

# Saved Wives and Unserved Husbands

by Willie Mullan

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*Saved wives should be submissive and chaste in order to win their unserved husbands to Christ.*

**Duration:** 1:06:16

**Scripture:** Ephesians 5:18-25, Colossians 3:16, 1 Peter 3:1-7

**Topics:** "Unserved Husband"

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## Description

In this sermon, the preacher emphasizes the importance of wives being submissive and sensible. He refers to 1 Peter chapter 3, specifically verses 1-6, as one of the greatest messages for wives in the world. The preacher urges wives to respect their husbands, regardless of their qualities, and highlights the significance of every word in the text. He also mentions a humorous encounter with a woman who questioned the idea of being submissive and sensible. Overall, the sermon focuses on the role of saved wives and the importance of their behavior in accordance with biblical teachings.

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## Transcript

6, 6, oh please, 660. When this passing world is done, when has sunk yon radiant sun, when the pearly gate I gain never to go out again, then, Lord, shall I fully know, not till then, how much I owe. 660, please.

Note tonight that I am talking about saved wives. Saved wives should be submissive wives. And you know when I pitch around this country on the devil, sometimes I pitch a week preaching on the devil.

And I get taken what for? Well, it's usually a very rough week for me when I'm preaching on the devil. But you want to see it when you're preaching on women. It's worse than the devil.

An old lady came to the door the other day, rang the bell. She said, I see by the notes you're going to preach that wives should be submissive and sensible. Well, I can neither be submissive nor sensible, she said.

I said, I've not for a long time. She said, what would I be like when I'm 90? I said, God forbid that you would ever get to 90. And you want to hear the last of her going up the street.

She was all pleased with this, she said. Now, I want to say this tonight, that in these six verses, 1 Peter 3, from verse 1 to the end of verse 6, I would say that this is one of the greatest messages of the times in this world for good wives. I'm sure it's one of the greatest.

And I'm going to touch every phrase, but you cannot bypass one word. Now, I want to make it perfectly clear, that no matter what phrase I touch, that I'm not aiming at anybody in particular. Sometimes I could blame someone.

Now, don't blame me. If the word of God comes across you this evening, then you just take it from the Lord, because I didn't think. You know the story of the old farmer who was crossing the yard with a friend, Nelson, showing him around, and he got the old stout pig coming down the yard.

And as he went past her, he just hit her right through on the head and on the back, and the American said, no, please don't do that. Ah, well, he said, this is not common from devil, but this is good for you. And then the old fella took a brush and he said, she's just like the Welsh, he said.

Now, don't you think that I'm thinking anything particular about you, because I'm just teaching the word of God. And if it happens to light on you, then you may bow your head to the Lord and acknowledge just what the Lord's doing. And I don't want the husbands to lick your lips too much either, because I assure you that next week it's just husbands that's the subject.

Our subject starts tonight at verse 1, chapter 3, and it says, likewise ye wives. Well, we're going to look at verse 7 next week, and it says, likewise ye husbands. And I would say that there's one of the greatest truths that can ever be expanded in that second verse for husbands.

You know, it says, ye husbands, dwell with them, with your wives, according to knowledge. And that's a tremendous thing, that you should know all about what marriage means, before you're married. Then you'll be able to dwell with knowledge.

And of course, the Lord is going to exhort the husbands next week not only to dwell with them, but to give honor unto the week of gossip for this purpose, that your prayers be not hindered. Why are so many prayers? My answer, it's the husband's fault. And I'll take it out on you next week, so don't lick your lips too much tonight.

You know about the old farmer again, don't you? And he bought a new tractor. And he brought it into the yard, you know. Oh, he'd been all his days with horses, and now this is a brand new tractor, and he went round and round the yard, you know, round and round.

Came up by the back door at times, and the old lady came up and looked at him, a long white apron on, and watched him. He came round, holding a hand out, one hand, that's what he said, turning it round and round. One hand.

She went in, nodding her head, and then he took a motion to take her down the lane onto the goats. And she came up to see where he had gone to, and just as he came up, what was it going over, and he just came down all over the yard. She says, look where the old fool is now.

Oh, be very careful about this tonight, and you dear husbands, take it easy, because you've got a week coming. And it's a very important message for husbands next week, that your prayers be not ended. I think that you can see right away that Peter is talking to saved wives, and he's specially talking to saved wives who have unsaved husbands.

As we go down the passage, of course, it will become perfectly plain that these are saved wives, wives who, like the holy woman of old, have trusted in God. Yes, I think that you can save us of this message

this evening, that it's wise words to wives who witness in the home to win the husband. This is a great old book we have.

Sometimes I take women's meetings and I have no trouble finding messages for women's meetings in this book. It talks about saved women, and in some of its pages it talks about silly women. You remember that great phrase in 2 Timothy, that in the last days men will keep their houses where silly women are.

I don't need to go into that tonight. I only need to say this. A saved woman will never be a silly woman.

This book, it not only talks about saved women and silly women, but seduced women. And remember that they have Jezebel seduced for men. And even the Lord, speaking to one of the churches in Revelation, said, Thou hast that woman Jezebel who seduces my servants.

Of course, there is a scarlet woman in this book. The Lord's wife was a sinful woman. Of course, there are sinning women in this book.

Yes, the bride in the Song of Solomon and Deborah in the Days of the Judges. There are sinful women in this book, like Hannah and the Virgin Mary. Yes, there are sacrificing women in this book, like Mary of Bethlehem.

Oh, I would have no problems getting messages for women's meetings. But we're looking at these saved wives this evening. And the first thing that Peter says, he says, Life wise, be wise.

You see, at verse 18, last week he was speaking to sergeants and I pointed out that the Greek word there could be translated slaves. And he was saying to these slaves, Be subject to your masters with all fear. And he was teaching Christian slaves to be subject that the Lord might be glorified, even to suffer wrongfully for the glory of his name.

Then he uses the word likewise now, and he's going to teach these Christian wives how their husbands can be run for Christ. You see this first word here? Be in subjection. That's a tremendous exhortation, isn't it? Likewise, be wise, be in subjection.

I want you to get this bit. To your own husbands. And he's very dogmatic about that, you know.

To your own husbands. You know, Peter is a great teacher. And as we've gone through this, you know, Peter has taught us all about the new birth.

How that you're born again, not of corruptible seed, but of incorruptible by the word of God by which the gospel is preached unto you. Peter did not believe in baptismal regeneration. Some of the folks that exhort Peter to the highest bring out this damnable doctrine that you can be saved by drops of water on your brow.

Well, Peter blasts that. He said you're saved by the incorruptible seed of the word of God through the gospel. And Peter is the one who has taught us all about redemption.

You're not redeemed by money. Nor silver nor gold are obtained by redemption. You're redeemed by the precious shed blood of Christ, Peter says.

Peter is the one who has taught us here in this book about the foundation of the church. He said that Christ was the chosen and precious foundation. He had no doubts at all about who it was.

And the other week in this meeting he taught us that the church should be subject to the state not to try to run it. Oh, he's got a lot of things. And now he's coming to this great thing.

He's saying, why? Say it, why? You to be subject did you get it? To your own husband, not to the priest. But we never taught rubbish like that, did we? There's no parson, no pastor, no priest, no pope has the right to come in to tell you how many children you should have. This is a tremendous word, you know.

We use it at times. But it's Peter who's talking. Peter's talking to wives now.

And saying, be subject to your own husbands. And that's required, you know, to save wife. You know, Paul was with Peter in this thing.

Let me show you what Paul said and we're at Ephesians chapter 5, please. Paul's letter to the Ephesians and we're at the fifth chapter. And here's a great word in verse 18.

He says, be not drunk with wine wherein is excess but be filled with the Spirit. Many times I preach from the faith, be filled with the Spirit. And you know, when one's filled with the Spirit certain things happen.

Here's one of them. Speaking to yourself in sounds and things and spiritual songs. Singing and making melody in your heart of the Lord.

You know, it's good for your whole fame to be filled with the Holy Ghost because you sing. Or we get down in the dumps at times and we moan and murmur and get into moods. Ah well, if we were filled with the Holy Ghost there'd be less of it.

That's all there is about it. And I'll tell you this, it would be far better for your constitution. But it goes a bit further than that, you know.

It doesn't only make you sing, it makes you give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God. And then He directly preached to wives.

Wives! Submit yourselves unto your own husbands as unto the Lord. That's a tremendous word, isn't it? Because we're going to learn tonight that Sarah, one of the holy women of old, she called Abraham Lord. This is submission, you know.

I'm not saying that we should use the word Lord just now in these days. My, it would be a great sin to see Peggy Coulter coming out and saying Lord Jim. I'm sure Jim wouldn't care, I think he's worthy of it anyway.

But it's this submission. And we should submit ourselves or the wives should submit themselves unto their own husbands as unto the Lord. Is that any important word, you know? God has order for families, you know.

And the sooner we learn the order, the better it will be for the family. To go a little bit further here, He said wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife.

Even as Christ is the head of the church and He is the Saviour of the body, therefore as the church is subject unto Christ, so let the wives be to their own husbands. And here's a very important phrase in every

faith. If we go on to point out, you know, that it's not in any bossy fashion that the Lord's talking.

He's not wanting might to just be the master of the house. And we have come to see this. And it may be that very thing that would hinder us, but we must keep that for next week.

Emergence in everything must be looked at very carefully. Let me point out something that Peter said just the other week, and I don't know whether you got it properly or not, but let's go back and have a look at it. We're at 1 Peter chapter 2, as he's saying to the believers here, in verse 13, Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, our supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers.

And you remember when we were looking at this, we could see both church and state together. And Peter was teaching the believers, members of the body, the church, he was teaching them to be submissive, to submit themselves to all who are in authority. That is, of course, to submit to the state in state of things.

If the state brings a curse you from this land, then I shall have to put up with it, and obey it, and I will. Then if the state feels that they must intern somebody, then this is the state, and I'm not questioning it. If they want to get on with it, that's their business.

I must bow to the state in state things. What's so bad? Of course, if the state, you know, should lose its head a little bit, and venture out of the circle of state, and begin to dictate to me about the gospel, then I should rebel. Now, that's what Peter teaches right through.

You see, when Peter was before the Sanhedrin, let's go back to the Acts of the Apostles for a moment, and we're at the Acts of the Apostles, chapter 5, verse 27, for the sake of time. And when they had brought them, that is, the officers of the temple, when they had brought these men, Peter, and James, and John, and so on, they set them before the council, and the artist asked them, saying, Did not we strictly command you that you should not teach in this name? And behold, you have served Jerusalem with your doctrine and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

And if the state gets out of step, that's exactly the answer we shall answer. Should I be commanded by the Stormont government or the Westminster to never preach the gospel again, then I shall go on preaching. And they must lock me up, or shoot me, or do whatever they like, but I will rebel.

So while the state keeps in the circle that we call state of just all of the business, we shall submit to them. But all the time, remember, they're there for the punishment of evil doers. Don't forget that which is in the text, too.

And we expect the state to do what the book says as they expect us to do what we should do in the state. But it's the same with the ones at home, of course. If the husband gets out of bounds, and he says, Mary, you're not going back to that meeting again.

We're talking about on-state husbands just now. And he says, You're not going up to the morning meeting anymore, and you're going to go down to the pub or the club with me, and you'll go my way. Then she rebels.

Yes. Subjecting everything that's limited, of course, to him getting out of bounds. There's a circle that we call the state.

And while the state conducts itself, we shall submit. I will try to do my best to treat it. There's a circle that we call the church.

And if the state steps out of bounds and comes into the church to command and demand, then we shall rebel. And if the husband steps out of the circle of the home and comes into the church and demands and commands, then the wife shall disobey. Yes, I think we've got to see this quite clearly.

You know, wives are to be subject to their own husbands within the realm of the things of the home. Just as we're to be subject to the state within the realm of the things of the state. Have you got that? You see, if the husband says you're not going to get a new carpet, then you must stop talking.

You're not getting it. And if he says that big leather suite that you're after, you're not getting it. Then you must give it up, dear.

You're not getting it. No forcing the issue now. He's the head of the wife, and we are to be submissive.

Something else I want you to see here. You know, sometimes some people try to wrestle the Scriptures and they do it to their own destruction. Somebody came to me once and they were going to be married to an unsaved man.

And I said, well, you can get married if you like, but I won't marry you. And that's a very solid rule of my conscience in this place. I will marry none who are unequally yoked, or going to be unequally yoked again.

It matters not whether it's a deacon's wife, a deacon's daughter, or an elder's wife, or the best friend I have in this place. They will not be married by me. That is clear-cut for me.

That is my business. I cannot help you to break the Word of God, can I? When the Word of God is distinctly saying, be not unequally yoked together. Do you want me to break it? Well, I cannot do it.

And I will not do it. That is for me, of course. That is my clear-cut division.

Everybody knows that around here. They don't bother me too much about it. I want you to get this.

That somebody came to me and said, look, see these on-stage husbands here? For these wives, they're taught to live before them, that they might get themselves. Why can I not marry them and then live before them? I'm perfectly sure that this case here before us is this. That the woman was so doused that she was married.

I'm not thinking that Peter is teaching a contradiction to God's truth. I'm perfectly sure he wasn't. Sometimes, you know, a pair go on for years and end the woman's approach.

Ah, well, she's not to run away with them now. This is the time she's got to start to live before them, that she might be married. That's the case, in fact.

You see, what he's saying this for is just for this purpose. He's saying, likewise, ye wives, and we're at 1 Peter chapter 3, be in subjection to your own husbands, that if any obey not the word, and the phrase, the word there could be the gospel, any that obey not the gospel. Now, I want you to get the word obey into its proper perspective, because he is the man who has heard the gospel.

He's the man who has been to gospel meetings somewhere, and the whole challenge of the gospel has come to us all. But he knows he has turned away in disobedience. You remember the Peter, the question that Peter asked a little further on? What shall the end be of them that obey not the gospel? There are men who know all about it, and there are women in this meeting who have men at home tonight, and they know as much about the gospel as I do, but they will not obey it.

And it can come to the spot at home where the husband will not come back to here again. He refuses to come. One gentleman not so very far away from here tells his wife that whenever he comes on Sunday night to this place, I'll just preach at him.

Well, I assure you I don't, but I assure you that the Holy Ghost takes the gospel and presses it home to his heart. And then he goes out on a rage, and then he refuses to come for months. There could come the time, you know, when he would refuse to come back again altogether.

Yes, this is where the wife comes in now. This is what Peter is talking about. Likewise, ye wives, be in subjection to your own husbands.

That as any obey not the word, they also may without the word. That's why I stress the word obey. He won't be saved, of course, without hearing the gospel.

But if he refuses to come back again, well, once he has heard it and disobeyed, well, he can, without hearing it any more, be won by the conversation of the wives. The word conversation, of course, is just behavior. It's just by the behavior of the wives.

You know, this is what Peter's trying to get over to these wives. These women who have got gloriously saved, and they've got on-page men at home. These men were now beginning to rebel.

Peter says, well, they won't come to hear the preaching. They won't listen. Well, I'll tell you this.

They will look if they won't listen. Many a man has been beat by a great woman at home. Just living for God.

Just being humble and submissive and shining like a light in the darkness. And while he groped about for years, she kept on shining. Many a man was won.

Ladies, you can win them, you know. That's what it's all about tonight, winning these men. You must be submissive.

And then I want you to get this picture. You know, you must try. It says here, likewise ye wives be in subjection to your own husbands, that if any obey not the gospel, they also may without the word be won by the behavior of the wife, while they behold your chaste behavior, is the word again.

It's the old word, behavior. You know, they look on, don't they? Now this is where a woman has to shine in the hall. You know, a saved woman should keep her home as unto the Lord's.

Ah yes, you know, it's a great thing. Mind you, it wouldn't mean that you have to have a fancy and well furnished and valuable and magnificent palace of a home, because the Lord lived at Nazareth, you know. And I was in a little house one day up at Nazareth that was very like the one he would brought up in.

But you would need to keep the home as unto the Lord, wouldn't you? And you would need to spread the table as to the Lord. And you would need to do the chores of the house as unto the Lord. He's bound to take notice of that, you know.

Yes, he won't listen. He'll look. I tell you, that's very important, you know.

And I want you to look at this little bit, because it does say this. They can be won by the behavior of the wife while they behold your chaste conversational behavior. Watch this word, coupled with sin.

You know, that's the very same word that we had up the chapter where it says in verse 17, Honor all men, love the brotherhood, fear God. And it's the old Greek word for reverence. And you remember right back there in Ephesians that Paul said, Look, if there's a woman here and you've got an unsaved man at home, I'll tell you one of the ways to win her.

Just radiate Christ in everything and respect Him. That's what it is. You don't call Him for everything or let the mother-in-law call Him for everything.

You've just got to radiate Christ and respect the man. Let your radiation be coupled with reverence. And it's still the way that you go to win men for Christ.

Very important, you know, that we learn the lessons, isn't it? Yes, I want you to get the hold of that. But then saved wives, that's Peter, should be submissive wives, and saved wives should be shining wives. You see, not only does the husband look on, but I want to steal this little bit out now.

Dress me whose adorning, let it not be that outward adorning of flapping the hair and of wearing of gold and of putting on of apparel. Let it be the hidden round of the heart in that which is not corruptible, even the ornament of the meek and quiet spirit which is in the sight of God. That's the bit I'm after.

You see, God looks into the home too. And you know, there must be some things down in this world that God values. But I'll tell you there's one thing that God chose to keep Christ on.

That's a woman living for Christ in a home where a man doesn't care about the law. In the sight of God. It's of great pride.

I come as a Saviour. And if you just respect your husband and be adorned the way God is going to tell you in a moment. I'll tell you this.

God looks into that little home. And it may be like the one I was read in, a very humble one. But the wee woman in there, she's of great price in the eyes of God.

My mother had seventeen of us, you know. Sixteen boys and one girl. And I never knew much about shoes until I was a man.

I went to school all the days of my life on my bare feet. And enjoyed every minute of it. And you know, I was the youngest one of the seventeen, so all the old clothes came down to me.

I was never dressed in the least. All the old torn jerseys and trousers, and the backstap out of them and all about it. Yes, that's how I was brought up.

But in that wee humble home where we used to gather at night, us for nights, all the boys. How she made food I could hardly tell you about it. But I look back and I think it was the most wonderful time of my life.

You know, all those fellas dipping in, you know. It was wonderful. In that home there was a wee woman who loved the Lord Jesus.

I can see her, you know, getting down at night. Her knees on the tiles. And they were scrubbed as clean as could be.

Put their hands up like that. For many a time I opened my eyes. Her old white face turned into the heavens.

And well down her knees. She wouldn't be allowed to sneeze. She would cough her ear out.

And that's the start of religion of course. You did it and you had to do it. And my big brother was older than me by a long shot.

And the old Presbyterian minister came in and he was a godly old man. He couldn't preach at all. But he loved the Lord.

He used to get down in the middle of the floor on his knees to thank my mother. You could hear him praying, the old preacher. He was a great old soul.

And my big brother loved her. But the old fellow wasn't out of the door. In fact the latch was finally gone when she hit him.

Humbled and head over heels. And he was a big man, you know. He could have rolled up and lifted her and thrown her.

I can see him lying in the corner and she says, Now he's not far down the street. Get on your feet and run after him. Say, Yes, Father.

Now stand at the door when you do it. I can see this big man, you know, getting up. Down the street.

He stopped with the old minister, taking his cap off. I'll tell you, God was looking on, you know. Or God or something or anything like that.

The godly thing, you know. It was a great sight. And every one of them got silent.

Yeah, I know all about it. Thank God for my mother, ten thousand times over. She was just a wee poor woman.

That's all. Her back feet. I praise God for her every day I live.

She lived for God. No nonsense about it. Yes, you know, the husband looks on.

Aye, and God looks on. You need to sign. You need to read.

You need Christ. You need to respect your husband, whether he's good or bad or middling. And then we come to this great point, of course, that a saved wife should be a sensible wife.

I want to read this passage and I want you to watch. It's very careful, very sweet. Who's adorning? Let it not be.

That outward adorning of collecting the hair and of wearing of gold or of putting on of apparel. Now, you want to be perfectly sure of what he's saying. And what he is not saying.

You know, he talks about her hair. And he talks about her jewelry. And he talks about her dress.

Well, he's not saying that she shouldn't comb her hair, you know. Not saying that. As long as some of you hadn't your hair combed for the last day or four years, you would look a saint.

Couldn't you just see some of you? Three years and not a comb in it. He's not talking like that. There would be no glory to God for a woman running about like somebody out of a cave.

He is not saying that. He's talking about making that the adorning. You see, there are some preachers and they talk like this, as if the Lord is saying that you shouldn't comb your hair.

And he's not talking about wearing a string of beads round your neck or a ring on your finger either. Not at all. He's not talking like that at all.

Because if he was talking like that, if he was saying don't do your hair and don't wear jewelry, then he would say don't wear clothes. And my goodness, we're near enough not wearing them without getting any further with it. Oh, not at all.

He's not saying that. You would have to carry the thing right through. If you say no jewelry, then you say no combing, then you say no clothes.

That would be some exposition, wouldn't it? That's baloney. That's what that is. Same thing.

If a woman's married, she's got a right to a ring on her finger. If a man engaged her, she's got a right to two. And the wearing of a string of beads round her neck is going to make no difference.

So long as she's not, so long as she's not trying to work some miracles through the beads. I'll tell you what is wrong. You know, when you come to look at the Scarlet Woman in Revelation 17, and I don't want to go, I only waste time if I go to the chapter, but you'll find that she's got, the word is there, you know, dealt with ornaments.

Well, I don't mind seeing a woman with a ring or two on her, a string of beads on her neck, but I hate to see her go. You know, when I was in Palestine, in Scabald for days, with an old lady who was a millionaire, yes, and Mr. Elvin was very tolly with her. I don't want you to take it up wrong.

He was just nice to her. She was about 70. And she couldn't understand a word he would say, you know.

And you know, she had a big, low-cut neck, breast, and halfway down the back, and when he would come down in the morning, he'd just hit her a slap in the back. And you know what a slap in the back from him would be? And after the sun beaming on it all the day before, she would cringe up, you know. He had some times with her.

But when she was crossing the Sea of Galilee with us, she came up that morning and if anybody was ever deaf, she was deaf. She had earrings hanging down over her shoulders, and rings right up her arms, and

oh, you want to see the muscles, eh? I said to her, Vanessa, fall over for a moment. No, Peter's not saying that.

We've got to know what he says and what he doesn't say. He's not saying that you shouldn't comb your hair. And he's not saying that you can't put on jewellery if you want it.

And he's not saying, secondly, that you don't put a dress on. No, what he's saying is this. Who's a darling? Let it not be.

That's the bit he's after. You don't use your hair. And you don't use your jewellery.

And you don't use your fancy dress to move your husband. That's what he's saying. He's saying we don't want that.

Keep that out of it. He's telling you, but let it be. Let it be.

You see, in the other verse he said, who's a darling? Let it not be. I'll be depending on your hair and your jewellery and your dress. He says, let it be the hidden man of the heart.

That's the new life that's inside, isn't it? Let it be the hidden man of the heart in that which is not corruptible. Even the ornament of a meek and quiet spirit. You know, ladies, this is the thing.

It's this meek and quiet spirit. I wish I could get that over to you properly. Wonder who is the most meek on this earth.

Oh, you've no bother with it. I know you haven't. It is Christ.

You know the Lord, he lives. He doesn't raise his voice in the street. Meek and quiet.

Now we learn last week about the tolerance. And he has put up an example that we should follow in the steps. You know, if this wee woman, she has her hair tidy all right, and she may have a ring on her finger, and she may have a dress, yes, she's not depending on that to move this man.

It's this Christ-like life that she's depending on. She's trying to make this fellow see Christ through to her. That's important to know.

That's very important. Yes. You know, when you come to dress, the Christian woman, though, shouldn't be overdressed.

A woman's overdress is like a doll. How many a man has married a doll? He's found out afterwards there's something inside that he didn't know about. Or you can make a thing ever so beautiful, you know, on the outside.

You young fellows listen to me. Don't you just look on the grass, son. You just try to find out what's inside, before you go too far.

Because you know, a thing can be beautiful, but that is not lovely. When the bride drops me, it's altogether lovely. It's inside and outside, you know.

And you know, a woman's lovely when she has got Christ. And he's shining her through. This meek, quiet spirit, submissive.

Shining for the glory of God. Yes, she shouldn't be overdressed because she's like a doll. And she shouldn't be underdressed because she's like a whore when she's like that.

Now I'm here to teach the scriptures, you know. And a harlot runs about with as little on as she can. But she mustn't be overdressed and she mustn't be underdressed.

Because if she's overdressed, she's like a doll. And if she's underdressed, she's like a harlot. And if she's poorly dressed, she's like a slave.

She doesn't need to be poorly dressed, does she? Because then, you know, there are some people, there are some schisms and some parties. And they have the idea, you know, that we'll dress in black clothes down to our heels and light a spoken and hats pulled down over their faces until you can't see who they are. This was one of the great themes of cuny, you know.

And a lot of the cunyates, the old-fashioned cunyates, do this now. And let me tell you, you know, you could come into this meeting with a long black shirt on. You wouldn't know where it was made of next, you know, but never mind.

You could come into this meeting with loud spoken and a hat pulled down and be as out of beat as you like. And be as high as the devil! Because I think that's fanatical. These spoken run about and they are half miserable looking.

Oh, I'll tell you, it's fanatical and half satin. And it's living this in the face of God and something else. It's a real pit on of a business.

Look, are we getting it? It's not the old-fashioned at all! Whether it's old-fashioned or new-fashioned. The victim matters! Long time! The meek and the quiet spirit, that's the bit that matters. You got that? You know, she's not to be overdressed, of course, because she'll be like a doll.

And she's not to be underdressed because she'll be like a harlot. And she's not to be poorly dressed because she'll be like a slave. A Christian woman is to be utterly dressed.

She can reflect the Lord best from there. Yes, you know, this is her job, she's to reflect the Lord. Then he comes from this... He comes to this great and wonderful word of faith from the Old Testament.

You know, Peter is a great teacher because whatever he's teaching and backing up, he will always run to the Old Testament. And he says this in verse 5. For after this manner in the old time, the holy woman also who trusted in God... And it can read like this, that phrase. For after this manner in the old time, the holy woman who also trusted in God.

Because he's talking about a woman who has trusted God. That's how they adorn themselves, being in subjection to their own husbands. You know, if we're going to do anything for Christ in the home, ladies, you have to be holy woman.

A woman doesn't only need to be submissive and shining and sensible. Needs to be saintly, doesn't she? You know, friend, if we could grasp all that the Lord has told us. You remember he was talking to us as slaves last week.

And he was teaching us to be tolerant. He was showing us that when he himself was revived, he revived not again. And when he suffered, and he did suffer for men, he threatened not.

He just committed himself to God. I wish that all we believers, and I wish it for myself, that we could be more tolerant than we've ever been in our lives before. I wish we could.

I wish in these days when so much evil is abroad, we would let the stiff look after evil doers. But even if evil doers come to touch our homes, oh, may we shout! And when we're reviled, may we revile not again. And when we suffer, may we threaten not.

May we commit ourselves to God. You know, if we could get this tolerance into the Christian church, and if we could get this meek and quiet spirit into the Christian woman in the Christian church, and then next week if we could get the knowledge and the honor into the husbands, we'd be getting above holiness. Let me say to all the folks here, what's holiness? I'll tell you what it is.

It's trusting in God and obeying his words. You can't tell me that you're holy when you disobey the word of God. Sam McLean used to say to me, every time you preached on disobedience, I saw believers baptism.

I wasn't luminous enough. I was just talking about disobedience. No use of Sam McLean talking about being holy if he's not obeying the word of God.

Yes, this is what God wants. He wants holiness in the church, in the home. That it may shine out into the state.

Oh, couldn't we do something for the Lord in this state? Yes, this is the holy woman he's at. And I'll tell you this, woman, if you're going to shine in the home, and you're going to radiate, and you're going to plead God, there'll have to be a recognition of God's order, won't there? You'll have to get it into your mind, you know, that your husband happens to be the head of a wife. You'll need to recognize God's order! And you'll need to read it God's way! This is what we need, isn't it? It's this recognition.

It's this radiation. And I'll tell you this, this submission. All that this message could get over to us this evening.

Now, I want you to get this, that a saved woman must not only be a submissive woman, because mind you, while this passage deals with saved wives and unsaved husbands, surely the saved wife should be the same for the saved husband. You wouldn't think it would also then, would you? So, saved wives, I want you to get this, she must not only be submissive, and shiny, and sensible, and saintly, she must be a separated woman in a great sense. Watch how he does this.

For after this manner, in the old time, the holy women also had trusted in God, adorned themselves being in subjection unto their own husbands. Even as Sarah obeyed Abraham, calling him Lord, and she did, you know, whose daughters ye are. You know your daughters of Abraham.

You know Abraham was the son of the faithful, wasn't he? You know, if a woman could only get it into her mind for a moment or two, that she was, from that spiritual sense, a daughter of Abraham. If you could just get that into your mind now, that you're a daughter of Abraham. If you could get it into your mind that you're a sister of Sarah.

You know, when I went the way up through Hebron, the way up the field there, and stood at Abraham's grave, and Sarah's grave beside him, I did a lot of thinking, you know. Way down in here somewhere, with the remains of this big man of God, and this godly woman, who did so much for him, and of whom he asked so much, and at times he shouldn't have asked certain things. You know, if we could only, ladies, if

you could only get it into your mind, that you're daughters of Abraham, sisters of Sarah.

You see, I think it's touching two things when he does that. In the one hand, you know, being a daughter of Abraham, you must have faith in God. And being a sister of Sarah, you must be submissive to your husband.

She called him Lord. And I believe it's this, trust in God, and this prompt obedience to the Word that will make you shine for God in your home, such that God will bless this world. Now, don't think the fool stopped his bearer until he gets his share of it.

We've got to get the husband in on the theme, too. So, if he doesn't want to come next week, will you come round and tell me, and I'll come and see him. The singing, 617.

607, I am thine, O Lord. I have heard thy voice and have told thy love for me. I long to rise in the arms of faith.

Be closer drawn to thee. 607, please. Dear Lord, part us in thy fear.

Take us to our homes safely. Let thy blessing be upon us. For Christ's sake.

Amen.

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