**Virtuous Woman**

“The concluding verses of Proverbs are the famous paean to the righteous woman, which is chanted in Jewish homes at the beginning of the first Sabbath meal. . . The hymn contains an alphabetical acrostic as a further allusion to her all-encompassing virtues. This passage has been interpreted as a metaphor for the Shechinah (divine Presence), the Sabbath, the Torah, and the soul. (The Torah, Prophets, Writings: Stone Edition of Hebrew Bible 1616.

40:31

Within the veil

    The nature of Christianity is peaceful and blessed,

but in order to enter into the kingdom, the anchor of

hope must be cast beyond the veil of matter into the

Shekinah into which Jesus has passed before us; and

this advance beyond matter must come

through the joys and triumphs of the right-

eous as well as through their sorrows and afflictions.

Like our Master, we must depart from material sense

into the spiritual sense of being.

Does the Shekinah or divine Presence translate into the second comforter, divine Science, which Mrs. Eddy describes as typifying the spiritual idea of God’s motherhood?” (562:6-7) In *Science and Health*, the Holy Ghost is Divine Science and Divine Science is the first definition for New Jerusalem, which the Bible tells us is the bride of the Lamb.

Prov 31:16, 23, 25, 26, 31, 28

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

“**She considereth a field;**whether it be fit for her use, and of a reasonable price, and how she may purchase it.

**buy** it excludes the inconstancy, which is oft incident to that sex.

**With the fruit of her hands,**with the effects of her diligence,

**she planteth a vineyard;**she improveth the land to the best advantage” (Matthew Poole’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

23 Her husband is known in the gates, when he sitteth among the elders of the land.

“The industry of the wife leaves the husband free to take his place among the elders that sit in councils” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

**“Known;**observed and respected, not only for his own worth, but for his wife’s sake; not only for those rich ornaments which by her care and diligence she provides for him, which others of his brethren, by reason of their wives’ sloth or luxury, are not able to procure, but also for his wisdom in choosing, and his happiness in enjoying, so excellent a wife, by whose prudent care, in the management of his domestic concerns, he hath perfect freedom wholly to attend upon public affairs” (Matthew Poole’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

“Strength and honour—Strong and beautiful is her clothing; or, figuratively, for moral character, vigorous and honorable.

“shall rejoice … come—in confidence of certain maintenance” (Jamieson-Fausset-Brown Bible Commentary, [www.biblehub.com)](http://www.biblehub.com)).

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

“**She openeth her mouth with wisdom.—**She is not a mere household drudge, with no thought beyond providing food and clothing for her family. She cares for their higher interests, and knows how to guide them with her wisdom.

**In her tongue is the law of kindness.—**Kindness is the law by which she regulates all her words” (Ellicott’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“Law of kindness - The words which come from the lips of the true wife are as a law giving guidance and instruction to those that hear them; but the law is not proclaimed in its sterner aspects, but as one in which "mercy tempers justice," and love, the fulfilling of the law, is seen to be the source from which it springs” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

“**Her children;**whose testimony is the more considerable, because they have been constant eye-witnesses of her whole carriage, and therefore must have seen her misdemeanours, if there had been any, as well as her virtues.

**“Arise up;**either,

“1. In token of reverence to her, which agrees not to the following clause, wherein the same phrase is understood concerning her husband. Or rather,

“2. That they may seriously and industriously apply themselves to the work of setting forth her praises, as this phrase is used, [**Genesis 37:25**](http://biblehub.com/genesis/37-25.htm)[**Exodus 2:17**](http://biblehub.com/exodus/2-17.htm), and oft elsewhere. For sitting being commonly the posture of idleness, men that set about any work are said to rise in order thereunto.

**“Call her blessed,**both for her own excellency, and for many happy fruits which they have gathered from her wise and godly education” (Matthew Poole’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

“ **Give her of the fruit of her hands—***i.e.*, honour her for her noble life, “and *let*her own works praise her in the gates;” let them be recounted when men meet together; the mere mention of them will be sufficient, as no words could add anything to her praise” (Ellicott’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“The result of her labor is her best eulogy. Nothing can add to the simple beauty of this admirable portrait. On the measure of its realization in the daughters of our own day rest untold results, in the domestic, and, therefore, the civil and religious, welfare of the people” (Jamieson-Fausset-Brown Bible Commentary, www.biblehub.com).