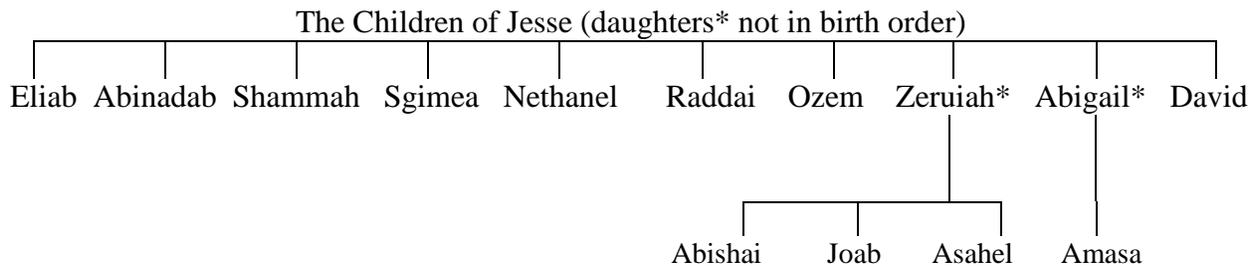


Handout: 1 Samuel Lesson 9

Word-play and Examples of Irony in this Lesson:

David's men were "a wall of protection" for Nabal's shepherds (25:16).	David threatens to kill those who "urinate against the wall" (25:22 and 34).
Nabal refuses to share his wine (25:11). David threatens to kill those who "urinate against the wall" by morning (25:22 and 34).	God's judgment came upon Nabal in the morning as he was urinating and the "wine was going out of him" (25:37).
Abigail speaks of the blessing of God's "pouch of life" for the righteous (25:30).	Abigail speaks of the judgment of God's "pouch of the sling" for the wicked (25:30).
Nabal became drunk on wine (25:36). Wine was kept in wineskins that were animal bladders.	Nabal was emptying his bladder when God struck him (25:37). The Hebrew word for bladder is <i>nebel</i> , which sounds very like Nabal's name.
Nabal is a Calebite, <i>kalibi</i> in Hebrew (25:5). Caleb means "dog" and Calebite means "doglike." David threatens to kill every man who "urinates against the wall" like a dog (25:22 and 34).	God fulfilled David's threat by killing the doglike Nabal the Calebite ten days after he was urinating (25:38).
Abigail told David <i>your enemies' lives he [God] will fling out of the pouch of the sling</i> , using the imagery of a stone being cast in a sling like David killed Goliath (25:30).	When God struck Nabal, <i>his heart died within him and he became like a stone</i> (25:37).
David "calls out" (<i>qore'</i>) to Saul on the mountain (26:14).*	Saul hunts David like a "partridge" (<i>qara</i>) on the mountain (24:20).*
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**Qara* (partridge) is a homonym for *qore'* ("he who calls out"). David is "he who calls out" to the king on the mountain; the pun being "he who calls out" on the mountain is pursued like a "partridge" on the mountain (Alter, *Anceint Israel*, page 398).



*Jesse's daughters were probably earlier in the birth order since David's nephews were either older or about his same age to be part of his fighting men. Shammah and Sgimea may be the same person and another son may have died young or Shammah may have died making Sgimea the surviving third son (see 1 Sam 16:6-13 and 1 Chr 2:13). David is said to be the eighth son twice in 1 Sam 16:10-11 and in 17:12.