

Happy mother's day to all you women who are mothers, and to all you women who celebrate your wonderful femininity as God has designed it. You are the best of us, and we thank you for the beauty you bring to our world. I know that for many women mother's day is a very hard day, either because your mother has passed, or because you've not been able to experience that aspect of your womanhood as you have anticipated. We can, however, celebrate the beauty of what God has -made you as women, of which motherhood is a part, but a part that can still be expressed in some measure without children.

Before we trace some biblical themes related to this topic, consider the job descriptions that have been written up to describe the work of a mom. There are several floating around the internet, they all sound something like this: the position requires a loving, able person who can keep track of all her clients at all hours of the day. It is a position that requires a willingness to be CEO/CFO/HR Chief/Medic/Food Service/Uber/Fashionista/Life Coach/Play Date/Custodian/and Bouncer . No experience necessary, but on the job training is a must. Food breaks, bathroom breaks, showers, and excursions away from the work site are allowed, but availability to your clients is still necessary during those times. Salary: this is a pro-bono position. Wise candidates will learn how to access the contributions made by the client that actually tricked you into applying for this position in the first place. Thank you moms for your sacrifice and affection! So what can we learn in scripture about this gift of motherhood?

.I. What does the Bible say about motherhood? First of all, motherhood is wrapped up in a greater beauty. [Genesis 1:26-27](#) and [2:18-24](#) make it very clear that **motherhood is part of a greater responsibility** that women have **to represent the image of God as only a female can, and that in harmony with the male gender**. The notion that I can determine my gender is not a perspective that the Bible accepts, or even teaches. So if you have been exposed to a church that embraces that kind of perspective, you have to know that it is in contradiction to the scriptures that they embrace those perspectives. The perspective that is taught in scripture from the beginning is that motherhood is a part of womanhood, and that there is something distinct about womanhood that was not present in this world when humanity was represented by man only. In [Genesis 2:18-24](#) we are told that Eve is created as a helper for man. I've said this often, and it is important to be reminded of it again, we cannot determine the meaning of biblical words by the culturally nuanced words of our day. The word for helper in [Genesis 2:18](#) is the word "ezer" in Hebrew. It is used often in scripture to describe how God delivers His people. You might remember the hymn, "Come Thou Fount." It was written by Robert Robinson in the 1700s. The second line reads:

Verse 2: Here I raise mine Ebenezer; hither by thy help I'm come; and I hope, by thy good pleasure, safely to arrive at home. Jesus sought me when a stranger, wandering from the fold of God; he, to rescue me from danger, interposed his precious blood.

If you notice, Robinson is correctly defining the word help. It is not the help of some lowly person that we have to train. It is **the very help that God brings to His saints that distinguishes the high an exalted work of women**. Here is one passage that distinguishes this word as an attribute of God's work towards us. [ESV Psalm 121:1-2](#) "A Song of Ascents. I lift up my eyes to the hills. From where does my help come? ² My help comes from the LORD, who made heaven and earth."

All women reflect something of the greater narrative of God's existence, person, character and sovereignty, when they function within their created order. Those who are believers do so with the power and glory of Christ.

How do women bring help to man? **Women bring society to mankind**. The problem raised in Genesis is that Adam is alone. He has no one with whom to share the work load with that God has given him, and He has no one like him with whom his own heart can find community. So, women are given the **distinguished character of bringing community to this world, society, in a way that engages the male gender, and also reflects the character of God in a way that a males cannot**. This should encourage every woman and girl in this room. **You are distinguished. You are necessary. You are rescuers. You can bring society.** Dear friends, how encouraging this is when we consider

that, because of this broken world, some women cannot experience the normal course of motherhood. But you can still allow the fragrance of your rescuing care and concern to diffuse all around you. At the end of Romans Paul greets Rufus and then takes time to greet Rufus' mother because she has been a mother to Paul as well. Women, please allow the beauty of your gender diffuse the fragrance of your distinction to men, and the beauty that you bring to this world as you teach us how to live in society with one another.

I do not think that it is coincidental that as we destroy the idea of gender by questioning what is self-evident, that there has also been a rise in conflict in our culture. Women, you can defuse the grace of community and harmony by letting you femininity thrive, not that which competes, but that which harmonizes with all other people.

But how do we do this? How can women reflect their God given characteristics in order to bless those around them?

.II. How to reflect the beauty of rescuing femininity. There are many stories that distinguish ways in which women have done this. Let's trace a few of them here. First, consider the work of Deborah in [Judges 4 and 5](#). The story recounts a time period of individuality and religious apostasy. We are told in Judges that every man did what was right in his own eyes. That being the case we might expect a terrible amount of injustice, and there certainly was injustice. During that time a woman named Deborah was distinguished for her counsel and judgement, and because God spoke through her as a prophetess, so people came to her for her assessment on matters. Over the course of time, and because of their oppression under the hand of the Canaanite king, God raised up a deliverer through a man named Barak. But [Judges 4:6](#) tells us that Deborah called for Barak and seems to either remind Barak of God's direction to him, or inform him of his responsibilities to deliver the people of Israel from oppression by warring against the Canaanite king that oppressed them. Barak agrees to it only if Deborah goes with him. She agrees to go and then offers this song in the wake of their victory. [Judges 5:7](#), "[I, Deborah, arose as a mother in Israel.](#)" In context, motherhood understands the care for justice and protection of God's people, their instruction in the Lord's direction, and the encouragement of word and deed to be faithful to what God has called those under her motherly care to do. No reference is made regarding Deborah's biological motherhood.

Another example comes from the New Testament, and assigns the idea of motherhood to heaven. [ESV Gal 4:26-27](#) ²⁶ [But the Jerusalem above is free, and she is our mother.](#) ²⁷ [For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."](#) The heavenly Jerusalem is described as a mother because of the spiritual life that she engenders. So here is the question, **how is spiritual life engendered?** In context, the emphasis of Galatians 4 is on the promises of God realized in time through the life, death, and resurrection of Jesus Christ. Jesus Christ's death and resurrection is given as a life giving gift to those who believe in Jesus Christ as their provision of life, and repent of their sins, which are made very clear through our tutor which is the law. So here again we have a concept of motherhood. Heaven is our place of life that was attained through the sacrificial gift of another. Are you reminded of what Jesus said? [Mat 20:27-28](#) ^{ESV} ²⁷ [and whoever would be first among you must be your slave,](#) ²⁸ [even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."](#)

The beauty of the Christian experience is that we can nurture that gift through the proclamation of the gospel, the discipleship of those who come under the gospel for life, which would be like nurturing a child into maturity, and the celebration of that life when we all come together one day at the marriage supper of the lamb. Do you see the main themes that course through motherhood, themes that give us a picture of God's amazing grace? Birthing spiritual children through the pain and sacrifice of the Son, nurturing them through the presence of the Holy Spirit, and gift of a spiritual family, and ultimately giving us hope of a day when we will all sit in unified joy and peace in the place of God's dwelling.

Let this mother's day be a day of celebrating that amazing gift, a celebration that allows us to honor those who distinguish God's image in a distinct way, and a celebration that ultimately sets our hope further into the person of Christ, whose sacrifice and life has given us life and hope and peace; He's made heaven our home! Amen.