

# Women Energized by Grace-03

## Teaching Good and Life Models

### Titus 2:1-13

When the Gospel of the life-changing grace of Jesus Christ entered the Roman world of the New Testament, the condition of family life was very bleak. Paganism had all but erased the plans God had left for marriage and the family.

When Christ's church entered the world sharing His grace, life was very dark. Christian marriages and homes were started in a sin-warped, sin-darkened world of mixed-up marriages, sin-scarred lives, and confused families.

Men didn't know about their role as men in the home and church; and women didn't understand their gender-specific roles in the home and at church.

Husbands had never heard about servant leadership, and women had never had gracious, Spirit-energized submission modeled for them by their mothers or anyone else they knew.

The grace that Titus 2:1-13 offered, empowered the believers to overcome every level of culture in the New Testament world that was completely antagonistic to the Christian home.

- First, the Old Testament Jewish culture had moved away from God's plan for marriage and the home by expanding the divorce provisions of Deuteronomy 24 to include anything a husband didn't like. By Christ's day divorce was commonplace and expected. Many men felt women were only an object to be used. A common prayer that has survived through the centuries contained the following words that reflected the perception of women held in those days: "God, I thank you that I am not a Gentile, a slave, or a woman." Grace taught them to deny this error.
- Next, the secular Greek culture that had influenced the world before the New Testament times had decimated women. In Greek society men were allowed to have concubines and consorts and maintained wives for legitimate heirs. Culturally across the pagan world, women were considered to be little more than servants<sup>1</sup>. Grace taught them to deny this error.

---

<sup>1</sup> Demosthenes (384 BC to 322 BC) wrote, "We have courtesans for the sake of pleasure, we have concubines for the sake of daily cohabitation, and we have wives for the purpose of having children legitimately and being faithful guardians for our household affairs?" The Biblical family also faced the challenge of feminism as "women desired to do everything men did, some women went

- Finally, the first century Roman society, built upon the Greek society, plunged the family even deeper into darkness. Divorce became widespread, and as affluence increased—family life decreased. Many women of the Roman world chose to not have children because it ruined the looks of their bodies. Grace taught them to deny this error.

So what plan did God have to penetrate such an antagonistic culture? How would God get His gospel to the furthest corners of the Roman World of Paul's day? The plan was simple. God said His saving grace would change people from the inside out. Then His grace taught, modeled, and exhibited by Paul and Titus would produce matured believers.

Steeped in such a family-unfriendly culture, men and women who were gloriously saved did not automatically become great wives and mothers, or husbands and fathers. When they came to Christ and were forgiven, God graciously gave them everything they needed to become godly wives, mothers, husbands, and fathers. But, they needed something else. They need worship services that taught them to believe correctly, and then they needed matured believers to disciple them in how to behave correctly.

Then mature godly women would each find a younger woman in the church and spend time with her teaching her how to change her attitude, her marriage, and her family.

These new believers needed coaching, training, modeling, and encouraging in a one-on-one relationship. Godly behavior is a series of choices; and those men and women had to be nurtured in daily skills that would lead to loving marriages and families.

Modeling seems to be among the big dreams of many young ladies in our culture today. But the best and most rewarding modeling career is with God. The spiritual shape of a woman is what matters eternally, not her physical shape. And, with godly modeling the rewards last forever!

And that is the vital spiritual mentoring ministry which we find captured for us in Titus 2.

## **Christ's Church Used Coaches in Godly Living**

Christ's church grew into the potent force for changing the world in the quiet nurturing sessions that Titus 2 men and women performed in practical discipleship. Just as important as the preaching and teaching of the doctrines of God's Word was the modeling and nurturing of individual saints through practical hands-on lessons in godly living.

---

into wrestling, sword fighting, and various other pursuits traditionally considered to be uniquely masculine, and increasingly took the initiative in getting a divorce". MacArthur, John F., *The MacArthur New Testament Commentary: Ephesians 5*, electronic edition (Chicago: Moody Press) 1983.

For just a moment please follow along in your Bibles in Titus 2: 1-8, as I again read those 12 special character traits for men and women. Then we will go back to our word-by-word look at the Titus 2 woman of God.

Stand/Read/Pray

v.1 But as for you, speak the things which are proper for sound doctrine: v.2 that the **older men** be:

1. sober,
2. reverent,
3. temperate,
4. sound in faith,
5. [sound in] love,
6. [sound in] patience;

v. 3 the **older women** likewise, that they be

1. reverent in behavior,
2. not slanderers,
3. not given to much wine,
4. teachers of good things— v. 4
5. that they admonish

the **young women**

1. to love their husbands,
2. to love their children, v. 5
3. to be discreet,
4. chaste,
5. homemakers,
6. good,
7. obedient to their own husbands, that the word of God may not be blasphemed.

v. 6 Likewise exhort the **young men**

1. to be sober-minded, v. 7
2. in all things showing yourself to be a pattern of good works;
3. in doctrine showing integrity,
4. reverence,
5. incorruptibility, v. 8
6. sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. (NKJV)

When God gets to pick the curriculum for His Church, what does He choose to be taught? He lays down--

## The Twelve Characteristics of Women Highly Useful to God

Women who are highly useful to God have these characteristics. The long-term goal of their lives is geared towards being useful to God. Parents who want their children be useful for the Lord begin early on to point their children towards the high calling and great joy of being a Titus 2 woman and the Titus 2 man.

The whole goal of a Titus 2 woman is to train younger women in Biblical, simple-to-measure, Spirit-empowered, love-based living.

Paul did not call for Titus as the pastor to train all the women in these qualities God wanted them to cultivate; rather he called upon the godly older women of Christ's church. He singles out the women of faith, those who had already learned to love their husbands, learned to love their children, and learned to be reverent, godly, modest and wise—and charged them with seeking out and meeting with every younger woman in the church.

The older women are to have mastered all 12 and the younger women are trained in the last seven.

***v. 3a “the older women likewise,  
that they be reverent in behavior” (1) Living as a Priest for God***

First the godly character of the older woman in the faith is profiled. Without a reverent lifestyle behaving like a living sacrifice, dedicated to God—none of the rest even matter. That is why Paul starts here first!

Paul first draws a word from the Roman world to capture the entire bearing of these godly role model women in Christ's church. The Greek word translated “reverent” is used only here in the Bible, and it conveys the idea of priest-like. That word for ‘acting as a representative of a god’ is the word Paul uses to describe the devout and godly character of the Titus 2 woman. Older women are to live like holy priests serving in the presence of God. Their sacred personal devotion to the Lord has slowly come to influence every aspect of their lives.

Godly older woman have simply taken Romans 12:1-2; 1 Corinthians 6:19-20 and Galatians 2:20 seriously.

***Bodies presented as living sacrifices, holy, acceptable to God, not conformed to this world, but with transformed and renewed minds, in bodies that are temples of the Holy Spirit glorifying God in your body and spirit, which are God's; no longer living for me, but Christ living through me.***

They have presented themselves to the Lord, they have begun to live life the way God asked them to live—as a walking temple of God, as a consecrated priest of God, as a living sacrifice, and as a bondservant of the Lord.

Godly women Living as a Priest for God;

### **v. 3b “not slanderers” (2) with Guarded Tongues**

Next Paul turns the spotlight on the hardest member of the body to control, according to James--the tongue. Twice in his epistles Paul targets a woman's habits of their speech, saying it is a spiritual qualifier or disqualifier. Though this is a universal problem we all face, Paul specifically says to women who want to serve Christ's church—guard those tongues. 1 Timothy 3:11 “In the same way, their wives are to be women worthy of respect, **not malicious talkers** but temperate and trustworthy in everything” (NIV).

James 3:2-6 tells us that a tongue out of control, indicates a life out of control; and both can cause much destruction. James goes on to note that the source of all wickedness, especially of an uncontrolled tongue is hell; and it is Satan who is at the root of all gossip, all harmful talk, and all slander. If you are damaging the reputation and ministry of others you are a tool of the devil.

In fact the word “slanderers” here in Titus 2:3 is **diabolos**, the very name of Satan used of him 34 times in the New Testament. Satan has been a false accuser and so each time he incites a believer to do so they are doing Satan's work. Satan is the ultimate source of all evil, the root of all wrong behavior; and since James says the tongue is capable of causing great evil, Satan is always close at hand.

Godly Titus 2 women never are to surrender their tongues to the devil.

They are prompted by the Holy Spirit to make sure that what they say is absolutely true, honest, just, pure, lovely, and of good report before they say it—lest they discredit their ministry effectiveness as a godly Titus 2 woman.

One common type of talk that hurts is called gossip and comes in many forms that all of us, and especially those who earnestly seek to be a Titus 2 man or woman should always avoid: **malicious talk, rationalized gossip/talk, and “innocent” gossip**. This usually starts with proper motives and desires but gets off course with unwise sharing of sensitive information, then curiosity sets in and soon the conversation is far beyond the problem and the solution and has become malicious, slanderous, harmful gossip.

So what should we avoid? Never use our mouth in an unregenerated way! What should we do? Tame our tongue by the Holy Spirit as His Word richly dwells and permeates all our lives. Why not like David, make some plans now to change our usage of our tongues?

Here are three great ways to change:

- **Think first:** before starting to say something pause a few seconds and ask are these words--true or false; exaggerated or accurate; healing or cutting; grateful or

complaining?

- **Talk less:** it is a biblical fact that the less you talk the wiser you appear. Plan, prepare, concentrate and enrich each opportunity to speak. Make each a time to speak as [1 Peter 4:11](#) If anyone speaks, let him speak as the oracles of God.
- **Start now:** like David, ask God to fit you for a word retainer, get braces put on that tongue. Don't waste your greatest tool.

Godly women Living as a Priest for God; with Guarded Tongues.

### ***v. 3c “not given to much wine” (3) and No Excesses***

The third godly characteristic Paul focuses upon is the self-controlled, moderation that is to characterize women of every age in Christ's church. Godly women are Spirit-controlled in every part of their life. They resist excess in any area of daily life. They are not slaves to any substance, slaves to any amusement, any fashion, or any attitude that does not please their Master in Heaven.

Most women in the early church were formerly pagans. Drunkenness was the norm for many women in that society. Drinking was the best way to forget about the problems of being a “slave” to a pagan man who looked upon his wife as a convenience that bore him legitimate children and enhanced his reputation in the community. Because this life was all there is to a pagan, hopelessness led to drunkenness. Paul said that prior to salvation they all were “without hope and without God (Ephesians 2:12).

Coming to Christ changed everything, but old habits are hard to break. The old ways of their husbands would come back, old pains from emotional and physical abuse would resurface, and the temptation to slip back to the intemperance of slavery to wine would grow strong. Lack of physical control of any appetite points to a spiritual immaturity. Both Timothy and Titus were told to beware of women returning to their old habits in this realm of drinking.

Today “not given to much” goes far beyond merely wine. There are so many forms of alcohol never imagined in the Biblical times that can be abused, plus drugs (both acceptable and unacceptable kinds) that can be abused, tobacco that can be abused,, wonderful varieties of food that can be abused, beautiful varieties of fashionable clothing that change with every season that can be abused, housing options, exercise options, recreation options—all that can be abused, and become addictions.

There is a generation of believers who have never tasted a drop of alcohol and pride themselves in that choice—while overeating with daily regularity; and both are condemned by God in Proverbs 23: 19-21 side-by-side.

Because of Romans 14: 15-21, I Corinthians 8:9-13 we see that though the Bible never forbids wine drinking, our liberty is limited by the consciences of other believers and our testimony to the world. The lesson of temperance is consistency.

We must be as cautious of any intemperance; and "not be given to" too much of anything be it the use of money, the enjoyment of leisure, or the establishment of a house to live in. What ever we do is to be tempered by the glory of God. He must be the object and focus of all we do. 1 Corinthians 10: 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. NKJV

"Modern society has elevated fashion almost to the point of idolatry. Clothing stores, newspaper and magazine advertising, and television commercials are like giant billboards that continually proclaim, "We covet clothes."

Expensive, often ostentatious, jewelry for both men and women is becoming more and more prevalent as a means to flaunt material prosperity and glorify self. We are continually goaded to put our bodies and apparel on parade". 2

Godly women are Spirit-controlled in every part of their life. They resist excess in any area of daily life. They are not slaves to any substance, any amusement, any fashion, or any attitude that does not please their Master in Heaven.

Godly women Living as a Priest for God; with Guarded Tongues; and No Excesses. Godly women seek to be reverent in their behavior, careful in all their conversations, and never enslaved to anything but Christ.

### ***v. 3d "teachers of good things" (4) with Visible Integrity***

The fourth type of godly behavior in Titus Two women is spiritual integrity--godly women live what they teach. They train others in the pattern they have learned. Their walk speaks louder than their talk.

Their life is daily placed under God's control in all areas: their tongues, their appetites, and their habits. They do not overindulge themselves, they are not overweight-gluttons, they are not pleasure-hungry, and they are not malicious-talkers.

These godly older women were noble in everything and in the way they lived life they taught by their actions what is good!

*Titus 2: 3 Likewise, teach the older women to be reverent **in the way they live**, not to be slanderers or addicted to much wine, but **to teach what is good**. NIV*

Paul always stressed preaching and teaching what he was already living. In his instructions to Timothy he said:

***1 Timothy 4: 16 Pay close attention to yourself and to your teaching; persevere***

---

<sup>2</sup> MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

*in these things; for as you do this you will insure salvation both for yourself and for those who hear you. NASB*

Titus was to encourage these older women to develop a ministry of teaching younger women **what is good**.

Younger women with children were to keep their primary focus at home (see Titus 2: 4-5), but the older women would do well to reach outside their homes and share what they had learned with those who would profit from it most.

A godly woman teaches by her life what is good in God's sight. She carefully chooses the "better part" as Mary did in contrast to Martha. Titus 2 women see every area of their lives as an open book that should and does teach Christ's gracious Lordship. They can say as Paul did in 1 Corinthians 11:1 "Imitate me, just as I also imitate Christ". NKJV

And who is an older woman? Technically in this passage it was a woman who was past raising her children, some commentators even say the age of sixty as Paul does in the widows list of I Timothy 5. But in reality there is no chronological age given.

For every woman in this church there are some older and some younger. To those older, you are to look and see if they are an example of Christ—if they are, ask them to show you what they have learned and how they do it. For those who are younger, you are to seek to get into their lives and help them bring every area of their lives under the gracious Lordship of Jesus Christ.

Every young lady and woman in this church should have as their highest desire the goal of being first a Titus 2 student of some godly older-in-the-faith woman. And, the highest honor, the greatest goal in the life of every older woman in this church is to have the honor of being that older-woman-in-the-faith.

If you have children that is where you must start. If they are grown and gone—ask God to begin filling your lives with younger women into whom you can prayerfully pour the love and wisdom of Christ gleaned from His Word, and by your years of walking in the Spirit!

Every godly woman has the opportunity to teach the younger generation of women in the church. This instruction is to occur in informal settings, such as one on one, small groups, or women's Bible studies. And this instruction is both by word and example. Many young women today were not raised under a biblical family model. That's a challenge for the older women in the church.

Godly women seek to be reverent in their behavior, careful in all their conversations, never enslaved to anything but Christ, and teaching by example the way to follow Christ.

Godly women Living as a Priest for God; with Guarded Tongues; and No

Excesses; with Visible Integrity.

#### **v.4a “that they admonish” (5) as Earnest Mentors of**

This one word is variously rendered into 4 different English words by the top 4 versions: “teach” (KJV); “admonish” (NKJV); “train” (NIV); and “encourage” (NAS). The context and the word imply that this was to be a process of teaching, explaining, encouraging, training, and holding the young wives to a standard that was unfamiliar to them and yet vital for the success of their marriages and families.

One of the strongest forces for spiritual ministry in the local church lies with the older believers. Those who are retired have time for service. It is vital that we mobilize and use these important people. In my own thirty years of pastoral ministry, I have been constantly helped and encouraged by godly, older saints who knew how to pray, how to teach God's Word, visit, troubleshoot, and help edify Christ's church.

In teaching what is good they “encourage the young women” (Titus 2:4). This opening phrase of Titus 2:4 “that they admonish” is one Greek word in Paul's letter, the word is **sophronizo** and means, “to train someone in self-control, restore to senses, admonish and exhort earnestly’.

*“You will note the similarity of this form to characteristics of elders, “prudent” (1 Tim. 3:2), and older men, “sensible” (Titus 2:2). Older women are to train the younger women to learn the art of self-restraint. This training process requires that you older women be committed to being responsible, confrontive, and affirming in an ongoing relationship with a younger woman”.<sup>3</sup>*

The first four spiritual qualities are all present to make this quality work. God wants a godly woman whose life speaks louder than her words. A woman whose character is noticed and prompts other women to examine their own lives and seek to emulate her joy, her peace, her walk in the Spirit in evident and practical ways. The Titus 2 older-woman-in-the-faith's life is a pattern for others to use in shaping their own lives.

So the older-in-the-faith, godly women of the church were:

- to behave like holy priestesses of the Almighty God,
- showing restraint and discipline of appetites and words,
- living what they speak so that the younger women want to learn from them how to live and please God in their lives and families.

So what was their very first lesson? Training younger women in loving their own husbands!

Godly women Living as a Priest for God; with Guarded Tongues; and No

<sup>3</sup> John MacArthur, *Different By Design*, (Wheaton,: Victor Books) Marriage and Divorce (electronic edition), Logos.

**v. 4b “the young women to love their husbands” (6) Wives who are their Husbands Best Friend**

A Christian home in a pagan culture was a radically new thing.

Young women saved out of paganism needed to get accustomed to a whole new set of priorities and privileges; and those who had unsaved husbands would need special encouragement.

The Titus Two Models had the responsibility of training the younger women how to be successful wives, mothers, and housekeepers; and the younger women had the responsibility of listening and obeying.

Among the Bible believing women of the first century there was a big challenge in “loving” their husbands. For various reasons and in various degrees those women found themselves with either minimal or no “feelings of love” for their husbands. Believing wives almost always want to obey the Lord, thus they submit and fulfill their responsibilities to their husbands—but often only dutifully and not lovingly. It’s not just that loving your husband is a virtue, Paul says that **not loving him** in a way that he can feel—*is a sin!*

In Paul’s day, men and women were saved out of a culture where romantic love usually did not exist in marriages. Wives were only seen as the trusted keepers of the home and bearers of the children. Emotional love, psychological needs, and sexual desires were satisfied outside of marriage by most husbands. The opportunities for illicit sex in the Roman world were endless. For most women this was in some ways a relief as they did not have to “perform” sexually on a regular basis for their husbands. But the emotional super-glue that the marital relationship produces was thus absent. Salvation stopped the immorality in most believing men’s lives back then—but salvation did not make them or their wives instantly close, intimate, and life-sharing friends and lovers.

Just as modern pre-marital moral laxity has scarred many young couples into a troubled, often superficial marital relationship, so were most of the marriages of the New Testament church. What was Paul’s Spirit prompted answer? What was to be the way to solve the distant, detached, and constantly tempted husband daily buffeted with the overpowering allurements of the flagrantly immoral Roman culture?

Christ led Paul to deploy a legion of older-in-the-faith, godly women to go from house to house, become a close and trusted friend of those young wives—and train them in how to become their husbands best, closest, dearest, and most-intimate friends.

Physical or sexual love without romance is soon empty and meaningless; and as Solomon (who had a lot of experience) said, soon becomes “Like gravel in the mouth”

(Proverbs 20: 17). Paul knew that to protect those newly believing husbands and fathers from the tidal waves of temptation, they must have a vibrant, attractive, satisfying emotional and physical relationship with their wife. Husbands who are drawn to think about and wants to see their wife throughout a day away from home, are protected from attraction and distraction by a wicked world about them. Loving, caring, romantic wives are trained not born.

The key to understanding this bold new dimension of the early church's training is in the word Paul uses for love. Every believer has already repeatedly been commanded to "love" with agape love which is an action. We are commanded to act in a loving way towards each other, our saved and unsaved friends, and even our enemies. This agape love is not a feeling, it is an action. Paul explains agape love in Ephesians 5:25 and Colossians 3:19 as a husbands acting towards his wife in the same self-sacrificial way as Jesus loves the church.

Women were also commanded to obediently submit respectfully to their own husbands (Eph. 5:22; Col. 3:18). Peter adds that they were to cultivate a gentle and quiet spirit that was beautiful to God and of immense value in the marriage (I Peter 3:4). This was the reciprocal relationship of a godly marriage on a behavioral level. The commanded attitudes and behavior of believers in marriage is the foundation and the formula for a Christian marriage. But soon it gets back to dutiful, obedient, often unemotional, and detached relationships. So Paul says that it was imperative to go further. Titus is given the key to flourishing marriages and homes—train the younger women in how to cultivate a loving friendship (phileo) with their husbands. This is emotional love.

Agape love is never used in the Bible to describe sexual love or responsibility because emotional love can't be commanded. The beautiful, intoxicating love that God designed for marriages to have sexually is emotional and those emotions can't be commanded. We can't make someone feel a certain way; we can command them to "do" something but not "feel" a certain way. Genuine, Biblical, marital, sexual love is emotional intimacy in the highest degree. God commands willful, agape love; but the emotional phileo love of friendship and sexual intimacy can't be commanded—it must be learned.

When the younger women saw how the older women loved, respected, admired, and were best friends with their husbands—they were drawn to see that close and intimate friendships with husbands were possible and very profitable for daily life. They learned how to encourage their own husband, how to build him up, how to surprise him with their affections, and how to cultivate a life-long growing and deepening friendship.

*"Younger women" refers to those women who are able to bear children or are still rearing children. Since women can bear children well into their forties and the main duties of raising a child last for about twenty years, a woman under sixty could be considered young in the biblical sense (1 Tim. 5:9).*

*What qualities ought to characterize her life? Love Their Husbands: One word in the Greek text, **philandros** is translated "love their husbands." Paul used the same terms to describe godly widows (1 Tim. 5:9). It means to be a woman*

*totally devoted to one's husband. Some women say that their husbands are no longer lovable; but having that attitude is disobedience to the clear Word of God. To help your attitude, keep in mind that loving your husband doesn't mean you'll always feel the rush of emotion that characterized your love at the beginning of your relationship. Marriage is a contented commitment that goes beyond feelings to a devotedness—to a level of friendship that is deep and satisfying. If you don't love your husband, you need to train yourself to love him. Serve him kindly and graciously day by day and soon you will make such a great investment in him, you will say to yourself, I've put too much of myself into this guy not to love him! It is a sin to disobey this command.* <sup>4</sup>

The best way to fill a home with joy and peace is to have a husband and wife who are best friends--intimately, emotionally, and spiritually.

What are some practical steps a Titus 2 woman mentoring a younger woman in the faith would teach? Here would be some wonderful starters:

1. Decide that you will make your own husband your number one most important human relationship of life over your parents, brothers, sisters, and friends.
2. Start to seek your husband's friendship and love ahead of all other human relationships including your children.
3. Begin examining your lifestyle, and schedule, to see if you are intentionally "spoiling your husband rotten..." if you are doing so as a way of life, then you can be sure that you are his best friend and are truly "loving" your husband.

Here are some habits to cultivate to keep on in your love for your own husband:

- Pray for your husband daily.
- Plan for him daily things like: special acts of kindness; special dinners; special times alone; special meals alone; early bedtimes for the children; going to bed at the same times.
- Prepare for him daily: prepare your heart with being clothed with God's love; prepare the house; prepare your appearance; prepare your greeting; set the table; clear out all visitors; stay off the phone; pray for his arrival.
- Please him daily.
- Protect your time with him.
- Physically love him, let him know that you are available at any time that would please him.
- Positively respond to him.
- Praise him.
- Pray without ceasing<sup>5</sup>

The classic book on Christian marriage by Ed Wheat summarized the marriage God wants us to have in 4 rules to be followed contained in the acronym BEST. For the best marriage possible live God's way by a series of small choices: Blessings, Edifying,

<sup>4</sup> John MacArthur, *Different By Design*, (Wheaton,: Victor Books) Marriage and Divorce (electronic edition), Logos.

<sup>5</sup> Adapted from Elizabeth George, *A Woman after God's Own Heart*, Eugene, OR: Harvest House, 1997, chapters 7, 10, and 11.

Sharing, Touching. Wheat defines these areas as:

- **Blessing:** means to speak well of your husband or wife, show kindness towards them, express gratitude and thankfulness for all they do, and pray for God's richest blessings upon them.
- **Edifying:** means to build them up. A husband does this by praying his wife; and the wife does this by seeking to respond in a positive way towards her husband.
- **Sharing:** means always looking for how to do things together like—listening to each other, admiring each others accomplishments, learning more about each other's likes and dislikes, investigating ways to please each other, and finally reporting on your day to each other so they share your life.
- **Touching:** means to just like to be as close to the one you love as is physically possible. Either remember what you were like when you were dating your wife, or notice some young couple headed towards marriage. They intentionally just can't stay apart, they laugh, talk, look at each other, hold hands ever moment possible, sit as close together as possible, and so on. At that stage they can face any problem and go on because they are so strengthened by the warmth and depth of their love.

God commands us in Proverbs to be intoxicated by the love of our partner (Proverbs 5:18-19). If you are married and not intoxicated by the love of your partner--you are missing the best marriage possible.

Go back and by God's grace rekindle the blessing, edifying, sharing, and touching that always builds a strong, close, encouraging partnership for life. Be a beacon of Christ's love reflecting to an empty and hopeless world that true love is possible and can be shared for as long as you live.

The greatest priority in a home should be love. If a wife loved her husband and her children, she was well on the way to making the marriage and the home a success. In our Western society, a man and a woman fall in love and then get married; but in the East, marriages were less romantic. Often the two got married and then had to learn to love each other. (Eph. 5:18–33 is probably the best Scripture for a husband and wife who really want to love each other in the will of God.)

Godly women Living as a Priest for God; with Guarded Tongues; and No Excesses; with Visible Integrity; as Earnest Mentors of-- Wives who are their Husbands Best Friend.