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David Married Abigail
First Samuel 25: 36-44

David married Abigail DIG: What was Nabal doing in the opening scene? Why was this symbolic of his life? Why did Abigail wait until the next day to tell him what she had done? Who struck Nabal down? How did David react to Nabal's death? What does the TaNaKh say about that? Then what can we deduce from David's reaction? Was David's proposal to Abigail a surprise? Why or why not? Was she forced? How many wives did David have? Why was this a picture of things to come? How is Abigail a foreshadowing of Jesus Christ?

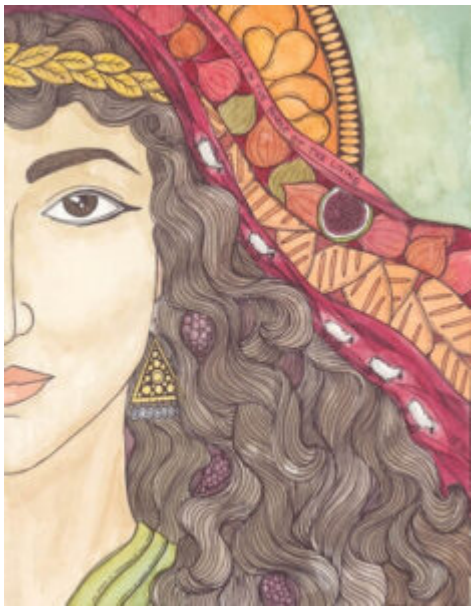
REFLECT: If you were recently widowed, like Abigail, how would you respond to a sudden proposal like David's? How faithful are you in leaving revenge to YHVH? When did you most recently give someone "what was coming to them?" When did you most recently return good for evil? How do you react when you get what is "rightfully" yours? What can you learn from David's choices and their consequences? Who is your Abigail? The one who has kept you from sin by appealing to your conscience?

1013 BC

The Death of Nabal: Abigail had told **David** to let **YHVH** handle the matter, and now **her** wisdom came to light. **Nabal** was feasting when judgment was just around the corner. **When Abigail went to Nabal in Carmel, he was in the house holding a banquet like that of a king** (this showed **his** bounty that **he** could have shared with **David**)**. He was in high spirits, very drunk and** unapproachable that night**. So she told him nothing at all 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** figuratively **like stone. He** evidently suffered a stroke from which **he** did not recover. **About ten days later, ADONAI struck Nabal and he died.** Notice that **Nabal** didn't merely die from "natural causes" as a result of **his** earlier stroke. It was **the LORD** who struck **Nabal** down. **Nabal's** sin had been against **YHVH** personally, and **His** judgment

had been administered personally.

Not only was **Nabal's** sin repaid, but **his** judgment was also celebrated. Here was a man for whom no one seems to have mourned. **David**, **hearing** the news **that Nabal was dead,** openly rejoiced: **Blessed be ADONAI for having taken my side in the matter of Nabal's insult and for having prevented His servant from doing anything bad. On the contrary, ADONAI has caused Nabal's bad deeds to return to his own head (First Samuel 25:36-39a CJB).** This was not said in a spirit of malice, which took delight in seeing the destruction of **his foe**. No, in the TaNaKh the divine command was: **Don't rejoice when your enemy falls; don't let your heart be glad when he stumbles (Proverbs 24:17 CJB).** Instead, this was the heart bowing in worship before the sovereignty of **YHVH**, and believing that **the** perfect **Judge**, would administer judgment perfectly.



The Marriage of David and Abigail: Obviously struck by the beauty and character of **Abigail, David sent a message that he wanted to make her his own wife.** Jewish wedding customs seems not to have changed through the ages. **David** sent **servants to Carmel** to fetch **his bride** (see the commentary on **The Life of Christ, to see link click Jw – The Parable of the Ten Virgins**). **And said to Abigail, "David has sent us to you to take you to become his wife."** In her enthusiasm **she bowed down with her face to the ground** before **David's servants and said, "I am your servant and am ready to serve you and wash the feet of my lord's servants." Abigail quickly got on a donkey**

and, attended by her five female servants, went with David's messengers and she became his wife when **he** was about 27 years old **(First Samuel 25:39b-42).** Art by Sarah Beth Baca: see more information on Links and Resources.

This marked the beginning of David's royal harem in violation of **Deuteronomy 17:17a, the king must not take many wives, or his heart will be led astray** (see **Ch – Son's Were Born to David in Hebron**)**. David's** marriage to **Abigail** provides us with a prophetic glimpse of **his** fall from grace that did not happen overnight (see **Dc – David and Bathsheba**). Here, in **First Samuel 25**, we see **David's** desire was to kill a man **(Nabal)** and later marry **his wife (Abigail)**. **Second Samuel 11**, the story of **David, Uriah and Bathsheba,** is the only chapter in the books of **Samuel** with the same theme.[152] **David's** sin with **Bathsheba** was merely the climax of something that had gone on in **his** life for about thirty years. **His** passionate nature had great potential for both good and evil. This incident was a foreshadowing of things to come**. David** had a lust problem.

The Wives of David: Because of the marriage of **David** and **Abigail**, the author takes this opportunity to talk about **the wives** of **David. David had also married Ahinoam of** the town of **Jezreel** in Judah **(Joshua 15:56)** in the neighborhood of **Ma'on** and **Ziph, and they both were his wives. Ahinoam** was the mother of **David's** eldest son Amnon **(Second Samuel 3:2)**. In addition to those two **wives**, after **David** had fled, **Sha'ul had given his daughter Michal, David's** first **wife to Paltiel son of Laish (First Samuel 25:43-44).**

It is hard to imagine how these ladies, at least one of whom was accustomed to some luxury, endured the constant pressure of life on the run, some detail of which is given in the next few chapters. **Michal** also had a hard time, being used as a pawn in **her father's** political game, but the narrator is not concerned about the royal women, except in so far as they had a part to play in **David's** future.[153]

As far as **Michal** was concerned, there was no legal divorce, so **Sha'ul** forced **her** into an adulterous relationship. When **David** was reigning over the tribe of **Judah** in Hebron, **he** demanded that **Michal** be returned to **him (Second Samuel 3:13-16)**. Eventually, however, **Michal** became jealous of **David's** divine calling. When **David** brought the ark of the Covenant back to Yerushalayim, **David's** election promise (see **Ah – Samuel Anoints David**), precious to **David** and the people of Isra'el, was, however, a source of conflict for **Michal. She** could not accept **ADONAI's** decision. So like **her father** before **her, she** found **herself** working against the purposes of **God. She died** childless **(Second Samuel 6:20-23)**.

As Richard Phillips relates in his commentary on **First Samuel**, as we consider **Abigail** riding **her donkey** into **David's** arms, we can see a beautiful picture of the blessing that awaits all who look in faith to **Yeshua Messiah**, **David's** greater descendant. **While not identified as a type in the New Covenant, Abigail prepares us for, or foreshadows, the believer's relationship with Jesus Christ in three ways.**

First, Abigail's earlier speech to David makes it clear that she believed the promises of ADONAI (First Samuel 25:27-31). Faith, trust and belief (Greek: *pistis*) in **Jesus** is likewise belief in **the LORD's** promises concerning **His** true **Son** and divine **King, "Your throne, O God, will last forever and ever; a scepter of justice will be the scepter of Your Kingdom" (Hebrews 8:1** quoting **Psalm 45:6). Abigail** came to **David**, knowing that as **his bride she** would reign with **him** when **he** became **king**; likewise, we look to **Yeshua**, knowing that we will reign with **Him** as **co-heirs of God's** heavenly **glory (Romans 8:17)**.

Secondly, Abigail left behind her former life – a life made squalid by association with corruption and sin – to begin a new life with God's anointed servant. In turning to **Jesus Christ**, we likewise, turn our back to the old life of sin, glad to suffer the loss of all things for his sake, in order that we may bear **His** name in both present disgrace and eternal **glory**, sure that in **His** love we will be repaid with **eternal life** (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**).

Thirdly, David sent his servants with an invitation. There is one last point of contact between **Abigail's** marriage to **David** and our salvation in **Yeshua Messiah**. How was it that **Abigail** decided to give **her** love to noble **David**? Because **David** had sent **his servants** with an invitation. You, too, have a personal invitation to enter into a relationship of love and salvation with **Jesus Christ**. **His** offer is contained in the Gospel message, presented to you by the prophets and apostles in the Holy Scriptures. **He** says: **Come to me, all you who are weary and burdened, and I will give you rest (Matthew 11:28). And the Spirit and the bride say, "Come!" And let the one who hears** the message of this book **say, "Come!" Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life (Revelation 22:17).**

What a blessed occasion for **Abigail** when **she** learned of **David's** marriage proposal. How anxious **she** was to be by **his** side! How blessed, as well, for every sinner to receive and accept the saving message of **Christ**. Our **Lord** says to us:

Truly, truly I tell you, whoever hears my word and believes Him who sent Me has eternal life and will not be judged but has crossed over from death to life (John 5:24).[154] We will never die, we will merely change our address to the presence of **God**. **Eternal life** can only be a present condition on a **just** basis. To be **justified** means *to be declared righteous*. We are eternally *righteous* because **we have [already] been justified** at the moment we were saved (see the commentary on **The Life of Christ Bw – What God Does for Us at the Moment of Faith**).