



The Doctrinal Woman

The Gracious Woman

In Proverbs 11:16, the Hebrew word for “gracious” is חֵן (chên) and means one with grace, elegance of form and appearance. God does not intend for women to be disheveled and thrown together in their looks. A gracious woman is compared to a strong man. Beauty in form and appearance is the counterpart to the strength of a man. A gracious woman is able to retain her honor. It is not damaged by her poise and behavior.

"A gracious woman attains honor, And ruthless men attain riches." (Proverbs 11:16, NASB)

The Hebrew word for “honor” is כְּבוֹד (kabod) and means splendor and glory of the external. This is the woman in her beauty being the full expression of the glory of man. Her own personal beauty does not detract from the Bible doctrine in her soul reflecting the thinking and glory of her Savior, Jesus Christ. Her outer beauty does not hide the inner response to her husband.

The Beautiful Woman

In Genesis 29:17 and Proverbs 11:22, the Hebrew word for “beautiful” is יָפֶה (yâpheh) and means fair, comely, beautiful. This is a beautiful woman. Beauty is an attribute of the woman, not an accessory. Of course, the quantity or quality varies with all women. Beauty is something that doesn’t just happen. There are ways in which the beauty will be shown. Just as God has characteristics in His essence, various things are needful to bring them out.

"And Leah's eyes were weak, but Rachel was beautiful of form and face." (Genesis 29:17, NASB)

"As a ring of gold in a swine's snout So is a beautiful woman who lacks discretion." (Proverbs 11:22, NASB)

God’s essence is expressed through written revelation. God’s essence is expressed through the functioning spiritual gifts of believers. God’s essence is expressed in the creation and beauty of the earth. He spent six days restoring it to be a wonderful place for man to live. God has designed beauty to be enjoyed, not concealed, laughed at, made the object of jealousy or some prudish remark. This is a principle throughout the entirety of Scripture.

Beauty as an attribute must be coupled with other attributes. Just as God’s entire character must be coordinated, even so the entirety of the woman must be coordinated. Beauty must be teamed up with discretion, or else the beauty is flaunted in the mud. “Discretion” in Proverbs 11:22 in the Hebrew is טַעַם (ta’am) and means judgment, discernment. Good judgment and beauty coalesce.

The Virtuous Woman

In Proverbs 12:4 and Proverbs 31:10, the Hebrew word for “excellent” is חַיִל (chayil) and means virtuous, excellent, one who has ability, efficiency and moral worth. The virtuous woman is a “crown” of her husband. This is the figurative use of the word and means honor or glory. The virtuous woman in her ability and efficiency is an honor to her husband. She is very valuable and truly rare. She is hard to find. Apparently the characteristics of virtue (ability and efficiency) are rare.

"An excellent wife, who can find? For her worth is far above jewels." (Proverbs 31:10, NASB)

"An excellent wife is the crown of her husband, But she who shames him is like rottenness in his bones."



(Proverbs 12:4, NASB)

The virtuous woman's husband has confidence in her economic ability. Her expression of ability and efficiency goes a long way to enhance and supplement that of her husband. She is not afraid of hard work and is creative. She will go to great lengths to make provision for her family. She has a capacity to see and fill the needs of others. She is careful in planning when it comes to purchases and does not do a lot of sporadic and spontaneous buying.

The virtuous woman keeps herself in good physical condition. In Proverbs 31:17, "gird" is חָגַר (châgar) and means to make ready for grace orientation. "Strength" is עֹז ('ôz) and is material and physical strength.

"She girds herself with strength And makes her arms strong." (Proverbs 31:17, NASB)

The virtuous woman senses that her trade is profitable. She has appreciation for her accomplishments. In Proverbs 31:18, the Hebrew word for "senses" is טָעַם (tâ'am) and means to perceive or sense. "Lamp" is נֵיר (nîyr) and is used to mean household work.

"She senses that her gain is good; Her lamp does not go out at night." (Proverbs 31:18, NASB)

The virtuous woman is ambitious and uses her extra time to enhance herself and others. Prov. 31:19.

"She stretches out her hands to the distaff, And her hands grasp the spindle." (Proverbs 31:19, NASB)

The virtuous woman is creative in the preparation of her and her husband's bed and in the preparation of her clothing. In Proverbs 31:22, the Hebrew word for "clothing" is לְבוּשׁ (lebûsh) and refers to her attire of fine linen used for a garment. The virtuous woman's clothing has real class and real taste. The word "coverings" is מַרְבֵּד (marbad) and refers to the covers and preparation of her and her husband's bed. These are the best, the latest thing.

"She makes coverings for herself; Her clothing is fine linen and purple." (Proverbs 31:22, NASB)

The virtuous woman is a strong and capable woman. In Proverbs 31:25, "strength" is עֹז ('ôz) and refers to physical strength. "Dignity" is הֹדָר (hâdâr) and means honor, dignity, splendor. She is a good, capable woman. "Clothing" is figuratively used.

"Strength and dignity are her clothing, And she smiles at the future." (Proverbs 31:25, NASB)

The virtuous woman has proper content and expression in her speech. In Proverbs 31:26, the Hebrew word for "wisdom" is חֵכְמָה (chokmâh) and means wit, wisdom, skillful. "Kindness" is חֶסֶד (chesed) and means lovingkindness, devout, merciful. This is kindly ethical and religious instruction.

"She opens her mouth in wisdom, And the teaching of kindness is on her tongue." (Proverbs 31:26, NASB)

The virtuous woman centers her attention on her priorities. In Proverbs 31:27, the Hebrew word for "ways" is הַלִּיקָה (hăliykâh) and means procession or ways and refers to her watchfulness of what is going on in her household.

"She looks well to the ways of her household, And does not eat the bread of idleness." (Proverbs 31:27, NASB)

The virtuous woman's happiness is evident to her husband and children. In Proverbs 31:28, the Hebrew word for "bless" is אָשַׁר ('âshar) and means to pronounce happy. "Praises" is הֶלֵּל (halal) and means to



praise or boast.

"Her children rise up and bless her; Her husband also, and he praises her, saying: " (Proverbs 31:28, NASB)

The virtuous woman has the blessing of her family and they enjoy her fulfilling this capacity. In Proverbs 31:29, the Hebrew word for “excel” is עלה (‘âlâh) and means excellence. See category in [The Virtuous Wife and Mother](#).

""Many daughters have done nobly, But you excel them all."" (Proverbs 31:29, NASB)

The Woman Who Fears The Lord

In Proverbs 31:30, “Charm” is חן (chên) and means outer beauty of form and appearance. “Deceitful” is שקר (sheqer) and means deception, disappointment, a betrayal by the grace of form and beauty. “Beauty” is יפי (yöphîy) and means beauty of a woman, quality. “Fears” is ירא (yare) and means reverence, respect. “Praised” is הלל (halal) in the hithpael imperfect and means to be praised or commended.

"Charm is deceitful and beauty is vain, But a woman who fears the LORD, she shall be praised." (Proverbs 31:30, NASB)

In Proverbs 31:31, “Give” is נתן (nâthan) and means to give personally. “Product” is פרי (perîy) and means products, the results of labor. “Works” is מעשה (ma‘âseh) and means deeds, works which are implicit, right and praiseworthy. “Gates” is שער (sha‘ar) and refers to where the elders, judges, and king sat at the gates. This refers to her husband in Proverbs 31:23.

"Give her the product of her hands, And let her works praise her in the gates." (Proverbs 31:31, NASB)

"Her husband is known in the gates, When he sits among the elders of the land." (Proverbs 31:23, NASB)

The Wise Woman

In Proverbs 14:1, the Hebrew word for “wise” is חכם (châkâm) and means mature in production characteristics, skillful in technical work, wise in administration of affairs with emphasis on characteristics of productivity. “Builds” is בנה (bânâh) and refers to building a house to perpetuate and establish a family, to rebuild and restore, cause a household to flourish. “House” is בית (bayith) and is figurative for family.

"The wise woman builds her house, But the foolish tears it down with her own hands." (Proverbs 14:1, NASB)