



# BEAUTIFYING THE GOSPEL

BY DR. JERRY VINES

*By the Book*™ A Chapter by  
Chapter Bible Study Series  
from **Jerry Vines Ministries**  
2295 Towne Lake Parkway  
Suite 116 #249  
Woodstock, GA 30189

## Let's Begin

*The Apostle Paul used a phrase elsewhere describing the Gospel and those who share it as beautiful (Rom. 10:15). The words, "How beautiful are the feet" are plainly a figurative expression of this beauty heaven beholds. In Isaiah (52:7) it reads, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" The image is a reference to the inhabitants of a besieged city looking out for the messengers of peace to bring "good news" of a coming deliverance.*

*In chapter two, Paul explains to Titus who brings "good news" or, shall we say, who beautifies the Gospel. Even more, he explains why the Gospel is beautiful to behold. As we begin our study of chapter two, let's follow the outline below:*

- I. Who Beautifies the Gospel?  
(vv. 1-10)**
- II. What Beautifies the Gospel?  
(vv. 11-15)**

## I. Who Beautifies the Gospel? (vv. 1-10)

Paul begins the chapter with "But speak thou the things which become sound doctrine" (v. 1). He then ends the section with "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (v. 10). The Greek term translated as the phrase "they may adorn" is *kosmeō*, which is the word from which we get our English word "cosmetic." It carries the idea of orderliness. Paul is referring to a well-ordered life, a life possessing Kingdom make-up. The Christian's cosmetics are his or her holiness, holiness which beautifies the Gospel. And, while later he will explain precisely what beautifies the Gospel, in this section, he begins with who beautifies the Gospel.

First, older church members must beautify the Gospel. He writes, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (vv. 2-3). The elderly remain a significant part of the body of Christ, and therefore must beautify the Gospel. How?

### Reflection Connection

*Does your church have a healthy attitude toward the elderly? Why or why not?*

Paul insists they do this by being *honorable*. On the one hand, the "aged men" have "sober" character. Because of their extensive life experiences, they tend to be clear-headed, having thought through many issues younger people are only beginning to experience. Furthermore, their honor extends being "sound in the faith," and being "patient" while teaching it to others.

On the other hand, "aged women" reveal a mature *holiness* not only in *demeanor* (that is, their behavior), but also in *disposition*, and *direction*. They are not to be "false accusers" or given over to social gatherings where alcohol plays a prominent role. Instead they are to be a "teacher of good things," especially to "young women" (v. 4).

The church today suffers from a tacit disrespect for the elderly. Far too often we view them as a burden more than a blessing. Many of their ideas are glibly dismissed as being a nostalgic desire to return to the 1950's. Paul's concern that the elderly saints beautify the Gospel demonstrates Biblical encouragement to count the elderly among us spiritual assets not burdensome liabilities.



*Second, younger church members must beautify the Gospel.* He continues, “That they may teach the young women to be sober, to love their husbands, to love their children, *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (vv. 4-8).

Young members provide energy for the church, creating an atmosphere of hope for the future. As with the elderly men and women, Paul also deals with both men and women who are young. As for the *sweet younger women* who adorn the Gospel, he expects them to exemplify a “sober” clear-mindedness all their own. While it may not be as transparent as older more experienced Christian women, they have no excuse for slighting the nurture of sharp, clear-headed thinking, thinking which includes loving their husbands and children. If they adorn the Gospel with such holy living, evil criticisms toward the Word of God can gain little foothold in the church.

In addition, they will be “keepers at home,” making their homes spiritual safe havens for their children. All this they accomplish as life partners with their husbands, or as Paul puts it, “obedient to their own husbands.”

For the *sensible younger men*, Paul encouraged them also to be “sober.” Perhaps our culture makes clear-mindedness more difficult for young men than any other group. Pressure is placed upon them from the earliest age to perform extraordinary acts of success. Young boys are expected to be superb athletes, to graduate at the head of the class, to drive the coolest car, to date the prom queen, to climb to the top of the corporate ladder. Little, if any, emphasis is placed upon young men developing sober mindedness. Yet the Apostle places being sober at the front of his list.

Young Titus was to set the example. Like Timothy, he should flee youthful lusts (2 Tim. 2:2). No group needed a living, breathing model of beautifying the Gospel like the young men in Titus’ church. Titus must be a worthy model of good deeds, possessing a “a pattern of good works.” His doctrine must reveal no corruption. Instead, Titus’ speech was to be “sound” so that it could not be “condemned.” Consequently, enemies of the cross would have “no evil thing to say of you.” The challenge Paul issues to young men as they beautify the Gospel is rigid; nonetheless, it is also required.

*Little, if any, emphasis is placed upon young men developing sober mindedness. Yet the Apostle places being sober at the front of his list.*



Incidentally, after Paul deals with the two general age groups within the church, he leaves a specific reference to workers in the market place to beautify the Gospel. He writes, “*Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things*” (vv. 9-10). If any place required a showcase of the Gospel’s beauty, it would be the town square or one’s place of employment. Since we have encountered the slavery question before, we will not get side-tracked in this particular passage. Paul has a clear, undeniable point: every sphere of our lives must showcase Gospel beauty. Being a hard worker (“obedient”) and an honest worker (“not purloining”) are fundamental in holy Gospel make-up.

## II. What Beautifies the Gospel? (vv.11-15)

After Paul reveals to general groups in the church the necessity of beautifying the Gospel, he moves on to explaining precisely why the Gospel is a beauty to behold. He writes, “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (vv. 11-15).

Fundamentally, the Gospel is beautiful because the Gospel is grace—*amazing grace*. The key to understanding Gospel beauty is found in Paul’s phrase, “the grace of God.” No Biblical phrase captures God’s heart quite like this one, “the grace of God that bringeth salvation hath appeared to all men.” God extends grace to all hopeless sinners in bringing salvation to everyone who believes!

*Fundamentally,  
the Gospel is  
beautiful  
because the  
Gospel is grace—  
amazing grace.*

As Paul teases out “the grace of God” he mentions three marks which characterize the beauty of God’s Gospel.

First, the Gospel is beautiful because of *salvation* (v. 11). Again, no Scriptural phrase is sweeter than “For the grace of God that bringeth salvation hath appeared to all men.” Paul insists God has graciously *provided* salvation. God *brings* salvation to men which fundamentally implies human need. In other words, since sinful human beings could never gain salvation themselves, God brought it to them in Jesus Christ. In addition, Paul speaks of the incarnation of Christ (“appeared”). God broke through sin’s barriers and provided a Savior for *all*. Saving grace knows no human boundaries, “whosoever will, let him take the water of life freely” (Rev. 22:17).



We must point out Paul's clear intention here. What the Apostle is not suggesting is that all people in the end will *actually* be saved. Instead all people could be saved were they to place their faith in Christ. As someone well put it, faith is the empty hand lifted up to receive the amazing grace of God.

The second mark which beautifies the Gospel is *education* (v. 12). Paul makes teaching an intrinsic part of spiritual formation—"teaching us." The word translated "teaching" was often used of training children. Paul's idea is, Christian development is a life process. When a person is saved, a person enters into a spiritual kindergarten. The Holy Spirit becomes our official teacher during our entire spiritual pilgrimage, using various tools not the least of which is the Bible. His purpose is to grow us in grace and knowledge of the Lord Jesus (cp. 2 Pet. 3:18).

### Reflection Connection

*Take a moment and reflect on some unforgettable lessons God has taught you in your spiritual journey. Be prepared to share them with the entire group.*

As with all teaching processes, there are *negative* lessons we must discover as well as *positive* ones. On the one hand, grace teaches us what not to do. We must rid ourselves of old and excessive spiritual baggage. For example, "ungodliness" must be thrown aside. Whatever is unlike God should be absent from our lives. Again, "worldly lusts" are to be exchanged for desires pleasing to the Father (cp. 1 John 2:16). We seek to become more and more like Christ and less and less like the world. Hence, we are "denying" ourselves those pleasures that the children of darkness commonly explore.

*Paul's idea is, Christian development is a life process.*

However, on the other hand, the Holy Spirit teaches us positive lessons "to live... in this present world." And, just what are those positive lessons believers are taught? For one thing, we are taught to live "soberly." We learned earlier this word means clear-mindedness which implies a mastery in self-control. Inwardly, our *personal* life resembles the life of Jesus. In addition, our *social* life demonstrates the inward presence of the Lord. Thus, we learn the lesson of living "righteously" as an outward moral model for others to objectively examine.

Finally, our *spiritual* life is thoroughly refreshed, our hearts and minds constantly looking upward to God for full dependence upon Him. Hence, Paul says we learn grace's lesson about being "godly." Our lessons on grace—both positive and negative—are possible because He "redeems" us and continues to flood our lives with abundant grace.

The third mark which beautifies the Gospel is *anticipation* (v. 13). The Apostle says we are "looking" for both the "blessed hope" and a "glorious appearing" of Jesus Christ. Grace not only possesses a *past dimension* when we came to faith in Christ and a *present dimension* to live honorably for our Lord now, but grace has a *future dimension* giving believers something to be excited about!

First, future grace is a *glad* anticipation. We look for something "blessed." The term translated "blessed" is the same word Jesus used numerous times in His mountain sermon. We identify them as "The Beatitudes" (Matt. 5:3-12). The Greek term is *makarios* which means "extremely blessed" or "fortunate," and is at times simply synonymous with being happy. When Christ comes a second



time all believers everywhere will experience happiness like they have never experienced!

Second, future grace is a *glorious* anticipation. We look not only for the “blessed hope” we also anticipate the “glorious appearing.” Perhaps a better translation of the phrase, “the glorious appearing” would be the “appearance of the glory.” Despised and rejected at His first coming, the Lord Jesus will descend from heaven in glorious pomp and array (cp. 1 Thess. 4: 16-17). Being but a carpenter from Nazareth in the first coming, He will be revealed from heaven in the second coming as the “great God and Savior, Jesus Christ.” Grace teaches us; grace also thrills us! Jesus is coming again.

### Golden Greek Nugget

Paul includes in the lessons concerning godly living, “Not purloining, but shewing all good fidelity” (v. 10). The Greek word translated “purloining” is *nosphizo*, which literally means “to set apart, remove.” Greek authors outside the New Testament often used the term to describe those who embezzle public funds. The same word (though a different mood) is used of Ananias and his wife in keeping back part of the money they received for their land (Acts 5:2-3). Hence, Paul is concerned with honesty and integrity rather than portraying selfish greed.

### Wrap Up

*Every believer is obliged to beautify the Gospel. We do so by living Gospel-empowered, Gospel-driven lives. Our behavior, attitudes, words, and beliefs should be Gospel-saturated. No greater need exists in the church today than believers who adorn the Gospel with the heavenly cosmetics of a godly life.*

