

Beauty Product Of The Fashionable Woman

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Preacher: David Antwi

[0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. 1 Peter chapter 3 from verse 1.

Likewise, ye wives be subject to your own husbands. Husbands, that if any obey not the Word, they also may without the Word be won by the conversation of the wives.

While they behold your chaste conversation, coupled with fear, whose adorning let it not be that outward adorning of plating the hair and wearing of gold or putting on of april.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and a quiet spirit, which is in the sight of God of great price.

[1 : 16] For after this manner in the old times, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Likewise, ye husbands dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel.

And as being heirs together of the grace of life, that your prayers be not hindered. Hallelujah. Well, so you can tell that in what we just read, it says that likewise, ye wives, you don't start a conversation with likewise.

That means it's a continuation of something that has already been started. So likewise, ye wives, be in subjection to your own husbands. Likewise, another way of putting it is in like manner.

[2 : 35] In like manner. Likewise, in like manner. So in what manner? What is the analogy? Or what is the comparison here? What is it being compared to?

Or what is this statement directly related to? Because likewise means that it's a relative statement. It's related to something that has already been said.

That takes us back to chapter 2 from verse 13 where the Bible talks about how submit yourself to every ordinance of man for the Lord's sake.

So he said, submit yourself. Talking to the Christian. He said, every Christian must submit themselves to every ordinance of man for the Lord's sake.

For the Lord's sake. That is fundamental. And that is so important. So our submission must be for the Lord's sake. Now, we live in a generation where the word submission comes across like a theological swear word or religious swear word.

[3 : 37] The submission is very much frowned upon, especially the one that appears in chapter 3, which we are going to tackle. So it says that submit yourself to every ordinance. Then in the verse 18, verse 18, it tells servants, be subject.

The same thing, submit. Be subject to your own, sorry, to your masters with all fear. So be subject to your masters. It said, all of you submit yourself to the government or ordinance of men.

Servants, then it goes, specifies or specifically with categorizes this instruction. It belongs to this category of people.

So he said, servants, submit yourself to your masters. Then, so would you, can you imagine that from verse 18 all down to the verse 25, is really talking about how the servants who submit themselves to their masters or the employer to the employee and the boss, boss subordinate relationship is tackled here.

Then, so submit to government, submit to boss or your employers or boss, those they're servants. Then it goes on. Then he said, likewise. So in the same way servants are submitting, in the same

way everybody is submitting to authority, government, or human ordinance, the same way, said likewise, in the same manner, like that, in the same way, likewise, ye wives, he didn't even say wives, he said you wives.

[5 : 10] So he directs it straight to the wives, he said you wives. So this is not to all women, but this is clearly categorically to wives.

It's interesting how people would want to be wives, but not the role of a wife. They don't want to, they don't want the role of a wife, but they want to be wives.

Now, what we are treating is very interesting. This is what makes expository teaching quite interesting because if I am exposing, or expositing, if I am expositing the book of Peter, then I can't leave something out.

This must be tackled. And this, in our generation, this statement has been frowned upon, has been used by Bible haters and feminist organizations to attack the Bible, that the Bible is misogynistic because it was written by men, misogynists, who hate women, and it subjugates women.

There's nothing that empowers women more than the scriptures. The scriptures never subjugate women. The scriptures empowers women.

[6 : 30] It says, blessed are thou amongst women. Can you imagine? So God comes to a young lady. The angel can say, blessed are you amongst women. Because right when Adam fell, God said the seed of the woman, not the seed of the man.

So God has always been interested in both genders because both genders represent him in a way. One gender cannot fully represent God.

So it says that God created man in his own image. Male and female created he them in his own image. So he created a them in his image.

So he has an image of a them. One of them cannot fully typify or reflect in a holistic way the image of God.

So it takes both male and female to have the image of God in man. It's very important. It's very important. That's why it takes male and female.

[7 : 30] Mary said, how can this be since I know no man? Because to produce another human being, the female needs a man or the man needs a female. So a male or the male needs a female.

It's just like that in life. That's the order of nature. And it's quite common sense. So it says that, likewise, ye wives be, watch this, be in subjection.

That's where the problem is. Come on. This is, this is, this is. So people who do understand what the scripture says, people who do understand or who are not interested in what the scriptures have got to say, hijack this and use it to say, this is what people are using to subjugate and to, to perpetuate domestic violence and to abuse women and to, and to devalue their spouses.

Okay. So people, people, they say, no, you see, you can't say, what do you mean by women should submit to a man? The Bible never said women should submit to a man. Excuse me.

The Bible never, there's nowhere in the Bible you see instruction given to women to submit to men. No. It said wife. In the context of the relationship where there are two, male and female, in the context of the relationship, he has given because one, both cannot always make decisions.

[8 : 52] Even if both are deciding, definitely a curse to a time where one must take sole responsibility for decisions. And any, any creature with two heads is phony, is, is, is, is, is, is, uh, is a monster.

So the submission comes in. Watch this. When you are Christian, you are supposed to submit to one another anyway. Ephesians chapter five, verse 21, submitting yourself one to another anyway. And we saw in first Peter seven, submit to your boss, your, your masters. Then we saw, uh, submit to ordinances, human ordinances. So submission, watch this, watch, watch this.

I taught in the previous teachings about that, uh, two teachings ago, when in the verse 15 of chapter two, that our freedom in Christ is, you see, when the world talks about freedom, the world, the world, the world is talking about rights and demands.

But when in Christ, our freedom is the freedom free to submit. And submission is a, is a, is a, is a, is a just a basic, basic norm in Christianity.

[10 : 04] You, you, submission is a regular part of Christian life. It's just a regular part of Christian life. You can't be a Christian without submission. It doesn't, it, it does not exist anyway.

Being a Christian without submission. No, there's nothing like an independent Christian. Being a Christian means that you willingly submit yourself to the Lordship of Jesus Christ. Hallelujah.

And we are happy. We are glad to be subjects of Jesus Christ. It says that we, we have been set free from sin to be servants of Christ, servants of God.

Think Romans chapter, chapter six, somewhere there. So we have been set free to, to, to serve, to be servants of Christ. And I'm happy to be a servant of Christ.

Now watch this. Because I submit to Christ, anything Christ asks me to submit to, I submit to it. So that makes submission a regular Christian behavior. It's just regular.

[11:01] It's just regular, regular part of Christian life. Submission is very liberating. Actually, I don't know about a lot of people, but I like being in subjection. I like submitting.

It's, it's, it's liberating. Someone, you submit and they are responsible. In a decision making or something. I like, I like being under authority. I like it, you know, so submission is, is not very foreign.

In fact, being a Christian means you are in submission to Christ, the ultimate. So that if you are, you are, you submit to Christ, that means that you are submitting to, as I said earlier, every other thing Christ tells us.

So we submit to authorities, local authorities. We submit to human ordinances. We submit to our masters or our bosses.

We submit in the context of the family life. Jesus himself went home with his parents and was subject to them. Luke chapter 2, he went home with them and was subject to them.

[12:12] He was subject. So it is necessary. In James, it says that, chapter 4, it says that submit yourself to God, resist the devil. So submission is just a normal, irregular part of Christian life.

And now if you are submitting to Christ, that means that, why is Christ for you to submit to? What his word says is what we obey. And he says that submitting one to another. So we submit to everybody.

Every Christian. If you are Christian, I am subject to you. I can't say I don't care. No one can tell me what I can do or what I can't do. I live my own life. No, I can't live my own life. I live my own life with accountability to you as a fellow Christian.

And that is why every Christian is imperative and it behooves on every Christian to be part of a local church where you can submit and you can be overseen.

They can oversee you there. A bishop will be there. When I see a bishop, I hope you understand from last week's teaching. Someone is responsible for you and you are responsible for others.

[13:13] There is this koinonia, fellowship, interaction. It is necessary. It is necessary to understand that submission is nothing strange.

Now, this particular text we are reading, let me read you. First, we teach up to three verse one.

Likewise, ye wives, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be warned by the conversation of the wives.

So, as I said, people say this is encouraging abusive relationship. It takes men who use that to abuse women.

And because of that, this whole thing in the Bible, some of these things in the Bible, that doesn't make sense. It will make sense. Nothing really will make sense much, much sense. There is a principle I taught spiritualia, spiritualite examinato.

The things of God can only be understood by those, the one whose spirit is open to God in reverence. So, it doesn't, it won't just make sense. If Paul puts it this way.

[14:28] For the gospel we've preached is foolishness to those who are perishing. It's foolishness to those who are perishing. First Corinthians chapter one, 18, 19, 20, 21, 22, 23.

So, it's foolishness to those who are perishing. So, now, I want to establish a certain important fact here about how many people, or even many Christians or church leaders, try to, instead of teaching what the Bible is saying, try to, you know, dither around it and not to, oh, you know, when the Bible says submission, it's all it says is respect.

No, no, there's a difference between respect and submit. There's a difference between, if you want to be a Christian wife, then submit. God has what to say to the men.

But it's interesting, it should have been nice, the way society is now framed or structured, it should have been nice to rather talk about the men first, man, man, than you say, you know, women too.

The Bible says wives submit. Ye wives submit. You know, in the book of Proverbs 14, 12, it says that there is a way that seems right to man, but the end thereof is death.

[15 : 43] The way looks right in your own eyes. Oh, well, this is how I think it's right for us. But the end thereof is death. Now, watch this. In Psalm 127, verse 1, it said, Except the Lord builds the house, the labor in vain that build it.

Except the Lord watches over the city, the watchmen work by this invade. Now, the Lord builds the house, the labor in vain. If God has built it, why do I build it again? Because except the Lord builds, the labor in vain that build it.

Okay, so he has built it. Now, why do we have to labor again if it's been built already? Because God has built it. Why do we build it? Why do we build it? If we are building, then we build. But if you say, except the Lord build, you are labor in vain.

But he has built, so why would I labor to build it again? He said, so it looks like, he said, let God build this first and then you build. What's that? There are two different builds.

First build is like the architectural plan. God has the platform. He has the design. You look at what God has designed and look at it to build. So you look at it as a model.

[16 : 46] You know, you remember? Model. Obo-Kramos. You know, so he's our model. He's tracing. You trace it. You trace it. So if God, if you are not, watch this, except the Lord builds the house, the labor, the labor in vain.

What does that mean? It's useless labor. You, all your efforts you are putting in eventually will not pay off. In the grand scope of things, the grand scheme of things, it will not pay off.

You have wasted your destiny because you built it in vain. You didn't build according to the model. You didn't build according to the model.

And if you don't build according to the model, you are wasting your time. Except the Lord builds. There is a way that seems right. It looks like this is okay. But I'm telling you, everything you are doing outside of the purpose of God, outside of the dictates of God, outside of the word of God, is in vain.

Busyly building a family life is in vain. Does that mean your family will be in Shabbos? No, no. But it will not carry the blessing of God that it is made. Most of us are building our relationships in vain.

[17 : 55] You are building and building. Later on, you realize that you have wasted all your energy, wasted all, much of your emotions. And look, look at where this thing has brought you. Because to get God's results, we have to use the pattern of God.

Now, in the same way, instead of shying away from what the scripture is saying, let us take the scripture from what it's saying and live by the scriptures, Christians.

So if you're a Christian wife, no, this is not, it's so interesting. He didn't say husbands get the wives to be in subjection.

No. He didn't tell the husbands about their wives. He told the husbands about what they are supposed to do. And he comes to the wife. He tells the wife about what the wife is supposed to do. So it is wrong for a husband to try and say, okay, this is what the word is saying you should do. Try and use the word to manipulate the woman or the wife.

[18 : 55] No, that's wrong. That is using the word of God in an abusive way. It's not, unless of course we can exhort one another. This is what scripture says. But you are not using the scripture to make them submit.

This is what the scripture says. So you have to. No, no, no, no, bro, bro. No, no, no, no, no. Don't do that. Don't use the scripture. Court it for yourself. Okay. You live your own.

Don't try to change your spouse. Change yourself. Instead of trying to change your husband. Oh God, this is my wife. Change my wife. Change my husband.

Stop that kind of prayers and change yourself. So like I was teaching the other day yesterday or I don't know, I think two days ago. So that an effective prayer is the one that changes you.

So it says that likewise ye wives be in subjection to your own husbands. Be in subjection to your, not somebody's husband.

[19 : 51] It's very easy for a woman to just want, if subjection, want to submit to other men than their own man. Because when you live with a man, sometimes you see so much of his flaws and his weaknesses and his mistakes and potential imbecilities that sometimes you just, oh, you're saying, look at this man.

That is why I like the way sometimes my wife addresses young ladies that be careful a man you are going to marry. Marry a man you can submit to. Marry a man whose wisdom you can take as a Christian woman.

You marry a man who you think is a fool and you are marrying him. You are going to submit to a fool. That's lifetime punishment for you. So it's very important that we don't let our desperation be the guide or the lead.

We should let the word be the lead in our vision. All right. So it says that likewise ye wives be in subjection to your own husbands. And when you read the scriptures very carefully in that, if you had verse five, verse five says that for after this manner in the old times, the holy women also who trusted in God had done themselves be in subjection to their own husbands.

There's always, the Bible has not been silent about husbands and wives. In Ephesians chapter five, verse 22 and verse 24, it says that wives submit yourselves unto your own husbands.

[21 : 22] Guess what? And here he adds, ask unto the Lord. It's like do it, not looking at considering your husband but considering God as a Christian wife.

So as you submit to your husband, just the same way we are supposed to submit to authorities, civil authority. See, as you are submitting to your husband, you are doing it as unto the Lord.

So it's God who is on your mind, not the man. Because if you focus on the man, man, you'll be discouraged. So you do it like you are, as a Christian wife.

You do it as, and he tells the husband, love the wife as Christ. So Christ is your model and you have to push yourself to any limits to do it. Because that's what it takes to be a husband.

Not six pack. I mean, I'm not saying it's not important because I don't have one. But, see, we have trivialized the important things and put emphasis on the trivial things.

[22 : 25] So now, look at this. So it says that wives submit. Wives, Christian sister. Is there a potential, is there a reason why something is blocking your marriage?

Maybe this, you are not obeying this part of the scripture because you've made up your mind. No, the way my father treated my mother, I will not submit to any man. That's why God has not brought any man for you to kill.

You want God to bring a man you will not treat based on his word. You want God to bring, how?

You are praying, but God knows you are not ready. You don't want to.

I mean, they didn't say wives submit to your boyfriends. He said wives submit. You wives submit to your husbands.

So until the person is your husband, you don't submit. You don't submit to a boyfriend. My pastor, maybe we are planning to marry. You can rehearse, but you don't submit.

[23 : 24] You submit to only a husband. That's what the scripture, when I say only a husband, I mean we submit to everyone. Okay? We submit one to another. But in this context, the guy is not your husband.

He can't be ordering you around, sister. So he said, he said, wife, submit yourself unto your own husband as unto the Lord.

Verse 24. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. It stays straight.

Black and white in the scriptures. So let the wives be subject to their husbands in everything. I mean, this is so black and white that every Christian must just live by the word of God.

Total scriptura. Everything the scripture is saying is not part. We take part and leave part. Sola scriptura. The scripture is the sole authority of what we obey and what we do. It's so important.

[24 : 24] So we have to understand. Colossians chapter. Look, Colossians chapter 3 verse 18. Same. Wives, submit yourselves unto your own husbands as it is fit in the Lord.

Submit yourselves unto your own husbands as it is fit in the Lord. In Titus chapter 2 verse 5. It says, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of the Lord may not be blasphemed.

Chaste, good, discreet, obedient to their own husband. Genesis chapter 3 verse 16 says that when God was, after they fell and God was declaring what was going to happen.

He says something quite profound here. Genesis 3 verse 16. He says that unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children.

Watch this. And thy desire shall be to thy husband and she shall rule over thee. That's very interesting. That's because of the fall. God said because of the fall, your desire shall be your husband.

[25 : 45] Now this desire is not, I admire, I miss him, I want him. No. Now that desire here is the same word in chapter 4.

It talks about how the Lord said to Cain verse 7. It says that, and unto thee shall be his desire and thou shalt rule over him.

That's talking about sin lies as your door. Cain, sin lies, and it is desiring you. In that same Hebrew word is what they said, the woman will desire the husband.

The man, what does that mean? She would want to control this man. She would want to be a feminist. She would want to control, put the man or subjugate the man.

It's in the fallen woman. And the man, it's in the fallen man to want to rule. To rule. That rule there means to dominate and control it.

[26 : 45] Control her. Control her and use her. That's true therefore. And so what you see, the contention between the genders has a lot to do with the nature, the fallen nature.

But God's word, which comes with the rescue program and the rescue plan, once we are in Christ, we are empowered to live above the natural human tendencies that end up hurting humanity. And so God told them after they sinned that the woman will desire you. Desire you and the man will also rule over you.

Your desire shall be for your man. All right. So when you look at the text, you can see over and over. Now look at chapter 1, verse 1 again. Ye wives, be in subjection to your own husbands, that if any obey, oh, this is good.

If any obey not the word, they may, without the word, be warned by the conversation of the wives. Without the word. In other words, this person is likely to be one, maybe a believer, but is not serious, or a backsliding believer, or an unbeliever.

[27 : 58] A Christian lady married to an unbeliever, or married to a non-serious Christian brother, or married to a backsliding Christian brother. All these potentials are all around us.

We see them always. So you might be married to an unbeliever, or married to a backsliding brother. Coronavirus lockdown has made him backslide. A backsliding brother, and it's a burden to you, sister.

God said that it's not the preaching. Don't tune in and say, I'm playing loud for him to hear. No, he said, there is something you can do. And he says that the wife's conversation can have an impact on the husband in such a glorious way, and a beautiful way.

In 1 Corinthians chapter 7, verse 16, 1 Corinthians chapter 7, verse 16, it said, For what knowest thou, O wife, when thou shalt save thy husband?

Do you know when you save your husband? So the wife can save the husband. By your behavior. By your approach. And this is not by preaching. It's interesting. It's not preaching to the person to save him.

[29 : 12] But it says that by your, there will be, 1 Peter chapter 3 again, it said, They may, without the word, be warned by the conversation.

Now, this conversation is manner of life. You remember in chapter 1, verse 15, it talks about a holy manner of life. In chapter 2, verse 12, we talk about the excellent manner of life.

In chapter 3, verse 16, it talks about the good manner of life. Here, it said, your manner of life, which is holy, which is excellent, which is good, is what will convert and it will save the man.

Now, watch this. So that is the premise on which it's going to develop further what it's saying. The premise here is that, while they behold your chaste conversation coupled with fear.

Now, chaste conversation, the Greek word translated, chaste, is similar to the Greek word translated. They share the same root word, holy. So they look at this, your excellent conduct, your holy conduct.

[30 : 15] The man, he lives with you, he can see your lifestyle. Your lifestyle become a statement to him that brings him to his knees to accept the lordship of Jesus Christ or bring glory to God.

That's what he's saying. That ye wives, so watch, this is interesting. Thank you, Jesus. Your subjection, or another word is submission. Your submission to your husband is important.

Plays a major role. Your submission to your, it can play a major role. He said, don't you know, 1 Corinthians chapter 7 verse 16, that you can save your husband?

You can save your husband? Your submission is important, sister. Your submission. And here, he says that by your conduct, your submission is a major, oh, thank you, Jesus.

Thank you, Lord. Your submission is a major play. A major display. A major demonstration of your holy way of life. Your submission.

[31 : 15] Because, watch, let's look at the context again. Let's read it. He says that likewise, ye wives, be in subjection. Subjection to your own husband. Why? That, that if anyone will be known the word, they also may without the word, watch this, be won by the conversation of the, so your submission, your submission creates the platform for a certain godly behavior in a wife.

That can convict a man. Your submission. Your submission. And let's, let's take it further. No wonder Satan has to attack that mindset.

So, some people don't even want to touch it. Oh, you know, the Bible is saying just, it's respect. No, no, submit. Submit. There's a difference between respect and submit. Your respect, someone, doesn't mean you submit to the person.

Submitting is bringing yourself willingly under their authority, their leadership. Not abuse. No, no. You see, the problem is that the things that the unbelievers and the Bible critics, what they use, what they stand on, they say, you see, this is all to, it's endorsing and encouraging abusive relationship.

How did you see that? In what way do you see endorsement of abusive relationship in this statement? It's just because people have made up their minds.

[32 : 39] That's how they choose to see it. Anything that society frowns upon, like subjugation of women or other people, whether male or female, like abusive relationship, Christianity frowns on it heavily.

It frowns on it too. Heavily. So, the things you are saying that cannot be endorsed and cannot be accepted, we are saying that it cannot be accepted. Babu even doesn't accept it. So, what's your problem?

Your problem is that you have overstretched your fears and to cover your unbelief in the scripture. So, there are two things we are talking about.

There's believing in the word of God as a word from God and using a negative social mood to, or frowning again, or frowning on a negative social mood and extending it to cover unbelief.

There are two different things. So, we believe God's word and at the same time, we also do, we also condemn the very things that you are condemning, that they condemn. Things like the abusive relationship, subjugation of spouse, or maltreatment of spouse, or devaluing your spouse.

[33 : 57] How are we to refer on upon that? No, we. The Bible frowns upon it. So, there's no problem here. The problem is that the callous heart said your desire shall be the man.

So, the callous and the falling heart wants to do things in their own way. And I'm saying there's a way that seems right to man, but the end thereof is death.

So, whilst they behold your chaste conversation. Oh, this is so sweet. Your chaste conversation is all packaged in your submission. Whilst they behold your chaste conversation coupled with fear.

Whose adorning, I think, oh, I thought I was going to verse 7, but I probably have to end here.

Whose adorning, let it be that outward adorning of pletting the hair and of wearing of gold or putting on of april.

Some people say, see. So, some people stand on this head. The woman is not supposed to plet her hair. It's not wear jewelry. But you left the last one. It's a putting on of april.

[35 : 06] What does that mean? Wearing clothes. So, that if women are not supposed to, if from this text, you are saying based on this text, women are not supposed to wear earrings. Wear jewelry.

And they shouldn't plet their hair. Then why are you allowing them to wear clothes? Because it's all the same thing.

So, definitely, it is not frowning on or it is not speaking against pletting of hair or looking good. In Proverbs chapter 31 verse, I think, 22, the Bible talks about the Proverbs 31 woman, the virtuous woman, she puts on purple.

She dresses, I mean, she decorates herself well. So, the Bible is not against nice appearance. The Bible is not against that. All right.

So, it says that what the Bible is talking about is the Greek word for adorning. Okay. Who's adorning? It's cosmos. Cosmos. The Greek word is cosmos.

[36 : 09] And cosmos means adorning. It means ornaments. Okay. To adorn. It's ornament. It means put in order. It's cosmos means put in order.

It means decorate. It means arrangement. It means harmonious arrangement. It means constitution. To constitute something.

Package something into some constitution. It means weld. So, your world is all about how your nails look like. Your world is all about how your lips look like.

Your world is all about your hair. Your world. That's all there is to you, sister. Sister. I'm talking about.

I'm talking about the best beauty product. The beauty product for the fashionable woman. The true fashionable woman. The beauty product is.

[37 : 07] There is a better beauty product in your spirit. That is Christ in you. Your beauty product should not be just the stuff you wear and all we see about you.

And it happens to both male and female. In fact, in the Roman times, they used to plait their hair and put all kinds of rings. And extreme.

They go extreme. And a person's value has everything to do with what they are wearing. How they look. But the exterior. In Proverbs chapter 31 verse 30. It said, beauty is vain.

Beauty is vain. What would you do with beauty? You look so glamorous. But is that all there is to you? Is that all there is to you? He said, sometimes you see a woman who looks so beautiful.

You look at her. And she begins to talk. And you say, oh my goodness. She's full of junk. I'm not saying beautiful women. But can you imagine?

[38 : 09] You see a beautiful woman who lacks discretion. Doesn't know how to carry herself. Or she doesn't know how to even speak to people. She doesn't know how to treat people. She doesn't know how to be nice or gentle.

Or she's can't cross. She's full of hatred. Do you know Proverbs 11 verse 22? It says that as a jewel of gold.

In a swine's snout. So is a fair woman. A fair woman that is beautiful. Woman which is without discretion. A woman without.

Beautiful but without discretion. Without control. She's loose. She's beautiful woman. But where are you going to take her to? It's like gold ring in the snout of a pig.

It would go back to the mat. What the Bible is trying to say is. It's not worth being beautiful and empty. And shallow. You lack discretion.

[39 : 07] You lack discretion. So here. The scripture is telling us that. It shouldn't be the adorning. All your world is. Everything about your world is the way you look.

The way you are decorated. That's all there is to you. Beyond your wig there's nothing else. Beyond your false eyelashes there's nothing. Beyond your nails.

It's nice. I mean. We're not against it. But if that's all there is to you. Beyond your looks. There's no. Nothing.

You can't achieve anything. You can't do anything. Lazy. Contankerous. Arrogant. Obnoxious. Contentious.

Disrespectful. Self-centered. Narcissistic. Doesn't care about anybody.

[40 : 06] Opens your mouth. And what comes out. People say. Oh no. I thought she's such a nice lady. And when she speaks. She. She's so crude and crass. He he he he he.

You know. So. So. That. When he says that. Whose adorning. Let it not be. The outward. So in other words. The core of your packaging.

The core of your packaging. Shouldn't be. All we see. It shouldn't be what. Because all we see. You know. Beauty is very. It's fleeting. It's. It's just. It's going. Hollywood stars.

Later years. Look at that. I'm wondering. Is this the same person? A Hollywood star. Gladmore models. They are. Beauty is vain. It's. It passes. So. There must be.

An inner beauty. There definitely must be. A certain. Beauty product. That. Emanate from your spirit. And watch this. Oh. Thank you Jesus.

[41 : 05] It says that. Whose adorning. Whose cosmos. Let it not be. The outward. Cosme. Of pletting the hair. Doesn't mean.

Pletting the hair. Is no good. No. No. No. So let it not just be that. So that's all we see about you.

That's all. What we see. Is all we get. All there is to you. Then let it not be. The pletting of hair.

Or wearing of gold. That's jewelry. Or putting on. Of april. Nice. Nice dress. Good. But let it. Let the core of you. Not be that one.

Let your core. Your world. The. The. The. The. The beauty. The harmonious arrangement. Of your. You. Not be. What is just. It can be purchased.

What is on the outside. But let. Watch this. It says that. But let it be. The hidden man. Of the heart. People can. Can just. Notice it. When they start relating with you.

[41 : 58] You're so sweet. To relate with. You're so. Amazing. You are such an. Amazing person. You are such a wonderful person. Any man who gets you in their life. Is just blessed.

You can take. And nobody. Because of your relationship with this man. Who is nobody. You can make a champion out of the man. That is the kind of woman we are talking about. That's the kind of. The kind of women. Our generation is. Hungry for. We need some women. We need some women. We need some women. In certain communities. Who rise up.

And raise great men. And not only their sons. But even. Any man who comes into their life. They make something out of you. And. A Christian woman.

Must be a woman. Who knows how to submit. And make. A man of God. Out of a man. That's interesting. And the Bible says that it's beautiful.

[42 : 52] Whose. But let it be the hidden man of the heart. In that which is not corruptible. Even the ornament of the meek. Meek.

And quiet spirit. Is ornament. The decoration. Your spirit is so well decorated. Like. Meek. So. Meek. Or some translations say. Gentle. And quiet. What's.

What's. Gentle. Meek is. You don't create problems where they are not. The problem don't exist. Some people. Everywhere they go. There'll be tension. Hey. Quiet. Quiet. This one. Hey. The rice. They boiled. They didn't boil it right. And they didn't give me enough. And every time you show up. Even on the plane. You are fighting people. Sister. Build your inner man. There's beauty in you. There's beauty. And that's what I'm talking about. I'm talking about the beauty product. Which is Christ. The beauty product. Of the fashionable woman. Hallelujah. The beauty product.

[43 : 45] Of the fashionable. The genuine. The real. Beauty product. Of the fashionable. I'm talking about you. It is inside you. If you are born again. If you are a believer. It is inside you.

You are beautiful. On the inside. You are just so fine. On the inside. Let it come out. The Bible says. It's the hidden man.

The beauty. Inner beauty. Of the hidden man. Sister. It's inside you. It's inside. It doesn't matter who raised you. It doesn't matter what you have been through in life. Once you have Christ.

It is inside you. Christ in you. The hope of glory. Christ in you. The hope of glory. You can be one of the best ever wives. That have surfaced in your family life. Because of Christ.

It doesn't matter who raised you. The word of God. Is packaging something new into your life. I see that happening for you. I see that happening for you. I need to run up now.

[44 : 41] Woo. But let you be the hidden man of the heart. In that which is not corruptible. Even the ornaments of a meek.

So meek means. It's so gentle. You have a gentle touch to everything. Where there's even tension. You bring some calmness.

Whilst a quiet spirit. So meek is gentle. And quiet spirit is. You do not create problems. Where there are no problems.

So a meek and quiet is the opposite of a contentious woman. Proverbs talks about contentious woman. It says you are better hiding in the roof. Not even in the loft. Hiding in the wooden parts of the roof.

Than sharing the same house. With a contentious woman. Contentious woman. Every time they open the door. There's a problem. Problem. Every time. They only see a problem. But it says this.

[45 : 38] Godly woman. Godly woman. They are inner man. That godly inner beauty. Alright. That inner beauty. That inner beauty. That god has packaged in you.

If you let it come out. It's people calls it the hidden man of the heart. Let it be of the hidden man of the heart. It's there. It's there. In you. It's hidden. We have to extract it.

We have to work it out. Work it out. Work it out. Work it out. Work it out. Work it out. So. It will be the ornament of meek and quiet spirits.

Which is in the sight of God. Of great price. Did you see that? It's in the sight of God. Of great. This is what unbelievers can understand. But a believer. You want to live for God.

Bible said. This kind of submissive life to your husband. Not everybody. He said. Which is based on the hidden man of the heart.

[46 : 35] Which manifests in a quiet and meek and a quiet spirit. He said. It is of great price. Can you imagine? He said.

In the sight of God. This is of great price. Very valuable in the sight of God. Very valuable. Maybe I'm beginning to point people to why some prayers haven't been answered. Because some things are missing. For after this manner in the old times. The holy women also who trusted in God.

Adorned themselves. Being. Watch this. They adorned. They decorated themselves. How did they do it? Being in subjection. Subjection. Unto their own husbands.

They decorated themselves. And God sees themselves. That's why God likes Sarah. God preferred Sarah. Not because she was just externally beautiful. But she was beautiful.

[47 : 34] She was a fine girl. That's why I brought her to have to lie. And say she's my sister. And Sarah. No problem. She said my Lord. No problem. I will do it. See. In her morning they were saying.

That stupidity. How you allow the man to use you. She knew the man he was married to. And he wasn't a user. At that time he was in a particular situation.

And he went outside of the purpose of God. The will of God. What he did. What should have been done. But he had this woman. I mean. Because she was me. God defended her. God came. God won't.

Don't touch this woman. God will defend you. When you do it his way. It was God who defended Sarah. And God loved Sarah. You are so good.

You have such a beautiful, meek and quiet spirit. It's a great prize before me. He says that. For after this manner. This manner in the old times.

[48 : 28] The holy women. Holy women. Holy women. Holy women in the church. Holy women in the modern day church. Holy women. In the modern day church.

Not just the large, large tongues. Which is important. But as well. The inner beauty. The inner beauty. The holy women. The holy women. The trusted in God.

Adorned themselves. Being subjection to their own husband. Even as Sarah. Obeyed Abraham. Calling him Lord. Can you imagine? Excuse me. See this is what they used to attack.

The Bible. That how can I be calling a man Lord? What kind of teaching is this? How can I be calling? The Bible said this is of great prize before God. So they called.

Sarah called her husband Lord. To the extent that God said. This woman. I have to give her a child. So. Genesis chapter 18 verse 12. When the angels came. And said that your. Your.

[49 : 24] Sarah. Abraham said Sarah. Cook something. These are strangers who have come. They look honorable. Cook something. I'm also going to catch a lamb. And we execute. We slaughter the lamb. We slaughter the lamb. And then we used to prepare something.

So I'm going for the lamb. You used to get a fly and cook something. Sarah. Quickly. See. That's a good woman. She prepared it. She prepared it. And then they came. And they put everything together. And then. Here you are.

Save the man. And then when they finish eating. It says that your wife. They said in the tent. Where is Sarah? So Sarah is in the tent. And they said. In the time of life. She's going to have a child. And Abraham laughed.

But Sarah. Also. Abraham's laughter was not. Laughter of doubt. He doubt. He laughed. Whoa. Whoa. Whoa. Come on. This is good. He laughed.

But Sarah. Where in verse 11. Genesis chapter 18. Sarah. Bible says Sarah laughed. And the Lord said. Why did Sarah laugh? Sarah said no. I didn't laugh. He said you laughed. Her laughter was a laughter of doubt.

[50 : 22] But because she called. He said. Look. I think I should read this. Ooh. Ooh. Ooh. Look. It says that. Therefore Sarah. Verse 12. Okay.

Verse 11. Now Abraham and Sarah were old. And well stricken in age. And it ceased. To be with Sarah. After the manner of women. That means she has stopped. Ovulating. So she's too late. Therefore.

Sarah laughed within herself. Saying. After I'm wax old. Shall I have pleasure. My Lord. Did you see? My Lord being old also. Abraham is old.

She called him. My Lord. And God said. What is this girl? And she. And the. The Lord said to Abraham. Wherefore did Sarah laugh? Saying.

Shall I have. Shall I. Of a surety. Bear a child. Which I'm old. Is. Is. Is. Is anything too hard for the Lord? At that.

[51 : 16] At appointed. Or. At the time appointed. I will return unto thee. According to the time of life. And Sarah shall have a son. Sarah denied. Saying. I laughed. I laughed. I laughed not. For she was afraid.

And he said. Nay. But thou didst laugh. And the man arose. They didn't hold it against her. Because she called Abraham my Lord. God loved Sarah. Sarah is such a beautiful woman. On the inside.

Such a beautiful. So even in her doubt. Because she said my Lord. Whatever my Lord says. Fine. Whatever Abraham my Lord. Now it doesn't mean. We should be calling our husbands Lord. My wife doesn't call me Lord.

It's not necessarily. Because that's not our terminology. In this modern times. But it's a disposition of the heart. Of submission. That this is my Lord. This is my leader. In this house.

Yeah we can make decisions. I don't say. I'm the leader. So this might. No no no. We don't do that. We don't do that. We don't. We'll get to the husbands in a bit. We don't do that. But. It's the wise place to know that.

[52 : 12] Okay. We. All right. Whatever you say. That's fine. I'm thinking this. But if this is what you think. And the husband says. What do you think? Oh. Okay. Oh. No. No. I'm fine with whatever you say. My Lord. You. I trust your decision.

I want to follow your decision. I want us to. That's. That's. That's. That's. That's. The submissive wife. Nowadays become very rare. Submissive wives.

Even in the church. Because we are looking for romantic men. And glamour models. So we focus all our energies.

On the outward adornment. And we miss. The inner beauty. Of the heart. The hidden man. But today. I believe that.

There is this beauty product. In Christ. The beauty product. Of the fashionable woman. The beauty product. Christ. Is our beauty product.

[53 : 05] If you can leave the Christ. Inside you. It will be okay. In Jesus name. Amen. Thank you for listening. To hear more from David Entry. Follow him on Facebook.

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