

# The Biblical Profile of the Unsaved Man

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## INTRODUCTION

The apostle Paul taught Titus to teach the believers in Crete concerning matters that would aid in living a productive life on the Island of Crete. Included in Titus' instruction to the saints was to "speak evil of no man; to be no brawlers; but gentle; showing all meekness to all men." The basis of Paul's admonition was an empathy for state of the unsaved man; a position to which all believers were once a part of. In the process, the apostle list several factors that renders the unbeliever incapable of displaying the behavior of consistent with that of a believer.

### I. SCRIPTURE PORTRAYS THE UNSAVED MAN AS BEING IN A FALLEN STATE AND INCAPABLE OF OPERATING IN A MANNER THAT IS PLEASING TO GOD.

A. The **heart** of the unsaved man is seen as being desperately wicked. Jer. 17:9

1. The heart of man is comprised of three things.

a) Mind -- the place where thoughts occur. cf. 2 Co. 9:7; Matt. 15:19

b) Will -- the will includes the determination for something to occur.  
1st Co. 4:5

c) Emotions -- grief cf. John 14:1; 6:6; Rom. 9:2

2. Two characteristics are ascribed to the heart of man:

a) It is "deceitful" is to be "fraudulent, tracked, crooked, insidious, polluted." -- NASB lexicon

b) It is "sick" -- anash -- incurable cf. Jer. 15:18 (used of a wound that is incurable) NASB lexicon

B. The **mind** of the unsaved man is seen as being focused upon those things that are pointless. Eph. 4:18

C. The apostle Paul in the book of Titus gives insight into the effects of man's incurable condition.

II. THREE THINGS HIGHLIGHT THE MINDSET OF THE UNSAVED MAN.

A. "Foolish" is the word anoetos -- which means to be "without understand, foolish" -- Reinecker/Rogers

1. The word is defined as:

- a) Kenneth Wuest defines the word as "***not understanding, unwise; without understanding (spiritual things).***"
- b) Herman Cremer notes the definition means "***one who does not think or reflect, slow of apprehension.***"
- c) Context of Scripture -- ***an inability to understand how one thing relates to another on a spiritual plane.*** cf. Gal. 3:3

2. The root form of anoetos is nous, the word for mind in the Greek New Testament and occurs six times in the New Testament.

- a) Anoetos is used four times with reference to believers who can act as "foolish" (being ignorant of things pertaining to truth) "Foolish" cf. Gal. 3:1 (used of the Galatians who didn't see inconsistency of being saved by grace and wanting to live by law); Lk. 24:25 (of the disciples who were slow to put together the facts of Old Testament prophecy with the Lord's resurrection)
- b) Anoetos is used twice with reference to the unsaved being ignorant of God's standard for salvation and behavior.

B. "Disobedient" is apeithes -- "unpersuadable, uncompliant" -- Kenneth Wuest cf. Eph. 2:2; 5:6

1. "Disobedient" is a compound word made up of"

- a) The alpha privative
- b) The word peitho which is used in Scripture of persuade, have confidence. cf. Acts 26:26 (mid. voice of Paul's confidence of Agrippa's knowledge of Christianity); Gal. 3:1 (mid. inf. of the Galatians being convinced to not obey the truth)

2. Apeithes is "***that disposition of mind which will not be persuaded, which refuses belief and obedience, obstinacy, contumacy, unbelief.***" -- Thomas Green lexicon cf. 1st Pet. 3:1

- a) Apeithes is translated "unbelieving" cf. Tit. 1:16
- b) Apeithes is used in the masculine plural accusative several times to note ones who are disobedient. Lk. 1:17 (of those among Israel); Rom. 1:30 (of those among the Gentiles); 2 Tim. 3:2 (of disobedience to parents)

3. "Disobedience" is seen as a characteristic of the unsaved throughout Scripture.

- a) Disobedience characterized those at the Tower of Babel. Rom. 1:30

- b) Satan has sons whom he energizes in that embody disobedience. Eph. 2:2

C. "Deceived" is the word "planomenoi"

- 1. Planao -- (pres. pass. part.) -- **being led astray; caused to wander away from the way things really are.** cf. Heb. 11:38 (of Old Testament saints who didn't have a fixed location to call home) It is used 17 xs in the passive voice.
- 2. Planao is used in the passive voice of those who are caused to wander by someone or some outward stimulus.
  - a) The world system is seen as the agent deceiving. cf. Rev. 18:23;
  - b) It is used of men causing men to wander. Lk. 21:8 (of false Christ during the Tribulation Period); cf. 2 Tim. 3:13 (of deceivers in the last days of the Church being deceived); 2 Pet. 2:15 (money causes them to wander)

III. THE UNSAVED ARE SERVANTS TO STRONG DESIRES AND CRAVINGS.

A. The unsaved serve as a slave lusts and pleasures.

- 1. The Greek word used for "**serve**" is **doulos which is one who is "in the position of a servant, and to act accordingly; that is both to be subject and to serve in subjection, in bondage."** -- Herman Cremer lexicon
- 2. Doulos is often contrasted in Scripture with eleutheros which notes one who is free from bondage. cf. 1st Co. 12:13; Gal. 3:28; Col. 1:11
- 3. Doulos is used in this context with the pres. act. part.

B. Lusts are strong desires, cravings.

- 1. "Lusts" -- is the Greek word epithumia.
  - a) Epithumia is derived from the Greek word thuo which is used in the New Testament of "**to offer, kill in sacrifice, sacrifice.**" -- Thomas Rogers Greek Word Roots
  - b) Epithumia is a compound word made up of:
    - (1) Epi -- the Greek preposition used to denote to be "upon" a thing.
    - (2) Thumia -- to burn
    - (3) In composition the word literally means burning upon burning.
    - (4) The word is defined as:
      - (a) Thomas Sheldon Green in his lexicon defines the word as "**an earnest desire; irregular or violent desire, cupidity; impure desire.**"

- (b) Herman Cremer notes: “**what is directed towards anything, desire which attaches itself to its object; the moral character of the desire is determined according to the object named.**”
2. “Divers” is the word poikilos -- “**many-colored, variegated; various.**”  
--Kenneth Wuest
- a) Scripture list three sources of lusts.
    - (1) Satan provides lusts. John 8:44
    - (2) The world system provides lusts. 1st John 2:15
    - (3) The sin nature provides lusts. Rom. 6:12; Gal. 5:24; Eph. 2:3
  - b) Lusts lead to temptation. Ja. 1:13
3. Hedene is the word used in Titus for “pleasures”
- a) The verb form is hedomai which is translated:
    - (1) “to delight in” -- Rom. 7:22
    - (2) It is seen as a characteristic of leaders concerned only for themselves. cf. 2 Pet. 2:10; Tit. 1:7
  - b) The noun form hedene is defined as:
    - (1) Dictionary.com -- “**the state or feeling of being pleased; enjoyment or satisfaction derived from what is to one’s liking; the wanton pursuit of pleasure with disregard for all else.**”
    - (2) Kenneth Wuest -- “**to enjoy one’s self, take one’s pleasure; the compound word means self-pleasing; self-willed, arrogant.**”
    - (3) Context of Scripture-- “**cravings to gratify a yearning stimulated by some object perpetuated by the world system.**”
      - (a) Lk. 8:14 (of the things of biological life)
      - (b) Ja. 4:1 (of things in the world)
  - c) Hedomai is used in the masculine nom. to describe the state of the unsaved man in the last days of the Church.
    - (1) Hedomai is used in composition with phileo -- fond of pleasure.
    - (2) Sunhedomai is contrasted with the fondness that should be shown for God. cf. 2 Tim. 3:4

#### IV. THE UNSAVED CONDUCT A LIFE CHARACTERIZED BY SCRIPTURE AS VINDICTIVE TOWARDS EACH OTHER

- A. The unsaved are “living” is diago -- “**to lead through, past the time**” -- Kenneth Wuest (to conduct life). cf. 1st Tim. 2:2

1. There are several words used in the New Testament for conducting life.
    - a. Peripateo
    - b. Anastrepho
  2. Diago is distinct in that it focuses upon the occupation of time.
- B. “Malice” -- kakos -- evil committed in which the one committing the evil is content to conduct the evil alone. cf. Eph. 4:31
- C. “Envy” is phthonos --” **jealousy, spite**” -- Thomas Green cf. Matt. 27:18 (of Pilate who knew it was why Jews delivered Jesus over to Him); Acts 7:9 (of the reason the sons of Israel sold Joseph into slavery)
- D. “Hateful” is stugetos -- “to detest” (pres. act. part.)-- Thomas Green (hapox)
- E. “Hating” is miseo -- **to have a silent hatred for someone.**
1. Miseo is used 41 times in the New Testament.
  2. God’s people are always seen as ones being hated. cf. Lk.1:71; 6:22; John 3:20; 7:7; 15:18, 19
- F. “One another” the object of the silent hatred is “one another” -- others in the same condition that they are in.

V. SEVERAL THINGS SHOULD RESULT FROM THE BELIEVER’S UNDERSTANDING OF THE PROFILE OF THE UNSAVED MAN.

- A. A profile of the unsaved man should elicit subjection to governing authorities.
1. “Put in mind” is the Greek word hupomimnisko.
    - a) Wuest defines the word as -- **“to cause one to remember, bring to remembrance”** (pres. act. imp.).
    - b) Reinecker/Rogers notes that it is **“to call to remembrance, to remind someone of something.”** cf. 2 Pet. 1:12 (of reminding believers of truths); 2 Tim. 2:14 (of Timothy being reminded to put the brethren in remembrance)
  2. “Them” is the personal pronoun autous which goes back to verse 9
  3. The thing Titus was “put them in mind” over was “to be subject”, the pres. mid. inf. of hupotassesthai -- to arrange oneself under the authority of. cf. Rom. 13:1,5
    - a) The believers were to be taught “to be subject” to **“principalities” -- arche -- “the person or thing that commences, the first person or thing in a series, the first place, the rule, magistracy. The word speaks here of the persons first in order of rulership in a community.”** -- Kenneth Wuest

- b) The believers were to be taught “to be subject” to “powers” is the word exousiais (authorities) -- **“speaks of delegated authority. Here the word qualifies the civil rulers as those having duly constituted authority”** -- Kenneth Wuest Lk. 12:11; Rom. 13:1
  - 4. Titus was to “put them in mind” to obey magistrates -- “Obey” is peitharchein -- “to be obedient” -- Reinecker/Rogers Lexicon
  - 5. Titus was to “put them in mind” to be ready to every good work.
    - a) “To be ready” is “etoimous” -- **“to make ready, prepare”**-- Thomas Green Lexicon cf. Matt. 22:4 (of the marriage supper of the Lamb)
    - b) “To every good work” are those works that God produces a desire in the believer to do on account of His good pleasure. vs.1
    - c) “To” is the Greek preposition pros -- can be translated “facing” -- having a particular view in mind.
    - d) “Good work” is agathos -- that work which origins begin with the leading of the Holy Spirit for the believer to accomplish some particular act that God desires. cf. Heb. 13:21 (God adjusts the believer to accomplish); 2 Tim. 2:21 (The believer purged from vessels of dishonor is prepared for); 2 Co. 9:8 (God provides the resources for it)
- B. The profile of the unsaved man should elicit the believer to “speak evil of no man”. vs. 2
  - 1. “Speak evil” is the word blasphemein (pres. act. inf.) -- **“to slander, to treat with contempt, blaspheme”**. -- Reinecker/Rogers cf. 2 Pet. 2:10; Jude 1:8 (of spirit beings); 2:12; Jude 1:10 (of things one doesn’t understand)
  - 2. “No man” is medena is used to denote “no one, not one” -- Thomas Green Lexicon cf. Matt. 6:25
- C. The profile of the unsaved man should elicit the believer to “be no brawlers” .
  - 1. The word “brawler” is amachos -- **“not disposed to fight; not quarrelsome or contentious.”** -- Thomas Green Lexicon
  - 2. Two illustrations of the word not a physical or verbal brawl.
    - a) Acts 7:26 (of two Jews fighting with each other)
    - b) 2 Tim. 2:23 (“foolish questions” lead to)
- D. A profile of the unsaved man should elicit the believer to be “gentle” --epiekeia.
  - 1. Gentle **“expresses exactly the moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge and present themselves to it for decision; which with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed to**

***moral wrongs; which, therefore urges not its own rights to the uttermost, but, going back in part or in the whole from these, recitifies and redresses the injustices of justice. The word could translated, “sweet reasonableness, being satisfied with less than is due you”*** -- Richard Trench Synonyms of the New Testament

2. “Epiekeia” is used in the New Testament in contrast to strife. cf. Ja. 3:17; 1st Pet. 2:18
  3. Paul instructed Titus that believers should display gentleness to all men.
- E. A profile of the unsaved man should elicit the believer to Titus was to “show all meekness to all men”.
1. “Shew” is the Greek word *endeiknumi* -- “**to point out; to manifest, display.**” -- Thomas Green Lexicon cf. Tit. 2:10 (of servants towards masters); 2 Tim. 4:14 (of Alexander the coppersmith who demonstrated much evil to Paul)
  2. “Meekness” *prautes*” -- an objectivity of mind that keeps a believer focused upon accomplishing some task at hand. cf. 1st Pet. 3:4 (of a wife with unbelieving spouse); Gal. 6:1 (of a spiritual believer with a brother in a fault)
  3. “To all men” -- is better translated “facing all mankind”. cf. Acts 22:15 (of Paul being a witness to all of mankind)

## CONCLUSION