

THRU BIBLE

1 Samuel 25–26 | “Abigail To the Rescue!”

I. DEATH OF SAMUEL & STORY OF ABIGAIL. (25)

A. (v. 1)

1. ***“And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah...”***

a. *“And Samuel died”*

- 1) This is the end of an era, the death of the Last Judge and First Prophet.
- 2) Samuel was the transitional character between the period of the Judges and the period of the Monarchy.
- 3) Samuel was about 80 years old when he died.

WILDERNESS OF PARAN (v. 1)

2. ***“...And David arose, and went down to the wilderness of Paran.”***

a. *“the wilderness of Paran”*

- 1) The location¹ of Paran is:
 - a) By the wilderness. ([Gen. 14:6](#))
 - b) Near the Red Sea ([Deut. 1:1](#))
 - c) An area where Kadesh-Barnea is located. ([Num. 13:3, 36](#))

¹ <https://www.jewishvirtuallibrary.org/paran>

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- d) Borders the wilderness of Sinai. ([Num. 10:12](#))
- e) On the way from Midian to Egypt. ([1 Kings 11:18](#))

B. (v. 2)

1. **“*And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.*”**

a. “*Maon*”²

- 1) Earlier, we saw David in *the wilderness of Maon* ([1 Sam. 23:24-28](#)).
- 2) Town known today as Tell Maon, at an elevation of 2,831 ft ([Josh. 15:55](#); [1 Sam. 25:2](#)), about 8 miles South of Hebron.

b. “*Carmel*”³

- 1) This is not Mount Carmel in Galilee, but a little town in Judah about 7 miles south of Hebron, near Maon.

C. (v. 3)

² DMS 31° 24' 34" N, 35° 8' 2" E Decimal 31.409444, 35.133889

³ DMS 31° 25' 21" N, 35° 7' 52" E Decimal 31.4225, 35.131111

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1. **“Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.”**

a. “Nabal” - Heb. *Naval* - “Foolish; Dolt”

1) Q = Who would name their kid “Fool”?...

a) Maybe he was named by Mr. T.? (“Hey fool...”) 😂

i. Maybe his name was based on the circumstances of his birth? Maybe the parents didn’t want any more kids, but got caught up in the heat of the moment, and the mom said, “That was foolish!” 😂

ii. Maybe Nabal’s dad was a foolish man, and this was the mom’s way of calling him “Junior.” 😂

b) Actually, it was probably a nickname given to him because of his character.

b. “Abigail” - Heb. *Avigail* - “My Father is Joy”

1) From 2 Hebrew words: *ab* (“father”) & *giyl* (“exceeding joy; rejoicing”)

2) This woman has the same name as David’s sister (1 Chron. 2:16-17).



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3) DESCRIPTION of Abigail:

a) She was *a woman of good understanding*.

i. “*understanding*” - Heb. “*prudence; intelligence; insight; wisdom; discretion*”

ii. She had a lot of common sense.

b) She was *of a beautiful countenance*.

i. She was really pretty to look at!

c. “*he was of the house of Caleb*”

1) Caleb was from the Tribe of Judah (**Num. 13:6**).

D. (v. 10-11)

1. “*And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?*”

a. Nabal did not just refuse to give a donation, but he also added an insult to David.

b. “*Who is David?*”

1) There is no doubt that Nabal knew who David was.

a) He calls him “*the son of Jesse*”.

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- b) The whole country knew who David was.
 - i. David killed Goliath (1 Sam. 17).
 - ii. There was the international hit song that everyone knew, which said, “*Saul hath slain his thousands, and David his ten thousands?*”. (1 Sam. 18:7-8; 21:11)
- c. **NOTE:** Nabal has “I” problems, or “my” problems!

E. (v. 13)

1. “And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.”

- a. Here we see the humanity of David:
 - 1) David had to forcefully keep the men from killing Saul, and he was convicted for cutting Saul’s skirt, saying that he would not touch the LORD’s anointed (1 Sam. 24:10-15).
 - 2) However, now he is willing to rile up the whole army to go and kill some “Fool” that’s a shepherd!
- b. It seems that David had victory and sense in the BIG things, but he is showing weakness in the little things.
- c. **KEY:** As Christians, we are not to get revenge on others that insult us!

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- 1) Cf. **Leviticus 19:18** - In the Law, it said, *“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”*
- 2) Cf. **Proverbs 20:22** - *“Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.”*
- 3) Cf. **Matthew 5:39** - Jesus said, *“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”*
- 4) Cf. **Romans 12:17-19** - *“Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”*
- 5) Cf. **1 Thessalonians 5:15** - *“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.”*
- 6) Cf. **1 Peter 3:8-9** - *“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”*

F. (v. 17)

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1. **“...for he is such a son of Belial, that a man cannot speak to him.”**

a. “son of Belial”

1) “Belial” - Heb. “worthless; wicked; evil”

a) In the O.T., this word was used as a personification of evil, but not an actual entity. It was during the N.T. period that the term Belial was used as a proper name for Satan (2 Cor. 6:15).

2) This phrase “a son of Belial” today would be “a son of the devil”, or I’m sure you can figure out the modern vernacular.

3) **NOTE:** This is a bold thing for a man to call a wife’s husband to her face, but he must know that she shares his opinion (v. 25).

G. (v. 18)

1. **“Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.”**

a. **NOTE:** This shows how wealthy they really are! The fact that Abigail would have all of this in stock, and on hand ready to go, is amazing!!

1) Her inventory is ready for distribution immediately!

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- 2) Abigail is a Proverbs 31 woman! (**Proverbs 31:10-31**)

H. (v. 19)

1. “...***But she told not her husband Nabal.***”

- a. **Q** = How did Abigail, such a virtuous and godly woman, end up with “*Foolish*”?...
 - 1) Back then, marriages were by arrangement. The parents would arrange the marriage, and you didn’t have a choice.
 - a) If it turned out your spouse was good looking, that was just an added bonus! But, marriage was not based on compatibility, but on commitment!
- b. **NOTE:** I’ve seen to many Abigails marry Nabals! And it almost always ends in divorce.
- c. **KEY:** There is no reason for a single Christian woman to end up with a Nabal!
 - 1) Cf. **1 Corinthians 7:8-9, 17, 20, 24, 28, 34-35, 39-40** - The Apostle Paul, in writing to the church in Corinth, said to the unmarried women, “*I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. ... But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. ... Let every man abide in the same calling wherein he was called. ... Brethren, let every man, wherein he is called, therein **abide***”

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with God. ... *But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.* ... *There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.* ... *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord.** But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.”*

I. (v. 22)

1. **“So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.”**
 - a. “pisseth against the wall” - Heb. lit. “urinate against the wall”
 - 1) “pisseth” - Heb. *shathan* - “urinates”
 - a) Used 6x in Bible (1 Sam. 25:22, 34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8)
 - 2) **NOTE:** The word *piss* is considered vulgar today, so most modern translations will translate it “one male” (NKJV, ESV, NASB, NIV, etc.). The KJV is

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only translation that translates the Hebrew literally.

- 3) **KEY:** Some scholars believe that there is a bit of nuance to this word and that it has the idea of calling someone a “male dog,” which do *urinate against the wall*.
 - a) In other words, this is a derogatory phrase that is speaking about people of low character. It’s another way of saying, “I’m going to kill all those guys, down to the last low-life!”

J. (v. 25)

1. **“Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him...”**
 - a. *“for as his name is, so is he; Nabal is his name, and folly is with him”*
 - 1) The name *Nabal* and the Hebrew word for *folly* have the same root.
 - a) Abigail is using a play on words here by saying, “*Nabal* (“Fool”) *is his name, and nebalah* (“folly; foolishness”) *is with him*”.
 - i. “Fool is his name, and folly is his game!!”
 - 2) Abigail agrees that her husband is a *Fool*, just like his name means!

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K. (v. 26)

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

a. *“and they that seek evil to my lord, be as Nabal”*

1) In other words, she is saying, “Let all those that seek to do you wrong be as foolish as my husband!”

L. (v. 28)

1. ***“I pray thee, forgive the trespass of thine handmaid: ...”***

a. Abigail is substituting herself in the place of her husband, seeking forgiveness for his sins as if they were her own!

1) What a beautiful picture of our Lord, Jesus Christ!

2) Cf. **2 Corinthians 5:21** - *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*

2. ***“...for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD,...”***

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- a. She recognizes that David will be the King, and it is because he “ *fights the battles of the LORD.*”
 - 1) She is pointing out that fighting the Philistines is legitimate, but fighting the house of Nabal is not the LORD’s battle.

3. “*...and evil hath not been found in thee all thy days.*”

- a. Abigail is trying to spare David from something evil, which would ruin his reputation.
- b. SUMMARY of Abigail’s Message to David:
 - 1) She makes a confession of wrong done to David.
 - 2) She makes an offer of restitution to David by the provisions of food.
 - 3) She makes a request for forgiveness.
 - 4) She declares that David is fighting the battles of God.
 - 5) She says that slaughtering the house of Nabal is not such a battle, but would be merely vengeance.
 - 6) She recognizes David’s right to the throne.
 - 7) She says that David should not begin his kingship with blood on his hands.

M. (v. 35)

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

- a. “accepted thy person” - Heb. “lifted your face”
 - 1) “accepted” - Heb. “lifted”
 - 2) “person” - Heb. “face”
 - 3) In other words, David is saying, “I have granted your request.”

N. (v. 37)

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

- a. Nabal had a stroke which caused paralysis!

O. (v. 38)

1. “And it came to pass about ten days after, that the LORD smote Nabal, that he died.”

- a. Abigail told David to let God handle the matter, and now the LORD does handle the matter!
- b. Nabal’s death was a judgment of God!
 - 1) Cf. [Luke 12:16-21](#) - I wonder if Jesus was thinking of Nabal when He gave the parable of the wealthy man, when He said, “And he spake a

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*parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou **fool**, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”*

P. (v. 43)

1. **“David also took Ahinoam of Jezreel; and they were also both of them his wives.”**
 - a. “Jezreel”
 - 1) This is not the city in Issachar ([Josh. 19:18](#)), which is part of the Jezreel Valley, but this is a town in the hill country of Judah ([Josh. 15:56](#)) near Carmel and Maon.
 - b. *Ahinoam* will be the mother of David’s firstborn son, Amnon ([2 Sam. 3:2](#)).

Q. (v. 44)

1. **“But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.”**

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- a. *Michal* is still called *David’s wife* here, but Saul gives her to another man!
 - 1) Saul has caused his daughter to be in an adulterous relationship because David had not divorced Michal, which would mean that she was still legally his wife. Therefore, Saul put his own daughter into an unnecessary adulterous position ([Mark 10:12](#)).

- b. “*Phalti*” - Heb. “*Escape*”
 - 1) *Phalti* is also called *Phaltiel* ([2 Sam. 3:15](#)).

- c. “*Gallim*” - Heb. “*Springs; Fountains*”
 - 1) Phalti was from Gallim, which was located in Benjamin, probably to the north of Jerusalem.

II. THE SECOND SPARING OF SAUL’S LIFE. (26)

WILDERNESS OF ZIPH (v. 1-25)

A. (v. 1)

- 1. **“*And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?*”**
 - a. This is the SECOND betrayal of the Ziphites against David! ([1 Sam. 23:19-23](#))

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B. (v. 5)

1. **“And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.”**

a. “Abner the son of Ner, the captain of his host”

1) Abner was the cousin of King Saul, and Abner’s father, Ner, was Saul’s uncle (1 Sam. 14:50).

C. (v. 6)

1. **“Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.”**

a. “Abishai the son of Zeruiah”

1) Zeruiah was David’s sister (1 Chron. 2:16), thus Abishai is his nephew.

a) It seems that Zeruiah and Abigail were half-sisters to David since Abigail is called “the daughter of Nahash” (2 Sam. 17:25) instead of Jesse.

i. Some commentators think that Nahash was the first husband of Jesse’s wife, which is interesting since Abigail and Zeruiah were called “sisters” of his sons (1 Chron. 2:16) rather than Jesse’s daughters.

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b. “Who will go down with me to Saul to the camp?”

1) David is so ADVENTUROUS and DARING! I love it!

D. (v. 20)

1. ***“Now therefore, let not my blood fall to the earth before the face of the LORD:...”***

a. In other words, David is saying, “Please don’t let me die outside the Land!”

2. ***“...for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.”***

a. “partridge”

1) When someone hunts a partridge, they would chase it until it was exhausted, and it would then be easily killed by a stick or a stone. The species of *partridge* that is common in the Land of Israel tries to save itself by running instead of flying, which makes it easy prey.

2) David is basically saying, “I’m not really worth the chase!”

E. (v. 21)

1. ***“Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.”***

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- a. This is Saul’s autobiography:
 - 1) I have sinned.
 - 2) I have played the fool.
 - 3) I have erred exceedingly.

F. (v. 25)

1. ***“...So David went on his way, and Saul returned to his place.”***
 - a. This is the FINAL SEPARATION of Saul and David.
 - 1) These two men will never see each other again.
 - b. Here are some LESSONS of David’s Flights:
 - 1) David was not afraid to fight.
 - a) He had no desire to fight Saul or his own Jewish soldiers, but he wasn’t afraid to fight.
 - 2) David was not out to kill Saul.
 - a) He did not want to be responsible for touching the LORD’s anointed.
 - 3) David was not party to a civil war in Israel.
 - a) He refrained from attacking Jewish soldiers.
 - 4) David was not trying to topple a government.
 - a) Twice he could have killed Saul and chose not to do so.

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- 5) David was merely interested in his own self-preservation and the preservation of the men that were with him.