

## Pleasing God – Adornment

- 1) The purpose of the Christian life is to be pleasing to God. This desire flows out of a proper fear of the Lord.
  - A) “So whether we are at home or away, we make it our aim to please him” (2 Cor 5:9, ESV).<sup>1</sup>
- 2) Our desire to please God affects every area of our lives, even the mundane and habitual aspects of daily life (like eating and drinking).
  - A) “So, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor 10:31).
  - B) “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him” (Col 3:17).
- 3) One such area of life (and the main focus of this study) is our adornment. God’s Word reveals that He cares about how we choose to adorn ourselves.
  - A) “Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening [*do not give way to fear*]” (1 Pet 3:1–6).
  - B) “I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works” (1 Tim 2:8–10).
- 4) These two texts are the classic passages in the NT concerning adornment. Let’s begin our study by examining the word that both Paul and Peter use, the word “adorn.” The Greek words used in 1 Peter 3:3 and 1 Timothy 2:9 are *kosmos* and *kosmein*—both authors use the same root word. The following verses are examples of how this word is used in the OT (LXX) and the NT (*all in context of adorning a person or building*):

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<sup>1</sup> Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

- A) “And you, O desolate one, what do you mean that you dress in scarlet, that you adorn yourself with ornaments of gold, that you enlarge your eyes with paint? In vain you beautify yourself. Your lovers despise you; they seek your life” (Jer 4:30, used metaphorically of Judah).
- B) “And I adorned you with ornaments and put bracelets on your wrists and a chain on your neck” (Ezek 16:11, used metaphorically of Israel).
- C) “And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said” (Luke 21:5).
- D) “The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald” (Rev 21:19).
- E) In conclusion, we see that “adorn” means: the selection and arrangement of materials or items in order to beautify or make more attractive. Synonyms are “decorate” and “ornament.” Modern visual image—we “adorn” our Christmas trees and we “adorn” our homes. Thus in these two passages, Paul and Peter are giving us guidance on the very important topic of beauty and adornment.
- 5) God built into us, and into women in particular, a desire to be attractive, even beautiful. This desire is natural and proper (it is not a result of the fall, though it has been corrupted by the fall). But what is beautiful? This question has been asked by women of all ages, places and times. Margaret Hungerford was an Irish novelist whose light romantic fiction was popular throughout the English-speaking world in the late 19th century. Her best-known novel is *Molly Bawn*, the story of a frivolous, petulant Irish girl—a flirt, who arouses her lover's jealousy and naively ignores social conventions. The novel contains Hungerford's most famous quote: “Beauty is in the eye of the beholder.”<sup>2</sup> There is much truth in this statement. We need to think about beauty by asking ourselves this question: “What is beautiful to the eye of God?”
- 6) To answer this question, I'd like to invoke the concept of a makeover. A makeover consists of two parts: first, you remove all previous attempts at beautification (*these clothes have got to go, ditch the outdated purse/shoes, that hair style is so yesterday, we're going to scrub off all that makeup and fingernail polish and start from scratch, etc.*) and second, you add back all the right elements taking hair, facial shape, body size, etc. into account. And when you're done—a brand new you! I would like to approach both of these passages with the personal makeover as my visual backdrop. If God was going to give you a makeover, what would He do?

<sup>2</sup> “Margaret Wolfe Hungerford.” *Wikipedia, The Free Encyclopedia*. Wikimedia Foundation, Inc.. 18 March 2012. Web. 11 April 2012. <[http://en.wikipedia.org/wiki/Margaret\\_Wolfe\\_Hungerford](http://en.wikipedia.org/wiki/Margaret_Wolfe_Hungerford)>

## 7) Makeover Part 1 – What has to go?

## A) Tangible, material changes:

(1) Braiding of hair (Peter – *emplokes trichon*). This phrase refers to a particular type of hairdressing that was common during the first century. It was an elaborate braided hairstyle in which the hair was piled up very high on the head, and it was sometimes “held up by a wire or lacquer [a kind of hair spray].”<sup>3</sup> The hair was often decorated “with countless gold spangles almost entirely hiding the hair, glittering and tinkling with every movement of the head.”<sup>4</sup> Strabo, the Greek geographer (63 BC – AD 21), described a group of people called the Maurusians who “beautify their appearance by braiding their hair, growing beards, wearing golden ornaments...And only rarely can you see them touching one another in walking, for fear that the adornment of their hair may not remain intact.”<sup>5</sup> It is this kind of adornment—braiding gold into the hair—that Peter forbids, not simply the act of putting the hair into braids or arranging the hair in general.

(a) Paul uses the word *plegmasin* which refers to something that is woven (occurs only here in NT). The word “hair” is not used explicitly but the context suggests that hair is in view. All major English versions translate the word as “braided hair.” Thus Paul, along with Peter, forbids the use of elaborate, jeweled hairstyles.

(2) Gold (Paul & Peter – *chrusion*). Peter says literally “the putting around of gold,”—a reference to the use of gold and gold jewelry as adornment. This would include necklaces, earrings, bracelets and ornaments of gold worn around the hair or body.<sup>6</sup> Gold is mentioned specifically, but this should not be construed as implying that silver or other precious metals are acceptable in place of gold (*this would negate the entire point of the verse*). Gold is representative of precious metals in general and is used explicitly in these passages since it was the most common precious metal used in jewelry. Both Paul and Peter tell us that this sort of adornment has to go.

(3) Pearls (Paul – *margaritais*). Pearls were considered to be very precious and were used for the adornment of the body or the garments among the wealthy members of society.<sup>7</sup> In ancient Rome, pearls were considered the ultimate symbol of wealth

<sup>3</sup> Cynthia L. Thompson, “Hairstyles, Head-coverings, and St. Paul: Portraits from Roman Corinth,” *Biblical Archeologist* 51 (June 1988):108.

<sup>4</sup> Hillyer, *1 Peter*, p.95. The hair was often “intertwined with chains of gold or strings of pearl” (Daniel C. Arichea and Eugene A. Nida, *A Translator’s Handbook of the First Letter from Peter* [New York: United Bible Societies, 1980], p. 90).

<sup>5</sup> Strabo, *Geography* 17.3.7.

<sup>6</sup> See Spicq, *Pierre*, p. 118.

<sup>7</sup> See E. Plumacher, “Margarite pearl,” *Exegetical Dictionary of the NT*, vol.2, p. 385; and F. Hauck, “Margarites,” *Theological Dictionary of the NT*, vol.4, p. 472.

and social standing. The Greeks held the pearl in high esteem for both its unrivaled beauty and its association with love and marriage. Our modern equivalent would be the diamond, although pearls are still highly valued. Paul mentions pearls specifically, but like gold, this should not be construed as implying that emeralds or other gems are acceptable in place of pearls. Pearls are representative of precious gems in general.

- (1) It should be noted that Paul and Peter did not attempt to give an exhaustive list of every kind of jewelry. In the same way that gold and pearls represent the gamut of precious metals and gems, they also represent jewelry in general. The notion of adorning ourselves with wooden jewelry instead of gold contradicts the spirit of what Paul and Peter were trying to convey.
  
- (4) Costly clothing (Paul – *himatismo polutelei*). *Himatismos* was the common word used to refer to clothing<sup>8</sup> and Paul qualifies this with the descriptive term *polutelei*, which means “very costly.” This is the same word used to describe the ointment of pure nard that was poured over Jesus’ head. Some who saw this complained saying the ointment could have been sold for the equivalent of a year’s wages (Mark 14:3–5). By using this term Paul is indicating that he is talking about clothing that is not simply expensive (good quality clothing is often worth the extra expense) but *very* expensive (implied is the thought of ostentation or luxury—clothing that is outside the bounds of good stewardship).<sup>9</sup> In every time and culture, regardless of the actual amount of money involved, there is a recognizable line between good, proper clothing and clothing that is designed to be a symbol of status or wealth—clothing meant for pretension and display. Such clothing is rejected by Paul from being part of a Christian’s adornment.
  - (a) Putting on of clothing (Peter – *enduseos himation*). Peter also mentions clothing, but he does not include a descriptive qualifier. This makes it seem as though Peter is forbidding the putting on of clothing in general. There are two possible interpretations:
    - (i) The first interpretation is to understand Peter to be saying: “do not let your adorning be *merely or only* external.” Thus Peter is not forbidding jewelry or clothing completely, but simply making a contrast between external and internal adornment. At first glance this interpretation seems reasonable, but a closer look reveals several problems:
      - (1) It creates a tension/contradiction between Peter and Paul—Paul directly prohibits the same list of external adornments (cf. 1 Tim 2:9). If we make this interpretive decision in 1 Peter, we are forced, for consistency’s sake, to change Paul’s meaning as well. This is unfounded and unnecessary.

<sup>8</sup> See Bauer, *Lexicon*, p. 377.

<sup>9</sup> Angel Manuel Rodriguez, *Jewelry in the Bible* (1999), p. 68.

- (2) It goes against the basic principle of biblical interpretation (hermeneutic) which states that the plain text should be used to interpret the more difficult text—not the other way around. Thus Paul’s clearer directive in 1 Timothy 2:9 should inform our understanding of Peter’s intent.
- (3) It is contrary to Peter’s style of writing. An examination of Peter’s two letters reveals that every time he says, “not [this]...but [this],” he always means “not any of [this]...but [this].” For example, 1 Peter 1:18–19, “knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.” Also, 1 Peter 5:3, “not domineering over those in your charge, but being examples to the flock.”
- (4) It does not follow the standard Greek syntax for expressing “not only [A]...but also [B] (*ou monon* [A]...*alla kai* [B])” which both Peter and Paul use in their letters (cf. 1 Peter 2:18, “Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust” and 1 Timothy 5:13, “Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not”).
- (5) It undermines the plain meaning of Peter’s and Paul’s following statements. Indeed, it should be noted here that one of the criticisms that has been leveled at evangelical conservatives who believe that women are not permitted to teach men is that they are inconsistent—they accept Paul’s plain meaning in 1 Timothy 2:11–12 on women’s silence but reject Paul’s plain meaning in 1 Timothy 2:9–10 on women’s adornment.<sup>10</sup>
- (ii) The second and better interpretation is to understand Peter to be saying: “the putting on of *costly or ornamented* clothing.” This means that Peter is forbidding a *certain kind of clothing*, that is, clothing embellished with precious metals and gems, or very costly clothing. This interpretation is preferred because it correlates with Paul’s parallel and complementary command. Several English versions follow this interpretation and translate *himation* as “fine clothes” (NET, NIV, NAB, NIRV), “fine clothing” (NRS) and “beautiful clothes” (NLT), even though the adjective is not actually present in the Greek text. Peter, along with Paul, is telling us that there is a *kind of* external adornment that has to go.

<sup>10</sup> Andreas J. Kostenberger, Thomas R. Schreiner, and H. Scott Baldwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15*, p.94. Bonnidell Clouse, Robert G. Clouse, Robert Culver, Susan T. Foh, Walter L. Liefeld & Alvera Mickelsen, *Women in Ministry: Four Views*, p.201.

B) Attitude and belief changes:

- (1) *The beauty that matters most is outward, physical beauty.* This message is one our culture preaches in earnest to both girls and women, beginning in earliest childhood. It comes at us from virtually every angle: television, movies, music, magazines, books, and advertisements. God has a very different opinion. Proverbs 31:30 says, “Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.” Inner character and a commitment to godliness is a beauty that will last far beyond the temporary and transitory beauty of the physical body. This is an attitude that has to go!
- (2) *My value and worth as a person is determined by how beautiful other people think I am.* Consider the testimony of this woman: “All my life I have believed that my self-worth was based on my appearance, and of course I never looked like the world said I should, so I have always had a low self-worth. I developed eating disorders, am a food addict, and struggle in my marriage with the perception that I am not attractive, and that my husband is always looking at other women who are attractive to him.”<sup>11</sup> Our personal value and worth are determined not by the world, but by God the Father who sent His only-begotten Son to die in our place so we could be redeemed from the slave market of sin. We should reject this belief as a lie of the enemy.
- (3) *If you want to attract a man, sexy is where it’s at.* The hooker look has gone mainstream. You can see it paraded by women in malls, restaurants, schools, the workplace, and even in churches. Pop culture encourages even very young girls to dress in a provocative manner. Toddlers play with dolls dressed in fishnets, miniskirts and heavy eye makeup. Clothing stores sell tiny tank tops printed with Playboy bunnies and such expressions as “Hottie,” “Porn Star,” “Party Girl,” and “No Angel.”<sup>12</sup> Clearly the world believes that sexual attractiveness is how we gain the attention and interest of the opposite sex. While it is true that this attracts the male in Christian men, it will and should repulse the part of them that desires a godly wife.

C) Objections. The removal stage of a makeover is rarely accomplished without some resistance from the person involved. Inevitably, there is something that we can’t imagine doing without. Let’s talk about some of the objections we might raise to the makeover so far.

- (1) Objection: There’s nothing wrong with jewelry. Many people in the OT wore jewelry, including the Israelites. God Himself adorned Israel with jewelry in Ezekiel 16 (metaphorically speaking). He also adorned the foundations of the New Jerusalem with jewels. And Jesus is going to give those who overcome a white stone and white

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<sup>11</sup> Nancy Leigh DeMoss, *Lies Women Believe and the Truth That Sets Them Free*.

<sup>12</sup> Mary A. Kassian, *Girls Gone Wise in a World Gone Wild*, p.94.

garments and a crown. Response: I agree—there is nothing inherently wrong with precious metals or gems or the jewelry that is crafted from them. And I know that a variety of people in the OT wore jewelry—from Rachel, who was a godly woman to Jezebel, who was very wicked. The OT often makes no condemnation of the wrong behavior of those whose stories are being told (e.g. David’s multiple wives which was a clear violation of Deuteronomy 17:17). Thus we cannot determine whether it is acceptable to wear jewelry on the basis of who wore it in the OT. As far as Ezekiel 16 and Song of Solomon are concerned, it is true that jewelry does amplify and highlight human beauty—that is, after all, why people wear it. And it may well be that in the life to come, when God has made all things new, we will wear gold and pearls. God did, on occasion, prohibit His people from doing things that were not inherently immoral (e.g. eating unclean foods). But for now, the plain meaning of both Paul and Peter is that we are not to use jewelry to beautify ourselves. Instead, we are to dress in a way that calls attention to our inner character and godliness, not to our outward physical appearance.

- (2) Objection: Back in Paul and Peter’s time, jewelry was only owned by the extremely wealthy or by those involved in prostitution. Since this is not the case in our culture, jewelry and similar adornment is acceptable for us today. Response: The problem with this objection is that it is contradicted by historical evidence. The Roman woman was passionately fond of jewelry.<sup>13</sup> It was not uncommon to see women wearing all sorts of jewelry; indeed, many of them, according to historians, looked like walking jewelry shops.<sup>14</sup> Thus we see that both Paul and Peter were exhorting their readers to be profoundly counter-cultural with the simplicity of their dress and the absence of ornaments.<sup>15</sup>
- (3) Objection: I know many good Christian people who wear jewelry and have very costly clothing. What about them? Response: The practice of looking to other Christians to determine acceptable, godly behavior is a fundamental mistake.<sup>16</sup> Instead, we should be looking to God’s Word and what it has to say. This is not to say that those who live contrary to this understanding of Scripture are not true Christians. Godly people can and do disagree on this issue and still maintain fellowship with each other.

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<sup>13</sup> Harold Whetstone Johnston, *The Private Life of the Romans*, p.178.

<sup>14</sup> U. O. Paoli, *Vita Romana* (Bruges-Paris: 1955), p.199.

<sup>15</sup> Finny Kuruvilla (2007), “Silent speech,” *Anchor-Cross Ministries*. Retrieved April 9, 2012, from [http://www.anchorcross.org/people/kuruvilla/essay\\_fashion1.shtml](http://www.anchorcross.org/people/kuruvilla/essay_fashion1.shtml).

<sup>16</sup> *Relevant Magazine* (via CNN) reports on new analysis of a 2009 study, yielding the following stat: 80% of unmarried evangelical Christians aged 18–29 have had sex. The figure is just under 88% for the general population, meaning evangelicals aren't all that much better at abstinence than anyone else.

## 8) Makeover Part 2 – What has to come?

## A) Tangible, material additions:

(1) Clothing that is appropriate, modest and self-controlled (Paul – *en katastole kosmio meta aidous ka sophrosunes*). Paul uses three words that guide us in our choice of clothing. Let's examine these one at a time:

(a) Appropriate/Becoming (Paul – *kosmio*). The word literally means “well-ordered” or “well-arranged.” Our clothing should be appropriate and becoming, both with respect to itself (all parts orderly and harmoniously arranged) and with respect to our character as a child of God (it should be becoming to our claim of godliness). There is a tremendous amount of guidance in the small word “becoming.” Your clothing ought to be becoming to your body type, becoming to your femininity, becoming to your husband, and becoming the occasion and place you intend to wear it. This challenges those who put an undue emphasis on external appearance, as well as those who neglect their personal appearance. “Becoming” is also a corrective to those who think “holy” means frumpy, ugly, unfeminine or out of style.<sup>17</sup>

(b) Modest (Paul – *aidous*). The word is often translated “modestly,” but it literally means “a sense of shame.” Paul is not talking about the shame that comes from doing something wrong. Rather, he is referring to “[that] sense of honor which hinders one from doing an unworthy [or shameful] act.”<sup>18</sup> William Hendriksen comments: “[modesty] indicates a sense of shame, a shrinking from trespassing the boundaries of propriety.”<sup>19</sup> This means that modesty knows the boundaries and desires to stay within them—it doesn't desire to show off.<sup>20</sup> A biblical sense of shame recognizes that God desires our nakedness to be covered (the torso, the waist and the thigh) and chooses clothing that will best achieve that goal (cf. Gen 3:21).

(c) Self-controlled (Paul – *sophrosunes*). The word suggests moderation and restraint. God wants us to be self-controlled when it comes to our clothing and adornment. We ought to rein in our impulses and avoid extremes in fashion and hairstyles. We ought to avoid spending large amounts of money or stuffing our closets full of clothing and shoes.<sup>21</sup> Paul tells us in 1 Corinthians 6:19–20: “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So

<sup>17</sup> Kassian, p. 104.

<sup>18</sup> R. C. Trench, *Synonyms of the NT*, p. 67.

<sup>19</sup> William Hendriksen, *New Testament Commentary, Thessalonians, Timothy, Titus*, (Grand Rapids, Mich.: Baker Book House, 1979), 106.

<sup>20</sup> Jeff Pollard, *Christian Modesty*, p. 3.

<sup>21</sup> Kassian, p. 106.

glorify God in your body.” Our adornment choices should be made with this thought in mind: we are adorning the temple of the Holy Spirit. We should be asking God to help us make clothing decisions that will glorify Him.

B) Attitude and belief additions:

- (1) *Helping others through good works is God-approved adornment* (1 Tim 2:10). Paul tells us that Jesus gave Himself to prepare a people zealous to do good deeds (Titus 2:14), and therefore believers should pursue them (2 Tim 2:21; Titus 3:1, 8, 14). Paul also gives examples of what constitutes a good work (in context of a widow supported by the church): raising children, showing hospitality, washing the feet of saints, helping the afflicted, and “devoting herself to doing good in every way” (1 Tim 5:10–11).<sup>22</sup> I like to imagine that God views such works by His children like diamond rings on our spiritual fingers.
- (2) *My gentle and quiet spirit is very precious and imperishable in God’s sight* (1 Pet 3:4). One of the reasons gems like diamonds and rubies are so highly valued is their ability to stand the test of time. “Diamonds are forever,” remember? Actually, they’re not. But a gentle and quiet spirit is. A gentle and quiet spirit is the result of a heart that is at rest in the power of God and the beauty of His plan for our lives. It is valued by the Creator of all beauty as “very precious”—as in “extremely high-priced”—the Tiffany’s of our adornment. God calls such a spirit “imperishable”—when all the beautiful jewels of the earth have burned away, this adornment will continue to sparkle forever.
- (3) *Submission to God and my husband will bring me the same beauty it gave to the godly women of old* (1 Pet 3:5). Here Peter appeals to the story of Sarah, wife of the patriarch Abraham and mother of Isaac, the child of promise. Remember that Sarah was beautiful—so beautiful that even Pharaoh, surrounded by the most cosmetically advanced women of his time, took Sarah away from Abraham because of her beauty. Sarah obeyed her husband (submission acted out), called him “master” (submission expressed verbally) and hoped in God. And God made sure that Pharaoh did not violate her. Sarah is a biblical fashion model as it were. But instead of God holding up her physical appearance for us to imitate, He instead calls our attention to her submissive attitude. Just as you can become a child of Abraham by believing what God says (Gal 3:7), so also you can become a daughter of Sarah by submitting yourself as God commands.
- (4) *Fear of what will happen when I submit has no place in my wardrobe* (1 Pet 3:5). Women are often fearful of the future, and especially of circumstances beyond their control. The essence of submission is that we are giving control over to another person. In marriage, that control is handed over to an imperfect person—our husband. Scary, right? Hope in God is the fix for that fear. It is crucial to maintain

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<sup>22</sup> William D. Mounce, *Word Biblical Commentary: Pastoral Epistles*, p. 116.

the correct focus here. We serve a perfectly good, perfectly wise and perfectly powerful Father. He has asked women to give themselves and the rule of their lives over to an imperfect human being. He says, “Ruling your own life is unattractive. Wrap it up and give it unreservedly to your husband, and I will give you back a precious beauty, one that will last forever.”

## 9) Specific Topics.

A) Wedding and engagement rings. Many feel that wedding and engagement rings have a specific purpose (communicating intended or current marital status) and thus should not be classified as jewelry. For those who are currently making a decision on this matter, I offer the following thoughts:

- (1) Honor your parents (Exod 20:12). If you do not believe the same things your parents do, you have a responsibility (1) to be able to articulate from Scripture why you believe differently, and (2) to honor your parents by communicating your willingness to limit your liberty in order to honor them. Ask them if they would feel dishonored by you changing your lifestyle. If they would, don't change—out of deference to them and obedience to Scripture (Eph 6:1–3).
- (2) Consider your testimony and ministry (1 Cor 8:9–13; 9:19–22; Acts 28:17). As Christians we should be more concerned about edifying others than pleasing ourselves. Therefore, if the expression of our liberty would hinder our ability to minister to others, we should limit our liberty. This is the example that Paul gave us.
- (3) Consult your spiritual authorities (Heb 13:17). Seek the advice of those whom God has placed over you spiritually and give serious consideration to what they counsel you to do.
- (4) Maintain personal integrity (Ps 15:4). If you have voluntarily joined an association that opposes the wearing of a wedding ring, you are scripturally bound to be faithful to your pledge to uphold the standards of that association. The other option is to remove your membership.
- (5) Keep a clear conscience (Rom 14:23). If you can't wear a wedding or engagement ring in full faith and good conscience, then don't. Otherwise it is sin.

B) Watches. A watch serves a utilitarian function—it tells time. To me a watch is very similar to a pair of glasses. There is certainly nothing wrong with wearing either one. However, suppose I took my glasses and fashioned the frame out of solid gold. Then I encrusted the rims with diamonds, put large emeralds along the outside of the temples and used ivory for the nose pads. What have I done? I have turned a simple object that served a useful purpose into a piece of jewelry. My advice to you: buy and wear a watch, not something that has been crafted as a piece of jewelry.

- C) Makeup. Makeup should be used in such a way that it is in harmony with the basic principle of adornment—calling attention to inner character rather than outward beauty. It should be applied with self-control and discretion, not with the intention of being provocative and sensual. Remember, God has specifically called Christian women to adorn themselves with godly attitudes and good deeds. If you follow the guidance of the Holy Spirit in this matter, God will help you stay in harmony with His will.