

1 Samuel 25:38

Authorized King James Version (KJV)

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

Analysis

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

Divine judgment completes what David's restraint postponed. The Hebrew 'vayiggoph Yahweh' (the LORD smote) explicitly attributes Nabal's death to divine action. The ten-day interval between collapse and death allowed time for the connection between sin and judgment to be clear. God executed the vengeance David had surrendered. Abigail's prophecy—'let thine enemies be as Nabal' (v. 26)—proved accurate: God Himself dealt with Nabal. This divine judgment vindicated David's restraint: trusting God to avenge produced results human violence could not have achieved without guilt. The fool who refused to fear David's sword fell before God's invisible stroke.

Historical Context

The narrator's explicit attribution to divine action ('the LORD smote') interprets Nabal's death as judgment rather than natural causes. The ten-day interval matches ancient patterns of divine judgment allowing time for repentance that did not come.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does divine judgment on Nabal vindicate David's decision not to take personal vengeance?
2. What does 'the LORD smote' teach about trusting God to handle enemies?

Interlinear Text

וַיְהִי י'	כְּעָשָׂה רֶת	הַיָּמִים	וַיִּגַּף	יְהוָה	אֶת
H1961	And it came to pass about ten	days	smote	after that the LORD	H853
	H6235	H3117	H5062	H3068	
לְ	וַיָּמָת:				
Nabal	that he died				
H5037	H4191				

Additional Cross-References

1 Samuel 26:10 (References Lord): David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.