



What the Bible Says to Women Pt 1: The Scriptural Foundation

May 7, 2024

Holy Text: Genesis 1:26-28, 2:18-25

Questions we'll answer in this series:

What is a woman? Are we really asking this question in 2023?

What is biblical womanhood?

Why is biblical womanhood so misunderstood and attacked today? Why is there such confusion?

What is feminism? Why do we teach that it has been so harmful?

What is God's best for women?

What are some of her unique challenges and privileges?

Foundations:

Satan's plan from the beginning has been to confuse, disrupt, mar, and attempt to stop the plan of God. His first attack on mankind began on the woman:

Genesis 3:1 (KJV) *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

He continues to attack Eve's daughters with ferocity and malevolent intent today! As a result, Biblical Womanhood (or simply, the execution of what God, through His Word, says to women) is muddled by media and cultural mess, and often mocked and maligned even by those in the LORD's church!

In order to have ANY CHANCE of unlocking the tremendous beauty and blessings of biblical womanhood we read of in the pages of Scripture, we must review/do TWO CRITICAL things:

1. We must have the right view of God's Word
2. We must rightly divide God's Word

The Right View of God's Word

When it comes to biblical womanhood, or any other issue, we must ask ourselves if we really believe the Bible, or what "thus sayeth the LORD." There are only three choices, or *Three Views concerning Scripture*:

1. That Scripture is Neither Authoritative NOR Binding (Binding meaning mandatory and must be obeyed). This view says the Bible is not alone in containing truth; Scripture therefore has no special authority to command or conform behavior. In this view, Scripture is seen more like a *conversation* and God more like a *motivational speaker*. *This person selects the verses that makes them feel good and rejects laws, precepts and most forms of accountability.*
2. That Scripture is Authoritative, but NOT Binding (This view says Scripture IS God's Word, but is subject to culture, circumstances, and personal vision.) Here, Scripture is read more like *meditation* and God seen as a *doctor*. This person strongly believes in the power of God to heal, deliver, and set free and stands vigorously on those things. They often love worship as well. But this person, as in the first view, struggles with (if not outright rejects) the Word if it is seen to "limit" them and what they want to

accomplish in life. Often, other Scripture is used out of context to invalidate the verses they don't like.

3. That Scripture is Authoritative AND Binding (Man does not have the authority to disobey God; all of Scripture is inspired by God!) The one who holds the third view sees Scripture not just as medication but as **regulation**; in this worldview, God is more than a motivator or doctor. He is **King and Judge!** Therefore the King's Word regulates all of His creation: Home, Church, and State.

Which view do YOU hold? Remember, the Scriptures are:

Inspired

- Literally "God-breathed." The word in Greek in 2 Tim 3:16 is *theopneustos*. God breathed out, by His Spirit who superintended the Bible authors, each and every Word of the Scriptures. These Words reflect His heart in all matters.
- **2 Peter 1:20-21 (KJV)** *Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*
- As one website wrote, "This view of the Scriptures is often referred to as "[verbal plenary inspiration](#)." That means the inspiration extends to the very words themselves (verbal)—not just concepts or ideas—and that the inspiration extends to all parts of Scripture and all subject matters of Scripture (plenary). Some people believe only parts of the Bible are inspired or only the thoughts or concepts that deal with religion are inspired, but these views of inspiration fall short of the Bible's claims about itself. Full verbal plenary inspiration is an essential characteristic of the Word of God." - GotQuestions.org

Inerrant

- The work inerrant means "without error" and speaks to the purity and truthfulness of Scripture.
- **Psalms 119:160 (KJV)** *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.*
- **Psalms 119:151 (KJV)** *Thou art near, O LORD; and all thy commandments are truth.*
- **John 17:17 (KJV)** *Sanctify them through thy truth: thy word is truth.*

Infallible

- The word infallible means "incapable of error" and speaks to the trustworthiness of Scripture and the God who inspired it!
- **Psalms 145:17 (KJV)** *The LORD is righteous in all his ways, and holy in all his works.*
- **Psalms 19:7-11 (KJV)** *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*
- Therefore biblical infallibility can be defined as "the belief that what the Bible says regarding matters of [faith and Christian practice](#) is wholly useful and true. It is the "belief that the Bible is completely trustworthy as a guide to salvation and the life of faith and will not fail to accomplish its purpose." -Westminster Dictionary of Theological Terms

Sufficient!

- Despite the acknowledgment of many that Scripture is inspired, inerrant and infallible, often the tendency is to either look outside the Bible for answers or judge the Bible through the lens of our experiences or desires. This mitigates against sufficiency. What is sufficiency?
- Church and Family Life Declaration:

We affirm that our all-wise God has revealed Himself and His will in a completed revelation—the sixty-six books of the Old and New Testaments—which is fully adequate in both content and clarity for everything pertaining to life (salvation) and godliness (sanctification), including the ordering of the church and the family (Deut. 30:11-14; 1 Cor. 11:1-12; 14:34; Gal. 1:8-9; Eph. 5:22-6:4; 1 Tim. 3:15; 2 Tim. 3:16-17; Heb. 1:1-2; 2 Peter 1:3-4).

We deny/reject that God's Word is inadequate for church and family life and that we need to adopt the traditions of men from philosophy, psychology, pragmatism, entertainment, corporate business models, or modern marketing techniques.

- The 1646 Westminster Confession of Faith says, “The whole counsel of God, concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”

How to Rightly Interpret (Divide) Scripture: A Review of Basic “Rules”

2 Timothy 2:15-16 (KJV) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But shun profane and vain babblings: for they will increase unto more ungodliness.

- 1. Rule 1: A text cannot mean what it never could have meant to its author or his or her readers.**
 - This rule anchors us into the author’s and hearer’s context, and gives us a “foundation” from which to interpret and apply the passage we are reading.
- 2. Rule 2: Whenever we share the same context with the original hearers, God’s Word to us is the same as His Word to them.**
- 3. Rule 3: The clear interprets the unclear.**
 - Here is the process. Keeping all the rules in mind, we start with the most clear: biblical precepts (commands). Then we move to principles and then to patterns. Why this order?
 - Because *Narrative* is not necessarily *Normative*, and *Descriptive* is not necessarily *Prescriptive*. When we read of Bible characters doing certain things, God’s statutes must help us decide the appropriateness of those actions. When we read of someone like David worshipping God or facing down a giant, we can and should glean that we too must be courageous and stand on the Word of God. When we read of the same person killing Uriah and taking his wife for himself, we should rightly see those things as sin. Abraham was accounted as righteous because of his faith; that doesn’t mean we should lie or take a concubine as he did!
 - Precepts (commands) inform principles and patterns. The patterns themselves must be considered in light of both precepts and principles. **When we have a precept in context,**

we have God's Word on an issue and other passages must be interpreted in light of what is clearly stated.

- Harvey Bluedorn has rightly written, "An obscure passage of Scripture is one which does not directly teach on a particular subject with one clear meaning. It is a very fallacious and unsound hermeneutical method to simply choose - with one's authority, from among the many possible interpretations of an obscure passage – to simply choose one particular interpretation, to anoint it as the true doctrine, and to use this chosen interpretation to invalidate a contrary teaching found in other clear passages which explicitly teach on the subject. The clear sheds light upon the obscure, not the other way around. To put the obscure passage in control is to stand all methods of understanding on their head. This is a classic method of twisting Scripture."
- In the absence of precepts we then look to principles and patterns, and we do so considering: God's power (His sovereignty), God's Person (His character), and God's plan.
- This also includes viewing passages through the lens of Christ...His Person, His Gospel, His Work, and His New Covenant. This is especially helpful in understanding the Old Testament.
- There's more, like Typology, understanding Prophetic Imagery, etc., but these are the basics.

Learning from our Texts:

1. With all this in mind (and again, such a review is critically necessary when working through such a divisive issue as biblical womanhood), let us look at the beginning of the the Divine Book where baseline definitions and purposes are given for both men and women.
2. Genesis 1:27 contains the first mention in biblical history of woman. She is called a female. This word in Hebrew is *neqêbâh*.
 - We we also learn that like the male, the female is created in the image of God.
 - Much has been said about the "Imago Dei" of mankind ("Image of God" in Latin). This essentially means that unlike animals, Man is given many of the communicable attributes of his Creator. Only man was created with the capacity to be personal with God. Only man has the ability to love, reason, show mercy and grace, plan, be self-aware, and communicate with Him.
 - Sisters, you are fearfully and wonderfully made in the image of the Creator, and designed to be fruitful, multiply, to help the male take dominion! (*Review the last Babylon message.*)
3. And here friends, right at the beginning, is the "gender binary," perfectly designed by God:

Genesis 1:27 (KJV) *So God created man in his own image, in the image of God created he him; male and female created he them.*

Genesis 1:31 (KJV) *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

CRC, don't be ashamed of God's Word!

4. In Genesis chapter 2, more details are given on the garden and the creation of the man and the woman. In verse 18, God says that man's being alone is "not good."
 - Beloved, this reality is still predominate. Most people desire spiritual, emotional, and physical intimacy with another. This is God's design.

- Yes, there is a gift of singleness/celebrity (Matt 19:11-12; 1 Cor 7:7), but the Dominion Mandate presupposes that many (if not most) will desire to marry.
 - How do you know if you have such gift? One way is this: if you don't have the gift of celibacy, you don't have the "gift of singleness!"
 - So beloved, it is good for most to pursue marriage! It's ok to train your children FOR marriage.
5. In that same verse, the female (the word *woman* has not been used yet) is called "an help meet." This is the Hebrew *êzer*, meaning "a helper." The male needs help! Although attacked today, being created to help isn't a bad thing! Actually, it's a God-thing! It is integral to a woman's design! Also, God Himself is called an *êzer*:

Deuteronomy 33:29 (KJV) *Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*

Psalms 33:20 (KJV) *Our soul waiteth for the LORD: he is our help and our shield.*

Psalms 70:5 (KJV) *But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.*

Psalms 121:1-2 (KJV) A Song of degrees. *I will lift up mine eyes unto the hills, from whence cometh my help. 2 My help cometh from the LORD, which made heaven and earth.*

6. So a woman's creation and first purposes are thus:
- She is created for man to help him(v.18)
 - She is created from man; they are interdependent (vv.21-22)
 - She was brought to the man. Her husband is her head. (v.22)
 - She was named by the man. She takes upon her his vision. (v.23)
7. These things are taught in the NT as well:

Ephesians 5:22-24 (KJV) *Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

1 Timothy 2:13 (KJV) *For Adam was first formed, then Eve.*

1 Corinthians 11:7-12 (KJV) *For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God.*

8. Given the predominance of feminism, these truths will be off-putting to many! Allow God's truth to set you free!

John 8:31-32 (KJV) *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.*

9. Now beloved, please note the tenderness of Adam's words in verse 23. His words don't describe a "hyper-patriarch" or the woman as a subservient slave or doormat. Rather, she is bone of his bone and flesh of his flesh...she is a part of him!

- Paul wrote: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:" (**Ephesians 5:28-29, KJV**)
- Indeed, the word for man in Hebrew is *îysh*. Woman is *ishshâh*.
- **Basic definitions: A man is a human male, created by God. A woman is a human female, created by God. Together, they are Adam: Man or the Man-kind.**

Genesis 1:26 (KJV) *And God said, Let us make man (**âdâm** in Hebrew) in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Genesis 5:2 (KJV) *Male and female created he them; and blessed them, and called **their** name **Adam**, in the day when **they** were created.*

10. These verses form a beautiful foundation. It is tremendously sad that the devil has stripped so much of it away from so many precious sisters. Ladies, as we close, remember this:

A Biblical Woman is simply "a woman who fears the LORD." (Prov 31:30)

Biblical Womanhood is the spiritual, mental, emotional, and action-oriented state of a woman who has seen her sin in the light of God's holiness, repented and believed in Jesus Christ, and therefore views His Word as Sufficient. She therefore finds her identity in Christ, believes all the Bible says about her sex, role, and duties, and is unashamedly fearless as she attempts to humbly obey the Biblical precepts, principles, and patterns concerning women."

In Genesis three, Adam gives his helper another name. This will be our subject next week:

Genesis 3:20 (KJV) *And Adam called his wife's name Eve; because she was the mother of all living.*

Amen.

Our preaching path for May:

What the Bible Says to Women Pt 1: The Scriptural Foundation

What the Bible Says to Women Pt 2: The Lifegiver!

What the Bible Says to Women Pt 3: Warnings and Cautions for God's Daughters

What the Bible Says to Women Pt 4: Blessings and Privileges for the Daughters of Zion!

By God's grace, we will walk a very similar path for the men in June.