

The Brawling/Contentious Woman and the Gracious Woman

Contentious means 'given to argument'. Brawling means 'to quarrel angrily and noisily'.

A contentious, angry woman is hard to live with. Where is it easier to live? [Prov.21:9 & 21:19](#)

What are the contentions of a woman likened to? [Prov.19:13 & 27:15](#)

What part of the body do we use to be contentious? [Prov.18:6](#)

What does [James 1:19,20](#) and [James 3:3-8](#) have to say about this body part?

Why do contentions start? [Prov.13:10 & 22:10](#)

What should our attitude towards our husband be? [Eph. 5:33](#)

How does a contentious attitude progress? [Prov.17:14 & 26:21](#)

Steps to take when dealing with contention: 1. Shut your mouth quickly. 2. Confess your pride and disrespect to God.

3. Ask the Lord to help you be submissive and have right thoughts toward the other person. 4. Try to understand the other person's point of view. 5. Thank the Lord for the other person. [Eph. 5:20:21](#)



"A gracious woman retaineth honour ..." Prov. 11:16

Gracious woman - Hebrew word for gracious means beautiful, pleasant, precious, well favoured.

What is loving favour (graciousness) better than? [Prov.22:1](#)

Look up the following verses to see how we obtain this favour.

[Prov.1:8,9](#)

[Prov.3:34](#)

[Prov.3:3,4](#)

[Prov.4:7-9](#)

[Prov.3:21,22](#)

[Prov.13:15](#)

Why did Ruth find grace in Boaz's sight? [Ruth 2:10-12](#)

In [Luke 1:28-31](#), Mary finds favour with God.

What might be some reasons for this? 1. [Luke 1:48,51](#) & [James 4:6,10](#)

2. [Luke 1:50](#) & [Prov.9:10](#)

How are we made acceptable (well favoured) with God? [Eph. 1:6,7](#)

[1 Cor.1:26-31](#) A truly gracious woman will realise that all favour that she receives is only the result of God's abundant grace toward her.

The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorers: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools. (Proverbs 3:33-35)

