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**And His Wife's  
Name was  
Abigail**

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**Series: Little Known Legends**

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# And His Wife's Name was Abigail

The story begins with a funeral and ends with a wedding. And in between there lies the enactment of a drama, which as it unfolds, demonstrates a certain series of qualities in the life of a woman whose name is hardly a household word.

But perhaps it should be. So often the only names we think about when we think of God's great work in men and women's lives are the names of those who have been celebrated through the years as the greats of Biblical history: Moses, Abraham, Isaac, Jacob, Elijah, Elisha, David, Peter and Paul. Life is like that. Even in our day, we tend to deify a handful of saints who perhaps in ages past have stood the test of time and withstood the onslaughts of the enemy and become living legends.

Tucked away, however, in the quiet places of life, there have for generations been a handful of men and women who may not have gained greatness in the eyes of their peers, and may not have chapters written about them in the annals of history, but who, when the dust was cleared, we will find that when the heat was on, they demonstrated in their life the Person of Christ in such depth, that to God, they are Living Legends. Some of them are like the linemen in a football game who dig in the trenches week after week and make it possible for that famous quarterback to have time to throw, or that speedy back to get into the open. Not too many people know about them. But the guys whose lives they affect know who they are.

Like tiny gems hidden amidst the larger stones in the Word of God, there are sprinkled about the stories of these kinds of men and women. They are unsung heroes whose lives may even teach deeper truths than the lives of those whose lives are engraved in God's Hall of Fame. For these next few lessons, we are going to scan the pages of God's Word, and search the hidden places for the lives who, though not well known, are indeed well known to God.

## And His Wife's Name was Abigail

Today's story is about such a person. Her name is Abigail. And though her story is only one chapter in length, the depth of her courage causes her name to be listed among the greats of Scripture. The title of our series: "Little Known Legends in Scripture". Today's study is entitled: "And His Wife's Name Was Abigail". We will be looking in detail at I Samuel, chapter 25. The story begins like this:

Now Samuel died, and all Israel assembled and mourned for him; and they buried him at his home in Ramah. Then David moved down into the Desert of Maon.

(I Samuel 25:1 NIV)

A very simple beginning, indeed. So often new chapters in Scriptural history begin with the ending of an era. This is the case here. Samuel the prophet was dead. Having been scorned by King Saul, and rejected by the nation, he chose to live the final years of his existence as a recluse, living in total obscurity, no longer attempting to rebuke the people who had scorned him. But as is so often the case, at his death, the whole nation mourned.

One reason may have been that the last restraining factor who stood between Saul's mischief and God's mercy was now gone. Another may have been that Samuel, intercessor that he was, had stood in the gap between them and Jehovah for years, and now that intercessor had gone home. Never had the nation needed him more than now. And now he was gone. The Scripture tells us that "they buried him in his house at Ramah." This does not mean they buried him in his house, but rather that:

a) they buried him within the city gates, a privilege reserved for kings and prophets, and

b) they built a rock tomb, considered in those days to be "houses for the dead" where sometimes the entire family would be ultimately buried. His place of burial was befitting his stature. And all the Israelites lamented him.

There was great mourning throughout the land. David, no doubt, was among the mourners. Fresh from his latest confrontation with Saul, he and his men proceeded to the wilderness of Paran, an area to the south of Judea, in the land of the Amalekites. The passage goes on:

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A certain man in Maon, who had property there at Carmel, was very wealthy. He had a thousand goats and three thousand sheep, which he was shearing in Carmel.

His name was Nabal and his wife's name was Abigail. She was an intelligent and beautiful woman, but her husband, a Calebite, was surly and mean in his dealings.

(1 Samuel 25:2,3 NIV)

What a lot of information is packed into those few words. First, the cast of characters begins to unfold. We already know that David is involved. The next two names to surface are a husband and wife whose names and whose character indicate that they certainly have little in common.

They lived in Maon, near Carmel. This was not Mount Carmel, but a small village located further north on the Mediterranean, in the northern part of the wilderness of Paran. We know several things about this man.

1- His name was Nabal. The word “nabal” means “fool” or “foolish”. Here was a man whose name definitely reflected his character.

2- He was very rich. By the standards of his day, he was a man of such means that he could exercise great control over people and circumstances because his wealth made others subservient to him. His sheep and goats alone were worth at least \$80,000. In that day, an amount that made him one of the richest men in the area. In addition, he owned houses and lands and cattle in such magnitude that it was said, “He was very wealthy”.

3- We know what he was like. He was surly and mean in his dealings. The word “surly” means he was insolent, angry, inconsiderate, and self-centered. That describes his character. The phrase “mean in his dealings” indicates that his character was reflected in his behavior. There are men who are surly and mean, but whose meanness only surfaces around those who know them best. This man, so impressed with himself and his wealth, made no efforts to control his temper or restrain his behavior. Everyone who met him, and everyone who did business with him, and everyone who worked for him, and everyone in his family knew him as a mean, inconsiderate fool.

There is, however, an interesting addition to verse three. It

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is those six simple words: “And his wife’s name was Abigail.” Here was a woman cut from a different bolt of cloth. Here was a woman whose heart was pure, whose life was radiant and she demonstrated dignity. She was everything he wasn’t. She was “intelligent and beautiful” says the NIV. Other translators write of her as one “of beautiful countenance”. Her beauty radiated from within. She was a woman of excellence. But she was married to one of the meanest men of her day. He was rich but disgusting. That is the backdrop for what is to follow. A godly woman married to a wealthy, self-centered fool. This man had a rich heritage. He was of the lineage of Caleb, but possessed none of Caleb’s character, to be sure. Now the story unfolds:

While David was in the desert, he heard that Nabal was shearing sheep.

So he sent ten young men and said to them, “Go up to Nabal at Carmel and greet him in my name.

Say to him: “Long life to you! Good health to you and your household! And good health to all that is yours!

Now I hear that it is sheep-shearing time. When your shepherds were with us, we did not mistreat them, and the whole time they were at Carmel nothing of theirs was missing.

Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive time. Please give your servants and your son David whatever you can find for them.”

(I Samuel 25:4-8 NIV)

David had been through hard times. His men had been on the run from Saul, supplies were low, and without food and water, there was little way for them to go on. To stoop to beg from a wicked man like Nabal must have been difficult indeed. And yet David was a humble man. His intent was not to invade Maon and secure supplies, though he had the manpower to do that. As he had done before with Ahimelech, the high priest, he was willing to bow down and plead for help, knowing that God honors humility and resists the proud. At least at the outset, David had God’s perspective. A little farther into the story, he loses it, and it takes a divine intervention from the heroine of the day to turn it around.

On the surface, David’s timing seemed perfect. It was

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sheep-shearing time, a time when festivity and generosity was normally the mood of the hour. Usually there would be much drinking, feasts, and celebrations, and large numbers of hired hands would be fed the finest amidst dancing and rejoicing. At a time like this, even a self-centered fool might be prone to generosity. Don't bet on it.

David commissions ten of his finest young men to go in and ask for help. He sends them with a greeting of respect, a reminder of indebtedness, and a request of need.

A Greeting of respect. His men are told to greet Nabal as a gentleman, and treat him as a king.

Long life to you. Good health to you and your household.  
And good health to all that is yours. (1 Samuel 25:6 NIV)

Now Nabal and his family knew that David had been anointed to be king. Only time and Saul stood between this man and greatness. Yet he was humbly beseeching his God to bless the family and servants of this foolish man, knowing that God would honor the man who honored the man of God.

A Reminder of Indebtedness. David, recognizing it is sheep-shearing time and that Nabal's riches, which depended in part on the successful care of those sheep, calls to Nabal's attention that his men labored side by side in the wilderness with Nabal's shepherds, and that not one incident had ever occurred to bring harm to his men, nor had any of his sheep been missing. David had seen to it that his men, struggling though they were, and possibly tempted as they were to take the healthy sheep from this wealthy man's flock, did not so much as touch one sheep. David, a forerunner of the Good Shepherd who would lay down his life for the sheep and who would not see even one slip from the His Father's hands, had seen to that. We see later in the story that, according to Nabal's own shepherds, David's presence was more than acceptable. It was "a wall of protection" around Nabal's men and flock. David's humble reminder was to make it clear that his men were not there with evil intent, but with a humble request.

A Request of Need. Finally, David's men get to the point. They ask of Nabal for some of the overflow of his festivities to keep David and his men from starving to death. It was a humble, simple request, and it was based partly on need, partly on the

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indebtedness this man ought to have felt for David's kindnesses to his men in the wilderness. Here was Nabal's response:

When David's men arrived, they gave Nabal this message in David's name. Then they waited.

Nabal answered David's servants, "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days.

Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men coming from who knows where?"

David's men turned around and went back. When they arrived, they reported every word.

David said to his men, "Put on your swords!" So they put on their swords, and David put on his. About four hundred men went up with David, while two hundred stayed with the supplies  
(1 Samuel 25:9-13 NIV)

Crises in the mid-east are not new. And one was in the making right now. The local newspapers would have had banner headlines about the buildup in the desert, about David's men's outstanding war record, and about the dangers that lurked on the horizon for Nabal's loved ones. Fortunately, God has a better communications system than that. Nabal's response was typical of a fool. He replied, "Who is this David? Who is this son of Jesse?"

Now Nabal knew who David was. He knew he was the son of Jesse, and he knew he was anointed to be king. He knew, but he was such a vain, arrogant, evil man, that his words simply spewed out a venom of indignation. He loved seeing a man supposedly destined for greatness groveling for food. And he loved making derogatory remarks about him to his own men. He implied that perhaps this "son of Jesse" was simply a runaway slave who had stolen his master's sheep and was now in trouble. Then his real character emerges. He says, "Why should I take my bread and my water and the meat I have slaughtered and give it to men from who knows where?"

God was about to take care of Nabal. Here was a man who had been blessed with great wealth and who attributed both the source of his success and the keeping of it to himself. He thought it was *his* bread and *his* meat and *his* water. It wasn't



and it isn't. It's all God's. The "Lord gives and the Lord takes away; blessed be the Name of the Lord."<sup>1</sup> And if God has blessed your life with wealth or health or family or friends, *do not take those blessings for granted*. Nabal did. And as he did, he simply was writing the epitaph for his tombstone.

David's men (from the way it is written) must not have stayed to listen to much of Nabal's ranting. He had insulted their king. They turned on their heels and left Nabal in the midst of his tirade, and headed back to David, post haste. The text says, "they reported every word." In other words, they left nothing out. Not Nabal's rejection of their pleas, nor his put-downs of their leader.

Now here is one of the few times in Scripture we see David, the General, react instead of respond. He was the master-warrior. From the beginning he had seen God take nothing but a slingshot to slay thousands. And he had over and over again, by exercising patience and humility, seen that "vengeance was God's, He will repay."

On this occasion David reacted instead of responding. He called out his 600 men and said, "You 200 stay here and guard the camp, and you 400 get ready, we're heading out." There's no Mideast restraint in this case. We are not going to wait out in the gulf until something happens. He loaded his nuclear warheads fired up with the latest technology. There would be no negotiations, no calling on God for instructions—just go. It was not like him. Here was the man that exercised in the chapter before such incredible restraint with his enemy Saul, when he could have killed him, now he releases his anger. He says, "I want Nabal's head on a platter."

One of the servants told Nabal's wife Abigail: "David sent messengers from the desert to give our master his greetings, but he hurled insults at them.

Yet these men were very good to us. They did not mistreat us, and the whole time we were out in the fields near them nothing was missing.

Night and day they were a wall around us all the time we were herding our sheep near them.

Now think it over and see what you can do, because disaster

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<sup>1</sup> Job 1:21

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is hanging over our master and his whole household. He is such a wicked man that no one can talk to him.”

Abigail lost no time. She took two hundred loaves of bread, two skins of wine, five dressed sheep, five seahs of roasted grain, a hundred cakes of raisins and two hundred cakes of pressed figs, and loaded them on donkeys.

Then she told her servants, “Go on ahead; I’ll follow you.” But she did not tell her husband Nabal.

(I Samuel 25:14-19 NIV)

The scene now may well be the front porch of Nabal’s household. Abigail is sitting there, trying to ignore the drunken festivities going on inside. One of Nabal’s dependable servants rushes up to Abigail, out of breath. Fear is in his eyes. Finally, she quiets him down enough to hear his story.

He had been in the dining area an hour ago, when these ten visitors from David’s entourage had arrived and begged for help from the master. He had been crude, rude and insulting, causing them to turn and head back to David with fire in their eyes.

Eyes downcast, he tells Abigail how helpful David’s men had been to them while they were tending sheep in the wilderness. “They were like a wall to us,” he recounts. And he tells of the times they banded together when wild animals came to attack the sheep, and how David’s troops served as a protection from foreigners who would have attacked and stolen their sheep.

No doubt he then added, “David could destroy us in a second if he chose to.” The servant adds, “No one can talk to the master...you know how evil and hardheaded he is.” Abigail faced a horrendous choice. She could try to reason with an angry, drunk husband, do nothing and see her household destroyed, or she could intercede and beg for mercy. Fortunately, she chose to do the latter.

And the choice places her on the pedestal with God’s greats, though many believers have never so much as heard her name. One of the key phrases in this passage is in verse 18. It says, “Abigail lost no time.” She was a woman of courage, and she was a woman of action. Neither did she call in one of her servants and assign them the task of intercession. She did what she had to do herself. She took 200 loaves of bread, sheep, grain,

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raisins, cakes, and wine, loaded them on donkeys and headed as fast as she could for the wilderness where David and his men would be camped. It was not the safest move she could make; but it was the best move she could make. She sent her servants ahead of her, and without telling her husband, she moved quickly towards her appointment with destiny. The story takes up there:

As she came riding her donkey into a mountain ravine, there were David and his men descending toward her, and she met them.

David had just said, "It's been useless—all my watching over this fellow's property in the desert so that nothing of his was missing. He has paid me back evil for good.

May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!"

When Abigail saw David, she quickly got off her donkey and bowed down before David with her face to the ground.

She fell at his feet and said: "My lord, let the blame be on me alone. Please let your servant speak to you; hear what your servant has to say.

May my lord pay no attention to that wicked man Nabal. He is just like his name--his name is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent.

"Now since the Lord has kept you, my master, from bloodshed and from avenging yourself with your own hands, as surely as the Lord lives and as you live, may your enemies and all who intend to harm my master be like Nabal.

And let this gift, which your servant has brought to my master, be given to the men who follow you.

Please forgive your servant's offense, for the Lord will certainly make a lasting dynasty for my master, because he fights the Lord's battles. Let no wrongdoing be found in you as long as you live.

Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by the Lord your God. But the lives of your enemies he will hurl away as from the pocket of a sling.

When the Lord has done for my master every good thing he

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promised concerning him and has appointed him leader over Israel,

My master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when the Lord has brought my master success, remember your servant.”

David said to Abigail, “Praise be to the Lord, the God of Israel, who has sent you today to meet me.

May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands.

Otherwise, as surely as the Lord, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak.”

Then David accepted from her hand what she had brought him and said, “Go home in peace. I have heard your words and granted your request.” (I Samuel 25:20-35 NIV)

Hollywood would have a field day with this scene. David and his 400 valiant soldiers rushing down the ravine as David mumbles to his second in command, “So that’s the thanks I get for looking out for that guy’s sheep.” They come thundering around the bend, and lo and behold, here comes an entourage of servants, laden with food and goodies, followed by the wife of the man they were on their way to attack, riding on a donkey.

Abigail dismounts from the donkey, and bows down to the ground before David. Her first request is that David place the blame for what happened, not on her husband, but rather on her. She acknowledges that her husband lives up to his name which simply means “fool”. And she pleads with this famous warrior not to blemish his record of judgment by taking innocent lives unnecessarily, in an act of revenge for the words of a fool.

Then Abigail presents David with supplies enough to feed his entire army of 600 men, and she predicts that Jehovah God would create through David a lasting dynasty as David let God do the fighting for him. Again and again she refers to him as “my master”, a title of respect and submission, and begs him not to have on his conscience the needless slaughter of innocent people. She closes by asking David to remember her when he becomes king.

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David, man of God that he was, humbled himself before this godly woman and admitted he had overreacted and would have regretted it the rest of his life. He credited Abigail with being a vessel God used to keep him from shedding innocent blood. He accepted her gifts and sent her home with his blessing. But of course, the story doesn't end there. There's more.

When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So she told him nothing until daybreak.

Then in the morning, when Nabal was sober, his wife told him all these things, and his heart failed him and he became like a stone.

About ten days later, the Lord struck Nabal and he died.

When David heard that Nabal was dead, he said, "Praise be to the Lord, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal's wrongdoing down on his own head." Then David sent word to Abigail, asking her to become his wife.

His servants went to Carmel and said to Abigail, "David has sent us to you to take you to become his wife."

She bowed down with her face to the ground and said, "Here is your maidservant, ready to serve you and wash the feet of my master's servants."

Abigail quickly got on a donkey and, attended by her five maids, went with David's messengers and became his wife.

(1 Samuel 25:36-42 NIV)

So Abigail returns from her successful mission to save her family. As usual, Nabal was drunk. Wisely, she said nothing. The next morning, our cranky king awakens with an Excedrin headache, so she adds to his misery by explaining how close he came to destroying his entire kingdom by making fun of David rather than helping him.

The wicked king apparently has a stroke and goes into a coma. For ten days, he just lies there, and then on the tenth day, he dies. David, upon hearing of Nabal's death, realizes that God has done in His perfect will what David was about to do *out* of His will. Truly, Nabal's death was God's vengeance. And He did repay. David sends a messenger to Nabal's house and invites Abigail to become his wife. Her response was,

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...Here is your maidservant, ready to serve you and wash the feet of my master's servants. (I Samuel 25:41 NIV)

Hers was a spirit of deep humility. She had every right to lord it over David. She was the heir of a great estate. An army of men was at her command. David owed her a great debt of gratitude. She had intervened and possibly saved his life. That wasn't the issue with Abigail. God had his hand on David, and she counted it a privilege not only to serve him, but his servants as well.

And so the living legends of Scripture which so focus on the names of those greats who have made it to God's Hall of Fame need to add another to its list. Her name is Abigail. Her courage prevented God's man from making a mistake that could have cost him his future. Her quickness allowed God to stop the bloodshed before it started. And her humility allowed her to accept the responsibility for her husband's sin. Her moment in history was brief but never forget it.

Perhaps the greatest tribute we can pay to this woman of God was that she was our portrait of an intercessor. She demonstrated how we are to intercede for those who are in rebellion to God, and she demonstrated how Jesus intercedes for us. Maybe you have a loved one that you are interceding for, like Nabal. Look at how she did it.

1- She took the initiative. She saw it as her responsibility, not just to wait and see what happened, but to rush to David and plead for mercy on Nabal's behalf, even as Jesus, our intercessor, approaches the Father and intercedes for us.

2- She was willing to stand in his place. Her life for his. Her life was free from blemish. Nabal's was dreadful. She offered herself in his place, just as Jesus did for us.

3- She humbled herself just as Jesus did for us. This was no "honor me because of righteousness" prayer. She realized she stood before God's man, and she bowed herself to the ground.

4- She acknowledged her husband's sins. She made no excuses for him. She admitted that he was as foolish as his name.

5- She honored David for who he was...king to be.

6- She begged for mercy. She asked David to shorten his

wrath and withhold judgment on behalf of her family.

Now Nabal did not repent. God took his life, and Abigail was granted a new beginning. That choice was his. But the choice to intercede was Abigail's, and she did that perfectly.

So often we want desperately for God to deal with those we love who have not give their lives to Christ. We sometimes weep, we sometimes pray, we sometimes pound our fists in unbelief. Seldom do we rush to the feet of Jesus, our David, and humble ourselves, acknowledging the rebellion of those we are praying for, but pleading, that if it were possible, we could stand in the gap for them, and allow God to pour out mercy in place of wrath. At some point in time, if they do not repent, God must do what He wills. But will He not grant more time, on occasion, when those who know how to intercede rush to His side, fall on their face, and plead for His love? The problem for us is we don't understand God's timing. We're unwilling to be faithful to pray and pray and pray and pray.

George Mueller more than a half century ago began to pray for a group of personal friends. During the first five years, one of them came to Christ. During the next ten years two more of those five came to Christ. He prayed on for 25 years before the fourth one came to Christ, and then he died. Just two or three months after his death the fifth one came to Christ. George Mueller had prayed for that man for 52 years.

And we think we understand how pray. So often if God doesn't answer us the first month we say, "Lord, the answer is no." God said, "No, the answer is keep praying." It's much easier sometimes to just rail at those who are out of God's fold than it is to intercede. Interceding is work—it's tiring, it makes you vulnerable, it humbles you, it reminds you that apart from God's amazing grace, you're no different than the one you're praying for.

You may be that intercessor. You may have spent the better part of your life on your knees, begging God to give that husband or that wife or that child or that parent, yet one more chance. Like Abigail, you may have seen the warfare coming, and rushing to meet your Master, have asked again and again for the judgment to be stayed. What a godly ministry...the role of an intercessor. How few accept it. And yet to it, we all have been

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called. Perhaps that's the difference between us and Abigail.

Maybe there is someone here this morning and your name ought to be Nabal. Maybe you're the fool who has taken lightly the claims of Christ on your life. Maybe you're here (and you know it), and you've got a godly wife, godly mother or godly friend that's been interceding for you for years, standing in the gap between you and God. They have been taking your unbelief or your rebellion as their burden and casting it before God, begging Him to give you one more chance to repent. But maybe as David went to Nabal, God has sent one last warning to you and maybe even this morning saying, "Give your life to Christ".

Your loved ones may be praying for you right now and he or she may well know the days in which God will strive with you are coming to an end. I beg of you, give your heart to Jesus. Don't be a Nabal.

You may be the man whose wife has literally spent her life on her knees praying for you. Maybe you've been satisfied for her to be the spiritual head of the house, for her to study the Word, for her to pray. Maybe it is as though judgment will never come, Beloved, that's why she prays so hard. She is begging God, like Abigail to stay the judgment and give you one more chance.

You ought to fall on your face before God and praise His name that somebody cares that much about you and give your heart to Christ.

Yes, Nabal was a fool but he had one redeeming thing said about him in Scripture and it is found in I Samuel 25:3, those five words, "his wife's name was Abigail". You might insert your wife's name in that passage this morning and breathe a prayer of thanksgiving because she intercedes for you like Abigail. Though unknown to us, to God she is a living legend.

Let's pray.



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*Our loving Father,*

*How lightly we take the privilege of prayer. How seldom we learn to intercede with quickness, with humility, with absolute abandonment, and we wonder why our lives are not being changed and why the lives of those we pray for are not being touched. We have such short vision, Father. Unlike George Mueller, we think if we give You six months to touch someone's life, that's enough. Father, teach us to really pray in the days to come and teach us Father, to honor the lives of those who have honored Your life, like Abigail. What a godly woman! And Father, thank You for the godly women in this room and all over the world who faithfully lift up their husbands in prayer day after day, who build a wall around them at the Throne of Grace and allow mercy and grace to fall upon them. Unsung heroes they are, but You know them. To You, they are Living Legends indeed.*

*In Jesus Name,*

*Amen.*

### UPON THEIR KNEES THEY KNELT TO PRAY

Upon their knees they knelt to pray  
Another hour, another day.  
Two wives with broken hearts did plead  
Their errant husbands see their need.

Years went by and still no sign  
That either man the Lord did find.  
Yet still not e'er a day went by  
That these two faithful did not cry

And ask their God for one day more  
Than they had sought the day before.  
Twenty years have come and gone,  
The intercessors on and on

Have begged and pleaded for each mate  
That God would yet postpone their fate  
And in His Sovereign grace advance  
For that dear loved one, one more chance.

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Finally, husband number one  
Gave his heart to God's dear Son.  
Was it worth it? She in tears  
Sobs, "Had it been fifty years?"

"Just to see my mate in Christ  
Can there be too high a price?"  
Husband number two has died,  
Seemingly her prayers denied.

Again, again, God touched his life  
Sent him trauma, grief and strife.  
Reeling, struggling 'neath each blow,  
Still the angry man said, "No."

Was it worth it? She'll reply,  
"Oh, Beloved, oft I cry.  
Never did my Lord not hear;  
Never was my Lord not near.

No, my husband did not come;  
Never did he trust the Son.  
But through all the prayer and strife  
As I prayed, God changed my life.

Either way, you cannot lose  
When the path to pray you choose.  
And when no answer seems in store,  
Oh, Beloved, pray the more!

And His Wife's Name was Abigail

A Challenge to Further Study

1- Read the story of Nabal and Abigail again. Ask God to give insights into what Abigail's life might have been like in our present day.

2- In what ways do you think David's men protected Nabal's men? How does the presence of God's people serve to sometimes act as a shield to a nation or a people? What was America like 50 years ago when Christian ethics and principles were considered the norm?

3- Why do you think Nabal turned David's men down? Can you think of a modern day parallel?

4- Was David's response correct? What passages and principles was he overlooking? Do you think God would have enabled him to win the battle anyway?

5- Was Abigail out of the will of God by going without telling Nabal? How do you know?

6- Why was David smitten with guilt? What had he done wrong? How did he see Abigail as a messenger of God?

7- Why do you think God took Nabal's life?

8- Name the five most evident qualities of godliness found in Abigail's life? Would you like to be like her?

9- How fervently do you intercede for those loved ones who, like Nabal, are living in violent rebellion to God? What can you do to change that?

10- Is there a time when God stops striving with a man or woman? What Scriptural evidence do you have for your answer?

11- Ask God to make you an Abigail.

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