated and fulfilled on one side. However, neither David nor his men had been paid on this contract. Therefore, even though they had to move to an area quite far away, they were still able to ascertain the information needed in order to determine when it was their payday. However, even with this explanation, Paran is a distance away; even northern Paran. The distance between Maon and Paran would have been several days journey. On the other hand, if David and his men are this far from Nabal, Nabal would have had the nerve to stiff David for the money owed. The difference to us is, everything David or his men go to Carmel, we are talking perhaps a week's journey. If David and his men are in Maon, then the journey would be half a day. Abigail's quick action (v. 18) would suggest that David is nearby.

Barnes opinion: *The Septuagint has the far more probable reading "Maon." The wilderness of Paran lay far off to the south, on the borders of the wilderness of Sinai (Num. 10:12; 1Ki. 11:18), whereas the following verse 1Sa. 25:2 shows that the scene is laid in the immediate neighborhood of Maon. If, however, Paran be the true reading, we must suppose that in a wide sense the wilderness of Paran extended all the way to the wilderness of Beersheba, and eastward to the mountains of Judah*.¹⁰

Now, all this aside, you may wonder, what does David's location or relocation have to do with Samuel's death? It is simply this: Samuel was one of the few men who could reason with Saul and get him, at least for a short time, more or less on board for God's plan. In a bind, David could always go to Samuel, and it is unlikely that Saul

⁸ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 4, p. 600.

⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:1.

¹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 25:1.

would harm Samuel to get to David. However, with Samuel gone, the little restraint that Saul may have exhibited in the past is almost sure gone completely. Therefore, David needs, in his own mind, to be more careful and hidden further from Saul. This would tend to support the reading of the Masoretic text (which reads *Paran*), where David is looking to move further and further from Saul.

[Chapter Outline](#)

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Nabal and Abigail

And a man in Maon and his works in the Carmel. And the man great exceedingly. And to him sheep, three thousands; and a thousand goats. And he was as a shearing of his sheep in the Carmel.

1 Samuel
25:2

[There was] a man in Maon and his work [was] in Carmel; and this man [was] very rich [lit., *great*]. And he had [lit., *to him*] 3000 sheep and 1000 goats. And it was as [he] sheared his sheep in Carmel:

There was this very rich man who lived in Maon, but commuted to Carmel for his work. He owned 3000 sheep and 1000 goats. The following came to pass while he was shearing his sheep in Carmel.

Here is how others have translated this verse:

Ancient texts:

Septuagint

And there was a man in Maon, and his flocks were in Carmel, and [he was] a very great man; and he had 1000 sheep and 100 she-goats. And he happened to be shearing his flock in Carmel.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

Nabal was a very rich man who lived in Maon. He owned three thousand sheep and a thousand goats, which he kept at Carmel. His wife Abigail was sensible and beautiful, but he was from the Caleb clan and was rough and mean.

NLT

There was a wealthy man from Maon who owned property near the village of Carmel. He had three thousand sheep and a thousand goats, and it was sheep-shearing time.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

Now, there was a man in Maon whose business was in Carmel. He was a very rich man. He had 3,000 sheep and 1,000 goats. And he was shearing his sheep in Carmel.

JPS (Tanakh)

There was a man in Maon whose possessions were in Carmel. The man was very wealthy; he owned three thousand sheep and a thousand goats. At the time, he was shearing his sheep in Carmel.

Literal, almost word-for-word, renderings:

Young's Updated LT

And there is a man in Maon, and his work is in Carmel; and the man is very great, and he has three thousand sheep, and a thousand goats; and he is shearing his flock in Carmel.

What is the gist of this verse? Maon is a rich man who lives in Maon and he has his sheep business in Carmel and he is shearing his flock in Carmel.

1Samuel 25:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (יֵשׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
Mâ'ōwn (מֹוֹן) [pronounced <i>maw-OHN</i>]	<i>dwelling, habitation; transliterated Maon</i>	feminine proper noun	Strong's #4584 BDB #733

Translation: [There was] a man in Maon... This is the second time the Maon is mentioned in the book of Samuel (1Sam. 23:24–25).

1Samuel 25:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ma'āseh (עֲשֵׂה) [pronounced <i>mah-ga-SEH</i>]	<i>deeds, works, production, that which is done</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4639 BDB #795
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
Kar ^e mel (כַּרְמֶל) [pronounced <i>kahr^e-MEL</i>]	<i>garden, plantation and is transliterated Carmel</i>	proper noun with a definite article	Strong's #3760 BDB #502

Translation: ...and his work [was] in Carmel;... Nabal (the name of this guy) was one of the early commuters. He had a home in the suburbs in Maon, but he worked in Carmel. Obviously, the bus line was a couple years in the future, which meant that he would split his time between Maon and Carmel.

Carmel has also been mentioned before in this book (1Sam. 15:12 18:12). This is not the Mount Carmel west of the plain of Esdraelon, but the Carmel which is close to Maon (see Joshua 15:55). This is the Carmel where Saul erected a monument to himself. Caleb claimed a territory very near here, which confirms the fact that Nabal is a Calebite (v. 3).

1Samuel 25:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (ישׁ א) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the definite article	Strong's #376 BDB #35
gâdôwl (גדול א) [pronounced <i>gaw-DOLE</i>]	<i>great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable; great things, significant and astonishing [or mind-blowing] things</i>	adjective often used as a substantive	Strong's #1419 (& #1431) BDB #152
m ^e ʾôd (מעד א) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and this man [was] very rich [lit., great]. For a man to have a house in one place, but have a business venture elsewhere made him a very rich person. Because he was rich, people thought of him as being great.

1Samuel 25:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
tsôn (צון א) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
sh ^e lôshâh (שלשׁ א) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025.
ʾelep (אלפ א) [pronounced <i>EH-lef</i>]	<i>thousand, families, (500?); military units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾelep (אלפ א) [pronounced <i>EH-lef</i>]	<i>thousand, families, (500?); military units</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
ʿêz (עז א) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777

Translation: *And he had* [lit., *to him*] *3000 sheep and 1000 goats*. His balance sheet is given to us, just in case we did not recognize how wealthy he is. Interestingly enough, *sheep* is used in the Hebrew as we use it in the English—as a collective plural; and *goats* is also used in the Hebrew as we use it in the English—as a simple plural noun.

If the numbers are to be believed elsewhere in Scripture, Nabal was a mid-sized rancher. To get a feel for the number of sheep that ancient ranchers had, may I offer you...

Sheep Ranching in the Bible

Scripture	Rancher
1Sam. 25:2	Nabal has 3000 sheep and 1000 goats.
1Kings 8:62–63	At the opening of the Temple, Solomon offers 22,000 oxen and 120,000 sheep. This does not mean that this came from the king's personal stash of cattle. No doubt, this refers to the animals which the people of Israel offer with Solomon.
2Kings 3:4	Mesha, the king of Moab, has to pay the king of Israel 100,000 lambs and the wood of 100,000 sheep in subordination to Israel. The fact that he is called a sheep breeder in this passage suggests even that these could have come from his extensive flocks (which he originally culled from his own people, to be sure).
Job 1:3 42:12	When Job was restored, he had 14,000 sheep, 6000 camels, 1000 oxen and 1000 female donkeys, which represents an exact doubling of his original fortune.

This was more or less taken from *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 143.

1Samuel 25:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAH</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
gâzaz (גָּזַז) [pronounced <i>gaw-ZAHZ</i>]	<i>to cut [hay]; to shear [a flock]</i>	Qal infinitive construct	Strong's #1494 BDB #159
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsôn (צֹן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 3 rd person masculine singular suffix	Strong's #6629 BDB #838

1Samuel 25:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
Kar ^e mel (כַּרְמֶל) [pronounced kahr ^e -MEL]	<i>garden, plantation and is transliterated Carmel</i>	proper noun with the definite article	Strong's #3760 BDB #502

Translation: And [the following] came to pass [lit., was] as [he] sheared his sheep in Carmel: the events which follow occurred while he was shearing his sheep in Carmel (while Nabal was on the job).

Interestingly enough, Scripture records two incidents of sheep shearing: Gen. 38:12-13 2Sam. 13:23-24. This is the time when the labors of the sheep owner come to fruition. Once the sheep are shorn, the wool will be sold or traded, and that will represent the profits of this particular business man.

And a name of the man, Nabal and a name of his woman, Abigail. And the woman, pleasant understanding and beautiful of figure; and the man severe and evil of deeds. And he a Calebite.

1Samuel
25:3

The name of the man [is] Nabal and the name of his wife [is] Abigail. The woman [was] of good understanding with a beautiful figure; while [lit., and] then man [was] harsh and practiced evil [lit., (was) evil of deeds]. He [was] a Calebite [i.e., a dog].

The man's name was Nabal and his wife's name was Abigail. His wife was very intelligent and attractive whereas the man was harsh and severe and he made a practice of doing evil. He was from the tribe of Caleb.

Here is how others have translated this verse:

Ancient texts:

Peshitta Now the name of the man was Nabal; and the name of his wife was Abigail; and she was a beautiful woman, and of a beautiful countenance; but the man Nabal was harsh and evil in his doings, and like a dog.

Septuagint And the man's name, Nabal; and his wife's name, Abigaia; and his wife [was] of good understanding and very beautiful in person; but the man [was] harsh and evil in his doing, and the man [was] churlish.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV [Nabal was a very rich man who lived in Maon. He owned three thousand sheep and a thousand goats, which he kept at Carmel. His wife Abigail was sensible and beautiful, but he was from the Caleb clan and was rough and mean]. [vv. 2-3 are combined].

The Message The man's name was Nabal (Fool), a Calebite, and his wife's name was Abigail. The woman was intelligent and good-looking, the man brutish and mean.

NLB This man’s name was Nabal, and his wife, Abigail, was a sensible and beautiful woman. But Nabal, a descendant of Caleb, was mean and dishonest in all his dealings.

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ This man’s name was Nabal, and his wife’s name was Abigail. She was sensible and beautiful, but he was harsh and mean. He was a descendant of Caleb.
 JPS (Tanakh) The man’s name was Nabal, and his wife’s name was Abigail. The woman was intelligent and beautiful, but the man, a Calebite, was a hard man and an evildoer.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible Now ||the name of the man|| was Nabal, and ||the name of his wife|| Abigail, —and ||the woman|| was of good understanding and of beautiful figure, —but ||the man|| was unfeeling and of evil practices and he was a Calebite.
 Young’s Literal Translation And the name of the man is Nabal, and the name of his wife Abigail, and the woman is of good understanding, and of fair form, and the man is hard and evil in doings; and he is a Calebite.

What is the gist of this verse? Nabal, a descendant of Caleb, is a rat bastard and his wife Abigail is his polar opposite.

1Samuel 25:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
shêm (שׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong’s #8034 BDB #1027
ʾîysh (יִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the definite article	Strong’s #376 BDB #35
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong’s #5037 BDB #615

Translation: The name of the man [is] Nabal... At this point, we get to know who our principal characters are. There is first the man, whose name is Nabal. There are occasions in Scripture where I don’t think the actual name of the person is recorded, but more his essence. I believe that is what we have here. *Nabal* means *fool*, and Nabal was an ass and a jerk. God the Holy Spirit could have determined that it would not be worth the trouble to record this man’s actual name. For principal of narrative, we will simply refer to him as *the ass*. However, Nabal’s actual name was certainly at least very close to the word *foolish*, given what his wife, Abigail will say about him in v. 25. Now, of course, the simplest explanation is that *Nabal* was his name, although we do not know why his parents chose to give him that name. Another explanation is, this is how he became to be known, because of his stupidity. Perhaps *Nabal* was a play on his actual name (various authors suggest several different scenarios).

1Samuel 25:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
ʾăbîygayil (אֲבִיגַיִל) [pronounced <i>a^b-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4

Translation: ...and the name of his wife [is] Abigail. The wife of this jerk had the name Abigail. This was her actual name and it means *my father is joy* or *my father is joyous* or *my father's joy* (the latter seeming to be a very apropos name given by a father to his daughter). Quite obviously, when Abigail was born, her father was extremely joyous to have a daughter. Now, this goes against the custom of the ancient world, where sons seemed to be over-valued. However, the father looks at this little girl and he was overjoyed; he was happy and blessed to have a little girl. This would indicate that he took great care in bringing this girl up from a baby into adulthood.

1Samuel 25:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective construct which often acts like a substantive	Strong's #2896 BDB #373
sekel (שֵׂכֶל) [pronounced <i>SEH-ke</i>]	<i>understanding, intelligence, prudence, insight; cunning</i>	masculine singular noun	Strong's #7922 BDB #968

Translation: The woman [was] of good understanding... The first thing that we are told about Abigail is that she was a woman of good understanding; or, that she was pleasant yet understanding and insightful. In any case, she was a woman of intelligence.

1Samuel 25:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yâpneh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful</i>	feminine singular construct	Strong's #3303 BDB #421
tô`ar (תֹּאֵר) [pronounced TOH-ahr]	<i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i>	masculine singular noun	Strong's #8389 BDB #1061

Translation: ...with a beautiful figure;... Abigail also has a beautiful, striking figure. The person who recounted this at some point in time (probably David) was struck immediately by her attractive figure. In fact, it was so attractive that he just had to tell us about it.

1Samuel 25:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the definite article	Strong's #376 BDB #35
qâsheh (קָשֶׁה) [pronounced kaw-SHEH]	<i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, stubborn</i>	adjective	Strong's #7186 BDB #904
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ra` (רָע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; disagreeable, displeasing; unhappy, unfortunate; sad</i>	adjective; a masculine singular construct	Strong's #7451 BDB #948
ma`âlîyl (מַעֲלֵי) [pronounced mah-ga-LEEL]	<i>acts, deeds, practices</i>	masculine plural noun	Strong's #4611 BDB #760

Translation: ...while [lit., and] the man [was] harsh and practiced evil [lit., (was) evil of deeds]. Nabal is pretty much the polar opposite of Abigail. He was harsh and severe. That means, he lacked compassion. It was his way or the highway. How others felt and thought was really unimportant. He had things that he wanted in life, and he went out and got them, others be damned. The needs of others are not his concern. They can look out after themselves; and if their needs or desires conflicted with his, then his would supplant theirs.

Gill comments that Nabal is *morose and ill natured in the temper and disposition of his mind, and wicked in his conversation, and fraudulent and oppressive in his dealings with men.*¹¹

Furthermore, this is a man of evil. He practiced evil. He did evil. He did that which was wrong. In order to satisfy his own desires, Nabal would do anything. If doing this wrong or that gained him an extra dollar in his checking account, then he was all for that. He didn't mind screwing someone else, if the end result was that he was richer.

You may wonder, what happened that this extremely intelligent and wonderful woman ended up with a jerk like Nabal. Look around you—it happens all the time.

1 Samuel 25:3f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hûw ^ʿ (הוּא) [pronounced <i>hoo</i>]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
Kâlibbîy (כַּלְבִּי) [pronounced <i>kaw-lib-BEE</i>]	<i>dog; transliterated Calebite</i>	adjective singular gentis	Strong's #3614 BDB #477

Rotherham devotes a surprising amount of discussion to this word here. What he discusses in a footnote is, *is this a reference to being a Calebite or to being doggish?* Remember that the temperament of dogs at that time was much different than it is now. That is, you may think of the loyalty and gentleness of a Black Lab whereas, the ancient world dog may have been more akin to a rottweiler, pit bull or chow. The key here is actually the vowel points, something added hundreds of years after this was written. The Septuagint, Syriac and Arabic render this *doggish*; the Aramaic and Vulgate render this as *Calebite*; the Hebrew manuscripts are found both ways, and some are written one way, but read the other. Of course, commentators lean both ways as well.

From the standpoint of textual criticism, one would not want the name of Caleb besmirched; choosing (not necessarily changing) particular vowel points gives us *doggish* instead, thus casting no stain upon Caleb's name. However, this was an issue so far removed from the original writing that it would be a difficult call.

What we do not find here is *a son of* (which means, *a descendent of*). This would suggest *doggish*; but it would not preclude Nabal from being a Calebite. Furthermore, Carmel is actually very close to where Caleb originally settled (Joshua 14). What we find often in Scripture are plays on words; so, this would allow for Nabal to be a Calebite and to be simultaneously described as being a *dog*. This is the usage that I would go with. It may seem as though I am straddling both sides of the fence here, but given the many times Biblical authors are playful with the language (see v. 25), such a position is not only valid but likely.

Translation: He [\[was\] a Calebite](#) [i.e., a *dog*]. Now, for the final contrast: Nabal was a descendant of Caleb. Caleb was a man of great character and faith. Caleb was the number 2 man next to Joshua. Had Joshua not been around, Moses would have selected Caleb to follow in his footsteps and to lead Israel. However, Nabal was more of a dog, a creature which was hated in the ancient world.

V. 3 is an example of inverted parallelism.¹²

¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:3.

¹² Taken from *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 303.

The Introverted Parallelism of 1Sam. 25:3

The name of the man [is] Nabal
and the name of his wife [is] Abigail.
The woman [was] of good understanding with a beautiful figure;
while [lit., *and*] then man [was] harsh and practiced evil [lit., (*was*) *evil of deeds*].
He [was] a Calebite [i.e., *a dog*].

This is one of the many times in Scripture that we find this structure.

[Chapter Outline](#)

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David Sends Men to Nabal to Collect for Their Protection of Nabal's Enterprise

And so hears David in the wilderness that shearing Nabal his sheep. 1Samuel 25:4 [While] in the wilderness, David hears that Nabal is shearing his sheep.

While in the wilderness, David hears that Nabal is shearing his sheep.

Here is how others have translated this verse:

Ancient texts:

Septuagint And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV One day, Nabal was in Carmel, having his servants cut the wool from his sheep. David was in the desert when he heard about it.

The Message David, out in the backcountry, heard that Nabal was shearing his sheep.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ While David was in the desert, he heard that Nabal was shearing his sheep.

Literal, almost word-for-word, renderings:

Young's Updated LT And David hears in the wilderness that Nabal is shearing his flock,...

What is the gist of this verse? While David is in the wilderness [of Maon], he hears about Nabal shearing his sheep.

1Samuel 25:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) () [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

1Samuel 25:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
mid ^e bâr (מִדְּבָר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular noun	Strong's #4057 BDB #184

Translation: [While] in the wilderness, David hears... David is without any wealth or means of support; therefore, he keeps his ear close to the ground for opportunities; in this case, David is waiting to be paid for some work that he and his men have already done.

Now we only get part of the story here. In fact, throughout this chapter, it is easy to take one verse and misinterpret what is going on. The chapter must be taken as a whole, and each verse must be considered in its context and with the other verses. I have occasionally written a summary for a verse, or had an idea as to what was going on, and later had to revise when examining the other verses. As has been mentioned when I introduced this chapter is, some interpret this as some sort of a protection racket on David's part. As we look at the first few verses, this is how it appears. Again, one must take the entirety of the chapter into consideration.

1Samuel 25:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
gâzaz (גָּזַז) [pronounced gaw-ZAHZ]	<i>to shear</i>	Qal active participle	Strong's #1494 BDB #159
Nâbâl (נָבָל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Samuel 25:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsôn (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 3 rd person masculine singular suffix	Strong's #6629 BDB #838

Translation: ...that Nabal is shearing his sheep. At the end of a growing cycle, a farmer harvests his crops. This is after nearly a year's worth of work, all of his labors come to fruition. The problem and risk here is that souls who are less industrious, may want to take advantage of the farmer and steal from him after all of the work has been done. With a shepherd who sells his wool, the situation is similar. He cares for his sheep for a specific period of time, feeding them and tending to their needs, and then gives them all a haircut. That is the fruition of the shepherd's labors. It is also the time when he is vulnerable to attack. In that day and age, it was like the armored car had shown up to haul the money from the bank. Just as a bank will hire private security guards, so an owner of sheep would hire security for himself—particularly during the shearing period. However, that David was hired is only implied in this chapter—it is never stated.

Now, what apparently has happened is that David guarded these sheep for the many months previous. Nabal apparently said, "David, you know I can't pay you now; however, as soon as I sell the wool, you will be the first man paid." So David is waiting for news that Nabal is shearing his sheep, so that he and his men can get their back wages.

Jamieson, et. al comment: *David and his men lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others and doing them good offices, probably in return for information and supplies obtained through them. Hence when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival and sent a message, recounting his own services and asking for a present. "In all these particulars we were deeply struck with the truth and strength of the biblical description of manners and customs almost identically the same as they exist at the present day. On such a festive occasion, near a town or village, even in our own time, an Arab sheik of the neighboring desert would hardly fail to put in a word either in person or by message; and his message, both in form and substance, would be only a transcript of that of David" [ROBINSON].*

Again, we are not completely positive of where David is. If the wilderness of Paran is understood to extend into southern Judah, David is perhaps 80–100 miles away from Nabal. However, if he and his men are in the wilderness of Maon, then he is only a morning's ride from Nabal.

And so sends David ten young men and so says David to the young men, "Go up Carmelward and you have come in unto Nabal and you have asked for him in my name to peace.

1Samuel
25:5

Therefore [lit., then] David sent 10 young men and David said to the young men, "Go up to Carmel and when you have come to Nabal, ask about his welfare on my behalf [lit., ask in regards to him in my name with reference to peace].

Therefore, David sent ten of his young men, and he said to them, "Go up to Carmel and when you come to Nabal, ask about his welfare on my behalf.

Here is how others have translated this verse:

Ancient texts:

Septuagint And David sent ten young men, and he said to the young men, "Go up to Carmel, and go to Nabal, and ask him in my name concerning peace.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV So he sent ten men to Carmel with this message for Nabal: I hope that you and your family are healthy and that all is going well for you. [vv. 5–6 are combined].
 The Message ...and sent ten of his young men off with these instructions: "Go to Carmel and approach Nabal. Greet him in my name, 'Peace!'
 NJB ...he sent ten young men, instructing them: "Go up to Carmel. Pay Nabal a visit and greet him in my name.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ So David sent ten young men and told them, "Go to Carmel, visit Nabal, and greet him for me.
 JPS (Tanakh) David dispatched ten young men, and David instructed the young men, "Go up to Carmel. When you come to Nabal, greet him in my name.

Literal, almost word-for-word, renderings:

Young's Updated LT ...and David sends ten young men, and David says to the young men, "Go up to Carmel, and [when] you have come in unto Nabal, and asked of him in my name of [his] welfare,...

What is the gist of this verse? David sends ten of his men to contact Nabal.

1Samuel 25:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
‘asârâh (עֶשְׂרֵה) [pronounced <i>gâh-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
na‘ar (נָעַר) [pronounced <i>NĀH-gahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654

Translation: *Therefore* [lit., *then*] *David sent 10 young men...* David was always looking for work; he was an enterprising young man, and this was on behalf of those who had come to him and put their trust in him. He hears

about Nabal, who is a very successful rancher, and what David is going to do is solicit work on behalf of his men. So he chooses ten men to go to speak to Nabal.

You may ask, *why is David sending ten men? Is this to intimidate Nabal?* Of course not. If David wanted to intimidate Nabal, he would have gone with 100+ men and David would have been up in front. These men are merely collecting payment for what is owed them, and since the ancient world worked on trade, it would take ten men to carry back to camp all that they expected. One man could not have transported what was due David on his own. Even five men would be too few. Ten was just the right amount.

1Samuel 25:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
naʿar (נער) [pronounced <i>NĀH-gahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: *...and David said to the young men,...* David does not send his men out without careful instructions. He is in a difficult position. He is still hiding out, to some degree from Saul (although he is enjoying a respite from that search due to the events of the previous chapter). So David can be a little more overt. However, he has to be careful, so when he sends these men out there, he is careful to send them out with instructions.

1Samuel 25:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עלה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to rise, to climb</i>	2 nd person masculine plural, Qal imperative	Strong's #5927 BDB #748
Karʿemel (כרם) [pronounced <i>kahr^e-MEL</i>]	<i>garden, plantation and is transliterated Carmel</i>	proper noun with the directional hê	Strong's #3760 BDB #502
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
bôwʿ (בוא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	2 nd person masculine plural, Qal perfect	Strong's #935 BDB #97
ʿel (אל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Samuel 25:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: ...“Go up to Carmel and when you have come to Nabal,... David knows nothing about Nabal's reputation; or, if he does, he has decided to not be influenced by the rumors. What we have so far in this chapter is what was known about Nabal after the fact. As far as David knows, Nabal is just another businessman who might be interested in some temporary labor.

It may be important to note that many crooked businessmen have marvelous personalities. This is how they are able to easily swindle so many people. They are able to project often what we want to see. So, if David and Nabal had a face to face meeting, then it would be reasonable to assume Nabal charmed David and got David's guard down.

Secondly, from the second verse on, you may have wondered, “How does a beautiful and intelligent woman like Abigail get hooked up with a guy like Nabal?” First off, it happens all the time, even in modern society. If Nabal is both successful and charming, and able to keep his true nature hidden, he could have snagged a woman like Abigail, even though she may have felt that she was getting a good deal when they got married.

1Samuel 25:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâ`al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask, to petition, to request, to inquire; to demand; to question, to interrogate</i>	2 nd person masculine plural, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
shâlôwm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...ask about his welfare on my behalf [lit., in regards to him in my name with reference to peace]. David has a reputation. He is also temporarily safe from Saul, which makes him more bankable. The ten men are to begin with a standard greeting and this is one to inquire as to Nabal’s welfare from David. Therefore, these ten men function more or less as David’s emissaries or ambassadors.

Again, it appears as though David is contacting Nabal after the fact—that is, that David supplied protection without being asked, and now is sending men to collect. This is not the case, something which will be discussed later in this chapter, once we put all of the facts together.

And you have said thus, ‘To the life and you peace and your house peace and all which to you peace. 1Samuel 25:6 **And you will say this [lit., thus], ‘Peace to [your] life and you; peace [to] your house, and peace [to] all that is yours [lit., (is) to you].**

Then you will say this to him, “Peace to your life and to you; peace to your house and peace to all that is yours.

Here is how others have translated this verse:

Ancient texts:

Septuagint And you will say thus, “May you and your house seasonally prosper, and all yours be in health.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV So he sent ten men to Carmel with this message for Nabal: I hope that you and your family are healthy and that all is going well for you. [vv. 5–6 are combined].
 The Message Life and peace to you. Peace to your household, peace to everyone here!

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ Say to him, ‘May you live long! May you, your home, and all you have prosper!
 JPS (Tanakh) Say as follows: ‘To life! Greetings to you and to your household.

Literal, almost word-for-word, renderings:

Young’s Updated LT ...and said thus: ‘To life! And you, peace; and your house, peace; and all that you have—peace!

What is the gist of this verse? David’s greeting was ingratiating. He wishes peace and prosperity to Nabal and his entire house.

1Samuel 25:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong’s # BDB #251
ʾamar (אמר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	2 nd person masculine plural, Qal perfect	Strong’s #559 BDB #55

1Samuel 25:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence	adverb	Strong's #3541 BDB #462

Translation: *And you will say this* [lit., *thus*],... David is not haphazard in his instructions. He does not want to appear untoward. The men which he sends, he instructs carefully. He tells them exactly what to say.

1Samuel 25:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
chay (חַי) [pronounced KHAH-ee]	living, alive	adjective with the definite article; pausal form	Strong's #2416 BDB #311

Keil and Delitzsch actually spend some time examining the lâmed preposition and chay together, concluding that the meaning is obscure, and suggesting *long life* or *good fortune to you* might be the proper understandings of this word.¹³

w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
ʾattâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâlôwm (שְׁלוֹמָךְ) [pronounced shaw-LOHM]	completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...*'Peace to [your] life and you;*... David's men are first to wish peace and prosperity to Nabal and to his life. The idea is, David is concerned for his welfare.

1Samuel 25:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

¹³ Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Sam. 25:4–8.

1Samuel 25:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôwm (שׁלֹוּם) [pronounced shaw-LOHM]	<i>completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...peace [to] your house,... David also tells his men to wish peace and prosperity to Nabal's estate. This would include Nabal's family, his house, his servants, and his general estate.

1Samuel 25:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʿăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʿăsher mean <i>all whom, whomever, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
shâlôwm (שׁלֹוּם) [pronounced shaw-LOHM]	<i>completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...and peace [to] all that is yours [lit., (is) to you]. Finally, David wishes peace to everything that belongs to Nabal. The idea is, if David missed anything in the previous quote, he is making up for it here.

And now I have heard that those shearing for you; now the ones shepherding which [are] to you have been with us—we did not reproach [or, injure] them and had not lacked to them anything all days of their being in the Carmel.

1Samuel
25:7

And now I have heard that you have sheep-shearers [lit., that (there are) sheep-shearers for you]; now, when your shepherds [lit., the ones shepherding which (are) to you] were with us, we did not reproach [shame or injure] them they lacked not one thing [lit., nothing (was) lacking to them] all the days they were in Carmel.

I have recently heard that you now how some sheep-shearers gathering at your ranch. Now, when your shepherd were with us, we did not reproach or harm them and they lacked not one thing while they were in Carmel.

Here is how others have translated this verse:

Ancient texts:

Peshitta Your shepherds were with us and we did not harm them, and they did not miss anything all the time they were in Carmel.

Septuagint And now, behold, I have heard that your shepherd who were with us in the wilderness are shearing you sheep; and we did not hinder them; neither did we demand anything from them all the time they were in Carmel.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV I've heard that you are cutting the wool from your sheep. When your shepherds were with us in Carmel, we didn't harm them, and nothing was ever stolen from them.

The Message I heard that it's sheep-shearing time. Here's the point: When your shepherds were camped near us we didn't take advantage of them. They didn't lose a thing all the time they were with us in Carmel.

NLT I am told that you are shearing your sheep and goats. While your shepherds stayed among us near Carmel, we never harmed them, and nothing was ever stolen from them.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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.

JPS (Tanakh) I hear that you are now doing you shearing. As you know, your shepherds have been with us; we did not harm them, an nothing of theirs was missing all the time they were in Carmel.

Literal, almost word-for-word, renderings:

The Amplified Bible I have heard 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.

Updated Emphasized Bible ||Now|| therefore, I have heard that you have shearers, — Well, ||the shepherds that you have|| have been with us, We reproached them not, Neither did they miss anything.

NASB 'And ow 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.

Young's Updated LT And, now, I have heard that you have shearers; now, the shepherds whom you have been with us, we have not put them to shame, nor has anything been looked after by them, all the days of their being in Carmel.

What is the gist of this verse? David says that he hears that Nabal has brought in his shearers. When David's men acted as protection for Nabal's shepherds, all went well while they were in Carmel.

This verse is the key to this entire passage. Misread it is to misinterpret the entire passage.

1Samuel 25:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
shâmaʿ (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
gâzaz (גָּזַז) [pronounced <i>gaw-ZAHZ</i>]	<i>to shear</i>	masculine plural, Qal active participle	Strong's #1494 BDB #159
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: *And now I have heard that you have sheep-shearers* [lit., *that (there are) sheep-shearers for you*];... Here is where you must read this passage carefully; here and in the next portion of this verse. David tells Nabal that he knows that he is shearing the sheep. This means that, it is payday for Nabal; and it is time to settle his *previous* debts. David has heard that Nabal has hired some sheep shearers, meaning that he is about to bring all of his ranching efforts to fruition for this season. Just recognize the simple fact that *sheep shearers* are not the same as the *shepherds*. Different words and very different functions.

1Samuel 25:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
râʿâh (רָעָה) [pronounced <i>raw-ÇAWH</i>]	<i>shepherding, tending [a flock]; a shepherd, one who tends sheep</i>	masculine plural, Qal active participle with the definite article	Strong's #7462 BDB #944
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

1Samuel 25:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 1 st person plural suffix	Strong's #5973 BDB #767
lôʾ (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâlam (כָּלַם) [pronounced kaw-LAHM]	<i>to put someone to shame, to reproach, to treat shamefully, to disgrace; to injure, to hurt someone</i>	1 st person plural, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #3637 BDB #483

Translation: ...now, when your shepherds [lit., the ones shepherding which (are) to you] were with us,... All that Nabal has for a very short time will be vulnerable. But, it does not compare to the time that David and his men had already spent with Nabal's sheep while they were being shepherded in Carmel. The shearing and selling of the wool may take a few days at most. However, David has already provided a season's worth of protection for Nabal. Now, he wants to be paid for that.

Here is what happened; Nabal hired David's men to protect his flocks while they were in Carmel. David and his men did. Then Nabal told David, "Look, I don't have my profits yet from these sheep. Wait until the week that I shear them, and come by then for your paychecks." What these men were to do, going with David's words, was to gently remind Nabal of his previous obligations.

1Samuel 25:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâqad (פָּקַד) [pronounced paw-FAHD]	<i>to be sought, missed, to be lacking, visited, to be visited upon, to be appointed</i>	3 rd person masculine singular, Niphal perfect	Strong's #6485 BDB #823
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 rd person plural suffix	No Strong's # BDB #510

1Samuel 25:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e ûwmâh (מַאֲמַחַת) [pronounced m ^e -oo-MAW]	<i>anything</i> , and it is usually found in negative sentences; therefore, with the negative, it is often rendered <i>nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Together, kôl + yâmîym can mean <i>in all time, all the time, perpetually, forever, always</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
Kar ^e mel (כַּרְמֵל) [pronounced kâhr ^e -MEL]	<i>garden, plantation</i> and is transliterated <i>Carmel</i>	proper noun with the directional hê	Strong's #3760 BDB #502

Translation: ...we did not reproach [shame or injure] them they lacked not one thing [lit., *nothing (was) lacking to them*] all the days they were in Carmel. Now David makes his point: he and his men, seen by some as a gathering of reprobates and malcontents, were spending time in the same general area as Nabal's shepherds; however, David's men never reproached, shamed or injured Nabal's shepherds all the time that they were in Carmel. Furthermore, not one of their personal items ever turned up missing. That is, David's men did not steal into the shepherds' camp and take their food or supplies. What is apparently the case, David and his men provided *hired* protection for Nabal. They just were not in the same geographical area by coincidence. David's men had protected Nabal's sheep for a season; and this is a gentle reminder of that. David is simply asking for Nabal to share some of the wealth, an appropriate amount for the protection which David rendered.

Clarke comments: *It is most evident that David had a claim upon Nabal, for very essential services performed to his herdmen at Carmel. He not only did them no hurt, and took none of their flocks for the supply of his necessities, but he protected them from the rapacity of others; they were a Wall unto us, said Nabal's servants, both by night and day. In those times, and to the present day, wandering hordes of Arabs, under their several chiefs, think they have a right to exact contributions of provisions, etc., wherever they come; David had done nothing of this kind, but protected them against those who would.*¹⁴

Gill says about the same thing: *[David's men] did not steal a sheep or lamb from them, as was common for soldiers to do; nor did they allow any of the Arabs to rob them—these Arabs who lived in the wilderness of Paran, who lived upon plunder. Furthermore, David kept Nabal's sheep safe from the wild*

¹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:7.

*beasts who hurt them. David's men were a wall unto them by night and day, as Nabal's servants reported to Abigail (1Sam.25:16).*¹⁵

You have to understand the mental state of the ancient soldier. They were paid in what they took during a battle. If they wanted this or that from an enemy, they just took it. If they saw a woman they wanted, they raped her or they took her with. So, David's men exercised great restraint when they were around Nabal's shepherds. What they could have taken from Nabal would have been far greater than what they would have been paid. However, their behavior was honorable and impeccable.

I want you to understand something here: I am not an apologist for David. When David is wrong—and he is many times in Scripture—I will properly castigate him (not to ever imply that I would have been better under the same circumstances). However, on the other hand, when David is righteous in his actions, I am not about to sully his name. Here, David begins by being righteous, but he does fall out of fellowship part-way through this chapter because of the mental attitude sin anger (in v. 13).

Ask your young men and they will make [this] known to you. And find the young men grace in your [two] eyes for on a day good we have come [or, (is to us)]. Give please that finds your hand to your servants and to your son, to David."

1Samuel
25:8

Ask your young men [about these things] and they will confirm what I have told you [lit., *make known to you*]. Furthermore [let] the young men find grace in your eyes on [this] good day we have come, then please give whatever your hand finds to your servants even to your son, David."

Ask your young men about these things and they will confirm what we have told you. Furthermore, if these young men have found grace in your sight on this good day that we have come, then please give them whatever you feel is appropriate, in appreciation for our service and for your son, David."

Here is how others have translated this verse:

Ancient texts:

Septuagint

Ask your servants, and they will tell you. Let then your servants find grace in your eyes, for we are come on a good day. Give, we pray you, whatever your had may find, to your son David.

Significant differences

Thought-for-thought translations; paraphrases:

CEV

Ask your shepherds, and they'll tell you the same thing. My servants are your servants, and you are like a father to me. This is a day for celebrating, so please be kind and share some of your food with us.

The Message

Ask your young men--they'll tell you. What I'm asking is that you be generous with my men--share the feast! Give whatever your heart tells you to your servants and to me, David your son.' "

NAB

As your servants and they will tell you so. Look kindly on these yong men, since w come at a festival time. Please give your servants and your son David whatever you can manage.' "

NLT

As your own servants, and they will tell you this is true. So would you please be kind to us, since we have come at a time of celebration? Please give us any provisions you might have on hand.

¹⁵ Paraphrased from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:7.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	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."
JPS (Tanakh)	Ask your young men and they will tell you. So receive these young men graciously, for we have come on a festive occasion. Please give your servants and your son David whatever you can.' "

Literal, almost word-for-word, renderings:

Young's Updated LT	"Ask your young men, and they declare to you, and the young men find grace in your eyes, for on a good day we have come; give, I pray you, that which your hand finds, to your servants, and to your son, to David."
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What is the gist of this verse? At this point, Nabal has money, because he is shearing his sheep, and David sends his men there to collect on a debt for handling security while Nabal's sheep grazed in Carmel.

1Samuel 25:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâ'al (שאל) [pronounced shaw-AHL]	to ask, to petition, to request, to inquire; to demand; to question, to interrogate	2 nd person masculine singular, Qal imperative	Strong's #7592 BDB #981
'êth (את) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נער) [pronounced NAH-gahr]	boy, youth, young man, personal attendant	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
nâgad (נגד) [pronounced naw-GAHD]	to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that	3 rd person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced le]	to, for, towards, in regards to	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Ask your young men [about these things] and they will confirm what I have told you [lit., make known to you]. The information which David is conveying through his 10 young men is accurate and can be verified by Nabal's men. All he has to do is ask them, and they will confirm all that David has said to them.

Now, if this was some kind of scam, if David were running a protection racket rather than a valid security force, then Nabal's young men would have reported that. They would have said, "Hey, David's men showed up on occasion, talked a lot of trash, but really provided no real protection except from themselves." However, David knows that this will not be how his job will be reviewed. Those who were in the field day-by-day could testify to

to the competence of David and his men. David also mentions this because Nabal wasn't there all of the time. He lived in Maon, but kept the ranch in Carmel. Therefore, he did not live on the ranch and possibly visited this place of business only infrequently. And there is reasonable evidence to suggest that there was a mutual contract agreed to by both parties.

1Samuel 25:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 rd person masculine plural, Qal imperfect	Strong's #4672 BDB #592
na'ar (נער) [pronounced <i>NĀH-ġahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654
chên (חן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
ʿêynayim (עינים) [pronounced <i>ġay-nah-YIM</i>]	<i>spring, literal eye(s), spiritual eyes, spring</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This can be rendered, *in your estimation, in your opinion, to your way of thinking.*

Translation: [Furthermore \[let\] the young men find grace in your eyes...](#) Now David asks Nabal for a favor. Nabal has looked these young men over; they have provided a service, and David is asking that Nabal take this into consideration.

I want you to notice the deference and politeness we find here. David does not say, "Bill's past due; you've got money; now pay us." This is how we conduct business today in modern American. We only do business by signing contracts that only lawyers understand, and are more than willing to argue about for vast sums of money. There, they had a handshake deal. Their honor was in the handshake.

1Samuel 25:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʿal (על) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

1Samuel 25:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	days, time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
ṭôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better	feminine singular adjective construct which often acts like a substantive	Strong's #2896 BDB #373
b ^e (בְּ) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity with the 1 st person plural suffix	Strong's# none BDB #88
Instead of <i>in us</i> , there is the alternate readings of <i>we come</i> . The difference is a missing <i>aleph</i> (found in the second reading and lacking in the first).			
bôw ^ʾ (בֹּאוּ) [pronounced boh]	to come in, to come, to go in, to go, to enter	1 st person plural, Qal perfect	Strong's #935 BDB #97

Translation: ...on [this] good day we have come,... David asks for Nabal to consider this on this good day that these men of David's have arrived. It is a good day for Nabal, because he is having his sheep sheared and he will reap some serious profit. He now has the money to pay David for services rendered.

We find this sort of thing in business all of the time. A business might order supplies or raw materials, but be billed for these purchases, only to pay on those bills once they have garnered some profits. As a matter of fact, many business depend upon this sort of arrangement where they have a month's time to make good on the items that they have purchases. Therefore, the idea that David was willing to forgo payment until Nabal turned a profit is a common practice today and not a reason to misunderstand what is here.

1Samuel 25:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #5414 BDB #678
nâ ^ʾ (נָא) [pronounced naw]	please, I pray you, I respectfully implore (ask, or request of) you, I urge you	particle of entreaty	Strong's #4994 BDB #609
ʾêth (אֵת) [pronounced ayth]	together, they mean how, that which, what, whatever; whom, whomever	untranslated mark of a direct object	Strong's #853 BDB #84
ʾâsher (אֲשֶׁר) [pronounced uh-SHER]		relative pronoun	Strong's #834 BDB #81

1Samuel 25:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מַצְאָה) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	2 nd person feminine singular, Qal imperfect	Strong's #4672 BDB #592
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun	Strong's #3027 BDB #388
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced <i>ĒB-ved</i>]	<i>slave, servant</i>	masculine plural noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Three early printed editions have <i>servant</i> instead. ¹⁶ This would give us, <i>to your servant, even to your son David</i> . The ancient translations have this in the plural, along with the MT.			
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...[then] please give whatever your hand finds to your servants even to your son, David. The grammar of this sentence means that, when Nabal pays these servants, he will have paid David. David has apparently already performed this service and he is asking for remuneration. The implication is that his men are still available for service. Again, notice that David does not suggest that his men collect this money with harshness or rancor ("Isn't it about damn time you paid us, Nabal?"); they do so with polite deference.

Application: Running a good business does not preclude manners, deference or decorum. I have always flown on various American airlines companies, and have been given reasonably polite service. Things were not perfect, but the companies often seemed parsimonious to me. However, I recently flew on Korean Air and was struck by the marked differences. The service was much better, I never felt as though they were trying to cut corners. Their manners, deference and decorum made the flight a delightful experience (as delightful as 12 hours can be inside the same airplane). It also gave me the impression, if no corners were cut inside the cabin, then their were probably no corners cut in other areas (e.g., maintenance).

Application: Speaking of business, and given that we will run into this issue soon, there is no justification for questionable practices in business. Profit should not be the bottom line. Crushing all competition by any means

¹⁶ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 315.

possible should not be the motto and mission statement of any company. Whereas, there is nothing wrong with a company turning a profit, even a large profit, there is everything wrong with shady business practices and immoral competitive tactics. The bottom line should never justify wrong or evil business ethics.

What David's men should have expected is to be invited to the feast in progress, and then to be sent packing with a generous assortment of whatever Nabal had that he could pay them with. As Gill writes: *a day in which Nabal made a feast for his shearers, as was usual then, and still is, (see 2Sam. 13:23); and at such times as persons are generally cheerful and merry, so free and liberal, and as there were plenty of provisions, not only enough for the guests and shearers, but to spare, and there was no need for an increase of expense, it might upon the whole be concluded it was a proper time for David to apply for accommodations for himself and his men.*¹⁷

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Nabal Refuses to Pay David's Men/David Vows Revenge

And so come in men of David and so they speak unto Nabal as all of the words the these in a name of David and so they rest.

1Samuel
25:9

Then men of David came [to Nabal] and they spoke to Nabal according to all these words on behalf of David [lit., *in David's name*] and then they waited [lit., *rested*].

Then men then went to Nabal and said these things on behalf of David and then waited.

Here is how others have translated this verse:

Ancient texts:

Septuagint

So the servants come and speak these words to Nabal, according to all these words in the name of David.

Significant differences

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Thought-for-thought translations; paraphrases:

CEV

David's men went to Nabal and gave him David's message, then they waited for Nabal's answer.

The Message

David's young men went and delivered his message word for word to Nabal. Nabal tore into them,...

NLT

David's young men gave this message to Nabal and waited for his reply.

REB

David's servants came and delivered this message to Nabal in David's name. When they paused,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

When David's young men came to Nabal, they repeated all of this to him for David, and then they waited.

JPS (Tanakh)

David's young men went and delivered this message to Nabal in the name of David. When they stopped speaking,...

Literal, almost word-for-word, renderings:

¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:8.

Young's Literal Translation [And the young men of David come in, and speak unto Nabal according to all these words, in the name of David—and rest.](#)

What is the gist of this verse? David's servants do exactly as David had instructed them, they deliver David's message to Nabal and then wait for his answer (and, presumably for him to cut them a check).

1Samuel 25:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
na'ar (נַעַר) [pronounced <i>NĀH-ġahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [Then men of David came \[to Nabal\]...](#) David's men then went to Nabal, as they had been instructed by David. Again, although it is possible that they went from a camp in Paran to Maon, that would have been a long journey of several days.

1Samuel 25:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel imperfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
kaph or k ^e (כֹּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

1Samuel 25:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
K ^e kôl (כֹּל) appear to mean <i>according to all, just as all, exactly as all</i> . The idea is that they said to Nabal exactly that which David had instructed them.			
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʿêlleh (אֵלֶּה) [pronounced KEHLleh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person plural suffix	Strong's# none BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and they spoke to Nabal according to all these words on behalf of David [lit., *in David's name*]... The ten young men said exactly to Nabal as David had instructed them; this is what k^e kôl (כֹּל) appear to mean together. They spoke on behalf of David (or, *in his name*).

1Samuel 25:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nûwach (נָוַח) [pronounced NŌO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person masculine plural, Qal imperfect	Strong's #5117 (and #3240) BDB #628

Translation: ...and then they waited [lit., *rested*]. Apparently, Nabal did not answer them right away. In fact, their message was probably actually delivered to one of Nabal's underlings, who took the message in to Nabal while these ten men rested outside, after their long ride.¹⁸ And, yes, I am aware that it says here that they spoke to Nabal; however, that does not preclude them talking from someone in Nabal's front office. Apparently, they had to wait for some time. Finally, Nabal stepped out from his office (his home) to speak to them personally.

¹⁸ A very long ride if they had come from the northern desert of Paran.

And so answers Nabal servants of David and so he says, “Who [is] David? And who [is] a son of Jesse? The day have become great in number servants the ones breaking away a man from faces of his master.

1 Samuel
25:10

Nabal then answered David’s servants, saying, “Who [is] David? Who [is this] son of Jesse? Today, servants have become numerous, [those] ones breaking away from their master [lit., a man from his master].

Nabal then answered David’s servants, saying, “Just who is this David? Who is this son of Jesse? There are innumerable servants nowadays breaking away from their masters.

Here is how others have translated this verse:

Ancient texts:

Septuagint

And Nabal sprang up, and answered the servants of David, and said, “Who [is] David? And who [is] the son of Jessæ? Nowadays, there is an abundance of servants who depart every one from his master.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

This is what he said: Who does this David think he is? That son of Jesse is just one more slave on the run from his master, and there are too many of them these days.

The Message

...”Who is this David? Who is this son of Jesse? The country is full of runaway servants these days.

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™

“Who is David?” Nabal answered David’s servants. “Who is Jesse’s son? So many servants nowadays are leaving their masters.

Literal, almost word-for-word, renderings:

Young’s Updated LT

And Nabal answers the servants of David and says, “Who is David, and who the son of Jesse? Today have servants been multiplied who are breaking away each from his master;.

What is the gist of this verse? Nabal comes out and disparages the idea of giving anything to these men. He asks, “Who is this David?” and then adds, “There are so many men today who have broken away from their masters.”

1 Samuel 25:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	and so, then	wâw consecutive	No Strong’s # BDB #253
ʾânâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 rd person masculine singular, Qal imperfect	Strong’s #6030 BDB #772

1Samuel 25:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מִי) [pronounced mee]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *Nabal then answered David's servants, saying, "Who [is] David?"* Nabal makes David's servants stand around for awhile and then he asks, "Just who is this David?" This means, more or less, *who does this David follow think he is?* Nabal knows exactly who David is. In a crowd of a thousand men, Nabal could have probably picked David out. We have good reason to believe that a fair and legal contract, albeit oral, was negotiated between them. Nabal is making a subtle point—actually two points.

1Samuel 25:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced mee]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yîshay (יֵשַׁי) [pronounced yee-SHAH-ee]	transliterated <i>Jesse</i>	masculine proper noun	Strong's #3448 BDB #445

Translation: *Who [is this] son of Jesse?* This is an extremely interesting question. David did not identify himself as the son of Jesse. He told his servants exactly what to say, and they repeated it. There are a couple of options

here: (1) David did identify himself as *the son of Jesse*; (2) the servants embellished his words; (3) Nabal did know who he was. David has already placed his parents in the protective custody of the king of Moab, so it would be less likely for him to refer to himself as Jesse's son. The idea is to keep his parents safe, and that would involve maintaining a distance from them. The second option, that David's servants added to his words is also unlikely; David no doubt chose them for their reliability and tactfulness. Therefore, they would have gone along with anything that David instructed them to do. The latter option is the most likely. Nabal is going on and on about, "Just who the hell is David?" but he knows who David is. He knows exactly who David is and all about him, including the name of his father. Knowing this, Nabal knows David's reputation as well. The key here is, Nabal does know who David is. He is not pretending that he doesn't.

1Samuel 25:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
râbab (רבב) [pronounced <i>raw^b-VAH^bV</i>]	<i>to become many, to become great in number, to be great in number, to be increased</i>	3 rd person plural, Qal perfect	Strong's #7231 BDB #912
ʿebed (עבד) [pronounced <i>ĠE^b-ved</i>]	<i>slave, servant</i>	masculine plural noun	Strong's #5650 BDB #713
pârats (פרט) [pronounced <i>paw-RATS</i>]	<i>to break off, to separate oneself [from anyone]</i>	masculine plural, Hithpael participle with the definite article	Strong's #6555 BDB #829
ʿîysh (יש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
min (מן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, mipânîym mean <i>from before your face, out from before your face, from one's presence</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that</i> .			
ʾâdôwn (אדון) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #113 BDB #10

Translation: Today, servants have become numerous, [those] ones breaking away from their master [lit., a man from his master]. What Nabal is saying is, *there are tons of slaves who have broken away from their masters; how can I possibly keep track of all of them?* The slave here, of course is David, and his master is Saul. David is spoken of as one of the many slaves who escaped from his master. But what is Nabal implying? He is saying

that David is a fugitive. He should be under the control of his master. However, he is saying this in such a way as to imply, "I don't know who this David ben Jesse is, so I could not report him (but, I really do know who he is, and if pushed, I will report his whereabouts to Saul)."

Do you see what Nabal is doing? He acts as though he has no idea who David is, because so many slaves have escaped their masters. But he calls David the son of Jesse, which indicates, "I know damn well who he is." The remark about slaves breaking away from their masters is a subtle threat that Nabal might consider turning David in. All of this is done with the most subtle nuance of language.

Nabal is not only speaking of David, but also of these ten men and the others who have joined David. As Gill points out, not only had David *escaped* his master (Saul), but he had also *received and protected fugitives and renegades, such as fled from their masters and from their creditors* (see 1Sam. 22:2).¹⁹

And I have taken my bread and my waters and my slaughtered meat which I have slaughtered for my shearers and I have given to men who I do not know where from here those."

1Samuel
25:11

I will take my bread and my water and my meat which I had slaughtered for my shearers, and then give this to men that I don't [even] know where they came from?"

So, I should take my bread and my water and the meat which I prepared for my shearers and then just give this to men whose origins I cannot even verify?"

Here is how others have translated this verse:

Ancient texts:

Septuagint

And should I take my bread, and my wine, and my slaying that I have slain for them that shear my sheep and should I give them to men of whom I know not from where they are?

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

What makes you think I would take my bread, my water, and the meat that I've had cooked for my own servants and give it to you? Besides, I'm not sure that David sent you!

The Message

Do you think I'm going to take good bread and wine and meat freshly butchered for my sheepshearers and give it to men I've never laid eyes on? Who knows where they've come from?"

NLT

Should I take my bread and water and the meat I've slaughtered for my shearers and give it to a band of outlaws who come from who knows where?"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

Should I take my bread, my water, and my meat that I butchered for my shearers and give them to men coming from who knows where?"

Literal, almost word-for-word, renderings:

Young's Updated LT

...and I have taken my bread, and my water, and my flesh, which I slaughtered for my shearers, and have given it to men whom I have not known from where they are!".

¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:10.

What is the gist of this verse? Nabal adds, “Should I give this food and meat which is for my shearers and just give it to men whose origins are suspect?”

Nabal’s answer indicates that Nabal has given this some thought. He has already determined how he will deal with the request from David, which we just covered, and he gives these ten men the coup de grace here.

1Samuel 25:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong’s #3947 BDB #542
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 1 st person singular suffix	Strong’s #3899 BDB #536
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
mayim (מַיִם) [pronounced <i>MAH-yim</i>]	<i>water, waters</i>	masculine plural noun with the 1 st person singular suffix	Strong’s #4325 BDB #565
This is <i>wine</i> in the Greek. We will later find out that Nabal throws a party with copious amounts of alcohol. However, this does not mean that he would mention alcohol here.			
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
ṭî ^b v ^e châh (טֵבַח) [pronounced <i>t^bv-KHAW</i>]	<i>a slaying of cattle; a slaughterhouse; a thing slaughtered, a slaughter, a slaughtered meat</i>	feminine singular noun with the 1 st person singular suffix	Strong’s #2878 BDB #370
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong’s #834 BDB #81

1Samuel 25:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭā ^b vach (טַבַּח) [pronounced <i>tawb-VAHKH</i>]	<i>to kill or slaughter [cattle], to butcher [animals]; to kill or slay [men]; used figuratively to slaughter ruthlessly and without compassion</i>	1 st person singular, Qal perfect	Strong's #2873 BDB #370
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
gâzaz (רָצַח) [pronounced <i>gaw-ZAHZ</i>]	<i>to shear</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #1494 BDB #159

Translation: I will take my bread and my water and my meat which I had slaughtered for my shearers,... Nabal has prepared bread, water and meat for his shearers; this does not mean that he is a generous and thoughtful man. This may be the bare minimum that he can provide them without them walking out on him. However, the impression that Nabal is conveying is, he is paying these men whom he has personally observed do the work he contracted them for. He looks at these ten men and sees no reason to pay them.

1Samuel 25:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun	Strong's #376 BDB #35
ʾâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lô ^ʾ (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda ^ʿ (יָדָע) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted, to know by experience, to have a knowledge of something; to see</i>	1 st person singular, Qal imperfect	Strong's #3045 BDB #393

1Samuel 25:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêy (אֵי) [pronounced āy]	where	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
min (מִן) [pronounced min]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	here, this, thus	masculine singular, demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
hêmmâh (הֵמָּאָה) [pronounced haym-mawh]	they, those; themselves; these [with the definite article]	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241

Translation: ...and then give this to men that I don't [even] know where they came from?" Nabal makes a statement here, or asks the question, should he take these things designed for his shearers and just give them to men whose origins he cannot even verify. We know that there is a great deal more profit involved here, and it was secured by David and his men. However, Nabal takes the position, *just who are you, and, even if I owed David money, how can I confirm that you are in any way associated with him?*

That Nabal can make this argument indicates that he has never seen these ten men before. He does not know from where they have come or if they have any sort of real connection to David. "What—you think you can just show up here and demand money? You people that I do not know?" Either Nabal did not hire David directly or these men were not involved in the security which David provided.

And so turn young men of David to the way and so they return and so they make know to him as all the words the these. 1Samuel 25:12 **David's young men then turned [themselves] to the road and they returned [to David] and make known to him all of these words.**

David's young men then returned to David and told him all that Nabal had said.

Here is how others have translated this verse:

Ancient texts:

Septuagint *So the servants of David turned to their way, and came and reported to David according to these words.*

Significant differences .

Thought-for-thought translations; paraphrases:

CEV *The men returned to their camp and told David everything Nabal had said.*
 The Message *David's men got out of there and went back and told David what he had said.*
 NJB *David's men turned on their heels and went back, and on their arrival told him exactly what had been said.*
 NLT *So David's messengers returned and told him what Nabal had said.*

Mostly literal renderings (with some occasional paraphrasing):

God's Word™
JPS (Tanakh)

David's young men returned and told him all this.
Thereupon David's young men retraced their steps; and when they got back, they told him all this.

Literal, almost word-for-word, renderings:

Young's Updated LT

And the young men of David turn on their way, and turn back, and come in, and declare to him according to all these words.

What is the gist of this verse? David's young men return to him and tell him what Nabal said.

1Samuel 25:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâphak ^e (הִפְקָה) [pronounced <i>haw-FAHK^e</i>]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	3 rd person masculine plural, Qal imperfect	Strong's #2015 BDB #245
na'ar (נַעַר) [pronounced <i>NĀH-ġahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1870 BDB #202

Translation: David's young men then turned [themselves] to the road... It was obvious from his demeanor, that there was no reasoning with Nabal. Furthermore, David had not given them a plan of contingency—what to do if Nabal was contrary. So they simply return to the road that they came on, apparently without saying a word of rebuttal to Nabal.

It might do us well to understand the psychology of this. David is an honest person, and therefore he assumes those who deal with him will be honest as well. He had no contingency plan; he performed a service, he performed this service with integrity, and it never occurred to him that he would not get paid. David will blow up over this; he will lose his temper, because he was treated unjustly.

1Samuel 25:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996

Translation: ...and they returned [to David]... These ten young men return to David. There was no contingency plan. There was no plan B, just in case Nabal chose to stiff David and his crew for the money they deserve. T prepare you for the logic here; if David was running a protection racket, the first thing that he would do is plan for what he would do when Nabal says, "Hell no." A protection racket by its very nature, must plan on the victim saying *no*.

1Samuel 25:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Do these mean something together?			
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʿêlleh (אֵלֶּה) [pronounced KÉHLeh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: ...and make known to him all of these words. Upon their return, with nothing in hand, they tell David what happened and what Nabal said. It will be clear that David will lose his temper when he hears what Nabal told his young men.

And so says David to his men, “Gird a man his sword.” And so gird on a man his sword. And so girds on also David his sword. And so they go up after David about four hundred a man and two hundred remained upon manufactured goods.

1Samuel
25:13

David then said to his men, “Each one of you put on [lit., *gird*] his sword.” So each man put on his sword, as did David [lit., *and David also girded on his sword*]. About 400 men went up after David while [lit., *and*] 200 remained with their personal belongings [lit., *beside the valuables*].

David then said to him men, “Put on your swords.” So each man put on his sword, as did David, and about 400 of them followed David, while the remaining 200 stayed with their supplies.

Here is how others have translated this verse:

Ancient texts:

Peshitta
Septuagint

[Almost identical to Alexandrian LXX]

And David said to his men, “Gird on every man his sword [Alexandrian LXX adds: *and they girded on every man his sword and David also girded on his sword*]. and they went up after David, about 400 men; and 200 abode with the stuff.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV	“Everybody get your swords!” David ordered. They all strapped on their swords. Two hundred men stayed behind to guard the camp, but the other four hundred followed David.
The Message	David said, “Strap on your swords!” They all strapped on their swords, David and his men, and set out, four hundred of them. Two hundred stayed behind to guard the camp.
NLT	“Get your swords!” was David’s reply as he strapped on his own. Four hundred men started off with David , and two hundred remained behind to guard their equipment.

Mostly literal renderings (with some occasional paraphrasing):

<i>God’s Word</i> TM	“Each of you put on your swords!” David told his men. And everyone, including David, put on his sword. About four hundred men went with David, while two hundred men stayed with the supplies.
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Literal, almost word-for-word, renderings:

<i>Young’s Updated LT</i>	And David says to his men, “Gird on each his sword;” and they gird on each his sword, and David also girds on his sword, and there go up after David about four hundred men, and two hundred have remained by the vessels.
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What is the gist of this verse? David and his men put on their weapons and go up to Nabal. About 200 of David’s men stay behind with their personal belongings.

1Samuel 25:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾiysh (אִישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #376 BDB #35
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	2 nd person masculine plural, Qal imperative	Strong's #2296 BDB #291
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
ʾeth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chereb (חֶרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

Translation: David then said to his men, “Each one of you put on [lit., *gird*] his sword.” David has to take action. He was not a pacifist. He has been dishonored by Nabal who knew damn good and well who he was and the service which had been provided for him. So David tells his men to put on their swords.

You will note that there is no thinking, no deliberation, no asking God what to do. David is pissed off and he is going to do something about it then and there. This should tell you a little about David's uncontrolled self. When David was angry, and not in fellowship, his reaction is quick and unthinking. We are used to appreciating how controlled David is with regards to Saul; however, that is not the situation here—David is mad and he is going to use force to express his anger. If Nabal stood before him, David would knock the hell out of him and then kill him.

Application: The next time you intentionally piss off a generally easy-going believer, bear in mind that maybe you have never observed his old sin nature at work. You may not realize that he has a severe temper like David, and that he might just knock you for a loop (and then profusely apologize, if he chooses to rebound).

As we study this chapter, I cannot help but think that David is expressing some of his frustration which he feels because of Saul. Saul has removed David from his home and his life, and David no doubt feels some anger because of this. So, this attack upon Nabal may be David displacing his anger.

1Samuel 25:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2296 BDB #291
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chereb (חֶרֶב) [pronounced khe-RE ^{BV}]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

Translation: [So each man put on his sword,...](#) David is in charge of a rag tag bunch of misfits that he has whipped into military preparedness with a military attitude. They have already delivered the city of Keilah from the Philistines, indicating that they were a well-disciplined force to be reckoned with.

1Samuel 25:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
châgar (חָגַר) [pronounced khaw-GAHR]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2296 BDB #291
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chereb (חֶרֶב) [pronounced khe-RE ^{BV}]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

1Samuel 25:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Translation: ...as did David [lit., and David also girded on his sword]. David, as the leader, was probably the first one to put on his sword. The other men followed suit. Now, going to attack a private businessman, albeit corrupt, and taking almost his entire force, was a very strong reaction. This was a military force that gave the Philistines a run for their money. Attacking Nabal is nothing. Nabal is going to have a very limited security force, given the fact that he had to hire David to handle the security of his sheep in Carmel.

1Samuel 25:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	to go up, to ascend, to rise, to climb	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʾachar (אַחַר) [pronounced ah-KHAHR]	after, following, behind	preposition	Strong's #310 BDB #29
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
kaph or k ^e (כּ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
ʾar ^e baʿ (אַרְבָּע) [pronounced ahr ^e -BAHG]	four	masculine singular noun; numeral	Strong's #702 BDB #916
mêʾâh (מֵאָה) [pronounced may-AW]	one hundred	feminine plural numeral	Strong's #3967 BDB #547
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun	Strong's #376 BDB #35

Translation: About 400 men went up after David... David had about 600 men who had allied themselves with him (1Sam. 23:13). Although these were generally anti-authority malcontents, they did follow David, as he exuded natural leadership ability. Most of the men put on their weapons and went with David. This was a cakewalk compared to facing the militarily trained Philistines (1Sam. 23:1–7).

Jamieson comments: *David's own good conduct, however, as well as the important services rendered by him and his men, were readily attested by Nabal's servants. The preparations of David to chastise his insolent language and ungrateful requital are exactly what would be done in the present day by Arab chiefs, who protect the cattle of the large and wealthy sheep masters from the attacks of the marauding border tribes or wild beasts. Their protection creates a claim for some kind of tribute, in the shape of*

supplies of food and necessities, which is usually given with great good will and gratitude; but when withheld, is enforced as a right. Nabal's refusal, therefore, was a violation of the established usages of the place.²⁰

1Samuel 25:13e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
mâ`thayim (מֵאֵתַיִם) [pronounced <i>maw-thah-YIM</i>]	<i>two hundred</i>	feminine dual numeral	Strong's #3967 BDB #547
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 rd person masculine plural, Qal perfect	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479

Translation: ...while [lit., and] 200 remained with their personal belongings [lit., beside the valuables]. During the time that they had spent together, David and his men had acquired some material goods; some the men brought with them and very likely some were acquired through odd jobs and services, such as what they performed for Nabal. They were not a completely mobile army as they had been in the past.

We talked earlier about whether David is in the desert wilderness of Maon or Paran. We have 600 men, who can be fairly mobile; but we apparently have enough things to require a large percentage of them to hang back and watch. This would indicate much less mobility. Furthermore, given that most of David's exploits for these chapters of him being a fugitive seem to have Maon as a center point, that would further lead us to believe that he is in Maon.

How do we justify this with Nabal's reaction? Nabal probably hired David directly in Maon, and David sent some men to Carmel to handle security for Nabal. It seems to be the case that Nabal was very hands-off in this business venture and may not have bothered to personally check on what was going on—after all, with a security force like David's, he had little reason to. Therefore, Nabal would have known David, but not those who handled security. This would explain Nabal not recognizing these ten young men of David's (which he uses to his own corrupt business advantage). This is, of course, logical speculation. The idea is to show that there is a completely logical explanation for what we find here, even though it is possible that this is not it.

[Chapter Outline](#)

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Nabal's Men Come to Abigail to Tell Her What Has Happened

²⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:11.

And to Abigail, wife of Nabal, made known a young man, one from the young men, to say, “Behold, has sent David messengers from the wilderness to bless our lords and so he swooped down in them.

1Samuel
25:14

And one young man from the young men made known to Abigail, the wife of Nabal, saying, “Listen, David has sent messengers from the desert-wilderness to bless our lord, but he pounced upon them [or, *flitted among them*].

And one of the young men made this incident known to Abigail, saying, “Listen, David sent messengers from the desert-wilderness to bless our lord, but he made light of them.

Here is how others have translated this verse:

Ancient texts:

Peshitta But one of the young men told Abigail, Nabal's wife, saying, “Behold, David sent messengers out of the wilderness to bless our master; and he railed at them.
Septuagint 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.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Meanwhile, one of Nabal's servants told Abigail: David's men were often nearby while we were taking care of the sheep in the fields. They were very good to us, they never hurt us, and nothing was ever stolen from us while they were nearby. With them around day or night, we were as safe as we would have been inside a walled city. David sent some messengers from the desert to wish our master well, but he shouted insults at them. [Vv. 14–16].
The Message Meanwhile, one of the young shepherds told Abigail, Nabal's wife, what had happened: “David sent messengers from the backcountry to salute our master, but he tore into them with insults.
REB One of Nabal's servants said to Abigail, Nabal's wife, ‘David sent messengers from the wilderness to ask our master politely for a present, and he flared up at them.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ One of the young men told Abigail, Nabal's wife, “David sent messengers from the desert to greet our master, who yelled at them.
JPS (Tanakh) One of [Nabal's] young men told Abigail, Nabal's wife, that David had sent messengers from the wilderness to greet their master, and that he had spurned them.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible But a certain one of her young men told ||Abigail, Nabal's wife||, saying Lo! David sent messengers out of the wilderness to bless our lord, and he treated them with contempt [or, *flew upon them*; i.e., *stormed at them*].
NRSV One of Nabal's servants said to Abigail, Nabal's wife, ‘David sent messengers from the wilderness to ask our master politely for a present, and he flared up at them [or, *railed*].
Young's Updated LT And to Abigail wife of Nabal has one young man of the youths declared, saying, “Lo, David hath sent messengers out of the wilderness to bless our lord, and he flies upon them;...

What is the gist of this verse? One of Nabal's servants goes to Abigail directly and tells her that David sent men to Nabal for payment, but he rebuffed them.

1Samuel 25:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾăbîygayil (אֲבִיגַיִל) [pronounced <i>ăb-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
naʿar (נַעַר) [pronounced <i>NĀH-ğahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
naʿar (נַעַר) [pronounced <i>NĀH-ğahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: *And one young man from the young men made known to Abigail, the wife of Nabal, saying,...* David had a reputation, and what Nabal did was circulated around among the servants of Nabal and Abigail. Very likely, Nabal bragged about his impertinence to those he paid to listen to him. These young men knew that messing with David was a dangerous thing and they went to the most logical and reasonable person in that marriage—to Abigail. She functioned without the heavy testosterone levels of Nabal, and could think things through more reasonably.

The Emphasized Bible interprets this as a young man of Abigail's; however, this would make little sense. There is every reason to believe that she had servants as did her husband; but the servants who would have been most alarmed would have been those who knew what had occurred. This one will speak in the next verse as one who had been treated well by David's men, using 1st person plural suffixes. In other words, this servant was a servant of Nabal who had known David and his men in the desert. That is, he was an eyewitness to David's treatment of

Nabal's shepherds and may have been a shepherd himself. It is unusual for Rotherham to make a mistake like this.

1Samuel 25:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 rd person masculine singular, Qal perfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
mal'âkê (מַלְאָכִים) [pronounced <i>mahl'-AWKê</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural noun	Strong's #4397 BDB #521
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid'êbâr (מִדְּבָר) [pronounced <i>mid'-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
bârakê (בָּרַךְ) [pronounced <i>baw-RAHKê</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	Piel infinitive construct	Strong's #1288 BDB #138

1Samuel 25:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾādôwn (אָדוֹן) [pronounced aw-DOHN]	lord, master, owner, superior, sovereign	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #113 BDB #10

Translation: “Listen, David has sent messengers from the desert-wilderness to bless our lord,... When David sent men to speak to Nabal, it was by way of blessing. Recall, David wished blessing, peace and prosperity to all that Nabal had (v. 6). So this was not some shakedown operation, but a reasonable request for the safety provided.

This also gives us an idea as to the movement of the shepherds. They raised Nabal's sheep in Carmel, but had returned to Maon for the feasting. Word got around quickly that David's men had been rebuffed by Nabal. This man either took it into his own hands to approach Abigail, or was an informally deputized representative of the others.

1Samuel 25:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
ʿîyt (עֵיט) [pronounced geef]	to dart greedily (like a bird of prey), to swoop down, to fly upon, to flit upon, to pounce upon	3 rd person masculine singular, Qal imperfect	Strong's #5860 BDB #743
This is a relatively rare word in Scripture, found only in 1Sam. 14:32 15:19 25:14.			
b ^e (בְּ) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity with the 3 rd person masculine plural suffix	Strong's# none BDB #88

Translation: ...but he pounced upon them [or, flitted among them]. This particular verb is rare in Scripture, and generally is used of a bird swooping down upon his prey. However, it could refer to a bird flitting from flower to flower. The idea is, Nabal made light of David's men and the situation and then he swooped down upon them as if they were his prey.

And men [were] good to us—very; and we were not ashamed [or, injured], and we did not number anything all days we walked with them in our being in the fields. 1Samuel 25:15

The men [were] very good to us. We were not injured [or, humiliated] and we did not number anything [as missing] all the time we walked with them when we were in the fields.

Those men were very good to us; we were never humiliated or injured nor did anything turn up missing during all the time that we walked with them in the fields.

Here is how others have translated this verse:

Ancient texts:

Septuagint And the men were very good to us; they did not hinder us, neither did they demand from us anything all the days that we were with them.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Meanwhile, one of Nabal's servants told Abigail: David's men were often nearby while we were taking care of the sheep in the fields. They were very good to us, they never hurt us, and nothing was ever stolen from us while they were nearby. With them around day or night, we were as safe as we would have been inside a walled city. David sent some messengers from the desert to wish our master well, but he shouted insults at them. [This is vv. 14–16].

The Message Yet these men treated us very well. They took nothing from us and didn't take advantage of us all the time we were in the fields.

NJB Yet these men were very good to us. We were done no injury, neither did we miss anything all the while we were living among them during our stay in the open country.

NLT But David's men were very good to us; and we never suffered any harm from them. Nothing was stolen from us the whole time they were with us.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Those men were very good to us. They didn't mistreat us, and we found that nothing was missing wherever we went with them when we were in the fields.

JPS (Tanakh) “But the men had been very friendly to us; we were not harmed, nor did we miss anything all the time that we were about with them while they were in the open.

Literal, almost word-for-word, renderings:

Young's Literal Translation ...and the men are very good to us, and have not put us to shame, and we have not looked after anything all the days we have gone up and down with them, in our being in the field;...

What is the gist of this verse? This young man testifies that there was no abuse suffered from David and his men.

1 Samuel 25:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (יִישׁ) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
ṭôwb (טוֹב) [pronounced <i>tohb^v</i>]	<i>pleasant, pleasing, agreeable, good, better</i>	masculine plural adjective	Strong's #2896 BDB #373
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition with the 1 st person plural suffix	No Strong's # BDB #510

1Samuel 25:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e ôd (מֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: *The men [were] very good to us.* Nabal's men could vouch for their safety when with David's men. David's men treated them very well, and examples will follow. This further indicates that this servant was an eyewitness to the events that he testifies to. Note, *The men were very good to us.*

1Samuel 25:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô ^ʿ (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâlam (כָּלַם) [pronounced kaw-LAHM]	<i>to be hurt, to be injured; to be made ashamed, to be humiliated</i>	1 st person plural, Hophal perfect	Strong's #3637 BDB #483

Translation: *We were not injured [or, humiliated]...* The idea here may be more, they were never intimidated. That is, David's men being there was not a burden. They didn't feel as though the mafia had moved in on them and offered protection from themselves. David's men treated them with respect and kindness. They did not feel threaten at all. This testimony further indicates that David was not running some protection racket.

1Samuel 25:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô ^ʿ (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack, to number, to take a census</i>	1 st person plural, Qal perfect	Strong's #6485 BDB #823
m ^e ûwmâh (מְאוּמָה) [pronounced m ^e -oo-MAW]	<i>anything, and it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

1Samuel 25:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Together, kôl + yâmîym can mean <i>in all time, all the time, perpetually, forever, always</i> .			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	properly: <i>to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i>	1 st person plural Hithpael perfect	Strong's #1980 (and #3212) BDB #229
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and we did not number anything [as missing] all the time we walked with them when we were in the fields. Apparently the time to do this shepherding is extensive—perhaps months; even a year or two? During this entire time, these shepherds never found anything missing. Their sheep were not stolen, their personal effects were not taken; they functioned in complete safety.

A wall they were upon us both night and daytime all days of our being with them shepherding sheep.

1Samuel
25:16

They were a wall beside us all the time we were with them tending the sheep.

They were a wall to us all of the time that we were tending to the sheep.

Here is how others have translated this verse:

Ancient texts:

Septuagint

And when we were in the field, they were as a wall around us, both by night and by day, all the days that we were with them feeding the flock.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

Meanwhile, one of Nabal's servants told Abigail: David's men were often nearby while we were taking care of the sheep in the fields. They were very good to us, they never hurt us, and nothing was ever stolen from us while they were nearby. With them around day or night, we were as safe as we would have been inside a walled city. David sent some messengers from the desert to wish our master well, but he shouted insults at them. [Vv. 14–16 were combined].

The Message

They formed a wall around us, protecting us day and night all the time we were out tending the sheep.

NJB

Night and day, they were like a rampart to us, all the time we were with them, minding the sheep.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

They were a wall protecting us day and night as long as we were watching the sheep near them.

JPS (Tanakh)

They were a wall about us both by night and by day all the time that we were with them tending the flocks.

Literal, almost word-for-word, renderings:

Young's Literal Translation

...a wall they have been unto us both by night and by day, all the days of our being with them, feeding the flock.

What is the gist of this verse? This man testifies that David's men were a veritable wall about them as they pastured the sheep.

1Samuel 25:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôwmâh (חֹמַי) [pronounced <i>khoḥ-MAW</i>]	<i>a wall</i> [around a city]; less often for simple <i>a wall</i> ; metaphorically, <i>a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

1Samuel 25:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lay ^l âh (לַיְלָאָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
gam (גַּם) [pronounced gahm]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
yômâm (יּוֹמָם) [pronounced yoh-MAWM]	<i>daily, daytime, by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Together, kôl + yâmîym can mean <i>in all time, all the time, perpetually, forever, always.</i>			
hâyâh (הָיָאָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767
râʿâh (רָעָה) [pronounced raw-ĠAWH]	<i>shepherding, tending [a flock]; a shepherd, one who tends sheep</i>	masculine plural, Qal active participle with the definite article	Strong's #7462 BDB #944
tsôn (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838

Translation: They were a wall beside us all the time we were with them tending the sheep. Nabal's men never felt threatened; they felt completely protected by David's men. Very likely, it was David who had a lot to do with this. He was a former shepherd. He had shepherded sheep much of his life. David would have put the men at ease with suggestions and small talk about shepherding; and he would have regaled them with personal anecdotes.

Shepherds, in that day and age, were notoriously vulnerable. In order to find good pastureland, they had to travel away from their ranch. The further they are from their ranch, the greater their personal danger. Thieves, rival ranchers, Philistines, etc. threaten their existence. They are almost completely vulnerable.

Gill tells us: *Protecting and defending them against the Philistines, who, as they robbed the threshing floors of Keilah, would have plundered the flocks of Nabal; or it may be rather against the incursions of*

the Arabs in the wilderness of Paran, the posterity of Ishmael, who lived by plunder, and against the wild beasts of the desert, who otherwise would have carried off many of their sheep and lambs, by night or by day.²¹ See how this narrative is woven together? We already know from the incident in Keilah that there was some lawlessness which threatened Nabal at that time. However, with David and his men, it was as though Nabal's shepherds and sheep were inside a walled city.

And now know and see what you will do, for completed the evil unto our lords and all his house. And he [is] a son of Belial from a speaking unto him.

1Samuel
25:17

Now know and see what you will do for evil has been completed against our lord and all his house. Furthermore, he is a son of worthlessness [lit., a son of Belial] and one cannot talk to him [lit., from speaking with him].

Now determine just exactly what you plan to do, for evil has already been determined against our Lord and against all his household. Furthermore, he is an ass that no one can reason with.

Here is how others have translated this verse:

Ancient texts:

Peshitta Now therefore know and consider what you will do; for evil is determined against our master and against all his household; and Nabal was with the shepherds.”

Septuagint And now consider, and see what you will do; for mischief is determined against our lord and against his house. And he [is] a vile character, and one cannot speak to him.”

Significant differences .

Thought-for-thought translations; paraphrases:

CEV He's a bully who won't listen to anyone. Isn't there something you can do? Please think of something! Or else our master and his family and everyone who works for him are all doomed..

The Message Do something quickly because big trouble is ahead for our master and all of us. Nobody can talk to him. He's impossible--a real brute!”

NLT You'd better think fast, 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!”

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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.”

JPS (Tanakh) So consider carefully what you should do, for harm threatens our master and all his household; he is such a nasty fellow that no one can speak to him.”

Literal, almost word-for-word, renderings:

Updated Emphasized Bible ||Now|| therefore know and see what you cannot do, for mischief is determined against our lord, and against all his household, —but ||he|| is such an abandoned man [or, a son of the Abandoned One; Hebrew: *Belial*] that one cannot speak to him.

²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:16.

Young's Updated LT

And, now, know and consider what you do; 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."

What is the gist of this verse? This servant of Nabal's is sounding a red alert. This man knows that something is about to befall Nabal's household, and that Nabal cannot be reasoned with.

1Samuel 25:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
yâdaʿ (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted, to know by experience, to have a knowledge of something; to see</i>	2 nd person feminine singular, Qal imperative	Strong's #3045 BDB #393
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
râ`âh (רָאֵה) [pronounced <i>raw-AWH</i>]	<i>look, see, behold, view, see here, listen up</i>	2 nd person feminine singular, Qal imperative	Strong's #7200 BDB #906
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿâsâh (עָשֵׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person feminine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: Now know and see what you will do... Nabal's men cannot talk to Nabal. He cannot be reasoned with. You might as well be talking to a wall. The shepherds and shearers did respect his wife, as she was a woman of great intelligence and beauty; therefore, they take their dilemma to her. They ask her, what should be done. They trust her to act accordingly and with great wisdom.

Application: Nabal is one of the great successful businessmen of his time; and yet it is his wife who saves his business. A man should never discount the wisdom of his wife. If you are marrying a person whose opinion that you do not value, then you should not marry her. You could not be making a worse mistake. Why marry a woman whose thoughts and opinions do not matter to you? When you do something like that, you reveal your abysmal ignorance with regards to marriage.

1Samuel 25:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471

1Samuel 25:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person feminine singular, Qal perfect	Strong's #3615 BDB #477
râ'âh (רָעָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the definite article	Strong's #7451 BDB #949
'el (עַל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âdôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine plural noun with the 1 st person plural suffix	Strong's #113 BDB #10
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...for evil has been completed against our lord and all his house. It is clear that the household of Nabal is heading for disaster. This has already been determined. Now, one only need decide just how much of his household would be affected by this. Whether they realize what David has planned or not is unknown to us. However, they realize that David performed a service on their behalf and Nabal just behaved like a total ass. It was clear to the man that Nabal could not give David the shaft like that and expect to walk away without a problem. And this man knew what befell Nabal would befall the entire house.

We do not know how this servant came across this knowledge. We don't know if it was logically deduced or whether he somehow heard that David was coming. Given the absence of cell phones in that part of the world then, along with the spotty internet service, we will assume that this young man deduced that they might face serious trouble from David.

1Samuel 25:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hûw ^ʿ (הוּא) [pronounced <i>hoo</i>]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
b ^e lîy (בלי) [pronounced <i>b^eLEE</i>]	<i>not, without</i>	negative particle/substantive	Strong's #1097 BDB #115
yâ ^ʿ al (אל) [pronounced <i>yaw-GAHL</i>]	<i>to profit, to benefit, to avail</i>	Hiphil verb	Strong's #3276 BDB #418
Together, b ^e lîy + yâ ^ʿ al form b ^e lîyya ^ʿ al (בליל) [pronounced <i>b^elee-YAH-ghal</i>], which means <i>without value, no profit</i> ; and it is transliterated <i>Belial</i> . It is separately identified as Strong's #1100 BDB #116.			
b ^e lîyya ^ʿ al (בליל) [pronounced <i>b^elee-YAH-ghal</i>]	<i>without value, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116
min (מן) [pronounced <i>min</i>]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
ʿel (אל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: Furthermore, he is a son of worthlessness [lit., a son of Belial] and one cannot talk to him [lit., from speaking with him]. It is clear from speaking to Nabal that he is a total ass. He listens to no one but himself. Therefore, he cannot be reasoned with. He is a worthless man; therefore, talking with him is fruitless (or worthless) as well. It is clear to this servant that this problem can only be solved by Abigail, because she is willing to listen and she is willing to ponder the various options.

Application: No matter what your position is, you should always be ready to listen to the advice of others. Furthermore, you should know those that you can depend upon for advice.

Application: You should not surround yourself with *yes-men*. These are people who agree with whatever decision you make. These are sometimes the sorts of people who make up the entourage of a vain movie star. These sorts of movie stars often end up in substance abuse, because no one in their entourage is able to dissuade them from such choices. The stars make certain that no one around them is willing to express that strong of an opinion.

Application: This is more of a tangent from those point made above, but anyone in great authority must know how to choose intelligent and competent men to surround him (and women, of course); and he must be able to delegate his authority. No matter how great you are and no matter how many people have failed you, you still must be able delegate authority.

Application: Another tangent: people are not robots; they are not computers. People under you will fail you at times. This does not mean that they are incompetent or that they should be replaced. Nor does the failure of another mean and you cannot delegate authority. Unless you are perfect, you know that those under your command will not be perfect.

Application: More on point, but from a different angle: note that this servant knows who he can go to in order to get things done; in order to right what is wrong. It is always a good idea to know in your organization or company who you can go to in case of an emergency, in case something needs to be done. The person directly above you in the organization is not necessarily a person you can trust or a person who could handle a real problem. This servant is specifically a servant to Nabal; Nabal is his go-to guy. However, this is an emergency. He would be wasting his time trying to reason with Nabal. He goes to Abigail, a woman he can reason with; and woman who will actually listen to him; a woman who can actually deal with this sort of an emergency.

Most people who read this chapter do not fully appreciate God’s workings. God is not just working through Abigail, who is obviously a mature believer. God also uses this servant to alert Abigail. Apart from this servant’s accurate assessment of the situation, Abigail could not act, as she would not know to act.

The sad thing about all of this is, Nabal probably does not realize what a treasure he has in Abigail. She is unselfish, intelligent, competent, willing to act, willing to do the right thing. It should be no surprise that she is a believer in Jesus Christ.

We have covered the **Doctrine of Belial** back in 1Sam. 2:12.

There are several parallels between Saul and Nabal, which we will cover here.

The Similarities Between Saul and Nabal	
Saul	Nabal
Saul generally could not be reasoned with. The few times one was able to reason with Saul, Saul would later return to his own unreasoned position.	Nabal was an unreasonable man that even his wife would not bother to reason with (vv. 17, 19).
Saul continually kept back from David what he owed him. He owed David promotion and gratitude for David’s successes on the battlefield; and he owed David his first daughter as a wife. Saul, at the end of this chapter, even takes back his second daughter, who he had given to David.	Nabal does not give David the remuneration that he deserves for guarding his flocks in the field (vv. 10–12).
Saul, as king, was very rich and powerful.	Nabal had amassed a great deal of wealth, probably much of it through dishonest business dealings.

The Similarities Between Saul and Nabal	
Saul	Nabal
	Nabal held great parties to celebrate his own successes.
Saul is a fool and all that he owns will be taken from him when he dies.	Nabal is a fool, and the result is that all that he owns will be taken from him when he dies.
We can reasonably assume that Saul’s wife, the mother of Jonathan, had to be a good woman, as Jonathan turned out so well.	Abigail, Nabal’s wife, is a good and wise as Nabal is evil and foolish. Her actions are a direct contrast to Nabal’s.
David restrained himself on several occasions with regards to Saul—whereas the average person might want to strike back at Saul, David held back, as he was the Lord’s anointed.	However, David let himself go, temper-wise, with Nabal. It would not be out of the question for this to be displaced anger on the part of David. He has held back from striking Saul, God’s anointed leader of Israel; but he sure would like to.

The NIV Study Bible suggests that the writer of this portion of Samuel vents his feelings toward Saul in his treatment of Nabal.²² Robert Gordon also points out that this is an important psychological study of David; that Nabal acts as a surrogate Saul and David’s anger toward Saul.²³ I dismissed this notion at first, but given the similarities between Saul and Nabal, and given that this story is sandwiched between two accounts of David holding back from taking revenge on Saul, it makes sense.

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An accusation brought up before is that David is running a protection racket. That is, for a fee, he would see that you were protected from him and from outsiders. Since a superficial reading of this passage may yield this impression, we need to examine this point of view carefully.

Was David Running a Protection Racket?

1. First of all, we need to define our terms:
 - 1) By protection racket, I mean the sort of activity practiced by mobsters when they would come into a business and ask for a monthly or weekly payment for *protection*. The protection was really protection from the mobsters demanding the payment. At times, they no doubt provided some form of general security; but it was often unreliable and haphazard at best. In other words, if you paid a mobster security money, this does not mean that someone would be specifically assigned to stand guard over your place of business.
 - 2) This is different than a security force or a security system. Many people call up a multitude of businesses which provide a security system for their homes; and many businesses employ watchmen or a security company to watch over their assets. For instance, it is common for a bank to have a security guard in their lobby. This is a legitimate business, in contrast to the protection racket mentioned above.
2. At the beginning of this chapter, I quoted from a Gnana Robinson who claimed that what David was running here was a thinly veiled protection racket.
3. I should point out that I am under no compunction to put a nice spin on David’s exploits. God the Holy Spirit does not require any believer to whitewash the activities of another believer. If David was out of line

²² *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 408.

²³ Robert Gordon, *1 & 2 Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 181.

Was David Running a Protection Racket?

here, then I would be the first to tell you so. When we get to David and Bathsheba, it will be clear that David is not choirboy (although he could sing).

4. Furthermore, David will be tempted to sin; in fact, to commit a very big sin as a matter of fact; however, he will be dissuaded from doing so by Nabal's wife Abigail.
5. Reasons why we know David was not running a protection racket:
 - 1) David provided an on-site security force, day and night, for Nabal's shepherds (v. 16). Security rackets generally do not provide round-the-clock, physical protection.
 - 2) We have the testimony of one of Nabal's servants. No where does this man indicate that David strong-armed Nabal or his shepherds in order to provide protection. Nabal is clearly cited as the one at fault; not David (vv. 14–17).
 - 3) No where in these four verses does this servant ever slight David or accuse David of any wrongdoing.
 - 4) When David's men went to collect payment for the services rendered, they are spoken of favorably; when Nabal reacts to this, he is spoken of unfavorably (v. 14).
 - 5) David's men did not verbally abuse Nabal's shepherds nor did they ever take advantage of their position or imminence (v. 15).
 - 6) David's actions and the actions of his men are spoken of favorably by this eyewitness (vv. 15–16) while Nabal's actions are spoken of as dangerous his personage as being worthless (vv. 14, 17).
 - 7) Where as this chapter clearly speaks unfavorably of Nabal (vv. 3, 14, 17, 25), nowhere is David faulted by Nabal, Abigail, the eyewitness shepherd or by the author of this chapter.
 - 8) When the ten men come to Nabal for payment, it is unclear as to what Nabal is paying for and it is unclear as to whether there was a contract in force (vv. 5–9).
 - 9) On the other hand, none of Nabal's objections sound like the victim of a protection racket scheme.
 - (1) Nabal first appears to not even know who David is. However, it is clear that he does, as he calls David the son of Jesse (v. 10a).
 - (2) Then Nabal implies that David is just another fugitive from his master (v. 10b).
 - (3) These two statements together imply that Nabal just *may drop a dime* on David; that is, let Saul know where David is.
 - (4) Although Nabal at first sounds reasonable, that why should he take all of these things which are for his shepherds and shearers and give them to someone else (v. 11a); but then he adds, *and I really don't know who you are*. That is, *even if I owed David money, how could I confirm that it should go to you guys?*
 - (5) Note what Nabal does *not* say:
 - i This is a shakedown operation.
 - ii I don't owe David money because I did not hire him.
 - iii I don't owe you or David money because no service was performed.
 - iv I never agreed to any of this protection stuff.
 - 10) If David chose to, he could have simply taken as many of Nabal's sheep as he wanted. He had 600 men and Nabal's sheep were watched by a few shepherds. So, if David were evil here, he could have forcibly taken his due before Nabal hired shearers.
 - 11) You need to understand how the criminal mind works. If David is not honest and trustworthy, then he is damn sure not going to trust Nabal to pay him at a later date. People judge other people by their own norms and standards. David trusted Nabal, which suggests that David is trustworthy and above board. This makes it highly unlikely that David was running any sort of protection racket. His personality and character are not consistent with a man who runs a protection racket.
 - 12) David, as he justifies his intentions of revenge to his men, says that he guarded Nabal's sheep in vain. He had done a competent job (actually, a perfect job); and David classifies what he did as good, and Nabal's response as evil (v. 21). So, from the standpoint of David, he fulfilled his responsibilities to Nabal, but did not receive proper compensation. This implies some sort of an agreement or contract between them.
 - 13) When David realizes that his approach was wrong; that to kill Nabal would have been the incorrect approach, it is because he knows that he is not to seek personal revenge, even when wronged (vv. 32–33). He does not recognize his intention of revenge as wrong because of strong-arming

Was David Running a Protection Racket?

- Nabal or because he was running a protection racket—because he wasn't.
- 14) What we will find later on in this passage is, when Abigail meets David, she is respectful, deferential, and she speaks rather ill of her own husband (v. 25).
 - 15) Nowhere in vv. 24–31 does Abigail say or even imply that David is running some sort of a protection racket that she is nevertheless willing to pay for.
 - 16) Abigail makes it clear that God is on David's side in this matter (v. 28–30).
 - 17) However, Abigail clearly tells David that if he kills Nabal and his household, that he will be shedding blood wrongfully (v. 31). It is gutsy enough for Abigail to meet David face to face and try to get him to back down; but it is even more gutsy for her to tell David that what he is about to do is wrong.
 - 18) If Abigail is willing to tell David that killing Nabal is wrong, then she is would be willing to castigate David for his protection racket. She might have paid him in either instance, but we know that Abigail is not afraid to speak her mind; she is not shy about calling a spade a spade.
 - 19) Abigail tells David, *let God take care of Nabal and his discipline* (v. 31).
 - 20) Finally, and most importantly, God does take Nabal out of this life (vv. 37–38).
 - 21) Abigail is spoken of favorably again and again (vv. 3, 17, 32–33); if it turned out that David was no better than Nabal, it would have made little sense for her to become David's wife (vv. 40–42). After all, Only Nabal was dead. This did not mean that all of his business ventures and wealth had vanished. Abigail had enough gumption to take things into her own hands when necessary (v. 18). Therefore, Abigail does not cling to David because she is unable to run Nabal's business or because Nabal is suddenly bankrupt. She speaks of David in nothing but glowing terms, with the exception of his almost taking his own revenge (vv. 29–31).
6. We must understand the culture of that time. There is no policeman on the corner, no cop car driving around to keep order. Saul was squandering his army on chasing down David, much of the time. Therefore, the further one got from Gibeah of Saul, the more lawless the territory. David and his men kept Nabal safe. Apparently, there is not need to be a specific, signed contract in order for this to be. The very fact that David's men were there, that they preserved order in that area, and that Nabal benefitted financially from this, there was an understanding that some payment was due. This is, in part, why we pay taxes—to have that police patrol car driving around and keeping order. David and his men performed that duty, and his men simply came to Nabal as tax collectors, so to speak. Again, this was a different time where different norms and standards were in play; but Nabal benefitted financially from this, and it would be customary for him to compensate David for the safety of his enterprise.
 7. As we will see, his wife, Abigail, recognizes this, and will not just come to David and apologize, but she will bring payment to him. 1Sam. 25:18
 8. Conclusion:
 - 1) We do not have to have proof of a signed or oral agreement in order for one to have existed.
 - 2) We do not have to have explicit proof that there was an understanding between David and Nabal (or between David and Nabal's shepherds).
 - 3) We have 15 reasons which indicate that such an agreement between the two parties existed. That should be more than enough.
 - 4) God the Holy Spirit expects us to be able to think when examining His Word. Whereas, you may have not thought to unearth these points, that is not really your job. God has provided a pastor teacher for you to do that himself.

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Abigail Pro-actively Goes to Meet David to Dissuade Him

And so hastens Abigail and so she takes 200 [loaves of] bread and two skins of wine and five sheep having been prepared and five measures of grain and a hundred clusters of raisins and 200 cakes of figs and so she sets [them] upon the asses.

1Samuel
25:18

Abigail quickly took [lit., *hastened and took*] 200 [loaves] of bread, two skins of wine, five fully prepared sheep, five measures of grain, a hundred clusters of raisins and 200 fig cakes and she set [them] upon [her] asses.

Abigail quickly took 200 loaves of bread, two skins of wine, five prepared and dressed sheep, five measures of grain, a hundred clusters of raisins and 200 fig cakes and placed these things upon her asses.

Here is how others have translated this verse:

Ancient texts:

Peshitta	Then Abigail hurried and took 200 loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched wheat and one hundred cheeses and two hundred bunches of raisins and laid them upon asses.
Septuagint	And Abigaia hurried, and she took 200 loaves and two vessels of wine and five sheep ready dressed and five ephah of fine flour and one homer of dried grapes, and 200 cakes of figs and put them upon asses.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV	Abigail quickly got together two hundred loaves of bread, two large clay jars of wine, the meat from five sheep, a large sack of roasted grain, a hundred handfuls of raisins, and two hundred handfuls of dried figs. She loaded all the food on donkeys.
The Message	Abigail flew into action. She took two hundred loaves of bread, two skins of wine, five sheep dressed out and ready for cooking, a bushel of roasted grain, a hundred raisin cakes, and two hundred fig cakes, and she had it all loaded on some donkeys.
NLT	Abigail lost no time. She quickly gathered two hundred loaves of bread, two skins of wine, five dressed sheep, nearly a bushel of roasted grain, one hundred raisin cakes, and two hundred fig cakes. She packed them on donkeys and said to her servants,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So Abigail quickly took 200 loaves of bread, 2 full wineskins, 5 butchered sheep, a bushel of roasted grain, 100 bunches of raisins, and 200 fig cakes and loaded them on donkeys.
JPS (Tanakh)	Abigail quickly got together two hundred loaves of bread, two jars of wine, five dressed sheep, five <i>seahs</i> of parched corn, one hundred cakes of raisin, and two hundred cakes of pressed figs. She loaded them on asses,...

Literal, almost word-for-word, renderings:

Young's Updated LT	And Abigail hastened, and taketh two hundred loaves, and two bottles of wine, and five sheep, prepared, and five measures of roasted corn, and a hundred bunches of raisins, and two hundred bunches of figs, and set them on the asses.
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What is the gist of this verse? Abigail quickly gathered a large number of items to repay David and his men for their services.

1 Samuel 25:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâhar (מָהַר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person feminine singular, Qal imperfect	Strong's #4116 BDB #554
ʿăbîygayil (אֲבִיגַיִל) [pronounced <i>ă^b-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4

Translation: [Abigail quickly...](#) This verse actually has two verbs here. The first verb says that she hurry's up and the second tells us what she hurried up to do. In the English, we might treat the first verb as an adverb. In any case, the idea is that she acted quickly. She was under a time-gun and she had to deal with David's natural anger at being treated so poorly.

1 Samuel 25:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
mâ`thayim (מֵאֵתַיִם) [pronounced <i>maw-thah-YIM</i>]	<i>two hundred</i>	feminine dual numeral	Strong's #3967 BDB #547
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	<i>literally means bread; used more generally for food</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3899 BDB #536
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nayim (שְׁנַיִם) [pronounced <i>sh^eNAH-yim</i>]	<i>two of, a pair of, a duo of</i>	masculine plural numeral	Strong's #8147 BDB #1040
nêbel (נֶבֶל) [pronounced <i>NAY^b-vel</i>]	<i>skin-bottle, skin, flask, vessel, earthen jar, pitcher, container; musical instrument (lyre, harp)</i>	masculine singular construct; 1 st meaning	Strong's #5035 BDB #614

1Samuel 25:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חַמֵּשׁ) [pronounced khaw-MAYSH]	five	numeral, feminine noun	Strong's #2568 BDB #331
tsôn (צֹן) [pronounced tzohn]	small cattle, sheep and goats, flock, flocks	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	feminine plural, Qal passive participle	Strong's #6213 BDB #793
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חַמֵּשׁ) [pronounced khaw-MAYSH]	five	numeral, feminine noun	Strong's #2568 BDB #331
ś ^e ʾâh (שֶׁאָה) [pronounced seh-AW]	a measure of flour, grain; a particular measure of corn (1/3 ephah?); transliterated s ^e ʾah	feminine plural noun	Strong's #5429 BDB #684
qâlîy (קָלִי) [pronounced kaw-LEE]	roasted corn, roasted grain	masculine singular noun	Strong's #7039 BDB #885
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
mêʾâh (מֵאָה) [pronounced may-AW]	one hundred	feminine plural numeral	Strong's #3967 BDB #547
tsimmûwqîym (צִמּוּקִים) [pronounced tzim-moo-KEEM]	a bunch of raisins, clusters of dried grapes; cakes of grapes	masculine plural noun	Strong's #6778 BDB #856
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
mâʾthayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	two hundred	feminine dual numeral	Strong's #3967 BDB #547
d ^e bêlâh (דֵּבֵלָה) [pronounced d ^e b ^v ay-LAW]	a lump of pressed figs, a cake of pressed figs	feminine plural noun	Strong's #1690 BDB #179

Translation: ...took [lit., hastened and took] 200 [loaves] of bread, two skins of wine, five fully prepared sheep, five measures of grain, a hundred clusters of raisins and 200 fig cakes... Clarke tells us a little about the skins of wine: That is, two goat-skins full. The hide is pulled off the animal without ripping up; the places where the legs, etc., were are sewed up, and then the skin appears one large bag. This is properly the Scripture and Eastern bottle.²⁴

When it comes to five sheep, remember that David’s men, had they been corrupt or had David been corrupt, could have taken hundreds of sheep from Nabal.

Abigail probably gathered a great deal more information than we are told about in this chapter; she knew something about David and his men already; or, she had enough business sense to know what would be an overly gracious payment for the work that David’s men rendered. In any case, Abigail knew about how many supplies to gather in order to seem overly gracious. David would have been happy with half of what she is bringing. However, since Nabal, her husband, has treated David poorly, Abigail needs to make up for his social ineptitude.

Application: Although it may appear here that Abigail’s work around the kitchen has paid off, this actually says quite the opposite. If Abigail took too little, David would be insulted. She also cannot give David everything that they have. Abigail has enough business sense to bring David an overly generous fee. This shows that she has some business sense (which is mentioned in the book of Proverbs—Prov. 31:10–31); therefore, the Bible does not necessarily support that a woman be tied to the kitchen stove and to the bed. In fact, there is nothing in the Proverbs passage which alludes to excellent wife in relation to cooking, cleaning or her abilities in the bedroom. However, don’t misread this to think that this supports men and women working and sending their children to daycare. There is no Scriptural authorization for that. Children are a blessing and a gift from God; and need the proper amount of care, and that is more than an hour or so a day.

1 Samuel 25:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	and so, then	wâw consecutive	No Strong’s # BDB #253
sîym (שׂוּם) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	to put, to place, to set, to make	3 rd person feminine singular, Qal imperfect	Strong’s #7760 BDB #962
‘al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 1 st person plural suffix	Strong’s #5921 BDB #752
chămôwr (חֲמוֹר) [pronounced khuh-MOHR]	ass, male donkey, he-ass	masculine plural noun with the definite article	Strong’s #2543 BDB #331

Translation: ...and she set [them] upon [her] asses. Once she gathered together all of these supplies, then she got them loaded onto her personal transportation so that she could take them to David. She was not going to wait for David to show up.

Application: Notice that Abigail is not half-assed about this. One approach could have been to gather these things and wait to see how David reacts. If he shows, then she attempts to placate him. If he does not show, she

²⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:18.

keeps all of her things. This is not the approach that Abigail takes. She owes David a debt; her husband has insulted him; therefore, the girl needs to be increased and delivered.

Note that David could have taken these things and still attacked Nabal—had he been that sort of person.

Jamieson, et al, comment: *The prudence and address of Nabal's wife were the means of saving him and family from utter destruction. She acknowledged the demand of her formidable neighbors; but justly considering, that to atone for the insolence of her husband, a greater degree of liberality had become necessary, she collected a large amount of food, accompanying it with the most valued products of the country.*²⁵

And so she says to her young men, “Pass over to my faces; behold me after you [all] coming.” And to her man Nabal she did not make [this] known. 1Samuel 25:19

She then said to her young men, “Pass over before me; observe me going after you.” However, she did not make [this] known to her husband Nabal.

She then told her young men, “Pass over before me; you will see me following after you.” However, she did not make any of this known to her husband Nabal.

Here is how others have translated this verse:

Ancient texts:

Septuagint And she said to her servants, “Go on before me, and behold, I come after you.” But she did not tell her husband.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV ...and told her servants, “Take this on ahead, and I'll catch up with you.” She didn't tell her husband Nabal what she was doing.

The Message Then she said to her young servants, “Go ahead and pave the way for me. I'm right behind you.” But she said nothing to her husband Nabal.

NLT “Go on ahead. I will follow you shortly.” But she didn't tell her husband what she was doing.

REB ...but told her husband nothing about it. She said to her servants, ‘Go on ahead. I shall follow you.’

Mostly literal renderings (with some occasional paraphrasing):

*God's Word*TM “Go on ahead,” she told her young men, “and I'll follow you.” But she didn't tell her husband Nabal about it.

JPS (Tanakh) ...and she told her young men, “Go on ahead of me, and I'll follow you”; but she did not tell her husband Nabal.

Literal, almost word-for-word, renderings:

Young's Updated LT And she says to her young men, “Pass over before me; lo, after you I am coming; and to her husband Nabal she has not declared it ; .

²⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:14–18.

What is the gist of this verse? Abigail acts without consulting her husband. She sends her young men out ahead of her, promising to follow behind them.

1Samuel 25:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
`âmar (אמר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
na`ar (נער) [pronounced <i>NĀH-ġahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5288 & #5289 BDB #654
`âbar (עבר) [pronounced <i>ġaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over</i>	2 nd person masculine plural, Qal imperative	Strong's #5674 BDB #716
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
`achar (אחר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind</i>	preposition with the 2 nd person masculine plural suffix	Strong's #310 BDB #29
bôw` (בו) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	feminine singular, Qal active participle	Strong's #935 BDB #97

Translation: *She then said to her young men, "Pass over before me; observe me going after you."* She has had her young men load up the asses. She organized the gathering of the foodstuffs, along with the preparation of the meat. She tells her personal servants to pass over before her, but that she would follow them.

1Samuel 25:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾîysh (ישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #376 BDB #35
Nâbâl (נבל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
lô` (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgad (נגד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person feminine singular, Hiphil perfect	Strong's #5046 BDB #616

Translation: However, she did not make [this] known to her husband Nabal. This woman has learned long ago that her husband was a greedy, worthless man. So, the fact that she was setting things straight with David is not anything that he needs to know about at this time. First of all, Nabal would not agree to giving all of these goods to David, not realizing that their lives could be in danger. Secondly, Nabal is probably drunk at a party—there is no way she can reason with her husband when he is drunk, as she cannot reason with him sober. She will tell Nabal after the fact.

Application: I am a little concerned about making an application right here. Abigail is doing something that her husband would expressly forbid; and it will save their lives and their business. Much as I hate to say it, in this instance, Abigail is doing exactly the opposite of what her husband would allow, and it will save their household and business. David will recognize that God has sent her to dissuade him from killing Nabal and every male under his control.

Application: On the other hand, this does not justify a wife disobeying her husband every time she feels like it. We are dealing with an abnormal situation with dire consequences.

And he was she riding upon the ass and coming down in a shelter of the hill; and behold David and his men coming down to encounter her. And so she meets them. 1Samuel 25:20

And it was [as] she rode upon [her] ass, coming down under the cover of the hill; and suddenly [lit., behold] David and his men were coming down toward her [lit., to encounter her]; therefore, she ran into them [lit., then she met them].

And it just so happened that as she rode upon her donkey coming down, hidden by the hill, that David and his men were coming down toward her; suddenly, she ran into them.

Here is how others have translated this verse:

Ancient texts:

Peshitta And as she was riding on the ass and coming down by the covert of the mountain, behold, David and his men were coming up in her direction; and she met them.

Septuagint And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Abigail was riding her donkey on the path that led around the hillside, when suddenly she met David and his men heading straight at her.

The Message As she was riding her donkey, descending into a ravine, David and his men were descending from the other end, so they met there on the road.

NLT As she was riding her donkey into a mountain ravine, she saw David and his men coming toward her.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ She was riding on her donkey down a hidden mountain path when she met David and his men coming toward her.

JPS (Tanakh) She was riding on the ass and going down a trail on the hill, when David and his men appeared, coming down toward her; and she met them.

Literal, almost word-for-word, renderings:

The Amplified Bible And 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.

Young's Updated LT And it has come to pass, she is riding on the ass and is coming down in the secret part of the hill-country, and lo, David and his men are coming down to meet her, and she meets them.

What is the gist of this verse? Abigail and David suddenly come face to face.

1 Samuel 25:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it</i>	3 rd person feminine singular, personal pronoun	Strong's #1931 BDB #214
râkab (רָכַב) [pronounced <i>raw-KAH^BV</i>]	<i>to mount and ride, to ride</i>	feminine singular, Qal active participle	Strong's #7392 BDB #938

1Samuel 25:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass</i>	masculine singular noun with the definite article	Strong's #2543 BDB #331

Translation: *And it was [as] she rode upon [her] ass,...* The Hebrew is a bit stilted when it comes to conveying what happened. However, she and David ran into one another coming down the hill. First of all, Abigail is riding on her ass, following her men with all of the gifts for David; and they are moving as quickly as possible to find him. She began by following them; however, she is unencumbered by gifts; therefore, she probably advanced faster than her young men. It is even possible that she was in the lead.

1Samuel 25:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to go down</i>	feminine singular, Qal active participle	Strong's #3381 BDB #432
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
çêther (סִתָּהּ) [pronounced <i>SAY-ther</i>]	<i>shelter, protection, cover</i>	feminine singular construct	Strong's #5643 BDB #712
har (הַר) [pronounced <i>har</i>]	<i>hill, mountain, hill-country</i>	masculine singular noun with the definite article	Strong's #2042 (and #2022) BDB #249

Translation: *...coming down under the cover of the hill;...* They are partially hidden, even this large group, by the mountain (and the cover of the mountain). Therefore, Abigail and her servants do not see David coming; and David does not see her coming. We have a different view of the landscape of Israel, as there is little to recommend it today. The Jews have flocked there because many rightfully understand that God gave them this land; others simply to find a country of their own. But, at the time that God gave this real estate to Israel, it was a beautiful piece of real estate, lush and green and wild. There were some desert areas in the south, but for the most part, this was a beautiful area, possible more beautiful than the fertile crescent of Iran and Iraq at that time. My point in all of this was, there were many trees and bushes; the landscape was dense and provided cover for both parties, even though neither party necessarily sought any cover. What most commentators suggest is that they are coming down different mountains into the same valley, where they meet.

1Samuel 25:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #376 BDB #35
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to go down</i>	masculine singular, Qal active participle	Strong's #3381 BDB #432
lâmed (ל) (pronounced <i>le</i>)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct (with a 3 rd person masculine singular suffix)	Strong's #7122 & #7125 BDB #896

This is a homonym; the other qârâ' means *to call, to proclaim, to read, to assemble*.

Translation: ...and suddenly [lit., *behold*] David and his men were coming down toward her [lit., *to encounter her*];... Just as the same time, David and his men are also coming down the mountain. It is possible for two groups of people to come down a mountain simultaneously and for them not to be aware of one another. Abigail would be keeping to a well-worn path and David may have been traveling in a more surreptitious manner. He may have been extremely angry, but that would not affect his judgment too much when it came to his attack of Nabal. A surprise attack is generally the best approach. The dense foliage of this area hid them from one another, despite the fact that we are talking about two large groups of people.

1Samuel 25:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
pâgash (פָּגַשׁ) [pronounced <i>paw-GAHS</i>]	<i>to rush upon [anyone]; to attack; to meet, to encounter</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #6298 BDB #803

1Samuel 25:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...therefore, she ran into them [lit., then she met them]. Suddenly, Abigail and her men and all of her presents for David run into David and his men. As she does, David is vowing evil against Nabal and his men. Actually, since the verb *to say* (in the next verse) is in the perfect tense, David probably has already muttered everything he felt like muttering about Nabal and was off to kill Nabal in a fury.

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David Vows to Return Evil for Evil

And David said, “Surely to the lie I guarded all that [is] to this [one] in the wilderness; and he was not lacking from all that [was] to him anything. And so he causes to return to him evil below good.

1Samuel
25:21

David had said, “Certainly for nothing [or, in regards to fraud] I guarded all that [belongs] to this one in the desert-wilderness; and he did not lack anything from all that [belonged] to him. Therefore [lit., then], he will cause evil to be returned to him instead of good.

David had said, “Certainly, I guarded all that belonged to that man in the desert-wilderness in deception; and he did not lose one thing that belonged to him. For this reason, he has caused evil to be returned to him instead of good.

Here is how others have translated this verse:

Ancient texts:

Peshitta

Now David had said, “Surely in vain we have guarded all that this fellow has in the wilderness, so that nothing was missing of all that belonged to him; and he has rewarded us evil for good.

Septuagint

And David said, “Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking of anything of all his goods; yet he has rewarded me evil for good.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

David had just been saying, “I surely wasted my time guarding Nabal's things in the desert and keeping them from being stolen! I was good to him, and now he pays me back with insults.

The Message

David had just said, “That sure was a waste, guarding everything this man had out in the wild so that nothing he had was lost--and now he rewards me with insults. A real slap in the face!.

NLT

David had just been saying, “A lot of good it did to help this fellow. We protected his flocks in the wilderness, and nothing he owned was lost or stolen. But he has repaid me evil for good.

REB David had said, 'It was a waste of time to protect this fellow's property in the wilderness so well that nothing of his was missing. He has repaid me evil for good.'

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ David had thought, "I guarded this man's stuff in the desert for nothing! Not one of his possessions was missing. Yet, he has paid me back with evil when I was good to him.

JPS (Tanakh) Now David had been saying, "It was all for nothing that I protected that fellow's possessions in the wilderness, and that nothing he owned is missing. He has paid me back evil for good.

Literal, almost word-for-word, renderings:

Young's Updated LT And David said, "Only, in vain I have kept all that this one has in the wilderness, and nothing hath been looked after of all that he has, and he turns back to me evil for good;...

What is the gist of this verse? David had explained to his men that he watched over all that Nabal had in the desert for nothing. That is, he had been deceived. Nabal did not lose a single item of his, but, because of his deception, he has caused evil to come upon himself rather than good.

1Samuel 25:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿâmar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʿak ^e (אָכֵּן) [pronounced <i>ahk^e</i>]	<i>surely, certainly, no doubt, only, only this once</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
sheqer (שֶׁקֶר) [pronounced <i>SHĒH-ker</i>]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun with the definite article	Strong's #8267 BDB #1055
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to watch, to preserve</i>	1 st person singular, Qal perfect	Strong's #8104 BDB #1036

1Samuel 25:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʿăsher mean <i>all whom, whomever, all whose, all where, wherever</i> .			
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	masculine singular, demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
mid ^e bâr (מִדְּבָר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: David had said, “Certainly for nothing [or, in regards to fraud] I guarded all that [belongs] to this one in the desert-wilderness;... This is quite interesting as to what is said here. As I have mentioned, when I first read this story, it sounded almost as if David were running some kind of a protection racket out there in the desert. He would *guard* that which belonged to someone else, and then ask for payment for this *service*. But this was not the case. David says that there was a lie or deception involved; or that his work had been for nothing; in vain. This means that he had actually been hired to perform this service and that Nabal stiffed him on the bill.

On the other hand, David’s plan to exact revenge for himself is wrong. We could have deduced that, but it will be made clear to us.

1Samuel 25:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

1Samuel 25:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâqad (פָּקַד) [pronounced paw-FAHD]	<i>to be sought, missed, to be lacking, visited, to be visited upon, to be appointed</i>	3 rd person masculine singular, Niphal perfect	Strong's #6485 BDB #823
min (מִן) [pronounced min]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, whomever, all whose, all where, wherever</i> .			
lâmed (ל) (pronounced le)	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
m ^e ʾôwmâh (מְאוֹמַחַ) [pronounced m ^e -oo-MAW]	<i>anything, and it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

Translation: ...and he did not lack anything from all that [belonged] to him. This man Nabal lacked nothing that belonged to him during the time that David and his men stood guard. Everything that belonged to his men remained with them. All of Nabal's sheep, their wool, the personal belongings of his shepherds—none of these things turned up missing.

1Samuel 25:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to regain, to recover, to make restitution, reconsider, think again, or to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
lâmed (ל) (pronounced le)	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

1Samuel 25:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of, in the place [in which one stands] [when found in accusative position]</i>	preposition	Strong's #8478 BDB #1065
Examples of the latter usage: Ex. 16:29 Judges 7:21 1Sam. 14:9 2Sam. 2:23 7:10 I Chron. 17:9 Job 36:16 (given that this preposition has such a specific meaning and that I give it an entirely different spin here, I believe that it would be better to include passages which are in agreement with this other rendering).			
tôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective construct which often acts like a substantive	Strong's #2896 BDB #373

Translation: *Therefore [lit., then], he will cause evil to be returned to him instead of good.* David apparently spoke these words to his men, telling them that because of this man's deception, he will receive evil instead of good. The Hiphil stem means that Nabal has caused evil to come upon himself instead of good. That is, Nabal could have forged a long-standing friendship and trust with David, and David would have been loyal to him. However, Nabal looked at the short-term picture—what increased his profit for that day.

Application: Some companies, and often publically traded companies, see the bottom line as the most important aspect of the business, and do whatever they can to increase their net worth. There is much more to a business venture than the capital that it raises. A company has employees and these employees have some dignity and mouths to feed. A company which downsizes merely for profits is not too dissimilar from Nabal. There is waste and sometimes there are employees who do not put in much of a day's work. It is reasonable for a company to remove waste. However, this should be done with some trepidation and wisdom.

So will do Elohim to [enemies of] David, and a whole He adds if I leave from all that [are] to him as far as the morning [one] pissing in the wall.

1Samuel
25:22

So will Elohim do to [the enemies of; found in the MT but not the LXX] David, and more also [lit., even all He adds] if I leave from any who [belong] to him until the morning [even one] male [lit., one pissing against the wall].

And so will God do to me and more if I leave even one male alive by this morning.

As you look over the translations and the exegesis from the Hebrew, bear in mind that there are two significant differences between the Masoretic text and the text found elsewhere. These differences will be discussed in the exegesis of the Hebrew.

Here is how others have translated this verse:

Ancient texts:

Peshitta

The Lord do so and more also to his servant David, if I leave of all that belongs to him by morning any mature male."

Septuagint So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.”

Significant differences .

Thought-for-thought translations; paraphrases:

CEV I swear that by morning, there won't be a man or boy left from his family or his servants' families. I pray that God will punish me if I don't do it!”

The Message May God do his worst to me if Nabal and every cur in his misbegotten brood isn't dead meat by morning!”

NJB May God bring unnameable ills on David and worse ones , too, if by morning I leave a single man jack alive of all who belong to him!”

NLT May God deal with me severely if even one man of his household is still alive tomorrow morning!”

REB David swore a solemn oath: ‘God do the same to me and more if I leave him a single mother’s son alive by morning!’

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ May God punish me if I leave even one of his men alive in the morning.”

JPS (Tanakh) May God do thus and more to the enemies of David if, by the light of morning, I leave a single male of his.”

Literal, almost word-for-word, renderings:

Updated Emphasized Bible <So may God do to David [as per LXX; *enemies of David* in MT] and so may he add> if I leave remaining of all that he has until the morning, as much as a little boy.

Young’s Updated LT ...thus God does to the enemies of David, and thus He adds, if I leave of all that he has till the light of the morning—of those sitting on the wall.”

What is the gist of this verse? David takes an oath that God would do even worse to him if he does not kill every males in Nabal’s compound.

1 Samuel 25:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence	adverb	Strong’s #3541 BDB #462
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	3 rd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793
‘êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	gods or God; transliterated Elohim	masculine plural noun	Strong’s #430 BDB #43
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to	preposition with the 3 rd person masculine singular suffix	No Strong’s # BDB #510
‘âyâ ^b v (אֹיֵב) [pronounced aw-YA ^B V]	enemy, the one being at enmity with you; enmity, hostility	masculine plural construct, Qal active participle	Strong’s #340 BDB #33

1Samuel 25:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Septuagint and the Peshitta leave out ... <i>the enemies of</i> ... However, the Peshitta has instead ... <i>his servant</i> ...			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
This is a saying, and it really does not require <i>the enemies of</i> to be found here. This is an oath that David is taking promising to kill every adult male at Nabal's compound. A confused translator would insert <i>enemies</i> so that it doesn't appear as though David is wishing harm upon himself. However, this is the format of such an oath.			
The addition of the construct <i>servant</i> does not really affect the meaning of the verse.			

Translation: *So will Elohim do to* [the enemies of; found in the LXX] *David*,... What we have here is a saying, and it should really read *So will God do to David*... David is wishing harm upon himself if he does not take vengeance upon Nabal. Now, in this situation, David is going to take things into his own hands.

Application: It is a judgment call when do you allow God to deal with certain situations and when you jump in and deal with them. When it involves God-given authority, such as the authority which God vested in Saul, David stepped back and allowed God to take care of it. However, in this situation, where David apparently contracted out to do a job, and he and his men were depending upon the rewards from that job, David is going to *ride into Dodge*, so to speak, and make them varmints pay.

It is important to note that we don't really have a direct divine commentary on David's actions here. That is, this is David's plan, but we do not know whether God has really approved this plan. There have been other situations where David has consulted the ephod, and we do not have that indicated here. Later on, however, David will be kept from exacting revenge, and we may see that as God's intervening will. Abigail will claim that this is God's will (for David not to attack her husband and his men) (vv. 28–29) and David will agree that she is sent by God to dissuade him (vv. 32–33). We may take their agreement as divine viewpoint.

1Samuel 25:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular noun	Strong's #3605 BDB #481
yâçaph (יָצַח) [pronounced yaw-SÄHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

The previous three words can be rendered *and more also*. It is used in the common oath, "May God do to me and more also." I believe it to be, "God will do to me and more also." See 1Sam. 3:17 14:44 20:13 25:12 2Sam. 3:9 etc. It is part of an oath indicating that David is set upon killing every male who is a part of Nabal's crew. The idea is, *you have damn well better know I am going to kill every male in Nabal's compound*.

Translation: ...and more to me also [lit., even all He adds (to me)]... What we have here is a saying or an idiom from that time period. David is taking an oath. He is guaranteeing to those who are listening to him that he will do what we find in the next portion of this verse. This is discussed in greater detail in the Hebrew exegesis. Since this is antiquated language, several of the less literal translations all made attempts to update this saying, some with more success than others.

1Samuel 25:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
shâ'ar (שָׂאָר) [pronounced shaw-AHR]	<i>to be left, to remain</i>	1 st person singular, Qal imperfect	Strong's #7604 BDB #983
min (מִן) [pronounced min]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, whomever, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʿad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
4 early printed editions and the Aramaic insert here <i>...the light of...</i> 2 early printed editions, the Septuagint, Syriac, and Vulgate leave this word out. ²⁶ My Peshitta does not have this. This does not really affect the meaning of this verse.			
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
shâthan (שָׂתַן) [pronounced shaw-THAHN]	<i>to urinate, to piss</i>	Hiphil participle	Strong's #8366 BDB #1010
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88

²⁶ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 315.

1Samuel 25:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qîyr (קִיַר) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885

Translation: ...if I leave from any who [belong] to him until the morning [even one] male [lit., one pissing against the wall]. The idea is, David is going to exact revenge, and he takes an oath; the oath is that, if David does not kill every male that is a part of Nabal's outfit, then God may exact the same revenge on David.

By the way, this verbiage, *even everyone who pisses against the wall* is often found with threats to destroy every single male of a household or tribe. See 1Kings 14:10 16:11 21:21 2Kings 9:8. Interestingly enough, these are passages where God through a prophet copies David's language here.

Now, do you get the idea that David might be harboring some displaced anger? He is out there working in the desert wilderness, picking up odd jobs for his men, because Saul seeks his life. However, David cannot kill Saul, as Saul is God's anointed. However, David has stored up a little anger, and he is going to take this out on Nabal.

Now, I went to great lengths to show that there was a contract in force and that David had been treated unfairly by Nabal. So, with regards to their dispute, Nabal is clearly in the wrong. However, David is wrong to attempt to exact revenge on Nabal. Now, note their individual positions: Nabal knows that David cannot take him to court. David has no legal recourse because David is an outlaw. Nabal uses that to his advantage. It did not occur to Nabal that David would bring his men against him in a revenge attack. So Nabal screws David in this business deal and David is stuck. From David's viewpoint, he has no other alternatives. Since he cannot appeal to the court system of Israel, as Saul would jail him the second David shows up in court, David could let this go or exact revenge. If David let this go, then any businessman would consider screwing David in a business deal. Therefore, David has to act—or so he thinks. However, we are not authorized to exact personal revenge.

Application: When you have been give the raw end of the deal in anything—in your personal life or business life—you do not get to exact revenge yourself. You will be unfairly dealt with by many people on many occasions. This is the devil's world. If it does not happen, then you might not be a Christian, because, guaranteed, Satan wants to burn you. He wants to piss you off. He wants you to get out of fellowship and concentrate on revenge. Let's say, you have been wronged, and you have legal recourse—why not take it? Any legal battle is going to take time—sometimes, a great deal of time. Paperwork like you cannot believe will be generated. You will lose time in fellowship, in Bible class and in prayer. If a lawsuit takes one hour of you being filled with the Holy Spirit and changes that into one hour of you being out of fellowship, Satan has accomplished what he set out to do. You must realize that you are in a spiritual battle; there is an unseen conflict occurring all around you. You need every minute you can get logged in under the filling of God the Holy Spirit.

Application: Realize that a great objective of Satan is to get you out of fellowship. He will do this in any way that he can. Pay attention to your life; when you are in traffic, among people, at your place of business—even while you are at home relaxing by the tube with a beer in one hand and chips in the other. Satan is figuring out ways to get you out of fellowship and to keep you out of fellowship. Be aware of this. Log as much time in the Spirit as you possibly can; this maximizes your divine good. And when you sin, name that sin and get right back into fellowship.

So that you fully understand, David is not running a protection racket and he has done nothing to deserve the treatment that he got from Nabal. In this count, he is completely innocent. However, his temper loss is something else entirely. This is wrong; and his vow to kill all the males of Nabal's household is wrong; and if he goes through with this threat, he is even more wrong.

Agreeing, Clarke writes: *Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had suffered, properly speaking, no wrongs; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously towards him, was abominable and cruel, not to say diabolic. He who attempts to vindicate this conduct of David is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil (1Sam. 25:32).*²⁷ Gill says: *[Nabal's] ingratitude and insolence deserved resentment, but [these] were not capital crimes worthy of death, and especially of the destruction of his whole family.*²⁸ Wesley asks, *can this be the voice of David?* (or words to that effect), indicating that we all need to be careful if David can utter such a vow.

The NIV Study Bible also comments: *David's vengeful attitude toward Nabal display his natural tendency and highlights his restraint toward Saul, the Lord's anointed (this event is sandwiched between the two instances in which David spared Saul in spite of the urging of his men).*²⁹

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Abigail Appeals to David

And so sees Abigail David and so she hurries and so she descends from upon the ass and so she falls to nostrils of David upon her faces and so she bows down [on the] earth.

1Samuel
25:23

Abigail saw David and she hurried [to him]. She got off her ass and fall before David's anger [or, before the face of David] on her face, bowing down [to the] ground.

When Abigail saw David, she quickly hurried to him, getting off her donkey, and she fell before David, bowing her face to the ground.

Here is how others have translated this verse:

Ancient texts:

Septuagint

And Abigaia saw David, and she hurried, and got down from her ass; and she fell before David on her face and did obeisance to him, to the ground....

Significant differences

.

Thought-for-thought translations; paraphrases:

CEV

Abigail quickly got off her donkey and bowed down in front of David.

The Message

As soon as Abigail saw David, she got off her donkey and fell on her knees at his feet, her face to the ground in homage,...

NLT

When Abigail saw David, she quickly got off her donkey and bowed low before him.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

When Abigail saw David, she quickly got down from her donkey. She immediately bowed down in front of David with her face touching the ground.

JPS (Tanakh)

When Abigail saw David, she quickly dismounted from the ass and threw herself face down before David, bowing to the ground.

²⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:22.

²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:22.

²⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 408.

Literal, almost word-for-word, renderings:

Young's Updated LT

And Abigail sees David, and hastens and comes down from off the ass, and falls before David on her face, and bows herself to the earth,...

What is the gist of this verse? As soon as Abigail saw David, she quickly dismounted her donkey and fell before him in respect and obeisance.

1Samuel 25:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wā (or vā) (וָ) [pronounced <i>wah</i>]	<i>and so, then</i>	wāw consecutive	No Strong's # BDB #253
rā`āh (ראה) [pronounced <i>raw-AWH</i>]	<i>look, see, behold, view, see here, listen up</i>	3 rd person feminine singular, Qal imperfect	Strong's #7200 BDB #906
`ābîygayil (אביגַיִל) [pronounced <i>ā^b-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4
`ēth (אֶת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dāvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *Abigail saw David and she hurried [to him]...* Abigail and her men and David and his men were approaching one another coming down a mountain. They did not see one another until they were very close. When she saw him, she hurried in his direction. She goes to David; she does not have any of her servants do the obeisance. She does not approach David as an equal.

This is interesting—Abigail knows who David is. Remember, David is riding with 400 men of all sorts, and Abigail finds David and bows before him in particular. My guess is, she had the lead and he had the lead. However, this also sets up a parallel situation. You will recall that Jesus had many followers, who came to Him for healing and for teaching. However, when the pharisees came to Him in the Garden of Gethsemene, they had to have Jesus pointed out specifically—they did not know who He was. They were unable to pick Him out of a band of 13. This had occurred many times; the religious establishment went to seize Jesus, but they would continually lose Him in the crowds. **“My sheep know Me; my sheep know My voice,”** Jesus said on several occasions (John 10:14, 27). There were those who recognized David; they knew him to be their king in waiting. Abigail bowed, not simply because the lives of her house were in danger, but because David was the crown prince of Israel, regardless of how flipped out Saul was—and many recognized that. Leadership is an unusual quality, and it is possible that she simply recognized him as the leader of this band of 400. It is also even more reasonable that she took along the man who warned her, and he pointed out David to her, as he was obviously one of Nabal's shepherds.

1Samuel 25:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
mâhar (מָהַר) [pronounced maw-HAHR]	to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly	3 rd person feminine singular, Qal imperfect	Strong's #4116 BDB #554
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to go down	3 rd person feminine singular, Qal imperfect	Strong's #3381 BDB #432
min (מִן) [pronounced min]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced ǵahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to			
chămôwr (חֲמוֹר) [pronounced khuh-MOHR]	ass, male donkey, he-ass	masculine singular noun with the definite article	Strong's #2543 BDB #331

Translation: She got off her ass... She rides her donkey to David and gets off the donkey before him.

1Samuel 25:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced naw-FAHL]	to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply	3 rd person feminine singular, Qal imperfect	Strong's #5307 BDB #656
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʿaphayim (אֶפְיַיִם) [pronounced ah-fah-YIM]	face; noses, nostrils, but is also translated brows, face; anger, fierce anger	masculine dual noun	Strong's #639 BDB #60

Together, these probably mean before the face of; however, I do not have any proof of that.

1Samuel 25:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿal (עַל) [pronounced ǵahʃ]	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces; presence</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #6440 BDB #815

Together, ʿâl and pânîym mean *upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking*

Translation: ...and fell before David's anger [or, before the face of David] on her face,... It does not read that she fall before David but that she falls before the nostrils of David. This is a word which also refers to one's anger. David was angry over this situation—angry enough to kill every man in Nabal's household. Abigail falls before him, willing to take the full brunt of his anger. This plural construct can refer to falling before the face of David; however, considering the situation, I think that the word *anger* is more appropriate and that the author was using this to refer to both things—that she fell before David's face and before his anger.

1Samuel 25:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

Translation: ...bowing down [to the] ground. Abigail bows before David with her face to the ground, symbolic in the ancient world of great obeisance. This is the sort of obeisance that one would give to a king or a crown prince.

And so she fall upon his feet and so she says, "In me, me, my adonai, the iniquity. And I speak, please, your handmaid, in your ears, and hear words of your handmaid." 1Samuel 25:24

She fell at his feet and said, "Upon me alone the guilt! Please, let me, your handmaid, speak to you [lit., in your ears] and hear the words of your handmaid."

She fell at his feet and said, "Put the penalty for this upon me and me alone. Please, listen to the word of your handmaid."

Here is how others have translated this verse:

Ancient texts:

Peshitta	And she fell at his feet and said, "I beseech you, my lord, let this iniquity be upon me, my lord; and let your handmaid speak before you concerning this man Nabal.
Septuagint	...to his feet, and said, "On me, my lord, be my wrong; let, I pray you, your servant speak in your ears and hear the words of your servant.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV	Then she said: Sir, please let me explain!
The Message	...saying, "My master, let me take the blame! Let me speak to you. Listen to what I have to say.
NLT	She fell at his feet and said, "I accept all blame in this matter, my lord. Please listen to what I have to say.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	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.
JPS (Tanakh)	Prostrate at his feet, she pleaded, "Let the blame be mine, my lord, but let your handmaid speak to you; hear your maid's plea.

Literal, almost word-for-word, renderings:

The Amplified Bible	Kneeling at his feet she said, Upon me alone let this guilt be, my lord; and let your handmaid, I pray, speak in your presence, and hear the words of you handmaid.
Young's Updated LT	...and falls at his feet and says, "On me, my lord, the iniquity; and let, I pray you, your handmaid speak in your ear, and hear the words of your handmaid.

What is the gist of this verse? Abigail falls before David's feet and asks for him to place all of Nabal's blame on her. She does have one request, and that is to be heard again.

1 Samuel 25:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 rd person feminine singular, Qal imperfect	Strong's #5307 BDB #656
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
regel (רֶגֶל) [pronounced <i>REH-ge]</i>	<i>foot, feet</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919

Translation: *She fell at his feet...* Abigail first prostrates herself face down before David; then here, she falls face down toward his feet. She is either right next to his feet or upon his feet. This seems to indicate that David must have gotten off his donkey as well.

1Samuel 25:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
ʾâmar (אמר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity with the 1 st person singular suffix	Strong's# none BDB #88
ʾânîy (אני) [pronounced aw-NEE]	I, me; in answer to a question, it means I am, it is I	1 st person singular, personal pronoun	Strong's #589 BDB #58
ʾâdôwn (אדון) [pronounced aw-DOHN]	lord, master, owner, superior, sovereign	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
ʾâvôwn (און) [pronounced gaw-VOHN]	iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing	masculine singular noun with the definite article	Strong's #5771 BDB #730

Translation: *...and said, "Upon me alone the guilt!* She knows what Nabal has done and what an ass he is. She asks for David to assign the guilt due to Nabal to her. She takes full responsibility for what Nabal has done wrong. This is such a rarity; most people do whatever they can to avoid guilt of any kind.

Wesley comments: *"Impute Nabal's sin to me, and if you please, punish it in me, who here offer myself as a sacrifice to your just indignation." This whole speech of Abigail reveals great wisdom, by an absolute submitting to mercy, without any pretense of justification, of what was done, (but rather with aggravation of it) she endeavours to work upon David's generosity, to pardon it. And there is hardly any head of argument, whence the greatest orator might argue in this case, which she does not manage to the best advantage.*³⁰

Abigail is Nabal's wife; it is reasonable for her to ask David to take his revenge out on her. She knows enough about David to know that he won't, of course.

1Samuel 25:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251

³⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Sam. 25:24. I have updated the text.

1Samuel 25:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel imperfect	Strong's #1696 BDB #180
nâ' (נָא) [pronounced naw]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609
'âmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person singular suffix	Strong's# none BDB #88
'ôzen (אָזְנִי) [pronounced ÔH-zen]	ears	feminine dual noun with the 2 nd person masculine singular suffix; pausal form	Strong's #241 BDB #23

Translation: ...Please, let me, your handmaid, speak to you [lit., in your ears]... She first tells Davie that she is willing to accept all of the blame that is due her husband. She now has David's attention. She now asks to speak further to David.

1Samuel 25:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Samuel 25:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābār (דָּבָר) [pronounced daw ^b -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
ʾâmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...and hear the words of your handmaid. She asks David to hear her further. This means either she will offer an explanation for Nabal's foolish choice, or she will explain why David should punish her instead. In any case, this catches David's attention. David is more and more enamored of her as she continues to command his audience.

Do not please set my adonai his heart unto a man of the Belial the this upon Nabal, for as his name so he [is]; Nabal his name and deceit [is] with him; and I, your handmaid, had not seen young men of my adonai whom you had sent.

1Samuel
25:25

Please, [let] my lord not set his heart against this man of Belial [or, *worthlessness*]—on Nabal—for he [is] just as his name [is]. Nabal [or, *deceit*] [is] his name and he is deceitful [lit., *deceit (is) with him*]; but I, your handmaid, did not see my lord's young men whom you had sent.

Please, my lord, do not set your heart against this worthless man, Nabal, for he is appropriately named. His name is Nabal [deceit] and he is a deceitful man. However, I, your servant, did not see my lord's young men whom you sent to us.

Here is how others have translated this verse:

Ancient texts:

Septuagint

Let not my lord, I pray you, take to heart this pestilent man, for according to his name, so he is; Nabal [is] his name, and folly [is] with him; but I, your handmaid, did not see the servants of my lord whom you had sent.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

Don't pay any attention to that good-for-nothing Nabal. His name means "fool," and it really fits him! I didn't see the men you sent,.

The Message

Don't dwell on what that brute Nabal did. He acts out the meaning of his name: Nabal, Fool. Foolishness oozes from him. "I wasn't there when the young men my master sent arrived. I didn't see them.

NLT

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

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

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.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible Let it not be, I pray you, that my lord regard this abandoned man [or, man of Belial] —Nabal;

For <as his name is> ||so || is he.

||Nabal [=Base]|| is his name, and ||baseness|| is with him, —

But ||I, your handmaid|| did not see the young men of my lord whom you sent.

Young's Updated LT

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, your handmaid, did not see the young men of my lord whom you did send;....

What is the gist of this verse? Abigail, seeing that she has David's ear, immediately tells him that Nabal is a fool, just as his name suggests; and that she did not know about the men that David said [the implication is, she could not set the matter straight].

1Samuel 25:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (לֹא) [pronounced al]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
nâʾ (נָא) [pronounced naw]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609
sîym (שׂוּם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set, to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
ʾādôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
ʾel (עַל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Samuel 25:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (ישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct	Strong's #376 BDB #35
b ^e lîyyaʿal (בְּלִיַּעַל) [pronounced b ^e leey-YAH-gah]	<i>without value, worthless, ruin, good-for-nothing, ungodly, wicked, but is transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116
zeh (זה) [pronounced zeh]	<i>here, this, thus</i>	masculine singular, demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʿal (עַל) [pronounced gah]	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: Please, [let] my lord not set his heart against this man of Belial [or, worthlessness]—on Nabal—... Abigail has asked for two things: (1) she has asked David to lay all of the blame on her and (2) for him to bypass Nabal. She knows that David has murder in his heart and that he is going to kill Nabal, her husband. In fact, that Nabal has been deceitful in his business dealings before is no surprise to her. She eventually learned about the true nature of her husband and has probably been cleaning up after him ever since.

1Samuel 25:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
kaph or k ^e (כֶּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
kên (כֵּן) [pronounced kane]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hûw ^ʾ (הוּא) [pronounced hoo]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214

Translation: ...for he [is] just as his name [is]. You know doubt know of the woman who says, “My husband may seem gruff, be he has a good heart.” Abigail does not try to sell this. In fact, she realizes that anyone who has had business dealings with Nabal is going to already know what an ass he is. Therefore, she asks David to

excuse Nabal because he is appropriately named. At best, she is even hinting at that theory, when you raise a young person with certain expectations or limitations, they fulfill those expectations or they stay within their limitations. In any case, the idea is, “My husband, Nabal, is a total ass.” This is an approach which takes David by surprise.

1Samuel 25:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
n ^e bâlâh (נִבְלָה) [pronounced n ^{eb} vaw-LAW]	<i>deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act</i>	feminine singular noun	Strong's #5039 BDB #615
Even though the KJV often renders this <i>folly</i> , that is too tame for its application to rape and incest (Gen. 34:7 2Sam. 13:12). This term is also used of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21).			
‘îm (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767

Translation: **Nabal** [or, *deceit*] [is] **his name and he is deceitful** [lit., *deceit is with him*];... Most translations like rendering *Nabal* as meaning *foolish*; and they similarly render the noun which is found here. This word is used in association with rape and incest (Gen. 34:7 2Sam. 13:12); and of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21). What Nabal apparently did here was to hire David and then refuse to pay him. Therefore, this noun should be understood to mean *deceit, deceitful act, senseless deed, vile act, disgraceful thing*. The idea is, “What do you expect from a man whose name means *deceit*?” Let’s say that you depended upon the services of *Liars and Cheaters Inc.*; would you expect them to be honest? Would you expect them to treat you fairly?

From some points of view, even that of some who see themselves as fundamentalist Christians, Abigail is way out of line. Not only is she doing that which her husband would not agree to, and not only is she giving away a great deal of her husband’s wealth, but she now disparages his name. “Nabal is an ass. His very name tells you that he is an ass.” However, Abigail is nowhere faulted for her actions or for what she says. Being a man and a former husband, I realize that I am getting into very dangerous area here, as, of course, my favorite verse was, **Wives, submit to your husbands**; however, you cannot argue against what Abigail is doing here, nor can you argue against what she says. It is her quick and decisive action which saves her household. When all is said and done, God will apply His justice to the situation, killing Nabal and allowing Abigail to become David’s wife. So, when you as a husband, hold so dearly to Paul’s admonition to the wives of Ephesus, do not forget Abigail’s action here. Do not forget who God kills in this chapter and who God blesses. Don’t get me wrong—I am not saying that, anytime a woman strongly disagrees with her husband that she should just head out to the mall and buy any damn thing she wants; I am saying, there are times when a woman has to lead. This, so you understand, is an

extreme case. Paul gave the general statement which applies 99% of the time (or 95% of the time). And this does not even necessarily allow for a women to disobey her husband even when she is pretty sure she's right and he's wrong. However, Abigail represents an extreme case; and we cannot forget that these extreme cases do occur. Let me give you a reasonable for instance: the husband lays hands on his wife in order to achieve submission—that is, he slaps or hits her. That would be a very reasonable time for the wife to pack up and leave—for good.

1Samuel 25:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
ʾâmâh (אָמָה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
lôʾ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>look, see, behold, view, see here, listen up</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
ʾêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
naʿar (נַעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
ʾādôwn (אָדוֹן) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	2 nd person masculine singular, Qal perfect; pausal form	Strong's #7971 BDB #1018

Translation: ...but I, your handmaid, did not see my lord's young men whom you had sent. David has allowed her to speak (in fact, he is mesmerized by this woman); and she continues to explain her situation. David sent his men, but she never met them. Therefore, she was unable to make things right; to fix Nabal's deceit. So, not only is she willing to take the blame, but she also has a good reason why she has not set this problem straight until now.

And now my adonai living Y^ehowah and living your soul that restrained you Y^ehowah from a coming in into bloods and delivering your hand for you. And now are as Nabal your enemies and the ones seeking unto my adonai evil.

1Samuel
25:26

Therefore, my lord, [as] Y^ehowah lives and [as] your soul lives, [it is] Y^ehowah Who has restrained you from coming to bloodshed and your hand [acting as] a deliverance for you. Therefore, [let] your enemies be as Nabal, even those who seek evil for my lord.

Therefore, my lord, as Jehovah lives and as your soul lives, it is Jehovah Who has restrained you from resorting to violence and avenging yourself with your own hand. Therefore, let you enemies, even those who seek evil against you, be as Nabal.

Here is how others have translated this verse:

Ancient texts:

Septuagint And now, my lord, [as] the Lord lives, and your soul lives, as the Lord has kept you from coming against innocent blood, and from executing vengeance for yourself. Now therefore let you enemies, and those who seek evil against my lord, become

Significant differences . as Nabal.

Thought-for-thought translations; paraphrases:

CEV ...but please take this gift of food that I've brought and share it with your followers. The LORD has kept you from taking revenge and from killing innocent people. But I hope your enemies and anyone else who wants to harm you will end up like Nabal. I swear this by the living LORD and by your life. [Vv. 26–27].

The Message And now, my master, as GOD lives and as you live, GOD has kept you from this avenging murder--and may your enemies, all who seek my master's harm, end up like Nabal!

NLT "Now, my lord, as surely as the LORD has kept you from murdering and taking vengeance into your own hands, let all your enemies be as cursed as Nabal is.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ "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.

JPS (Tanakh) I swear, my lord, as the LORD lives and as you live—the LORD who has kept you from seeking redress by blood with your own hands—let your enemies and all who would harm my lord fare like Nabal!

Literal, almost word-for-word, renderings:

Updated Emphasized Bible ||Now||, therefore, my lord—
 <By the life of Yahweh and
 By the life of your own soul, —
 Seeing Yahweh has kept you from coming in with bloodshed, and from saving yourself |with your own hand|>.
 ||Now||, therefore, ||like Nabal|| be your enemies and they who are ||wrongfully|| searching for my lord.

Young's Updated LT ...and now, my lord, Jehovah lives and your soul lives, in that Jehovah has withheld you from coming in with blood, and to save your hand to you—now let your enemies be as Nabal, even those seeking evil unto my lord.

What is the gist of this verse? Abigail says, by the life of Jehovah and by David's own life, that Jehovah God has kept him from avenging himself, implying that her stopping him was an act of God. She also asks that all of David enemies be as helpless of Nabal before David.

1Samuel 25:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gâht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
ʾādôwn (אֲדוֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive</i>	adjective	Strong's #2416 BDB #311
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive</i>	adjective; masculine plural construct	Strong's #2416 BDB #311
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: *Therefore, my lord, [as] Y^ehowah lives and [as] your soul lives,...* This is somewhat of an oath that Abigail is making. When she states *as Jehovah lives and as your soul lives*, she is about to state a dramatic or an unquestionable truth. This truth is just as real as the life of Jehovah and just as real as the life in David.

1Samuel 25:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
mânaʿ (מָנַע) [pronounced <i>maw-NAHÇ</i>]	<i>to keep back, to restrain, to withhold, to hold back</i>	3 rd person masculine singular, Qal perfect with the 2 nd person masculine singular suffix	Strong's #4513 BDB #586

1Samuel 25:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bôw' (בוא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct	Strong's #935 BDB #97
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person singular suffix	Strong's# none BDB #88
dâmîm (דמים) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196

Translation: ...[it is] Y^ehowah Who has restrained you from coming to bloodshed... The strong statement of truth that Abigail makes is that God has restrained David from resorting to violence against Nabal. Abigail is telling David the Jehovah God has sent her to dissuade David him from violence against Nabal, because this is violence motivated by personal revenge.

1Samuel 25:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yâsha' (ישא) [pronounced <i>yaw-SHAHG</i>]	<i>to deliver, to save</i>	Hiphil infinitive absolute	Strong's #3467 BDB #446
yâd (יד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and your hand [acting as] a deliverance for you. Here, Abigail presents some divine viewpoint. It is not David's hand which is to deliver him (in this case, to take his vengeance), but God's hand which should deliver David (or take vengeance for him). God is to deliver and avenge David; he is not to do that by his own hand. This is a simple divine law. That Abigail says this, and places herself in harm's way, impresses David.

1Samuel 25:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
ʿâya ^b v (אֹיְבָב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural Qal active participle with the 2 nd person masculine singular suffix	Strong's #340 BDB #33

Translation: *Therefore, [let] your enemies be as Nabal,...* This is interesting that Abigail should say this, as Nabal thought that he put something over on David. However, in reality, Nabal is meaningless; Nabal is helpless before David and even more so before God. David is getting his rightful payment and more. Abigail calls for all of David's enemies to be like Nabal.

1Samuel 25:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i>]	<i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i>	masculine plural Piel participle with the definite article	Strong's #1245 BDB #134
ʿel (עַל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿâdôwn (אֲדוֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

1Samuel 25:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949

Translation: ...even those who seek evil for my lord. Anyone who seeks evil against David is to be like Nabal—helpless before God, judged by God, and soon to be punished by God. Since Abigail and David are on the same page, spiritually speaking, it will be difficult for David to argue against what she is saying.

And now the blessing the this which brought your servant to my adonai and has been given to the young men the ones following in [two] feet of my adonai. 1Samuel 25:27 **Therefore, [here is] this blessing which your servant has brought to my lord and has been given to the young men, those following at the feet of my lord.**

Here, therefore, is the gift which your servant has brought to my lord and has been given to your young men who follow my lord.

Here is how others have translated this verse:

Ancient texts:

Peshitta	And now this present which your handmaid has brought to my lord, let it be given to the young men that follow my lord.
Septuagint	And now accept this blessing of good will which your servant has brought to my lord, and you will give to the servants that wait on my lord.
Significant differences	.

Thought-for-thought translations; paraphrases:

CEV	but please take this gift of food that I've brought and share it with your followers. The LORD has kept you from taking revenge and from killing innocent people. But I hope your enemies and anyone else who wants to harm you will end up like Nabal. I swear this by the living LORD and by your life. [Vv. 26–27].
The Message	Now take this gift that I, your servant girl, have brought to my master, and give it to the young men who follow in the steps of my master.
NJB	And here is a present I have brought to you and your young men.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Here is a gift I am bringing to you. May it be given to the young men who are in your service.
JPS (Tanakh)	Here is the present which your maidservant has brought to my lord; let it be given to the young men who are the followers of my lord.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	Now therefore, <this blessing which your maid-servant has brought to my lord> let it even be given unto the young men who are going to and fro at the feet of my lord.
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Young's Updated LT

And, now, this blessing which your maid-servant has brought to my lord—it has been given to the young men who are going up and down at the feet of my lord.

What is the gist of this verse? It is obvious that Abigail's servants have loads of stuff with them; she indicates to David that these are for him and for the men under him.

I want you to notice the protocol here. Abigail has given proper deference to David to begin with. In fact, in three long verses, she has talked to David without mentioning the gifts which she brought. There is none of this, "Hey, sorry, but here's what we owe you. Truce, okay?" She puts herself at his mercy, asking for the blame due Nabal to be placed on her. She disparages her husband, Nabal, rightfully. Now she mentions the presents or blessings which she has brought David.

1Samuel 25:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (אתה) [pronounced <i>gahT-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
b ^e râkâh (ברכה) [pronounced <i>b^eraw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun with the definite article	Strong's #1293 BDB #139
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	masculine singular, demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
bôwʾ (בוא) [pronounced <i>boh</i>]	<i>to take in, to bring, to come in with, to carry</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
Why is this a masculine singular? I haven't an explanation for this.			
shiph ^e châh (שפחה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant</i>	feminine singular noun	Strong's #8198 BDB #1046
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾădôwn (אדון) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

Translation: There, [here is] this blessing which your servant has brought to my lord... Abigail has brought David a huge number of gifts, which she gathers under the word *blessing*. Abigail realizes what her husband did was absolutely wrong, and knows that David might kill him for his impertinence.

We have a similar use of this term *blessing* when Jacob brings gifts to his estranged brother Esau in Gen. 33:11. This word is used more often when pronouncing a blessing over this person or that (Gen. 28:4 Joshua 15:19).

1Samuel 25:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to be give, to be delivered, to be given forth [as law]; to be made</i>	3 rd person masculine singular, Niphal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
na'ar (נַעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>properly: to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i>	masculine plural, Hithpael participle with the definite article	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person singular suffix	Strong's# none BDB #88
regel (רַגְלַי) [pronounced <i>REH-gehl</i>]	<i>foot, feet</i>	feminine dual construct	Strong's #7272 BDB #919
ʾādōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

Translation: ...and has been given to the young men, those following at the feet of my lord. These gifts, of course, were not given to David—there are too many to lay at his feet. The men of Abigail have distributed these gifts to David's men.

Now, although the Word of God spent some time describing just exactly what Abigail had prepared for David (v. 18), Abigail devotes very little time to saying much about what she has brought David. She follows proper protocol first, offers to him these gifts, and moves directly into divine viewpoint (vv. 28–31). In fact, her take on this situation will impress David tremendously.

Take away please a violation of your handmaid, for a making makes Y^ehowah to my adonai a house firm [and stable] for battles of Y^ehowah my adonai is fighting and evil is not found in you from your days.

1Samuel
25:28

Please remove [this] violation of your handmaid, for Y^ehowah certainly makes my lord's house stable [and of a long continuance], because my lord is fighting the battles of Y^ehowah and evil has not been found in you from you [earliest] days.

Please take away this violation of your handmaid, for it is Jehovah Who makes your house and destiny sure, stable and of a long continuance, because you, my lord, fight the battles of Jehovah, and evil has not been found in you from your earliest days.

Here is how others have translated this verse:

Ancient texts:

Septuagint Remove, I pray you, the trespass of your servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord, and there will be no evil ever found in you.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Please forgive me if I say a little more. The LORD will always protect you and your family, because you fight for him. I pray that you won't ever do anything evil as long as you live.

The Message "Forgive my presumption! But GOD is at work in my master, developing a rule solid and dependable. My master fights GOD's battles! As long as you live no evil will stick to you.

NLT Please forgive me if I have offended 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.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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.

JPS (Tanakh) Please pardon your maid's boldness. For the LORD will grant my lord an enduring house, because my lord is fighting the battles of the LORD, and no wrong is ever to be found in you.

Literal, almost word-for-word, renderings:

Young's Updated LT Bear, I pray you, with the transgression of your handmaid, for Jehovah does certainly make to my lord a steadfast house; for the battles of Jehovah has my lord fought, and evil is not found in you all your days.

What is the gist of this verse? Abigail asks David to forgive her transgression (which she assumed from her husband), and then asks for God to make David's house sure, because David is fighting je's battles and has not been evil all of his days.

1Samuel 25:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	to lift up, to bear, to carry	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669

1Samuel 25:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâsâ´ actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ´. Nâsâ´ generally means to take, to take away when followed by a lâmed.			
nâ´ (נָ) [pronounced naw]	please, I pray you, I respectfully implore (ask, or request of) you, I urge you	particle of entreaty	Strong's #4994 BDB #609
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	preposition	No Strong's # BDB #510
pesha´ (פָּשַׁע) [pronounced PEH-shahú]	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine singular construct	Strong's #6588 BDB #833
´âmâh (אָמָה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant female slave	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: Please remove [this] violation of your handmaid,... Abigail is talking fast, but she is making sense. You will note a distinct contrast between what Abigail has to say here and what Saul had to say to Samuel in 1Sam. 15. Saul was great at justifying himself and at providing a myriad of excuses for his actions. Abigail, on the other hand, even though she had done nothing wrong, takes full responsibility for the wrong done to David (as part of a marriage unit), and she offers up gracious gifts along with an explanation as to why she did nothing earlier about this wrong. She now asks for David's forgiveness. Both for the sins of her husband which she has assumed and for her boldness in coming before him. She will continue to express divine viewpoint.

1Samuel 25:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	conjunction; preposition	Strong's #3588 BDB #471
´âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	Qal infinitive absolute	Strong's #6213 BDB #793
´âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

1Samuel 25:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿâdôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
ʿâman (אָמַן) [pronounced aw-MAHN]	<i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i>	Niphal participle	Strong's #539 BDB #52

Translation: ...for Y^ehowah certainly makes my lord's house stable [and of a long continuance],... She recognizes here that Jehovah God will make David's house (his lineage) stable and a part of Israel for a long time. She recognizes that God does this, not David. David is becoming more and more impressed with this woman.

1Samuel 25:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mil ^e châmâh (מִלְחָמָה) [pronounced mil-khâw-MAW]	<i>battle, war</i>	feminine plural construct	Strong's #4421 BDB #536
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿâdôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
lâcham (לָחַם) [pronounced law-KHAHM]	<i>engage in battle, engage in war, to wage war; to fight, to battle</i>	Niphal participle	Strong's #3898 BDB #535

Translation: ...because my lord is fighting the battles of Y^ehowah... What David has done is known throughout Israel. He began by fighting under the auspices of Saul, and had become estranged from Saul. However, he has already delivered one city from the Philistines, indicating that he continues to do that which is right, despite the fact that Saul pursues him. Abigail therefore rightly concludes that David is fighting the battles of Jehovah.

Do you understand the point that Abigail is making? David's job is to fight the Lord's battles, not his own. He is not to raise his sword on his own behalf for personal vendettas. Who else does that? Oh yeah, Saul does that.

The country is in moderate chaos because Saul has his army out looking for David. David is not to abuse the army which God gives him. Do you see how smart this gal is? She is able to tell David that he is on the wrong path, without getting right up in his face and yelling at him. We know how to throw a man to the ground and pin his arm behind him; we know how to give him the finger in traffic; but we have lost the simple art of persuasion; we do not know how to be subtle.

1 Samuel 25:28d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצְאוּ) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person feminine singular, Niphal imperfect	Strong's #4672 BDB #592
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	Strong's# none BDB #88
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמַי) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398

Translation: ...and evil has not been found in you from you [earliest] days. She also recognizes the character of David here. David has been the whipping boy of Saul for at least a year, if not several, and Abigail recognizes that in all that David has gone through, he has not become embittered or vengeful. In other words, **from his earliest days, no evil has been found in David.** She does not believe Saul's lies and propaganda. However, she knows that David stands on a crossroads at this time—that he can choose good or evil—and that he could fully justify to himself choosing evil.

And so rise up a man to pursue you and to seek your soul and she has been a soul of my adonai the bound one in a binding the lives Y^ehowah your Elohim and a soul of your enemies he slings her in a midst of a palm of the sling.

1Samuel
25:29

Furthermore, [lit., and] a man [Saul] has risen up to pursue you and to seek your soul. However [lit., and] the soul of my lord has been bound together with the living Jehovah your Elohim [lit., in binding of lives with Y^ehowah your Elohim] and with the soul of your enemies. He [God] will hurl forth her [the soul of your enemies] with the midst of the palm of the sling.

In addition to all this, a man [Saul] has arisen and he pursues you and he seeks your life. However, your life is bound together with the living Jehovah, your God and with the lives of your enemies. God will hurl forth the lives of your enemies with a sling.

Here is how others have translated this verse:

Ancient texts:

Peshitta	Yet a man is resolved to pursue you and to seek your life; but the life of my lord is bound in the bundle of life with the LORD your Go; but the lives of your enemies the LORD will throw in a sling.
Septuagint	And if a man rises up persecuting you and seeking your life, yet will the life of my lord be bound up in the bundle of life with the Lord God, and you whirl the life of your enemies in the midst of a sling.
Significant differences	.

Thought-for-thought translations; paraphrases:

CEV	The LORD your God will keep you safe when your enemies try to kill you. But he will snatch away their lives quicker than you can throw a rock from a sling.
The Message	If anyone stands in your way, if anyone tries to get you out of the way, Know this: Your God-honored life is tightly bound in the bundle of God-protected life; But the lives of your enemies will be hurled aside as a stone is thrown from a sling.
NLT	“Even when you are chased by those who seek your life, you are 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!

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	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.
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Literal, almost word-for-word, renderings:

Updated Emphasized Bible	...yea <though there has arisen a son of earth to pursue you, and to seek your life> yet will the life of my lord be bound up in the bundle of living with Yahweh your God. But <as for the life of your enemies> he will sling it out with the middle of the hollow of the sling.
MKJV	Yet a man has risen to pursue you and to seek your soul. But the soul of my lord shall be bound in the bundle of life with Jehovah your God. And the souls of your enemies, He shall sling them from the hollow of a sling.

NRSV

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.

Young's Updated LT

And man rises to pursue you and to seek your soul, and the soul of my lord has been bound in the bundle of life with Jehovah your God; as to the soul of your enemies, He does sling them out in the midst of the hollow of the sling.

What is the gist of this verse? David would be bundled up with Jesus Christ; his enemies will be bundled up in a sling and slung far away.

1Samuel 25:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
ʾâdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind, Adam	masculine singular noun	Strong's #120 BDB #9
lâmed (ל) [pronounced le]	to, for, towards, in regards to	preposition	No Strong's # BDB #510
râdaph (רָדַף) [pronounced raw-DAHf]	to pursue, to follow after; to chase with hostile intent, to persecute	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #7291 BDB #922
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	to, for, towards, in regards to	preposition	No Strong's # BDB #510
bâqash (בָּקַשׁ) [pronounced baw-KAHSH]	to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence	Piel infinitive construct	Strong's #1245 BDB #134
ʾêth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being, desire	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: Furthermore, [lit., and] a man [Saul] has risen up to pursue you and to seek your soul. Here, Abigail reveals that she knows about David and what is going on with his life. There is a man who has risen up who pursues David and seeks his life. The man who has risen up is Saul, who became king. He constantly pursues David and he would like to see David dead, the end of the previous chapter notwithstanding. Abigail is telling David that she both knows about him and his troubles; and suggests that he has bigger fish to fry than this

worthless Nabal. You will notice that Abigail actually has a very long speech here, and David is almost struck dumb by her wisdom and divine viewpoint.

Most men could stand and listen to a beautiful woman talk—and sometimes for a long period of time even when she has little to say. How much better is it when such a woman speaks intelligently and actually knows what she is talking about?

1Samuel 25:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire</i>	feminine singular construct	Strong's #5315 BDB #659
ʾādôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
tsârar (צָרָה) [pronounced <i>tsaw-AHR</i>]	<i>to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy</i>	feminine singular, Qal passive participle	Strong's #6887 BDB #865
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
tsârar (צָרָה) [pronounced <i>tsaw-AHR</i>]	<i>to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy</i>	Qal infinitive construct	Strong's #6887 BDB #865
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the definite article	Strong's #2416 BDB #311
ʾêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: *However* [lit., *and*] *the soul of my lord has been bound together with the living Jehovah your Elohim* [lit., *in binding of lives with Y^ehowah your Elohim*]... Now Abigail becomes far more insightful: David's very life is bound up with the life of Jehovah God; that is, David's life and destiny are inseparable from Jehovah God. This is a preview of positional truth—the fact that we are in Christ Jesus.

1Samuel 25:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nep ^h esh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire</i>	feminine singular construct	Strong's #5315 BDB #659
âya ^b v (אֹיְבֵי) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural Qal active participle with the 2 nd person masculine singular suffix	Strong's #340 BDB #33

Translation: *...and with the soul of your enemies.* David's life is also inseparable from the lives of his enemies. That is, David has a destiny and that destiny is tied to the lives of his enemies. However, this in no way means that David need fear his enemies.

1Samuel 25:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâla ^r (קָלַעַ) [pronounced <i>kaw-LAHG</i>]	<i>to sling, to hurl forth, to throw</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #7049 BDB #887
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
tâvek ^e (תְּכַ) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
kela ^r (קֶלַעַ) [pronounced <i>KĒH-lahg</i>]	<i>a sling</i>	masculine singular noun with the definite article	Strong's #7050 BDB #887

Translation: *He [God] will hurl forth her [the soul of your enemies] with the midst of the palm of the sling.* Abigail also tells David that God will hurl his enemies aside as if they were rocks in a sling. Abigail seems to be completely aware of David's future; his destiny, if you will.

I also want you to consider the imagery that Abigail chooses to use. Recall that David defeated Goliath with his sling—David was completely mismatched with Goliath, and no one expected David to destroy this giant, and yet David did because God gave David the victory. Abigail uses this exact same imagery of David and his present-day enemies. Just as David killed Goliath with his sling, so God will place David's enemies in a sling and cast them out of his way.

Gordon³¹ points out that this verse, is, in many ways, the crux of this chapter. This chapter marks a milestone in David's life, but it is subtle and easy to miss. David did not kill Saul in the previous chapter because Saul was God's anointed. He wanted to, but he knew that he could not strike down God's anointed. However, Nabal isn't God's anointed. Nabal is just some lying fool who deserves to die. Abigail tells David, "Don't take revenge on this man, even though he deserves it. Let God deal with your enemies." This resonates with David. Later he will say of Saul, "As Y^ehowah lives, sure Y^ehowah will strike him, or his day will come that he will die, or he will go into battle and die." (1Sam. 26:10). Before, David withheld his hand from Saul simply because he was God's anointed; now he holds back because God will mete out vengeance.

And he is when does Y^ehowah to my adonai as all which He has spoken the good upon you and He commission you to prince over Israel,...

1Samuel
25:30

And it is when Y^ehowah does to my lord according as all that He has decreed, [heaping] the good upon you, and He has commissioned you to [be] prince over Israel,...

And when Jehovah does to my lord just as He has decreed: heaping good upon you and commissioning you as prince over Israel,...

Here is how others have translated this verse:

Ancient texts:

Septuagint

And it will be when the Lord has done for my lord all the good things He has spoke concerning you, and He will appoint you to be ruler over Israel;...

Significant differences .

Thought-for-thought translations; paraphrases:

CEV

The LORD has promised to do many good things for you, even to make you the ruler of Israel. The LORD will keep his promises to you,...

The Message

"When GOD completes all the goodness he has promised my master and sets you up as prince over Israel,...

NLT

When the LORD has done all he promised and has made you leader of Israel,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

When the LORD does all the good he promised and makes you ruler of Israel,...

JPS (Tanakh)

And when the Lord has accomplished for my lord all the good He has promised you, and has appointed you ruler of Israel,...

Literal, almost word-for-word, renderings:

MKJV

And it shall be, when Jehovah has done to my lord according to all the good that He has spoken concerning you, and commanded you to be ruler over Israel,...

Young's Updated LT

And it has been, when Jehovah does to my lord according to all the good which He has spoken concerning you, and appointed you for leader over Israel,...

³¹ Robert Gordon, *I & 2Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 181.

What is the gist of this verse? Abigail reveals that she knows that David has a future as the king of Israel.

1Samuel 25:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (היה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʿâsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿâdōwn (אדון) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʿâsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
ʿêth (את) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tôwb (טוב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective construct which often acts like a substantive; with the definite article	Strong's #2896 BDB #373

1Samuel 25:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i>	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: *And it is when Y^ehowah does to my lord according as all that He has decreed, [heaping] the good upon you,...* Abigail continues to express divine viewpoint. She knows that God has decreed that he will place the good upon David. That is, as we find out in the second half of this verse, she knows that David is crown prince over Israel.

1Samuel 25:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	3 rd person masculine singular, Piel imperfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i>]	<i>prince, crown-prince, leader, ruler, noble</i>	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
Yis ^e râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: *...and He has commissioned you to [be] prince over Israel,...* This is a brilliant woman, knowledgeable, and David is taking note of that. She knows that God has named him crown prince over Israel. This indicates to us that much of Israel had some inkling of this—obviously, some more than others.

We do not know how Abigail knows this. There is nothing in Scripture which tells us how Abigail knew that David was the crown prince of Israel. Nor do we know why all of the disenfranchised would come to David expecting that David could help them. I am not aware of anyone who actually comments on this point, apart from Keil and Delitzsch; they suggest that the prophets occasionally taught (after all, Samuel apparently had headed the school of the prophets). Also, the anointing of David, although it was a semi-private ceremony, it was not entirely private.

As David became more notorious, first as a soldier under Saul and then as a renegade soldier, perhaps these other things became more well known as well. What we know without a doubt is that someone like Abigail, not a relative of David's and not a soldier, knows of David's destiny.

...and not is this to you to a staggering and to a stumbling of a heart to my adonai and to pouring out of blood freely and to a deliverance of my adonai to himself. And has done well Y^ehowah to my adonai and remember your maidservant.”

1Samuel
25:31

...then this to you is not for a staggering nor [lit., *and*] a stumbling of the heart to my lord, nor will you [lit., *and*] shed blood without cause nor [lit., *and*] will my lord deliver [or, *aid, give relief to*] himself. Finally [lit., *and*] [may] Y^ehowah will deal well with my lord and [may] you will remember your handmaid.

...then this to you should not cause you to be off balance or to stumble in your thinking, nor will you shed blood without cause nor will you deliver yourself. Finally, Jehovah will deal well with my lord and I pray you will remember your handmaid.

Here is how others have translated this verse:

Ancient texts:

Peshitta That this will not be a grief to you nor an offense tin your heart, to shed blood without cause; and when the LORD deals well with you, then remember your handmaid.

Septuagint ...then this will not be an abomination and offense 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 you will remember you handmaid to do her good.”

Significant differences .

Thought-for-thought translations; paraphrases:

CEV ...and now your conscience will be clear, because you won't be guilty of taking revenge and killing innocent people. When the LORD does all those good things for you, please remember me.

The Message ...my master will not have this dead weight in his heart, the guilt of an avenging murder. And when GOD has worked things for good for my master, remember me.”

NAB ...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 you handmaid.”

NJB ...you must have no anxiety, my lord, no remorse, over having wantonly shed blood, over having taken a revenge. When Yahweh has done will by you, then remember your servant.”

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

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ ...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.”

JPS (Tanakh) ...do not let this be a cause of stumbling and of faltering courage to my lord that you have shed blood needlessly and that my lord sought redress with his own hands. And when the LORD has prospered my lord, remember you maid.”

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	This shall be no staggering grief to you, or cause for pangs of conscience to my lord, either that you have shed blood without cause, or that my lord has avenged himself. And when the Lord has dealt well with my lord, then [earnestly] remember your handmaid.
<i>Updated Emphasized Bible</i>	...then this will not become to you a staggering and a stumbling of heart to my lord—that you shed blood without need or that the hand of my lord saved himself. And <when Yahweh has dealt well with my lord> you will remember your handmaid.
MKJV	...this shall be no stumbling to you, nor offense of heart to my lord, either that you have shed blood for nothing, or that my lord has delivered himself. And may Jehovah deal well with my lord, and you remember your handmaid.
<i>Young's Updated LT</i>	...that this is not to you for a stumbling-block, and for an offense of heart to my lord—either to shed blood for nought, or my lord's restraining himself; and Jehovah has done good to my lord, and you have remembered your handmaid."

What is the gist of this verse? Abigail concludes by saying that David striking Nabal and his house would end up being a mistake which would trouble him; furthermore, it would be an instance of David avenging himself. Finally, Abigail asks David to remember her when God blesses him.

1Samuel 25:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֵלֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	feminine singular, demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pûwqâh (קָוָה) [pronounced <i>poo-KAW</i>]	<i>an obstacle in the way, a stumbling block; a tottering, a staggering</i>	feminine singular noun	Strong's #6330 BDB #807
The verb cognate means <i>to totter, to stagger</i> , so a <i>tottering</i> or a <i>staggering</i> are probably correct renderings.			
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251

1Samuel 25:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mik ^e shôwl (משׁוּל) [pronounced <i>mik^e-SHOHL</i>]	<i>a stumbling, a means or an occasion to stumble, a stumbling block; an incitement to go astray; an offense of the mind</i>	masculine singular noun	Strong's #4383 BDB #506
lêb (לב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾâdôwn (אֲדוֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

Translation: ...then this to you is not for a staggering nor [lit., and] a stumbling of the heart to my lord,... Abigail is certain about David's future. He is crown prince of Israel. God has so anointed him. Therefore, there is no reason for him to sweat the small stuff. What this dirtbag Nabal has done to him is inconsequential. Abigail is telling David, don't let this dirtbag slow him down or interfere with his destiny. Nabal is a nobody; he is a nothing; he does not deserve David's stumbling. Today, the popular saying is, *do not stoop to their level*. This is what we are talking about here. David is not to stoop to this Nabal's level.

Application: You are in the angelic conflict. One way that Satan has of getting you out of fellowship, is for a complete ass to do the wrong thing to you and get you upset. The longer that you are upset and the more that he affects you, the longer you remain out of fellowship. Expect to be double-crossed at work. Expect so-called friends to viciously attack you behind your back. Expect to be on the receiving end of injustice. These are ploys by Satan to get you out of fellowship and to keep you out of fellowship for as long as possible. Do not stoop to their level. Allow God to avenge you.

1Samuel 25:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510

The NRSV tells us³² that some ancient versions have *because you have shed...* See God's Word™. Unfortunately, they are not clear as to which ancient versions to which they refer.

³² *The Complete Parallel Bible*; NRSV, REB, NAB, NJB; Oxford University Press; ©1993; p. 626.

1Samuel 25:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphak ^e (שָׁפַךְ) [pronounced shaw-FAHK ^e]	<i>to pour, to pour out, to shed</i>	Qal infinitive construct	Strong's #8210 BDB #1049
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
chinnâm (חִנָּאם) [pronounced khin-NAHM]	<i>gratuitous, freely, for nothing; without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336

Translation: ...nor will you [lit., and] shed blood without cause... David is not to shed blood without a cause. The idea here is, David would be functioning outside the law. To some extent, he is forced to live outside the law, as he is a fugitive. However, this does not justify behavior which ignores the law. David cannot avenge himself on all of those who do him wrong. This would be shedding blood without a cause.

There have been innumerable movies made about vigilantes who attempt to avenge some wrong, and they quote, "An eye for an eye, a tooth for a tooth." This is, of course, Biblical. However, what we find here is also Biblical. You do not seek your own vengeance. If you were unjustly treated and the other person broke the law, then he must face the law, not you. This is not just Abigail talking; David will recognize that what she says is valid.

What is equally important is that David was about to shed innocent blood. Not everyone in Nabal's household agreed with Nabal. For instance, we have the one servant who has come to Abigail to tell her of Nabal's poor judgment. We have the servants who have assisted Abigail in the preparation of these gifts for David and the delivery thereof. There was about to be a very serious wrong committed by David. He was about to do more wrong than to simply avenge himself; had he carried through with his intentions, he would have killed many innocent men out of anger and in the name of revenge. His record up until that time was spotless; he had done Saul no wrong, despite the many times that Saul had turned against him. David had treated all those he had come in contact with fairly and honestly. He was so close to sully this clean record.

Application: On a small scale, anger can cause you to do all kinds of things which are wrong. Never act in anger, toward your children, your spouse, your employees, your employee, etc. We've already seen in vv. 21–22 how mad David was and how much he had worked himself up. He was rightfully angry with Nabal; however, he should not have chosen to then act from this position of anger.

1Samuel 25:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
yâsha ^r (יָשָׁא) [pronounced yaw-SHAHG]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	Hiphil infinitive construct	Strong's #3467 BDB #446

1Samuel 25:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Owen renders this <i>to take vengeance</i> . ³³			
According to Rotherham, ³⁴ we should insert <i>the hand of</i> right here, as it is found that way in the Septuagint (but not in my Septuagint, meaning that maybe it is in the Alexandrian version).			
ʾādôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
The Peshitta leaves this phrase out entirely (v. 31c).			

Translation: ...*nor* [lit., *and*] *will my lord deliver* [or, *aid, give relief to*] *himself*. David is God's anointed. He does not have to take care of himself. God takes care of him. God will deliver him. David obviously has a problem right here—he has performed a service for Nabal and he has been stiffed for the bill. It is not up to David to avenge himself; God will take care of that.

Application: We will be at the receiving end of many injustices. Some of these will be financial setbacks. For instance, I have former tenants who just moved out of one of my houses and they will owe me several thousand dollars. I could pursue this loss in court. However, God will take care of it. I don't have to avenge myself. I don't have to lie in wait to harm them in some way. They are possibly believers, so I don't want to take them to court, as that is contrary to Biblical principles. What I do need to do is to place them in God's hands and allow God to extract what they owe. God is able to do that.

1Samuel 25:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yâṭab (יָטַב) [pronounced <i>yaw-TA^BV</i>]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3190 BDB #405
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

³³ *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 2, p. 249.

³⁴ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 316.

1Samuel 25:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾādōwn (אָדוֹן) [pronounced aw-DOHN]	lord, master, owner, superior, sovereign; transliterated <i>adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

Translation: Finally [lit., and] [may] Y^ehowah will deal well with my lord... Abigail brings what she has been saying to a close. David is standing there with his mouth open. This is a woman who is intelligent, literate, and she knows Bible doctrine. She has laid down to David that which is accurate and reflects divine viewpoint. What David was about to do did not reflect divine viewpoint. Here he is, in the middle of the Judæan desert, somewhat of a spiritual and military leader to those around him, and suddenly, this woman who has seemingly come out of nowhere confronts him, and with great deference and respect, straightens David out. Finally, she assures David that God will deal well with him. God will bless David and God will fulfill His promises to David. David only recently has come to this same conclusion (as we have seen in the psalms which we have studied).

1Samuel 25:31e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	2 nd person masculine singular, Qal perfect	Strong's #2142 BDB #269
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâmâh (אָמָה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant female slave	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...and [may] you will remember your handmaid. Then Abigail asks for one thing for herself. She asks for David to remember her; she asks for David to call her to mind. The idea, when we take this as a whole, is, David will someday sit up and look around, and he will see that God has blessed him greatly and fulfilled all promises that He made to David. She says, "When this happens, think of me."

F. B. Meyer comments: *Never let the evil disposition of one mate hinder the devotion and grace of the other. Never let the difficulties of your home lead you to abdicate your throne. Do not step down to the level of your circumstances, but lift them to your own high calling in Christ. Be not conformed by be transformed in Christ.*³⁵

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³⁵ *The Amplified Bible*, The Lockman Foundation; ©1965 by Zondervan Publishing House; p. 354.

The previous two verses actually belong together; therefore, it may help us to see them placed together. Actually, it is v. 30–31a which belong together. Then Abigail adds at the end, “And when God does this for you, then remember me, your handmaid.”

Various Translations of 1Samuel 25:30–31	
Source	Translation
CEV	The LORD has promised to do many good things for you, even to make you the ruler of Israel. The LORD will keep his promises to you, and now your conscience will be clear, because you won't be guilty of taking revenge and killing innocent people. When the LORD does all those good things for you, please remember me.
God's Word™	When the LORD does all the good he promised and makes you ruler of Israel, 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.
Kukis Moderately Literal	And it is when Y ^e howah does to my lord according as all which He has decreed, [heaping] the good upon you, and He has commissioned you to [be] prince over Israel, then this to you is not for a staggering nor [lit., and] a stumbling of the heart to my lord, nor will you [lit., and] shed blood without cause nor [lit., and] will my lord deliver himself. Finally [lit., and] [may] Y ^e howah will deal well with my lord and [may] you will remember your handmaid.
MKJV	And it shall be, when Jehovah has done to my lord according to all the good that He has spoken concerning you, and commanded you to be ruler over Israel, this shall be no stumbling to you, nor offense of heart to my lord, either that you have shed blood for nothing, or that my lord has delivered himself. And may Jehovah deal well with my lord, and you remember your handmaid.
Young's Updated Translation	And it has been, when Jehovah does to my lord according to all the good which He has spoken concerning you, and appointed you for leader over Israel, that this is not to you 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 has done good to my lord, and you have remembered your handmaid.

David, in talking to this woman, is bowled over. She is beautiful, she is intelligent, she is his intellectual equal; and she knows Bible doctrine and applies it even more accurately than David does.

Application: David is angry, and therefore, he is out of fellowship for that reason. However, Abigail has reason to be panicked, which would put her out of fellowship as well. However, she is not panicked; she is in fellowship, and she can therefore reason rationally with David, and present to him clearly and carefully divine viewpoint.

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David Backs Down, Recognizes that God Sent Abigail to Dissuade Him

And so says David to Abigail “Blessed is Y^ehowah Elohim of Israel Who sent you the day the this to meet me.

1Samuel
25:32

Then David exclaimed [lit., said], “Blessed be Y^ehowah Elohim of Israel, Who sent you this day to meet me!

Then David exclaimed, “Blessed if Jehovah God of Israel, the One Who sent you this day to meet me!

Here is how others have translated this verse:

Ancient texts:

Septuagint And David said to Abigail, "Blessed [is] the Lord God of Israel, Who sent you this very day to meet me;..."

Significant differences .

Thought-for-thought translations; paraphrases:

CEV David told her: I praise the LORD God of Israel! He must have sent you to meet me today.

The Message And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you today to meet me!

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ David said to Abigail, "Blessed be the LORD God of Israel, who sent you today to meet me.

JPS (Tanakh) David said to Abigail, "Praised be the LORD, the God of Israel, who sent you this day to meet me!

Literal, almost word-for-word, renderings:

MKJV And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you today to meet me

Young's Updated LT And David says to Abigail, `Blessed is Jehovah, God of Israel, who has sent you this day to meet me,...

What is the gist of this verse? David gives praise to God for sending Abigail to meet him.

1Samuel 25:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾăbîygayil (אֲבִיגַיִל) [pronounced <i>a^b-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4

1Samuel 25:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: Then David exclaimed [lit., said], “Blessed be Y^ehowah Elohim of Israel,... David is amazed at meeting this incredible woman. He tells her, “Blessed if Jehovah God of Israel!” What this is, is a note of appreciation to Jehovah God for what He has done. David sees Abigail is heaven-sent.

1Samuel 25:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 rd person masculine singular, Qal perfect; with the 2 nd person masculine singular suffix	Strong's #7971 BDB #1018
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	masculine singular, demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
qârâʾ (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #7122 & #7125 BDB #896

Translation: ...Who sent you this day to meet me! It was God who sent Abigail to meet David and he is quite impressed by this woman. He is appreciative of God to send this woman to him to straighten him out. David, as the rough and tumble leader of 600 men, is not emasculated by this woman, even though she has stood in his

way, has told him to stop, and then has given him divine viewpoint. Remember, David is teaching this band of 600 men, and all of a sudden, there is this woman who stands in front of him and tells him the way things are, and that he is wrong to go after Nabal, her worthless husband. Not only is David not emasculated, nor does he berate this woman for her foolishness, as she does contradict him, but David praises this woman in front of his men. He is admitting to being wrong in front of his men and setting the theological record straight.

Application: I want you to note that David is, for all intents and purposes, an outlaw, a law to himself; and he calls the shots. He is the leader of 600 men. However, when he hears divine viewpoint expressed by this woman, regardless of whatever cultural norms may have been at work at this time, David recognizes the truth of what she says and is in agreement with her. This means that a husband needs to listen occasionally to his wife and to go along with many of the things which she has to say.

Application: In the work place, you need to be able to listen to a variety of viewpoints without pre-judging someone. You cannot discount a person's opinion because they are female or speak with an accent or if they are a male, Caucasian right-wing Reagan republican. I recall people I worked with who looked down on coaches, despite the fact that they were closer to their students than the average teacher, and despite the fact that they were able to reach certain kids that no one else could reach.

I want you to note the contrast here. Abigail has gone to reason with David—she does not bother reasoning with Nabal (see v. 19). She knows Nabal well enough at this point to realize that he would not listen to her, no matter how reasonable she is; on the other hand, she is willing to take her chance with David, even though he is ready to attack and kill every male in Nabal's compound (Abigail is not omniscient—she did not know David's exact intentions). However, Abigail is more willing to face an angry stranger and reason with him, more than she is to face her husband and reason with him. What she has to say causes David to return to fellowship, who will rebound (he admits in the next verse that what he was about to do was wrong).

And blessed is your discretion and blessed is you who has restrained me the day the this from bloods and [from] a delivering of my hand to me. 1Samuel 25:33

Your discretion is blessed and you are blessed because [lit., who] you have restrained me this day from bloodshed and [from] delivering myself with my hand [lit., of my hand for me].

You are blessed for your discretion and because you restrained me from falling into bloodguilt and from delivering myself with my own hand.

Here is how others have translated this verse:

Ancient texts:

Peshitta	And blessed is your advice, and blessed are you, who have kept me this day from coming to shed blood, and you have spared my hands this day from shedding blood.
Septuagint	...and blessed [is] your conduct, and blessed [are] you, who has hindered me this very day from coming to shed blood, and from avenging myself.

Thought-for-yought translations; paraphrases:

CEV	And you should also be praised. Your good sense kept me from taking revenge and killing innocent people.
The Message	And blessed be your good sense! Bless you for keeping me from murder and taking charge of looking out for me.
NJB	Blessed be your wisdom and blessed you yourself for today having restrained me from the crime of bloodshed and from extracting revenge!
NLT	Thank God for your good sense! Bless you for keeping me from murdering the man and carrying out vengeance with my own hands.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	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.
JPS (Tanakh)	And blessed by your prudence, and blessed be you yourself for restraining me from seeking redress in blood by my own hands.

Literal, almost word-for-word, renderings:

The Amplified Bible	And blessed be your discretion <i>and</i> advice, and blessed be you, who have kept me today from blood guiltiness and from avenging myself with my own hand.
MKJV	And blessed <i>is</i> your advice, and blessed <i>are</i> you who have kept me from coming to shed blood today, and from delivering myself <i>with</i> my own hand.
Young's Updated LT	...and blessed is your discretion, and blessed are you in that you have restrained me this day from coming in with blood, and to restrain my hand to myself.

What is the gist of this verse? David blesses Abigail and her wisdom, as she prevented him from avenging himself and shedding innocent blood.

1 Samuel 25:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
ṭa' am (טָאָם) [pronounced <i>TAH-ğahm</i>]	<i>taste, flavor of food; taste [in the sense of personal judgment], discretion; sentence of a king, a royal decree, behavior</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #2940 BDB #381

Translation: *Your discretion is blessed...* Abigail could have taken several approaches this situation. However, she was gracious and honest. Her gifts were generous and her respect was endearing. David is enamored of this woman.

1 Samuel 25:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251

1Samuel 25:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
ʾat ^e (אַתְּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person feminine singular, personal pronoun; pausal form	Strong's #859 BDB #61
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
kâlâ ^ʾ (כָּלַא) [pronounced <i>kaw-LAW</i>]	<i>to close up, to shut up; to hold in, to restrain; to prohibit; to withhold [from someone]</i>	2 nd person masculine singular, Qal perfect; with the 1 st person singular suffix	Strong's #3607 BDB #476
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; today</i> (with a definite areicle)	masculine singular noun with a definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	masculine singular, demonstrative adjective with the definite areicle	Strong's #2088, 2090 (& 2063) BDB #260
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bôw ^ʾ (בֹּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct	Strong's #935 BDB #97
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
dâmîm (דָּמִים) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196

Translation: ...and you are blessed because [lit., who] you have restrained me this day from bloodshed... One reason David calls her blessed is that she has kept him from this sin of avenging himself. Killing Nabal would have made David guilty of murder.

Application: There are occasionally groups of vigilantes who quote “An eye for an eye, a tooth for a tooth...” yet ignore completely the principle of law clearly spelled out in the books of Moses. God has constituted specific laws and procedures and it is not up to us as individuals to act as jury, judge and executioner. Nowhere in Scripture are we told to function in this way. Just like many portions of Scripture, when a person approaches God’s Word simplistically, or follows one or two verses and ignores everything else, the result is distortion.

Now recall, that David had taken an oath not to leave any male alive. However, because it is so clear that this is outside of God's plan, David essentially withdraws this oath in his agreement with Abigail and his recognition that she has been sent from God.

1Samuel 25:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yâsha ^ʿ (יָשָׁא) [pronounced yaw-SHAHG]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	Hiphil infinitive construct	Strong's #3467 BDB #446
Owen renders this <i>from avenging</i> . ³⁶ You will note that <i>The Amplified Bible</i> the NLT and the NJB also have a similar rendering for yâsha ^ʿ (which is the root of Joshua's name).			
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and [from] delivering myself with my hand [lit., of my hand for me]. Just as important is the principle that God, Who anointed David, be able to take the credit for delivering David. The idea is, God does not approve of vigil ante actions, so man is not allowed to take vengeance for himself.

At this point, David learns an extremely important point of doctrine: he is not to avenge himself, no matter how right he is and not matter how wrong the other person is. One of Saul's biggest problems as king is, he hauls out the army of Israel to go after David—he is abusing his power by chasing after David, by avenging himself (and, in his own mind, he may see this as necessary).

Now, it is *big picture* time. You need to pull together 1Sam. 24–26. In 1Sam. 24, David spares Saul's life because Saul is God's anoint (1Sam. 24:6, 10). This is the *only* reason that David spares Saul's life. In this chapter, Abigail straightens David out about the doctrine of personal revenge—David is not to do it. What she does is add just one more brick to David's inner doctrinal structure, bringing him that much closer to spiritual maturity. In 1Sam. 26:23, David will proclaim two reasons for not killing Saul: (1) Saul is God's anointed and (2) God will repay each man for his righteousness and faithfulness (which is actually a further application of what Abigail teaches David here, that God will repay each man for his unrighteousness and unfaithfulness). You see, this is two times that God has placed David in the position of being able to kill Saul. The first time, David does not, simply because Saul is God's anointed. However, David is faced with this same choice a second time. A lesser man would decide, "Okay, God has placed Saul in my hands twice, so God is telling me to kill him. I'm the king-elect and he does not deserve to be king, and therefore, maybe I should kill him." Without Abigail's intervention on her husband's behalf, David may have made this mistake. But he will not.

Application: God moves you ahead and God uses you when you are ready. At the end of 1Sam. 24, even though David made a good decision based upon the Bible doctrine in his soul, this was not good enough. David was still not ready to advance. He needs to face the same situation and now have two reasons not to kill Saul (actually, three reasons). Just because you make one right decision based upon the doctrine in your soul, does not mean that God will shower money from heaven down upon you or advance you to that position He had for you. You

³⁶ *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 2, p. 249.

must continue to **grow in the grace and knowledge of our Lord Jesus Christ**. I cannot overemphasize this point enough: God is not finished with David yet, and David is not ready to be king yet. David, despite the fact that he has made many good decisions based upon God's Word, he still has to grow more. God does not allow you to ever sit still in His plan, and the time for growing and learning doctrine does not end. You may make a great decision in your life, one which shows great spiritual wisdom and growth. That does not mean that you get to coast for the rest of your life. That does not mean that you are done learning God's Word. That does not mean that God is going to automatically advance you to the next level. God continues to work with David, just as God will continue to work with you. You must continue to grow spiritually, despite having a string of spiritual victories behind you.

And yet living [is] Y^ehowah Elohim of Israel who restrained me from a doing evil [to] you, for unless you had made haste, and so you come in, to meet me, for if was left over to Nabal as far as a light of the morning a pissar in the wall."

1Samuel
25:34

And yet [as] Y^ehowah Elohim of Israel lives, Who restrained me from doing evil to you, for unless you had quickly come to meet me, had [there] remained to Nabal by the light of morning [one] male [lit., one who pisses against the wall]."

Had it not been for Jehovah God of Israel Who restrained me from doing evil to you and unless you had come quickly to meet me, there would not be even one male remaining to Nabal."

Here is how others have translated this verse:

Ancient texts:

Peshitta

For indeed, as the LORD God of Israel lives, who has restrained me from hurting you, if you had not made haste and come to meet me, surely there would have not been left to Nabal by the morning any mature male."

Septuagint

But surely as the Lord God of Israel lives, Who hindered me this day from doing you harm, if you had not hurried and come to meet me, then I had said, "There will not be left to Nabal till the morning one male."

Significant differences

Thought-for-thought translations; paraphrases:

CEV

If you hadn't come to meet me so quickly, every man and boy in Nabal's family and in his servants' families would have been killed by morning. I swear by the living LORD God of Israel who protected you that this is the truth.

The Message

A close call! As GOD lives, the God of Israel who kept me from hurting you, if you had not come as quickly as you did, stopping me in my tracks, by morning there would have been nothing left of Nabal but dead meat."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

But I solemnly swear—as the LORD God of Israel, who has kept me from harming you, lives—if you hadn't come to meet me quickly, Nabal certainly wouldn't have had one of his men left at dawn."

JPS (Tanakh)

For as sure as the LORD, the God of Israel, lives—who has kept me from harming you—had you not come quickly to meet me, not a single male of Nabal's line would have been left by daybreak."

Literal, almost word-for-word, renderings:

MKJV

And truly, as Jehovah, the God of Israel lives, who has kept me back from doing evil to you, for unless you had hurried and come to meet me, surely there would not have been left to Nabal by the morning light one who urinates against the wall.

Young's Updated LT

And yet, Jehovah lives, God of Israel, who has kept me back from doing evil with you, for unless you had had, and do come to meet me, surely there had not been left to Nabal till the light of the morning, of those sitting on the wall.”

What is the gist of this verse? David recognizes that God, through Abigail, had restrained him from this act of revenge, and he tells her, had she not come and intervened, no male would have been alive on Nabal's compound.

1Samuel 25:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿûwlâm (אֲוַלַּם) [pronounced <i>oo-LAWM</i>]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong's #199 BDB #19
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive</i>	masculine singular adjective	Strong's #2416 BDB #311
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râ ^ʿ êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
mâna ^ʿ (מָנַע) [pronounced <i>maw-NAHÇ</i>]	<i>to keep back, to restrain, to withhold, to hold back</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #4513 BDB #586
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
râ ^ʿ a ^ʿ (רָעָה) [pronounced <i>raw-ÇAHÇ</i>]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	Hiphil infinitive construct	Strong's #7489 BDB #949

1Samuel 25:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	untranslated mark of a direct object	affixed to the 2 nd person feminine singular suffix	Strong's #853 BDB #84

Translation: *And yet [as] Y^ehowah Elohim of Israel lives, Who restrained me from doing evil to you,...* God restrained David from doing evil by sending Abigail to him. He is going to tell Abigail had God not done this, there would be not a single man left alive.

Application: God uses people in our lives to convey His will to us. He is not going to pop out of the clouds as a human-shaped bolt of lightning and say, "Hey now, let's not do that." So God did not even send David a prophet, but an ordinary woman (ok, an extraordinary woman). Therefore, do not be oblivious to the people who are in your life.

1Samuel 25:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
lûlêy (לֹא לֵאמֹר) [pronounced loo-LAY]	<i>otherwise, except that, if not, unless</i>	preposition	Strong's #3884 BDB #530
mâhar (מַהֲרָה) [pronounced maw-HAHR]	<i>to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	2 nd person feminine singular, Piel perfect	Strong's #4116 BDB #554
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בֹּא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	2 nd person feminine singular, Qal imperfect	Strong's #935 BDB #97

Translation: *...for unless you had quickly come to meet me,...* The way that God acted to restrain David was to send Abigail to meet him. Their meeting was just in time to dissuade David.

1Samuel 25:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49

1Samuel 25:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, kîy ʾîm (כיִ יֵ) [pronounced <i>kee-eeem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if</i> .			
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>to be left over, to be left behind, to remain</i>	3 rd person masculine singular, Niphal perfect	Strong's #3498 BDB #451
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʾôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light</i>	masculine singular construct	Strong's #216 BDB #21
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
shâthan (שָׁתַן) [pronounced <i>shaw-THAHN</i>]	<i>to urinate, to piss</i>	Hiphil participle	Strong's #8366 BDB #1010
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
qîyr (קִיר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885

Translation: ...had [there] remained to Nabal by the light of morning [one] male [lit., one who pisses against the wall].” David is essentially making an oath—the oath is that, as Jehovah God lives, there would not even be a single male left alive, had God not restrained him by sending Abigail to him.

And so receives David from her hand that [which] she brought to him. And to her he said, “Go up; peace to your house. See, I have listened to your voice. And so I left up your faces.”

1Samuel
25:35

Then David received that which she brought from her hand. He then said to her, “Go up [in] peace to your home. See [that] I have listened to your voice, and [therefore] I exalt [lit., lift up] your countenance [or, face].”

David then received the gifts from her hand and he said to her, “Go back to your home in peace. You see that I listened to your voice and I have granted your request.”

Here is how others have translated this verse:

Ancient texts:

Peshitta So David received of her hands that which she had brought, and said to her, "Go up in peace to your house; see, I have listened to your voice and I have accepted your person."

Septuagint And David took of her hand all that she brought to him, and said to her, "Go in peace to your house; see, I have listened to your voice and I have accepted your petition."

Significant differences .

Thought-for-thought translations; paraphrases:

CEV David accepted the food Abigail had brought. "Don't worry," he said. "You can go home now. I'll do what you asked."

The Message Then David accepted the gift she brought him and said, "Return home in peace. I've heard what you've said and I'll do what you've asked."

NAB 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."

NLT Then David accepted her gifts and told her, "Return home in peace. We will not kill your husband."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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."

JPS (Tanakh) David then accepted from her what she had brought him, and he said to her, "Go up to your home safely. See, I have heeded your plea and respected your wish."

Literal, almost word-for-word, renderings:

Updated Emphasized Bible So David received at her hand, that which she had brought him, —and <to her> he said,
Go up in peace to your house. See, I have listened to your voice and I have accepted you [or, *uplifted your face*].

MKJV And David received from her hand that which she had brought him, and said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.

Young's Updated LT And David receives from her hand that which she has brought to him, and to her he has said, "Go up in peace to your house; see, I have hearkened to your voice, and accept your face.."

What is the gist of this verse? David accepts Abigail's gifts and sends her safely back home.

1Samuel 25:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

1Samuel 25:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3027 BDB #388
’êth (אֵת) [pronounced <i>ayth</i>]	together, they mean <i>how, that which, what, whatever; whom, whomever</i>	untranslated mark of a direct object	Strong's #853 BDB #84
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]		relative pronoun	Strong's #834 BDB #81
bôw’ (בָּוּ) [pronounced <i>boh</i>]	<i>to take in, to bring, to come in with, to carry</i>	3 rd person feminine singular, Hiphil perfect	Strong's #935 BDB #97
lâmed (לְ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Then David received that which she brought from her hand. We should take the Bible literally except in situations like this where it is obvious that it cannot be taken literally. Abigail cannot possibly physically hand all of these things to David. We already know that she instructed them to be carried and/or directed by her young men. So, this means simply that these things are hers to give and that David accepts them.

David does take these gifts, rather than saying, “Naw, go ahead; you keep these things.” He and his men worked for these things.

1Samuel 25:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
’âmar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
’âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to rise, to climb</i>	2 nd person feminine singular, Qal imperative	Strong's #5927 BDB #748

1Samuel 25:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôwm (שׁלֹוּם) [pronounced shaw-LOHM]	<i>completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1004 BDB #108

Translation: He then said to her, “Go up [in] peace to your home. With this, David makes it clear that he is not going to assault her male servants or her. He tells her that she can return home in peace—that is, unagitated, undisturbed.

1Samuel 25:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ`âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 nd person feminine singular, Qal imperative	Strong's #7200 BDB #906
shâma ^c (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #6963 BDB #876

Translation: See [that] I have listened to your voice,... Here is one of the most marvelous things about David—he was able to listen to the input of another person. He had his mind set on vengeance, and this woman talked him out of it.

Application: Do not ignore the comments, input, suggestions and/or feelings of those who are *under* you. This could be your wife, your children, those who work for you, those whom you coach, those whom you teach, those who are under your command, those who are pastored by you, and even those whom you see as intellectual inferiors. You never know when one of them might have important input which is directly related to what you are doing. You must obviously be reasonable about this; i.e., the president of the United States does not have the

time to entertain every crackpot letter that is sent to him. This is why he has advisors; this is why he has a cabinet (and a good president will trust, but not always agree with, his cabinet members).

Application: The very worst thing that you can do is surround yourself by men who are *yes-men*. You are wasting your time by taking the advice of people whose main focus in life is finding out what you want and agreeing with it. When it comes to any position of authority, you should always have someone (or several someone's) who tend to disagree with you or see things from a different perspective.

Jamieson et al comment here: *Transported by passion and blinded by revenge, he was on the eve of perpetrating a great injury. Doubtless, the timely appearance and prudent address of Abigail were greatly instrumental in changing his purpose. At all events, it was the means of opening his eyes to the moral character of the course on which he had been impetuously rushing; and in accepting her present, he speaks with lively satisfaction as well as gratitude to Abigail, for having relieved him from bloodshed.*³⁷

1Samuel 25:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	1 st person singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is misused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance, i.e., to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance, i.e., to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bewailing, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. Nâsâ' generally means <i>to take, to take away</i> when followed by a lâmed.</p>			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular) with the 2 nd person feminine singular suffix	Strong's #6440 BDB #815

Translation: *...and [therefore] I exalt [lit., lift up] your countenance [or, face].*" Abigail must have looked pretty serious and pretty grim when she ran into David. She was literally taking her life and the lives of her personal servants into her own hands (people whose lives she did not take for granted). The last thing that David says is that he wanted her to smile; he wanted her to be happy about his decision.

I don't exactly how to explain this—David is a normal male who finds this woman to be extremely attractive. She began by talking divine viewpoint to him, which appealed to him. She is a brilliant, strong, intelligent woman. When coming to David, her face was no doubt serious and earnest. After all, she was risking her own life here. What David wants to elicit from her is a smile. For her face to acknowledge that he has listened to her.

³⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:32–35.

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God Strikes Nabal Dead, Exacting David's Revenge

And so goes Abigail unto Nabal and behold to him a [drunken] feast in his house like a [drunken] feast of the king. And a heart of Nabal good upon him for he [was] drunk as far as exceedingly and she did not make known to him a word small and great as far as a light of the morning.

1Samuel
25:36

Abigail then went to Nabal and observed [lit., *behold*] a [drunken] feast like a king's feast. And Nabal's heart was merry within him [lit., *pleasing upon him*] for he [was] exceedingly drunk. Therefore [lit., *and*], she did not make known to him a thing, [either] great or small until the morning dawn.

Abigail then returned to Nabal, but she observed a drunken party in progress, like the party of a king. Nabal was giddy with drunkenness so she did not make anything great or small known to him until the next morning.

Here is how others have translated this verse:

Ancient texts:

Septuagint

And Abigaia came to Nabal and, behold, he had a banquet in his house, as the banquet of a king, and the heart of Nabal [was] merry upon him, and he [was] very drunk; and she told him nothing great or small until the morning light.

Significant differences

Thought-for-thought translations; paraphrases:

CEV

Abigail went back home and found Nabal throwing a party fit for a king. He was very drunk and feeling good, so she didn't tell him anything that night. When Abigail got home she found Nabal presiding over a huge banquet. He was in high spirits--and very, very drunk. So she didn't tell him anything of what she'd done until morning.

The Message

NLT

When Abigail arrive home, she found that Nabal had thrown a big party and was celebrating like a king. He was very drunk, so she didn't tell him anything about her meeting with David until the next morning.

REB

On her return she found Nabal holding a right royal banquet in his house. He grew merry and became very drunk, so drunk that his wife said nothing at all to him till daybreak.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

When Abigail came to Nabal, he was holding a banquet in his home. It was like a king's banquet. He was in a good mood and very drunk, so she didn't tell him anything until dawn.

JPS (Tanakh)

When Abigail came home to Nabal, he was having a feast in his house, a feast fit for a king; Nabal was in a merry mood and very drunk, so she did not tell him anything at all until daybreak.

Literal, almost word-for-word, renderings:

MKJV

And Abigail came to Nabal. And behold, he held a feast in his house like the feast of a king. And Nabal's heart was merry within him, for he was very drunk. And she did not tell him anything, more or less, until the morning light.

Young's Updated LT

And Abigail comes in unto Nabal, and lo, he has a banquet in his house, like a banquet of the king, and the heart of Nabal is glad within him, and he is drunk unto excess, and she has not declared to him anything, less or more, till the light of the morning.

What is the gist of this verse? Nabal is holding a wild party at his home when Abigail returns. He is so drunk that she does not attempt to tell him anything.

1Samuel 25:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced boh]	to come in, to come, to go in, to go, to enter	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
'ăbîygayil (אֲבִיגַיִל) [pronounced a ^b -vee-GAH-yil]	my father is joy (or, joyous); or my father's joy; and is transliterated Abigail	feminine singular proper noun	Strong's #26 BDB #4
'el (עַל) [pronounced el]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nâbâl (נָבַל) [pronounced naw-BAWL]	foolish, stupid; impious, wicked; and is transliterated Nabal	masculine singular proper noun	Strong's #5037 BDB #615

Translation: *Abigail then went to Nabal...* Abigail has just saved Nabal's life and the lives of his servants. As a woman should do, she was going to go to him and tell him what a boneheaded thing he just did and how she helped him out of a jam. Realize, of course, that it would not come out like that. If my wife just pulled my bacon out of the fire, I would want to know about it. She just saved his life and the lives of almost every male in his house.

1Samuel 25:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

1Samuel 25:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
mishteh (מִשְׁתֶּה) [pronounced mish ^e -TEH]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun	Strong's #4960 BDB #1059
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
mishteh (מִשְׁתֶּה) [pronounced mish ^e -TEH]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular construct	Strong's #4960 BDB #1059
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and observed [lit., behold] a [drunken] feast like a king's feast. This is not just a feast, but a drunken party/feast. They were eating and drinking. Nabal had just cheated David and his crew out of some money and he was celebrating this; and celebrating the harvest, so to speak, of the wool. At this point in time, Nabal was drunk on his butt. He has saved paying security for several months—perhaps nearly a year. So that put a lot of extra money in his pocket; therefore, Nabal has a lot of extra cash.

1Samuel 25:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular construct	Strong's #3820 BDB #524
Nâbâl (נָבָל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better</i>	masculine singular adjective	Strong's #2896 BDB #373
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: *And Nabal's heart was merry within him* [lit., *pleasing upon him*]... Nabal was drunk and happy. He was completely unaware of the Damoclean sword which hung over his head.³⁸ Abigail walks into the compound, and everyone is eating and drinking and Nabal is boisterous and talking fast and hanging with his crew. Abigail is not going to bother to say one word to Nabal. She would be wasting her time.

1Samuel 25:36d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
shikkûwr (שִׁכּוּר) [pronounced <i>shik-KOOR</i>]	<i>drunk, inebriated, stoned, blotto, drunken</i>	masculine singular adjective	Strong's #7910 BDB #1016
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
m'ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, 'ad + m'ôd mean *up to abundance, to a great degree, exceedingly*.

Translation: *...for he [was] exceedingly drunk*. Nabal was happy because he had just completed a successful season and he was drunk off his butt and hanging with his friends, who had to adore him, as he was the rich guy at the party, the one putting on the party. If anyone didn't care for him or his condition, they still couldn't say much because they either worked for him or were slaves to him; so the people their kissed his ass; and he was drunk and happy. Understand Nabal's position: he was the big fish in the small pond. Everyone has to kiss up to him, otherwise, they would not have a job. Therefore, he can get drunk, act like an ass, and everyone there has to pretend as though he is clever and entertaining.

1Samuel 25:36e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person feminine singular, Hiphil perfect	Strong's #5046 BDB #616

³⁸ Paraphrased from Robert Gordon, *1 & 2Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 186.

1Samuel 25:36e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182
qâṭôn (קָטָן or קָטֹן) [pronounced <i>kaw-TOHN</i>]	<i>small, insignificant; a word particularly used for youth, younger</i>	masculine singular adjective	Strong's #6995 & #6996 BDB #882
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʾôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light</i>	masculine singular construct	Strong's #216 BDB #21
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: *Therefore [lit., and], she did not make known to him a thing, [either] great or small until the morning dawn.* Abigail knew that you do not bother to try to communicate important information to a drunk. That is a waste of time. She is going to wait until he sobers up.

Application: You are wasting your time when you try to reason with a drunk or with someone who is stoned. You cannot reason with them, you cannot pass along important information to them, you can do nothing with them until they sober up.

And so he is in the morning in a going out of the wine from Nabal, and so makes known to him his woman the words the these. And so dies his heart in a midst of him and he [even he] has been to a stone.

1Samuel
25:37

Then when it is morning and the wine has gone out of Nabal, his wife makes known to him these things. His heart dies within him [lit., in the midst of him], and he became like a stone [lit., with regards to].

When the morning came, and the effects of drunkenness had left Nabal, his wife told him these things. Suddenly, his heart died within him and he became like stone.

Here is how others have translated this verse:

Ancient texts:

Peshitta But it came to pass in the morning, when he had shaken off the effects of wine, that his wife told him these things, and his heart died within him and he became paralyzed.

Septuagint 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.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV But when he sobered up the next morning, Abigail told him everything that had happened. Nabal had a heart attack, and he lay in bed as still as a stone.

The Message But in the morning, after Nabal had sobered up, she told him the whole story. Right then and there he had a heart attack and fell into a coma.

NLT The next morning when he was sober, she told him what had happened. As a result he had a stroke [Hebrew: *his heart failed him*], and he lay on his bed paralyzed.

REB In the morning, when the wine had worn off, she told him everything, and he had a seizure and lay there like a log.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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.

JPS (Tanakh) The next morning, when Nabal had slept off the wine, his wife told him everything that had happened, and his courage died within him, and he became like a stone.

Literal, almost word-for-word, renderings:

MKJV And it happened in the morning, when the wine had gone out of Nabal and his wife had told him these things, his heart died within him and he became like a stone.

Young's Updated LT And it comes to pass in the morning, when the wine is gone out from Nabal, that his wife declares to him these things, and his heart dies within him, and he has been as a stone.

What is the gist of this verse? Once Nabal sobered up the next morning, his wife told him of her encounter with David, and Nabal had a stroke or heart failure of some sort.

1Samuel 25:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

1Samuel 25:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the <i>wâw</i> consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: [Then when it is morning and the wine has gone out of Nabal...](#) This is an interesting construction and suggests to us two meanings. The first meaning is that the wine itself has come out, or gushed forth from Nabal. In other words, he is throwing up the next day from being hung over. Also, the effects of the wine had left Nabal. As Abigail knows, she would have been wasting her time trying to communicate anything to Nabal while he was drunk.

Application: People get into all kinds of fights and deep discussions with their mate or significant other while one or both of them have been drinking. It is a waste of time. Abigail, a woman we have already observed as being intelligent and prudent, does not waste any time with Nabal while he is drinking. She waits until he has sobered up and perhaps has a hangover. She talks to him before he tries to cure his hangover with the hair of the dog remedy (additional drinking).

1Samuel 25:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (גָּדַל) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAWH]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דְּבָרִים) [pronounced daw ^b -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾêlleh (אֵלֶּה) [pronounced KÉHLleh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: ...his wife makes known to him these things. What has happened is significant. She can't just let it slide. She has given away much of the family wealth. This is more than her telling him, "I just saved your sorry ass." However, that is the case; that is what she has done. However, since she has given so much to David, it is important to inform Nabal of this first thing this morning. So, as soon as he wakes up and begins throwing up, Abigail tells Nabal what happened. Now, she doesn't simply tell him, "I just gave away a great deal of our wealth." She has to tell him the whole story.

1Samuel 25:37c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced mooth]	<i>to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

1Samuel 25:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KĒH-re ^b V]	<i>midst, inward part</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7130 BDB #899

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: *His heart dies within him* [lit., *in the midst of him*],... Nabal is taken back by this. If he just finished a binge, we can guess that it was not his first. It is very likely that Nabal was debilitated by previous bouts of drunkenness. So, in his weakened, debilitated state, Nabal is struck hard by the fact that David almost came into his home and killed him and all of his men. After all, had David showed up in the middle of their feast, they would have been drunk and helpless. Killing them would have been easy for David. This information strikes deep, deep fear into Nabal, to the point that he suffers heart failure or a stroke or some other sudden malady.

1Samuel 25:37d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
hûw ^ʿ (הוּא) [pronounced hoo]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿeben (אֶבֶן) [pronounced EH ^B -ven]	<i>stone</i>	feminine singular noun	Strong's #68 BDB #6

Translation: *...and he became like a stone* [lit., *with regards to*]. Nabal goes into some sort of shock. He doesn't die instantly, but he is incapacitated. It is rather ironic that he is so upset by almost dying that he dies. We do not know if this is heart failure, a heart attack or a stroke. We are told that it was his heart that was the problem. There is, of course, much speculation, some of which will be offered at the end of the next verse.

And so he is about ten the days and so strikes down Y^ehowah Nabal and so he dies. 1Samuel 25:38 **And it is about ten days [later] and Y^ehowah strikes down Nabal and he dies.**

About ten days later, Jehovah strikes down Nabal and Nabal died.

Here is how others have translated this verse:

Ancient texts:

Septuagint And there were about ten days, that the Lord struck Nabal, and he died.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Ten days later, the LORD took his life.
 The Message About ten days later GOD finished him off and he died.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ About ten days later the LORD made him even more sick, and Nabal died.

Literal, almost word-for-word, renderings:

MKJV And it happened about ten days afterward Jehovah struck Nabal so that he died.
 Young's Updated LT And it comes to pass, in about ten days, that Jehovah strikes Nabal, and he dies,...

What is the gist of this verse? Approximately ten days later, God takes Nabal's life.

1Samuel 25:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָא) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'asârâh (עָשָׂרָה) [pronounced <i>gâh-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Translation: [And it is about ten days \[later\]...](#) It is this verse which tells us that Nabal did not just die suddenly. In fact, God kept him alive in a state of dying for ten days. Interestingly enough, the exact time is not given. I do not have an explanation for that, just that it is interesting. Perhaps, the idea being conveyed is that Nabal endured suffering in his dying days, the polar opposite of dying grace, and that he continued to suffer for what seemed to him to be an indeterminable time. His wife, Abigail, would have known the exact time. However, she may not have conveyed this to David, who perhaps recorded this information.

1Samuel 25:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgaph (נָגַף) [pronounced <i>naw-GAHF</i>]	<i>to strike, to strike down, to hit</i>	3 rd person masculine singular, Qal imperfect	Strong's #5062 BDB #619
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: [...and Y^ehowah strikes down Nabal...](#) God kept Nabal alive under the antithesis of dying grace. Although it sounded as though Nabal died in the previous verse, he simply went into a coma or he had a stroke or heart attack or something along those lines. God allowed Nabal to live for ten days to review his life. This is grace and this did give Nabal time to believe in Jehovah, the God of Israel. However, there is nothing here which indicates that he did.

1Samuel 25:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: [...and he dies.](#) After ten days, Nabal dies. Again, the irony of it: Nabal was so shocked by the fact that he almost died, that he dies.

There are no shortages of explanations of Nabal's death. Keil and Delitzsch write: *The cause of it was not his anger at the loss he had sustained, or merely his alarm at the danger to which he had been exposed, and which he did not believe to be over yet, but also his vexation that his wife should have made him humble himself in such a manner; for he is described as a hard, i.e., an*

*unbending, self-willed man.*³⁹ They add that Nabal then died ten days later of a second stroke.⁴⁰ Barnes suggests: *Probably his violent anger at hearing it brought on a fit of apoplexy to which he was disposed by the drunken revel of the night before. After lying senseless for ten days he died.*⁴¹ Jamieson et al suggest: *He probably fainted from horror at the perilous situation in which he had unconsciously placed himself; and such a shock had been given him by the fright to his whole system, that he rapidly pined and died.*⁴²

It is important that you notice: God did not take other lives. He only struck down Nabal. God did not see fit to take the lives of the other males that worked for Nabal; however David would have. He made that vow and reiterated it to Abigail (vv. 22, 34). So we know that if God chose not to kill these men, and that David was planning on killing these men, that David would certainly have been shedding innocent blood (vv. 31, 33).

[Chapter Outline](#)

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David Marries Abigail

And so hears David that had died Nabal and so he says, “Blessed is Y^ehowah Who disputed a dispute of my reproach from a hand of Nabal; and His servant restrained Y^ehowah from evil. And evil of Nabal caused to return Y^ehowah in his head.” And so sends David and so he speaks in Abigail to take her to him to wife.

1Samuel
25:39

David heard that Nabal had died, so he said, “Blessed is Y^ehowah Who disputed a dispute of my shame from the hand of Nabal; and Y^ehowah restrained His servant from [doing] evil. Furthermore, Y^ehowah caused the evil of Nabal to be returned upon [lit., *in, against*] his own head.” Then David sent [for Abigail] and he spoke with Abigail to take her to himself to wife.

After David heard that Nabal died, he said, “Blessed is Jehovah Who avenged me concerning the wrong done to me by Nabal. Furthermore, Jehovah kept me, His servant, from doing further evil and He caused Nabal’s evil to be turned against him.” Then David sent for Abigail and convinced her to become his wife.

Here is how others have translated this verse:

Ancient texts:

Peshitta

And when David heard that Nabal was dead, he said, “Blessed be the LORD, who has pleaded the cause of my reproach from the hands of Nabal, and has kept his servant from evil; for the LORD has returned the wickedness of Nabal upon his own head.” And David sent and communed with Abigail, to take her to him to wife.

Septuagint

And David heard it [*that Nabal was dead*; from Hebrew and Alexandrian LXX] and he said, “Blessed [is] the Lord, who had judged the cause of my reproach at the hand of Nabal, and has delivered his servant the power of evil [*or, from the hand of wicked men*]; 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.

³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 25:37.

⁴⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 25:38.

⁴¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Sam. 25:37.

⁴² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:37.

Significant differences

Thought-for-thought translations; paraphrases:

CEV David heard that Nabal had died. "I praise the LORD!" David said. "He has judged Nabal guilty for insulting me. The LORD kept me from doing anything wrong, and he made sure that Nabal hurt only himself with his own evil." Abigail was still at Carmel. So David sent messengers to ask her if she would marry him. [Vv. 30–40].

The Message When David heard that Nabal was dead he said, "Blessed be GOD who has stood up for me against Nabal's insults, kept me from an evil act, and let Nabal's evil boomerang back on him." Then David sent for Abigail to tell her that he wanted her for his wife.

NLT When David heard that Nabal was dead, he said, "Praise the LORD, who has paid back Nabal and kept me from doing it myself. Nabal has received the punishment for his sin." Then David wasted no time in sending messengers to Abigail to ask her to become his wife.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ 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.

Literal, almost word-for-word, renderings:

MKJV And David heard that Nabal had died, and he said, Blessed is Jehovah who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil. For Jehovah has returned the wickedness of Nabal on his own head. And David sent and spoke with Abigail, to take her to him for a wife.

Young's Updated LT ...and David hears that Nabal is dead, and says, "Blessed is Jehovah who has pleaded the cause of my reproach from the hand of Nabal, and His servant has kept back from evil, and the wickedness of Nabal has Jehovah turned back on his own head;" and David sends and speaks with Abigail, to take her to him for a wife.

What is the gist of this verse? David thanks God for avenging him; for taking Nabal's life. Then he sends his men to propose marriage to Abigail.

1Samuel 25:39a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) () [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253

1Samuel 25:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mûwth (מָוֹת) [pronounced mooth]	<i>to die</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: David heard that Nabal had died,... David was very impressed with Abigail, so he kept some sort of contact going with that family. Not necessarily any direct contact, but David knew that he would be avenged, so he wanted to keep apprised of the situation. When he heard that Nabal died, David thought about Abigail.

1Samuel 25:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾasher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81

1Samuel 25:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rîyb (רִיב) [pronounced ree ^b v]	<i>to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault</i>	3 rd person masculine singular, Qal perfect	Strong's #7378 BDB #936
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rîyb (רִיב) [pronounced ree ^b v]	<i>strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate</i>	masculine singular construct	Strong's #7379 BDB #936
cher ^e pâh (חֶרְפָּה) [pronounced khêr-PAW]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun with the 1 st person singular suffix	Strong's #2781 BDB #357
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Nâbâl (נָבַל) [pronounced naw-BAWL]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

Translation: ...so he said, "Blessed is Y^ehowah Who disputed a dispute of my shame from the hand of Nabal;... David recognized that this was God's doing, and he called for a celebration of God; probably before the person who came and told him that Nabal had died. There were no doubt others present as well. When it says here that God disputed a dispute, it means that there was this obvious altercation, that David was held in derision or shame by Nabal, and treated despicably; and God stepped in and dealt with the matter. David was treated poorly by Nabal, so God got between them and dealt with Nabal personally. We hear nothing about Nabal's men, which indicates that they were probably not at fault (although David was going to kill them). Nabal's leadership was what was at fault.

Application: Allow God to take your revenge for you. You may accidently hurt those who are in the periphery, who really are not guilty of anything but the wrong association. You can depend upon God to punish the guilty appropriately.

1Samuel 25:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251

1Samuel 25:39c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿebed (עֶבֶד) [pronounced <i>ĠE^B-ved</i>]	<i>slave, servant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
châsak ^e (חָשַׁק) [pronounced <i>khaw-SAHK^e</i>]	<i>to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain</i>	3 rd person masculine singular, Qal perfect	Strong's #2820 BDB #362
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
râʿâh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949

Translation: ...and Y^ehowah restrained His servant from [doing] evil. His servant here refers to David. God kept David from avenging himself. That would have been evil. That would have been wrong. David was about to inflict injury on Nabal—which he deserved—but God kept him from doing so. God sent Abigail to David to reason with him.

1Samuel 25:39d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
râʿâh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular construct	Strong's #7451 BDB #949
Nâbâl (נָבַל) [pronounced <i>naw-BAWL</i>]	<i>foolish, stupid; impious, wicked; and is transliterated Nabal</i>	masculine singular proper noun	Strong's #5037 BDB #615

1Samuel 25:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to regain, to recover, to make restitution, reconsider, think again, or to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
rô`sh (רֶשֶׁת) [pronounced rohsh]	<i>head, top, chief, front, choicest</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: Furthermore, Y^ehowah caused the evil of Nabal to be returned upon [lit., *in, against*] his own head." Nabal dished out evil, and God returned this evil to Nabal. What Nabal gave, Nabal got.

Now, you may think to yourself, *what's the big diff?* That is, does it really matter if David killed Nabal or if he died of natural causes? He died just the same, soon after screwing with David. Here's the difference: David was honorably and properly compensated for the work that he did; no innocent man died (e.g., men which worked for Nabal and had nothing to do with this transaction); none of David's men died in an ensuing fight; and David got to marry Nabal's wife, a less likely scenario had David killed her husband in front of her. So, yes, it makes a big difference whether you do it your way or God's way.

Application: In this universe, you don't get to violate the laws of God, especially against those who are believers, and get away with it. God does not allow that. If you are a believer and you have been treated with injustice, don't worry about it. Move on and put it in God's hands. God can take care of avenging the wrongs done against you. If you are a believer and you have violated another believer, then it is best that you make restitution and ask forgiveness. That may stave off God's wrath on you.

1Samuel 25:39e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018

1Samuel 25:39e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿăbîygayil (אֲבִיגַיִל) [pronounced a ^b -vee-GAH-yil]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4

Translation: Then David sent [for Abigail] and he spoke with Abigail... Note this word *to send* here: *shâlach*. This is often used when the person who is the subject of the verb does not actually go and do whatever it says. David did not go himself, but he sent his servants to Abigail. David did more than speak with Abigail. Owen offers up the rendering that he *wooed* her. David was very taken by this lovely lady. So, it was proper for him, even early on, to send for her and to speak with her about a personal relationship. However, David does not do this directly. He instructs his young men to do this for him—one of the benefits of being a leader. He just sent out his men to pick up babes for him. This was done in several instances in the Bible. You may think, “Such a deal; no rejection.” But, it would be even more embarrassing to send your most trusted men out and for them to returned empty-handed. “Sorry, David, the girl was not interested—not in the least.”

Although most commentators say that David did this some time after the death of death of Nabal, we really do not know that for a fact. Certainly, months could have passed and David, when he sensed the time was write, sent his men to Abigail. However, it is just as reasonable that David sent his men to Abigail soon after Nabal's burial—that is, within a few days or a week of his death. David already knows what Abigail thinks of her husband, that she sees him as a fool. Therefore, there is no suggestion anywhere in this chapter that David waited any length of time. Barnes suggests a mourning time of seven days,⁴³ which to me, sounds about right under these circumstances.

⁴³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 25:40.

1Samuel 25:39f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
lâqach (לקח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAWH]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: ...to take her to himself to wife. David's intention was to take Abigail to be his wife. They were both very compatible. They saw things from the divine perspective. This proposal was all done through David's trusted servants.

Clarke tells us that, according to the customs of his time, *it was not unlawful for David to take several wives. By his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.*⁴⁴

And so come in servants of David unto Abigail the Carmel and so they speak unto her to say, "David sent us unto you to take you to him to wife."

1Samuel
25:40

The servants of David went to Abigail [in] Carmel and they speak to her, saying, "David sent us to you to take you to him for a wife."

The servants of David went to Abigail in Carmel and they said to her, "David sent us to you to bring you to him as his bride."

Here is how others have translated this verse:

Ancient texts:

Septuagint

So the servants of David came to Abigaia to Carmel, and spoke to her, saying, "David has sent us to you, to take you to himself for a wife."

Significant differences

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Thought-for-thought translations; paraphrases:

CEV

David heard that Nabal had died. "I praise the LORD!" David said. "He has judged Nabal guilty for insulting me. The LORD kept me from doing anything

⁴⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:39.

wrong, and he made sure that Nabal hurt only himself with his own evil." Abigail was still at Carmel. So David sent messengers to ask her if she would marry him. [Vv. 39–40].

The Message

David's servants went to Abigail at Carmel with the message, "David sent us to bring you to marry him."

NLT

When the messengers arrived at Carmel, they told Abigail, "David has sent us to ask if you will marry him."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

When David's servants came to Abigail at Carmel, they told her, "David has sent us to you so that we can take you to him to be his wife.

Literal, almost word-for-word, renderings:

MKJV

And David's servants came to Abigail at Carmel, and spoke to her, saying, David sent us to you to take you to him for a wife.

Young's Updated LT

And the servants of David come in unto Abigail at Carmel, and speak unto her, saying, `David has sent us unto you to take you to him for a wife.

What is the gist of this verse? David's servants arrive in Carmel, go to Abigail, and tell her that David sent them to ask her to be his wife.

1Samuel 25:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wāw consecutive	No Strong's # BDB #253
bôw' (וָבוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ebed (עֶבֶד) [pronounced <i>ĠE^B-ved</i>]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אֶל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ăbîygayil (אֲבִיגַיִל) [pronounced <i>a^b-vee-GAH-yil</i>]	<i>my father is joy (or, joyous); or my father's joy; and is transliterated Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4
Kar ^e mel (כַּרְמֵל) [pronounced <i>kahr^e-MEL</i>]	<i>garden, plantation and is transliterated Carmel</i>	proper noun with the definite article	Strong's #3760 BDB #502

Translation: The servants of David went to Abigail [in] Carmel... The servants did just as they were told. The estate of Nabal and Abigail was in Carmel. She certainly returned to her estate and maintained it. We are not given any sort of a time frame—whether this occurred a few days later (which is how it appears) or several months later.

1Samuel 25:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Qal imperfect	Strong's #1696 BDB #180
ʿel (לְ) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 3 rd person feminine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿâmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #7971 BDB #1018
ʿel (לְ) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 2 nd person feminine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	Qal infinitive construct with the 2 nd person feminine singular suffix	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510

1Samuel 25:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshāh (אִשָּׁה) [pronounced eesh-SHAWH]	woman, wife	feminine singular noun	Strong's #802 BDB #61

Translation: ...and they speak to her, saying, “David sent us to you to take you to him for a wife.” What they said was less than I would have expected. They got right to the point, and told Abigail that they were there to take her to David to become his wife. That this is almost a direct quote from v. 39 and it tends to more or less confirm the brevity of the message.

Jamieson et al tell us: *This unceremonious proceeding was quite in the style of Eastern monarchs, who no sooner take a fancy for a lady than they despatch a messenger to intimate their royal wishes that she should henceforth reside in the palace; and her duty is implicitly to obey. David's conduct shows that the manners of the Eastern nations were already imitated by the great men in Israel.*⁴⁵ I do not know about these customs, but this account seems to closely parallel David's approach.

And so she rises up and so she bows down noses ground-ward. And so she says, “Behold, your [singular] maidservant to [be] a [female] servant to wash [two] feet of servants of my adonai.”

1Samuel
25:41

She arose and then bowed down, her face to the ground. Then she said, “Observe, your [singular] maidservant to [be] a servant to wash the feet of the servants of my adonai.”

She arose and then bowed down before them with her face to the ground. She said, “Observe, I am his maidservants, even to wash the feet of the servants of my lord.”

Here is how others have translated this verse:

Ancient texts:

Peshitta

And she arose and bowed herself on her face to the earth, and said, “Behold, let your handmaid be a servant to wash the feet of the servants of my lord.”

Septuagint

And she arose, and did reverence with her face to the earth, and said, “Behold, your servant [is] for a handmaid to wash the feet of your servants.”

Significant differences

Thought-for-thought translations; paraphrases:

CEV

She bowed down and said, “I would willingly be David's slave and wash his servants' feet.”

The Message

She got up, and then bowed down, face to the ground, saying, “I'm your servant, ready to do anything you want. I'll even wash the feet of my master's servants!”

NLT

She bowed low to the ground and responded, “Yes, I am even willing to become a slave to David's servants.”

⁴⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 25:41.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

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."

JPS (Tanakh)

...she immediately bowed low with her face to the ground and said, "You handmaid is ready to be your maidservant, to wash the feet of my lord's servants."

Literal, almost word-for-word, renderings:

MKJV

And she arose and bowed herself on *her* face to the earth, and said, Behold, *let* your handmaid be a servant to wash the feet of the servants of my lord.

Young's Updated LT

And she rises and bows herself—face to the earth—and says, "Lo, your handmaid is for a maid-servant to wash the feet of the servants of my lord."

What is the gist of this verse? Abigail vows to even been David's servant, if he asks for that.

1Samuel 25:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּמ) [pronounced <i>koom</i>]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person feminine singular, Qal imperfect	Strong's #6965 BDB #877
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #7812 BDB #1005
ʿaphayim (אֶפְיָיִם) [pronounced <i>ah-fah-YIM</i>]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger</i>	masculine dual noun	Strong's #639 BDB #60
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land</i>	feminine singular noun; with the directional hê	Strong's #776 BDB #75

Translation: She arose and then bowed down, her face to the ground. She first arises to meet David's servants. Then she bows down before them, essentially in obeisance to David. She is showing David the utmost respect. She is not bowing before David, but before his servants, who represent him. This is just as she had done before David upon their first meeting (v. 23).

1Samuel 25:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ʾâmâh (אמה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: Then she said, “Observe, your [singular] maidservant... She says to the servants of David, as his representatives, “Behold, your maidservant.” Your is the 2nd person masculine singular suffix, referring not to any of those men present, but to David. She is David’s maidservant or handmaid. They are his servants, but her saying this tells them that she is David’s servant specifically. This means that she is acquiescing to David’s proposal. Now realize, many people know that David has been anointed as king; many see him as an outcast, yet a national leader. He spent many years as a very successful military leader, so that is not completely lost on other people. Now, the majority of the population doesn’t see David this way, but there is a significant minority which do. Realize that David is a type of Christ, so that there are a significant number of people who are drawn to him, even though he is an outcast, just as our Lord was an outcast.

1Samuel 25:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shiph ^e châh (שפחה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant</i>	feminine singular noun	Strong's #8198 BDB #1046
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
râchats (רחצ) [pronounced <i>raw-KAHTS</i>]	<i>to wash, to bathe, to wash off</i>	Qal infinitive construct	Strong's #7364 BDB #934
regel (רגל) [pronounced <i>REH-ge</i>]	<i>foot, feet</i>	feminine dual construct	Strong's #7272 BDB #919
ʿebed (עבד) [pronounced <i>ĠE^B-ved</i>]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
ʾadôwn (אדון) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10

Translation: ...to [be] a servant to wash the feet of the servants of my adonai.” There is no indication of any hesitation on the part of Abigail. Apparently, she had thought about David as much as he thought about her. As David’s wife, Abigail here pledges to do whatever he asks, even if it is to wash the feet of his lowest servants. In fact, what she is saying here is that she is willing to be David’s servant—not his wife, but his servant—if he asked.

Application: For a woman to determine if she is marrying the right guy, the test is fairly simple: do you trust this man enough to put your volition in his hands? That is, would you be willing to be his servant; his slave? If you already know how you are going to make him over; if you already know that, “If he suggests this or that, I am not on board” then you are with the wrong guy.

Gill comments: *which she said through her great humility, this being one of the most demeaning services she could be put to; intimating, that she was so far from being worthy to be the wife of such a man that she was only fit and it would be honour enough to her to perform the meanest services to those that waited upon him; or her sense is that it would be enough for her to be the wife of one of David's servants, and not his; it being the business of a wife, as Ben Gersom observes to wash the feet of her husband.*⁴⁶

Although we do not really know about Abigail’s wealth, whether there were other claims upon it or whether Nabal’s death opened her estate up the a number of disputes; however, my guess is that Abigail is walking away from great wealth to be with David, who is a fugitive without any real wealth. This suggests to us that Abigail loved David based upon his reputation (which she was definitely aware of). We also know that Abigail believed David to be the next king, as she says in v. 30. This tells us that Abigail was not simply exaggerating or telling David what he wanted to hear, but that she was sincere in what she said.

And so she hurries and so arises Abigail and so she rides upon the ass and five of her maidens the ones going to her foot. And so she goes after messengers of David and so she is to him to wife.

1Samuel
25:42

So Abigail quickly arises and rides upon the donkey and is followed by five of her maidens [lit., And she hurries and Abigail arises and she rides upon the ass and her five maidens walk with respect to her feet]. She followed after David’s messengers and became his wife [lit., is to him for a wife].

So Abigail quickly arose and she rode her donkey and she was followed by five of her handmaidens. She followed David’s messengers and became his wife.

Here is how others have translated this verse:

Ancient texts:

Peshitta

And Abigail hastened and arose, and rode upon an ass with five of her maidens who went after her. And she went with the messengers of David and became his wife.

Septuagint

And Abigaia arose and mounted her ass and five damsels followed her; and she went after the servants of David, and became his wife.

Significant differences

Thought-for-thought translations; paraphrases:

CEV

Abigail quickly got ready and went back with David's messengers. She rode on her donkey, while five of her servant women walked alongside. She and David were married as soon as she arrived.

⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 25:41.

The Message

Abigail didn't linger. She got on her donkey and, with her five maids in attendance, went with the messengers to David and became his wife.

NJB
Quickly Abigail stood up again and mounted a donkey; followed by five of her servant-girls, she followed David's messengers and became his wife.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

Then Abigail quickly got up and rode on a donkey with five of her female servants following her. So she went with David's messengers and became his wife.

Literal, almost word-for-word, renderings:

MKJV

And Abigail hurried and arose, and rode on an ass, with five of her maidens who went after her. And she followed the messengers of David and became his wife.

Young's Updated LT

And Abigail hastens and rises, and rides on the ass; and five of her young women who are going at her feet; and she goes after the messengers of David, and is to him for a wife.

What is the gist of this verse? Abigail saddles up and follows David's messengers. She brings five servant girls with her.

1 Samuel 25:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
mâhar (מָהַר) [pronounced maw-HAHR]	to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly	3 rd person feminine singular, Piel perfect	Strong's #4116 BDB #554
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow	3 rd person feminine singular, Qal imperfect	Strong's #6965 BDB #877
'ăbîygayil (אֲבִיגַיִל) [pronounced a ^b -vee-GAH-yil]	my father is joy (or, joyous); or my father's joy; and is transliterated Abigail	feminine singular proper noun	Strong's #26 BDB #4

Translation: So Abigail quickly arises... Abigail apparently had very similar feelings about David. He was a charismatic man. So, given this offer, she responded immediately and positively. She first bowed before his servants to show respect; and now, she quickly gets her things together to go to him.

1Samuel 25:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râkab (רכב) [pronounced <i>raw-KAH^{BV}</i>]	<i>to mount and ride, to ride</i>	feminine singular, Qal active participle	Strong's #7392 BDB #938
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass</i>	masculine singular noun with the definite article	Strong's #2543 BDB #331

Translation: ...and rides upon the donkey... It is not clear whether this is her donkey, but it would be natural for David to have sent his limousine to pick her up. In those days, that would be a donkey. It does not matter that she would own one herself; this would be thoughtfulness on David's part.

1Samuel 25:42c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	numeral, masculine noun	Strong's #2568 BDB #331
naʿârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>]	<i>female attendants, maids; girls, young women, women of marriageable age</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #5291 BDB #655
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	feminine plural, Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
regel (רַגְלָהּ) [pronounced <i>REH-gehl</i>]	<i>foot, feet</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #7272 BDB #919

Translation: ...and is followed by five of her maidens [lit., *And she hurries and Abigail arises and she rides upon the ass and her five maidens walk with respect to her feet*]. Abigail, being married to Nabal, was a rich woman. It is also likely that much of their success depended upon her. It is also reasonable that she came into the marriage with a successful business. She showed her intelligence and her financial responsibility when she met David with the gifts. She no doubt saved Nabal's bacon from the fire before when he did other shady deals.

She takes with her five of her personal maidens. You may think that this is being spoiled, but she has a responsibility to them as well. We do not know what she did with her home and business ventures. With her, they will receive just treatment and honest provisions. There is no telling what might have happened to them had Abigail left them behind.

I want you to notice what is not mentioned: Abigail is not said to have brought with her any children. It is unlikely that she had children, and it is very likely that, after spending some time with Nabal, that she decided better not to have children by this man. Given the sort of person that Abigail appears to be, there is not reason to assume that she would have left children behind. It is more likely that she had chosen to endure her marriage childless.

1Samuel 25:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿachar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind</i>	preposition	Strong's #310 BDB #29
mal ^e ʾâk ^e (מַלְאָכִים) [pronounced <i>miah^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural construct	Strong's #4397 BDB #521
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [She followed after David's messengers...](#) These men would have led the way, with Abigail in the limousine behind them, and her maids behind her.

1Samuel 25:42e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510

1Samuel 25:42e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshāh (אִשָּׁה) [pronounced eesh-SHAWH]	woman, wife	feminine singular noun	Strong's #802 BDB #61

Translation: ...and became his wife [lit., is to him for a wife]. The language is exactly the same as vv. 39–40. David is estranged from his wife, Saul's daughter, because of Saul. The author decides, *since we are on the subject of marriage*, and gives a rundown of David's present unions (vv. 43–44).

I want you to give this some thought. Abigail was the heir to a great estate and an incredible business. However, we do not know about those ancient times, whether a relative of Nabal's could step in and assume control of Nabal's wealth or not. Irregardless, David, on the other hand, was a fugitive with very little, apart from these 600 men; but he held the promise of becoming king. However, there does not appear as though anything about their actual or potential wealth came into play here. There is never again a mention of Nabal's businesses or his wealth—and, quite obviously, David could not settle down there, lest Saul find and kill him. The only reference to any wealth is, Abigail takes with her five of her handmaidens. The reasons for that have already been discussed. However, clearly Abigail and her handmaidens then became fugitives along with David.

[Chapter Outline](#)

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An Accounting of David's Marriages and Former Marriages

And Ahinoam took David from Jezreel and so they are now both of them to him to wives. 1Samuel 25:43 **David also took Ahinoam from Jezreel so both of them are his wives [lit., to him for wives].**

David also took Ahinoam from Jezreel so that both of them became his wives.

Here is how others have translated this verse:

Ancient texts:

Septuagint [And David took Achinaam out of Jezrael, and they were both his wives.](#)

Significant differences .

Thought-for-thought translations; paraphrases:

CEV [David had earlier married Ahinoam from the town of Jezreel, so both she and Abigail were now David's wives.](#)

The Message [David also married Ahinoam of Jezreel. Both women were his wives....](#)

Mostly literal renderings (with some occasional paraphrasing):

*God's Word*TM [David also married Ahinoam of Jezreel. Both she and Abigail were his wives.](#)

JPS (Tanakh) [Now David had taken Ahinoam of Jezreel; so both of them became his wives.](#)

Literal, almost word-for-word, renderings:

MKJV

David also took Ahinoam of Jezreel. And they became, both of them, his wives.

Young's Updated LT

And Ahinoam has David taken from Jezreel, and they are--even both of them--to him for wives;...

What is the gist of this verse? David had already taken another wife, Ahinoam of Jezreel.

1 Samuel 25:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wāw conjunction	No Strong's # BDB #251
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿăchîynôʿam (אֲחִינֹאֵם) [pronounced <i>uh-khee-NOH-gam</i>]	<i>my brother is delight, and is transliterated Ahinoam</i>	proper noun	Strong's #293 BDB #27
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Yiz ^e r ^e ʿêl (יִזְרְעֵל) [pronounced <i>yiz^e-r^e-GAIL</i>]	<i>God will sow; that which God planted; it is transliterated Jezreel</i>	masculine proper noun	Strong's #3157 BDB #283

Translation: David also took Ahinoam from Jezreel... David, given this power and responsibility that seemed to find him, was already married to the daughter of Saul. However, they had been estranged due to Saul. David has now taken two wives: Ahinoam and Abigail.

Although we do not know the circumstances of David taking Ahinoam to him as a wife, she is mentioned first in his list of wives. This suggests that she was taken first (however, Barnes suggests that she is named first because she produced David's firstborn).

From the Hebrew structure, we would assume that Jezreel is a city rather than a person. Even though we can stretch out language to mean that David takes his wife from her father Jezreel, this is not generally the way that the Hebrew is found. Furthermore, we find the gentilic adjective form of this in 1Sam. 27:3, which often indicates that Jezreel is a city or a family.

Although Ahinoam is mentioned several times in Scripture, there are few details given and she is generally mentioned in conjunction with Abigail (1Sam. 27:3 30:5 2Sam. 2:2). David's firstborn child, Amnon, will come through Ahinoam and his second, Daniel, through Abigail (2Sam. 3:2 1Chron. 3:1). Amnon, by the way, will

dishonor his half-sister, Tamar, and will then be killed by Absalom, her brother (2Sam. 13). We know nothing about Daniel, apart from his lineage, and that he also had the name Chileab (2Sam. 3:3).

We also know little about Jezreel—this was probably the Jezreel in the hill country of Judah that Ahinoam was from, and, apart from her, it is mentioned only in Joshua 15:56. ZPEB suggests that it was probably south or southeast of Jerusalem, given when it is found in this list of cities.⁴⁷ Keil and Delitzsch further concur that this would not have been the city Jezreel which belonged to the tribe of Issachar (Joshua 19:18).⁴⁸

1Samuel 25:43b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person feminine plural, Qal imperfect	Strong's #1961 BDB #224
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
sh ^e nayim (שְׁנַיִם) [pronounced sh ^e NAH-yim]	two of, a pair of, a duo of	masculine plural numeral with the 3 rd person feminine plural suffix	Strong's #8147 BDB #1040
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	preposition	No Strong's # BDB #510
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAWH]	woman, wife	feminine plural noun	Strong's #802 BDB #61

Translation: ...so both of them are his wives [lit., to him for wives]. This final half of the verse makes it very clear that David has two wives at this time who are with him. Given the verses just cited, these will be David's two wives for some time to come (that is, he will not add new wives to his stable for awhile).

Barnes further tells us: *David's now taking two wives was an indication of his growing power and importance as a chieftain. The number was increased to six when he reigned in Hebron 1Chron. 3:1, and still further when he became king of all Israel 2Sam. 5:12-13.* Despite the fact that David was a fugitive, he still had no little popularity with the people; and it is apparently by Abigail's remarks (v. 30) that God's promise to David was not unknown in Israel.

And Saul gave Michal his daughter, a wife of David, to Palti ben Laish who [was] from Gallim.

1Samuel
25:44

(Saul had given his daughter Michal, the wife of David, to Palti ben Laish, who [was] from Gallim).

[Saul had given his daughter Michael, the wife of David, to Palti, the son of Laish, who was from Gallim.

⁴⁷ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, p. 590.

⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 25:43.

Here is how others have translated this verse:

Ancient texts:

Septuagint And Saul gave Melchol his daughter, David's wife, to Phalti, the son Amis who was of Romma.

Significant differences .

Thought-for-thought translations; paraphrases:

CEV Meanwhile, Saul had arranged for Michal to marry Palti the son of Laish, who came from the town of Gallim.

The Message Saul had married off David's wife Michal to Palti (Paltiel) son of Laish, who was from Gallim.

REB Saul meanwhile had given his daughter Michal, David's wife, to Palti son of Laish from Gallim.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Saul had given his daughter Michal, David's wife, to Palti, Laish's son, who was from Gallim.

Literal, almost word-for-word, renderings:

MKJV And Saul gave his daughter Michal, David's wife, to Phalti the son of Laish, who was of Gallim.

Young's Literal Translation ...and Saul gave Michal his daughter, wife to David, to Phalti son of Laish, who is of Gallim.

What is the gist of this verse? Saul gave his daughter, Michal, to another man instead of David.

1Samuel 25:44a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mîykal (מִיכָל) [pronounced <i>mee-KAHL</i>]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568

1Samuel 25:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #1323 BDB #123
ʾīshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
Dâvid (דָּוִד); also Dâvīyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: (Saul had given his daughter Michal, the wife of David,... We don't know the time frame here; however, it does not matter, as Saul would slip in and out of uncontrolled behavior. His interest was in destroying David in any way possible. This would include hurting him from afar, and giving away his wife would accomplish that. Now, even though Saul does this, we find Michal back with David (more or less) in 2Sam. 6:16–23. Ishbosheth, Saul's son, restored Michal to David later, after Saul died and after David became king (2Sam. 3:12–15).

1Samuel 25:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Palʿtîy (פַּלְתִּי) [pronounced <i>pâhl-TEE</i>]	<i>an escape, a deliverance</i> and is transliterated <i>Palti</i>	masculine proper noun	Strong's #6406 BDB #812
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Layish (לַיִשׁ) [pronounced <i>LĀH-yish</i>]	<i>old lion</i> , but the inference is to bravery and strength, rather than to old age; transliterated <i>Laish</i>	proper singular noun	Strong's #3919 BDB #539
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Gallîym (גַּלְלִיִּם) [pronounced <i>gahl-LEEM</i>]	<i>fountains; heaps, waves, billows;</i> it can also mean <i>balls of dung</i> ; it is transliterated <i>Gallim</i>	masculine proper noun	Strong's #1554 BDB #164

Translation: ...to Palti ben Laish, who [was] from Gallim). This is the only time we hear about Palti ben Laish (called Paltiel in 2Sam. 3:15), except when David appropriates Michal from him in the future. However, it will be clear that Michal does not love David and that they will have no children together (2Sam. 3:14 6:23). The Law

teaches that one may remarry an ex-wife only if there has not been a man involved with the ex-wife in between. In this case, Palti was married to Michal, and David should have let sleeping dogs lie. That is, he should have left Michal with Palti. A dedicated wife would have found David and she would have come to him. Michal did not do this.

Palti is just a minor player in this stage of life, a former lackey of Saul's. The city of his family, Gallim, is only mentioned here and in Isa. 10:30. Both ZPEB⁴⁹ and Gesenius⁵⁰ tell us that this is a city north of Jerusalem, near Benjamin. Keil and Delitzsch tell us it is between Gibeah of Saul and Jerusalem, which is the same area.⁵¹ Clarke suggests⁵² that this city was not just near Benjamin, but within that territory, given Saul's predilection to hire mostly hometown boys (the good ol' boy approach to government). Neither gives a reason for this; my guess is, most of Saul's lackeys are from the general area of Benjamin. On the other hand, we find this city named in between vv. 59–60 of Joshua 15 in the Septuagint. In Joshua, Gallim is grouped with cities that are southwest of Jerusalem. There is no real contradiction here. The view of Gesenius and ZPEB are based upon our passage and not upon Isa. 10:30 (the other passage where Gallim is mentioned); and this could be where Laish is from. There is nothing which precludes Gallim from moving north to join up with Saul (perhaps originally as one of Saul's soldiers, which Saul gathered on a regular basis). There are, by the way, several Laish's in Scripture. This particular man is mentioned only here.

Application: Try not to get in the middle of someone's personal vendetta. When Saul offered Michal to Palti, he should have said, "Thanks, but no thanks."

Addendum

William Ramey's Literary Structure of 1Samuel 25:1-44

- A Samuel dies (1a)
 - B David the fugitive is in the vicinity of the wealthy Nabal and his beautiful wife Abigail (1b-3)
 - C Hearing of Nabal's situation and later rebuffed by him, David prepares to avenge the insult (4-13)
 - D Abigail prepares food to take to David (14-19)
 - X DAVID MEETS ABIGAIL (20-35)
 - D' Abigail returns home to find Nabal gorging himself on food (36-38)
 - C' Hearing of Nabal's death, David praises the LORD for having upheld his cause against Nabal (39a)
 - B' David the fugitive has taken the beautiful Abigail as his second wife (39b-43)
 - A' Saul treats David as though he were dead (44)

From <http://www.inthebeginning.org/chiasmus/xfiles/xsamuel.pdf> accessed March 15, 2014.

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[Doctrines Covered and Alluded to](#) [Chapters of the Bible Alluded To](#)

⁴⁹ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 648.

⁵⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 172.

⁵¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 25:44.

⁵² Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 25:44.

Psalms Appropriately Exegeted
with this Chapter

Other Chapters of the Bible
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Exegetical Studies in Samuel

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Samuel 25 is in the Word of God

- 1.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

What We Learn from 1Samuel 25

- 1.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

CHAPTER 12.

HOW THE HEBREWS WERE DELIVERED FROM A FAMINE WHEN THE GIBEONITES HAD CAUSED PUNISHMENT TO BE INFLICTED FOR THOSE OF THEM THAT HAD BEEN SLAIN: AS ALSO, WHAT GREAT ACTIONS WERE PERFORMED AGAINST THE PHILISTINES BY DAVID, AND THE MEN OF VALOR ABOUT HIM.

3. And now David being freed from wars and dangers, and enjoying for the future a profound peace, (25)

A Complete Translation of 1Samuel 25	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The following Psalms would be appropriately studied at this time: Psalm 7.

R. B. Thieme, Jr. did cover this chapter:

Series	Series #	Passage	Lesson #
1972 David Series	631	1Sam. 25:1-3	Lesson #53
1972 David Series	631	1Sam. 25:4-20	Lesson #54
1972 David Series	631	1Sam. 25:20-23	Lesson #55
1972 David Series	631	1Sam. 25:24-26	Lesson #56
1972 David Series	631	1Sam. 25:27-29	Lesson #57
1972 David Series	631	1Sam. 25:30-34	Lesson #58
1972 David Series	631	1Sam. 25:35-37	Lesson #59
1972 David Series	631	1Sam. 25:36-38	Lesson #60
1972 David Series	631	1Sam. 25:39-43	Lesson #62
1972 Supergrace	769	1Sam. 25:22, 24, 42	Lesson #10
1972 Supergrace	769	1Sam. 25:24	Lesson #12

Word Cloud from a Reasonably Literal Paraphrase of 1Samuel 25

Word Cloud from Exegesis of 1Samuel 25⁵³

These two graphics should be very similar; this means that the exegesis of 1Samuel 25 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction		Addendum
www.kukis.org		Exegetical Studies in Samuel

⁵³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.