


# A PRELUDE TO *BIBLICAL* EVANGELISM



A large, ancient tree with thick, gnarled roots growing over stone ruins. The tree's trunk is massive and textured, with roots spreading out across the ground and over the stone structures. The background shows more stone ruins and lush green foliage. The scene is set in a natural, outdoor environment.

THE FRUIT OF  
THE RIGHTEOUS IS A  
TREE OF LIFE,  
AND HE WHO IS WISE  
WINS SOULS.

PROVERBS 11:30 NASB

# PRINCIPLES FOR BIBLICAL *EVANGELISM* FOUND IN JOHN 4, “THE WOMAN AT THE WELL.”

TAKE

- TAKE THE INITIATIVE! JN. 4:6-9

OFFER

- OFFER GOD’S MERCY! JN. 4:10-14

IDENTIFY

- IDENTIFY SPIRITUAL NEEDS! JN. 4:9-10

CONFRONT

- CONFRONT SIN JN! 4:16-18

REJECT

- REJECT FALSE WORSHIP! JN. 4:19-24

REVEAL

- REVEAL CHRIST! JN. 4:25-26

# THE SENSIBLE MEN

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- **INTOLERANCE** for biblical Christianity is seemingly on the rise. This shouldn't surprise us—the Lord promised that His people would be persecuted. But it should sharpen our resolve to remain **faithful** and **pure** before a watching and increasingly hostile world.
- For better and for worse, **younger men** often establish the trajectory for the church. On the one hand, their energy, passion, and drive can be assets to the Body of Christ **WHEN** they are invested in the **study of Scripture**, the **disciplines of godliness**, and the **building up of the saints**.

- However, as we've seen in recent history, young men—especially in positions of prominence—can be a detriment to the progress of the gospel and a blight on the testimony of the church.
- ***Immaturity, arrogance, skepticism, and shallowness*** are just some of the hallmarks of youth, and they ***must not be inflicted*** on the church. God's Word establishes a high bar for those who seek leadership positions. The church today would do well to return to that standard and purge its pulpits of ***worldliness*** and ***spiritual immaturity*** that give sinful license and ammunition to the ***watching world***.
- Young men are the focus of our text tonight. We are looking at **Titus 2**, and the exhortations **PAUL** gives to various groups within the church. In **(Titus 2:6-8,)** he writes,

- *“Likewise urge the young men to be sensible; 7, in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, 8, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.”*
- For the *third time* in this brief passage, **PAUL** stresses the *need* for **SENSIBILITY** with his readers. But why is he emphasizing this quality?
- As in **verses 2** and **5**, **“SENSIBLE”** carries the broad meaning of having *common sense, good judgment*, and *self-control*. Just as older men and young women are to be sensible, so likewise are young men. . . .
- **Question**, could it be that the older generation of saints has done a poor job in modeling these qualities to the younger saints?

**HOW'S YOUR INFLUENCE?**

- The phrase **“IN ALL THINGS”** properly belongs at the end of **verse 6**. It refers to being **sensible** and emphasizes the broad scope of this admonition. Young men, who frequently are **impulsive, passionate, ambitious, volatile,** and sometimes **ARROGANT**, are to exercise **SELF-CONTROL** and show **GOOD SENSE** and **JUDGMENT IN ALL THINGS**. Again, **HOW’S YOUR INFLUENCE?**
- Remember **(1 Cor. 9:25)** ***“Everyone who competes in the game's exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.”***
- Because **SELF-CONTROL** is so important in **living for** and **serving the Lord**, even that great apostle, after many years of faithful, sacrificial service to his Lord, went on to say of himself, ***“Therefore, I run in such a way, as not without aim; I box in such a way, as not beating the air; 27, but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”*** (1 Cor. 9:26–27).


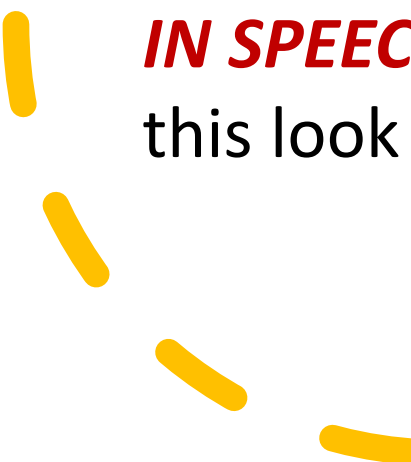
- Likewise urge the young men to be ***SENSIBLE***; in all things show yourself to be an example of ***good deeds***, with ***purity in doctrine, dignified, sound in speech*** which is ***beyond reproach, SO THAT THE OPPONENT WILL BE PUT TO SHAME, HAVING NOTHING BAD TO SAY ABOUT US.***
- ***SELF-CONTROL***, is a synonym for ***SENSIBLE***, it is a ***FRUIT OF THE SPIRIT (Gal. 5:23)***. With the Spirit's help, therefore, young men, ***LIKE ALL OTHER BELIEVERS***, are enabled to master all areas of their lives in a way that is pleasing to the Lord.
- The call for ***“sensitivity”*** is ***PAUL'S*** only exhortation directed specifically at the younger men of the church, but it's not the ***only lesson*** he wants them to learn.



- The apostle shifts his attention back to **TITUS**, as he charges the young pastor to ***be an example*** to the other young men under his leadership. While **Paul's** instructions are pointed at **Titus** in particular, these are qualities he's commending through his example to ***THE REST OF THE MEN IN THE CHURCH***.
- **PAUL** exhorts his young disciple to ***“show yourself to be an example of good deeds”*** (Titus 2:7). These **good deeds** aren't the end goals in themselves, but that they reinforced the truth he taught and exemplified his **transformed nature**.
- **KALOS (good)** does not refer to that which is **superficial** or **cosmetic** but to what is genuinely and inherently good, **righteous, noble**, and **excellent**. **TITUS'S** deeds were to be **true reflections** of what he preached and taught. Christians are the Lord's divine workmanship and are ***“created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them”*** (Eph. 2:10).

- **PAUL** also instructed **TITUS** to be an example **“WITH PURITY IN DOCTRINE” (Titus 2:7)**. So, what is the intent behind the apostle’s exhortation.
- Perhaps **PAUL** was urging this young elder to make sure that he preached **pure, orthodox doctrine**, which he has already mentioned in **1:9** and **2:1**. On the other hand, there may be another explanation.
- **APHTHORIA** (**purity**) is a negative form of a term that carries the basic idea of being **morally corrupt** and **vile**, which in extra-biblical literature was often used of morally depraved people such as **rapists, seducers, and abortionists**.
- A related form of the word is used by **PETER**, who says that false teachers promise **“them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.” (2 Pet. 2:19)**. **PAUL** may have used this term to admonish **TITUS** to live a life of **MORAL PURITY** that corresponds to the pure doctrine that he proclaimed.

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- **PAUL'S** next exhortation also had to do with the way **TITUS LIVED HIS LIFE**—he instructed him to be **“DIGNIFIED”** (Titus 2:7). But what does this mean?
  - **TITUS** was to set the example of a *dignified* life, a serious life that is *fixed on God* and *honors whatever honors Him*. As noted previously in relation to older men (v. 2), being dignified does not preclude a *sense of humor, laughter, or enjoyment*. It does mean that they should be able to *distinguish between* that which is *important* and that which is *trivial*. In other words, **“KNOW WHEN TO BE SERIOUS.”**

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- Over and over, the message is that **PAUL** wants **TITUS**—and, by extension, all the young men of the church—to live lives that **adorn the gospel** instead of **tarnishing it**. The value of **integrity** and the damage that **hypocrisy** can do is one of **PAUL’S** primary points in his instructions **TO THE BELIEVERS** in Crete (where **Titus** was ministering), and it should be our focus as well.
  - The apostle emphasizes it again, exhorting his readers to be **“SOUND IN SPEECH WHICH IS BEYOND REPROACH”** (Titus 2:8). So, what does this look like?

- The issue here is **NOT doctrine** or **theology** but **CONVERSATION**, day by day speech. **TITUS'S** speaking, whether formal teaching or informal conversation, was to be sound, **healthy, edifying, life-giving, appropriate**, and **BEYOND REPROACH. SUCH VIRTUOUS AND CONSISTENT CONVERSATION IS SURELY THE MARK OF A GENUINELY SPIRITUAL BELIEVER**.
- As we've seen, **PAUL'S** point is to **WEED OUT HYPOCRISY**, and to **DENY CRITICS** of the gospel the ammunition it supplies. He wants believers to live with integrity, and he makes the reason explicit: **"IN ORDER THAT THE OPPONENT MAY BE PUT TO SHAME, HAVING NOTHING BAD TO SAY ABOUT US"** (Titus 2:8).
- **THE GODLY LIVES** of **older men, older women, young women**, and **young men** all have, as part of their purpose, **THE PUTTING TO SHAME OF THE CRITICS OF CHRIST, HIS CHURCH, AND HIS PEOPLE. . .**

- When an opponent makes a rash, unfounded charge against a believer, the obvious and **public testimony** of that believer's life should be so commonly known that ***the accuser is embarrassed by his false criticism.***
- **THE TRUE EFFECTIVENESS OF EVANGELISM** does not come from **manmade methods, strategy, or marketing techniques** adapted from the culture, but from the **genuine virtue, moral purity, and godliness** of believers whose lives **GIVE PROOF** of the truth of God's Word and the power of Christ to redeem men from sin. **THAT IS WHAT SILENCES THE CRITICS AND MAKES THE GOSPEL BELIEVABLE.**
- **THE INTEGRITY** of God's people is particularly important today as the world grows increasingly hostile to the gospel and the church. As believers—of all ages—we need to **discipline ourselves** for greater **godliness** and **usefulness**, and we need to **hold one another accountable** to the standard of God's Word.

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- With the world watching and eager for us to slip up, we need to pay careful attention to *how we're living*, and how the *transforming work of God is displayed* through our everyday words and actions.
  - When an **UNBELIEVER** criticizes us, our righteous living should make it clear that he really has nothing bad to say about us. Hopefully, our godly testimony will arouse his **CURIOSITY**, then his **CONSIDERATION**, and then ultimately his **COMING TO CHRIST** as Savior and Lord.