

231129-4 1Sa 25, Nabal's Folly & Abigail's Wisdom—CThurman

Saul had to abandon his pursuit of David because the Philistines had invaded the land, but once that situation was under control and Saul heard that David was in Engedi, he continued to pursue after David. When Saul arrived to Engedi he turned to rest in a cave. Unbeknownst to him it was the very cave in which David and his men were hiding. It was then that David cut off a small piece from the skirt of Saul's robe. When once Saul left the cave and was a safe distance off David called out to the king. Then David showed to Saul what he had done and how he had spared his life, this proving that he was not out to do him any harm, as some of Saul's men were suggesting that David was doing. At this Saul went back home to Gibeah and David left to another hiding place, first to the wilderness of Paran in the south of Judah (cf. 1Sa.25.2), and then to the wilderness of Ziph (cf. 1Sa.26.1), a short distance to the north. But there was no reason for David to believe that Saul would not at some point resume his efforts to find him and kill him.

1 ¶ And Samuel died; and all the Israelites were gathered together,
assembled

were gathered themselves, Niphal fut. of the verb קָבַץ, tss. *to gather together, to assemble, to gather*; **1Sa.25.1, Niphal (simple pass.) fut.; 28.1, 4 [twice, and gathered together] & 29.1, Qal fut. (now ... gathered together).**

and lamented him, and buried him in his house at Ramah. And David arose,
at

lamented, Qal fut. of the verb מָנַח, tss. *to mourn, to lament*; **1Sa.25.1, and lamented; 28.3, and ... had lamented**, both a Qal fut. verbs.

and went down to the wilderness of Paran.

wilderness, מִדְבָּר, a masc. noun tss. also *desert, the south*.
(1Sa.23.14, 15, 24, 25; 24.1; 25.1, 4, 14, 21; 26.2, 3)

So David left Engedi and came down to the wilderness of Paran which is located within the tribe of Judah's land allotment. This is probably the most northern reach of the wilderness of Paran, which would come through all of Simeon's lot, which is Israel's most southern tribe on the western side of the Jordan River.

**2 ¶ And [there was] a man in Maon, whose possessions [were] in Carmel;
and his business was**

whose possessions, a masc. sing. noun with a 3ps. masc. suff., מַעֲשֵׂה, a masc. noun (the verb form of this is עָשָׂה, *to do, to effect, to commit, to perform, to work*) tss. *a work, a deed, an act, a purpose, an operation, a labor*.

Maon was a place that David fled to earlier when trying to avoid Saul.

1Sa 23:24 And they arose, and went to Ziph before Saul: but David and his men [were] in the wilderness of Maon, in the plain on the south of Jeshimon.

This Carmel is a city located in the tribe of Judah. (cf. Jos.15.20, 48, 55) It is only about a mile north of Maon. This Carmel should not be confused with the place called mount Carmel (cf. 1Ki.18.19), which belongs to the tribe of Asher and is in the north of Canaan. (cf. Jos.19.26).

and the man [was] very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man [was] Nabal; and the name of his wife Abigail:

Nabal, of the adj. נָבָל, tss. *foolish, fool, vile person*; the fem. noun נָבָלָה, is tss. *folly, vile, villany*.

Nabal's name is defined for us in the 25th verse of this chapter.

1Sa 25:25 Let not my lord, I pray thee, regard this man of Belial, [even] Nabal: for as his name [is], so [is] he; Nabal [is] his name, and

folly [is] with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Pr 10:8 The wise in heart will receive commandments: but a prating fool shall fall. (or, the lips of the fool shall be thrust away or punish.)

Pr 14:16 A wise [man] feareth, and departeth (turns) from evil: but the fool rageth (passes over), and is confident.

Pr 18:6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth [is] his destruction, and his lips [are] the snare of his soul.

The name, Abigail, means *the father* (אב, source) + גיל, *to rejoice, to be glad, to be joyful*; and so, 'The Source of Joy.'

and [she was] a woman of good understanding, and of a beautiful countenance:

understanding, שכל, a masc. noun tss. understanding, wisdom, prudence, sense, discretion, policy; the verb form of this, שכל, is used to describe David's actions, he behaved himself wisely (1Sa.18.5, 14, 30).

Abigail is much like David; in that she behaves herself wisely. But she is also beautiful in her appearance. She is not like her husband Nabal.

but the man [was] churlish and evil in his doings;
rough, hard, stubborn, grievous endeavors

churlish, קשה, adj. tss. (spake) roughly, hard (bondage), cruel (bondage), stubborn (way), heavy (tidings), grievous (servitude), trouble, obstinate.

doings, מַעַלְלִים, a ,masc. noun tss. *doings, works, endeavors, inventions*; the fem. noun עֲלֵי־יָדַיִם, is tss. *deeds, occasions, actions, works, inventions*; the verb עָלַל, is tss. *to defile, to be done, to affect, to glean, to mock, to work wonderfully, to abuse, to practice.*

and he [was] of the house of Caleb.

Being of the house of Caleb, he was of the tribe of Judah.

Nu.13.6 Of the tribe of Judah, Caleb the son of Jephunneh.

4 And David heard in the wilderness that Nabal did shear his sheep.
(of Paran)

5 And David sent out ten young men, and David said unto the young men, Get

וּשְׁאַלְתֶּם-לוֹ בְּשְׁמִי לְשָׁלוֹם
you up to Carmel, and go to Nabal, and greet him in my name:
ask (שָׁאַל) him in my name of his welfare

6 And thus shall ye say to him that liveth [in prosperity], Peace [be] both to thee, and peace [be] to thine house, and peace [be] unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them,
reproached (by appropriating to themselves of these flocks
and bringing their ability to shepherd into question)

hurt them, Hiphil (causative act.) pret. of the verb כָּלַם, tss. to be ashamed, to blush, to have shame, to be hurt, to be reproached.
(vss.7, 15)

ought, the fem. noun מְאוּמָה, tss. any thing (1Sa.20.26, 39; 21.2; 25.15), -thing (1Sa.25.21), ought (1Sa.25.7), somewhat, fault (1Sa.29.3).

all the while they were in Carmel.

days of their being

לְאַשְׁלֵךְ

וַיִּגְדֹּ

8 Ask thy young men, and they will shew thee.

declare, tell, report

וַיִּפְתְּחוּ

חַן

Wherefore let the young men find favour in thine eyes:

discover

grace, pleasantness

וְכֹל

for we come in a good day: give, I pray thee, whatsoever cometh to thine hand

that which thy hand discovers

unto thy servants, and to thy son David.

The language of David suggests that Nabal is older than he. But also Nabal and David are of the tribe of Judah so they are extended family. David knew well the task of shepherding flocks. And he likely appointed his men to take good care of Nabal's flocks and offer assistance to his shepherds. And all David hoped for was a little help in his time of need.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

quieted

waited, Qal fut. of the verb וַיִּנָּח, tss. *to rest, to be quiet, to cease, to set down, to let down.*

10 And Nabal answered David's servants, and said, Who [is] David? and who [is] the son of Jesse? there be many servants now a days

are multiplied

today

that break away every man from his master.

have broken

that break away, Hithpael part. masc. pl. of the verb פָּרַץ, tss. to spread abroad, to break forth, to increase, to compel, to press, to break down.

This kind of lawlessness was true early into the history of the Book of Judges, but this is changing now that Israel has a king.

(Remember chs. 17-21 precede the first judges of this book of Judges.)

Jud 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

Jud 21:25 In those days [there was] no king in Israel: every man did [that which was] right in his own eyes.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give [it] unto men, whom I know not whence they [be]?

Nabal's only concern was increasing his own purse. He used his bread, his water, and the flesh that he slaughtered to help his own interests, his shearers. Outside of this he felt no responsibility, though unbeknownst to Nabal David's efforts helped prosper him.

12 ¶ So David's young men turned their way, and went again, and came and

נִגַּד

told

him all those

sayings.

reported, showed, declared (to)

words

חָגַר

13 And David said unto his men,

Gird

ye on every man his sword.

strap, put on

(Not only to the ten young men, but to a good number of his men)

And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David

sent messengers out of the wilderness to **שָׁלוֹם** **אֲדוֹן**
salute **our master;**
bless, praise

wilderness, **מִדְבָּר**, a masc. noun tss. also *desert, the south*.
(1Sa.23.14, 15, 24, 25; 24.1; 25.1, 4, 14, 21; 26.2, 3)

and he railed on them.

flew upon (like a scavenger bird would swoop upon a carcass.)
(English idiom, *flew off the rails, let'er rip*, no holds-barred,
or, he held nothing back, he spoke without restraint)

railed, Qal fut. of the verb **עָיַט**, tss. *to fly* (1Sa.14.32; 15.19), *to rail*
(1Sa.25.14).

15 But the men [were] very good unto us, and we were not hurt,

(David's) reproached
(they did not appropriate to
themselves of the flocks &
show us up as fit shepherds.)

hurt them, Hiphil (causative act.) pret. of the verb **כָּלַם**, tss. *to be*
ashamed, to blush, to have shame, to be hurt, to be reproached.
(vss.7, 15)

neither missed we any thing, as long as we were conversant with them,

lacked (i.e., the whole time we were together)

missed we, Qal pret. of the verb **פָּקַד**, tss. *to count, to visit, to*
number, to appoint, to punish, to lack, to empty, etc.

any thing, the fem. noun מְאִי־כֵּן, tss. *any thing* (1Sa.20.26, 39; 21.2; 25.15), *–thing* (1Sa.25.21), *ought* (1Sa.25.7), *somewhat, fault* (1Sa.29.3).

when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

יָדַע רָאָה

17 Now therefore know and consider what thou wilt do; for evil is determined
see, perceive

determined, Qal pret. of the verb כָּלָה, tss. to determine, to finish, to end, to cease, to fail, to sepnt, to accomplished, etc.

against our master, and against all his household: for he [is such] a son of Belial,
worthless fellow
unprofitable man
(He's harsh, grievous, cruel, stubborn.)

Belial, בֶּלְיָעַל, a masc. noun, comb. of בָּלָי participle, *no* + יַעַל verb, *profit, forward, good*; so, a unprofitable man, a worthless fellow.

that [a man] cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of

עָשָׂה, Qal Part. Paul

wine, and five sheep ready dressed, and five measures of parched [corn],
prepared roasted grain

and an hundred clusters of raisins, and two hundred cakes of figs, and laid [them] on asses.

Evidently Abigail had quite a pantry of stored goods.

19 And she said unto her servants, Go on before me;
my face

behold, I come after you. But she told not her husband Nabal.
showed, declared, reported

20 And it was [so, as] she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.
to meet

שָׁמַר

21 Now David had said, Surely in vain have I kept all that this [fellow]
preserved, watched

hath in the wilderness, so that nothing was missed of all that
(of Paran) not ought lacking

wilderness, מִדְּבָרָא, a masc. noun tss. also *desert, the south*.
(1Sa.23.14, 15, 24, 25; 24.1; 25.1, 4, 14, 21; 26.2, 3)

anything, the fem. noun מְאֵלֶּכֶת, tss. *any thing* (1Sa.20.26, 39; 21.2; 25.15), *–thing* (1Sa.25.21), *ought* (1Sa.25.7), *somewhat, fault* (1Sa.29.3).

שׁוּב, Hiphil (causative act.) fut.

[pertained] unto him: and he hath requited me evil for good.
rendered, recompensed,
turned, returned

22 So and more also do God unto the enemies of David, if I leave of all that
added (i.e., to prosper them)

[pertain] to him by the morning light any that pisseth against the wall.
(can) urinate (so, all the males)
(v.34)

pisseth, Qal fut. of the verb **שָׁטַח**, and always in this tense *tss*, *that pisseth* (6).

23 And when Abigail saw David, she hasted, and lighted off the ass,
came down from on

and lighted, Qal fut. of the verb **יָרַד**, *tss. to subdue, to descend, to come down, to light, to bring down, to run down, to go down, etc.*

and fell before David on her face, and bowed herself to the ground,
upon

This is a most serious moment. She meant business to plead for her life and the lives of her husband's house.

24 And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience,
ears

and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial,
set his heart toward unprofitableness

נָבָל וְנָבָלָהּ וְנָבָלָהּ
[even] Nabal: for as his name [is], so [is] he; Nabal [is] his name, and folly [is] with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [as] the LORD liveth, and [as] thy soul liveth, seeing the LORD hath withholden thee from coming to [shed] blood,
hindered, restrained, kept back for(?)

hath withholden thee, Qal pret. of the verb **מָנַע**, *tss. to withhold, to keep back, to deny, to refrain, to restrain, to hinder. vss. 26, 34.*

and from avenging thyself with thine own hand, now let thine enemies, and
saving, defending

avenging, Hiphil (causative act.) infin. of the verb **נָשַׁע**, tss. *to defend, to save, to help, to deliver, to avenge (1Sa.25.26,31, Hiphil infin.); , to rescue, to preserve, to bring salvation.*

they that seek evil to my lord, be as Nabal.
master

Let the LORD be the one to requite your enemies and not your own hand.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.
master

Abigail understood clearly that the LORD had called David to be Israel's next king.

1Sa.25.30 (Abigail speaking) And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

28 I pray thee, forgive the trespass of thine handmaid:
bear offense, sin, transgression (which my husband has committed.)

forgive, Qal imper. sing. masc. of the verb נָשַׁע, tss. to receive, to accept (v.35), to forgive (v.28, Qal imper.), to pardon, to respect, to bear, to carry, to suffer, to pluck, to lay, to bring forth, to lift up, etc.

the trespass, פְּשָׁע, a masc. noun tss. a trespass, a transgression, a rebellion, sin; the verb פָּשַׁע, is tss. to transgress, to rebel, to revolt, to offend.

for the LORD will certainly make my lord a sure house;
continuing, steadfast, long continuing

sure, Niphal (simple pass.) part. of the verb אָמַן, tss. *to be faithful, to be verified, to stand fast, to be sure, to be of a long continuance, to be trusty, to believe.*

because my lord fighteth the battles of the LORD,

(against the enemies of her people)

and evil hath not been found in thee [all] thy days.

Not meaning that David was without sin, but that David's life was for the LORD and for the good of his people, Israel. He lived to serve the LORD and His people.

נָפֶשׁ

29 Yet a man is risen to pursue thee, and to seek thy soul:

So, it must have been commonly reported in Israel what Saul was doing against one of his own subjects. Abigail was apprised of David's present circumstance, and why he was living as if a fugitive.

נָפֶשׁ

but the soul of my lord shall be bound in the bundle of life with the
life master shut in bag
straitened

LORD thy God;

bound, Qal part. Poel of the verb צָרַר tss. *to be bound, to be besieged, to be shut up, , to be strait, to be narrowed, to be in pangs, to be oppressed, to be distressed*; the idea of being 'shut up' or 'shut in', perhaps 'hemmed in on every side. The noun of this is *bundle* (see directly below).

bundle, צָרוֹר, a masc. noun and tss. *bundle, small stone, a bag*, and like as with *that bindeth*. The verb form of this is *bound* (see directly above).

Read Job 23.8-17; Ps.139; 2Co.4.6-11.

and the souls of thine enemies, them shall he sling out, [as out] of the middle of a sling. He shall sling them out hollow

middle, 𐤓𐤁, a fem. noun tss. *sole of* (the foot), (innocency of my) *hands, hollow of* (the thigh), *spoons, paws, palms, branches, handles, power* (marg. 'palm of the hand')

*Mt.13.41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

...

49 *So shall it be at the end of the world (as the net which was cast into the sea gathering in both the good and bad.): the angels shall come forth, and sever the wicked from among the just,*

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

**30 And it shall come to pass, when the LORD shall have done to my lord
according to all the good that he hath spoken concerning thee, and shall have
appointed thee ruler over Israel;**

charged, commanded chief governor, prince

and shall have appointed thee, Piel (intensive act.) pret. of the verb פָּקַד, tss. *to command, to bid, to appoint, to charge, to order, to send a messenger*; this verb is always intensive, Piel (active) or Pual (passive).

ruler, נָגִיד, a masc. noun, tss. captain, ruler, leader, chief governor, governor, prince.

31 That this shall be no grief unto thee, nor offence of heart unto my lord,
 unsteadiness stumblingblock
 instability

grief, פֹּיֵק, a fem. noun, a noun only once in the OT, *grief* (marg. 'staggering' or 'stumbling'; the verb פֹּיֵק, tss. *to stumble, to be moved*).

offence, מִכְשׁוֹל, a masc. noun tss. a stumblingblock, an offence, a ruin, a fall.

either that thou hast shed blood *causeless,* *or that my lord hath avenged*

himself: (for) nothing master delivered
saved

causeless, adv. חִנָּה, nought, nothing, causeless, without cost, without cause, without wages.

Bad actions cause us trouble afterward.

but when the LORD shall have dealt well with my lord, then remember thine handmaid.

have poured, Qal fut. of the verb שָׁפַךְ, tss. *to pour, to pour out, to cast, to gush out, to cast up*. **1Sa.1.15**, Qal fut., ***have poured***; **1Sa.7.6**, Qal fut., ***and poured***; **1Sa.25.31**, Qal infin., ***either that thou hast shed blood***.

Abigail counselled (advised, v.33) David not to take matters into his own hand, but to trust the LORD through his trials, and to remember this advice and the blessing for following it after the LORD is finished. Clearly, David wasn't in a mood for soliciting advice. This thing that Nabal said really touched a nerve with David. It was one thing to suffer under the persecution of a king, but it was quite another thing to suffer it from a belligerent, unthankful man. So, David was acting quite rashly. But then came advice for which he wasn't seeking, from someone he wasn't expecting; Abigail, the fool's wife. And David heeded her advice and kept him from doing something he could come to regret later.

No doubt about it, all of us have need of good, sound advice from time to time. We should pray to the LORD to keep our ears open to hear it when

we need it, and receive it from whichever agent that He chooses to send it by. Who cares who the LORD sends as long as it is sound?

Pr 15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they (purposes) are established.

Pv.24.3 ¶ Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man [is] strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors [there is] safety.

Pr 2:6 For the LORD giveth wisdom: out of his mouth [cometh] knowledge and understanding.

Jas 1:5 If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 *A double minded man [is] unstable in all his ways.*

32 ¶ And David said to Abigail, Blessed [be] the LORD God of Israel, which sent thee this day to meet me:

33 And blessed [be] thy advice, and blessed [be] thou,
behavior

advice, טַעַם, a masc. noun tss. a taste, a behavior (1Sa.21.13, And he changed behavior ...), advice (1Sa.25.33), understanding, judgment, discretion, reason, decree.

which hast **kept** **me this day from coming to [shed] blood,**
forbid, refrained, shut up

hast kept me, Qal pret. of the verb אָזַק, tss. *to shut up, to keep, to refrain, to stay, to retain, to forbid, to withhold, to keep back, to finish.*,

and from avenging myself with mine own hand.
saving

Notice the order of David's blessings. First things first. David blessed the LORD. Then he blessed the word of the LORD. And then he blessed the agent of the LORD.

34 For in very deed, [as] the LORD God of Israel liveth, which hath kept me back
v.26, hindered me,
restrained me,

from hurting thee, except thou hadst hasted and come to meet me,
harming, dealing ill

from hurting, having the prefixed preposition מִן, *from*, a Hiphil (causative act.) infin. of the verb רָעַע, tss. *to displease, to do evil, to be worse, to be broken, to deal ill, to punish, to afflict, to do wickedly, to hurt, to harm, to do mischief, to be an evildoer.*

surely there had not been left unto Nabal by the morning light

had ... been left, Niphal (simple pass.) pret. of the verb יָתַר, tss. *to rest, to remain, to leave, to leave behind, to reserve.*

any that pisseth against the wall.
(could) urinate (v.22) (in other words all the males)

35 So David received of her hand [that] which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice,
listened

and have accepted thy person.
received face

have accepted, Qal fut. of the verb נָשָׂא, tss. to receive, to accept (v.35), to forgive (v.28, Qal imper.), to pardon, to respect, to bear, to carry, to suffer, to pluck, to lay, to bring forth, to lift up, etc.

Now, the LORD Himself takes up David's cause to settle the offense of Nabal.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; banquet

feast, מִשְׁתֶּה, a masc. noun tss. a feast, a banquet, a drink. This is not one of the feasts or festivals of Israel. This is rather like a wedding feast or banquet; a banquet of kings.

טוֹב

and Nabal's heart [was] merry within him, for he [was] very drunken:
good drunken to excess

wherefore she told him nothing, less or more, until the morning light.

Not only was Nabal a fool, but now he was a drunken fool.

Pr 23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

And how much more when he is drunken.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him,
reported, showed, declared

and he became [as] a stone.

Nabal became like a stone, without expression, emotion, blank, empty.

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

smote, Qal fut. of the verb נָגַף, tss. to hurt, to smite, to plague, to stumble, to dash, to slay, to put to the worse, to strike.

39 And when David heard that Nabal was dead, he said, Blessed [be] the LORD, that hath pleaded the cause of my reproach from the hand of Nabal,
striven, contended

hath pleaded, Qal pret. of the verb גִּיַּב, tss. to strive, to complain, to contend, to debate, to rebuke.

the cause, גִּיַּב, a masc. noun, tss. a controversy, a cause, a suit, a pleading, a contention, an adversary.

and hath kept his servant from evil: for the LORD hath returned the wickedness
hinder

hath kept, Qal pret. of the verb קָשַׁךְ, tss. to withhold, to keep, to keep back, to spare, to reserve, to hinder, to darken, to assuage, to forbear.

of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.
for a

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.
for a

41 And she arose, and bowed herself on [her] face to the earth, and said,
(to David through those
which came to her)

fem. sing noun w/2s. masc. suffix

Behold, [let] thine handmaid [be] a servant

thy (thine when followed by an 'h')

to wash the feet of the servants of my lord.
master

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.
to him (for a)

I can only assume that Nabal's substance went to his kinsmen. David was no covetous man. He could certainly have used the substance at the moment, but as far as we know he went on content with such things as he had.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives. (Abigail & Ahinoam)
to him (for)

44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which [was] of Gallim.

So David was a polygamist, as were others in the OT, Abraham had three wives. Two at once, Sarah (Ge.11.31), Hagar (Ge.16.3). And later, after Sarah had died he married Keturah (Gen25.1). Jacob had two wives (Leah and Rachel [Ge.29.23-27]). Esau might have had up to four wives at once. (Ge.26.34; 36.2) So, the practice of polygamy was early and fairly common. The Bible notes Lamech as the first polygamist. (cf. Ge.4.19) This was not God's original intent for marriage. In the beginning it was to be between one man and his wife.

Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Mt 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

The word of God does not condone the practice of polygamy, but it does regulate the practice. (cf. Deu.21.15-17) The same may be said about divorce. (cf. Deu.24.1-4) The Bible does not condone divorce, but it does regulate it. But some might not understand that polygamy is not fornication or adultery. Fornication is premarital sexual activity, and adultery is sexual activity with another person's husband or wife. Lamech, Abraham, Jacob, David, Solomon and others were not fornicators or adulterers.

Nabal's folly brought destruction.

Pr 18:6 A fool's lips enter into contention, and his mouth calleth for strokes (stripes).

7 A fool's mouth [is] his destruction (ruin, terror, dismay), and his lips [are] the snare of his soul.

Abigail's wisdom saved.

Pr 3:13 Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding.

14 For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold.

15 She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days [is] in her right hand; [and] in her left hand riches and honour.

17 Her ways [are] ways of pleasantness, and all her paths [are] peace.

18 She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

Pv.4.5 Get wisdom, get understanding: forget [it] not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom [is] the principal thing; [therefore] get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

2Pe 1:3 According as his divine power hath given unto us all things that [pertain] unto life and godliness (how to live and be godly), through the knowledge of him that hath called us to glory and virtue...

1Co.1.30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.