

Chapter Thirteen (B)

Wife:

Insuring The Marriage is Sexually Fulfilling

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The vows of the wife to God concerning her relationship with her husband.

Chapter Five: Spiritual leadership of the family

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➤ Chapter Thirteen (A): Understanding Your Husband's Sexuality

➤ ***Chapter Thirteen (B): Insuring that the marriage is sexually fulfilling***

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Bible Study

Chapter Thirteen (B)

Scripture Memory Verse –

Song of Solomon 1:2-4 "May he kiss me with the kisses of his mouth! For your love is better than wine. Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you. Draw me after you and let us run together! The king has brought me into his chambers. We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."

Back Review:

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|---|--|
| <input type="checkbox"/> Matthew 19:4 – 6 | <input type="checkbox"/> Proverbs 31:11 |
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| <input type="checkbox"/> Ephesians 5:25 & 26 | <input type="checkbox"/> Genesis 2:18 |
| <input type="checkbox"/> Ephesians 6:4 | <input type="checkbox"/> Proverbs 31:12 & 27 |
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| <input type="checkbox"/> I Peter 3:7 | <input type="checkbox"/> Proverbs 5:18 & 19 |
| | <input type="checkbox"/> Song of Solomon 7:10 & 11 |

Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, “good” yet he had needs only Eve could meet. Adam was created perfect, yet it was not good that he live alone. By recognizing covenant needs we are not isolating imperfections in our spouse. By meeting these covenant needs we are desiring to be a piece of the puzzle created by God. God creates the spouse with the void that only our piece can fill. In doing so it is not simply a legal contractual relationship that we do out of a sense of burden, honor or sacrifice based on our spouses imperfections and sin. Rather we are saying, “I want to be the one used by God to meet this need for a lifetime. Out of love, I want to be the one who serves my spouse in this area.” For the husband, this means that if he, as Ephesians 5:25 commands, is to love his wife as “Christ loved the Church”, then those verses which define Christ’s undying love for the us, also define the husbands undying love for his wife. For the wife, this means that if she, as Ephesians 5:24 commands, is to be subject to her husband “as the Church is subject to Christ”, then those verses which define the Church’s undying love for Christ also define the wife’s undying love for her husband. The covenant need we are about to study in this chapter is not one which manifests itself from the selfish sinful nature of your spouse but rather it was created by God, it is good and you were created to meet this need. This means that...

The Enjoyment of sexuality and sexual intimacy within marriage **is created by God –** **Key Principles of Application**

These desires are needs created by God, which will never go away and to which only the wife, as uniquely created by God for her husband can meet.

It is not a matter of a one time satisfaction. This is a lifetime commitment to meet the passions of man as created by God. The answer to the questions, “Can’t he ever get enough?” is a resounding, “No!”. No more than he can ever drink enough water to never again be thirsty. The need for water can be met but no one can ever be so satisfied from drinking water that he will never desire to drink again. The desire for visual excitement from his wife and the desire to satisfy that excitement is from God. It is a part of you husbands creation. It is a need which can be met, yet never be satisfied.

Your husband will never be satisfied with looking at you, nor with drinking deeply from your love. These are desires, needs created in him by God and God has created you uniquely to minister to and meet these desires, these needs. In the area of sexual fulfillment your husband will never be satisfied of looking. If you will not allow this, or if make yourself unattractive, then you simply present your husband with an obstacle he was never meant to have to deal with. Just where do you want him to seek satisfaction?

The desire of your husband to be visually and physically stimulated by you’re his wife is created in him by God. This desire is good and pleasing to God when satisfied in marriage. God is pleased with both the husband and the wife when they delight in one another in the covenant of marriage. This then is a unique ministry to your husband which God entrusts to you and to you alone. Should you decide not to minister to this need, to recognize it is legitimate, to include this ministry as part of your covenant of marriage then you husband is literally doomed to go through live with needs, created by God to be met, unmet and with no hope of ever being met, save by you. The degree to which you take these needs seriously and meet them, to this degree and to this

degree alone are these needs met. This is entrusted to you first by God and then by your husband in his marriage vows.

The Wife's Sexual Attraction:

Prov 5:15-18

- 15 *Drink water from your own cistern, and fresh water from your own well.*
 16 *Should your springs be dispersed abroad, streams of water in the streets?*
 17 *Let them be yours alone, and not for strangers with you.*
 18 *Let your fountain be blessed, and rejoice in the wife of your youth.*
 (NAS)

In Song of Solomon 5:1, what does God encourage the husband and wife to do?

Song 5:1

- 1 *"I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, friends; drink and imbibe deeply, O lovers."*
 (NAS)

In the following project read each verse and then circle the words used to assert or describe the sexual attraction which God has placed in a wife for her husband.

Song 4:9

- "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster..."*

Song 6:5

- 5 *"Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead."*
 (NAS)

Song 4:15

- 15 *"You are a garden spring, a well of fresh water, and streams flowing from Lebanon."*
 (NAS)

Song 7:6

- 6 *"How beautiful and how delightful you are, My love, with all your charms!"*
 (NAS)

1 Cor 7:9

- 9 *But if they do not have self-control, let them marry; for it is better to marry than to burn.*
 (NAS)

Now look back over the words you have circled and write a brief statement concerning the sexual attraction which God has created in a wife towards her husband.

Like the bride of Solomon, a loving wife will recognize, be flattered and as a result encourage her husband's desire to be excited by her body. She thrills at the revelation that she turns her husband into a wild animal when it comes to her ability to excite and stimulate him sexually.

Read each of the verses below and circle the word or phrase which indicates that the godly wife will both be flattered and encourage the excitement her sexual attraction creates in her husband.

Song 2:9-10

9 *"My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.*

10 *"My beloved responded and said to me, 'Arise, my darling, my beautiful one, and come along.*
(NAS)

Song 2:16-17

16 *"My beloved is mine, and I am his; He pastures his flock among the lilies.*

17 *"Until the cool of the day when the shadows flee away, turn, my beloved, and be like a gazelle or a young stag on the mountains of Bether."*

(NAS)

Song 4:16

16 *"Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"*

(NAS)

Song 7:11-12

11 *"Come, my beloved, let us go out into the country, let us spend the night in the villages.*

12 *"Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.*

(NAS)

Song 8:14

14 *"Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."*

(NAS)

Write a brief summery statement on the ways God would have a wife encourage and exhort her husband in his delight in her body and their lovemaking.

The godly wife encourages and is herself aggressive in the stimulation and sexual excitement of her husband.

One of the changes which many wives must adjust to is that behavior which at one time would have been immoral and illicit is now part of her ministry to her husband. The restraint she once sought to cultivate as a pure and modest single woman is now cast aside in her relationship with her husband. Not only does the wife freely give herself to her husband, she encourages his sexual advances and is aggressive in the stimulation of his sexual appetite.

As you read each of the passages below

1. Underline the phrases which indicate the godly wife encourages her husband's sexual advances
2. Circle the phrases which indicate that the godly wife herself, is aggressive in the stimulation of her husband's sexual appetite and desires.

Song 1:2-4

2 *"May he kiss me with the kisses of his mouth! For your love is better than wine.*
 3 *"Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you.*
 4 *"Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."*
 (NAS)

Song 1:7

7 *"Tell me, O you whom my soul loves, where do you pasture your flock, where do you make it lie down at noon? For why should I be like one who veils herself beside the flocks of your companions?"*
 (NAS)

Song 1:16-17

16 *"How handsome you are, my beloved, and so pleasant! Indeed, our couch is luxuriant!*
 17 *"The beams of our houses are cedars, our rafters, cypresses.*
 (NAS)

Song 2:3-6

3 *"Like an apple tree among the trees of the forest, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste.*
 4 *"He has brought me to his banquet hall, and his banner over me is love.*
 5 *"Sustain me with raisin cakes, refresh me with apples, because I am lovesick.*
 6 *"Let his left hand be under my head and his right hand embrace me."*
 (NAS)

Song 3:1-4

1 *"On my bed night after night I sought him whom my soul loves; I sought him but did not find him.*
 2 *'I must arise now and go about the city; in the streets and in the squares I must seek him whom my soul loves.' I sought him but did not find him.*
 3 *"The watchmen who make the rounds in the city found me, and I said, 'Have you seen him whom my soul loves?'*
 4 *"Scarcely had I left them when I found him whom my soul loves; I held on to him and would not let him go, until I had brought him to my mother's house, and into the room of her who conceived me."*

(NAS)

Song 4:16

16 *"Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"*

(NAS)

Song 7:6

6 *"How beautiful and how delightful you are, My love, with all your charms!"*

(NAS)

Song 7:10-13

10 *"I am my beloved's, and his desire is for me.*

11 *"Come, my beloved, let us go out into the country, let us spend the night in the villages.*

12 *"Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.*

13 *"The mandrakes have given forth fragrance; and over our doors are all choice fruits, both new and old, which I have saved up for you, my beloved.*

(NAS)

Song 8:1-3

1 *"Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; no one would despise me, either.*

2 *"I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.*

3 *"Let his left hand be under my head, and his right hand embrace me."*

(NAS)

Song 8:6

6 *"Put me like a seal over your heart, like a seal on your arm. For love is as strong as death, jealousy is as severe as Sheol; its flashes are flashes of fire, the very flame of the LORD.*

(NAS)

Song 8:14

14 *"Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."*

(NAS)

Consider Rachel's relationship with her husband. Did she keep her husband's expressions of love and desire for her in check? (see below)

Gen 26:8

8 *And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.*

(NAS)

Song 8:14

14 *"Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."*

The final and closing statement of Song of Solomon is of the wife crying out to her husband to ravish her with her love, yet conventional wisdom tells us that it is the husband who must expend energy and thought in preparing his wife to meet his needs. From this study what have you as the wife learned about your responsibility to be intentional and take the initiative in insuring that your marriage is sexually fulfilling to your husband?

Why is the wife's encouragement and excitement of her husband's sexual desires and appetite not immodest or inappropriate behavior?

Why is the wife's aggressiveness towards the sexuality and sexual desires and appetites of her husband not loose, inappropriate or unladylike behavior?

From these passages does the Christian lady, the godly wife seek to keep her and her husband's emotions in check so as to behave in a modest and appropriate way when they are expressing their love and passion for one another?

From these passages, is the godly wife passive in her intimacy with her husband?

From these passages is the wife's ministry to her husband in terms of insuring the marriage is sexually fulfilling limited to a responsive ministry or is it also proactive and intentional?

What have you learned about the intentional nature of your ministry to your husband in insuring that your marriage is sexually fulfilling to him?

Seven Ways The Wife Excites Her Husband

If it is a characteristic of a godly wife that she encourages and is herself aggressive in the stimulation and sexual excitement of her husband, then it would be appropriate to see if there are any indications from the Word of God on ways for the wife to excite her husband. The Bible of course is not a manual on intimate relationships in marriage. The Bible is though a revelation of God as to man's relationship to God and to man. As such the Bible reveals to us those truths necessary for leading a fruitful and fulfilled life in both our relationship with God and our relationship with man. The Bible therefore frees the husband and wife from the deceits of satan which would seek to rob them of the blessings and rewards of God for faithfulness to Him, both in this life and the next. The Bible also instructs the husband and wife as to how to fulfill their covenants with God and with each other, as well as how to minister, both in and out of the home. We have found that insuring that the marriage is sexually fulfilling is both a reward from God to the couple and a ministry of the wife to the husband. As such the Word of God does reveal certain aspects of this relationship. The very fact that there are so many passages on this subject, which many would feel is just a side issue in terms of the great spiritual truths of the Bible reveals to the wife in part the importance of this ministry to her husband. Given the size of the Bible and the scope of the subject matter from the revelation of God to man, to man's salvation, to all aspects of life and conduct by man, the running of the church, the evangelism and discipleship of the world, the prophecies of end times, all matters of spirituality, life and conduct, it should be a revelation to the wife that a whole book of the Bible, Song of Solomon as well as many other scattered passages are devoted to the issue of helping her and equipping her to insure the marriage is sexually fulfilling for her husband. We will now look at some of these passages as we study seven ways the Word of God reveals the wife can excite her husband sexually and in doing so minister to his covenant needs.

#1: Visual stimulation:

The need for visual excitement and stimulation is part of man's makeup as created by God. It will never go away.

First read the passage, then answer the questions...

Prov 27:20

20 Sheol and Abaddon are never satisfied, nor are the eyes of man ever satisfied.

&

Eccl 1:8

8 All things are wearisome; Man is not able to tell it. The eye is not satisfied with seeing, nor is the ear filled with hearing.

According to these two passages what is true about the eyes of man?

Is it voyeurism or lustful leering when a husband desires to experience the excitement created by his wife's sensual appearance?

Song 2:9

9 "My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.

According this passage what does the godly wife enjoy and take pride in, in terms of her husband's sexual appetites?

Is she embarrassed or repulsed by the fact that he is looking at her body like a gazelle or young stag in heat?

Song 2:14

14 *"O my dove, in the clefts of the rock, in the secret place of the steep pathway, let me see your form, let me hear your voice; for your voice is sweet, and your form is lovely."*

In terms of visual stimulation, what does the godly husband desire in terms of the excitement and satisfaction that a godly wife can bring him.

Song 8:10

10 *"I was a wall, and my breasts were like towers; then I became in his eyes as one who finds peace."*

In what way is this a ministry to her husband? When a godly wife makes herself exciting sexually to gaze upon and then encourages her husband in this, what is the result in her husband's heart?

#2 The Wife Is Conscious Of Her Clothing and Appearance:

The Bible recognizes clothing, jewelry and appearance as important to both God and man. Much of the Law of Moses is devoted to the appropriate clothing that priests should wear when they come into the presence of God. There are many passages in the Word of God where God mentions clothing and jewelry as a sign of His blessing. The godly wife clearly dresses as a woman and shuns all masculinity. She proclaims her feminine nature through her dress and in those intimate moments with her husband beguiles and excites him by accentuating those aspects of her body which he finds most pleasing. She cares for her body that her feminine nature might never be lost through misuse of her body as the temple of God. She seeks to bring glory to God through the care of her body but also to be attractive and alluring to her husband. Not only that, the role of clothing, jewelry and appearance as the sign of a godly woman and a means of exciting her husband is often mentioned. The godly woman is conscious of this and combines the care of her body with clothing and jewelry to be the seductress that God has uniquely gifted her to be in her relationship with her husband. To dress in an attractive way for you husband is not worldly and fleshly it is honoring your covenant to God and to your husband. This is true in your public appearance with your husband but it is also true in your intimate moments in the privacy of your bedroom. Again the wife must remind herself - clothing which in the eyes of others or would be considered loose or immoral, or as a single woman was shunned and disdained, now, in the privacy of marriage and as a part of sexual intimacy is a ministry to her husband and encouraged by God.

As the godly wife considers the role of clothing and appearance in her ministry to her husband, first read each passage and then answer the questions.

Gen 24:53

53 *And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.*

In this passage Abraham's servant has realized that God has answered his prayers and the prayers of Abraham in providing a godly wife for Abraham's son Isaac. What did the servant provide Rebekah before bringing her into the presence of either Abraham or her future husband Isaac?

Exod 3:22

22 *"But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."*

When Israel left Egypt, what is one of the ways God blessed Israel for their faithfulness and obedience?

Ps 45:8-9

8 *All Thy garments are fragrant with myrrh and aloes and cassia; out of ivory palaces stringed instruments have made Thee glad.*

9 *Kings' daughters are among Thy noble ladies; at Thy right hand stands the queen in gold from Ophir. In this passage what characterizes the daughters and the queen of the king of Israel?*

Reflect on these last two passages. If jewelry and attractive clothing are inappropriate for the godly wife, then why did God so bountifully supply them to His people?

Ps 45:9-17

9 *Kings' daughters are among Thy noble ladies; at Thy right hand stands the queen in gold from Ophir.*

10 *Listen, O daughter, give attention and incline your ear; forget your people and your father's house;*

11 *Then the King will desire your beauty; because He is your Lord, bow down to Him.*

12 *And the daughter of Tyre will come with a gift; the rich among the people will entreat your favor.*

13 *The king's daughter is all glorious within; her clothing is interwoven with gold.*

14 *She will be led to the King in embroidered work; the virgins, her companions who follow her, will be brought to Thee.*

15 *They will be led forth with gladness and rejoicing; they will enter into the king's palace.*

16 *In place of your fathers will be your sons; you shall make them princes in all the earth.*

17 *I will cause Thy name to be remembered in all generations; therefore the peoples will give Thee thanks forever and ever.*

(NAS)

In this passage what characterizes the king's daughters, the noble ladies and the queen in terms of their appearance?

Is this attention to appearance viewed by the Word of God as pretentious and a matter of shame?

From this passage, how can we know that this attention to appearance is viewed as honoring to the husband, to God and a sign of blessing from God?

What in your opinion was the purpose of God the Holy Spirit in the inclusion of this description of the wife of the king in this Psalm. What can the godly wife learn from this passage in terms of her relationship with her husband?

Gen 1:27

27 *And God created man in His own image, in the image of God He created him; male and female He created them.*

&

Deut 22:5

5 *"A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.*

When God created mankind, did He create them with sexual distinctions?

Were these sexual distinctions merely physical or did God actually create two distinct sexual creations as opposed to a generic "mankind" or "humankind"?

What is specifically forbidden by God in terms of how a woman dresses?

How does this stress the importance of sexual distinctions to God?

How does this stress the importance of sexual distinctions in dress to God?

Esth 5:1

1 *Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's rooms, and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace.*

In this passage Esther realizes that she has been placed in a unique position to deliver the nation of Israel from destruction. Before coming into the presence of her husband, the king, with what did she concern herself?

Prov 31:17

17 *She girds herself with strength, and makes her arms strong.*

&

Prov 31:22

22 *She makes coverings for herself; her clothing is fine linen and purple.*

Proverbs 31 is the classic passage in the Word of God concerning the conduct of a godly wife. In these two passages with what does the godly wife concern herself?

Song 1:10-11

10 *"Your cheeks are lovely with ornaments, your neck with strings of beads."*

11 *"We will make for you ornaments of gold with beads of silver."*

&

Song 4:11

11 *"Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.*

Song of Solomon is the classic book of the Bible in regards to the expression of intimate love between a husband and wife. According to this passage what steps has the wife taken in terms of her dress and appearance to make their most intimate moments exciting and sensually pleasurable for the husband?

#3 A Wife's Hair As Her Glory:

The Word of God clearly teaches that a wife's hair is her glory and that the care of her tresses should set her apart from man. She thinks of her husband, both his pride in her as a wife and the seductive nature of her hair in her practice of the alluring arts of romance in their relationship. For the godly wife her hair is her glory in that it proclaims her femininity as from God but her hair is also her glory in her relationship with her husband as a source of pleasure and excitement in their more intimate moments.

1 Cor 11:14-16

14 *Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,*
 15 *but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.*
 16 *But if one is inclined to be contentious, we have no other practice, nor have the churches of God.*
 (NAS)

According to God, what for woman is her glory?

How is her hair to set her apart from her husband's?

Is the woman to feel that the sexual distinctions which are taught in the Bible something oppressive or demeaning?

Is this narrow cultural application for the Corinthian church or a broader application for all churches?

What advantage is there to Satan to create a unisex appearance in man and woman as it pertains to hair?

Song 4:1

1 *"How beautiful you are, my darling, how beautiful you are! Your eyes are like doves behind your veil; your hair is like a flock of goats that have descended from Mount Gilead.*

&

Song 6:5

5 *"Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead.*

&

Song 7:5

5 *"Your head crowns you like Carmel, and the flowing locks of your head are like purple threads; the king is captivated by your tresses.*

According to these passages in Song of Solomon, what role does the wife's hair play in the pleasure of her husband?

What does the husband's statement that he "is captivated by your tresses" imply concerning the wife's care and concern for her hair as her "glory" as it pertains to her created femininity in her relationship with God and her beauty and allure in terms of the satisfaction and attraction it brings to her husband.

#4 A Wife's Eyes As A Source Of Excitement:

The godly wife sets aside the modesty and bashful ways of her single days when it comes to her husband. Having guarded her eyes as a single woman she now lets them loose in terms of their ability to beguile and excite her husband. The ability of eyes to affect the emotions of others is well documented in Scripture. In terms of the relationship between men and woman the ability of a woman's eyes to excite a man is spoken to in a number of places as is a wife's ability to excite her husband. The godly wife recognizes this and develops the ability to entice, stimulate and excite her husband in a seductive manner as his enchantress. She does this with full freedom of emotion and knowing that this is a ministry to her husband and her freedom comes from God.

Prov 15:30

30 *Bright eyes gladden the heart...*

Generically speaking, what do bright eyes do? How do they affect the heart?
How does this apply to a wife's eyes and her relationship with her husband?
How can a wife use this truth to minister to her husband?

Song 4:1

1 *"How beautiful you are, my darling, how beautiful you are! Your eyes are like doves behind your veil...*

Song 4:9

9 *"You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.*

In what ways can a wife use her eyes to sexually excite her husband?

Is the wife doing this subconsciously or intentionally?

What "signals" is the wife sending her husband?

Song 6:5

5 *"Turn your eyes away from me, for they have confused me...*

What is the effect of the loving gaze of a wife into her husband's eyes?

In what ways can a wife enhance and use her eyes in order to have an intoxicating effect on her husband?

#5 The Godly Wife And The Excitement Of Perfume:

The Word of God recognize the role in perfumes and oils in bringing about sexual excitement in a man. The godly wife is encouraged to stimulate her husband in this way. The most intimate moments which the godly wife spends with her husband are depicted as those which make the senses drunk with her pleasures. This is something the godly wife thinks about and plans for. It is not a passing application but a careful seductive attack on the senses of her husband as she overpowers his senses with the passion of her love.

Prov 27:9

9 *Oil and perfume make the heart glad...*

What effect does perfume have on the heart of man?

How does this apply to a wife and her relationship with her husband?

How can a wife use this truth to minister to her husband?

Song 1:12

12 *"While the king was at his table, My perfume gave forth its fragrance.*

What did the bride, the wife do to entice and excite her husband?

How does this reflect planning in terms of the wife's desire that the marriage is sexually fulfilling to her husband?

Song 1:13

13 *"My beloved is to me a pouch of myrrh which lies all night between my breasts.*

To what did this enticement, this excitement lead?

What did the bride, the wife do to enhance the most intimate moments of their love making?

Song 4:5-7

5 *"Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies.*

6 *"Until the cool of the day when the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.*

7 *"You are altogether beautiful, my darling, and there is no blemish in you.*

Again, in this passage, What has the bride, the wife done to enhance the most intimate moments of their love making?

Song 4:10

10 *"How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!*

&

Song 4:11

11 *"Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.*

How do these passages reveal the forethought of the wife in the use of perfume and fragrances to make herself alluring and enticing to her husband?

What type of affect so these fragrances have upon her husband?

How can a wife use these truths to minister to her husband?

Song 4:16

16 *"Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"*

&

Song 5:5

5 *"I arose to open to my beloved; and my hands dripped with myrrh, and my fingers with liquid myrrh, On the handles of the bolt.*

How aggressive was the godly wife in the use of fragrances to excite and entice her husband.

How can a wife use these truths to minister to her husband?

Song 7:8-9

8 *"I said, 'I will climb the palm tree, I will take hold of its fruit stalks.' Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,*

9 *And your mouth like the best wine!'" It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.*

(NAS)

What was the response of the husband to the godly wife who excites him with fragrances

Song 7:10-13

10 *"I am my beloved's, and his desire is for me.*

11 *"Come, my beloved, let us go out into the country, let us spend the night in the villages.*

12 *"Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.*

13 *"The mandrakes have given forth fragrance; and over our doors are all choice fruits, both new and old, which I have saved up for you, my beloved.*

What was the response of the wife to the arousal that her fragrances and enticements created in her husband?

How intentional was the godly wife in creating and in fulfilling the sensual and sexual desires of her husband?

Conventional wisdom tells us that in terms of sexual intimacy and arousal the wife plays a responsive part, while the burden of initiative and arousal is with the husband. How do these passages speak to the proactive and intentional planning of the wife in terms of making the marriage sexually fulfilling for her husband?

#6 The Godly Wife And The Excitement Of Her Lips, Her Mouth:

The godly wife recognizes the unique role of her mouth and lips in exciting and satisfying her husband. It is unfortunate that some Christian wives over react to the worlds grasp of this principle. Rather than making use of this they reject it as worldly despite the Word of God's sanction of the mouth and lips of the godly wife as a source of pleasure and excitement for her husband. The intoxicating nature of her lips, her mouth and her kisses are a source of pride for the godly wife and in her desire to excite and satisfy her husband she seeks to accentuate the role her lips and mouth play in bringing her husband pleasure and satisfaction.

Song 4:3

3 *"Your lips are like a scarlet thread, and your mouth is lovely..."*

&

Song 4:10-11

10 *"How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!*

11 *"Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon."*

What has the godly wife done for her to make her mouth more inviting and to catch her husband's eyes?

Song 7:8-10

8 *"I said, 'I will climb the palm tree, I will take hold of its fruit stalks.' Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,*

9 *And your mouth like the best wine!" "It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.*

10 *"I am my beloved's, and his desire is for me.*

What effect does the mouth of the godly wife have on her husband?

From the statement of the godly wife in verse 10, is she encouraging or resisting the allurements and excitement which her mouth can bring her husband.

Song 8:1-3

1 *"Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; no one would despise me, either.*

2 *"I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.*

3 *"Let his left hand be under my head, and his right hand embrace me."*

In verse one, what does the godly wife encourage her husband to do with his mouth?

In verse what active steps is the godly wife taking with her mouth to excite her husband and to encourage him in his love for her?

#7 The Godly Wife And The Excitement Of Her Breasts:

The godly wife recognizes that her breasts are a thing of wonder and delight to her husband. That they are a gift from God to him that God has in turn entrusted to her that she may bless him. She does not allow the secular world's misuse of this gift to cloud her understanding of her unique position to attract and excite her husband and truly delights in this blessing which she alone may bestow on him and which she alone may excite him.

Gen 1:27

27 *"And God created man in His own image, in the image of God He created him; male and female He created them."*

&

Gen 49:25

25 *"From the God of your father who helps you, and by the Almighty who blesses you With blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb."*

The anatomy of the wife is degraded by the world. The world would seek to make the unique sexual features of the wife simply a part of the biological mechanism of evolution, the pragmatic results of some sort of impersonal and utilitarian process of natural selection, passed down from and inherited by us from animals. Contrasted to this is God's divine revelation of the anatomy of woman.

From the above passages, what is the origin of uniqueness of woman's sexuality?

According to God, what is the origins of a woman's breasts?

Why was a woman bestowed with the gift of breasts? To what are they attributed in terms of the actions of God?

Prov 5:18-19

18 *Let your fountain be blessed, and rejoice in the wife of your youth.*

19 *As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love.*

In this proverbs, how are the breasts of the godly wife a blessing to her husband?

What emotions to they elicit in him?

Is the blessing by God of breasts for woman limited to her?

How are they a blessing for her husband as well?

Prov 5:20

20 “For why should you, my son, be exhilarated with an adulteress, and embrace the bosom of a foreigner?”

&

Matt 5:27-28

27 *"You have heard that it was said, 'You shall not commit adultery';*

28 *but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.*

To whom must the husband look for the exhilaration and satisfaction found in the embrace, fondling and excitement of a woman's breasts?

What responsibility does this place on the godly wife in terms of her husband resisting temptation?

What responsibility does this placed on the godly wife in terms of her husband experiencing the blessings of God associated with the breasts of a woman?

If the wife either withholds or is passive in the expression of love for her husband with and through her breasts, what alternatives are left for the husband?

In what way then is the husband “trapped” by his vows of faithfulness to his wife and to God?

Song 1:13

13 *"My beloved is to me a pouch of myrrh which lies all night between my breasts.*

&

Song 4:5-6

5 *"Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies.*

6 *"Until the cool of the day when the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.*

How may the godly wife encourage and excite her husband in terms of her breasts?

Song 7:1-3

1 *"How beautiful are your feet in sandals, O prince's daughter! The curves of your hips are like jewels, the work of the hands of an artist.*

2 *"Your navel is like a round goblet which never lacks mixed wine; your belly is like a heap of wheat fenced about with lilies.*

3 *"Your two breasts are like two fawns, twins of a gazelle.*

What does this passage reveal about the freedom the godly wife feels and the freedom her husband feels in the delights and enjoyment of not only her breasts but of her body?

Song 7:6-8

6 *"How beautiful and how delightful you are, My love, with all your charms!*

7 *"Your stature is like a palm tree, and your breasts are like its clusters.*

8 *"I said, 'I will climb the palm tree, I will take hold of its fruit stalks.' Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,*

In verse six how does the husband describe the godly wife's ability to excite him with her sensuality?

What freedom does the husband of the godly wife feel in terms of both expression and actions when he is excited by her “charms”?

Song 8:1-3

1 *"Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; no one would despise me, either.*

2 *"I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.*

3 *"Let his left hand be under my head, and his right hand embrace me."*

Is the godly wife taken back or surprised by the excitement her breasts creates in the heart of her husband? Does the godly wife feel any embarrassment or hesitancy in the delights her husband experience with her breasts?

In verse one, what does the godly wife encourage her husband to do with his mouth?

In verse one, what type of affection and expression of sexual love and enjoyment does the godly wife encourage her husband to partake in?

From verse two is the godly wife passive or proactive in the intimacy and enjoyment she wishes her breast to be to her husband?

How does she encourage her husband in the intimacy and familiarity of her breasts in verse three?

Song 8:10

10 *"I was a wall, and my breasts were like towers; then I became in his eyes as one who finds peace.*

&

Isa 66:11

11 *"That you may nurse and be satisfied with her comforting breasts, that you may suck and be delighted with her bountiful bosom."*

(NAS)

As you read the above two verses, what is the emotional response of the husband to the breasts of his wife? How does the godly wife's understanding of the importance of her breasts in lovemaking and the encouragement she gives to her husband in finding fulfillment and excitement in her breasts minister to his heart?

A New Look At A Wife's Sexuality: The Intoxication Of Her Love

The godly wife understands the intoxicating power of her love as a gift from God to be freely bestowed upon her husband, herself and her marriage. She understands the excitement her appearance can bring to her husband and desires this response. The Bible describes this beguiling power of the wife over her husband as "better than wine". This love is a gift which the wife gives to her husband, it is not an obligation, nor is it a satisfaction of his baser nature or instincts, but rather it is a part of her covenant with God. The needs are created by God and her ability to meet these needs, to minister to these needs are a gift by God to her. As such she recognizes and seeks to perfect her ability to meet her husbands needs in this area and in doing so her husband is intoxicated by her love.

In the following study...

First: Read the passage

Next: Circle the words or phrase that indicate the intoxicating power of a wife's love

Lastly: How does this passage extol the intoxicating power of a wife's love over her husband

Song 4:10

10 "How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!

How does this passage extol the intoxicating power of a wife's love over her husband

Song 5:1

1 "I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, friends; drink and imbibe deeply, O lovers."

How does this passage extol the intoxicating power of a wife's love over her husband

Song 7:2-3

2 "Your navel is like a round goblet which never lacks mixed wine; your belly is like a heap of wheat fenced about with lilies.

3 "Your two breasts are like two fawns, twins of a gazelle.

How does this passage extol the intoxicating power of a wife's love over her husband

Song 7:9-10

9 And your mouth like the best wine!"" It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.

10 "I am my beloved's, and his desire is for me.

How does this passage extol the intoxicating power of a wife's love over her husband

Song 8:2-3

2 "I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.

3 "Let his left hand be under my head, and his right hand embrace me."

How does this passage extol the intoxicating power of a wife's love over her husband

As the godly wife reflects on these passages what application can she make concerning the power of her sexuality and the use of this intoxicating power of sexuality in ministering to the needs of her husband?

What are the results of the intoxicating power of the godly wife's love upon her husband?

Read each of the passages below

Circle the words or phrase which indicate the results of the intoxication power of the godly wife upon her husband.

Write a short answer to the question – How does this passage describe the results of the intoxicating power of the godly wife upon her husband?

Song 4:9-10

9 "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.

10 "How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!

How does this passage describe the results of the intoxicating power of the godly wife upon her husband?

Song 6:5

5 "Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead.

How does this passage describe the results of the intoxicating power of the godly wife upon her husband?

Song 7:9-10

9 And your mouth like the best wine!" It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.

10 "I am my beloved's, and his desire is for me.

Song 2:9

9 "My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.

How does this passage describe the results of the intoxicating power of the godly wife upon her husband?

Looking Back...

The godly wife views one aspect of her ministry to her husband as insuring the marriage is sexually fulfilling. As a part of her ability to minister to her husband we considered the fact that the godly wife encourages and is herself aggressive in the stimulation and sexual excitement of her husband. Conventional wisdom says just the opposite. Virtually all counselors and books currently on the market will place the preparation for lovemaking solely upon the shoulders of the husband. The wife is freed by this teaching from being proactive in the area of her husband's sexual satisfaction. She may be aggressive if her personality and tastes so lead her but if not she may with a clear conscious be passive and completely responsive, leaving it up to her husband to create the mood and environment which will illicit her passions and her satisfaction. It is not wrong for the husband to "woo" his wife, in fact, as we have studied earlier, there are many aspects of tenderness, compassion and attention to which the husband is held responsible. It is also not wrong for the husband to express his leadership in the home through the creation of an atmosphere conducive to passionate lovemaking. It is of course not

wrong for the husband to seek to make lovemaking a passionate and exciting experience for his wife. These things are all true but there is more, there is another side to the teaching of the covenant of marriage in terms of the wife commitment to insuring the marriage is sexually fulfilling to her husband.

The covenant of the godly wife is not to remind her husband that it is his responsibility to arouse her and make her passionate on her terms and the failure to do so will result in either no sexual response on her part or a muted sexual response which leaves her husband with a nagging sense of neglect in terms of his wife's ministry to him in this area of his life. Insuring the marriage is sexually fulfilling is a covenant that the wife makes both with God and with her husband. In doing so the godly wife is proactive in many ways and not simply passive. As we have seen from this study, the godly wife is a student of her husband's sexual appetites and needs. She views these appetites and needs as good and created by God and she views the exclusive role allocated by God in fulfilling these needs as a great and exciting calling and ministry. The sexual fulfillment of her husband is something that the godly wife thinks about and seeks to fulfill. We have seen this expressed in Sarah, the wife of Abraham, Esther the savior of the nation of Israel the bride of Solomon to whom an entire book of the Bible is devoted as well as many other passages in which the Holy Spirit instructs and exhorts the godly wife in this ministry to her husband.

Notice how Song of Solomon, the one book in the Bible devoted exclusively to the intimate descriptions of the passionate love shared between a husband and wife begins...

Song 1:1-4

- 1 The Song of Songs, which is Solomon's.
 - 2 "May he kiss me with the kisses of his mouth! For your love is better than wine.
 - 3 "Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you.
 - 4 "Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."
- Who is speaking here, Solomon or his bride?

Is she being passive or aggressive in her encouragements of Solomon's passions towards her?

Is she being bashful or bold in terms of the expressions of her passion and the lighting of passionate fires in the heart of her husband?

Nothing, however, could express this proactive and intentional desire on the part of the godly wife to make her marriage sexually fulfilling to her husband than the closing verse of the one book of the Bible devoted to the joys of sexual intimacy in marriage. Here the godly wife proclaims...

Song 8:14

- 14 "Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."

What picture does her encouragement of her husband to be like a "young stag" bring to mind?

To what aspect of her body does the word picture, "on the mountains of spices" refer?

How do the opening and the closing exclamations in the book of the Song of Solomon reveal the godly wife's intentional and proactive role in insuring her marriage is a sexually fulfilling one?

Post Script:

The Wisdom of Christians vs. non-Christians In Things of the World

Early in my Christian life, the youth minister who led me to Christ made this statement, “He is so heavenly minded, he is no earthly good.” He was referring to the tendency on the part of some zealous Christians to set up philosophical systems of lifestyle that have the appearance of spirituality but are in reality merely their own religious systems. The decision on the part of well meaning Christians to set up a moral standard so high that it exceeds the commandments of God concerning our day to day life here on earth is common enough for their to be colloquialisms and sayings about it in our day to day life.

How would the phrase, “He is so heavenly minded that he is not earthly good” apply to the following...

- The well meaning Christian who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he does not learn the skills of money management and planning so as to provide adequately for his family and for his retirement.
- The zealous Christian who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he becomes so out of touch with the world around him that he is unable to engage in effective evangelism.
- The layman who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he is unwilling to submit to any sort of time management and long term planning so as to be a part of the ministry team at his church.
- The Christian wife who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that she is unwilling to think about her sensual nature and how to minister to her husband in this area. Seeing the abuses of this in the world around her she relegates anything to do with the sexual excitement of men to the ash heap of worldly thought and values.

Each of these scenarios has one thing in common. Christians, in an effort to be heavenly minded actually end up disobeying God’s commands. They have set up for themselves what they feel to be a spiritual lifestyle pleasing to God and in doing so grieve the very Holy Spirit to whom they claim leadership. They in fact drift so far that their non-Christian neighbors do a better job of fulfilling the mandates of earthly responsibility than they do, costing them both their spiritual growth and their testimony.

How does Jesus express this tendency in Luke 6:8?

Luke 16:8

8 "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

(NAS)

Rather than Christians separating themselves out of the world, what was the intention of Jesus concerning His disciples?

John 17:15

15 "I do not ask Thee to take them out of the world, but to keep them from the evil one.

(NAS)

The godly wife must therefore understand that by her very calling by God to be a wife and to fulfill her covenant responsibilities she must concern herself about the things of the world, how she may please her husband. That in doing so she does not become “worldly” or tainted by the world but rather, for her this is her spiritual calling, this is her ministry, this is her covenant with God.

Consider I Corinthians 7:34...

1 Cor 7:34

34 and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.

(NAS)

On the part of the godly wife, how is her thinking different from that of the godly single woman?

On the part of the godly wife, does God want her thoughts and concerned completely devoid of the things of this world?

In order for the godly wife to fulfill her covenant of marriage with her husband, what does God say she has to concern herself with/about?

As it pertains to the wife’s covenant to insure the marriage is sexually fulfilling - for the godly wife to act “shrewdly” for her to avoid the pattern of some wives whereby “the sons of this age are more shrewd in relation to their own kind than the sons of light”, what must she do, about what must she concern herself?

How does this apply to her covenant with God and her husband to insure the marriage is sexually fulfilling?

Illustrations

Unfortunately for many Christian husbands, the women of the world are more interested in making an adulterous affair sexually fulfilling than their wives are concerning their own marriage and covenant with God. In this case, as Jesus taught, they “are more shrewd in relation to their own kind than the sons of light” as it pertains to the sexual fulfillment of their partner. We see this in the book of Proverbs as the Holy Spirit warns young men from the allurements of the adulterous woman. The godly wife should not however throw out the baby with the bath water in this passage. The woman in this passage is indeed a sinful and adulterous woman but the sin is adultery and the misuse of her god given allurements, not the allurements themselves. Many of the same statements and actions of these sinful women are used by the godly bride in Song of Solomon. The godly wife only makes purity more difficult for her husband when she functions in a naive and ignorant manner concerning making her marriage an exciting and sexually fulfilling experience for her husband.

In the passages below, circle the statements or actions of the sinful, adulterous woman, which indicate she is “more shrewd in relation to their own kind than the sons of light”

Prov 2:16

16 To deliver you from the strange woman, from the adulteress who flatters with her words;
(NAS)

Prov 5:3

3 For the lips of an adulteress drip honey, and smoother than oil is her speech;
(NAS)

Prov 5:20

20 For why should you, my son, be exhilarated with an adulteress, and embrace the bosom of a foreigner?
(NAS)

Prov 6:24-25

24 To keep you from the evil woman, from the smooth tongue of the adulteress.
25 Do not desire her beauty in your heart, nor let her catch you with her eyelids.
(NAS)

Prov 7:6-21

6 For at the window of my house I looked out through my lattice,
7 And I saw among the naive, I discerned among the youths, a young man lacking sense,
8 Passing through the street near her corner; and he takes the way to her house,
9 In the twilight, in the evening, in the middle of the night and in the darkness.
10 And behold, a woman comes to meet him, dressed as a harlot and cunning of heart.
11 She is boisterous and rebellious; her feet do not remain at home;
12 She is now in the streets, now in the squares, and lurks by every corner.
13 So she seizes him and kisses him, and with a brazen face she says to him:
14 "I was due to offer peace offerings; today I have paid my vows.
15 "Therefore I have come out to meet you, to seek your presence earnestly, and I have found you.
16 "I have spread my couch with coverings, with colored linens of Egypt.
17 "I have sprinkled my bed with myrrh, aloes and cinnamon.
18 "Come, let us drink our fill of love until morning; let us delight ourselves with caresses.
19 "For the man is not at home, He has gone on a long journey;
20 He has taken a bag of money with him, at full moon he will come home."
21 With her many persuasions she entices him; with her flattering lips she seduces him.
(NAS)

Are there ways in which these adulterous women are more shrewd in relation to their own kind than are you the godly wife?

The wisdom of Esther...

The godly wife can learn from Esther, who though to be used by God to deliver the nation of Israel, understood and devoted herself to the making herself beautiful and sexually fulfilling for her husband. This is not the time or the place for an exhaustive study of the Book of Esther, we can though in a few short passages see how that God honored her decisions to make herself sexually attractive and fulfilling in her relationship with her husband.

Esther, rather than rejecting the standards of beauty and enticement in regards to her husbands sexual desires and satisfaction, Esther became a student of these, and in so doing fulfilled her husbands every desire, was able to fulfill her covenant with God towards her husband in a godly manner and was used by God to save her nation from destruction.

Her willingness to become a student of the world in these areas saved her husband from the wrath of God and became a deliverer of Israel. How much different this story would have been, if Esther had decided she could not learn the feminine arts of beauty and arousal as it pertained to her husband from the pagan attendants and professionals in the harem. How much different would be the outcome if she had decided that she was above all this nonsense and in a fit of false spirituality rejected all, closed herself up in some corner of the harem and her role was taken by another, a pagan woman willing to please her husband in all areas. She indeed acted shrewdly as a wise wife and even more wise than other women around her in making her marriage sexually fulfilling for her husband.

Esth 2:2-4

2 Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king.

3 "And let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to Susa the capital, to the harem, into the custody of Hegai, the king's eunuch, who was in charge of the women; and let their cosmetics be given them.

4 "Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.

In verse four, what was the thing the attendants were looking for, in terms of a suitable bride for the king?

Esth 2:8-9

8 So it came about when the command and decree of the king were heard and many young ladies were gathered to Susa the capital into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women.

9 Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and food, gave her seven choice maids from the king's palace, and transferred her and her maids to the best place in the harem.

Under whose charge was Esther placed?

What was the response of this administrator to Esther?

Did Esther rebel or resist this?

What did the administrator do for Esther?

What would be correlation in our age for the type of attention and training which Esther was receiving?

In terms of this training and attention, to whom was it directed? (e.g., men in general, a beauty contest or her husband?)

Was this attention to personal appearance and sexual allurements on behalf of Esther for her husband the king condemned by God?

Esth 2:12-17

12 Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women-- for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women--

13 the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king's palace.

14 In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her.

16 So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.
(NAS)

How extensive were the attentions of Esther concerning her attractiveness for her husband the king?

What type of preparations did she engage in?

What would be a correlation in our age?

In what areas was Esther willing to receive instruction and gain the "wisdom" of this world in terms of pleasing her husband...

Verses 12 & 13:

Verses 14 & 15

What was the result of Esther being willing to receive instruction in the art of sexual attraction as regards to her husband the king?

Reflect back on this section of the study and read once again I Corinthians 7:34 and Luke 6:8

1 Cor 7:34

34 and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.

(NAS)

Luke 16:8

8 "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

(NAS)

According to the Bible, what things would be worldly, fleshly and carnal for you the godly single woman to engage in, that are now a spiritual ministry to your husband?

What have you learned about insuring that your marriage is sexually fulfilling to your husband?

Conclusion

Listed below are a series of summery statements concerning the Bible study you have just completed. Read each statement:

- Underline those truths which are new discoveries as a result of this Bible study.
 - Circle those truths about which you feel God is specifically speaking to you.
 - In the space to the left, write any questions or comments for further study and discussion.
1. Sexuality is created by God, man and woman were created distinctly and uniquely separate from one another male and female. This creation was done in the explicit context of mutual enjoyment of one another, including their sexuality and sexual reproduction.
 2. The distinctive sexuality of man and woman and the expression of this sexuality in the physical and spiritual union of man and woman in marriage is an aspect of their creation. Man and woman were created with a sexual attraction for their mutual enjoyment as well as for procreation, both of these are according to the plan of God and are good in His sight.
 3. The desires of the husband for sexual fulfillment and enjoyment are created by God. These desires are actually needs created by God which will never go away, thus the wife may excite and aggressively seek to stimulate her husband and encourage his delight in her breasts and her body, she may be creative and exciting to him in a way that he never believed possible. This is the wife's covenant with God, to delight her husband in all things sexual, satiated his senses in her love and aggressively exciting and meeting every desire and need he has.
 4. The wife therefore must become a student of her husbands needs if she is to minister to them. The wife should not reject her husbands needs as animal or base instincts, nor should she superimpose her desires, values or needs on her husband, but rather become a student of his needs and give herself to the sensual satisfaction of the needs created in her husband by God to which she and she alone is uniquely created and qualified to meet.
 5. In marriage there is no shame in the rejoicing in the delights of the sensual stimulation of the wife's body. Lust does not exist in the marriage relationship in terms of the visual stimulation of the husband by his wife, not can the wife be guilty of shameless wantonness in her titillation, stimulation and excitement of his desires by her encouragements through her actions.
 6. The allurements of the wife's breasts and the excitement of her body has its origins in the uniqueness of both the husband and the wife's creation, this is from God and will only find it's fulfillment in the delights of sexual intimacy within marriage. Thus the wife, rather than viewing the desires of her husband as insatiable animal lusts, should instead view his desires as a God created need which will never go away, yet can be met by her in an exciting and exhilarating way that only she can satisfy, being created perfectly to meet this need.

7. In marriage this delight is a ministry the wife has to her husband and she can encourage it and stimulate it. It is sanctioned, encouraged and even commanded by God. Neither the wife nor the husband need fear the prohibitions of singleness nor need the reign in the passions they so earnestly controlled before they were married, now the husband may freely give himself and his passions to his wife and she may freely encourage these passions that he might loose himself in the delights of her flesh.
8. The wife therefore is encouraged by God to creatively learn how to minister and meet these needs and desires in her husband. In doing so she may look around her and learn form that which is going on in the world, as did Esther. She need not be so otherworldly minded that she does not learn how to meet the sensual and sexual needs of her husband. She is to be a student of these needs, continually learning and perfecting her ability to love, excite and give her husband satisfaction in the delights of her sensual stimulation and most intimate expressions of love.
9. The wife covenants with God to meet this need as part of her marriage vows. As such she must be as willing to embrace and take seriously the sexual needs of her husband as she would have him take seriously her own covenant needs. The Bible does not release the wife from this ministry on the basis of her values or understanding but rather asks the wife to accept the authority of the Word of God in this area and to give herself to the meeting of her husbands needs as his helpmate as she has covenanted with God.
10. Outside of marriage man has no legitimate outlet for his created sexual desires. While there is a partial provision within the church for many of the covenant needs of both the husband and the wife, should their spouse die or live in rebellion to the covenant of marriage, there is not alternative for the husband as it pertains to his wife's covenant to insure the marriage is sexually fulfilling. If she decides to neglect this covenant her husband is trapped and sentenced to go through life with a spouse who will not meet this covenant need as created by God to be fulfilled in marriage.

Your Husbands Desire For Sexual Fulfillment Is A Lasting And Legitimate Need, Created By God, For Which There Is No Legitimate Outlet Outside Of Marriage.

No Moral Outlet – In the area of the blessing of God of a sexually fulfilling marriage, if the wife declines to minister to her husband or to take this ministry seriously as part of her covenant with God and with her husband, what moral alternatives does the husband have?

What You Are Saying By Not Meeting That Need – If the wife decides to ignore or neglect this need, this ministry in the life of her husband, what is she in fact saying to God by her actions?

Are You Willing To Live With The Same Alternatives When It Comes To Your Needs – As wife, consider some of your own covenant needs, do you feel your husbands commitment to these needs extend only so far as he agrees with, understands or empathies with them?

If You Do Not Meet These Needs, Who Do You Want To Meet Them – Consider your extended family, social and church relationships, to whom would you be willing to delegate this ministry to so that your husband's needs will be met?

Do You Want Your Spouse To Be Trapped By Their Own Integrity – Is it your desire that your husband's integrity and commitment to the Word of God be a trap and punitive tool for you to use to punish him in his marriage? If you are unwilling to minister to your husband in this area, in what ways do you in fact trap your husband by his own integrity?

Our Obedience In Action:

- A. Lordship** - Wives, do not present your husbands with obstacles he was never meant to have to deal with. You do not want your husband to develop the skill of meeting this central and God given need outside of marriage, even in a legitimate way. Instead, become a student of your husbands needs. Learn from the statement of Jesus in Luke 16:8 "...for the sons of this age are more shrewd in relation to their own kind than the son of light." and from the example of Esther.
- B. The Word** – Accept the covenant needs of your husband on the basis of the Word of God rather than subjecting them to your own ability understand them. You desire your husband to meet your needs based on the Word of God not simply his ability to understand you, you should do the same in your relationship with him. Ask yourself continually, "Do my convictions in this area reflect the scripture?" and then seek to conform yourself to the Word of God.
- C. Prayer** – Having done this study are you now going to file it away as a Bible study or project completed or are you going to make it a part of your marriage. One of the most central ways of making this study a part of your day to day marriage is to take the Scripture memory passages and make them a part of your prayer notebook. You must ask yourself, "Are you willing to allow God to enlarge your heart?"
- D. Fellowship** – Not only is it essential that you talk with God in this area but it is also crucial that you talk to your husband, this is something that needs to be done together. Remember though, the covenant need for conversational intimacy is your need, not your husband's. While you will take comfort in talking about this, your husband will take comfort in your actions. It may seem unfair but it is a reality that some of your husband's greatest needs will be the most difficult for him to talk about. Do not get angry and give up. This will be a life long need and you have plenty of time. Be creative, take opportunities, remember this is a ministry not simply a single, one time, end of Bible study project. What are you organized in – your recipes, your coupons, your diet and exercise program, your budget, your children, think, how do I respond when I really want to master something on a long term basis, then approach this need with the same organization and intensity in terms of getting the information you need to bring glory to God and happiness to your husband.
- E. Obedience** – Remember, in the final analysis, these are first covenant relationships with God and only secondly with your husband. Not only are you required by God to meet these needs on the basis of His creation of your husband with unique needs that only you can morally meet, not on your understanding - but you are required to meet these covenant needs on the basis of your love for God and for your husband, not as a reciprocal contract, you meet my needs and I will meet your needs. No score card is kept, rather the needs are met to the glory of God in obedience of His Word, even if your husband fails to fulfill his covenant responsibilities as regards to your needs.

Chapter Thirteen (B)

Insuring The Marriage Is Sexually Fulfilling

The vows of the wife to God concerning her relationship with her husband.

1. Submission to her husbands leadership – Ephesians 5:22 - 24
2. Creating a home which is a refuge for her husband – Proverbs 31:12 & 27
3. Being a helpmate and companion in the enjoyment of his life's pursuits – Ecclesiastes 9:9
4. **Insuring the marriage sexually fulfilling – Proverbs 5:15 – 19**
5. Giving her husband respect in both the public and private realms of his life – Ephesians 5:33

Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, "good" yet he had needs only Eve could meet. Adam was created perfect, yet it was not good that he live alone. By recognizing covenant needs we are not isolating imperfections in our spouse. By meeting these covenant needs we are desiring to be a piece of the puzzle created by God. God creates the spouse with the void that only our piece can fill. In doing so it is not simply a legal contractual relationship that we do out of a sense of burden, honor or sacrifice based on our spouses imperfections and sin. Rather we are saying, "I want to be the one used by God to meet this need for a lifetime. Out of love, I want to be the one who serves my spouse in this area." For the husband, this means that if he, as Ephesians 5:25 commands, is to love his wife as "Christ loved the Church", then those verses which define Christ's undying love for the us, also define the husbands undying love for his wife. For the wife, this means that if she, as Ephesians 5:24 commands, is to be subject to her husband "as the Church is subject to Christ", then those verses which define the Church's undying love for Christ also define the wife's undying love for her husband. The covenant need we are about to study in this chapter is not one which manifests itself from the selfish sinful nature of your spouse but rather it was created by God, it is good and you were created to meet this need. This means that...

A husband's need for his wife to be an exciting and sexually fulfilling partner, is created by God, a lasting and legitimate need, for which he has no morale outlet outside of marriage.

I. The Enjoyment of sexuality and sexual intimacy within marriage is created by God – Key Principles of Application

These desires are needs created by God, which will never go away and to which only the wife, as uniquely created by God for her husband can meet.

It is not a matter of a one time satisfaction. This is a lifetime commitment to meet the passions of man as created by God. The answer to the questions, "Can't he ever get enough?" is a resounding, "No!". No more than he can ever drink enough water to never again be thirsty. The need for water can be met but no one can ever be so satisfied from drinking water that he will never desire to drink again. The desire for visual excitement from his wife and the desire to satisfy that excitement is from God. It is a part of you husbands creation. It is a need which can be met, yet never be satisfied.

Your husband will never be satisfied with looking at you, nor with drinking deeply from your love. These are desires, needs created in him by God and God has created you uniquely to minister to and meet these desires, these needs. In the area of sexual fulfillment your husband will never be satisfied of looking. If you will not allow this, or if make yourself unattractive, then you simply

present your husband with an obstacle he was never meant to have to deal with. Just where do you want him to seek satisfaction?

The desire of your husband to be visually and physically stimulated by you're his wife is created in him by God. This desire is good and pleasing to God when satisfied in marriage. God is pleased with both the husband and the wife when they delight in one another in the covenant of marriage. This then is a unique ministry to your husband which God entrusts to you and to you alone. Should you decide not to minister to this need, to recognize it is legitimate, to include this ministry as part of your covenant of marriage then you husband is literally doomed to go through live with needs, created by God to be met, unmet and with no hope of ever being met, save by you. The degree to which you take these needs seriously and meet them, to this degree and to this degree alone are these needs met. This is entrusted to you first by God and then by your husband in his marriage vows.

B. The Wife's Sexual Attraction:

The sexual excitement which the wife creates in the husband is taught and encouraged by God. The ability of the wife to both excite and satisfy her husband is clearly taught in Scripture.

1. The Holy Spirit exhorts the husband and wife to "drink and imbibe deeply" in the sexual revelry of their most intimate moments.

Song 5:1

1 "I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, friends; drink and imbibe deeply, O lovers."
(NAS)

2. The Word of God recognizes the "charms" that a wife may use in exciting her husband

Song 7:6

6 "How beautiful and how delightful you are, My love, with all your charms!"
(NAS)

3. The wife's sexual attraction to her husband is akin to the despite feeling of thirst that a man experiences in the deserts of the middle east and the wife is the garden spring, the oasis of pure, sweet refreshing water to his desperate need.

Song 4:15

15 "You are a garden spring, a well of fresh water, and streams flowing from Lebanon."
(NAS)

Prov 5:15-18

15 Drink water from your own cistern, and fresh water from your own well.
16 Should your springs be dispersed abroad, streams of water in the streets?
17 Let them be yours alone, and not for strangers with you.
18 Let your fountain be blessed, and rejoice in the wife of your youth.
(NAS)

1 Cor 7:9

9 But if they do not have self-control, let them marry; for it is better to marry than to burn.
(NAS)

4. The godly wife will recognize that God has given her the ability to excite her husband

Song 4:9

9 "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster...

5. Like the bride of Solomon, a loving wife will recognize, be flattered and as a result encourage her husband's desire to be excited by her body. She thrills at the revelation that she turns her husband into a wild animal when it comes to her ability to excite and stimulate him sexually.

Song 2:9-10

9 "My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.

10 "My beloved responded and said to me, 'Arise, my darling, my beautiful one, and come along.
(NAS)

Song 2:16-17

16 "My beloved is mine, and I am his; He pastures his flock among the lilies.

17 "Until the cool of the day when the shadows flee away, turn, my beloved, and be like a gazelle or a young stag on the mountains of Bether."
(NAS)

Song 8:14

14 "Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."
(NAS)

6. The godly wife will rejoice that her husband finds refreshment and peace in the excitement of her body and her love and will seek to meet this need as a ministry to her husband entrusted uniquely to her and to no other.
7. The husband responds to this blessing from his wife with joy, excitement and praise, as if she were an oasis of love in a dry and barren desert.
8. The wife recognizes the refreshment, joy and peace which she and only she can offer her husband through the gift of her body and intimacy in marriage.

Song 4:16

16 "Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"
(NAS)

C. The Wife's Encouragement and Aggressiveness:

One of the changes which many wives must adjust to is that behavior which at one time would have been immoral and illicit is now part of her ministry to her husband. The restraint she once sought to cultivate as a pure and modest single woman is now cast aside in her relationship with her husband. Not only does the wife freely give herself to her husband, she encourages his sexual advances and is aggressive in the stimulation of his sexual appetite.

Song 1:2-4

2 "May he kiss me with the kisses of his mouth! For your love is better than wine.
 3 "Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you.
 4 "Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."
 (NAS)

Song 1:7

7 "Tell me, O you whom my soul loves, where do you pasture your flock, where do you make it lie down at noon? For why should I be like one who veils herself beside the flocks of your companions?"
 (NAS)

Song 1:16-17

16 "How handsome you are, my beloved, and so pleasant! Indeed, our couch is luxuriant!
 17 "The beams of our houses are cedars, our rafters, cypresses.
 (NAS)

Song 2:3-6

3 "Like an apple tree among the trees of the forest, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste.
 4 "He has brought me to his banquet hall, and his banner over me is love.
 5 "Sustain me with raisin cakes, refresh me with apples, because I am lovesick.
 6 "Let his left hand be under my head and his right hand embrace me."
 (NAS)

Song 3:1-4

1 "On my bed night after night I sought him whom my soul loves; I sought him but did not find him.
 2 'I must arise now and go about the city; in the streets and in the squares I must seek him whom my soul loves.' I sought him but did not find him.
 3 "The watchmen who make the rounds in the city found me, and I said, 'Have you seen him whom my soul loves?'
 4 "Scarcely had I left them when I found him whom my soul loves; I held on to him and would not let him go, until I had brought him to my mother's house, and into the room of her who conceived me."
 (NAS)

Song 4:16

16 "Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"
 (NAS)

Song 7:6

6 "How beautiful and how delightful you are, My love, with all your charms!
 (NAS)

Song 7:10-13

10 "I am my beloved's, and his desire is for me.
 11 "Come, my beloved, let us go out into the country, let us spend the night in the villages.
 12 "Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.

13 "The mandrakes have given forth fragrance; and over our doors are all choice fruits, both new and old, which I have saved up for you, my beloved.
(NAS)

Song 8:1-3

1 "Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; no one would despise me, either.

2 "I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.

3 "Let his left hand be under my head, and his right hand embrace me."
(NAS)

Song 8:6

6 "Put me like a seal over your heart, like a seal on your arm. For love is as strong as death, jealousy is as severe as Sheol; its flashes are flashes of fire, the very flame of the LORD.
(NAS)

Song 8:14

14 "Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."
(NAS)

D. Visual stimulation:

The need for visual excitement and stimulation is part of man's makeup as created by God. It will never go away.

Prov 27:20

20 Sheol and Abaddon are never satisfied, nor are the eyes of man ever satisfied.
(NAS)

Eccl 1:8

8 All things are wearisome; Man is not able to tell it. The eye is not satisfied with seeing, nor is the ear filled with hearing.
(NAS)

1. It is not voyeurism or lustful leering when a husband desires to experience the excitement created by his wife's sensual appearance but rather a need created by God and met by a loving wife.

Song 2:9

9 "My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.
(NAS)

Song 2:14

14 "O my dove, in the clefts of the rock, in the secret place of the steep pathway, let me see your form, let me hear your voice; for your voice is sweet, and your form is lovely."
(NAS)

2. There is a peace and satisfaction that can only be granted by a wife's willingness to allow he husband to drink deeply from the sensual./visual presentation of her body.

Song 8:10

10 "I was a wall, and my breasts were like towers; then I became in his eyes as one who finds peace.
(NAS)

Gen 26:8

8 And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.

(NAS)

E. The Wife Is Conscious Of Her Clothing and Appearance:

The Bible recognizes clothing, jewelry and appearance as important to both God and man. There are many passages in the Word of God where God mentions clothing and jewelry as a sign of His blessing. The godly wife clearly dresses as a woman and shuns all masculinity. She proclaims her feminine nature through her dress and in those intimate moments with her husband beguiles and excites him by accentuating those aspects of her body which he finds most pleasing. She cares for her body that her feminine nature might never be lost through misuse of her physical assets and gifts from God. She seeks to bring glory to God through the care of her body but also to be attractive and alluring to her husband. Not only that, the role of clothing, jewelry and appearance as the sign of a godly woman and a means of exciting her husband is often mentioned. The godly woman is conscious of this and combines the care of her body with clothing and jewelry to be the seductress that God has uniquely gifted her to be in her relationship with her husband. To dress in an attractive way for you husband is not worldly and fleshly it is honoring your covenant to God and to your husband. This is true in your public appearance with your husband but it is also true in your intimate moments in the privacy of your bedroom. Again the wife must remind herself - clothing which in the eyes of others or would be considered loose or immoral, or as a single woman was shunned and disdained, now, in the privacy of marriage and as a part of sexual intimacy is a ministry to her husband and encouraged by God.

Gen 24:53

53 And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

(NAS)

Exod 3:22

22 "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."

(NAS)

Deut 22:5

5 "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.

(NAS)

Esth 5:1

1 Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's rooms, and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace.

(NAS)

Ps 45:8-9

8 All Thy garments are fragrant with myrrh and aloes and cassia; out of ivory palaces stringed instruments have made Thee glad.

9 Kings' daughters are among Thy noble ladies; at Thy right hand stands the queen in gold from Ophir.
(NAS)

Prov 31:17

17 She girds herself with strength, and makes her arms strong.
(NAS)

Prov 31:22

22 She makes coverings for herself; her clothing is fine linen and purple.
(NAS)

Song 4:11

11 "Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.
(NAS)

Song 4:9

9 "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.
(NAS)

F. A Wife's Hair As Her Glory:

The Word of God clearly teaches that a wife's hair is her glory and that the care of her tresses should set her apart from man. She thinks of her husband, both his pride in her as a wife and the seductive nature of her hair in her practice of the alluring arts of romance in their relationship. For the godly wife her hair is her glory in that it proclaims her femininity as from God but her hair is also her glory in her relationship with her husband as a source of pleasure and excitement in their more intimate moments.

1 Cor 11:15

15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.
(NAS)

Song 4:1

1 "How beautiful you are, my darling, how beautiful you are! Your eyes are like doves behind your veil; your hair is like a flock of goats That have descended from Mount Gilead.
(NAS)

Song 6:5

5 "Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead.
(NAS)

Song 7:5

5 "Your head crowns you like Carmel, and the flowing locks of your head are like purple threads; the king is captivated by your tresses.
(NAS)

G. A Wife's Eyes As A Source Of Excitement:

The godly wife sets aside the bashful ways of her single hood when it comes to her husband. Having guarded here eyes as a single woman she now lets them loose in terms of their ability to beguile and excite her husband. The ability of eyes to affect the emotions of others is well documented in Scripture as is the ability of a woman's eyes to excite a man and a wife her husband. The godly wife recognizes this and develops the ability to entice, excite her husband in a seductive manner as his enchantress from God.

Prov 15:30

30 Bright eyes gladden the heart...
(NAS)

Song 4:1

1 "How beautiful you are, my darling, how beautiful you are! Your eyes are like doves behind your veil; your hair is like a flock of goats That have descended from Mount Gilead.
(NAS)

Song 4:9

9 "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.
(NAS)

Song 6:5

5 "Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead.
(NAS)

Song 7:4

4 "Your neck is like a tower of ivory, your eyes like the pools in Heshbon by the gate of Bath-rabbim; your nose is like the tower of Lebanon, which faces toward Damascus.
(NAS)

H. The Godly Wife And The Excitement Of Perfume:

The Word of God recognize the role in perfumes and oils in bringing about sexual excitement in a man. The godly wife is encouraged to stimulate her husband in this way. The most intimate moments which the godly wife spends with her husband are depicted as those which make the senses drunk with her pleasures. This is something the godly wife thinks about and plans for. It is not a passing application but a careful seductive attack on the senses of her husband as she overpowers his senses with the passion of her love.

Ps 45:8-9

8 All Thy garments are fragrant with myrrh and aloes and cassia; out of ivory palaces stringed instruments have made Thee glad.

9 Kings' daughters are among Thy noble ladies; at Thy right hand stands the queen in gold from Ophir.
(NAS)

Prov 27:9

9 Oil and perfume make the heart glad, so a man's counsel is sweet to his friend.
(NAS)

Song 1:12

12 "While the king was at his table, My perfume gave forth its fragrance.
(NAS)

Song 1:13

13 "My beloved is to me a pouch of myrrh which lies all night between my breasts.
(NAS)

Song 4:10

10 "How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!
(NAS)

Song 4:11

11 "Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.
(NAS)

Song 4:16

16 "Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"
(NAS)

Song 5:5

5 "I arose to open to my beloved; and my hands dripped with myrrh, and my fingers with liquid myrrh, On the handles of the bolt.
(NAS)

Song 7:8

8 "I said, 'I will climb the palm tree, I will take hold of its fruit stalks.' Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,
(NAS)

Song 7:12-13

12 "Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.

13 "The mandrakes have given forth fragrance; and over our doors are all choice fruits, both new and old, which I have saved up for you, my beloved.
(NAS)

I. The Godly Wife And The Excitement Of Her Lips:

The godly wife recognizes the unique role of her mouth and lips in exciting and satisfying her husband. It is unfortunate that some Christian wives over react to the worlds grasp of this principle. Rather than making use of this they reject it as worldly despite the Word of God's sanction of the mouth and lips of the godly wife as a source of pleasure and excitement for her husband. The intoxicating nature of her lips, her mouth and her kisses are a source of pride for the godly wife and in her desire to excite and satisfy her husband she seeks to accentuate the role her lips and mouth play in bringing her husband pleasure and satisfaction.

Song 4:3

3 "Your lips are like a scarlet thread, and your mouth is lovely. Your temples are like a slice of a pomegranate behind your veil.
(NAS)

Song 4:11

11 "Your lips, my bride, drip honey; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon.
(NAS)

Song 7:9

9 And your mouth like the best wine!"" It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.
(NAS)

Song 8:1

1 "Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; no one would despise me, either.
(NAS)

J. The Godly Wife And The Excitement Of Her Breasts:

The godly wife recognizes that her breasts are a thing of wonder and delight to her husband. That they are a gift from God to him that God has in turn entrusted to her that she may bless him. She does not allow the secular world's misuse of this gift to cloud her understanding of her unique position to attract and excite her husband and truly delights in this blessing which she alone may bestow on him and which she alone may excite him.

Gen 49:25

25 From the God of your father who helps you, and by the Almighty who blesses you With blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.
(NAS)

Prov 5:18-19

18 Let your fountain be blessed, and rejoice in the wife of your youth.
19 As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love.
(NAS)

Prov 5:20

20 For why should you, my son, be exhilarated with an adulteress, and embrace the bosom of a foreigner?

(NAS)

Song 1:13

13 "My beloved is to me a pouch of myrrh which lies all night between my breasts.

(NAS)

Song 4:5-6

5 "Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies.

6 "Until the cool of the day when the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.

(NAS)

Song 7:1-3

1 "How beautiful are your feet in sandals, O prince's daughter! The curves of your hips are like jewels, the work of the hands of an artist.

2 "Your navel is like a round goblet which never lacks mixed wine; your belly is like a heap of wheat fenced about with lilies.

3 "Your two breasts are like two fawns, twins of a gazelle.

(NAS)

Song 7:6-8

charms!

7 "Your stature is like a palm tree, and your breasts are like its clusters.

8 "I said, 'I will climb the palm tree, I will take hold of its fruit stalks.' Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,

(NAS)

Song 8:10

10 "I was a wall, and my breasts were like towers; then I became in his eyes as one who finds peace.

(NAS)

Isa 66:11

11 That you may nurse and be satisfied with her comforting breasts, that you may suck and be delighted with her bountiful bosom."

(NAS)

K. Summation –

The Intoxication Of Her Love: The godly wife understands the intoxicating power of her love as a gift from God to be freely bestowed upon her husband, herself and her marriage. She understands the excitement her appearance can bring to her husband and desires this response. The Bible describes this beguiling power of the wife over her husband as better than wine. This love is a gift which the wife gives to her husband, it is not an obligation, nor is it a satisfaction of his baser nature or instincts, but rather it is a part of her covenant with God, the needs are created by God and her ability to meet these needs, to minister to these needs are a gift by God to her, as such she recognizes and seeks to perfect her ability to meet her husbands needs in this area and in doing so her husband is intoxicated by her love.

1. The results of the intoxicating power of her love is illustrated

Song 4:9

9 "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.

(NAS)

Song 6:5

5 "Turn your eyes away from me, for they have confused me; your hair is like a flock of goats that have descended from Gilead.

(NAS)

Song 2:9

9 "My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice.

(NAS)

2. The correlation with the overpowering love of the godly wife with that of the overpowering affects of fine wine is taught in the Bible.

Song 1:2

2 "May he kiss me with the kisses of his mouth! For your love is better than wine.

(NAS)

Song 1:4

4 "Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."

(NAS)

Song 4:10

10 "How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!

(NAS)

Song 5:1

1 "I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, friends; drink and imbibe deeply, O lovers."

(NAS)

Song 7:2-3

2 "Your navel is like a round goblet which never lacks mixed wine; your belly is like a heap of wheat fenced about with lilies.

3 "Your two breasts are like two fawns, twins of a gazelle.

(NAS)

Song 7:9-10

9 And your mouth like the best wine!"" It goes down smoothly for my beloved, flowing gently through the lips of those who fall asleep.

10 "I am my beloved's, and his desire is for me.

(NAS)

Song 8:2-3

2 "I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.

3 "Let his left hand be under my head, and his

(NAS)

L. Post Script: The Wisdom of Christians vs. non-Christians In Things of the World

1. Principle – “He is so heavenly minded, he is no earthly good.” The decision on the part of well meaning Christians to set up a moral standard so high that it exceeds the commandments of God concerning our day to day life here on earth is common enough for their to be colloquialisms and sayings about it in our day to day life.
 - a. The well meaning Christian who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he does not learn the skills of money management and planning so as to provide adequately for his family and for his retirement.
 - b. The zealous Christian who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he becomes so out of touch with the world around him that he is unable to engage in effective evangelism.
 - c. The layman who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that he is unwilling to submit to any sort of time management and long term planning so as to be a part of the ministry team at his church.
 - d. The Christian wife who so desires to separate from the world, to concentrate on the spiritual not the physical, so “heavenly minded” that she is unwilling to think about her sensual nature and how to minister to her husband in this area. Seeing the abuses of this in the world around her she latterly throws the baby out with the bathwater and in doing so deprives her husband of the blessings from God which are only to be found in his marriage and herself from the blessings of God which are to be found only in the fulfillment of her covenant with God.
 - e. Each of these scenarios has one thing in common. Christians, in an effort to be heavenly minded actually in up disobeying God’s commands. They have set up for themselves what they feel to be a spiritual lifestyle pleasing to God and in doing so grieve the very Holy Spirit to whom they claim leadership. They in fact drift so far that their non-Christian neighbors do a better job of fulfilling the mandates of earthly responsibility than they do, costing them both their spiritual growth and their testimony. Jesus recognized this problem when he told His disciples...

Luke 16:8

8 "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

(NAS)

- f. It was never Jesus’ intention that in separating from the sins of this world that we be taken out of the world. Rather His prayer is that we be kept from the evil one, from satan while we live and fulfill our responsibilities to God in this World.

These responsibilities are understood, not in the context of our emotional reaction to what is taking place around us, but rather in the revealed Word of God.

John 17:15

15 "I do not ask Thee to take them out of the world, but to keep them from the evil one.
(NAS)

- g. The godly wife must therefore understand that by her very calling by God to be a wife and to fulfill her covenant responsibilities she must concern herself about the things of the world, how she may please her husband. That in doing so she does not become "worldly" or tainted by the world but rather, for her this is her spiritual calling, this is her ministry, this is her covenant with God.

1 Cor 7:34

34 and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.
(NAS)

- h. Specifically, as it pertains to the covenant to insure the marriage is sexually fulfilling she does not think of purity and holiness as would a single woman. She is now free to indulge, grow and develop in those areas which as a single woman would be sinful, wonton and loose, as the pertain to her husband. She now concerned about the things of the world, how to please her husband, as it pertains to insuring that he is sexually fulfilled in their marriage.

2. Illustrations

- a. Unfortunately for many Christian husbands, the women of the world are more interested in making an adulterous affair sexually fulfilling than their wives are concerning their own marriage and covenant with God. In this case, as Jesus taught, the "more shrewd in relation to their own kind than the sons of light" as it comes to the sexual fulfillment of their partner. We see this in the book of Proverbs as the Holy Spirit warns young men from the allurements of the adulterous woman. The godly wife should not however throw out the baby with the bath water in this passage. The woman is indeed a sinful and adulterous woman but the sin is adultery and the misuse of her god given allurements, not the allurements themselves. Many of the same statements and actions of these sinful women are used by the godly bride in Song of Solomon. The godly wife only makes purity more difficult for her husband when she functions in a naive and ignorant manner concerning making her marriage an exciting and sexually fulfilling experience for her husband.

Prov 2:16

16 To deliver you from the strange woman, from the adulteress who flatters with her words;
(NAS)

Prov 5:3

3 For the lips of an adulteress drip honey, and smoother than oil is her speech;
(NAS)

Prov 6:24-25

24 To keep you from the evil woman, from the smooth tongue of the adulteress.
25 Do not desire her beauty in your heart, nor let her catch you with her eyelids.
(NAS)

Prov 7:6-21

6 For at the window of my house I looked out through my lattice,
 7 And I saw among the naive, I discerned among the youths, a young man lacking sense,
 8 Passing through the street near her corner; and he takes the way to her house,
 9 In the twilight, in the evening, in the middle of the night and in the darkness.
 10 And behold, a woman comes to meet him, dressed as a harlot and cunning of heart.
 11 She is boisterous and rebellious; her feet do not remain at home;
 12 She is now in the streets, now in the squares, and lurks by every corner.
 13 So she seizes him and kisses him, and with a brazen face she says to him:
 14 "I was due to offer peace offerings; today I have paid my vows.
 15 "Therefore I have come out to meet you, to seek your presence earnestly, and I have found you.
 16 "I have spread my couch with coverings, with colored linens of Egypt.
 17 "I have sprinkled my bed with myrrh, aloes and cinnamon.
 18 "Come, let us drink our fill of love until morning; let us delight ourselves with caresses.
 19 "For the man is not at home, He has gone on a long journey;
 20 He has taken a bag of money with him, at full moon he will come home."
 21 With her many persuasions she entices him; with her flattering lips she seduces him.

(NAS)

a. The godly wife can learn from Esther, who though to be used by God to deliver the nation of Israel, understood and devoted herself to the making herself beautiful and sexually fulfilling for her husband. This is not the time or the place for an exhaustive study of the Book of Esther, we can though in a few short passages see how that God honored her decisions to make herself sexually attractive and fulfilling in her relationship with her husband. Esther, rather than rejecting the standards of beauty and enticement in regards to her husbands sexual desires and satisfaction, rather became a student of these, and in so doing fulfilled her husbands every desire, was able to fulfill her covenant with God towards her husband in a godly manner. Her willingness to become a student of the world in these areas saved her husband from the wrath of God and became a deliverer of Israel. How much different this story would have been, if Esther had decided she could not learn the feminine arts of beauty and arousal as it pertained to her husband from the pagan attendants and professionals in the harem. How much different would be the outcome if she had in a fit of false spirituality rejected all, closed herself up in some corner of the harem and her role was taken by another, a pagan woman willing to please her husband in all areas. She indeed acted shrewdly as was as wise, or even more wise than other women in making her marriage sexually fulfilling for her husband.

Esth 2:2-4

2 Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king.
 3 "And let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to Susa the capital, to the harem, into the custody of Hegai, the king's eunuch, who was in charge of the women; and let their cosmetics be given them.
 4 "Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.

(NAS)

Esth 2:8-9

8 So it came about when the command and decree of the king were heard and many young ladies were gathered to Susa the capital into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women.

9 Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and food, gave her seven choice maids from the king's palace, and transferred her and her maids to the best place in the harem.

(NAS)

Esth 2:12-17

12 Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women-- for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women--

13 the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king's palace.

14 In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her.

16 So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.

(NAS)

M. Conclusion

1. Sexuality is created by God, man and woman were created distinctly and uniquely separate from one another male and female. This creation was done in the explicit context of mutual enjoyment of one another, including their sexuality and sexual reproduction.
2. The distinctive sexuality of man and woman and the expression of this sexuality in the physical and spiritual union of man and woman in marriage is an aspect of their creation. Man and woman were created with a sexual attraction for their mutual enjoyment as well as for procreation, both of these are according to the plan of God and are good in His sight.
3. The desires of the husband for sexual fulfillment and enjoyment are created by God. These desires are actually needs created by God which will never go away, thus the wife may excite and aggressively seek to stimulate her husband and encourage his delight in her breasts and her body, she may be creative and exciting to him in a way that he never believed possible. This is the wife's covenant with God, to delight her husband in all things sexual, satiated his senses in her love and aggressively exciting and meeting every desire and need he has.
4. The wife therefore must become a student of her husbands needs if she is to minister to them. The wife should not reject her husbands needs as animal or base instincts, nor should she superimpose her desires, values or needs on her husband, but rather become a student of his needs and give herself to the sensual satisfaction of the needs created in

her husband by God to which she and she alone is uniquely created and qualified to meet.

5. In marriage there is no shame in the rejoicing in the delights of the sensual stimulation of the wife's body. Lust does not exist in the marriage relationship in terms of the visual stimulation of the husband by his wife, not can the wife be guilty of shameless wantonness in her titillation, stimulation and excitement of his desires by her encouragements through her actions.
6. The allurements of the wife's breasts and the excitement of her body has its origins in the uniqueness of both the husband and the wife's creation, this is from God and will only find its fulfillment in the delights of sexual intimacy within marriage. Thus the wife, rather than viewing the desires of her husband as insatiable animal lusts, should instead view his desires as a God created need which will never go away, yet can be met by her in an exciting and exhilarating way that only she can satisfy, being created perfectly to meet this need.
7. In marriage this delight is a ministry the wife has to her husband and she can encourage it and stimulate it. It is sanctioned, encouraged and even commanded by God. Neither the wife nor the husband need fear the prohibitions of singleness nor need the reign in the passions they so earnestly controlled before they were married, now the husband may freely give himself and his passions to his wife and she may freely encourage these passions that he might loose himself in the delights of her flesh.
8. The wife therefore is encouraged by God to creatively learn how to minister and meet these needs and desires in her husband. In doing so she may look around her and learn from that which is going on in the world, as did Esther. She need not be so otherworldly minded that she does not learn how to meet the sensual and sexual needs of her husband. She is to be a student of these needs, continually learning and perfecting her ability to love, excite and give her husband satisfaction in the delights of her sensual stimulation and most intimate expressions of love.
9. The wife covenants with God to meet this need as part of her marriage vows. As such she must be as willing to embrace and take seriously the sexual needs of her husband as she would have him take seriously her own covenant needs. The Bible does not release the wife from this ministry on the basis of her values or understanding but rather asks the wife to accept the authority of the Word of God in this area and to give herself to the meeting of her husbands needs as his helpmate as she has covenanted with God.
10. Outside of marriage man has no legitimate outlet for his created sexual desires. While there is a partial provision within the church for many of the covenant needs of both the husband and the wife, should their spouse die or live in rebellion to the covenant of marriage, there is not alternative for the husband as it pertains to his wife's covenant to insure the marriage is sexually fulfilling. If she decides to neglect this covenant her husband is trapped and sentenced to go through life with a spouse who will not meet this covenant need as created by God to be fulfilled in marriage.

II. Your Husbands Desire For Sexual Fulfillment Is A Lasting And Legitimate Need, Created By God, For Which There Is No Legitimate Outlet Outside Of Marriage.

- A. No Moral Outlet** – as previously stated there is absolutely not moral outlet for the husband should his wife neglect or refuse this covenant need. The wife therefore literally traps her husband with his marriage vows, which then become a source of punishment rather than blessing. This is not limited to the outright refusal, the benign neglect has equal consequences in the life of the husband. The wife who refuses to become a student of her husband sexual needs

does so in the context of a fallen world which gladly meets this need. It is one thing for a Christian wife to neglect her duties to her husband, it is a double blow to the Christian husband to have a neglectful wife when all around him the depraved and fallen world recognizes his needs and cries out to him.

- B. What You Are Saying By Not Meeting That Need** – the Christian wife must understand that her decision to neglect this need in her husband's life reflects both on her love for her husband and her love for God. The covenant is made with her husband but the covenant is also made with God. To refuse to meet this covenant need is to break both your covenant with your husband and with God. It is not simply a matter of not seeing or understanding the importance of your husband's needs, it goes deeper than that, it is to say to God that your needs, your values, your understanding of your role of the wife in her relationship with her husband supercedes God and His Word as given to us by the Holy Spirit.
- C. Are You Willing To Live With The Same Alternatives When It Comes To Your Needs** – each wife must ask herself if she is willing to subject her covenant needs to the same subjective value as she is placing on her husband in this area. Are you willing to allow your husband to place those emotional, material and family needs of yours, which he has covenanted with God to meet, on the same subjective level as you are now putting his covenant needs. Are you willing to give your covenant needs up to his ability and willingness to see their importance and understand them and accept them or do you wish him to accept God's Word and your word as to their importance? In the same way you must be willing to subject your understanding of your husband's needs to both the Word of God and his expressions of these needs. You must in fact love him and meet his covenant needs as created by God in the same way that you desire and expect him to love you and meet your covenant needs, which are created by God.
- D. If You Do Not Meet These Needs, Who Do You Want To Meet Them** – as you look about your church, your neighborhood, if you do not meet this covenant need, to whom do you want to delegate it? What sister, what woman in your church, what neighbor, what girlfriend, what co-worker of your husband do you want your husband to go to in order to have this God created need ministered to and met? If then you are unwilling to give this ministry out to another, then you must become a student of your husband, his covenant needs and your skill in meeting these needs, to his joy and to God's glory.
- E. Do You Want Your Spouse To Be Trapped By Their Own Integrity** – if you do not meet these needs willingly, joyfully and with a sincere heart then you trap your husband with his moral integrity and use this virtue and a club with which to beat him. You say to your husband, "You stupid man, if you were a pagan you could divorce me, but you are not, you are a Christian. Hah- you are stuck with your obedience to God! Now this need will never be met, you poor stupid man! Now you have to walk with God as best you can, without your needs as created by God being met and there is nothing you can do about it. Too bad your not a pagan, but your not, I've got you, and your doomed to this marriage. As a result the very virtues of a godly husband, his commitment to look to you and your alone to meet his covenant needs have become a club with which you beat him and punish him.

III. Application

The godly wife views one aspect of her ministry to her husband as insuring the marriage is sexually fulfilling. As a part of the ability to minister to her husband we considered the fact that the godly wife encourages and is herself aggressive in the stimulation and sexual excitement of her husband. Conventional wisdom says just the opposite. Virtually all counselors and books currently on the market will place the preparation for lovemaking solely upon the shoulders of the husband. The wife is freed by this teaching from being proactive in the area of her husband's sexual satisfaction. She may be aggressive if her personality and tastes so lead her but if not she may with a clear conscious be passive and completely responsive, leaving it up to her husband to create the mood and environment which will illicit her passions and her satisfaction. Although it is not wrong for the husband to "woo" his wife, in fact, as we have studied earlier, there are many aspects of tenderness, compassion and attention to which the husband is held responsible. It is also not wrong for the husband to express his leadership in the home through the creation of an atmosphere conducive to passionate lovemaking. It is of course not wrong for the husband to seek to make lovemaking a passionate and exciting experience for his wife. These things are all true but there is more.

This is not however the covenant of the godly wife – to remind her husband that it is his responsibility to arouse her and make her passionate on her terms and the failure to do so will result in either no sexual response on her part or a muted sexual response which leaves her husband with a nagging sense of neglect in terms of his wife's ministry to him in this area of his life. Insuring the marriage is sexually fulfilling is a covenant that the wife makes both with God and with her husband. In doing so the godly wife is proactive in many ways and not simply passive. As we have seen from this study, the godly wife is a student of her husband's sexual appetites and needs. She views these appetites and needs as good and created by God and she views the exclusive role allocated by God in fulfilling these needs as a great and exciting calling and ministry. The sexual fulfillment of her husband is something that the godly wife things about and seeks to fulfill. We have seen this expressed in Sarah, the wife of Abraham, Esther the savior of the nation of Israel the bride of Solomon to whom an entire book of the Bible is devoted as well as many other passages in which the Holy Spirit instructs and exhorts the godly wife in this ministry to her husband.

Notice how Song of Solomon, the one book in the Bible devoted to the expression of passionate love between a husband and wife begins...

Song 1:1-4

- 1 The Song of Songs, which is Solomon's.
- 2 "May he kiss me with the kisses of his mouth! For your love is better than wine.
- 3 "Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you.
- 4 "Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine. Rightly do they love you."

It is the godly wife here who introduces the book in the context of her encouragement of her husband in his most passionate expressions of his love for her. There is not blushing bride here, cowering before the animal lusts of her husband, but rather a godly wife who is seeking to minister to the needs of her husband, recognizing her unique position and gifts as granted her by God to alone meet and satisfy the love and passion of the one she loves so dearly.

Nothing, however, could express this proactive and intentional desire on the part of the godly wife to make her marriage sexually fulfilling to her husband than the closing verse of the one book of the Bible devoted to the joys of sexual intimacy in marriage. As in the opening of the book of the Song of Solomon, so in the closing, the godly wife proclaims...

Song 8:14

- 14 "Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."

- A. **Lordship** - Wives, do not present your husbands with obstacles he was never meant to have to deal with. You do not want your husband to develop the skill of meeting this central and God given need outside of marriage, even in a legitimate way. Instead, become A Student Of Your Husbands Needs. Learn from the statement of Jesus in Luke 16:8 "...for the sons of this age are more shrewd in relation to their own kind than the son of light." and from the example of Esther.
- B. **The Word** – Accept the covenant needs of your husband on the basis of the Word of God rather than subjecting them to your own ability understand them. You desire your husband to meet your needs based on the Word of God not simply his ability to understand you, you should do the same in your relation ship with him. Ask yourself continually, "Do my convictions in this area reflect the scripture?" and then seek to conform yourself to the Word of God.
- C. **Prayer** – Having done this study are you now going to file it away as a Bible study or project completed or are you going to make it a part of your marriage. One of the most central ways of making this study a part of your day to day marriage is to take the Scripture memory passages and make them a part of your prayer notebook. You must ask yourself, "Are you willing to allow God to enlarge your heart?"
- D. **Fellowship** – Not only is it essential that you talk with God in this area but it is also crucial that you talk to your husband, this is something that needs to be done together. Remember though, the covenant need for conversational intimacy is yours, not your husband's need. You will take comfort in talking about this, your husband will take comfort in your actions. It may seem unfair but it is a reality that some of your husband's greatest needs will be the most difficult for him to talk about. Do not get angry and give up. This will be a life long need and you have plenty of time. Be creative, take opportunities, remember this is a ministry not simply a single, one time, end of Bible study project. What are you organized in – your recipes, your coupons, your diet and exercise program, your budget, your children, think, how do I respond when I really want to master something on a long term basis, then approach this need with the same organization and intensity in terms of getting the information you need to bring glory to God and happiness to your husband.
- E. **Obedience** – Remember, in the final analysis, these are first covenant relationships with God and only secondly with your husband. Not only are you required by God to meet these needs on the basis of His creation of your husband with unique needs that only you can morally meet, not on your understanding - but you are required to meet these covenant needs on the basis of your love for God and for your husband, not as a reciprocal contract, you meet my needs and I will meet your needs. No score card is kept, rather the needs are met to the glory of God in obedience of His Word, even if your husband fails to fulfill his covenant responsibilities as regards to your needs.
- F. **Husbands** – It is true that this covenant need is for the wife and that she should be willing to meet it irrespective of your actions, but your wife is not perfect and you should not expect her to be more spiritual an stronger in the areas of meeting covenant needs than you. As a result you must not expect your wife to be able to work as effectively on this area if her need for conversationally intimacy is not being worked on by you.

POST STUDY PROJECTS

CHAPTER THIRTEEN (B)

Remember: You do not have to do what I do but you have to do something.

In terms of your application of Scripture, you do not have to do it my way. My applications are in no way inspired by God, they are simply given to you as a service. Perhaps you will find them helpful, perhaps they will stimulate your thinking as creative ideas and you will use them as a stepping stone to your own creative applications. You do however have to do something. If you respond, “Rev. Mahon, that is your way, it reflects your age, gifts and calling, that is just not me.” That is perfectly OK, I have no problem with that, as long as I when I ask you, “Fine, what is ‘your way’?” that you do not respond, “nothing”. You do not have to do what I do but you have to do something, “nothing” is not an acceptable answer, the Word of God demands an application. You do not have to use my application but you have to do something.

Scripture Memory Verse –

Song of Solomon 8:14 "Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."

Back Review:

- | | | |
|---|--|--|
| <input type="checkbox"/> Matthew 19:4 – 6 | <input type="checkbox"/> Ephesians 6:4 | <input type="checkbox"/> Ephesians 5:24 |
| <input type="checkbox"/> Proverbs 2:16 & 17 | <input type="checkbox"/> Ephesians 5:33 | <input type="checkbox"/> Genesis 2:18 |
| <input type="checkbox"/> Malachi 2:14 | <input type="checkbox"/> I Peter 3:7 | <input type="checkbox"/> Proverbs 31:12 & 27 |
| <input type="checkbox"/> Mark 10:9 | <input type="checkbox"/> Proverbs 31:11 | <input type="checkbox"/> Ecclesiastes 9:9 |
| <input type="checkbox"/> Malachi 2:16 | <input type="checkbox"/> Ephesians 4:15 | <input type="checkbox"/> Proverbs 5:18 |
| <input type="checkbox"/> Mark 10:11 & 12 | <input type="checkbox"/> Ephesians 5:28 – 30 | <input type="checkbox"/> Proverbs 5:18 & 19 |
| <input type="checkbox"/> Joshua 1:8 | <input type="checkbox"/> I Timothy 5:8 | <input type="checkbox"/> Song of Solomon 7:10 & 11 |
| <input type="checkbox"/> II Timothy 3:16 & 17 | <input type="checkbox"/> I Timothy 3:4 & 5 | <input type="checkbox"/> Song of Solomon 1:2-4 |
| <input type="checkbox"/> Ephesians 5:25 & 26 | <input type="checkbox"/> Ecclesiastes 10:18 | |
| | <input type="checkbox"/> Ephesians 5:22 & 23 | |

Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, “good” yet he had needs only Eve could meet. Adam was created perfect, yet it was not good that he live alone. By recognizing covenant needs we are not isolating imperfections in our spouse. By meeting these covenant needs we are desiring to be a piece of the puzzle created by God. God creates the spouse with the void that only our piece can fill. In doing so it is not simply a legal contractual relationship that we do out of a sense of burden, honor or sacrifice based on our spouses imperfections and sin. Rather we are saying, “I want to be the one used by God to meet this need for a lifetime. Out of love, I want to be the one who serves my spouse in this area.” For the husband, this means that if he, as Ephesians 5:25 commands, is to love his wife as “Christ loved the Church”, then those verses which define Christ’s undying love for the us, also define the husbands undying love for his wife. For the wife, this means that if she, as Ephesians 5:24 commands, is to be subject to her husband “as the Church is subject to Christ”, then those verses which define the Church’s undying love for Christ also define the wife’s undying love for her husband. The covenant need we are about to study in this chapter is not one which manifests itself from the selfish sinful nature of your spouse but rather it was created by God, it is good and you were created to meet this need. This means that...

A husband’s need for his wife to be an exciting and sexually fulfilling partner, is created by God, a lasting and legitimate need, for which he has no morale outlet outside of marriage.

Viva la Difference...

The contrast between the comfort of men vs. that of women

Are you consistent in your expectations of your husband’s learning and mastering the differences between what comforts you as a woman as you are with yourself in mastering how sexual intimacy comforts and assures him.

There is a natural tendency for the Christian to “do unto others as you would have them do unto you”, unfortunately, that does not work in the covenant of marriage. It is only natural to do for your husband what you would find most fulfilling or comforting, if you were him. The problem is that you are not your husband, you are you and his needs are very, very different. Thus you have the common scenario. Your husband has been gone on a business trip or through a particularly trying time at work. He is drained and often discouraged. He is returning home at last to the comfort of his wife. You likewise have shared in this exhaustion and discouragement, you are looking forward to having your husband back (either mentally or physically). What you have planned for him is a nice dinner and then to sit and talk about all the troubles you have been holding back, the do list that has been hanging over you and the long intimate emotional expressions which you have been holding in. Perhaps you have made him a special meal and have purchased some cute item at the Christian bookstore, office supply store or Hallmark card shop. He on the other hand has one thing on his mind, the comfort of your sexual pleasures. To loose himself in your delights, to get past the meal and into bed. He has bought that nighty or negligee or perfume with the erotic picture associated with it. (You see the marketing staff of these companies know what is on the traveling man’s mind so there at the airport, the hotel lobby and the business centers are what he really wants! – and they will even gift wrap it.) For you though, the need of sexual comfort for your husband is completely lost. He tries to hide the disappointment as he looks at the meal and the cute gift, buy you pick this up and are hurt. What he wanted was a meal that pointed in one direction, and the gift, oh the joy, oh the ecstasy, oh the look of happiness you so want reflected in his eyes, when he opens the gift bag and sees that sexy teddy, bustier or push up bra complete with card and erotic note from you!!!

This is how God created your husband. This is the covenant need you vowed to meet. You are left with two choices – become a student of this need and have a happy husband or spend the rest of your life resenting the fact that he is not a woman in a man’s body.

How can you keep this difference before you?

How can you insure that this does not fade with time?

Prayer notebook/List

Scripture Memory

Personal/Private Calendar

Reading Rotation

Want to ensure he brings you a gift you want and is not disappointed in your response? Put this note in his briefcase when he travels (“Don’t worry about getting me a sexy negligee and erotic perfume, I already have one picked out and waiting for you”)

In comforting someone, who takes the initiative

Do you recognize the difference in comfort...

Disappointment sex

Makeup sex

Travel sex

The godly wife encourages and is herself aggressive in the stimulation and sexual excitement of her husband...

The godly wife of Song of Solomon	From this verse-what is a practical way that I could excite my husband sexually
Song 1:4 "Draw me after you and let us run together! The king has brought me into his chambers." "We will rejoice in you and be glad; we will extol your love more than wine..."	
Song 1:16 "How handsome you are, my beloved, and so pleasant! Indeed, our couch is luxuriant!"	
Song 2:3 "Like an apple tree among the trees of the forest, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste	
Song 3:3 & 4 "...I said, 'Have you seen him whom my soul loves?' Scarcely had I left them when I found him whom my soul loves; I held on to him and would not let him go, until I had brought him to my mother's house, and into the room of her who conceived me."	
Song 4:16 "Awake, O north wind... make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"	
Song 7:11-12 "Come, my beloved, let us go out into the country, let us spend the night in the villages. Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love.	
Song 8:1-3 "... If I found you outdoors, I would kiss you; no one would despise me, either. I would lead you and bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates. Let his left hand be under my head, and his right hand embrace me."	
Song 8:14 Hurry, my beloved, and be like a gazelle or a young stag On the mountains of spices."	

The Enjoyment of sexuality and sexual intimacy within marriage...

Proverbs 5:19

*“As a loving hind and a graceful doe, let her breasts satisfy you at all times;
be exhilarated always with her love.”*

Discuss the following questions before checking with the answer below.

In the marriage relationship in general and specifically as it applies to intimacy within your marriage...

1. Is it possible for a husband to lust after his wife?
2. Is it proper for a wife to sexually excite her husband by her dress and provocative behavior?
3. In the intimate expressions of her love does a wife need to maintain a sense of decorum and modesty before her husband for decency's sake?
4. Are a man's fascination with the breasts of his wife a result of his evolution, environment or perhaps it has its roots in some psychological explanation?
5. Is the husband encouraged by God to revel in, to his wife's breasts?
6. Does the Bible teach that men are made more sexually aggressive and expressive than women?
7. Is it improper for a woman to enjoy sex?
8. Does the Bible allow for fun sex for the sake of fun sex?
9. In terms of the married couples intimate relationship, does the Bible teach that there are parts of the body which are sinful, dirty or private.
10. Is there precedence in the Bible for a woman taking the initiative in learning how to excite and stimulate her husband sexually as part of relationship with him?

Invert??? Answer Key: 1. No 2. Yes 3. No 4. No 5. Yes 6. No 7. No 8. Yes 9. No 10. Yes
--

Ways The Wife Excites Her Husband

1 Corinthians 11:9

“for indeed man was not created for the woman's sake, but woman for the man's sake.”

The first two columns in this study covers areas previously studied which the Word of God says are important in the wife's sexual stimulation of her husband. Next is a My Husband column where she can record her husbands thoughts as to what he finds sexually exciting about her behavior towards him. Lastly, The Competition – in what ways does the world pay more attention to my husband's needs than I do? Remember the injunction of our Lord in *Luke 16:8*, "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light."

Stimulation	The Word of God	My Husband	The Competition
Words	Song of Sol 8:1-3, 6, 14		
Appearance	Proverbs 27:20; 31: 17 & 22 Song of Sol. 1:10, 11; 2:9 & 14; 8:10; 4:11		
Hair	I Corinthians 11:14 – 16 Song of Sol. 7:5		
Eyes	Proverbs 15:30 Song of So. 4:9; 6:5		
Perfume	Proverbs 27:9 Song of Sol. 1:12 Song of Sol. 4:5-7, 10,11, 16		
Lips/Mouth	Song of Sol. 4:3, 10 & 11 7:8 - 10		
Breasts/ Shapeliness	Proverbs 5:18 – 20 Song of Sol. 7:1, 6 – 8: 8:10		
Actions	Song of Sol. 3:1 - 4 7:10 – 8:3		
Other : Creative Learning	Esther 2:9, 12, 13, 15		

The Wisdom of Christians vs. non-Christians In Things of the World

Luke 16:8,

"... for the sons of this age are more shrewd in relation to their own kind than the sons of light."

Esther 2:15 - 17

Now when the turn of Esther... came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her. So Esther was taken to King Ahasuerus to his royal palace... And the king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.

Wives, we are going to do a fun project. We are going to see if we can decide what are valid sources of information from the world in terms of meeting covenant needs. Since we all relate most easily to our own covenant needs we are going to go outside the usual format and choose needs of three fictional husbands. First read the account and then check those boxes which feel are legitimate avenues of growth. We are thinking outside the Christian bookstore and Bible study box in this project. We will agree that there are excellent materials to be found in those environments. But does the world have anything to offer us? Can we draw on the resources and experiences offered to us outside the confines of the Christian book store? This project will help you think through on this. After all, "What's an Esther to do???"

Tim the Toolman: Your husband is just not a fixit man. You are praying that he would take more of an initiative not only in the upkeep of the house but also in learning some of the practical "how to's" of maintenance and repairs. Would you be happy if he...

- Took to watching a TV show about home repair
- Rented a movie on home repair
- Subscribed to or brought home a magazine dealing with this theme
- Read books on home repair or bought them for references
- To bring home a catalog on home fixit tools and ideas from the local hardware store
- Talked to one of his good friends who was a very organized fixit kind of guy to help him with ideas
- Ask you to give him input on what was or was not important to you in this area
- Encouraged you, if you saw something that you thought would be helpful to buy it for him – books, tools, etc.

Spider Man: Your husband, is just not a great conversationalist. In fact you often think, "I wonder if he has a secret altar ego, like a caped crusader or something?" You are praying that he would take more of an interest in sharing not only the deep things of life, but his day to day activities and feelings as well. Would you be happy if he...(check the appropriate boxes)

- Bought some books, both secular and religious on this subject
- Picked up a popular magazine or copy of Psychology Today, whose theme was better communication with your spouse
- Talked to one of his buddies who seemed to have a great relationship with his wife to get some pointers
- Bought one of the many board games which emphasize sharing and talking about life
- Scheduled a regular conversation date where the focus was just talking
- Encouraged you, if you saw something that you thought would be helpful to him to buy it for him.
- Encouraged your input and for you to share what seemed to be most conducive to nice long talks and intimate conversations.

Rambo: You husband's family background was not one that emphasized a father's relationship with his children. His own father was distant and domineering. He has few good memories of his childhood relationship with his father and often finds himself at a loss as to how to relate well to his own son. He would rather be out at the deer blind than playing with the boys. Would you be happy if he... (check the appropriate boxes)

- Read some books on effective father son relationships
- Talked to one of his buddies who seemed to have a good relationship with his son to get ideas
- Attended a father son conference
- Rented a video series on the subject
- Joined a couples study emphasizing marriage and family
- Encouraged you, if you saw a book, tape or magazine that would be helpful to buy it for him
- Encouraged your input and for you to share from your experience and observations practical ideas on how he could improve his relationship with his son.
- Came up with a calendar of regularly scheduled "dad days"

I can honestly say that I do not know of a wife...

- who would not be overjoyed at her husband taking the initiatives mentioned.
- who would respond in any way but positively if her husband were to ask not only her input but encourage her to take the initiative in these areas.
- who would view any of the activities mentioned as anything but reasonable.
- who would not view it is a mark of both worldliness or carnality to look outside the realm of the church and Christian bookstore for help in these areas.

That is because these are covenant needs of the wife, she understands them, they are reasonable to her and she knows that as her husband's helpmate she is uniquely qualified to help him, if he would only ask. We all recognize as well that the world does indeed have some good ideas floating around that can be very helpful to us if we will only exercise a little desecration. Now this is only natural. We long ago established that one of the principles of covenant needs in marriage is that we do not necessarily understand them, but rather we accept them on the basis of the Word of God. There is nothing wrong with this lack of understanding. They are not our needs, we are not hurting to have them met, we probably did not have them at the forefront of our minds when going through courtship and marriage, it is only natural that we see the validity of secular wisdom and input into those needs which seem so practical and self-evident to us.

But what about the other side of the coin? What if the tables are turned? What about your husband's covenant needs? Is the reasonableness of these avenues and activities that the world offers still of value? Is the input of the spouse as clear and obvious to you when it comes to his needs?

The following chart was put together to help you move out of your comfort zone in this area. To help you think creatively and to learn from the experts how to excite your man. These suggestions were all taken from the above list, so they are already on your "approved activities list" in terms of learning from the world. Esther had a very worldly person give her excellent advice on how to excite and please her husband. It never hurts to get the best advice you can in this or any area. Work through each of the activities below, they are taken from the previous list, only now apply them to your growth as his Esther, as the fulfillment of his wildest dreams of sexual delights...

Song 7:6

"How beautiful and how delightful you are, My love, with all your charms!"

Esther's Daughters: Learning the Secrets of Exciting Your Husband

What the world has to offer	What I learned and will apply
Purchasing a book on how to be a more sexually exciting and provocative partner	
Picking up a magazine which features this theme the next time you are out shopping	
Observing how the advertising media appeals to your husbands desires and needs in marketing	
Renting a video on sexual excitement in marriage	
Pick up a catalog from one of the provocative or contemporary intimate apparel stores	
Talking to one of your good friends on ideas to keep the spice in the marriage	
Make a list and think ahead on calendar dates when you will give him an erotic night he will remember	
Ask him to take the initiative if he sees a catalog, book or magazine that he thinks would be helpful	
Encourage him to let you know what he finds sexually exciting in your appearance, words and actions	

(If it is creative, sensitive and responsive for your husband to be willing to move outside his comfort zone, to learn from a broad spectrum of secular sources, when learning to meet your covenant needs, but it is worldly, fleshly and shallow when it is you learning from these same secular sources outside your comfort zone as regards to creatively meeting his covenant needs, then something needs to be adjusted somewhere.)

Think about it...

There is an axiom, "sex sells", what has the world figured out about getting your husbands attention? This next week, as you move about in the outside world keep your eyes and ears open, start learning to keep your antennas up in this area. How is the advertising and entertainment industry more sensitive to your husband's needs in terms of how it will help them market a product, than you are in terms of fulfilling your marriage covenant with God? Look at the magazine racks, the advertisements, the TV and movie adds, what kind of woman does a man find provocative and exciting? What kind of romantic situations are depicted that the 21st century males finds provocative and exciting? (You may notice first off that none of them center around a Victorian Bed and Breakfast, a tea room, a crafts fair or an outlet mall.)

Personal Evaluation

In Doing This Evaluation Consider The Key Points Of This Chapter

Husband:

If you decide that you are not individually responsible for any of the covenants mentioned, who do you want to step in and do it in your place?

If you are unwilling to personally fulfill your responsibilities towards your covenant vow what alternatives does that leave your wife with in terms of a man meeting these needs in her life?

If you are unwilling to respond responsibly to your vows, to the covenant you have made with God, are you willing for another Christian woman, who is your age and equally compatible with your spouse, to step in and to take your place?

Wife:

If you decide that you are not individually responsible for any of the covenants mentioned, who do you want to step in and do it in your place?

If you are unwilling to personally fulfill your responsibilities towards your covenant vow what alternatives does that leave your husband with in terms of a woman meeting these needs in his life?

If you are unwilling to respond responsibly to your vows, to the covenant you have made with God, are you willing for another Christian man, who is your age and equally compatible with your husband, to step in and to take your place?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: Insuring The Marriage Is Sexually Fulfilling

PASSAGE FOR MEDITATION: Proverbs 5:15 - 19

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Ecclesiastes 9:7 - 9

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Song of Solomon 2:1 - 9

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: Insuring The Marriage Is Sexually Fulfilling

PASSAGE FOR MEDITATION: Song of Solomon 4:16 & 5:1

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Song of Solomon 7:10 – 8:3 & 8:14

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Esther 2:8 - 17

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

