

Abigail

Grace Under Pressure

Rev. Nate Atwood

Abigail is one my heroes . . . or perhaps I should say “heroines.” In fact, if I were to list the “Top Ten” figures of Scripture whom I most admire, Abigail would be on that list (and so would Mary). I’m taking the time to write this article because I think Abigail is an often undervalued person in the Bible, and I want to make sure her story is told.

Abigail is a role model. A role model for wives and women . . . and a role model for anyone for whom wisdom in the midst of complexity matters. I think of Abigail as the picture of “grace under pressure,” and when I consider how many women today live under considerable pressure, I think Abigail is a particularly relevant and inspiring story.

No doubt, many of those who read this will be women, but I think men can and should learn from Abigail as well. Her ability to navigate difficult circumstances and people makes her a role model for us all. Younger men would also do well to consider Abigail as they consider what to look for in a future wife. (Of course, that would mean becoming a David because to be worthy of such a wife is no small thing.) And perhaps most significant, men should follow the lead of David who made it a point to listen when Abigail showed up.

Abigail’s name means “her father’s joy” and once you read her story it’s easy to see how she brought joy both to her earthly father and her Father in heaven. She is the epitome of grace under pressure. If you were wondering what the “Proverbs 31” woman looks like in action, you need look no further than Abigail. Indeed, *“a woman of noble character, who can find?”* (Proverbs 31:10).

So, “here’s to Abigail,” with the firm belief that God is raising up many more Abigails both in our time and in the church. Candidly, I see them all around me (beginning with my wife), and I believe that lifting up her example in our midst will only increase the number of “Abigails” in our day and time.

The Story—1 Samuel 25

Let's begin with the story in which Abigail emerges as such a stellar figure. I strongly suggest that you take a few moments and open your Bible to 1 Samuel 25 and read the chapter in its entirety. It's the story of David, Abigail, and Nabal, and it provides the backdrop for almost all that follows. So, take a few moments and read your Bible. You'll love the story!

The Overview

Having read 1 Samuel 25 (hopefully!), you now grasp the broad brushstrokes. David is still on the run from Saul, and so he heads to the region of Carmel. His presence (and that of his men) provides a real service to Nabal in the protection of Nabal's considerable flocks. Given that he and his men are in dire straits, they ask Nabal for some provision. It's important to grasp that David's request is not Biblically irresponsible given the services he had provided and the many Biblical injunctions that the wealthy provide for the poor.

Nabal instead chooses to insult David, and he manages to do so at just the wrong moment. Having been on the run for years, David is spiritually exhausted—and Nabal becomes the straw that breaks the camel's back. Despite having shown great restraint in the previous chapter, choosing not to kill Saul when he had every opportunity and perhaps justification for doing so, David now orders his men to "put on your swords." They head towards Nabal's camp and plan to wipe out his entire household—servants and all.

This is where Abigail enters the picture. The servants sense the crisis coming and appeal to her for intervention. (They know they'll get nothing other than more "gas on the fire" from Nabal.) Abigail loses no time, loads up provisions for David's men, and heads towards David to appeal to his better nature. She succeeds and disaster is averted.

It's especially important to note the manner in which she approached David. She seems to be the embodiment of "*a gentle answer turns*

away wrath" (Proverbs 15:1). Her humble approach disarms David and calls forth the best in him. Her focal point on what is best for David is both tactically wise and profoundly unselfish. She sees the big picture in David, calling forth his royal character in his moment of weakness, and so models a godly woman in action. This is a profound picture of a woman at work, gently but urgently bringing out the best in a man.

The story ends with God striking down Nabal and David taking Abigail as his wife. It would seem that God is merciful to David, restraining him from evil and yet just towards Nabal, judging him for his many years of outright meanness. One cannot help but note that at the end of the story both David and Abigail are rewarded and appropriately so. These two noble souls find one another and are married. David had the good sense to realize that Abigail was a rare jewel and that they had the ability to draw the best out of one another.

Abigail's Character

To begin with, I want you to see that Abigail was a woman who understood that life is in many ways like a coin. That is, oftentimes there are two sides to any character strength. With regard to the tongue, there is a time to speak and a time to be silent. Regarding discernment, we must be able to discern the wise man and the fool. In the area of action, there is a time to act and a time to wait. So often we are only one way or the other: we either speak too much or too little. We may find ourselves being accommodating to the foolish and harsh on the righteous. We may find ourselves either too prone to action and therefore impetuous, or unable to act when decisiveness is called for and therefore living life in a kind of paralysis, simply responding to life as it comes (and calling that "letting God initiate") rather than taking responsibility to act when action is called for. It's because of these competing tendencies in our lives that we can learn from Abigail—a woman of balance. She lives out both words and silence, action and restraint, discerning both the righteous and the foolhardy.

1. Abigail Had Control of Her Tongue

Words matter. The Bible tells us that again and again, but no more pointedly than in James 3:5-12 . . .

Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison. With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.

It's against this backdrop that Abigail's control of her tongue is both remarkable and life-giving. First of all, notice that pointedly the Scripture mentions two times when Abigail wisely chose to say nothing (1 Samuel 15:19 and 1 Samuel 25:36). Perhaps the first lesson the Bible offers with regard to words is the counsel to silence:

When words are many, sin is not absent, but he who holds his tongue is wise. (Proverbs 10:19)

Do not speak to a fool, for he will scorn the wisdom of your words. (Proverbs 23:9)

One can only imagine the temptation to speak in 1 Samuel 25 in the two instances in which Abigail chooses silence. Her husband Nabal was playing the part of the fool on both occasions. There is so much that she could have said, and deservedly so, to her husband and to anyone else who would listen. Yet Abigail shows her strength of character by choosing silence.

Here's where we need to return to the coin analogy. Remember, like the two sides of a coin, there is a time to be silent and a time to speak. One of the key observations one can and ought to make about Abigail is that she knew when to do what. I've already referred to her silence, now I want you to notice her words:

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. (1 Samuel 25:24)

Then in the morning, when Nabal was sober, his wife told him all these things, (1 Samuel 25:37)

In the first instance, Abigail was speaking to David with humility as well as urgency. They were words that would save the lives of many, and she knew the time had come to speak and to do so clearly. In the second instance, Abigail grasped that the time had come to speak to her husband Nabal and, again, to do so with great clarity.

What comes to mind is, once again, the description of the Proverbs 31 woman: *She speaks with wisdom, and faithful instruction is on her tongue. (Proverbs 31:26)*

Still more Scriptures which speak to the tongue and which we could easily connect to Abigail's life are:

A gentle answer turns away wrath, but a harsh word stirs up anger. (Proverbs 15:1)

She speaks with wisdom, and faithful instruction is on her tongue. (Proverbs 31:26)

A word aptly spoken is like apples of gold in settings of silver. (Proverbs 25:11)

The tongue has the power of life and death, and those who love it will eat its fruit. (Proverbs 18:21)

. . . note also the Scripture which immediately follows this verse:

He who finds a wife finds what is good and receives favor from the LORD. (Proverbs 18:22)

Is an accident that vs. 22 is placed immediately after verse 21 in Proverbs 18? I think not. While certainly this Scripture applies equally to men and women the immediate proximity of these two verses one with the other makes a point . . . *the good wife makes it a point to be life giving with her words.* We see this in spades— in 1 Samuel 25 when Abigail speaks to David and her example is all the more powerful given the intensity of the situation. She might so easily be screaming at him (and Nabal). Women especially need to pay attention to words (I'm not saying that men don't!) because of the simple statistical reality

that the average woman has three times as many words per day as the average man. This is a great opportunity for influence in God's Kingdom as certainly as Abigail profoundly influenced David towards the good. But, notice it was not merely the content of Abigail's words, but the humility and grace with which she delivered them.

It's at about this point that many of us, women and men alike, are feeling convicted. Our tendency is to speak when we should be silent and be silent when we should speak. Additionally, we struggle mightily to "*speak the truth in love*" (Ephesians 4:15). Our tendency, when we do speak, is either to speak truth without love or love without truth. We all too easily are convicted by the admonition of James 1:26 . . . *If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.*

Here's the real life question for many of us . . . "What do I do if words are a real problem, rather than a real asset, in my life?" Is there an answer? Might God help me?

Isaiah 50:4 tells us: *The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary.*

This is a wonderful verse for in it Isaiah refers not only to his own ministry but also to God's gift. Yes, Isaiah had an instructed tongue. Who could read his work and conclude otherwise? But notice where that tongue has come from. God gave it to Isaiah as a gift . . . **The Sovereign LORD has given me an instructed tongue.**

Perhaps you also know the "miracle" story of Jesus and a man who was mute. In case you need a reminder, here's the crux of the story:

After He took him aside, away from the crowd, Jesus put His fingers into the man's ears. Then He spit and touched the man's tongue. He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means, "Be opened!"). At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. (Mark 7:33-35)

You see, I believe that God gives gifts and performs miracles. Yes, an "instructed" tongue such as Isaiah refers to and Abigail models comes through self-discipline but . . . it is at the same time a gift. And, indeed, if Jesus healed the tongue of the deaf man in Mark 7, then why couldn't He "heal" your tongue in ways that require His touch? Perhaps the starting point for you is a very simple prayer:

Lord, I ask You for an “instructed tongue.” I confess to You my many sins with my words, both spoken and left unspoken. I can form words, O Lord, but my tongue still needs to be healed. I need grace to cover the past and grace to change the future. Teach me, Lord. Help me. I submit my weaknesses with words to You, and I ask for Your help.

That may seem like an obvious prayer, but I promise you, it isn't. Too often it never occurs to us to ask for God's help and yet He is our Advocate. After all, “If God be for us, then who can be against us?” (Romans 8:31). Yes, to gain an instructed tongue will take work, self-discipline, prayer, a commitment to God's Word, and being teachable. Yet, we do not do it alone, and God's mighty power within us is able to do so much more than we commonly grasp. Give it to the Lord. Ask for His help. Every day. He loves you more than you think, and it is He who is fashioning you into the image of Christ.

2. She is Able to Discern the Character of the Men in Her Life

I remember counseling one heartbroken woman who had been in a long-distance dating relationship with a man for years. Both were in business and met “on the road.” After having thoroughly fallen in love with him, she learned that he was already married. Crushed by both his selfishness and her inability to see his deception, she turned to the Lord Jesus Christ and found deep healing.

May God be praised.

Perhaps you are one of those many women who have struggled to discern the character of men in your life—or you know someone who has the same tendency. One thing that we see clearly from Abigail in 1 Samuel 25 is that she had the ability to discern the character of the men around her. She knew what everybody else knew: Nabal was a fool, a mean-spirited and surly man, as the Scriptures themselves make clear. Conversely, she grasped that David was quite the opposite. What's ironic is that she was able to discern David's fundamentally good character despite the fact that he was in the midst of planning gross sin. (Even if you think Nabal worthy of death, the act would be murder. And then there is the matter of Nabal's servants whom David also planned to kill.)

This is penetrating insight. Abigail saw deeply into the souls of two very different men, both of whom were in the grasp of evil in the moment. She knew it would be pointless to make an appeal to Nabal. One wonders how many times she had done so over the years. (In fact, given the grace we see in Abigail in her dealings with David, it's only reasonable to assume that she had repeatedly attempted the same with Nabal, yet with no results.) Yet she discerned that David was a different man and knew that an appeal made to David would likely bring the best out of him and could well change the situation entirely.

What a life skill! How critical it can be for a woman to be able to discern between the fool and the worthy man. Secondly, how important and lifesaving it can be to know how to speak to the worthy man in order call forth the hero in him! Mothers and fathers, how would you like your daughters to be so equipped for life, particularly before they marry? Women, is this not a spiritual ability worth pursuing both for your own sake and for the sake of those around you?

With this in mind, let's step back into the story (1 Samuel 25) and examine Abigail's discernment:

²⁵ 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.

*³⁰ When the LORD has done for my master every good thing he promised concerning him and has appointed him leader over Israel,
³¹ 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.”*

Abigail's discernment is obvious in these verses (though in both instances she is talking to David). Discernment, Scripturally speaking, is connected to both “knowledge” and obedience to God's Law:

The heart of the discerning acquires knowledge; the ears of the wise seek it out. (Proverbs 18:15)

He who keeps the law is a discerning son (Proverbs 28:7)

Clearly, Abigail had a significant relationship with God, and this was the source of both her grace and her discernment. The good news is that as you pursue an ever-growing relationship with God through Christ and as you pursue the Scriptures, God will strengthen your ability to discern those

around you. In fact, let me take a moment and emphasize the Scriptural side of the equation. Proverbs 28:7 (quoted immediately above) makes it clear that there is an absolute connection between the knowledge of and obedience to Scripture and discernment. It's simple. Make Scripture one of your lifelong loves and you will become ever-wiser.

Part of the character discerning process is learning a couple of basics with regard to fools. (Yes, there is such a thing as a fool.) By the way, the Hebrew word for "fool" means either "simpleton" or "arrogant." Just a word to the wise. One of those basics is simple:

A rebuke impresses a man of discernment more than a hundred lashes a fool. (Proverbs 17:10)

Do not speak to a fool, for he will scorn the wisdom of your words. (Proverbs 23:9)

Wisdom is too high for a fool. . . (Proverbs 24:7)

It's worth noting that Abigail chooses not to speak to Nabal about the impending crisis and her planned response. Years of experience had taught her that Nabal was one of those men who walked around with a gas can and an open lighter, just looking for an opportunity to set yet another fire. Neither does she mean any disrespect to Nabal when she states he is a fool to David. The reality of the situation was that lives hung in the balance, and the truth needed to be spoken in order to turn aside David's anger. Candidly, what we see in Abigail is a Biblical response to a proven fool. She gives Nabal a wide berth. That's good advice for life in general and particularly good advice for women.

Abigail is similarly discerning with regard to the character of David. She knows he's a righteous man who has a moment of temporary insanity. Notice both the quality and content of her speech to him:

²³ When Abigail saw David, she quickly got off her donkey and bowed down before David with her face to the ground. ²⁴ 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. ²⁵ 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. ²⁶ "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. ²⁷ And let this gift, which your servant has brought to my master, be given to the men who follow you. ²⁸ 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. ²⁹ 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. ³⁰ When the LORD has done for my master every good thing he promised concerning him and has appointed him leader over Israel, ³¹ 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."

(1 Samuel 25:23-31)

Humility, gentleness, tact, grace, wisdom, truthfulness . . . they are all present in Abigail's words to David. She has developed an ability that wise and godly women have . . . she knows how to talk to a man. Please don't hear me saying that all conversations with men should begin with bowing down and handing him a fig cake! The point is that she isn't harsh, shrill, demanding, accusatory . . . though the circumstances are such that she could easily have become any of those things with David. He was planning an attack! But Abigail knew that speech and demeanor were far more likely to be effective if they were seasoned with grace and tact. She appeals to his best, rather than accusing him of his worst. And, of course, it works famously. Why? This is godly speech, godly demeanor, and godly motive.

The core of Abigail's success with David involves more than her own skill set (which was formidable). She had the ability to discern the inherent righteousness in David as surely as she could discern the foolishness in Nabal. Note the Scripture:

A rebuke impresses a man of discernment (Proverbs 17:10)

Yes, in a very gentle way Abigail's words to David are a rebuke. And Abigail knew that David would receive a rebuke, when well-delivered. She grasped that her words were as likely to be effective with David as they would be wasted on Nabal. She discerns the wise man as surely as she discerns the fool.

Young women, can I speak heart to heart with you? This is a critical ability you must develop in your life. It's likely that over the next several years you will meet many young men. Some of them will vie for your attention—and . . . some of them will likely be fools. They may be simpletons when it comes to the things of God. They may be arrogant. Turn away from them for Nabals abound. Wait for God to send you your David and, in the meantime, develop the discernment to grasp him when he comes. Take these years, as you wait, to develop the grace and wisdom you see in Abigail.

3. **Becoming Wise**

I know what some of you are thinking . . . “How can I ever become like Abigail? I'm not naturally wise or discerning! I tend to blurt out my words rather than measure them carefully! The “grace under pressure” I see in her is well beyond my skill set in life!”

The answer is very simple. God will give this to you, though you must want it. Check out this verse:

Wisdom calls aloud in the street, she raises her voice in the public squares; at the head of the noisy streets, she cries out, in the gateways of the city she makes her speech . . .” (Proverbs 1:20-21)

I love these two verses because the message is simple. Wisdom is available. It's out there. In fact, the above verses make it clear that there is no shortage of it in life. That being the case, the question then becomes very pointed, “How can I get wisdom?” The answer to that is simple also. You begin by asking for it:

If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does. (James 1:5-8)

This “asking” and “receiving” is fleshed out in real life in Solomon's request to God and the Lord's answer to him:

So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this

great people of yours?” The Lord was pleased that Solomon had asked for this. So God said to him, “Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.” (1 Kings 3:9-12)

If Step One is simply to ask (why not stop, pray, and do that right now!), Step Two is to cultivate the fear of the Lord in our lives:

The fear of the LORD is the beginning of knowledge . . . (Proverbs 1:7)

What’s “the fear of the Lord”? That too is simple: it’s a basic respect for and reverence of God. Yes, He is God and worthy to be worshipped. Worthy of our best. And worthy to be obeyed. Yes, there are rewards for obedience (amazing rewards!) and costs to disobedience. Living in that light is the day-to-day working out of “the fear of the Lord.” (If you want to learn more about the fear of the Lord, there is a book by John Bevere on the subject.)

The third step towards wisdom is also simple. Study. Yes, study and specifically study God’s Word. Make the Bible your best friend:

My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding, and if you call out for insight and cry aloud for understanding, and if you look for it as for silver and search for it as for hidden treasure, then you will understand the fear of the LORD and find the knowledge of God. For the LORD gives wisdom, and from his mouth come knowledge and understanding. (Proverbs 2:1-6)

In fact, a great place to begin that study of Scripture in the pursuit of wisdom is the Book of Proverbs. There are 31 chapters in Proverbs and a great discipline is to read one chapter each day of the month! In fact, do more than read Proverbs, but make it a point to memorize key verses along the way. Having them on the tip of your tongue is a great start towards getting them deep in your heart. Ruth and Esther are also books of the Bible that are part of what is known as “The Wisdom Literature” of Scripture. Note that the key figure in each story is a woman . . . a woman of wisdom, character, and decisiveness.

4. Abigail– Submission and Courage are not Mutually Exclusive!

There are those who read the story of Abigail and note how she relates to Nabal. The question they ask is whether or not she lacked submission. Well, if submission means being a doormat, then she wasn't submitted. But . . . perhaps we should look a bit deeper.

The Scriptures teach in Ephesians 5:22, 24 and Colossians 3:18 that wives are to live in submission under their husbands. Did Abigail's actions, though shrewd and discerning in essence undermine Nabal? Note that the same Greek word in Ephesians 5:22, 24 and Colossians 3:18 (*hupotasso*) is also used in I Peter 2:13 with regard to submission to governmental authority. Christians are to live in submission as a general course, and taking the law into our own hands is a dangerous affair. However, the instance of the midwives disobeying Pharaoh's orders to kill the Hebrew infant boys and subsequently receiving the blessing of God for this disobedience and dishonesty gives Scriptural warrant for lack of submission in the face of a wicked government (Exodus 1). If this is the case in the instance of submission to government, wouldn't this suggest that Biblical submission is not blind (or doormat) submission? Along this same line, note that wifely submission in Ephesians 5:22, 24 is taught in the context of mutual submission between wife and husband.

Perhaps most persuasive are Abigail's actions. They do not reveal a rebellious woman. First of all, note the source of her motivation. She is concerned to protect Nabal's life (and the lives of servants and perhaps sons). She is not seeking Nabal's harm but his benefit. Simply, her pragmatism tells her that she cannot inform Nabal of what she is doing, and then, she must acknowledge the truth (that Nabal is a fool) if she hopes to have a hearing with David when she confronts him. Also note that when she first approaches David, she gets off her donkey and bows down low before him. (Certainly an act of a humble person.) Still further, she speaks to Nabal the next day, apparently in private and so protects him from public embarrassment (vs. 36). The manner in which she conducts herself suggests submissiveness, not rebellion. Still further, note how she waits for David to initiate the marriage and then quickly responds in vss. 39b-42.

The message is obvious: Abigail is anything but rebellious. She evidences submission in many ways, but in the context of wisdom and not as a doormat. Really, Abigail is a woman of great humility, but, at the same time, she is a woman of great courage. Simply coming out to meet David as he was swooping down ready to slash and burn the community, Abigail definitely made a gutsy move. Who is to say that she wouldn't be killed—and in the interest of protecting the life of a fool? (Incidentally, this adds further evidence to sustain the notion that Abigail was not in rebellion against her husband.)

And, as a bit of a side note, please observe Abigail's sense of timing. She knew when to be silent, when to speak, when to do nothing, and when to act. Again, she's a woman worthy of both admiration and emulation. And to think . . . it was her faith in God and pursuit of Him that fueled all these things in her life. In other words, what was in Abigail can be in us!

5. Conclusion

What conclusion is there that Abigail was a woman to be admired? Certainly David was wise to pursue her as his wife and, certainly, he admired her! His own words in response to her make that clear. One can only speculate as to the foolhardiness that had led her father to marry off such an exceptional daughter to a fool like Nabal.

I believe God is at work raising up many "Abigails" in our day. Certainly, the times call for it. I also believe that the work of God's Holy Spirit in the lives of women who pursue such a calling is more than adequate to form this "Abigail spirit" in them. How do I know that? The Scriptures teach it:

For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers. (Romans 8:29 NIV)

Yes, those qualities in Abigail that are most admirable are also the qualities of Christ Himself. Tact, grace, humility, wisdom, truth combined with love, decisiveness yet restraint . . . as with Abigail, women like this are powerful, influential, and yet willing to be quietly so. How many households and relationships have been profoundly shaped by women such as these!

My prayer for you is that Abigail would be raised up within you. I know that you are already on your way—perhaps well on your way—to becoming just this kind of woman: . . . *his wife's name was Abigail. She was an intelligent and beautiful woman.* . . . (1 Samuel 25:3)

A handwritten signature in brown ink, appearing to read 'Nate Atwood'.

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Note: All Scriptures used in this article were taken from The Holy Bible :
New International Version. 1996, c1984. Grand Rapids: Zondervan.



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