

Edgemont Bible Church
Pastor Al Osden
Titus 1:10-16

May 27,
2018

Intro:

VI. The Character of a Healthy Church - Part 2

E. Young Men - vs 6-8

1. Exhortation - vs 6-7a

- a. Likewise - in the same way
- b. exhort - **parakaleo** - to call near, invite, invoke, beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.
- c. the young men
 - i. **neos** - "new", (of persons) youthful, or (of things) fresh; regenerate:--new, young.
 - ii. Like the young women, marriageable age to 60
- d. to be sober-minded,
 - i. **sophroneo** - to be of sound mind, sane, moderate:--be in right mind, be sober (minded), soberly.
 - ii. Examples of exhortations in NT
 - 2Ti 2:22 Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
 - 1Pe 5:5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility,
- e. in all things
 - i. young men have the tendency to be impulsive, passionate, ambitious, volatile, and arrogant
 - ii. They are to exercise self-control (fruit of the Spirit), good sense, and good judgment in all things - 1 Co 9:26-27

2. The Example - vs 7b-8a

- a. showing yourself
 - i. he was to confront people with spiritual words
 - ii. As well as a spiritual life that corresponds to the words
- b. to be a pattern
 - i. **tupos** - lit. a mark or impression left by an instrument, sword, or hammer
 - Thomas refused to believe unless he could see the (tupos) print of the nails - Jo 20:25
 - ii. Jesus' harshest words were for the religious leaders who
 - Mt 23:2-3 saying: "The scribes and the Pharisees sit in Moses' seat. "Therefore whatever they tell you to observe,
 - but Mt 15:7-8 "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me.
 - Mt 22:18; 23:3, 13
 - iii. Paul exhorted believers to follow his example - 1 Co 1:11; Phil 3:17; 2 Th 3:8-9
- c. Titus was to be an example in doing good works

- i. not what looks good,
 - ii. but what is inherently good
 - iii. His deeds were to be consistent with his teaching
- d. Titus was to be an example in doctrine showing integrity,
 - i. **adiaphthoria** - incorruptibleness, purity, uncorruptness
 - ii. The need already mentioned in 1:9; 2:1
 - iii. used in 2 Pet 2:19 speaking of false teachers, slaves of corruption
 - iv. Used in secular lit for those living morally corrupt and vile lives
- e. Titus was to be an example in reverence,
 - i. **semnotes** - venerableness (commanding respect), probity (integrity and uprightness):--gravity, honesty.
 - ii. A serious life that is fixed on God, does not preclude a sense of humor, laughter, or enjoyment
 - iii. Able to distinguish between the important and the trivial
- f. Titus was to be an example in incorruptibility,
 - i. **aphtharsia** - incorruptibility; unending existence; genuineness:--immortality, incorruption, sincerity.
 - ii. Not found in some Greek texts and therefore missing from some translations
 - note similarity with **adiaphthoria**
 - could be repeated for emphasis
 - could be scribal error
 - notice, if removed: it doesn't change the expectation of Titus' life as an elder for his teaching
- g. Titus was to be an example in sound speech that cannot be condemned,
 - i. **hugies** - healthy, well (in body); true (in doctrine):--sound, whole.
 - ii. **Logos** - something said (including the thought); a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; (with the article in John) the Divine Expression (i.e. Christ):--account, cause, communication
 - often translated word
 - frequently refers to the word of God, both Christ and written Scripture
 - iii. Not talking of doctrine, but conversation, day to day speech - Eph 4:29

3. The Effect - vs 8b

- a. that one who is an opponent may be ashamed,
 - i. the second purpose clause (vs 5) in this passage explaining the high standard
 - ii. The purpose of the high standard for older men and women, younger women and men - putting to shame critics of Christ - **1:10**
 - iii. If an opponent makes a charge, it doesn't stick b/c of the life publically lived - 1Pe 2:11-12
- b. having nothing evil to say of you.

F. Slaves - vs 9-10

- 1. this group not based on age, but category
 - a. Slaves in Rome
 - i. represents 20% of the population of Rome
 - ii. essential part of society, economy, etc.
 - iii. could be killed for a minor infraction

- iv. many were given great responsibility and authority, family farm, business
 - v. many (captured in war) were highly educated
 - vi. many were allowed to marry and raise their own family
 - vii. sometimes given a plot of land to farm and make their own income
- b. Paul doesn't speak to condition or morality of slavery, recognizes it and deals with the attitude of believers in either realm
- c. if the slave were to live as a type of Christ before his master, the equivalent in our society would be in the work place where the Christian has the most fertile field for evangelism
2. Five character qualities for the slave in order to adorn the doctrine of God our Savior in all things
- a. Submissive - vs 9a
 - i. bondservants - **doulos** - a slave (involuntary or voluntary), bond(-man), servant.
 - ii. to be obedient - **Hupotasso** - to subordinate; to obey:--be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.
 - military term to designate a soldier's relationship to his superiors
 - was not conditional or optional
 - was absolute and inescapable
 - passive imperative – command to submit oneself
 - not based on the worthiness of the master
 - iii. to their own masters, - **despotes** - an absolute ruler ("despot"):-- Lord, master.
 - iv. in all things, - only exception – Acts 4:19
 - b. Committed to Excellence - vs 9b
 - i. to be well pleasing - **euarestos** - fully agreeable:--acceptable(-ted), wellpleasing.
 - ii. 2Co 5:9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.
 - c. Not Argumentative - vs 9c
 - i. not answering back – **antilego** - to dispute, refuse:--answer again, contradict, deny, gainsay(-er), speak against.
 - used in 1:9 speaking about teaching that contradicts
 - noun form used twice in Heb 6:16; 7:7 as dispute
 - used of hostility in Heb 12:3
 - used in Jd referring to the rebellion of Korah
 - ii. the opposite of being submissive
 - d. Honest - vs 10a
 - i. not pilfering – **nosphizomai** - to sequester for oneself, embezzle:--keep back, purloin.
 - ii. Ananias and Saphira – Acts 5

- keeping back some while saying they gave all
- Ac 5:4 "While it remained, was it not your own? And after it was sold, was it not in your own control?"
- Ac 5:8 And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."

e. Loyal - vs 10b

i. but showing all good fidelity,

- **endeiknumi** - to indicate (by word or act):--do, show (forth).

-not leaving it in doubt,

-giving ample evidence

- **Pistis** - persuasion, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:--

assurance, belief, believe, faith, fidelity – here means faithfulness

ii. the most cherished virtue – one lacking among Christians toward their employers and fellow workers and Churches

3. The Result - vs 10c

a. the third purpose clause in this passage (vs 5, 8)

b. that they may adorn the doctrine of God our Savior in all things.

i. **kosmeo** - to put in proper order, decorate; to snuff (a wick):--adorn, garnish, trim.

ii. not talking of physical or superficial adornment

iii. what makes the Church attractive and influential is not programs and strategy

iv. what makes it attractive is the virtue and holiness of its people as they exhibit the above virtues