

David and Michal

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[Assertions/Conclusions of this article](#)

That David's taking back of Michal, his wife, is not related to a wife being 'divorced' and then taken back by the same husband after her marrying another man.

[Supporting evidence](#)

The details of that issue are not any even remotely related to a careless, unjustified 'divorce' as Moses had tolerated and then tried to control in Deut 24:1-4.

Let's look at Deuteronomy 24 for a second.

When a man has taken a wife and married her, and it happens that she finds no favor in his eyes, because he has found some uncleanness in her, then let him write her a bill of divorce and put it in her hand, and send her out of his house. (Deu 24:1)

Right off there David's issue with Michal does not fit this passage. David never 'divorced' Michal, she was given to another man by her father, king Saul, who knew that she was David's wife.

Here we see that Michal is indeed David's wife...

Saul also sent messengers to David's house to watch him and to kill him in the morning. And David's wife Michal told him saying, If you do not save your life tonight, tomorrow you shall be killed. (1Sa 19:11 MKJV)

This woman was already married to David, Saul knew this, yet gave her to another man without her being divorced from David.

And Saul gave his daughter Michal, David's wife, to Phalti the son of Laish, who was of Gallim. (1Sa 25:44 MKJV)

The woman was David's wife and was not put away by him (as in Deut 24:1-4), so it is completely unrelated to this topic. Only if David himself had found 'some uncleanness' as he defined in her would Deut 24:1-4 be related. David merely took back what he himself never 'put away' but was stolen from him.

Well after being given to Phalti, David still recognizes Michal as his wife. Since he did not divorce her and she was forcibly give against her will to Phalti, Davids words are quite accurate that she IS still his wife.

And David sent messengers to Ishbosheth, Saul's son, saying, Deliver my wife Michal, whom I betrothed to me for a hundred foreskins of the Philistines. (2Sa 3:14 MKJV)

Scripture shows that David lived an upright life all his days and that the only thing against him was the issue of Uriah and his wife

...because David did what was right in the eyes of Jehovah, and did not turn aside from all that He commanded him all the days of his life, except in the matter of Uriah the Hittite. (1Ki 15:5 MKJV)

So his taking back of what was his apparently was right in the Lords eyes.

God 's word doesn't mention any wrong done in taking Michal back as his wife, so we must conclude that in God's eyes that Michal was always David's wife. Otherwise it would have been the crime of adultery for David to have her while this man Phaltiel lived unless he had divorced her.

Under the law a man having sex with another man's wife is a punishable by death.

Michal could not have been seen as the wife of any other except David by our God, since he didn't divorce her, or otherwise Gods word would have to say that David took another mans wife if this man Phaltiel, who still lived, was actually seen as her 'husband' in God's eyes. No adultery charge is made against David for taking another man's wife,

such as we see with Davids taking of Bathsheba, so we must conclude that God accepted Michal as David's wife regardless of what she is called or what occurred.

Since Michal belonged to David and was stolen from him, this isn't remotely related to his willingly casting her aside for 'some uncleanness' as we see in Deuteronomy 24:1-4 above.

David simply took back what was rightfully his.