

1. 00:03 - 01:06 Use picture 1 to explain (A) who Titus was (B) what his task was (C) what was known of the Cretan culture (D) what the problem was of the Cretan churches.

2. 01:10-02:29 Picture 2. This letter provided the instructions for Titus. Paul opens the letter by reminding Titus that his message as an apostle is about the hope of eternal life. That is, the life of the new creation that is available starting now through Jesus the Messiah. This hope was promised long ago by the God who does not lie. This little opening comment introduces an important theme underlying the whole letter. Use picture 2 to explain why this comment of Paul "the God who does NOT lie..." was an important theme for the Cretans. Hint: answer lies in the difference between Zeus and the Christian God.

3. 02:35-03:59 Picture 3. Paul then addresses Titus with a two-fold task. He says the first one is to appoint new _____ for each church community, a team of what he calls "_____", _____ husbands or fathers whose way of life is totally different from _____ culture. They are to be known for _____, total _____ to Jesus, for _____ and _____, both in their families and in the community at large. These new leaders are to teach the good news about Jesus and replace the _____ leaders who need to be _____. That is Titus' second task. Paul identifies the teachers as those of the circumcision. In other words, they were ethnically Jewish Cretans who said that they followed Jesus but, similar to the problems in Galatia, these people demanded that non-Jewish Christians be _____ and follow the laws of the _____ if they really wanted to become _____ of the Jewish Messiah. Paul says that they are just in the church leadership business to make _____. So while these leaders claim to know God, their Cretan way of life _____ him. They have to be _____ with.

4. 04:01-05:52 Picture 4. This leads Paul into the next section. Because of these corrupt

注意：

“克里特”在和合本圣经是翻译成“革哩底”

1. 使用图片 1 来说明 (A) 提多是谁 (B) 他的任务是 (C) 对克里特文化的了解 (D) 克里特教会的问题是什么。

2. 图片 2。保罗就提醒提多，使徒要传递的信息就是对永生的盼望，或者说是对新造生命的盼望。现今，这些盼望都因为弥赛亚耶稣变成了真事。

“从不撒谎的神”早就应许过这个盼望。这段简短的开始为整封信定下了基调。使用图片 2 来解释为什么保罗的“从不撒谎的神……”这一评论是克里特人的重要主题。提示：答案在于宙斯和真神之间的区别。

3. 图片 3。保罗向提多提出了一个双重任务。他说，首先，要为每个教区任命新的____：他称这群领袖为“_____”，这些人都是行事_____的丈夫和父亲，他们的生活方式与_____文化格格不入。他们被公认_____，完全_____于耶稣，对_____和_____会众有自制力且慷慨大方。这些新的领袖要传讲耶稣的福音，他们将_____那些_____的领袖，这是提多的第二个任务。保罗把这些教师称为“那奉割礼的”，换句话说，他们是犹太裔的克里特人，自称追随耶稣。和加拉太教会出现的问题相似，这些人要求，如果非犹太人基督徒真想做弥赛亚耶稣的_____，就必须_____，并遵行_____。他们只是利用教会的职务便利谋取_____。当这些领袖声称认识神的时候，却又用克

leaders, many Christians in these churches now have homes and personal lives that are a total wreck. They don't reflect the story of the Gospel. So Paul paints a picture of the ideal Cretan household that is devoted to Jesus. Use picture 4 to mention how this ideal household should look like. Use keywords as elderly men and women, young men and women, faithful partners, Christian slaves. **Fill in the blanks:** Paul believes that the gospel about Jesus needs to prove its _____ power in the _____ square if it is really going to _____ Cretan culture. That is not going to happen through social uproar or by Christians isolating themselves from urban life. The Christian message will be compelling to Cretans when Christians fully _____ in _____ life, when their lives and homes look similar on the _____ because after a closer look, their _____ will discover that Christians live by a totally different _____ system out of devotion to a totally different _____. That is the difference that Paul beautifully summarizes at the end of chapter 2.

5. (A) 05:56-06:20 Picture 5A. Paul says the value system driving the Christian Way of life is God's generous _____ which appeared in the person of _____ and will appear again at his return. This grace was demonstrated when Jesus gave up his _____ to die a _____ death on behalf of his _____ so that he could _____ and _____ them. It is that same grace that calls God's people to say, " _____!" to _____ ways of life that are _____ with the generous love of God.

(B) 06:23-06:47 Picture 5B. Paul then zooms out from the Christian household to a vision of Christians living like new _____ in Cretan society. Of all people, Christians should be known as the _____ citizens: peaceable, generous, obedient to authorities, known for _____ the common good. This is really _____ from how Cretans grew up. How are Christians supposed to sustain this countercultural way of life? Paul believes the power source is the transforming _____ of the three and one God

里特的生活方式_____了神。所以，对教会中这样的人必须_____。

4. 图片4。这让保罗写出后面的内容[2:1-15]。因为这些堕落的领袖，教会中很多基督徒的家庭和个人生活完全陷在罪中。神的福音“被毁谤”[2:5]。因此，保罗描绘了一个理想中的克里特人基督徒的家庭形象，他们忠于于耶稣。使用图片4来说明这个理想家庭是怎樣的。使用关键字，老年男人和女人，年轻人和女人，忠实的伴侣，基督徒奴隶。填写空白：保罗相信需要在_____场合见证耶稣福音的_____能力，如果福音真能_____克里特的风气，那么人们就不必经历社会动荡，基督徒也不必远离城市去过与世隔绝的生活。当基督徒充分地_____到_____的生活中，当他们的生活和家庭从_____看也是普通人的时候，基督徒所传的道才会吸引克里特人。他们的_____经过仔细观察后会发现，这些基督徒活在一套完全不同的_____体系中，他们委身于一位完全不同的_____。这就是保罗在第2章结尾处画龙点睛的总结。

5. 图片5A。保罗说，促使基督徒改变原有生活方式的价值体系是神丰盛的_____。这个恩典体现在_____的身上，到基督再来时，还会体现出来。当耶稣放弃自己的_____，为了_____的益处而忍辱受死时，这恩典就显明出来了；所以，耶稣能够_____并_____他们。这同样的恩典，也呼召神的百姓要对_____的生活方式说_____，因为那种生活和神丰盛的爱相_____。

(B) 图片5B。之后，保罗从基督徒的家庭延伸到克里特社区，基督徒要在其中做_____，活出新的生命。所有基督徒都应该是_____的市民，他们应

announced in the _____.

6. 06:54-07:40 Picture 6. He explores this with a really beautiful poem. He says God's kindness and love are what _____ us, despite ourselves, so that through the _____, God washed, rebirthed and _____ people. Through _____, He has provided a way for people to be declared _____ before him. All of his opens up eternal _____. That is, a _____ future in the _____ creation. This living story is so _____ it can produce new kinds of _____.

7. 07:41-08:14 Picture 7. The letter of Titus shows us Paul's missionary _____ for churches to become agents of _____ within their communities. It will not happen by waging a culture _____ or by assimilating to the _____ way of life. Rather, he calls these Christians to wisely _____ in Cretan _____. They need to reject what is _____ but also _____ what is _____ there. If they can learn to live peaceably and devote themselves to Jesus and to the common _____, Christians will, in his words, "Show the beauty of the message about our saving God." That is what the letter to Titus is all about.

8. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

Titus 2:1-9

Titus 3:1-10

Galatians 2:1-5

该有和平、慷慨、顺服掌权者的品格，因为_____众人的益处而出名。这与克里特人从小学到的那一套有_____，基督徒如何才能维持这种反传统的生活方式呢？保罗相信，能力源自三一真神在_____中宣讲的_____。

6. 图片6。他引用一首美妙的诗进一步阐明这种爱[3:4-7]。他说，神的恩赐和爱_____了我们，最然我们不配。神通过_____洗净、重生、_____了一群人，透过_____，祂为我们提供了一条_____的道路。这一切都揭示出，“_____”是_____的未来、_____的创造。这个活生生的故事很有_____，能造出新的_____。

7. 图片7。《提多书》展现了保罗的宣教_____，就是让教会成为_____当地居民环境的群体。既不掀起文化_____，也不要被克里特人的生活方式所同化。相反，他号召这些基督徒有智慧地_____到克里特人的_____中，要反对_____的文化，_____正直_____的文化。如果他们能学会和平的生活，忠心跟随耶稣，为众人的_____生活，用他的话说，基督徒就会“显为忠诚，以致凡事尊荣我们救主神的道”。这就是提多书的精义。

8. 使用一章图片分享你从本课程中学到的关于父神/圣子/圣灵的一件事。

经文阅读:

提多书 2: 1-9

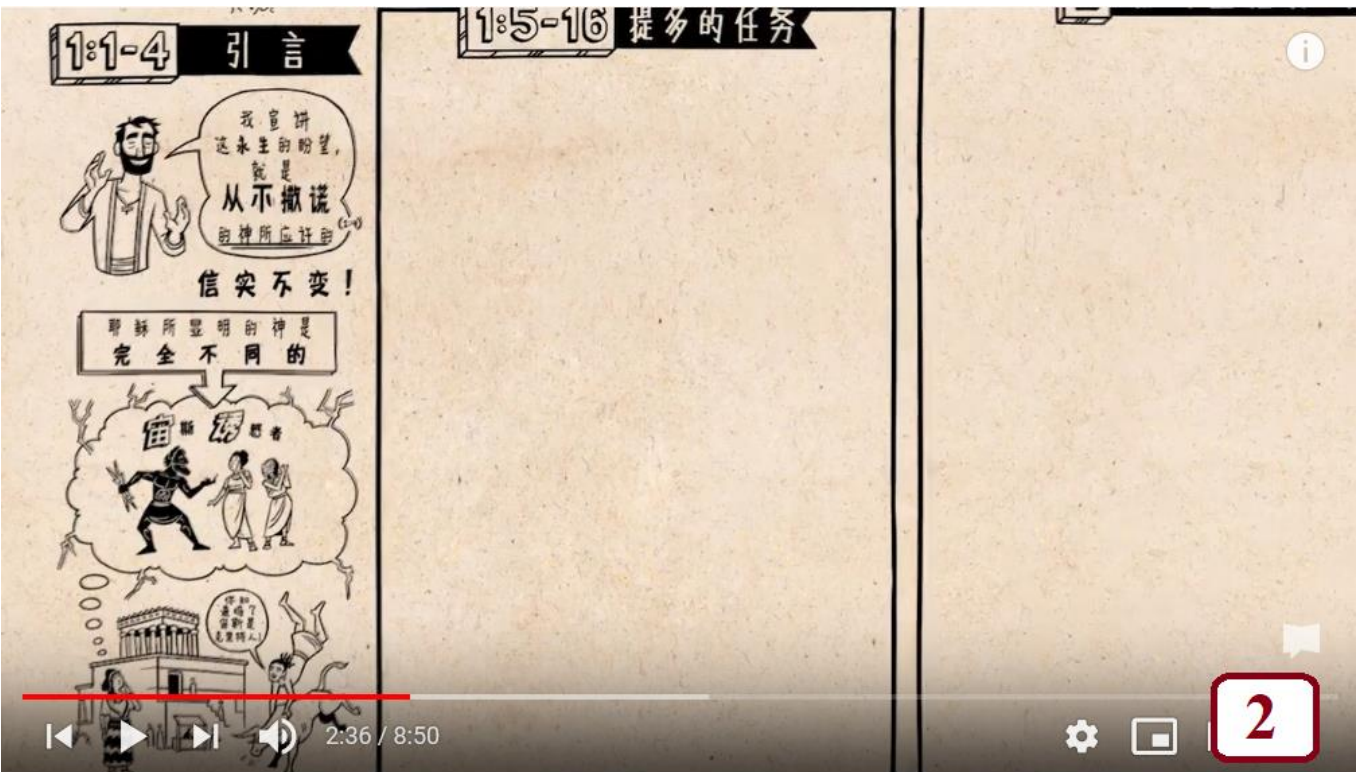
提多书 3: 1-10

加拉太书 2: 1-5

English: <https://www.youtube.com/watch?v=PUEYCVXJM3k>

國語: <https://www.youtube.com/watch?v=1MHnCWk3-M>

粵語: <https://www.youtube.com/watch?v=plu528JIKz0>



1:5-16 提多的任务

引言

我宣讲永生的盼望，
就是**从不撒谎**
与神所应许的 (1:4)

实不变!

神是**同的**

1:5-9
任命
新领袖

长老

成熟的丈夫 & 父亲
有美好的声誉：
公正、自律 & 慷慨
可以教导福音

3a

3:05 / 8:50

神是**同的**

感谢者

你知道吗？
提多是克里特人！

1:10-16
指责
腐败领袖

要求受割礼 & 遵守摩西律法 (见加拉太书)
以金钱为动机

犹太特使 克里智

(1:12)
提多米尼得斯说得好：

“克里特人向来是骗子、歹毒的野兽、懒惰的贪吃鬼。”

他们声称认识神，却在行为上否认他 (1:16)

3b

4:12 / 8:50

2 新的生活方式

多的任务

成熟的丈夫 & 父亲的榜样：
有美好的声誉：
有公正、慷慨 & 谦和
可以教导福音

耶稣说：「...& 结果」

神的福音受毁谤 (2:5)
非基督徒恶意的指控 (2:8)
使“我们教主的道”无法引人注目 (2:10)

具耶稣特色的克里特家庭

福音必须在社会里被认证

基督信仰能引人注目，是因为它与主流文化相近... 但却建立在不同的价值观上 & 效忠一位不一样的神

2:11-15 基督徒的生活方式的根基是

指责领袖 犹里智 本持彼 昆里智

神车的盛典

6:20 / 8:50

4

不一样的神

2:11-15 基督徒的生活方式的根基是

神车的盛典

在耶稣为他的敌人牺牲时 显明出来

呼召人过新的生活方式

克里特人

6:45 / 8:50

5a

i

3 新的人

3:1-3

徒是
智该秀
基应优
市民

5b

7:23 / 8:50

息时的指控 (2:8)
们救主的道”
人注目 (2:10)

里被认证

能引人注目,
流文化相近...
立在不同的
& 效忠一位
样的神

3:1-7 福音：一首诗

然而,到了**神**我们的救主显明
祂的**恩慈&怜爱**的时候,
祂就**救了我们**,
并不是由于我们所行的义,
而是照着祂的怜悯,
藉着**重生的洗&**
圣灵的更新
圣灵就是神藉着
我们的救主**耶稣**弥赛亚(基督)
厚厚地浇灌在我们身上的,
好让我们因祂的恩典
称为义,
就可以凭着**永生**
时的盼望成为后嗣

6

7:51 / 8:50



[Q1]

00:03

Paul's letter to Titus.

00:04

Titus was a Greek follower of Jesus who was for years a trusted coworker and travelling companion of Paul.

00:11

He had helped Paul in a number of crisis situations in the past.

00:14

In this letter we discover that Paul had assigned him the task of going to Crete,

00:19

a large island off the coast of Greece to restore order to a network of house churches.

00:24

Cretan culture was notorious in the ancient world.

00:27

One of the Greek words for being a liar was "kretizo," "to be a Cretan".

00:31

These people were infamous for treachery and greed.

00:34

Most of the men on the island had served as mercenary soldiers to the highest bidder.

00:39

The island cities were known as being unsafe, plagued by violence and sexual corruption.

00:45

However, the island of Crete had many strategic harbors.

00:48

They serviced cities all over the ancient Mediterranean Sea.

00:52

From Paul's point of view, Crete was the perfect place to start a network of churches.

00:57

We do not know the details,

00:58

but somehow these churches came under the influence of corrupt Cretan leaders.

01:03

They said they were Christians but they were ruining the churches.

01:06

So Paul assigned Titus with the task of going there to set things straight.

[Q2]

01:10

This letter provided the instructions.

01:13

It has a pretty straightforward design.

01:14

After a brief introduction Paul gives Titus clear

[Q1]

提多书，提多是一位希腊基督徒，是保罗多年来特别信赖的同工，跟随保罗一起外出宣教。保罗遭遇困境的时候，他曾出手相助。在这封信中，保罗差他前往克里特，帮助恢复当地家庭教会各个聚会点的秩序。克里特是希腊沿海的一座大岛。

早在古时，克里特岛的文化就恶名远扬。希腊语的“骗子”叫 kretizo，等于“成为骗子”就有“克里特人”的意思。这里的人因为背叛和贪婪而臭名昭著。岛上大部分男人会为出价最高的人当雇佣兵，岛上的城市治安很差，充斥着暴力和滥交。但是克里特岛拥有很多具有战略价值的港口，这些港口为整个地中海服务。从保罗的观点来看，这里是建立教会据点的好地方。

我们不清楚具体细节，但是不管怎样，在克里特教会那些腐败的领袖的影响下，教会还是建立起来了。这些领袖虽然自称是基督徒，却在毁灭教会。于是，保罗给提多一个任务，让他去处理那些问题，这封信提供了具体的指导建议。

[Q2]

《提多书》的结构十分简洁，在简短的介绍之后，保罗给提多下达了任务，并做了明确的指示。之后，他指引信徒要在日常行为中活出新的道德准则好让

instructions about his tasks in the church.

01:20

He then offers guidance about the new kind of household

01:23

and then about the new kind of humanity that the gospel could create in these Cretan communities.

01:29

Paul then closes the letter with some final greetings.

01:31

Paul opens the whole thing by reminding Titus that his message as an apostle is about the hope of eternal life.

01:39

That is, the life of the new creation that is available starting now through Jesus the Messiah.

01:45

This hope was promised long ago by the God who does not lie.

01:50

This little opening comment introduces an important theme underlying the whole letter.

01:55

One of the problems in the Cretan churches was that they had assimilated their ideas about Jesus, the Christian God,

02:02

to their ideas about the Greek gods that they grew up with, specifically Zeus, their chief God.

02:08

Cretan people claimed that Zeus was actually born on their Island.

02:11

They loved to tell stories and mythologies about Zeus' underhanded character.

02:16

He would seduce women and lie to get his way.

02:19

Paul wants to be really clear: the God revealed through Jesus is totally different than Zeus.

02:25

His basic character traits are faithfulness and truth,

02:29

which means the Christian way of life will be about truth also, which will be a real change for these Cretans.

[Q3]

02:35

Paul then addresses Titus with a two-fold task.

02:38

He says the first one is to appoint new leaders for each church community, a team of what he calls "elders",

02:44

mature husbands or fathers whose way of life is totally different from Cretan culture.

02:49

They are to be known for integrity, total devotion to

世界看到基督徒是一种全新的人类，这样，福音就能给克里特社区带来更新的变化。最后，保罗用问安来结尾。

一开篇，保罗就提醒提多，使徒要传递的信息就是对永生的盼望，或者说是对新造生命的盼望。现今，这些盼望都因为弥赛亚耶稣变成了真事。“从不撒谎的神”早就应许过这个盼望。这段简短的开始为整封信定下了基调。克里特教会很多问题，其中一个，就是他们把耶稣跟他们自身的观念同化，把基督徒敬拜的神与他们从小所知道的各类神明放在一起，特别是他们的主神宙斯。克里特人宣称，宙斯就生于克里特岛，他们很喜欢讲有关宙斯的寓言和故事，讲他如何诱惑妇女、用谎言达到自己的目的。保罗的意思清晰明了：神以耶稣的样式显现，这与宙斯截然不同。耶稣的本质特征是信实和真实，这意味着基督徒的生活方式也要按真理而行，对于克里特人来说，这却是一个真正的挑战。

[Q3]

之后，保罗向提多提出了一个双重任务。他说，首先，要为每个教区任命新的领袖：他称这群领袖为“长老”，这些人都是行事成熟的丈夫和父亲，他们的生活方式与克里特文化格格不入。他们被公认为人正直，完全献身于耶稣，对家人和教会会众有自制力且慷慨大

Jesus, for self-control and generosity, both in their families and in the community at large.

02:57

These new leaders are to teach the good news about Jesus and replace the corrupt leaders who need to be confronted.

03:04

That is Titus' second task.

03:06

Paul identifies the teachers as those of the circumcision.

03:09

In other words, they were ethnically Jewish Cretans who said that they followed Jesus but,

03:15

similar to the problems in Galatia, these people demanded that non-Jewish Christians be circumcised

03:21

and follow the laws of the Torah if they really wanted to become followers of the Jewish Messiah.

03:26

Paul says that they are obsessed with Jewish myths and human commands.

03:30

To top it off, they are just in the church leadership business to make money.

03:35

So Paul, in a brilliant move, pulls a quote from an ancient Cretan poet, Epimenides,

03:40

who was very frank and honest about the character of his own people.

03:43

He said Cretans are always liars, vicious beasts, and lazy gluttons.

03:48

They blur the lines between true and false, between good and evil and they are just in it for the money.

03:55

So while these leaders claim to know God, their Cretan way of life denies him.

03:59

They have to be dealt with.

[Q4]

04:01

This leads Paul into the next section.

04:03

Because of these corrupt leaders, many Christians in these churches now have homes and personal lives that are a total wreck

04:10

In three different times, Paul highlights the result of all this: the message about Jesus is discredited.

04:15

Their non-Christian neighbors now have good cause to

方。这些新的领袖要传讲耶稣的福音，他们将取代那些堕落的领袖，所以，必须直面那些堕落的领袖，这也是提多的第二个任务。保罗把这些教师称为“那奉割礼的”，换句话说，他们是犹太裔的克里特人，自称追随耶稣。和加拉太教会出现的问题相似，这些人要求，如果非犹太人基督徒真想做弥赛亚耶稣的跟随者，就必须受割礼，并遵行摩西律法。保罗说他们被“犹太人荒渺的言语和离弃真道之人的诫命”迷惑了，最终的结果是，他们只是利用教会的职务便利谋取钱财。

所以，保罗采取了一种高明的表达，他引用古代克里特诗人埃庇米尼得斯的话来评价克里特人。这位诗人非常诚实，他直言不讳地指出：“克里特人向来是骗子、歹毒的野兽、懒惰的贪吃鬼。”

他们混淆真理与假象、良善与邪恶，而他们这么做只是为了钱。当这些领袖声称认识神的时候，却又用克里特人的生活方式否定了神。所以，对教会中这样的人必须处理。

[Q4]

这让保罗写出后面的内容[2:1-15]。因为这些堕落的领袖，教会中很多基督徒的家庭和个人生活完全陷在罪中。保罗在三个不同的地方，强调这些人造成的结果就是，神的福音“被毁谤”

make evil accusations.

04:20

All of this makes the teaching about God our Savior totally unattractive and not compelling to anybody.

04:27

So Paul paints a picture of the ideal Cretan household that is devoted to Jesus.

04:32

It would be elderly men and women who are full of integrity and self-control,

04:37

so they can become models of character to the young people.

04:40

The young women should not be sleeping around and avoiding marriage, as was fashionable on Crete at the time.

04:46

Rather, they should be looking for faithful partners so they can raise stable, healthy families.

04:51

The young men are to do the same.

04:53

They are to be known as productive, healthy citizens.

04:56

Christian slaves on Crete were in a unique position.

04:59

We know that, because of the gospel, they were treated as equals in Paul's church communities.

05:04

However there was a danger that they would use that equality as license to disrespect their masters

05:10

and then become associated with slave rebellions,

05:12

which would further discredit the Christian message.

05:15

You can see Paul negotiating a fine line here.

05:18

He believes that the gospel about Jesus needs to prove its redemptive power in the public square

05:24

if it is really going to transform Cretan culture.

05:27

That is not going to happen through social upheaval or by Christians cloistering away from urban life.

05:33

The Christian message will be compelling to Cretans when Christians fully participate in public life,

05:39

when their lives and homes look similar on the surface

05:42

because after a closer look, their neighbors will discover that Christians live by a totally different value system

05:48

out of devotion to a totally different God.

[2:5], 那些非基督徒的邻居现在有充足的理由去“说我们的不是” [2:8], 这让“我们救主神的道”完全无法引人注目, 无法激起任何人的兴趣。

相反, 保罗描绘了一个理想中的克里特人基督徒的家庭形象, 他们忠于耶稣, 年长的男人和女人都能行事正直, 有自制力, 成为年轻人学习的榜样。年轻女性不乱搞男女关系, 避免结婚。在当时的克里特, 这些都是流行的风气; 相反, 这些年轻女性要寻找虔诚的伴侣, 这样就能一同建立稳定的家庭。年轻男性也要做同样的事, 他们应该是勤劳肯干、健康的公民。

在克里特岛上, 基督徒奴隶的处境很特别。从圣经新约可知, 他们在保罗的教会中都受到平等的对待; 但潜在的危机是, 他们可能会把这种平等当作借口, 对他们的主人不尊重, 然后和奴隶反叛者勾结在一起, 令基督徒的名声受辱。

从这里可以看到, 保罗是在探讨一个合适的界限: 他相信, 需要在公开场合见证耶稣福音的救赎能力, 如果福音真能转变克里特岛的风气, 那么人们就不必经历社会动荡, 基督徒也不必远离城市去过与世隔绝的生活。当基督徒充分地参与到公众的生活中, 当他们的生活和家庭从外表看也是普通人的时候, 基督徒所传的道才会吸引克里特人。他们的邻居经过仔细观察后会发现, 这些基督徒活在一套完全不同的价值体系中,

05:52

That is the difference that Paul beautifully summarizes at the end of chapter 2.

[Q5]

05:56

He says the value system driving the Christian Way of life

05:59

is God's generous grace which appeared in the person of Jesus and will appear again at his return.

06:05

This grace was demonstrated when Jesus gave up his honor to die a shameful death on behalf of his enemies

06:12

so that he could rescue and redeem them.

06:15

It is that same grace that calls God's people to say, "No!" to corrupt ways of life

06:20

that are inconsistent with the generous love of God.

06:23

Paul then zooms out from the Christian household to a vision of Christians living like new humans in Cretan society.

06:30

Of all people, Christians should be known as the ideal citizens:

06:35

peaceable, generous, obedient to authorities, known for pursuing the common good.

06:40

This is really different from how Cretans grew up.

06:43

How are Christians supposed to sustain this countercultural way of life?

06:47

Paul believes the power source is the transforming love of the three and one God announced in the gospel.

[Q6]

06:54

He explores this with a really beautiful poem.

06:57

He says God's kindness and love are what saved us, despite ourselves,

07:01

so that through the Holy Spirit, God washed, rebirthed and renewed people.

07:07

Through Jesus, He has provided a way for people to be declared right before him.

07:13

All of his opens up eternal life.

07:16

That is, a new future in the new creation.

他们委身于一位完全不同的神。

[Q5]

这就是保罗在第 2 章结尾处画龙点睛的总结。他说，促使基督徒改变原有生活方式的价值体系是神丰盛的恩典。这个恩典体现在耶稣的身上，到基督再来时，还会体现出来。当耶稣放弃自己的荣耀，为了仇敌的益处而忍辱受死时，这恩典就显明出来了；所以，耶稣能够搭救并赎回他们。这同样的恩典，也呼召神的百姓要对腐朽的生活方式说不，因为那种生活和神丰盛的爱相抵触。

之后，保罗从基督徒的家庭延伸到克里特社区，基督徒要在其中做新人，活出新的生命。所有基督徒都应该是优秀的市民，他们应该有和平、慷慨、顺服掌权者的品格，因为寻求众人的益处而出名。

这与克里特人从小学到的那一套有天壤之别，基督徒如何才能维持这种反传统的生活方式呢？保罗相信，能力源自三一真神在福音中宣讲的爱。

[Q6]

他引用一首美妙的诗进一步阐明这种爱[3:4-7]。他说，神的恩赐和爱救了我們，最然我们不配。神通过圣灵洗净、重生、新造了一群人，透过耶稣，祂为我们提供了一条称义的道路。这一切都

07:19

This living story is so powerful it can produce new kinds of people.

07:23

Paul is convinced that Spirit-empowered faithfulness to the teachings of Jesus

07:28

will declare God's grace all over the island of Crete and all over the world.

07:33

Paul concludes by promising to send backup for Titus, either Artemas or Tychicus

07:38

Then he says hello to their common friends.

07:40

And so the letter ends.

[Q7]

07:41

The letter of Titus shows us Paul's missionary strategy

07:45

for churches to become agents of transformation within their communities.

07:49

It will not happen by waging a culture war or by assimilating to the Cretan way of life.

07:55

Rather, he calls these Christians to wisely participate in Cretan culture.

07:59

They need to reject what is corrupt but also embrace what is good there.

08:04

If they can learn to live peaceably and devote themselves to Jesus and to the common good,

08:09

Christians will, in his words, "Show the beauty of the message about our saving God."

08:14

That is what the letter to Titus is all about.

揭示出，“永生”是新的未来、新的创造。

这个活生生的故事很有能力，能造出新的人。保罗确信，从圣灵领受大能的信心到耶稣的教导，会把神的恩典传遍整个克里特岛，传遍全世界。

保罗在结尾处答应为提多差派帮手，可能是亚提马或推基古，然后他问众朋友的安。信到此结束。

[Q7]

《提多书》展现了保罗的宣教策略，就是让教会成为改变当地居民环境的群体。既不掀起文化大战，也不要被克里特人的生活方式所同化。相反，他号召这些基督徒有智慧地融入到克里特人的文化中，要反对堕落的文化，带入正直高尚的文化。如果他们能学会和平的生活，忠心跟随耶稣，为众人的益处生活，用他的话说，基督徒就会“显为忠诚，以致凡事尊荣我们救主神的道”。

这就是提多书的精义。