

1 Samuel 25:26

Authorized King James Version (KJV)

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.

Analysis

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.

Abigail's oath invokes both divine and human life. The double formula 'as the LORD liveth, and as thy soul liveth' solemnly witnesses her declaration. Her assertion that 'the LORD hath withholden thee' interprets their meeting as divine intervention—God Himself prevented David's sin. The phrase 'avenging thyself with thine own hand' identifies David's intended action as self-help vengeance rather than divine justice. Her curse upon David's enemies—'let them be as Nabal'—subtly suggests divine judgment will handle Nabal without David's involvement. This prophetic insight proved accurate: God would indeed strike Nabal.

Historical Context

The oath formula invoking both Yahweh's life and David's life was among the strongest possible affirmations. Abigail's theological interpretation of their

meeting as divine prevention revealed prophetic insight. Her curse on David's enemies proved remarkably prescient.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How did Abigail recognize divine providence in their meeting?
2. What does 'avenging thyself with thine own hand' teach about the difference between personal vengeance and trusting God's justice?

Interlinear Text

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|-----------------------|----------|--------------------|--------------|-----------------------|-------|-----------------------|------|-----------------------|------------|------------|-------|------|
| נַפְשֶׁךָ | וְעַתָּה | אָדָן | וְ | יְהִי | וְ | יְהִי | וְ | נַפְשֶׁךָ | וְ | עַתָּה | וְ | |
| H5315 | | H113 | | H2416 | | H3068 | | H2416 | | H6258 | | |
| Now therefore my lord | | liveth | | as the LORD | | liveth | | and as thy soul | | | | |
| H6258 | | H113 | | H2416 | | H3068 | | H2416 | | H5315 | | |
| בְּדַם יִם | מִבְּ | וְאַ | מִתְנַכְּבָּ | וְ | יְהִי | מִבְּ | וְאַ | מִתְנַכְּבָּ | וְ | בְּדַם יִם | מִבְּ | |
| H1818 | | H935 | | H3068 | | H4513 | | H834 | | | | |
| hath withholden | | as the LORD | | thee from coming | | to shed blood | | hath withholden | | | | |
| H834 | | H3068 | | H935 | | H1818 | | H4513 | | | | |
| כְּנַכְלָל | וְ | יְהִי | וְ | וְעַתָּה | הַ | לְ | וְ | וְ | כְּנַכְלָל | וְ | יְהִי | |
| H1961 | | H113 | | H6258 | | H0 | | H0 | | H1961 | | H113 |
| be as Nabal | | | | | | | | | | | | |
| H5037 | | | | | | | | | | | | |
| כְּעֵה: | וְ | אָדָן | וְ | אָל | וְ | אַיְבָּ | וְ | אָדָן | וְ | כְּעֵה: | וְ | |
| H7451 | | H113 | | H413 | | H341 | | H341 | | H7451 | | |
| now let thine enemies | | and they that seek | | Now therefore my lord | | now let thine enemies | | now let thine enemies | | evil | | |
| H341 | | H1245 | | H113 | | H341 | | H341 | | H7451 | | |
| and they that seek | | | | | | and they that seek | | and they that seek | | | | |

Additional Cross-References

2 Samuel 18:32 (References Lord): And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

Genesis 20:6 (Parallel theme): And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Hebrews 10:30 (References Lord): For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Daniel 4:19 (References Lord): Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

Psalms 44:3 (Parallel theme): For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.
