

Set in Order – Sermon 11 – The Acorn Investment – Titus 2:6-8

Intro:

1) Word Picture – Acorn

- a. Small seed with huge potential – grows into an oak tree
- b. Stipulation – must be planted in the right soil
 - i. Nutrient rich and well-drained (prevent water logging)

2) Q – What does an acorn have to do with our faith and this passage?

- a. Like the acorn, our faith may start small, but it possesses huge potential
- b. Like the acorn, our faith needs the right input to prosper

3) In the passage we are looking at this morning, Paul is once again instructing the other saints in their biblical investment into the next generation

- a. In order to see the great, Godly characteristics mentioned in these verses, you'll notice a proper input must take place
 - i. Older men are called to exhort these younger men
- b. The younger men here are like acorns with great potential – it is the older men's burden to pour into them the necessary things to grow them into oak trees
 - i. My story – “Acorns” boys ministry

4) It is vital that the church gets this right and understands the monumental impact the other generation is called to have on the younger generation to see sound, biblical, strong faith passed on

- a. Sermon – The Acorn Investment
- b. Text: Titus 2:6-8
- c. Q - What is the proper input needed to see the younger men grow into Godly older men mature in their faith

A Constant Investment

1) The passage addressing the young men opens with a great need that the young men have

- a. The Need: Godly mentoring
- b. Just like the maturity for the younger women in the preceding verses, generational discipleship is vital for spiritual maturity in the younger men
- c. Here in this passage the older men are called to a pattern of discipleship that promotes:
 - i. Character, Conviction, and Commitment

2) Textual Insight

- a. You men likewise
 - i. Q – Likewise what?
 - 1. Like the pattern of generational discipleship of the older women to the younger women
 - 2. This answers - Who is to be doing the exhorting here?
 - a. The older men
- b. Exhort – Parakaleo – to strongly entreat someone
 - i. Para – by the side + kaleo – to call
 - ii. To call to one's side, to aid
 - iii. Denotes a calling to a person to produce a particular effect
 - 1. An encouraging exhortation
 - iv. IOW – Young men need Godly older men to call the man out of them
 - v. Tense – Present Imperative Active
 - 1. This is calling for a continual, intentional exhortation
 - a. Present – continual, repetitious
 - b. Active – intentional

3) Young men desperately need older Godly men to come along side and give encouragement and instruction in the right direction

- a. The fact that Paul addresses this tells us there is a present temptation for this to be a struggle
 - i. We see this in the church all around us – men not raising men
 - ii. Acorn ministry
 - 1. Even those who do not have a father figure in their life

4) Older men – you need to feel the weight of responsibility when it comes to who is called to disciple the next generation of Godly men

- a. Clarity – this is not simply a call for passing on moralism, this is a call to pass on Godliness
 - i. Not just how to be a man, but how to be a Godly man

Transition - Q – What exactly are the Godly older men supposed to be exhorting?

A Controlled Mind

1) You should have noticed y now this word has appeared multiple time in the two chapters of Titus

- a. 1:8 – a requirement of Elders – the spiritually mature leaders of the church
- b. 2:2 – Godly older men are to be sober and temperate
- c. 2:4 – Godly older women are to teach younger women to possess this character trait
- d. 2:6 – Now the younger men are exhorted to live this out
- e. IOW – a sober mind is a dominate theme in this short Epistle
 - i. By Paul constantly emphasizing this – it tells us how vital this character trait is to spiritual maturity and being “set in order”

2) Textual insight

- a. Sober minded – to be self-controlled and possessing sound judgment
 - i. “Level-headed” – D. Akin
 - ii. Grk. Sophroneo – sozo – sound + phren – mind, inner reasoning
 - 1. Denotes mental discernment, disciplined thinking, a mastery over one’s passions
 - iii. This word is not simply an encouragement to not drink: It’s an edification of mental restraint and Godly judgment
 - iv. We could say – this word emphasizes a life that operates with a redeemed mind
 - 1. Sozo – sound, safe, but also root meaning to save
 - 2. Indicating – a saved mind
 - 3. Living the Godly Christian life involves a complete change in worldview

3) What this means – young men are to be in Godly control of their lives, thoughts, and passions

- a. Prov. 4:20-23

4) Q - Why does this character trait find its place 1st in the list?

- a. Ans – self control governs everything else in life
- b. If a young man masters his mind:
 - i. His passions follow
 - ii. His actions follow
 - iii. His speech follows
 - iv. His ambitions follow
- c. In a culture (Crete) where the men were known for their excess and loose passions – this command hits at the core

Areas where this sober-mindedness manifests itself in the life of young men

1) In their Guarded thinking

- a. The self-controlled mind is one that is actively engaged in the battle of thought
- b. 1 Cor. 10:5
 - i. Casting – directional word – bringing/pulling down
 - ii. Imaginations – a reasoning, a thought
 - iii. Captivity – to lead away captive
- c. Why is it vital to have a sober mind?
 - i. We live in a world that operates in opposition to God
 - ii. Believer's enemies – The World, The Flesh, The Devil

2) Their Spirit-led thinking

- a. There's no way to truly have a sober mind without the Spirit of God
 - i. Saved + thinking
 - ii. IOW – to walk sober minded is to walk in the influence of God's Spirit using Godly discernment in this fallen world
 - 1. 2 Tim. 1:7
 - 2. Eph. 4:21-24
- b. A sober mind is a Spirit-filled mind

3) Their future mindedness

- a. It's vital for young men to learn sober-mindedness NOW because it has an impact on their tomorrow
- b. Self-control NOW protects:
 - i. Marriage later
 - ii. Character credibility
 - iii. Financial stability
 - iv. Spiritual maturity
- c. Operating in a self-controlled mind now helps you set the pattern of priority early and effectively
 - i. You don't have to restructure priority if you start with the right priorities

A Character Development

1) In V 7,8 – a shift takes place

- a. Paul moves from just addressing the older men teaching the younger men to Titus as a teacher of the younger men as well
- b. Titus, as the lead elder in Crete, was also called to invest into the young men in his care
 - i. Basically – Now Titus, you model this
- c. “Titus was to confront them not only with spiritual words but with a spiritual life that corresponds to those words.” – J. Mac
- d. The focus here is still on pouring in to the next generation of younger men
 - i. But Paul makes sure that Titus knows how to play his part alongside the older men

2) Textual Insight

- a. In all things
 - i. Concerning everything
 - ii. In every sphere of life
 - iii. This is comprehensive language
 - iv. It’s a strong statement that reveals to us how our faith is to touch every aspect of life
 - 1. The Biblical faith is not to be compartmentalized
 - 2. There is to be an integrated integrity of faith in every thing
 - v. Tells us – this is a struggle young men face – compartmentalizing their faith
- b. Shewing thyself
 - i. Titus is to live this out in front of these young men
 - ii. Lit. – put it on show – presenting yourself
 - iii. Legal term in the Greco-Roman world – to produce or furnish the evidence
 - 1. In essence – let your life be Exhibit A
 - iv. Gives us a key aspect to Godly, Biblical discipleship
 - 1. It doesn’t happen behind the desk or in a textbook
- c. Pattern
 - i. Tupos – refers to a mark or impression made by something
 - ii. John 20:25 – Thomas needed to see the “print” in Jesus’ hand
 - iii. Used to refer to a pattern or mold, a copy of the original
 - 1. English word – Type
 - iv. IOW – Titus was to live in a manner that would be a template for the younger believers to copy
 - 1. Paul encouraged Timothy to do the same – 1 Tim. 4:12
 - v. Application – young men should look for Godly men they can emulate

3) What consistent, open pattern was Titus and the older men supposed to model?

- a. Good works
- b. Refers to God's goodness and reflecting what God would approve of
- c. Not a reference to works earning salvation – but works that flow from salvation
 - i. Eph. 2:8-10
- d. Remember – this was to be applied to every aspect of life
 - i. Marriage, parenting, church, job, hobbies

A Correct Doctrine

1) The next area which Titus was to set the mold was in sound doctrine

- a. This is another term which finds itself used multiple times in this Epistle
- b. Why?
 - i. Presence of multiple false teachers – 1:10
 - ii. The effect of believing false teachings – 1:16
- c. IOW – the young men were not to be easily fooled into false doctrine

2) In this passage Paul attaches a new word to “doctrine” that differs from his other usages

- a. Previous – Sound
- b. Here – uncorruptness
 - i. Meaning free from moral stain, denotes purity, something unadulterated
- c. The focus here is on WHAT and HOW one teaches
 - i. What – correct doctrine free from impurity
 - 1. Greco-Roman world used this term to refer to metal not weakened by impurities
 - 2. IOW – Don’t dilute the doctrine
 - 3. Biblical doctrine must be taught without mixture of worldliness
 - ii. How – word refers to purity
 - 1. Indicating the pure motive and authentic manner in which it is taught

3) Notice the 2 words which follow uncorrupt doctrine

- a. Gravity – dignity, seriousness, weightiness
- b. Sincerity – w/o corruption
 - i. Implies something that cannot be corroded by testing
- c. IOW – Titus’ teaching must be marked by seriousness not theatrics – and it must survive the scrutiny of Scripture

4) Q – are these words separate from the teaching of sound doctrine, as in 2:2, or are they given to enhance the teaching of sound doctrine as in 1:9?

- a. Ans – probably both
- b. Synthesis – when one gets ahold of sound, pure, biblical doctrine taught the right way, it promotes life change
 - i. It produces health and Godly character
- c. Getting God’s Word right helps one grow in the seriousness of eternal matters
- d. Note – this is totally opposite of the Cretan culture – 1:12

A Conversation of Godliness

1) Paul closes the emphasis on young men by putting weight on their speech

- a. This is unique given the context in which this exhortation rests
 - i. Crete did not value truth – 1:12
 - ii. Crete was full of false teaching – 1:10
- b. The speech of the day was not good, Godly, or wholesome
 - i. Tells us – an easy way to stand out and put Jesus on display is your speech

2) Paul encourages Titus here to set the example of sound speech above reproach

- a. Sound – healthy, whole, free from disease
- b. Speech – word, message, statement
- c. The issue being addressed here is not the speech of doctrine or theology, the phrase refers to every day conversation
 - i. Day to day speech was to be sound, healthy, God-honoring, and above reproach

3) Note the substance of the conversation – “cannot be condemned”

- a. Without + blame
- b. Not open to accusation
- c. Not able to be discredited
- d. Legal sense – the charges don’t stick
- e. Doesn’t mean people never criticize
 - i. Means – the criticism has not proofs

4) There’s an emphasis we cannot dismiss here

- a. The tongue is powerful and we must yield it well
 - i. James 3:2-7

5) What is the outcome

- a. 2:5 – God’s Word is validated
- b. 2:8 – there’s no shame brought by those who oppose
 - i. Those who oppose are exposed as making baseless accusations

6) Christian speech must not supply ammunition to the opponents

- a. Speak truthfully and gracefully
- b. Speak intelligently
- c. Speak toward Jesus
- d. 1 Pet. 3:15,16