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**A1040 – October 3, 2010 – Proverbs 31:11-31**  
**Women-Wives-Mothers**

Today we're going to look at the female side of the human race today and hopefully by doing this we can see how she is fit for the male side of the human race. This is difficult to teach, not because the Scriptures are unclear, it's just that nobody wants to talk about these passages, these are very politically incorrect. But I have to teach them because I'm responsible to the Lord. I have to love Him with all my heart, mind, soul and strength.

We introduced the Doctrine of Complementarity. This doctrine teaches that male and female complement one another; *male and female are created equal with role distinctions*. What we mean is they are identical in essence by virtue of creation but distinct in role by virtue of the order of creation. In other words, they have the same constitution, both are fully in the image of God but God, in the order of creation, created the male first, subordinating the female side of the human race to the male side. However, before you let this upset you, understand that subordination does not mean inferiority, it can't mean women are less than men because Christ is subordinate to the Father and yet Christ is fully God. So subordination refers to role or rank, not essence.

The opposite doctrine is a doctrine that comes from the secular world of paganism and has been adopted by many so-called evangelicals in the church, they're called egalitarians and they claim to have a high view of Scripture as the inspired word of God but in the area of how they interpret Scripture they're high view breaks down and I intend to show you that next week. An egalitarian teaches that *male and female are created equal without role distinctions*. Male and female have got to be the same in every way lest there be subordination because they interpret subordination to be inferiority. That's a position we disagree with and it's a fundamental disagreement that

gets into details of the Trinity. So there are big issues at stake. When they come to Christ in the gospels, when He is on earth, they interpret his subordination to the Father to mean that He wasn't God. When on earth, Jesus gave up His divine attributes. And if He did that then there's a rupture in the Trinity during Jesus' life on earth. So they do end up having to undermine Scripture.

## I. Define a Divine Institution or Sphere Sovereignty (Responsibility)

Once more let's define what we mean by a divine institution. A divine institution is "an absolute structure built into the creation that is unique to man and serves an essentially spiritual function." They're absolute, that means they hold for all people in all places at all times. This isn't just for modern man or ancient man; it's for all men of all nations, whether they practice Hinduism or Atheism, whether they're white or black, whether they're male or female, it makes no difference because every human is made in God's image. It's an absolute structure. Second, it's built into the fabric of creation. And that means it's founded in the design, it's built into the original structure and while the original design can be marred by sin, fundamentally it remains intact. So ripping and tearing at these will cause society to rip apart. Third, it serves an essentially spiritual function, meaning they are for the good of the human race, one man and one woman having sex for life in marriage is not legalized rape. One man and one woman were made to have sex in marriage only with one another for their whole life. We weren't designed to have sex with twenty different people. We were designed to have sex with one person of the opposite sex. And anything outside of that is not only wrong, it's bad for you, it has a negative return and Proverbs 5 teaches this very clearly. Drink water from your own cistern, don't give your strength to others, you lose your capacity for sexual fulfillment. Statistics show that those who have one partner for life are far more satisfied sexually than those who have even two. And it's just stating what God stated from the very beginning. God didn't give Adam 22 Eve's, He gave Adam one Eve and that sets this up for all time as the norm and standard. So these serving an essentially spiritual function means that they involve man's spirit, sex is not just a physical act, that's what people want it to be, but in reality it's primarily a spiritual act and so sex in biblical boundaries is a protection for man spiritually.

And in some way they glorify God; they teach us something about God. Each divine institution teaches us about God. In DI#1: Labor, we labor and God is a laborer. When we labor we get an idea of what it was like for God to labor in creation week. In DI#2: Marriage, male and female reveals Christ and the Church. It's revelatory of the fact that Christ loves us and gave Himself for us and the Church responds in faith to Him. In DI#3: Family, the father-son relationship within the family is revelatory of the prior Trinitarian relationships of Father and Son and we learn about subordination and authority in this institution. So all these serve an essentially spiritual function, a protective function for the human race and reveal aspects of God. So if we try to change them or you live outside of them you're just inviting problems into your life.

## II. DI#1: Responsible Labor or Dominion

So let's look at women and DI#1: Responsible Labor or Dominion. Gen 2:15. Observe the order. "Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it." So who's that? Who's given the job to cultivate and keep the garden? The man is. There's no woman around yet. This is the sixth day and the woman hasn't been created yet. Now look at verse 18. "Then the LORD God said," so we're dealing with a sequence here. "Then the LORD God said, "It is not good for the man to be alone; I will make a helper suitable for him." An *ezer neged*. And an *ezer neged* is one who is designed specifically to be an aid or help. An aid or help for who? The man. Help him with what? The only thing there is his labor, his job. He's supposed to cultivate and keep the garden. So what's the implication? If verse 18 never happened and God never decided to make him a helper then would Adam be able to complete the task? No. It's necessary for God to make Adam a helper because if he doesn't have a helper he can never complete his task for the glory of God. So the woman is not given a separate career path. The woman is given the career of helping the man. This is a high calling, God Himself is elsewhere called an *ezer*. He's a helper, so don't ever think this is second-rate.

A. Woman is a Helper-Suitable (Gen 2:18) – made from the man to help the man

Now to show you this is built into the creation design, last week I showed you that the man was made in Gen 2:7 from the dust of the earth. That's where

his body came from, the chemical makeup of the original earth. And therefore that fact set up his job. Since he was made from the earth his job would be to work the earth. Now how is the woman made? Is she made from the earth? Does God bend down and take some of the earth and mold it into the woman? No. In verse 21 let's see how He does it. "So the LORD God caused a deep sleep to fall upon the man, and he slept;" by the way, the guy that developed the idea of anesthesia got the idea from this verse, he was looking at this verse and he thought, I wonder if there's a way to put man to sleep while we do surgery and then wake him back up. So God's the first anesthesiologist, He administers it to Adam, it says "then He took one of his ribs," that's the *tsela*, it refers to the "side of something," it's not just a rib bone. It's Adam's whole side, flesh and bone because he's going to sing a song about it in verse 23. The ancients had the idea that Adam was originally androgynous, meaning he had all the characteristics of male and female in one person and to depict it they left pictures of a person with a male side and a female side and they imagined that God was here splitting apart androgynous Adam, splitting the female side off from the male side. However you envision it "He took the side" of Adam in the first surgical operation "and closed up the flesh at that place." He sutured it shut. So if the woman is made out of the man as man was made out of the dust then what's the function of woman? To help the man. It's all built in from creation. You can't change this. You can try to change this but you can't change it without ripping society up. "Man was not created for the woman's sake, but woman for the man's sake" (1 Cor 11).

Notice verse 22, "The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man." This has implications for courting, notice I did not say dating. Dating is nothing more than practicing marriage without the responsibility, outside a covenant and it trains you for divorce. The Bible knows nothing about dating, it teaches courting. And courting is different because it involves the man making his intentions known to the woman, that he intends to marry her, it's not irresponsible flirtation or sex play. And notice the verse, God brings the woman to the man. By implication it means that God has a specific woman for the man but the man can only recognize who she is if he's discovered his calling in life. How can a man know what woman can help him if you don't even know what he needs help with? If you'll find a woman that's specifically suited for you and your job calling in life you'll go a lot farther because she's naturally suited to help you in that task. And another thing from this verse,

Genesis is just loaded, the woman is not to go man hunting. Women are not to pick their husband; the husband picks the woman, that's the direction it works. Not women proposing to men, but men proposing to women. We could go on forever making observations but the main point is that the woman is made out of the man because it's her task in life to help the man. Now you will say, well, does that mean women should not work outside of the home? Answer: turn to Tit 2.

#### B. Woman is a Homemaker (Tit 2; 1 Tim 5; Prov 31:27)

You would think that the answer to this would be readily known since it's so clear on the face of the Scripture. I'll have people upset with me over this but again, I didn't write this. God the Holy Spirit wrote this so you can take it up with Him. I'm not dodging the responsibility of interpreting it correctly; I'm dodging the responsibility for the truth once we've established the right interpretation. Notice verse 1, Paul commands Timothy to speak things which are fitting for sound doctrine. Then in the following verses he gives the sound doctrine. Verse 3, "Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good," that's older women, that's what they're supposed to be doing, it's not difficult to understand. Then he gives a purpose clause in verse 4. So if you ask, why the older women are supposed to do this, verse 4 explains. "so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup>to be sensible, pure, workers at home, kind, being subject to their own husbands," I don't know how much clearer it can get, women are to be "workers at home." If you ask, well, what does that mean, it means "workers at home," there's not a hidden meaning. So is God's plan for women to work outside the home? Answer, No. It's very clear. Older women are to teach younger women this. Here I'm doing it, I'm not an older woman, but older women are to teach younger women to be workers at home. This has to be taught, it does not come naturally and you'll see why in a minute. Notice the purpose clause, another purpose clause at the end of verse 5. Why should younger women learn all this and live their lives this way? "so that the word of God will not be dishonored." So if older women don't teach these things to younger women and younger women violate these things what are the younger women doing? Dishonoring the word of God. That word "dishonor" is the Greek word *blaspheme*. It means your disrespecting the word of God. It's very simply stated.

Turn to 1 Tim 5:14. Here's another place. This isn't just one passage. This is the design from the beginning of Genesis. And we can't go through it all; we have a lot of ground to cover very quickly. Verse 14, "Therefore, I want younger *widows* (or perhaps every young woman) to get married, bear children, keep house, and give the enemy no occasion for reproach, for some have already turned aside to follow Satan." Well, that's pretty serious. But there it is -the primary sphere of the woman is around the home; marrying, having children and keeping house. When they do this, he says, they "give the enemy no occasion for reproach." The implication is if they don't do this they will give the enemy occasion for reproach. Now, you say, well that was then, this is now. Well, you can reject it. Just know that to reject it you have to elevate your own opinion above the word of God, you have to create an absolute standard and put the word of God underneath your standard and stand in judgment over God. Paul said some women already did that in verse 15 and they turned aside to follow Satan. See, Satan is the author of role reversal. He wants to feminize men and he wants to masculinize women. So men eschew the workplace, they want to get out of the job and consequently they want their women to go into the workplace. Females on the other hand eschew the home; they want to do anything to get out of there, away from the kids and into the workplace. And Satan loves it when they do because he's caused role reversal and that will always cause problems in marriage because man's primary sphere of sanctification is in the workplace and the woman's primary sphere of sanctification is the home. So if you get them out of their primary spheres of sanctification they aren't functioning as God wants them to function, that means less spiritual growth and more problems in marriage. In the end they get a divorce. Satan loves divorce because marriage is a picture of what? Christ and the Church. So every divorce destroys a picture of Christ and the Church in the world. This is all interlocked and interlaced.

### C. Greatest frustrations of life (Gen 3:15-16)

Now this was all marked out from the beginning so turn to Gen 3:16. This is a cursing section, all this is curses, there is no blessing for anybody in these verses, it's all God cursing because of man's sin. Last week we saw that for the man God cursed the sphere of his labor, his job, that's a frustration for him now that sin has entered and so man's greatest frustration is the workplace. He wants out of it. The woman however is verse 16. "To the

woman He said,” here’s her curse, her frustrations in life. “I will greatly multiply Your pain in childbirth,” now that’s not just the moment the baby is born, that moment is painful but the idea is the entire process from conception through morning sickness, through birthing the baby, through rearing the children till their out of the home! That’s an 18 year curse, it covers all of that. And he says it’s going to be frustrating woman. It’s going to be a pain. And consequently women are going to want to get out of that. They want to have the little darlings but the moment they get pregnant they’re frustrated about it because they know it goes on and on and on until this little booger is out of the house. Conception is a contract with an 18 year addendum attached to it. And so what’s the woman’s greatest frustration? The home. Let’s see more. “In pain you will bring forth children; Yet your desire will be for your husband.” Your desire will be for your husband. Boy, that one has caused interpretive problems for people. Some people said that means women will be nymphomaniacs. And the male side of the human race said? That’s bologna. It’s the males that are the nymphomaniacs, not the women. That’s one of the problems after the Fall, sexual hunger differs between male and female. Besides, ultimately that would be a blessing if you understand other biblical principles related to population growth. So what this really means, this word desire, only used three times in the Hebrew Bible. Gen 3:16, Gen 4:7 and in the Song of Songs. Since we’re in a cursing context whatever it is it’s bad. It’s not a good desire, it’s a bad desire, in Song of Songs it’s a good desire, it’s a blessing context. But here it’s a cursing context. And the meaning is gathered more clearly when we look at its use in Gen 4:7. The same Hebrew word is used in the same Hebrew construction near the end of the verse. “If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” The idea is sin wants to overcome you, it wants to dominate you and it did dominate Cain. And that’s the sense in Gen 3:16. The woman will want to dominate or overcome her husband. Every woman to some degree wants to dominate her husband. And she can’t typically do it with force, she’s the weaker vessel, so she does it by manipulation, that’s how women dominate and control men. They’ll use sex to manipulate, they’ll put you in a corner where there’s no other options because they’ll burn options, they’ll do a series of things but they’re all tactics to gain control, to dominate you. This is her curse.

So she'll want out of the home, she'll want to dominate her husband, all the problems are around the home and yet that's where God has declared will be the primary place she will grow spiritually. Why? Because that's where a woman will face the greatest pressures in life and when she learns to trust the Lord and overcome those pressures in the home she grows spiritually. Naturally the flesh wants to get out of the home, it wants to escape the home; it wants its independence, out into the world of men, away from the brat kids, away from the cooking, away from all the daily repetitive, menial tasks. Yet God says that's where you'll grow most spiritually. Not watching soap operas all day and checking facebook or twitter for the umpteenth time but actually producing in the home, making it a wonderful place, making it a haven, making home a place you want to be.

Then we have the end of v 16, this also is a curse, this is not good. "And he will rule over you." The word "rule" there is never used in a positive sense, it's always used of a heavy handed ruler, a dictator, and the point is that as you try to dominate him, his tendency will be to rule with an iron fist, to control you with force. This too is sinful of course, but that's the tendency of men. He'll get frustrated when you try to dominate him so eventually he erupts and uses his strength to assault you, verbally or physically. But somehow he's got to control you.

So let's summarize this. The woman's role with respect to DI#1: Responsible Labor is to be a helper to her husband. Whatever help she supplies should be centered on the home and raising children, learning kindness and quite submission to her husband. This honors the word of God. When she gets older the focus is on teaching younger women how to operate in the home to the glory of God. As we will see later she is to be a productive agent in the home, not a consumer. The resources that her husband generates are to be used creatively by her to produce more and to help others. Ultimately this sphere will be where her greatest frustrations are but also her greatest spiritual growth.

### III. DI#2: Marriage

Now that's a sensitive institution and we haven't even gotten to institution number 2 but let's just go as far as we can today and finish the rest next week.

## A. Woman is the Glory of Man (1 Cor 11:7-8)

In the marriage, DI#2, let's start with 1 Cor 11:7-8. We can't do everything; we'd need a lot more time to delve into these issues. "For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man." Alright, the woman is the glory of man. Now, if the woman is the glory of man and she's not living as a woman was designed to live then that's not much glory. We know what this means. Just as a man who labors as to the Lord reveals the great picture of God as laborer, he enhances peoples understanding of who the Lord is, so when a woman follows her husband and helps her husband it enhances people's view of her husband. He rises in favor with both God and men. His name is known in the gates of the city. That's a thing only women can do. I think of Nancy Reagan. She was always behind her man and President Reagan looked good because of her. Behind every great man is a great woman. She's not trying to grab the spotlight, but she's always there in the background holding his hand. She knows her place and it magnifies him, it glorifies him and properly so. Woman is the glory of man. Verse 8 the reason is given, "For man does not originate from woman, but woman from man <sup>9</sup>for indeed man was not created for woman's sake, but woman for the man's sake." That all comes from Genesis and it roots this instruction in the created order. There was a created order, the woman was created from the man's side and logically that means the woman was made for the man's sake. She's his helper, his magnifier and without her he can't be the man God wants him to be!

## B. Woman is Created for Man (Gen 2:18; 1 Cor 11:3)

Second we have 1 Cor 11:3. There's an order, a rank, a hierarchy not only in marriage but also in the Godhead. Subordination in marriage is a finite analog to subordination in the Godhead. The argument usually made is that well, women can't be subordinate to men because that makes women less than men, that makes women inferior in essence to men. The answer to that argument is that the 2<sup>nd</sup> Person of the Trinity, Jesus Christ was subordinate to the Father. Jesus says, "I do always and only what the Father tells Me." That's subordination. Yet we know it doesn't mean Jesus is inferior in essence because Jesus is God. The moment you say Jesus isn't God you lose the Trinity and the minute you lose the Trinity you rupture the hypostatic

union, you lose Christ's kenosis and His role as a sympathetic high priest, you lose His right to judge the whole world. You lose the value of the substitutionary blood atonement, you lose about 18 doctrines if you do that, in fact you undo the entire Christian faith. So whatever this subordination is that Jesus Christ demonstrated with respect to the Father it does not mean inferiority of essence. It refers to role or rank. So he says in verse 3, "But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ." So there's the order, the rank. God, Christ, man, woman, that's the order, that's the rank and it refers to who has authority over whom. And in the marriage, since it's a finite picture of the authority rank between the Father and the Son, the Father has authority over the Son, you don't find the Son telling the Father what to do. You find the Father telling the Son what to do and the Son saying, "Yes Sir" to the Father.

And in the marriage the man has the authority and the woman is in the subordinate role. That doesn't make him more than her, more important than her. It's just that somebody has to be the authority; you can't both be the authority. Every relationship to be productive and stable has to have an authority structure. The church has elders, the military has officers, organizations have boards, families have parents and marriages have husbands, those are authority structures. Just think if you didn't have authority and subordination in the military what kind of havoc that would create. Every soldier doing whatever they wanted to do out on the battlefield. You'd have everybody dead in 5 minutes.

C. Woman is to Submit to Her Husband (Eph 5:22, 33; Col 3:18; 1 Pet 3:1-6; Gen 18:12; Tit 2:4)

Now the third point is Eph 5:22 and a host of other passages. We'll look at two. First, Eph 5:22. Now the objectors to this have tried to say that verse 21 is in the context of marriage and their doctrine is mutual submission, the man submits to the woman and the woman submits to the man. That's nonsense. Verse 21 has to do with the church; inside the local church we should have this attitude of mutual submission to one another. But even that doesn't do away with the fact that every member of a local church is to submit to the elders because Heb 13:17 says they should. But verse 21 has nothing to do with marriage. Marriage begins in verse 22, not 21. "Wives,

submit to your own husbands, as to the Lord.” Notice the manner in which this is done, “as to the Lord.” Do you submit to what the Lord says? Well then you should submit to what your husband says. Oh, but he’s a jerk. So, he’s supposed to love you when you’re a nag. In other words this is unconditional. It doesn’t matter what he’s doing, it matters what you’re doing, this is your command. His command is to love you regardless of what you’re doing you’re your command is to submit to him regardless of what he’s doing. If we had to wait for the other person to act right we’d never get anywhere. He loves you all the time. You submit to him all the time. The God of the universe commands you to do that.

Now, what is submission. Well, it’s not a bad word. It’s the word *hupotasso* and it means “to line up under, rank yourself under.” It’s a military word for getting in formation, line up underneath the authority of the one in command. Now marriage is not the military so don’t take the metaphor too far guys, you’re not passing down commands. But the picture remains that the woman is to line up under the authority of the man as she would to the Lord. There’s an authority structure. Remember 1 Cor 11? God, Christ, man, woman.

Now how does a woman submit? What does submission look like? Turn to 1 Pet 3. This word gets a bad rap and I hope to show you this is one of the greatest words. I have for a long time been impressed with the biblical idea of submission, not the pagan sense, that has negative connotations. We’re not talking about that. Forget the negative; this word is a positive word. It’s a fantastic word, one of the greatest words in all the word of God. In 1 Peter 3 we have the same command as Ephesians, “In the same way, you wives, be submissive to your own husbands” He adds a purpose clause here, “so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, <sup>2</sup>as they observe your chaste and respectful behavior.” So, when he’s out of it, let’s say your husband is out of fellowship, he’s being a real jerk, what are you going to do? You’re going to continue to submit to him. And you know what God is going to do? He’s going to do an amazing thing. Your husband will come around and get back in fellowship. You don’t have to say anything, in fact, don’t say anything, you’ll screw it up. That’s the last thing you should do, you’ll just be nagging him to death. Don’t say a word, just obey the word of God and behave in a submissive way and he’ll get back in fellowship. Verse 3 “Your adornment

must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses;” notice, he’s not against adorning yourself outwardly, he’s just saying, don’t overemphasize it, it’s not the main thing, you can be beautiful on the outside and ugly on the inside and everyone with a little experience in the world knows this. Verse 4, “but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.” Now look, this is what he’s saying. What’s submission, when you submit to your husband you know what you’re doing? You’re going to the vanity mirror of your soul, you’re putting makeup on your insides. That’s the picture of these verses and it’s one of the greatest pictures in all the word of God. If you know what it’s like to sit down at a vanity mirror and put on makeup you have the analogy for what you’re doing when you submit to your husband. As you’re submitting you’re putting makeup on your soul. You’re beautifying your inner self before God. He sees that and He sees a beautiful person and so do men, men see it whether the woman is very beautiful on the outside or not, they see a beautiful and attractive woman because of how they behave. There’s something about them and we all know some of them and this is what’s primary for a woman, your physical beauty is going to fade. Even if you’re Elizabeth Taylor, some day your physical beauty is going to fade, but your inner beauty can grow forever, the more you submit to your husband the more beautiful you become. Then he gives an example of a woman who did this in verse 5, “For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; <sup>6</sup>just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.” See, Sarah did this and how she did it was she obeyed Abraham, she obeyed her husband. You say I don’t want to obey my husband. I know you don’t; the word of God told me that. You want to dominate him, you want to control him. The word of God says obey Him and you’ll be at the vanity mirror of your soul making yourself a beautiful woman inside. Obeying your husband is one aspect of submission. And notice Sarah, in verse 6 called Abraham “lord,” which means master. She did that in Gen 18:12 in her heart, she didn’t say it out loud but God gives us a sneak peak into that woman’s heart and in her heart she referred to Abraham as her lord, lowercase ‘l’ and that title shows respect, she respected her husband, that’s another element of submission. The thing a man needs more than anything is respect and the thing a woman needs more than anything is love. And that’s why when you say your vows at the wedding altar, don’t say the

same thing men that the women say. There are distinct things you say to a woman: I vow to love you, I vow to cherish you, I vow to nourish you, I vow to live with you in an understanding way. Women, don't say that to the men, that's fruity to a man, Say I vow to respect you, I vow to obey you, I vow to honor you, I vow to raise your children, I vow to work in the home, I vow to be kind and so forth. That's what you say. That's what the word of God commands you to do. But don't do this nonsense that the world says do, no distinctions, I do this for you and you do the same things back, that's not what the word of God commands. There are differences.

Now we can turn to Tit 2:4. Here women are to learn to love their husbands. But the word here is not the word used of a man loving a woman, it's not *agape* love. Man is commanded to *agape* love the woman and that's the highest love, that's unconditional love, that's him giving himself, all of himself to his wife to look out for her best interest always and in everything. But the woman is told to *phileo* love her husband and this is "friendship love." Be friendly to him, he needs someone to be friendly to him, someone who will smile at him, someone that will give him a fork at dinner, someone who will pick up his stuff rather than make a big deal out of it. This is something that has to be learned, this doesn't come naturally, this is one of the things older women are to teach younger women how to do. How to be friendly to their husbands, that's the kind of love a woman is to give her husband.

#### IV. DI#3: Family

Alright, finally, DI#3, Family or the Home. This is the woman's primary sphere. The man's primary sphere is DI#1: Labor, the Workplace, the woman's primary sphere is the DI#3, the Home, Family.

##### A. Woman is to Love Children (Tit 2:4)

So first, we have right here in Tit 2:4 the woman is to love her children. Again that's *phileo* love and it means be friendly to them. That's another hard one. That's why it has to be taught. The women of old were sterner and stricter than the sentimental view we have toward children today. They had a tendency to be mean. Paul says, it's fitting of sound doctrine to be friendly to children, not their best friend but friendly.

## B. Woman is to Discipline Children (Eph 6:1)

Quickly to Eph 6. It's implied in the command to children here, Children pay attention right now, this is for you, Paul wrote this to you. Memorize this verse. "Children, obey your parents in the Lord, for this is right." Well, if they're going to obey their parents that includes both father and mother, and it implies the mothers tell the children what to do. So the children are subordinate to their mothers in this verse. You tell them what to do and they better do it or else they get disciplined. It's implied in the family structure. The father takes the lead in verse 4 but the mother has to follow the father's lead, she has to back him up.

Now the rest of this is in Prov 31 so turn there. You'll see there's more for the woman when it comes to DI#3 than the other divine institutions and that's simply because this is her primary sphere of operation. The home, not the workplace, the home. The Bible is totally consistent with itself from Genesis to Revelation. You'll never get around this model without playing the rubber Bible game, stretch the text this way, stretch it that way, you might as well give it up and just be honest to yourself and say the Bible is wrong. Stop playing games.

I'm not going to follow the outline, let's just follow the text and I'll make comment relative to the outline. In verse 11 he begins with the portrait of the excellent wife. "An excellent wife, who can find? For her worth is far above jewels." The point is there are not many of them; they're like rare, priceless jewels. By the way, there probably aren't many excellent husbands either. And you can't expect them to be excellent from the beginning, they have to grow in the Lord to become excellent and it takes years. But here's the picture of the excellent wife. Verse 12, "The heart of her husband trusts in her, And he will have no lack of gain." See, he can turn his assets over to her to manage them and they're safe, she's going to make them fruitful. She's not a consumer that just eats away at everything her husband brings home. She makes something of it, she's frugal and productive with the assets. Verse 13, "She looks for wool and flax And works with her hands in delight, <sup>14</sup>She is like merchant ships; She brings her food from afar." Two things there: food and clothing, she provides both. She makes sure there's food on the table, and she clothes her family, makes sure they have something appropriate to wear.

That's not the man's job, that's the woman's job. Verse 15, "She rises also while it is still night," that means she gets up early, she doesn't lie in bed till 10 o'clock, she gets up, "And gives food to her household And portions to her maidens." Point is she manages the diet in the home; she makes sure everyone has good food to eat. Verse 16, "She considers a field and buys it;" now this is where people get greasy with the text. They say, oh, see, the woman can work outside the home, here's a woman who's a real estate agent. Sorry, she's not a real estate agent, she's taking her husband's assets, and she's thoughtfully considering a field and buying it with his assets. He trusts her and so he can turn this decision over to her because she does him good, she's smart, she knows what the real estate market is doing and she buys a field with his assets. Then what does she do on the field? "From her earnings (lit, palms of her hands), she plants a vineyard." More productivity. She's productive. Verse 17, "She girds herself with strength And makes her arms strong <sup>18</sup>She senses that her gain is good;" She realizes that this kind of work around the home is good for her, it's beneficial for her spiritual growth and she enjoys it. "Her lamp does not go out at night." She's up late because she's got more work to do. Verse 19, "She stretches out her hands to the distaff, And her hands grasp the spindle." That's Hebrew parallelism, both expressions relate to sewing; she's making clothing, blankets, tablecloths, things of that nature. Verse 20, "She extends her hand to the poor, And she stretches out her hands to the needy." More Hebrew parallelism. She produces so much she's able to give to the poor. Verse 21-22 are more about clothing, she clothes the family. Come down to verse 23, "Her husband is known in the gates, When he sits among the elders of the land." Now the gates are where the leaders of the city would discuss the word of God, that's where the courts were, and the point is that he knows the word of God, he's able to apply the word of God to hard problems of justice. And they know what kind of wife he has because if she's constantly nagging him he couldn't have developed wisdom, he wouldn't have the time to study the word of God. So they know by his wisdom that she's an excellent wife. They know she's a hard worker. They know she gives him time every day, a place of quiet where he can study the word of God. Otherwise he couldn't come to the gates and give such great wisdom and knowledge. You've got to give them this ladies, space and time at home to study the word of God peacefully, you can't be on him all the time to do this and do that. Otherwise he'll never have time to study the word of God and grow spiritually.

Verse 24, and here you do see the woman bringing in some extra money. “She makes linen garments and sells them, And supplies belts to the tradesmen.” See, here she’s so productive from the home she’s able to take and sell some of her production in the markets. Maybe that’s where she gets the money to plant the vineyard in verse 16.

Verse 26, “She opens her mouth in wisdom And the teaching of kindness is on her tongue.” She’s able to teach in kindness, she has wisdom because she’s learned it through her husband, she’s listened to him and he’s taught her the word of God.

Verse 27 and 28 the praise she receives from her children and husband.

Verse 30, “Charm is deceitful and beauty is vain, But a woman who fears the LORD, she shall be praised.” Look at what’s important. Charm is deceitful it lures but it’s nothing more than a trap, beauty is vain, that means it’s a breath, you have it a few years and then you lose it. What’s really important is a woman who fears the LORD,” That means she’s humble and she knows her place in God’s plan for her. Therefore she shall be praised. By her husband and children, yes, but here by the Lord, the Lord shall praise her.

In verse 31 she receives public recognition for the wonderful things she produces out of the home. And that’s to be duly noted, she gets public notoriety through the products she makes, because the men are out there talking about it, they’re making a big to do over it, the husbands are proud of their wives.

That’s a real quick treatment of the three divine institutions applied to the female side of the race. I know there are hundreds of other questions: what about single women, what about divorce. I assure you there are answers to all of these and I just don’t have the time to go into it all but the Bible addresses them all either directly or by implication. I just encourage you to start moving toward the proper roles and see what God does. I know you can’t drop everything today and change it all but if you sit down and work up a plan for how to do it and then start implementing the plan so you can get over in this model then I assure you there will be much greater enjoyment of life.

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