

Amy: Welcome to A Word Fitly Spoken, a podcast about Jesus, His Word, and our joy in following Him. I'm Amy Spreeman.

Michelle: And I'm Michelle Lesley. And tonight, we are going to talk about several of our sisters in Christ who have set a godly example of holiness for us.

You know, Amy, not long ago, I got to thinking, the godly men and women we read about in Scripture aren't just dead and gone, and one day we'll see them in Heaven. They are our brothers and sisters in Christ *right now*, just as much as our brothers and sisters that we see at church every week or interact with on social media.

Amy: That's right, Michelle. The "sisters from Scripture" that we're going to talk about tonight have set a good example of various aspects of holiness for us, and we want to be sure that we're learning from their example, and setting a good example of holiness for one another today.

So we're going to get things kicked off tonight with some good examples of kindness, generosity, and encouragement from a few of our sisters in Christ who are also AWFS listeners.

Big thank yous to Catherine, Ronda, and Linda who sent in very gracious donations via PayPal. Catherine wrote us a note - she said, "Thank you for waking me up and rocking my world. I need your excellent knowledge in my life. Thank you for all you and Michelle do as my virtual discipleship support. Big hugs!" Thank you for helping us keep the lights on, ladies! And if you would like to contribute to the work we're doing here at AWFS like these ladies did, just head on over to [AWFS.Life](https://www.awfs.life), click on the "support" tab, and donate via PayPal or Patreon to help defer the costs to produce this podcast.

Michelle: Thank you, ladies! We also received a 5 star rating and encouraging review from this Apple Podcasts USA listener, who said:

From a pastor's wife in need of training:

Thank you for your podcast! When our pastor suddenly left in 2020, my husband filled the pulpit along with other elders. He enrolled in an online theology-related master's degree from TMU to help with his sermons. Little did we know then that God was preparing him for His call to preach. In February 2024 he was installed at our church which made me a pastor's wife. There is so much I need to learn so that I can be a good help to him. Thank you, sisters and podcast friends for your instruction and encouragement!

Thank you so much for your kind words. It is our pleasure to minister to you as you minister to your husband and the ladies of your church. And if you love AWFS, why not leave us a 5 star rating and encouraging review, like this listener did, wherever you listen to AWFS? When you do, you're boosting our analytics and helping us get sound doctrine out to the uttermost parts of the earth!

Amy: We so appreciate these sisters who have shown us good examples of generosity, kindness,

and encouragement - three aspects of holiness that we should strive for in our own walk with the Lord.

Now, grab your Bible and let's turn to some of our sisters from Scripture to see which aspects of holiness they can teach us about.

But first, what *is* holiness? How do we know what holiness is? We don't just make up our own definition based on our own opinion, we look to Scripture. First, let's look at 1st Peter chapter 1: 14-16:

As obedient children, do not be conformed to the passions of your former ignorance,

What does that mean?

First, it says "as obedient **children**". You cannot be holy if you're not God's child - if you don't belong to Christ - for two reasons. One, because to be holy is to be set apart to God. And you cannot be set apart to God in your nature - in your ontology - if you're an unregenerate pagan. You must be born again.

Two, because when we're born again, Christ's righteousness and holiness are imputed to us - credited to our account. Our debt of unrighteousness and unholiness have been paid in full by Christ's vicarious death, burial, and resurrection, and our position before God is righteous and holy. And we're to strive to live in such a way that our earthly thoughts, feelings, attitudes, and behaviors match our heavenly position of holiness in Christ. We want our *practice* to match our *position*.

Michelle: Right. So, "as obedient children" as verse 14 says, we are to obey Christ in thought, word, and deed, and we are not to be conformed to the passions of our former ignorance.

"The passions of your former ignorance" are your sins, your ungodly feelings, beliefs, and opinions; your flesh that you used to live in before you got saved. Don't let that stuff lead you around by the nose any more. Make your practice match your position.

15 but as he who called you is holy, you also be holy in all your conduct, 16 since it is written, "You shall be holy, for I am holy."

In other words: you are a new creation in Christ, so act like it. That's basically what holiness is. You get your nose in the Book, and

-what you see God doing (that He has made you capable of) you do.

-What you see God thinking, you think.

-What you see God feeling, so to speak, you feel.

Amy: Yes, holiness is leaving worldliness farther and farther behind as God makes you more and more like Christ every day.

Or as James 4:4 puts it:

*You adulterous people! Do you not know that friendship with the world is enmity with God?
Therefore whoever wishes to be a friend of the world makes himself an enemy of God.*

You can't walk with God and hold hands with the world at the same time. If you act and think and believe and feel like the world does, you're God's *enemy*. It doesn't get any clearer than that. He's not playing around here.

And if you act and think and believe and feel like Jesus did....well, think about how the world felt about Jesus. They hated Him. And they're going to hate you just as much. Jesus said if they hated me, they'll hate you. Second Timothy 3:15 says, "All who desire to live a godly life in Christ Jesus will be persecuted."

So we've all got a choice to make: Christ or the world. What's it going to be? Because we can't have both. And that's really what pursuing holiness boils down to: choosing Christ over the world and following Him no matter the cost.

Michelle: And that's what we're going to talk about tonight. We've talked about the position of holiness that we have in Christ by being born again. Now, we're going to focus on the practice of holiness.

And we're going to learn from some women of Scripture who pursued that practice of holiness in their lives. Some of them are lesser-known women of Scripture, maybe some you've never even heard of. But they all display various aspects of holiness and they've all got something to teach us.

Let's start with some of our Old Testament sisters: Shiphrah and Puah.

Amy: The book of Exodus starts out with a recap of the ending of the Book of Genesis. Joseph has brought his family - about 70 of them in all - to live near him in Egypt.

Then Exodus 1:7 says, "The people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them."

They were having some babies. *Lots* of babies.

So the land is filled with all these Hebrews, and the new Pharaoh starts getting nervous, because these people are living in his land, and if they decide to band together against him, they could easily stage a coup and take over. Or if an enemy nation attacks, the Hebrews could decide to join with the enemy and fight against Egypt.

So Pharaoh decides the thing to do is to enslave the Hebrews. Maybe he thought he could have more control over them that way. Or maybe he thought, "If I work these people to death they'll be

too tired to have more babies."

"But the more they were oppressed, the *more* they multiplied and the more they spread abroad," Exodus 1:12 says.

Michelle: So enslavement backfired on Pharaoh. So his next evil plot is what some of our politicians today might call post-birth abortion. We would call it infanticide. Murder. And this is where we meet our first two heroines of holiness, Shiphrah and Puah.

Let's read Exodus 1:15-21:

Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 16 "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live." 17 But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. 18 So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?" 19 The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." 20 So God dealt well with the midwives. And the people multiplied and grew very strong. 21 And because the midwives feared God, he gave them families.

The very first pro-life advocates in history, Shiphrah and Puah. How did they set an example of holiness for us? Is it *just* because they saved those babies? No, we all know people who stand against abortion, for whom taking that position may be a very good thing, but it is not an act of personal holiness, because they don't know Christ.

Amy: Shiphrah and Puah's example of holiness is in verses 17 & 21. "The midwives feared God." That is the root of holiness.

You cannot be holy if you do not fear God. And you cannot fear God if you do not *know* God.

You have rebelled against God by sinning, and there is nothing you can do to make up for that. There is no action or behavior on your part - that can make you right with God.

Going to church, being baptized, reading your Bible, being a "good person" - none of that can save you.

You must throw yourself on the mercy and grace of God, turn from your sin, ask Him to forgive you, and trust that Christ's death, burial, and resurrection paid the penalty for your sin so you wouldn't have to pay it yourself by spending an eternity in hell.

If you do that, He will forgive you, make you clean, and give you Christ's righteousness and holiness in exchange for your sin.

So Shiprah and Puah show us that holiness starts by knowing and fearing God. And *fearing* God in your heart leads to *following* God in your actions. Your *practice* increasingly matches your *position*. And that's just what happened with these two women. They determined in their hearts, just like the apostles did in Acts chapter 5, "We must obey God rather than men."

Michelle: But there's something else interesting that's going on here. Pharaoh was worshiped by the Egyptians as a god. He was seen as the god-man mediator on Earth between the people and the gods. Does that sound at all familiar, listeners? Who do we normally describe kind of like that—the mediator between God and man?

Jesus, right? So in a very subtle way to us, but in a way that would have been loud and clear to Pharaoh, the Egyptians, and the Hebrews, when these two courageous women decided, "We're going to obey the one true God, not Pharaoh," the message they proclaimed with their actions was,

"There **is** a God, and it's not Pharaoh. There **is** a mediator between God and man, and it's not Pharaoh. We fear **this** God more than we value our own lives, and you should fear Him too."

Shiprah and Puah *feared* God in their hearts, which led them to *follow* Him in their actions, which pointed others to put their *faith* in the one true God. And, in a nutshell, that is God's heart for humanity, so, like we said earlier, that's holiness. They're doing the deeds of God, thinking the thoughts of God, and expressing the heart of God to others. That is their example of holiness to us.

Amy: Someone else who exemplifies an aspect of holiness to us is Naomi. Most of our listeners are probably familiar with Naomi. She is mentioned 23 times in Scripture, all in the book of Ruth, if you'd like to turn there, listeners.

Now most of the time when we read the book of Ruth, our focus is on Ruth, but Naomi sets a very important example of holiness for us as well.

During the time of the judges, there was a famine in Israel. So Naomi and her husband Elimelech, and their two sons went to Moab to escape the famine. While they were living there, the sons married Moabite women. By the time the famine was over, Naomi was a widow, and her two sons had also died. So Naomi was ready to go back home to Israel, and one of her daughters-in-law, Ruth, went with her and took care of Naomi as if she were her own mother.

So, like I said, most of the time when we read the book of Ruth, our focus is on Ruth, and maybe even Boaz, and Naomi kind of gets treated like a secondary character.

But this story wouldn't have happened without Naomi. She is **the** pivotal character here. If Naomi hadn't been who *she* was, Ruth would never have been who *she* was.

Michelle: That's right, Amy. Listeners, think back to those 10 years in Moab. Moab was a pagan nation. We don't know a whole lot about Moab or its culture, but one thing we know is that they worshiped the false god Chemosh. Human sacrifice was part of that worship. We have an account in 2nd Kings 3:27 of the king of Moab offering his *own son* as a blood sacrifice to Chemosh.

First Corinthians 10:20-21 tells us that the worship of idols is, at its foundation, the worship of demons. Think about how that might impact a culture. Life is devalued. Sin and evil run rampant. And how do you think a king who has no problem slaughtering his own son to appease a demon is going to regard the women of his kingdom, who, at that time, were *already* seen as inferior? Think about how the men of that culture, following the example of their king, are going to treat women.

And here come Naomi and Elimelech. They love the Lord. They've raised decent boys. They value people as being made in the image of God. And Orpah and Ruth marry into this family. And they begin to see the difference the one true God makes - not only in the lives of their husbands and father-in-law - but also in the life of their mother-in-law.

Amy: Exactly. Look at how these girls react when Naomi is about to leave. This is Ruth 1:10,11,14:

Then [Naomi] kissed them, and they lifted up their voices and wept. 10 And they said to her, "No, we will return with you to your people." 11 But Naomi said, "Turn back, my daughters; why will you go with me?...14 Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law [kissed her goodbye, in other words], but Ruth clung to her.

Now, granted, some of this reaction was likely influenced by the protocol of Middle Eastern hospitality, which was very demonstrative and over the top to our way of thinking today. **But**, hospitality protocol certainly didn't require people to move away from their homeland and go home with someone who had been sojourning there.

Orpah and Ruth loved Naomi to the point that they were willing to leave their country, their family, and everything they knew to go with her, and very likely live in poverty, because Naomi had no husband or sons to support her.

You don't inspire that kind of love and devotion by being ungodly or unkind or unloving or uncompassionate. What kind of a person must Naomi have been that these girls were willing to give up everything to go with her?

Michelle: I'll tell you what kind of a person Naomi was, Amy. She was a person who put other people first, and that is definitely an aspect of holiness because that's exactly what Jesus did for us at the cross. He put our need for salvation ahead of His own comfort.

We tend to focus on the fact that Ruth went out into the field and gleaned grain so she and Naomi wouldn't starve, and I'm not taking anything away from that, but look what Naomi does to take care of Ruth:

Chapter 1, verses 8-9- Naomi tells the girls she's leaving and she tells them to go back to their mother's house. Why? So their families can provide for them. In that time, women were provided for first - as children - by their fathers, then by their husbands after they married, then by their grown sons when they were widowed.

Ruth and Orpah didn't have husbands or sons, so their only option was to return to their families of origin to support them until they could marry again. By telling the girls to go back home, Naomi is trying to ensure that they'll be taken care of, even though Naomi is at a much *greater* disadvantage, because she's older, probably won't re-marry, and is apparently past child-bearing age. So even though she knows it would probably be beneficial for *her* to have the girls come back to Israel with her, she puts their best interests ahead of her own and tries to send them home.

Amy: Another example of Naomi's care for Ruth is in chapters 2 and 3. Ruth goes out to glean. When she comes home she tells Naomi she was gleaning in Boaz's field. And you can almost see that spark in Naomi's eyes. She's thinking "This guy is a close relative. He'd be a good match." And according to law and tradition, there's the presumption of assumed responsibility for his relatives.

So Naomi instructs Ruth on proper Israelite protocol for presenting oneself as a virtuous young woman available and desirable for marriage. Ruth does her part, Boaz does his part, they get married, and everybody lives happily ever after.

But there's one more thing we should notice here. Naomi was under no obligation to do all of these things for Ruth. Ruth was not her child. She wasn't even a blood relative. Naomi did all of these things for Ruth out of the love and kindness of her heart. She showed us the example of holiness that Philippians 2:3-4 commands us:

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others.

And Hebrews 13:16:

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

And Colossians 3:12:

*Put on then, as God's chosen ones, **holy** and beloved, compassionate hearts, kindness, humility, meekness, and patience,*

Naomi reflects the heart of God to us in her example of holiness - kindness, self-sacrifice, and serving others.

Michelle: Now let's move on to the New Testament and learn from our sisters, Mary and Martha.

You remember the story. Jesus comes to Mary and Martha's house. Martha's Pinteresting up the place while Mary sits at Jesus' feet to listen to Him teach.

Martha gripes to Jesus that Mary should help her and Jesus says no because it's better for her to listen to Him than fold napkins into the shape of swans or whatever.

Moral of the story- Martha needs to chillax and not let other things distract her from Jesus.

Or at least that's the takeaway we're usually given. And it's not necessarily wrong. But is that **all** there is to the story? Let's look at it in Scripture. Luke 10:38-42:

Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. 39 And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. 40 But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, 42 but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

Amy: Michelle, Martha tends to get a bad rap in this story, and that kind of bugs me, because my personality tends to be more like Martha's. I've got my to do list handy, and I'm ready to get things accomplished. And there's nothing wrong or sinful about that. God wired me that way. And God wired Martha that way. And God probably wired a bunch of our listeners that way, too.

But Martha wasn't doing anything wrong that day. In fact, in her culture, she was doing everything right. If anything, Mary would have been the one viewed as being in the wrong because the teaching was for the men, and it was the women's job to bustle around taking care of all the hospitality duties.

Martha knew this. Mary knew this. Jesus knew this. Everyone else present knew this.

Martha must have wondered why someone hadn't yet shooed Mary out of the living room and into the kitchen. So when she said to Jesus in verse 40, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me," she probably wasn't merely saying, "I need another pair of hands." It may have been her way of gently reminding Jesus, "Mary is forgetting her place. This isn't what proper women do."

Michelle: Oh, yes it is. Whatever else He might have been lecturing about that day, that was one of the lessons Jesus taught Mary, Martha, the rest of their guests, and Christendom at large.

There's a time for serving, like Martha was doing. Notice, Jesus didn't chastise Martha for the act of serving and caring for her guests.

But there's also a time for sitting at the feet of Jesus and being taught God's Word, like Mary was doing. And I really think that's one of the things Jesus was trying to get across to Martha: "You've got the rest of your life to play Martha Stewart. This is a once in a lifetime opportunity to sit down and listen to Me teach during my earthly ministry. *Don't miss this.*"

And in our pursuit of holiness, we need to make sure we value both serving and sitting, balance them out, and do each when the time is appropriate.

Amy: Right! If all you do is serve, serve, serve, you're going to be starving spiritually. This is a trap we can all fall into when we're busy. You've got so much on your plate that you hit the ground running in the morning and skip your Bible study and prayer time. We've got to make sure we take a break from serving and sit in the Word, worship, fellowship, and prayer.

On the other hand, if all you ever do is sit, nobody ever gets served. Ephesians 2:10 reminds us:

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

We're not to neglect serving others and serving our churches. If you're married and have children, you are to be about the business of serving them every day. At church, there are new moms who need a meal train. There's a choir that needs singers. There's a finance committee that needs you mathematicians.

by teaching and healing and feeding but we also see Him fasting alone in the wilderness and withdrawing to quiet places to pray, and communing with His Father in Gethsemane.

So if growing in holiness is to become more and more like Christ, we take the practical examples of Mary and Martha, let them point us to Jesus, and learn from Him how best to balance everything out - sit when it's time, and serve when it's time.

Michelle: Next, let's find out what our sister Lydia's example of holiness is. I wish we knew more about Lydia, but her story in Scripture is very short. Let's read it in Acts 16:11-15:

11 So,

Now this "so" here means, "because of this". So we need to look a little earlier in the chapter to find out what the antecedent of this "so" is. So if you read verses 1-10, you see that Paul is traveling around on his second missionary journey with Silas. They meet up with Timothy at Lystra. They want to go further east into Asia, what's now Turkey, but the Lord keeps pushing them west, into Europe, specifically, Macedonia.

11 So [because of this], setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, 12 and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.

13 And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer,

Amy: All of this background information sets the stage very nicely for this story. Verse 13 says it's the Sabbath. Paul and Silas had already been in Philippi several days. Why did they wait for the Sabbath for this little jaunt? Who are they looking for? They're looking for Jews meeting on the Sabbath. Because, like Romans 1:16 says, the gospel goes to the Jews first, then to the Greeks/Gentiles.

When Paul arrived at a town to preach the gospel, he usually went to the synagogue first, because he's looking for the Jews *first*. So he gets to Philippi and goes out on the Sabbath, but he doesn't go to the synagogue, presumably because there isn't one. Because the rule was that you had to have ten Jewish men to set up a synagogue. And, for whatever reason, probably because they were so far from Israel, and because of Philippi's hostility towards Jews, it seems like they didn't have ten Jewish men.

So they go outside the city gate to the riverside where they supposed there was a place of prayer. Why would they suppose that? Because when there was no synagogue, the next best thing for Jews was to worship out under the open sky, preferably near a body of water.

Michelle: Verse 13 goes on to say:

13 and we sat down and spoke to the women who had come together. 14 One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God.

Lydia is from Thyatira, Turkey, in Asia. One of Thyatira's main industries was a very expensive indigo dye. So Lydia moves from Thyatira to Philippi, Macedonia (in northeastern Greece, today) in Europe probably to do business in a place that didn't have a purple shop.

And because she's merely described as a "worshiper of God," instead of the text giving us her Jewish pedigree of what tribe she was from and all that, we know she's a Gentile. And somebody - either in Thyatira or in Philippi - told her about the one true God. And she *believed*.

Lydia's an outsider, like Ruth was. She's not one of God's chosen people, and He's not the God of her people. And yet, she has closed up her shop on Saturday, she's observing the Sabbath in the best way she can, and she's praying to the one true God, the God of Israel, because somebody told her about Him and she *believed*.

Amy: And, Michelle, it absolutely transformed her life- from pagan Gentile to worshiper of God. *Because* she believed, she joined with the other worshipers of God - and Jews - even in a place that, as we'll see, wasn't very friendly toward Jews. Let's move on to verse 14:

14 The Lord opened her heart to pay attention to what was said by Paul. 15 And after she was

baptized, and her household as well...

Lydia's story is kind of unique, because she didn't go straight from pagan to Christian like a lot of the people Paul preached to. She went from pagan, to proselyte Jew (or "Jew adjacent" we might say), to Christian. Can you imagine what a whirlwind of changing beliefs and worldviews that must have been? She was probably just getting the hang of Judaism when Paul came along and shared the gospel with her.

And yet, the Lord opened her heart again, and she *believed*. Many scholars believe Lydia was the very first European convert to Christianity.

Michelle: Verse 15 says:

15 And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

So Lydia is all in, and she's all in right away. She goes home and shares the gospel with her family and servants, and they're all baptized together. And then she urges Paul and his entourage to come stay at her house while they're in Philippi.

And because they sort of headquartered themselves there at her house, that's where all the Philippian Christians hung out, and this became the church at Philippi. And again, many scholars believe this is the birth of the first church in Europe.

But there's an interesting little nugget here: Lydia didn't just extend a simple polite invitation to Paul. Notice, it says "she *prevailed* upon us". There was some urgency here.

Amy: That's right, Michelle. Think back to Genesis 19, listeners, when Lot showed hospitality to the angels so they wouldn't spend the night in the town square. Lot lived in Sodom and he *knew* what those people were capable of. So, Genesis 19:3 says, "he pressed them strongly" to stay with him.

"He pressed them strongly." "She prevailed upon us." Sounds kind of similar doesn't it? And I think it's for a similar reason. Philippi was a Roman colony. A "miniature Rome," it was called. It was governed by Rome, its architecture and structure was Roman, it was socially and religiously Roman. It was a microcosm of Rome.

The same Rome that tried and executed Jesus. The same Rome that was responsible for a lot of the persecution of Christians and the early church. Lydia lives in this Roman colony called Philippi. She *knows* the people and the government are already hostile to Jews, because look down at the end of verse 20-21- when these Philippian men accuse Paul and Silas, what do they say? "These men are **Jews**...They advocate customs that are not lawful for us as Romans to accept or practice."

Michelle: That's right. So Lydia isn't just politely inviting these guys to spend the night. She's trying to protect them from people who would harm them, much like Lot was trying to do with the

angels. And for good reason. Look further down in chapter 16.

Paul exorcises a demon from this little fortune telling slave gal. Her owners can't make money off her any more, so, verse 19, "they **seized** Paul and Silas and **dragged** them into the marketplace before the rulers." Then the crowd attacks them, they're beaten with rods, they're thrown into the worst part of the prison, and they're put in the stocks.

Lydia *knew* something like that could happen to Paul and Silas. And I'm sure she knew that, as hostess to the Philippian church, and for giving Paul and Silas refuge, something just as bad could happen to her.

And knowing all of that, she laid it all on the line and did it anyway.

And ladies, *that* is the epitome of holiness. You believe Christ, and that belief leads you to obey Christ - *as obedient children* - no matter what. You follow Him, no matter what it costs you.

And as things get darker and darker and **darker** in this world, God is going to call upon us as Christian women to be Lydias. To live out our belief **in** Christ by laying everything down **for** Christ.

Amy: There are so many other wonderful examples of holiness that we can learn from the women of Scripture. In fact, you may want to just work your way through the women of the Bible some time and study what each of them has to teach us about holiness - or unholiness. There are a few of those in there, too.

But before we leave these ladies, let's just review the various aspects of holiness they teach us:

Shiphrah and Puah *feared* God in their hearts, which led them to *follow* Him in their actions, which pointed others to put their *faith* in the one true God.

Naomi demonstrated kindness, self-sacrifice, and putting others first.

Mary and Martha show us there's a time to sit in worship and the Word, and a time to get up and serve.

Lydia lived out her belief **in** Christ by laying everything down **for** Christ.

So as we close out this episode, let's think about our own lives. None of our stories will ever be in Scripture to be read by millions of people all over the world for thousands of years. But what about the people in our circle of influence *today*? Our children, our husbands, our friends and relatives, our co-workers, our church families?

How are we following in the footsteps of these sisters of Scripture and setting an example of holiness with our own lives?

Until next time, strive for holiness, set an example of holiness, and walk worthy.