

**CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND SAMUEL, Week 11****David and Abigail Typifying  
the Warring Christ and the Warring Church**

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13;  
Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

- 1 Samuel 25:2 Now there was a man in Maon, whose possessions were in Carmel. And the man was very wealthy: He had three thousand sheep and a thousand goats. And at that time he was shearing his sheep in Carmel.
- 1 Samuel 25:3 And the man's name was Nabal, and his wife's name was Abigail. And the woman had good discernment and was beautiful in appearance. But the man was hard, and he was evil in his doings; and he was a Calebite.
- 1 Samuel 25:4 And David heard in the wilderness that Nabal was shearing his sheep.
- 1 Samuel 25:5 So David sent ten young men; and David said to the young men, Go up to Carmel, and go to Nabal and greet him in my name.
- 1 Samuel 25:6 And thus shall you say, Live long; and peace be to you, and peace be to your house, and peace be to all that you have.
- 1 Samuel 25:7 Now therefore I hear that you have shearers; your shepherds have now been with us, and we have not harmed them, nor has there been anything missing from them, all the time they were in Carmel.
- 1 Samuel 25:8 Ask your young men, and they will tell you. Therefore let these young men find favor in your sight, for we come in a good time. Give whatever you may have on hand to your servants and to your son David.
- 1 Samuel 25:9 So David's young men went and spoke to Nabal according to all these words in the name of David; then they waited.
- 1 Samuel 25:10 But Nabal answered David's servants and said, Who is David, or who is the son of Jesse? There are many servants today who break away from their masters.
- 1 Samuel 25:11 Shall I then take my food and my water and my meat that I have slaughtered for my shearers, and give it to men who come from I do not know where?
- 1 Samuel 25:12 Then David's young men turned back on their way. And they returned and came and told him all these things.
- 1 Samuel 25:13 And David said to his men, Each man gird on his sword. And each man girded on his sword, and David also girded on his sword. And they went up after David, about four hundred men. And two hundred remained with the baggage.
- 1 Samuel 25:14 But one of the young men told Abigail, Nabal's wife, saying, David has just sent messengers from the wilderness to greet our master, but he shouted insultingly at them.
- 1 Samuel 25:15 But the men were very good to us; and we were not harmed, nor did we miss anything all the time we went with them when we were in the fields.
- 1 Samuel 25:16 They were a wall to us both by night and by day all the time we were with them tending the sheep.
- 1 Samuel 25:17 Now therefore know and consider what you will do, because evil has been determined against our master and against all his house; for he is so worthless a man that no one can speak to him.
- 1 Samuel 25:18 Then Abigail hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys.
- 1 Samuel 25:19 And she said to her young men, Go on before me; I am coming right behind you. But she did not tell her husband Nabal.
- 1 Samuel 25:20 And as she rode on her donkey and came down under the cover of the mountain, David and his men at that moment came down toward her; and she met them.
- 1 Samuel 25:21 Now David had said, It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good.
- 1 Samuel 25:22 May God do so to David's enemies, and even more, if I leave so much as one male of all that he has until morning.
- 1 Samuel 25:23 And when Abigail saw David, she hurried and got down from her donkey and fell on her face before David; and she bowed herself to the ground.
- 1 Samuel 25:24 And she fell at his feet and said, Upon me alone, my lord, be this iniquity; and let your female servant speak in your hearing, and hear the words of your female servant.
- 1 Samuel 25:25 May my lord not take this worthless man Nabal to heart. For as his name is, so he is: Nabal is his name, and folly is with him. But I your female servant did not see my lord's young men, whom you sent.
- 1 Samuel 25:26 And now, my lord, as Jehovah lives and as your soul lives, since Jehovah has withheld you from entering into bloodshed and from avenging yourself by your own hand, now therefore let your enemies and those who seek harm against my lord be like Nabal.
- 1 Samuel 25:27 And now this present which your servant has brought to my lord, let it be given to the young men who follow my lord.
- 1 Samuel 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my

- 1 Samuel 25:29 lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days. And though men rise up to pursue you and to seek your life, my lord's life will be bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.
- 1 Samuel 25:30 And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel,
- 1 Samuel 25:31 This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.
- 1 Samuel 25:32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.
- 1 Samuel 25:33 And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.
- 1 Samuel 25:34 For surely as Jehovah the God of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, indeed there would not have been left to Nabal even one male until morning's light.
- 1 Samuel 25:35 So David took from her hand what she brought to him. And he said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.
- 1 Samuel 25:36 And Abigail went to Nabal. And just then he was having a feast in his house, like the feast of a king. And Nabal's heart was merry within him, and he was extremely drunk; therefore she told him nothing, small or great, until the light of morning.
- 1 Samuel 25:37 And in the morning, when the wine had left Nabal, his wife told him these things. And his heart died within him, and he became like a stone.
- 1 Samuel 25:38 And about ten days later Jehovah struck Nabal, and he died.
- 1 Samuel 25:39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach at the hand of Nabal and who has withheld His servant from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And David sent men to propose to Abigail, that he might take her to himself as wife.
- 1 Samuel 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.
- 1 Samuel 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.
- 1 Samuel 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.
- Ephesians 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
- Ephesians 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Ephesians 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- Ephesians 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Ephesians 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Ephesians 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Ephesians 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Revelation 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Revelation 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Revelation 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Revelation 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.
- Revelation 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.
- Revelation 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.
- Revelation 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.
- Revelation 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.
- Revelation 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.
- Revelation 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

|                  |   |
|------------------|---|
| Revelation 19:17 | And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,  |
| Revelation 19:18 | That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.   |
| Revelation 19:19 | And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.   |
| Revelation 19:20 | And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone. |
| Revelation 19:21 | And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.   |
| Hebrews 6:19     | Which we have as an anchor of the soul, both secure and firm and which enters within the veil,  |
| Hebrews 10:19    | Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,   |
| Hebrews 10:20    | Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,  |
| Hebrews 13:13    | Let us therefore go forth unto Him outside the camp, bearing His reproach.  |

### Day 1

|                       |   |
|-----------------------|---|
| <b>1 Samuel 25:28</b> | Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days. |
| <b>Matthew 12:3</b>   | But He said to them, Have you not read what David did when he became hungry, and those who were with him;   |

#### I. First Samuel 25:1b-44 is a record of **David's dealing with Nabal and Abigail**:

- In this chapter we see **Abigail's wisdom** in appeasing David— vv. 23-31.
- David responded to Abigail's appeal by **blessing Jehovah**, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.
- Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his **counterpart in warfare**—vv. 36-44.

#### II. David typifies the **warring Christ** in the midst of sufferings— v. 28:

### Day 2

|                            |  |
|----------------------------|--|
| <b>Revelation 19:11</b>    | And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.  |
| <b>Revelation 19:14-15</b> | And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty. |

- David typifies the Lord Jesus as a **man in His suffering** on earth before His resurrection; David's suffering was **for the conquering of the usurping enemies** and the **gaining of the good land**, the ground for God's building—Psa. 69:1-9.
- David's being established by God** is seen in his repeated victories over the Philistines; thus, he is a type of the **warrior Christ**— 2 Sam. 5:17-25.
- Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, **He is our triumph, our victory**— Exo. 17:8-16.
- Psalm 110:5-6 reveals that in addition to being the King and the Priest, **Christ is the Warrior**:
  - In the day of His anger at His coming back, Christ will be the **greatest Victor**, **overcoming** all the nations, **shattering** the kings and the head of the enemies, and **executing** judgment on all those who oppose Him—vv. 1-2, 5-6.

2. According to Revelation 19:11-14, in His coming back Christ will be the **fighting One**:
  - a. The Lord **will not fight alone** against Antichrist and the armies of the nations.
  - b. **Christ will come with His bride as His army**, and with her He will fight against Antichrist and his armies—vv. 7-9.
- E. The **Warrior Christ** is the **victorious Christ**— John 12:31; Eph. 4:8; Heb. 2:14:
  1. In His **earthly ministry** the victorious Christ **defeated** the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.
  2. In His **crucifixion** the victorious Christ **cast out** the ruler of this world, **destroyed** the devil, caused the rulers and authorities to be stripped off, and **nullified** death— John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.
  3. The **resurrection** of the victorious Christ declares that He is **victorious over death**—2:8.
  4. In His **ascension** the victorious Christ “led captive those taken captive”; He **released us** from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.
  5. The **victorious Christ** will come as the **fighting General**, the **Warrior**, **with His army** to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

Ephesians 6:10-20 reveals that the **church**, which is the new man, **needs to fight against the enemy of God**. Elsewhere we have pointed out that the church is a **warrior**. However, the warrior is not a status of the church but an aspect of the church as the new man. **The new man has the obligation of fighting against God’s enemy**. This is indicated in Genesis 1, where we are told that when God created the old man, He commissioned him to bear His image for His expression and to have His dominion for His representation to deal with the enemy. From this we see that in the old creation the old man had a twofold obligation. The new man in the new creation also has the twofold obligation of **bearing God’s image to express Him** and of **fighting against God’s enemy**. Therefore, the church as the new man is a warrior fighting against God’s enemy, for the new man is now fulfilling God’s purpose to express God and to fight against God’s enemy for God’s dominion, God’s kingdom. (*The Conclusion of the New Testament: The Church, the Kingdom, and the New Jerusalem, chapter 218*)

### Day 3

|                            |  |
|----------------------------|--|
| <b>Revelation 19:7</b>     | Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.  |
| <b>Revelation 19:13-14</b> | And He is clothed with a garment dipped in blood; and His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. |

### III. Abigail typifies the **warring church** in the midst of sufferings—1 Sam. 25:2-42:

- A. From 1 Samuel 25 onward, Abigail was **always at the side** of David the warrior and **followed** him in his wars—vv. 40-42:
  1. Abigail’s marriage to David typifies the **church enlisted as an army for warfare**—Eph. 6:10-20.
  2. Abigail typifies the **warring church**, **fighting for God’s kingdom** in the midst of sufferings—Rev. 1:9; 11:15; 12:10.
- B. The type of Abigail portrays **our need to be one with Christ** in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:
  1. The afflictions of Christ are of two categories: those for **accomplishing redemption**, which were completed by Christ Himself, and those for **producing and building the church**, which need to be filled up by the apostles and the believers—Col. 1:24.
  2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the **stewardship can be carried out only through suffering**—v. 25:
    - a. If we desire to share in the stewardship of God, we **must be prepared to suffer**—Rev. 1:9; 2 Cor. 1:3-6.
    - b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we **must be willing to pay whatever price is necessary to fulfill our stewardship**—4:10-12; John 12:24-26.
- C. The type of Abigail portrays the **church’s participation** with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
  1. The church as Christ’s counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the **warrior**, the **fighter**, in Ephesians 6:10-13:
    - a. Ephesians 5 and 6 will be fulfilled in Revelation 19.
    - b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes **Christ’s army** to defeat Antichrist at Armageddon (vv. 11-21).
  2. Not only must God’s eternal purpose be fulfilled and the desire of His heart be satisfied, but God’s enemy must be defeated; for this, the **church must be a warrior**—Eph. 1:11; 3:9-11; 6:10-12.

## Day 4

**Ephesians 6:10-12** Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

3. **Spiritual warfare** is **necessary** because Satan's will is **set against** God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
  - a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.
  - b. As the church, **our fighting is to subdue the satanic will and to defeat God's enemy**—Rev. 12:11.
4. Satan is terrified of the church as the Body of Christ, the **corporate warrior fighting against** him and his kingdom—S. 6:10; Eph. 6:10-20.
5. Christ will marry the one **who has been fighting** the battle against God's enemy for years—Rev. 19:7-9, 11-16.
6. The **overcomers** who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

There is such a reality that in this universe there are the evil forces of darkness, the **evil spirits, fighting, frustrating, and damaging** the interests of the Lord's kingdom and His testimony. What shall we do? Shall we consider those who have been utilized by the enemy to spread rumors as our enemy? If we do this, we are wrong. The real enemy is not the people. **The real enemy is the evil forces behind the people.** The people are **merely the puppets** of the enemy to be utilized by him. We should not fight the people; we should fight the evil forces behind them. The way to fight the evil forces is not by the flesh but **by the Spirit, in the Spirit, and by prayer.** The only way we can deal with the enemy who is working, fighting, behind certain people is to **pray, to appeal to the throne in the heavens as the highest authority.** Therefore, there is the need for real and prevailing corporate prayer. The church needs to come together to pray, not to deal with people. I have learned the lesson that whenever there is a rumor, we should not deal with it directly. When there is a rumor about the church, we should not talk to people or explain things to them. The more we explain, the more the rumors will come out. We should simply go to the Lord and appeal to the highest authority. Through the throne we deal with the evil forces which are behind the blood and flesh. We must learn this and practice this. (*Basic Principles for the Practice of the Church Life, chapter 6*)

## Day 5 &amp; Day 6

**Hebrews 10:19-20** Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

**Hebrews 13:13** Let us therefore go forth unto Him outside the camp, bearing His reproach.

**Hebrews 6:19-20** Which we have as an anchor of the soul, both secure and firm and which enters within the veil, Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.

**Song of Songs 6:13** Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?

#### IV. The type of Abigail portrays a believer who **goes forth unto Jesus outside the camp, bearing His reproach**—Heb. 13:13:

- A. Our Christian life has two aspects—an **inward aspect** and an **outward aspect**—6:19-20; 13:13:
  1. The inward aspect is typified by the **Shulammitte**, and the outward aspect is typified by **Abigail**—S. S. 6:4, 10, 13; Heb. 13:13.
  2. On the one hand, we are **within the veil**, in the **Holy of Holies**; on the other hand, we are **outside the city, the camp, before men**—6:19-20; 13:13.
    - a. **Inwardly**, we **enjoy the resurrected Christ**, and **outwardly**, we **follow Jesus**—6:19; 13:13.

- b. When we [touch the Lord in the inner chamber](#), in the [Holy of Holies](#), in the [secret place](#), we can be likened to the Shulammite—10:19-20; S. S. 1:4; 4:10; 6:13.
  - c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.
- B. Every day we can experience these two aspects—Heb. 6:19-20; 10:19-20; 13:13:
- 1. We are within the veil as the **Shulammite**, [living in the Holy of Holies and enjoying the resurrected and glorified Christ](#), and we are outside the camp as **Abigail**, [living in the world and following the lowly Jesus](#)—6:19-20; 13:13.
  - 2. Like the **Shulammite** and Solomon, we remain in the palaces of ivory and [fellowship with the Lord inwardly](#), and like **Abigail**, we outwardly live and work by [following David to war and suffering](#)—Psa. 45:8; 1 Sam. 25:40-42.
  - 3. The **One within** us is the [resurrected Christ](#), and the **One without** is [Jesus the Nazarene](#)—Rev. 1:17-18; Matt. 2:23.
  - 4. **Inwardly**, we have the [enjoyment of the Shulammite](#) in the secret place, and **outwardly**, we have the [public living of Abigail](#).
- C. When a believer in Christ comes out from within the veil, the inner chamber of fellowship, he is [able to take the way of the cross and follow the suffering Jesus](#)—Heb. 6:19; 10:19-20; 13:13:
- 1. **Only those who enter within the veil** can go forth unto Jesus outside the camp and bear His reproach—6:19; 10:19-20; 13:13.
  - 2. It is the resurrected Christ in us who [leads us to follow the suffering Jesus](#)—v. 13.
  - 3. The Lord Jesus has walked the way of the cross and entered into resurrection, and now He is [leading us](#), His Abigail, to take the way of the cross and follow Him outside the camp, bearing His reproach—v. 13.

Hebrews 13:13 says, “*Let us therefore go forth unto Him outside the camp, bearing His reproach.*” Both in this book and in typology the **camp** signifies the [organization of religion](#), which is human and earthly. [To go outside the camp means to go outside the human organization of religion](#). While the camp signifies the human organization, the **city** signifies the [earthly realm](#). In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a [human organization and an earthly realm which keeps people away from God’s economy](#).

The book of Hebrews instructs and charges us to [come forward to the Holy of Holies and to enter within the veil](#). The way into the Holy of Holies, a new and living way, has been slain. Hence, this book firstly ushers us into the Holy of Holies and then directs us to go outside the camp. According to our mental figuration, we firstly go outside the camp and then enter within the veil. But this is our human mathematics. According to God’s mathematics, we [firstly enter within the veil and only then can we go outside the camp](#). Everyone who has gone outside the camp has firstly experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste [attracted you, caught you, and supplied you with the energy to go outside the camp](#). No one has firstly gone outside the camp and then entered within the veil. Although the Lord Jesus firstly went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, firstly we enter into the Holy of Holies, [where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion](#). The more we enter within the veil, the more we go outside the camp. (Life-Study of Hebrews, chapter 57)