

## SOME UNIQUE WOMEN OF THE OLD TESTAMENT

These lessons have been prepared from the Scriptures (KJV and NASV), ALL THE WOMEN OF THE BIBLE by Dr. Herbert Lockyer, questions from BIBLE WOMEN by Coleman Overby and quotations from others mentioned in the lessons.

Through a study of some of the Old Testament women, both good and bad, I hope to create a better understanding and appreciation of God's role for women, and to realize the power of woman's influence and its far reaching effects. (Ps. 127:1; Prov. 14:1)

June Oberg

## LOVE

(I Cor. 13)

Patient - kind - without envy  
Not boastful  
Not puffed up  
Does not behave improperly  
Seeks not her own  
Not easily provoked  
Thinks no evil

rejoiceth with the truth  
Bears all things  
Hopeth all things  
Endureth all things

The atmosphere of the home filled with love  
brings peace contentment and rest, and so fits  
the husband and children to go to their tasks  
with courage and strength.

"You don't have to tell how you live each day,  
You don't have to say if you work or play,  
Tried and true barometer serves in the place,  
If you live close to God and His infinite Grace  
You don't have to tell it; it shows on your face."

Author Unknown

## EVE

### Genesis 2 and 3

We are not given much information in the scriptures about Eve, but I think if we analyze the few verses we have, we can learn a lot.  
Woman - taken from man (Gen. 2:23)  
God made man and woman of one flesh and called them both Adam (Gen. 5:2).

Eve - name given by Adam after the transgression - mother of all living, a treasured title of all ages (Gen. 3:16,20).  
Eve is unique because she was -  
First woman and the most beautiful woman because she was created perfect by God (Gen. 2:22)  
Never a baby nor a child (Gen. 2:22)  
The first wife (Gen. 2:22)  
The first dressmaker (Gen. 3:7)  
The first mother (Gen. 4:1)  
First and only woman born without sin  
First on earth to be assailed by Satan (Gen. 3:1-5)  
First to sin (Gen. 3:6)  
First to influence her husband to sin (Gen. 3:6)  
First to receive the Divine Prophecy of the cross (Gen. 3:15)  
First mother of a murderer (Gen. 4:8)  
First mother to loose a child (Gen. 4:8)

Eve was the only creation of God made for a special purpose - a helpmeet to Adam. She was created from a rib taken from Adam's side - not from his head that he might rule over her; not from his feet that he could trample her; but from under his arm that he could protect and shield her; close to his heart that he might love her. Or as Charles Wesley wrote:

"Not from his head was woman took  
As made her husband to overlook;  
Not from his feet as one designed  
The footstool of the stranger kind;  
But fashioned for himself a bride;  
An equal taken from his side."

There is a spiritual application of the bride God created for Adam. The bride of the Lamb who exists because of Jesus' wounded side (John 19:36) who even more than Eve, has a place near to the Bridegroom's heart (Jer. 31:3). (Dr. Lockyer)

God saw that though Adam was created perfect, it was not good that he should be alone (Gen. 2:18). He needed someone to love and be his companion; to bear his children and be a helpmeet - an equal. None could be found in all that God had created (Gen. 2:5). So, God created Eve (Gen. 2:22).

It is only in places that believe in God that woman is an equal of man. In heathern countries woman is a slave or chattel of man. Let us look at "equal of man" - does this equality mean the equality the woman's lib movement is seeking? Absolutely not!! Rather it means that both have a mind with which to honor and gloryify God, a spirit and both are equal in the sight of God (Gal. 3:28). BUT, each has its own place.

Sis. Rachel Howard wrote in her book, IN THE HANDS OF A WOMAN, "A woman has a very special place to fill by just being a woman. God had a very important reason for creating woman. She has a very definite role in life; and God endowed her with the attributes of beauty, gentleness, love, a sympathetic sensitive nature with an understanding heart. These God-given characteristics have become the symbols of womanhood the world over.

The greatest trust in all the world is in the hands of a woman; for God honored her with the responsibility of bearing children, molding and shaping their lives for eternity. Her influence has no limit."

Peter Marshal wrote: "Wherever Christianity has spread, for nineteen hundred years men have bowed and adored. It remained for the twentieth century, in the name of progress, in the name of tolerance, in the name of broadmindedness, in the name of freedom, to pull her down from her throne and try to make her like a man. She wanted equality. For nineteen hundred years she had not been equal; she had been superior. But now they said she wanted equality, and in order to obtain it she had to step down.

And so it is, that in the name of broadminded tolerance, a man's vices have now become a woman's. Twentieth-century tolerance has won for woman the right to become intoxicated, the right to have an alcoholic breath, the right to smoke, to work like a man, to act like a man; for is she not man's equal?

Today they call it 'progress'...but tomorrow, oh, you Keepers of the Springs, they must be made to see that it is not progress."

Eve had everything - God gave her to her husband (Gen. 2:22-24), made them a home (Gen. 2:8), provided food and water and all her necessities (Gen. 2:9), gave her work to do (Gen 2:15), even gave her laws to follow (Gen. 2:16,17). But like so many of us, Eve must have thought Satan was harmless. He used two ways to appeal to Eve:

1. By just inserting one little word, not. "Ye shall not surely die" (Gen. 3:4). God had said, "Ye shalt surely die" (Gen. 2:17). Satan convinced Eve it was all right to go against God's Word. How many of us today has Satan convinced that God is a loving God, and we do not really need to be too concerned about heeding His warnings.

2. Satan appealed to the "lust of the flesh, lust of the eye and the pride of life" (I Jn. 2:15-17).

It all sounded good to Eve. She weakened, listened to Satan (Gen. 3:4), ate of the fruit (Gen. 3:6), influenced Adam to sin (Gen. 3:6), then laid the blame on Satan (Gen. 3:13).

It has been said that Satan went to Eve because he knew that Adam would not have the courage to try the fruit first. He ate only after he saw that nothing happened to Eve. Dr.Lockyer put it this way:

"What about her husband? Well, Adam made no effort to restrain Eve from eating of the fruit although the divine prohibition was addressed to him as well as to Eve. If he was not the first to pluck the fruit, he must have been standing under the tree, and when he saw it was safe to eat, then he took his share of the forbidden fruit. When God faced Adam with that first act of sin, he not only blamed Eve, but God Himself - "The woman Thou gavest me" - as if to say, "If You knew that Eve would have tempted me, why did You create her for me?" She gave me of the tree and I did eat. But thereafter, in Scripture, Adam, the federal head of the human race, is made responsible for adamic sin. (In Adam we die; By one man's sin; Ro. 5:12; Job 31:33)

As a result of Eve's weakness or sin five things happened.  
Three affected Eve and three affected Adam:

They lost their home (Gen. 3:22-24)

Eve would bring forth children in pain and sorrow (Gen. 3:16)

The ground would grow thorns and thistles (Gen. 3:16)

Adam would have to work hard for their food (Gen. 3:19)

They would die (Gen. 3:19)

We do not inherit the sin of Adam and Eve (Ezek. 18:20), but we are all affected by it - we all will die physically. We are each responsible for our own conduct - whether we will live spiritually or die spiritually. Spiritual death is separation from God.

Eve experienced the grief of losing Abel (Gen. 4:8). She also learned the sorrow and fear that sin brings (Gen. 3:10; Psa. 51:3, 38:3-8; 73:19). Following God's laws brings happiness (John 13:15,17).

In Gen. 3:15, God promised Eve that thru her seed, Jesus would be born. Even though Eve was the first to sin, Adam bears the blame (Ro. 5:19).

Eve's name is mentioned four times in the Bible: two in the Old Testament and two in the New Testament. Gen. 3:20; Gen. 4:1; 2 Cor. 11:3; I Tim. 3:13.

Lessons we can learn from the study of Eve are:

1. Satan is never more dangerous than when he professes to be interested in our welfare.

2. The sin is not in being tempted but rather in yielding to the temptation.

3. We should be aware of our influence on others. If we fall, then others are sure to fall with us. It could be our husband, child, mother, father, brother, sister, or a friend, etc.

## QUESTIONS

1. In Genesis 2:18 God made a great decision; quote scripture.  
\_\_\_\_\_
2. When Adam named all living creatures, what did he find lacking?  
Gen. 2:10-20 \_\_\_\_\_
3. In Gen. 2:21 what do we have an account of? \_\_\_\_\_
4. What did Adam say about Eve? Gen. 2:23 \_\_\_\_\_  
\_\_\_\_\_
5. Where was the first home of Adam and Eve? Gen. 2:8 \_\_\_\_\_
6. Who walked and talked with them in this home? Gen. 3:8 \_\_\_\_\_
7. What were Adam's duties in the garden? Gen. 2:15 \_\_\_\_\_  
\_\_\_\_\_
8. When Eve sinned, did it only involve herself? Gen. 3:6 \_\_\_\_\_
9. In what responsibility had she failed? \_\_\_\_\_
10. Why did Satan approach Eve first? I Pet. 3:7 \_\_\_\_\_
11. What things appealed to Eve about the forbidden tree? Gen. 3:6  
\_\_\_\_\_  
\_\_\_\_\_
12. Does this indicate that woman is more aware of the beautiful  
than man? \_\_\_\_\_
13. List the three ways in which Eve was tempted. Gen. 3:6
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
14. Are we still being tempted in these ways today?
15. In what way did Eve <sup>use</sup> her influence with Adam? \_\_\_\_\_  
\_\_\_\_\_ Gen. 3:6b
16. Do you feel that Eve failed in her trust and responsibility of  
being a help meet? \_\_\_\_\_ Why? \_\_\_\_\_
17. Did Adam take any blame for this deed when God questioned him?  
Gen. 3:12 \_\_\_\_\_ He blamed whom \_\_\_\_\_
18. In Gen. 3:17 God speaks to Adam of his sin. List the two  
Positive things Adam did 1. \_\_\_\_\_  
2. \_\_\_\_\_

19. Which of Eve's sons was the ancestor of Christ? Luke 3:38

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20. What lessons of practical value can be learned from the study of the life of Eve? \_\_\_\_\_

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21. What 2 reasons does Paul give for placing woman under man? I Tim. 2:12-14 \_\_\_\_\_

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22. Explain I Cor. 11:8,9 \_\_\_\_\_

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## RAHAB

Joshua 2:1-24; 6:17-25; Mt. 1:5; He. 11:31; Jas. 2:25

Rahab belonged to the Amorite people who were idol worshippers. The first part of her name, Ra, was the name of an Egyptian god. In Egypt her name meant "haughty and arrogant." As an Amorite it meant "insolence, fierceness, broad, spaciousness."

All we know about Rahab from the scriptures is that she was a harlot; she hid the two spies Joshua sent to spy out Jericho; believed in the God of the Israelites; because she hid the two spies was saved with her father, mother, brothers and sisters; and that she later married one of the spies, Salmon, and became the mother of Boaz in the lineage of Christ.

It is interesting to note that a heathen harlot married into one of the leading families of Israel. God's grace had erased her former life of shame. Salmon, son of Nahshon, was a prince in the house of Judah and later married Rahab. Rahab was named in the genealogy of Christ (Mt. 1:5) Tamar, Rahab, Ruth and Bathsheba are the four foreign women in Matthew's account of the genealogy of Christ. (Dr. Lockyer). Jerome's comment on the inclusion is suggestive:

"In it none of the holy women are included, only those whom the scriptures blame, in order that He who came in behalf of sinners, Himself being born of sinners, might destroy the sins of all."

The idea of these women being included in the lineage of Christ may be a shock to man's way of thinking, but all of these were purged of their sin by God.

Evidently Rahab had her own house and did not live with her parents. It has been suggested that they did not approve of way of life, but she never lost her concern for them (Joshua 2:12, 13). Joshua, Paul and James all referred to her as Rahab, the harlot.

Rahab had learned, probably from some of the men travelers who had visited her, about all the things God had done for the Israelites (Joshua 2:9-11). When the two spies came to Rahab, it was for a different reason than her usual men visitors - they wanted to be hidden. These men were from God, not thinking about pleasure but about the mission on which they had been sent - to spy out the land, especially the city of Jericho (Joshua 2:1).

That Rahab had flax laid in order and scarlet cord on her roof, might suggest that she spun and dyed linen as well as her trade of a harlot. It was under these stalks of flax that she hid the men (Jo. 2:6).

When the king of Jericho learned that the men from Israel had come to her house, he sent word to Rahab to bring out the men for they were enemies (Joshua 2:2,3). After she successfully sent the Amorite men in pursuit of the spies (Jo. 2:3-7), she went to the roof top and bargained with the spies (Jo. 2:9-13). The spies told Rahab that if she would not tell anyone their business, they would deal kindly with her and her family (Jo. 2:14). They also told her she should tie the scarlet cord in the window so that her house could be identified. She was told that the only way her family would be safe was to stay inside her house (Jo. 2:18-19). When it was dark she let the two spies down through her window using the scarlet cord (Jo. 2:15).



Rahab advised the men to go to the mountain and hide three days until they were sure the pursuers had returned (Jo. 2:16).

When the Israelites attacked Jericho, the spies brought Rahab, her father, mother, brothers, sisters and all that she had out of her house and left them outside the camp (Jo. 6:17,23,25).

Rahab was a brave woman. If the spies had been discovered in her house, the king of Jericho would have had her put to death. She had heard enough about God and all that He had done for the Israelites that she must have realized her people were doomed (Jo.2:9-11), and she wanted to be on the side of the people of God.

Dr. Lockyer said, "The threefold references to Rahab in the New Testament reveals how she became a faithful follower of the Lord. She was named in the genealogy of the Saviour"(Mt. 1:5).

Paul highly commended Rahab for her faith and gave her a place in the roll of faith. "By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace" (Heb. 11:31)

James adds to Paul's record about Rahab being justified by faith, also by works(Jas. 2:25).

One of the lessons we can learn from the story of Rahab is that the blood of Jesus can and will cleanse even the lowest of sinners. "Though your sins are as scarlet, they shall be white as snow"(Is. 1:18).

Another lesson we can learn is one of compassion. Rahab was concerned about the safety of her family as well as her own. Are we that concerned about the safety of our families? It is easy to be concerned about our own children, but are we concerned about mother, father, brothers, sisters, grandparents, cousins, etc. Have we talked to them about Jesus and His church?

Still another lesson is that faith will change our lives. Faith changed Rahab's life and enabled her to hide the spies because she had confidence that God would triumph over His enemies. She showed her faith by her brave actions.

Some have said that since Rahab's motive was good when she lied about the spies, God overlooked her sin of lying. The Bible gives two reasons for Rahab's justification: 1. Because she received the spies (James 2:25; Hebrews 11:31), and 2. Because she sent the spies our another way (James 2:25). The justification of Rahab had nothing to do with her sinful action of lying. Her justification is a result of actions that were not sinful. It was for these very actions, "receiving the spies" and "sending them out another way", that Rahab was justified by God. Let us all realize that Rahab was justified by her faith that prompted her to extend kindness to the spies. (Steve Higginbotham).

Rahab did sin when she lied, but since God does not approve of sin, it is implied that Rahab repented.

## QUESTIONS

1. Give the meaning of Rahab's name \_\_\_\_\_  
\_\_\_\_\_
2. Rahab was known as a \_\_\_\_\_
3. Was Rahab a Gentile or a Jew? \_\_\_\_\_
4. Why was Rahab willing to hide the two spies? \_\_\_\_\_  
\_\_\_\_\_
5. What did she ask of the spies? \_\_\_\_\_
6. What were the conditions of her being saved? \_\_\_\_\_  
\_\_\_\_\_
7. After she was saved, where did she dwell. (JO. 6:25) \_\_\_\_\_  
\_\_\_\_\_ Why was she saved? \_\_\_\_\_
8. How was she saved and justified? (Heb. 11:31; Jas. 2:25) \_\_\_\_\_  
\_\_\_\_\_
9. To whom was she afterward married? (Mat. 1:5) \_\_\_\_\_
10. Who was their son? \_\_\_\_\_
11. Rahab is listed in the genealogy of \_\_\_\_\_
12. Another harlot listed in this genealogy is \_\_\_\_\_ and a Gentile listed is \_\_\_\_\_
13. What are the lessons we can learn from the story of Rahab? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## DEBORAH

### Judges 4 and 5

The name Deborah means bee. "Science confirms the ancient belief that of all the animal kingdom, the bee ranks among the highest in intelligence. Deborah stands out as among the wisest of all the Old Testament." (Mary Hallet)

The Bible does not tell us much about Deborah's family. We know that she was married to a man named Lapidoth (Judges 4:4). They lived between Bethel and Ramah in the hill country of Ephraim. The palm tree under which Deborah sat as she judged for the children of Israel became a land mark known as "The Palm of Deborah" (Ju. 4:5). She was referred to "a mother in Israel" (Ju. 5:7), but there is no record of any children being born to Deborah and Lapidoth.

Deborah, having superior spiritual, mental and physical powers, was called by God to be a judge over the Israelites. God also gave her the task of delivering her people once again from captivity. A captivity brought on by their idolatry and trying to do what was right in their own eyes. She was one of the females called a prophetess in the Scriptures. Being a prophet or prophetess meant having the ability to speak for God. In other words, being a prophetess, she was able to be the media between God and the Israelites.

Deborah, however, did more than prophesy; she also gave her people the determination to free themselves from their bondage. As the people came out to hear her wisdom, she talked to them of their deliverance, with the help of the Lord, from their oppressors. After 20 years of oppression, Deborah became the deliverer of her people. After the victory over Sisera, she was judge over all Israel for 40 years. During this period Israel rested from war and captivity (Ju. 5:31).

It was because Deborah believed God could and would do what He said that she sent for Barak, a trained man of war (Ju. 4:6,7) and said to him, "Has not God commanded, 'Go and deploy troops at Mount Tabor; take with you 10,000 men of the sons of Zebulun and against you I will draw Sisera, the commander of Jabin's army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand?'"

To Barak the task seemed hopeless. He did not appear to have as much faith as Deborah because his answer was, "If you will go with me, then I will go; but if you will not go with me, then I will not go." (Ju. 4:8)

Maybe it was because Israel had been in slavery so long that made Barak seem a little afraid.

Did Deborah hesitate? Not an instant - she replied "I will surely go with you, nevertheless, there will be no glory for you in the journey you are taking, for the Lord will sell Sisera into the hand of a woman". Then Deborah arose and went with Barak to Kedesh (Ju. 4:9).

Sisera had 900 iron chariots and a multitude (100,000) soldiers, and Barak had only 10,000 men plus God to fight for him. But in spite of the odds, Deborah's faith in God did not waver. God was her ally. Even the "stars in their courses fought against Sisera" (Ju. 5:20)

God sent a tremendous storm that caused the river of Kishon to flood, rendered the chariots useless and overwhelmed the army of Sisera. The men with Barak were able to kill all the men of Sisera except Sisera. He left his chariot and fled. Barak pursued him but did not find him. Sisera went to Jael's house. Here was the woman, Deborah had told Barak, "God would deliver Sisera into the hands of a woman" (Ju. 4:9).

Sisera met Jael in the road, and she invited him into her house to rest. "And he said to her, 'Please give me a little water to drink, for I am thirsty.' So she opened a bottle of milk and gave him a drink; then she covered him." (Ju. 4:19; 5:25) She covered him with a blanket, and when he was asleep she drove a tent peg through his temple into the ground (Ju. 4:21; 5:26). She received the glory of killing Sisera as well as much criticism, but Deborah was known as the woman who, through her faith in God, rescued her people from their enemy.

Deborah could not only prophecy, arouse, rule and fight, but, also write. After her victory over the Canaanites, she composed a song which is regarded as one of the finest specimens of ancient Hebrew poetry, being superior even to the celebrated song of Miriam. Deborah's song in Judges 5 magnifies the Lord as being the one who enabled Israel's leaders to conquer their enemies. No character in the Old Testament stands out in bolder relief than Deborah, prophetess, ruler, warrior and poetess. Her song is immortal because her life was dedicated to God, and her deeds heroic and sublime. (Dr. Lockyer) Her dedication and trust in God was her most valuable of all her talents.

Read Judges 5 carefully.

The most important lesson we can learn from the study of the life of Deborah is that faith in God will give us courage to overcome. It was her unflinching faith in God that gave her the courage to deliver her people (Ju. 5:31)

From the study of the Old Testament we can learn how God dealt with His people and all He did for those who obeyed Him. If we only believe and obey, He will do for us all that He promised. Just as Deborah is remembered because she served God to the limit of her ability, we should also strive to serve Him in the same capacity.

## DEBORAH

1. What does the name Deborah mean? \_\_\_\_\_
2. Why was Israel being oppressed? Ju. 4:1 \_\_\_\_\_  
\_\_\_\_\_
3. Who oppressed Israel at this time? Ju. 4:2 \_\_\_\_\_
4. How long did Jabin oppress Israel? Ju. 4:3 \_\_\_\_\_
5. Jabin was \_\_\_\_\_, that reigned in \_\_\_\_\_ and his  
captain was \_\_\_\_\_ Ju. 4:2
6. The Canaanite army had \_\_\_\_\_ Ju. 4:3
7. Deborah's husband was named \_\_\_\_\_ Ju. 4:4
8. What three things did Deborah do? Ju. 4:4; 5:1 \_\_\_\_\_  
\_\_\_\_\_
9. Where did she dwell? Ju. 4:5 \_\_\_\_\_
10. Who came to her for judgment? Ju. 4:5 \_\_\_\_\_
11. She was referred to as " \_\_\_\_\_ " in Ju. 5:7
12. What did Deborah say to Barak when she sent for him? Ju. 4:6,7  
\_\_\_\_\_  
\_\_\_\_\_
13. What was Barak's response? Ju. 4:8 \_\_\_\_\_  
\_\_\_\_\_
14. What was Deborah's answer? Ju. 4:9 \_\_\_\_\_  
\_\_\_\_\_
15. Where did the fight take place? Ju. 4:13,14 \_\_\_\_\_  
\_\_\_\_\_
16. Who fought for Israel? Ju. 4:15 \_\_\_\_\_ How? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
17. Into what woman's hands did the Lord sell Sisera? Ju. 4:18-20  
\_\_\_\_\_
18. How did she accomplish the task? Ju. 4:21 \_\_\_\_\_  
\_\_\_\_\_
19. How did Deborah and Barak celebrate? Ju. 5:1 \_\_\_\_\_
20. To whom was the praise given? Ju. 5:2 \_\_\_\_\_
21. How long did Deborah judge Israel? Ju. 5:31 \_\_\_\_\_

## DELIAH

Judges 16:4-21; Read Proverbs 5

The name Deliah means dainty or delicate. It sounds like a sweet name that a lot of parents might want to give their baby girls, but few seem to have the name. Could it be because of the terrible way Deliah betrayed Samson that we find no other person named Deliah in the Scriptures?

Deliah lived by the river of Valley Sorek which reaches from the Mediterranean to near Jerusalem. We are not told anything else about her except she was a Philistine prostitute who was willing to betray her husband for 1100 pieces of silver which probably amounted to around \$25,000.

The entire story is told in only 18 verses, but it reveals how Deliah led Samson into believing she loved him while all the time she was scheming to find the secret of his strength. (Ju. 16:5) This she was doing, not that she cared, but that she might reveal his secret to the Philistine lords and thus collect money. Paul tells us in I Tim. 6:10, "For the love of money is the root of all evil." Deliah must have really loved money to have sold her husband, Samson, to his enemies. They gouged out his eyes, bound him with fetters and made him grind grain like an animal until his death.

Dr. Lockyer said, "Her supreme wickedness lay not in betraying Samson to his enemies but in causing him to break faith with his ideals."

The Philistine lords recognized that Deliah could be bribed to do their wicked deed, but they could not break Samson's secret.

Keryper expressed it, "All the while she kept a police force quartered in her rooms and awaited the moment in which she could surrender her lover into his enemies' hands." (Ju. 16:9)

Three times Samson teased her with answers to her question, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." (Ju. 16:6)

Finally she said, "How can you say, I love you, when your heart is not with me? You have mocked me these three times, and have not told me wherein your great strength lies. And it came to pass, when she pressed him daily with her words and urged him, so that his soul was vexed unto death. So he told her all that was in his heart." (Ju. 16:15-17a) When Deliah realized Samson was being truthful, she made him sleep on her knees and caused his hair to be shaved.

Several lessons can be learned from this sordid story -

One is the folly of being unequally yoked (I Cor. 6:14). If Samson had married an Isarelite woman, the story might have been different. "Evil companions corrupts good morals." (I Cor. 15:33) Also I Cor. 5:6.

Another lesson for us is to realize that true feminine charm and love are gifts from God and should be used to His glory. II Tim. 3:16,17 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Such stories as Samson and Deliah are written that we might learn the consequences of not following God's instructions.

We learn that we might either have the right influence on a man or we can destroy him.

Proverbs tells us about the contentious woman who always has to have her way. Prov. 19:13; 27:15; 5:1-13

## DELIAH

1. The name Deliah means \_\_\_\_\_
2. Where did Deliah live? Ju. 16:4 \_\_\_\_\_
3. Who fell in love with her? Ju. 16:4 \_\_\_\_\_
4. Who plotted with her to betray Samson? Ju. 16:5 \_\_\_\_\_
5. What was she promised? Ju. 16:5 \_\_\_\_\_
6. Name two others who were sold for money. \_\_\_\_\_  
Give references \_\_\_\_\_
7. How many attempts did she make before she was successful?  
Ju. 16:6-7 \_\_\_\_\_
8. How did she finally succeed? Ju. 16:16 Copy the verse. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. How can II Cor. 6:14 be connected with Samson and Delilah?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. Also I Cor. 15:33 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
11. Why do you think the account of Samson and Delilah is included in  
the scriptures? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## NAOMI

### Book of Ruth

The name, Naomi, means my joy, my bliss or pleasantness of Jehovah. Naomi is a good name to have.

Until Naomi's great loss, her character fit her name - pleasant, agreeable, loving.

The scriptures tell us nothing about Naomi's background except that she was married to Elimelech, and they had two sons, Mahlon and Chilion. Naomi and her family were Ephrathites and lived in Bethlehem-judah.

History tells us that Elimelech belonged to a prominent Israelite family. He was a brother of Salmon, prince of Judah and one of the spies who married Rahab. He was also a "near kinsman"(possibly a cousin) to Boaz.

Being married into a prominent family, Naomi no doubt had a very comfortable life. But in the days the judges ruled, Israel suffered a great famine which was probably brought on when the people would not hearken to God (Lev. 26:14-20). Elimelech took Naomi and their two sons to live in the highlands of Moab where there was plenty of food. Moab had food, but the people worshipped idols. Was this a poor choice for Elimelech & Naomi to make? What a change it must have been for Naomi to leave her homeland of God-fearing people to live in a strange foreign land of heathen people.

Naomi must have had much concern when she found herself and her family in the strange land of people who knew not God. How long they lived there, we are not told, but Elimelech died leaving her and her two sons.

Again we are not given any idea of time, but we are told the boys both married Moabite girls and dwelled there about ten years (Ruth 1:4). Tragedy again struck when both of the sons died leaving Naomi, who was by now up in years, and her two widowed daughters-in-law, Ruth and Orpah. The scriptures tell us, "And the woman was left of her two sons and her husband" (Ruth 1:5). How lonely and sad she must have felt.

When Naomi heard that "The Lord had visited His people in giving them bread" (Ruth 1:6), she decided to go back to her homeland of Judah. The two daughters-in-law loved Naomi and I'm sure they tried to be a comfort to her, but in her grief she longed for her own God-fearing people.

George Matheson said it this way, "To all appearance Naomi was desolate. Husband and children were gone - the place of sojourn was a land of strangers - the voices of the old sanctuary were silent. Her heart and spirit were broken, her conscience was up in arms. The God of her fathers, she **felt**, had deserted her for her desertion of Him. She must retrieve the past - she must go back - back to the old soil, back to the favour of God."

Even though Naomi was determined to return to Bethlehem, she was concerned about her daughters-in-law. They were young and having had no children, they needed to marry. Naomi knew that being foreign women, they would have little chance of finding husbands in Canaan. In spite of this Ruth returned with her (Ruth 1:16,17).



As Dr. Lockyer wrote, "The ten years in Moab, with all its anguish, and also the loss of fellowship with God and His people had dried up her finer feelings. Once so sweet, Naomi was now sour, and blamed God for the poverty and desolation she had endured." He continued, "But why chide God? Was not her cup of bitterness the result of the act of disobedience when, with her husband, she left Bethlehem for Moab."

When the two women reached Bethlehem, the people said, "Is this Naomi?" And she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since the Lord has witnessed against me and the Almighty has afflicted me?" (Ruth 1:19-21)

Ruth went to the fields to glean and thus feed them. When Naomi learned that Ruth had gleaned in the field of Boaz, a near kinsman of Elimelech, she took an interest in his kindness. She advised Ruth the steps to follow which led to Ruth's marriage to Boaz.

Naomi's outlook changed again. She again became the person her name meant. R.C. Moulton expressed it: "The family she thought she had seen perish has been restored to the genealogies of Israel; for baby Obed lives to become the father of Jesse, and Jesse is father of the great King David. And in the genealogical tables of Matthew, the Moabitess who left her people for love of Naomi is duly named as an ancestress of the Messiah Himself."

The lessons we can learn from Naomi -

The way we live - our actions influence others - for good or bad. Naomi's righteousness influenced Ruth to accept God.

Unselfishness is obedience to God (Mt. 7:12). Naomi practiced the golden rule with Ruth (Ruth 1:8-13). She worked for Ruth's best interest (Ruth 3:1).

Love for others cause us to put others first.

## NAOMI

1. What does the name Naomi mean? \_\_\_\_\_
2. Of what country was Naomi? Ruth 1:1 \_\_\_\_\_
3. To whom was she married? Ruth 1:2 \_\_\_\_\_
4. Why did they leave their native land and where did they go?  
\_\_\_\_\_
5. Of whom was she bereft in this strange land? Ruth 1:3  
\_\_\_\_\_
6. What was another source of grief to her? Ruth 1:4 \_\_\_\_\_
7. How was she forced to drink the cup of grief to the dregs? Ruth 1:5  
\_\_\_\_\_
8. Why did she return to Judah? Ruth 1:6 \_\_\_\_\_
9. Tell of her appeal to Ruth and Orpah. Ruth 1:6-14  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. Who was Naomi's kinsman - what sort of man? \_\_\_\_\_
11. What is meant by Naomi seeking rest for Ruth? Ruth 3:1; 4:9,10  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
12. How was "bitterness," turned into "pleasantness," with Naomi?  
Ruth 4:13-17 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## HANNAH

I. Sam. 1; 2:1; 21

The name Hannah means gracious or favor. Over the years the name Hannah has become Ann, Anne or Anna.

We are told in the scriptures that Hannah was married to a man called Elkanah (I Sam. 1:2). Elkanah, like so many in that day, had another wife, Peninnah. All the scriptures tell us about Peninnah is that she had children (I Sam. 1:2), and that she tormented Hannah because she was barren. I Sam. 1:6 tells us that Peninnah "provoked her sore, to make her fret." We are also told that Elkanah loved Hannah and always gave her a double portion (I Sam. 1:5). This is probably the reason Peninnah tormented Hannah. She was jealous because she knew Elkanah loved Hannah more than he did her.

Because of her jealousy, Peninnah must have made life very miserable for Hannah. The record tells us "when she (Hannah) went up to the house of the Lord, Peninnah so provoked her, therefore she wept and did not eat" (I Sam. 1:7).

Although Hannah had a house, she did not consider it a home because she was childless. In those days it was every woman's dream to have children - a family to watch over and care for - thus making a house a home. She had a husband who loved her, but Hannah yearned for a son to hold and love. Trying to comfort her in her sorrow, Elkanah asked, "Am I not better to thee than ten sons?" (I Sam. 1:8)

Year after year, Hannah endured the taunting of Peninnah apparently without retaliating. It seemed that the more Elkanah tried to comfort Hannah the more Peninnah would taunt her.

Being childless did not affect Hannah's belief in God. She prayed to Him often. The prayer we have a record of is Hannah pouring her heart to God, promising God that if He would only remember her and give her a son, she would give her son back to Him to serve Him all the days of his life. Hannah was not asking God to "remove the thorn from her side" namely Peninnah's taunting or anything derogative against Peninnah, but rather to remove the cause of her anguish, which was being childless.

We are told she was so caught up in her prayer that her lips moved, but she was making no sound (I Sam. 1:13). She was so intent that she was crying to God internally, and the old priest, Eli, watching her actions and hearing no sound supposed she was drunk. He scolded her for coming into God's house drunk (I Sam. 1:14).

Hannah's answer was, "No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto." (I Sam. 1:15,16)

When she finished speaking, Eli said, "Go in peace and may the God of Israel grant thee thy petition that thou hast asked of Him."

Hannah went home happy because she believed that her prayer would be answered. She had prayed believing and had made a promise which she kept. When God gave her a son, she called his name Samuel which means asked of God. She kept her son with her at home until he was weaned then, as she had promised, she took Samuel to the

house of the Lord "there to abide forever." How easy it would have been for her to have decided that she just couldn't give up her only son as she had promised. But Hannah loved God too much to do that - she kept her promise.

When Elkanah next went with all his household to offer to the Lord the yearly sacrifice and pay his vow, Hannah did not go with him. She said, "I will not go up until the child is weaned; then I will bring him, that he may appear before the Lord and stay there forever" (I Sam. 1:21,22).

Elkanah loved Hannah and trusted her, so he told her to do what she thought best. Hannah stayed home with Samuel until he was weaned, then true to her vow, she took him, a three year bull, one ephah of flour and a jug of wine to the house of the Lord and there presented Samuel to Eli.

"And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there." (I Sam. 1:26-28)

Lockyer said of Hannah's psalm: "Hannah's Psalm of Thanksgiving marks her out as a poetess and prophetess of no mean order. With her desire fulfilled she bursts into song and pours forth her gratitude to God for His goodness. There is a strong resemblance between Hannah's and that of Mary when she went to see Elizabeth (Lu.1:46-55). The spiritual lyric of Hannah's is equal to any of the Psalms and is eloquent with the divine attributes of power, holiness, knowledge, majesty and grace. Such an elevated poetic utterance elicited by God's answer to her prayer, has stirred the hearts of saints all down the centuries."

Hannah made quite a sacrifice in giving up her son - she had made a vow and it must be kept no matter the cost. So after she weaned Samuel she took him to the house of the Lord "there to abide forever" just as she had promised. Once a year she visited Samuel and brought him a new coat that she had made.

Hannah was rewarded for her sacrifice. God gave her five more children, three sons and two daughters.

Lessons we can learn from this study of Hannah are:

First, as we study about Samuel and all that he did for the Lord, we realize the influence of a godly mother. Young mothers should use her as an example in rearing their children.

Second, In thinking about Peninnah's harsh treatment of Hannah, we can realize how thoughtless, unkind words can hurt and cause sorrow. We should guard our tongues (Jas 3:9,10). We can also see how jealousy can cause us to act in an unchristian way.

Third, We need to realize that we should always go to God in time of sorrow. He is always ready to comfort and help us. Hannah showed us that when we take our troubles to God in prayer, we should believe that He will answer our prayers. Maybe not how or when we want it, but how it is best for us. Rom. 8:28

From Eli's actions we can learn not to be hasty in our judgment of others. Things may not always be as they appear. We should be sure of our facts.

In Hannah's defense of her character in I Samuel 1:15,16, we can learn how to defend our own character and rights in dignity and humility. In other words, we can defend ourselves in a Christian way (John 8:48,49; Acts 26:24-26).

#### QUESTIONS

1. What does the name Hannah mean? \_\_\_\_\_
2. To whom was Hannah married? \_\_\_\_\_
3. What was Hannah's plight? \_\_\_\_\_
4. Where did Elkanah and his family go each year? \_\_\_\_\_  
\_\_\_\_\_
5. How did he show partiality to Hannah? I Sam.1:5 \_\_\_\_\_  
\_\_\_\_\_
6. How did Peninnah provoke Hannah I Sam.1:6 \_\_\_\_\_  
\_\_\_\_\_
7. How did this provocation affect Hannah? I Sam.1:7 \_\_\_\_\_  
\_\_\_\_\_
8. Who tried to console her; what did he say? I Sam.1:8 \_\_\_\_\_  
\_\_\_\_\_
9. What promise did Hannah make to God? I Sam.1:10 \_\_\_\_\_  
\_\_\_\_\_
10. Of what did Eli accuse her? I Sam.1:14 \_\_\_\_\_
11. Tell her plea. I Sam.1:15,16 \_\_\_\_\_  
\_\_\_\_\_
12. Did God answer her prayer? How? I Sam.1:19,20 \_\_\_\_\_  
\_\_\_\_\_
13. When did Hannah next go to Shiloh? I Sam.1:21-23 \_\_\_\_\_  
\_\_\_\_\_
14. Tell of her dedicating Samuel to the Lord. I Sam.1:24-28 \_\_\_\_\_  
\_\_\_\_\_
15. What did Hannah take to Samuel each year? I Sam.2:19 \_\_\_\_\_
16. Who blessed Elkanah and Hannah? How? I Sam.2:20,21 \_\_\_\_\_  
\_\_\_\_\_
17. May one pray without words? I Sam.1:12,13 \_\_\_\_\_  
Is this the meaning of Romans 8:26? \_\_\_\_\_
18. What example should Hannah be to mothers in rearing children?  
\_\_\_\_\_  
\_\_\_\_\_

## JEZEBEL

I Kings 16:31; 18:4-19; 19:1,2; 21:5-25; II Kings 9

The name, Jezebel, means chaste, free from carnal connection. Queen Jezebel was anything but what her name applied. She was heartless, blood thirsty, wanton, wanton, voluptuous, licentious. Her name came to mean seductive, wordly and wicked.

She was the daughter of Ethbaal, king of Sidonians and a priest of Baal worshipers. She had an idolatrous background which produced the greatest soldier of antiquity, Hannibal. Cruel and licentious rites were associated with the worship of Baal.

Ahab, king of Northern Israel, married this heathen woman, Jezebel. We are not told how or where they met, but the weak king must have been entrapped by Jezebel's beauty as well as her forceful character. Beautiful, wicked Jezebel must have been utterly fascinated at the thought of becoming a queen.

Instead of Ahab influencing Jezebel to worship God, she persuaded him to worship and serve Baal. She tried to convert all Israel to Baal and drive all the true prophets of God from the land. She was determined to destroy the worship of God. Jezebel not only worshiped Baal, she was an ardent worshiper of Ashtaroth, the famous goddess of the Sidonians.

She could not stand it when Elijah challenged the 850 prophets of Baal on Mount Carmel and was victorious. She hated Elijah and swore an oath to destroy him "by this time tomorrow." (I Kings 19:2) We who hate are no better than Jezebel (I Jn. 3:15).

Jezebel was a domineering wife; she caused Ahab to sin against God more than once (I Kings 21:25). She plagued and belittled him (I Kings 21:7). She had him build a magnificent temple to the Sun-god in Samaria and another sanctuary which housed 400 priests.

Jezebel not only caused Ahab to sin, but she caused her children to be wicked. Her daughter, Atholiah, mimicked her mother's wickedness. Her eldest son, Ahaziah, was a cruel worshiper of Baal; her second son, Jehoram, was as cruel and corrupt as his mother. Jehu said, "What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many" (II Kings 9:22).

She even became a murderess and a liar when Naboth stood up to her (I Kings 21:10). God then called Elijah to go to Ahab and tell him what was in store for him and Jezebel. Even so, when she heard her fate, there was no repentance in her. Knowing her death was soon, the defiant queen painted her face and placed her crown on her head. In England during the sixteenth century because of this "Painted Jezebel", painting the face was the sign of a loose woman. This was also regarded as such in the early years of the United States.

One of the main lessons we can learn from the study of Jezebel is that the wages of sin is death (Ro. 6:23). Also see Prov. 5:22; 8:36

We can see the far reaching harm the influence of a bad wife or mother can do.

It is risky to marry for physical beauty rather than spiritual beauty.

It is dangerous to marry a non christian.

We need to strive to be the help meet God would have us be.

We need to influence our husbands and children to love God and follow good works (II Tim. 1:6; II Pet. 1:13). We reap what we sow (Gal. 6:7).

## JEZEBEL

1. What does the name Jezebel mean? \_\_\_\_\_
2. Who was her father; from where? I Ki.16:31 \_\_\_\_\_
3. She married whom? I Ki. 16:31 \_\_\_\_\_
4. She influenced Ahab to do what? I Ki.16:31-33 \_\_\_\_\_  
\_\_\_\_\_
5. How did she treat the prophets of God? I Ki.18:3,4,13 \_\_\_\_\_  
\_\_\_\_\_
6. How many prophets of Baal did she feed? I Ki.18:19 \_\_\_\_\_
7. What did Elijah do to her prophets? I Ki.18:40 \_\_\_\_\_  
\_\_\_\_\_
8. What threat did she send Elijah? I Ki.19:1,2 \_\_\_\_\_  
\_\_\_\_\_
9. How and why did she slay Naboth? I Ki.21:1-16 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. What was Elijah's prophecy of vengeance on Ahab and Jezebel?  
I Ki.21:21-24 \_\_\_\_\_  
\_\_\_\_\_
11. Who was the instigator of Ahab's wickedness? I Ki.21:25,26 \_\_\_\_\_  
\_\_\_\_\_
12. Was Elijah's prophecy fulfilled in Ahab? I Ki.22:34-39 \_\_\_\_\_
13. How was Jehu to execute God's wrath upon Jezebel? II Ki.9:7-10 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
14. What was her horrible practice? II Ki. 9:22 \_\_\_\_\_
15. How did she seek to appeal to Jehu? II Ki.9:30,31 \_\_\_\_\_  
\_\_\_\_\_
16. How was Elijah's prophecy fulfilled? II Ki.9:36,37 \_\_\_\_\_  
\_\_\_\_\_
17. How did Jezebel's influence vent itself in her children. I Ki.22:51-53 \_\_\_\_\_  
\_\_\_\_\_
18. How near did she come to supplanting the true worship? I Ki.19:13,14,18 \_\_\_\_\_  
\_\_\_\_\_
19. How completely was God's word vindicated? II Ki.10:1-11,17 \_\_\_\_\_  
\_\_\_\_\_

## TITUS 2:3-5

### I. INTRODUCTION

Titus 2:1 - "Speak the things which become sound doctrine"

### II. Titus 2:3-5 - read

#### 1. Reverent in behavior (NAS) behavior as becometh holiness (KJV)

##### A. I Tim. 2:9-12 - read

a. vs. 9 - modest apparel

b. vs. 10 - good deeds

(1) Becometh woman professing godliness

(a) Greek word for profess means promise

(b) Profess religion is a promise of faith

Exhibited in our lives - I Pet. 3:1f

Note

2. Not slanders, not given to much wine

A. More time on hand

B. Stronger admonition given to women than to men in vs. 2

3. Teach what is good

A. By example

B. Deeds, words, advise, etc

4. Train the young women

A. To love husbands

a. Only place commanded to love husband

b. Sarah obeyed Abraham and called him lord - I Pet. 3:6

c. Reverence husband - Eph. 5:33

(1) Does not make woman inferior

(2) Most influential person in the home

d. Work at making a happy marriage

(1) Ordained by God - Gen. 2

(2) For life - good or bad

B. Love children

a. Mother's love nearest on earth to God's love

b. Discipline them

(1) Eph. 6

(2) Prov. 13:24

c. Teach them

(1) Prov. 14:1

(2) Deut. 6:6,7

(3) II Tim. 1:15

d. Train and care for them

(1) Prov. 22:6

(2) See to physical needs

(3) By example

> C. Be discreet (prudent, sensible, reasonable)

a. Prov. 19:14

b. Does not come naturally

c. Seven points to cultivate (Rachel Howard)

(1) Interest in others - Prov. 18:24

(2) Say the right things - Prov. 25:11; be sincere Mt. 12:34

(3) Courtsey - good manners Prov. 16:23,24

(4) Tolerance - Prov. 14:1; 24:3

(5) Cheerfulness - Prov. 15:13; 17:22; 23:7; Phil. 4:8

(6) Giving - Acts 20:35.

(7) Accept adversity

(a) Study God's Word - Prov. 24:5; 10

(b) Allow God to control your life



- d. Things to eliminate (Rachel Howard)
  - (1) Criticism - Prov. 12:13
  - (2) Gossip - Prov. 17:9; 26:20; Ro. 1:29; II Cor. 12:20
  - (3) Snap judgment - Prov. 2:1-5; 3:5,6
- D. Be chaste
  - a. Morally pure
  - b. Controls our way of life
    - (1) Gal. 6:7
    - (2) Ro. 15:4
    - (3) Prov. 12:4
  - c. Clean speech - Mt. 12:34
  - d. Abstain from appearance of evil - I Thes 5:22
  - e. Cultivate good friends - I Cor. 15:33
- E. Keepers at home
  - a. Def. - to guard, control, keep
  - b. Make a home not a house
    - (1) Home is formed by God
    - (2) Home is the foundation of the world
    - (3) Neglected home weakens church
    - (4) Neglected church weakens home
    - (5) Make father head of the home
    - (6) Know the difference between keeping house & keeper at home
    - (7) clean, comfortable, full of love
    - (8) Be content with God-given duty - Phil. 4:11
      - (a) Contentment and love builds
      - (b) Demanding more tears down
    - (9) A full time job if well done
- F. Good (KJV) Kind (NAS)
  - a. Kindness comes from love - I Cor. 13:1; Gal. 5:13
  - b. Goodness makes good - Gal. 6:10
  - c. Must be happy - Prov. 17:22
  - d. Faithful, responsible, trustworthy - Mt. 25:21
  - e. Cleave to that which is good - Ro. 12:21
  - f. Fight the good fight - I Tim. 6:12
  - g. Do not render evil - I Thwa. 5:15
  - h. Practice goodness Jas. 4:17
  - i. Attain a good name Prov. 22:1
    - (1) Living good, clean, pure, upright lives
    - (2) Being loyal to family and friends
    - (3) Keeping promises if at all possible
  - j. Make good choices - Lu. 10:42
- G. Obedient to own husbands
  - a. The beauty of the character of woman when -
    - (1) She willingly becomes the help meet
      - (a) Gen. 2:18
      - (b) Gen. 2:24
      - (c) Gen 3:16
      - (d) Eph. 5:22,23
      - (e) I Cor. 11:3
  - b. By example teach children to respect Daddy
  - c. Sarah - a good example I Pet. 3:6
  - d. Lot's wife' disobedience - Luke 17:32

### III. CONCLUSION

- 1. That the word of God be not blasphemed
- 2. Marriage Vows



## *Thoughts for Christian Women*

# THE IDEAL WOMAN (Proverbs 31)

By Charline Lemonds Sexton

King Lemuel's mother described the ideal woman to him. A man should select a wife not for her figure or for her dark, laughing eyes, but he should seek "a virtuous woman," a rare treasure who will be faithful to him throughout her life; who will enhance his standing and esteem in the community; who will help him to advance in his life's work by having his meals and his clothes ready on time; who will encourage him spiritually.

Each mother must, early in her son's life, stress these goals (Proverbs 31:1-4, 10) so her son may not choose as his life's companion "a fair woman that is without discretion" (Prov. 11:22). I once knew of a widower who married a teenager. He was so jealous and suspicious of her that every morning he poured ashes around their tiny cabin so that he would know if a man called on her while he was away.

According to recent figures (10/1990), the typical married man who is 45 or older will live about twice as many years beyond the present as will one who is single or divorced. This seems to show that most wives of our day boost their husbands nutritionally and emotionally. A Christian wife should be considerate of her husband and strive to "do him good and not evil all the days of her life" (Prov. 31:12).

The ideal woman "openeth her mouth with wisdom" (Proverbs 31:26). She is intelligent, and, when the family is gathered, she tries to maintain interesting and worthwhile discussions. Such gatherings, at one time frequent, are, in today's hurry-and-acquire-outside-interests society, much harder to arrange. Mealtimes provide an opportunity for such discussions. These discussions can influence her children's activities, their choice of associates, and their minds and souls.

The ideal woman is not lazy; she "worketh willingly with her hands" (Prov. 31:15). She does not lie abed half the day. She "looketh well to the ways of her household

and eateth not the bread of idleness" (Prov. 31:27). According to verse 14, her family members have no complaint about the sameness of the foods they eat: "She bringeth her food from afar." The acronym VEN reminds me of my goal in buying groceries and preparing food—V stands for variety; E for economy; and N for nutrition.

This virtuous woman takes pride in her personal appearance: "She maketh herself coverings of tapestry; her clothing is silk and purple" (verse 22). Most women of today are careful about appearance and dress, but Christian women are not extravagant in this respect. It is good for the relationship if the husband shows his pride in his wife (and vice versa).

Proverbs' virtuous woman "considereth a field and buyeth it" (31:16). Evidently her husband was involved in legislative or judicial duties of the city, and she carried the double burden. It is interesting, however, that a woman of the East would transact business for an extensive household.

The ideal woman will be an example before her children in helping others, such as the poor, the elderly, the sick (31:20). Occasionally we hear of someone who has had an automobile accident and is stranded in a town where she or he knows no one. What a great opportunity for a Christian woman to visit, to do errands, and to keep in touch with the family later! Sometimes Christian couples take care of the children while parents recover. If ever you are traveling and you have an accident, I hope that thoughtful, kind people will come to your assistance. It is not easy to be like the woman of Proverbs 31, whose price is "far above rubies." The reward is worth the effort: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

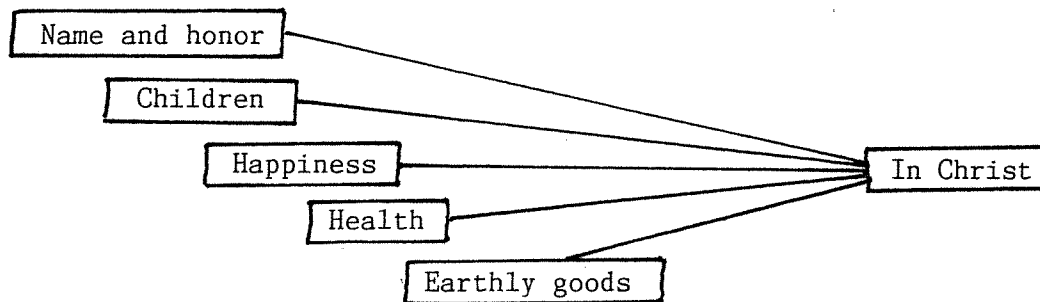
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## A WORTHY WOMAN

A worthy woman who can find?  
For her price is far above rubies,  
The heart of her husband trusteth in her,  
And he shall have no lack of gain.  
She doeth him good and not evil  
All the days of her life.  
She seeketh wool and flax,  
And worketh willingly with her hands.  
She is like the merchant ships;  
She bringeth her bread from afar.  
She riseth also while it is yet night,  
Ang giveth food to her household,  
And their task to her maidens.  
She considereth a field, and buyeth it;  
With the fruit of her hands she planteth a vineyard.  
She girdeth her loins with strength,  
And maketh strong her arms.  
She perceiveth that her merchandise is profitable;  
Her lamp goeth not out by night.  
She layeth her hands to the distaff,  
And her hands hold the spindle.  
She stretcheth out her hand to the poor;  
Yea, she reacheth forth her hands to the needy.  
She is not afraid of the snow for her household;  
For all her household are clothed with scarlot.  
She maketh for herself carpets of tapestry;  
Her clothing is fine linen and purple.  
Her husband is known in the gates,  
When he sitteth among the elders of the land.  
She maketh linen garments and selleth them,  
And delivereth girdles unto the merchant.  
Strength and dignity are her clothing;  
And she laugheth at the time to come.  
She openeth her mouth with wisdom;  
And the law of kindness is on her tongue.  
She looketh well to the ways of her household,  
And eateth not the bread of idleness.  
Her children rise up, and call her blessed;  
Her husband also, and he praiseth her, saying:  
Many daughters have done worthily,  
But thou excelleth them all.  
Grace is deceitful, and beauty is vain;  
But a woman that feareth Jehovah, she shall be praised.  
Give her of the fruit of her hands;  
And let her works praise her in the gates.

## TRUSTWORTHY

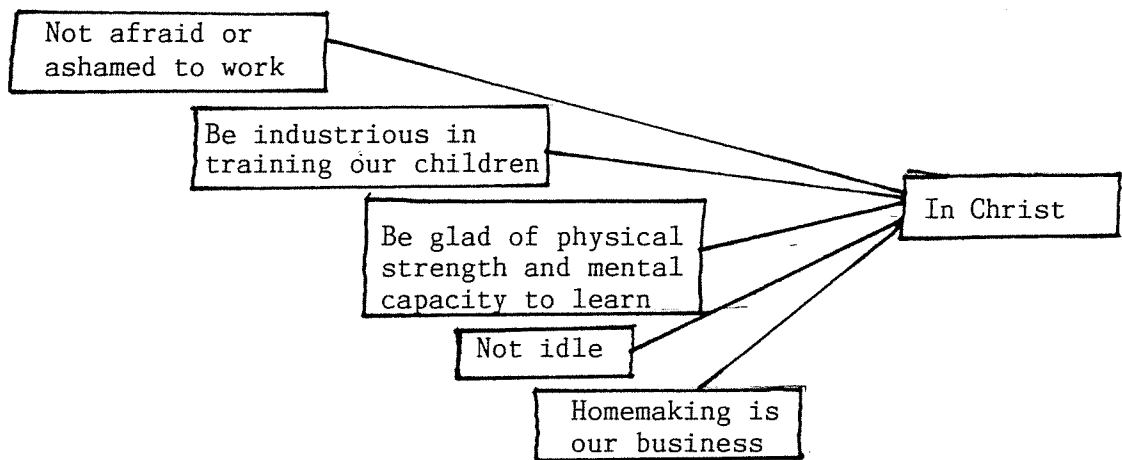
"The heart of her husband trusteth in her." Prov. 31:11



- Prov. 22:1 "A good name is to be chosen rather than great riches."
- Prov. 22:6 "Train up a child in the way he should go, and when he is old he will not depart from it."
- Prov. 16:20b "And whoso trusteth in Jehovah, happy is he."
- I Cor. 3:16 "Knoweth ye not that ye are the temple of God and the Spirit of God dwelleth in you?"
- Romans 12:1b "...Present your bodies a living sacrifice, holy, acceptable to God."

## INDUSTRIOUS

"And worketh willingly with her hands." Prov. 31:13



II Thes. 3:10 "...if any will not work, neither let him eat."

Deut. 6:6,7 "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

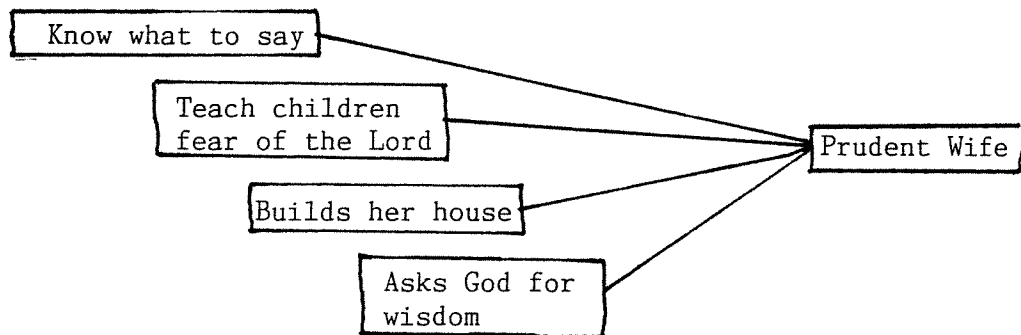
Eph. 5:20 "Giving thanks always for the things in the name of our Lord."

I Tim. 5:13 "And withal they learn to be idle going from house to house."

Titus 2:5 "...Keepers at home, good, obedient to their own husbands."

## WISE

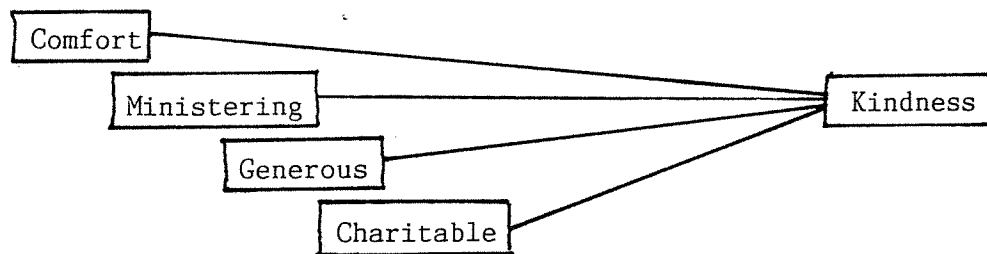
"She openeth her mouth with wisdom." Prov. 31:26a



- Prov. 25:11 "A word fitly spoken is like apples of gold in a net work of silver."
- Eph. 6:4 "...provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord."
- Prov. 14:1 "Every wise woman buildeth her house."
- Jas. 1:5 "But if any of lacketh wisdom, let him ask of God, who giveth to all liberally."
- Prov. 19:14b "But a prudent wife is from Jehovah."
- Jas. 1:5 "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

## KIND

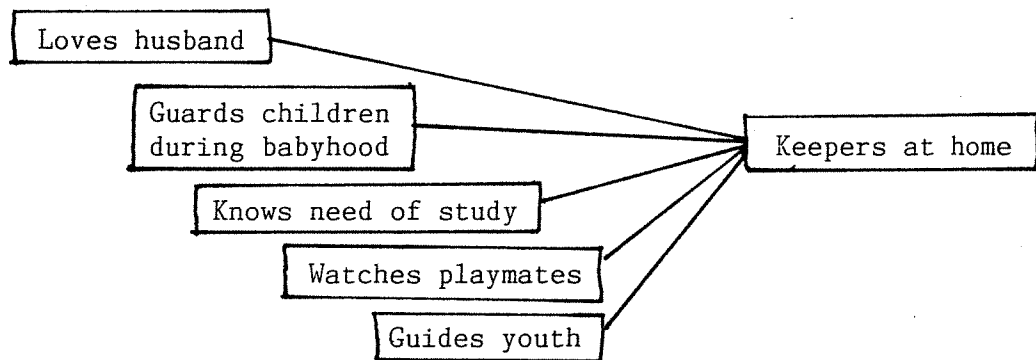
"The law of kindness is on her tongue." Prov. 31:26b



- Rom. 12:15 "Rejoice with them that rejoice, and weep with them that weep."
- Matt. 25:36b "...I was sick and you visited me."
- Acts 20:35 "I have shewed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"
- I Jn. 3:17 "But whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"
- Eph. 4:32 "Be ye kind one to another, tenderhearted; forgiving each other."

## DEVOTED WIFE AND MOTHER

"She looketh well to the ways of her household." Prov. 31:27



Col. 3:18 "Wives be in subjection to your husbands."

Eph. 6:4 "...nurture them in the chastening and admonition of the Lord."

Deut. 11:19 "And ye shall teach them to your children, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

I Cor. 15:33 "Be not deceived; evil companions corrupt good morals."

Prov. 29:15 "The rod and reproof give wisdom, but a child left to himself causeth shame to his mother."

Titus 2:4 "That they might train the younger women to love their husbands, to love their children."