

## Titus 1:1-9

This passage splits nicely into two sections.

The first section in verses 1-4 is an introduction to the letter, and the second section in verses 5-9 is mainly a list of characteristics to look for in an elder or church leader.

Now, you may think that none of this is relevant to you. When we read our Bibles, we tend to skip over introductions quickly, but actually they're full of good instruction. All Scripture is important, even what seem to be the "boring" or irrelevant bits. So we shouldn't skip over any of it lightly.

And also, don't think that the characteristics of an elder have nothing to do with you either. You may think that you aren't an elder, and you're never going to be one. And that's fine. Most of us aren't going to be in leadership positions at all. But elders should lead by example. So all the characteristics mentioned here with regards elders, are what all Christians should be trying to attain to. So we shouldn't ignore these things.

Now let's look at the passage. Firstly, the introduction.

*1 "Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness"*

神的仆人，耶稣基督的使徒保罗，凭着神选民的信心，与敬虔真理的知识，

Paul, the writer, first of all calls himself "*a servant of God.*" He puts this in the first place, even before mentioning the fact that he is an apostle. Being an apostle was a mark of his authority in the church, yet Paul prefers to mention the fact that he is a servant of God first. This shows true humility.

All true Christians are servants of God. We no longer live for ourselves. Those days are over. Rather we now live for Him who saved us:

1 Corinthians 6:19,20

*"You are not your own. You were bought at a price: therefore honour God with your body."*

并且你们不是自己的人。因为你们是重价买来的。

Galatians 2:20

*"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."*

我已经与基督同钉十字架。现在活着的，不再是我，乃是基督在我里面活着。并且我如今在肉身活着，是因信神的儿子而活，他是爱我，为我舍己。

Being a servant of Christ is now our position in life.

Actually, before we became Christians we were also servants. We thought we were free. We thought that we could do what we like. But we were really slaves to our sinful nature. But Christ has now freed us from that bondage:

Romans 6:17-18

*“But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness.”*

感谢神，因为你们从前虽然作罪的奴仆，现今却从心里顺服了所传给你们道理的模范。你们既从罪里得了释放，就作了义的奴仆。

There are only two conditions anyone can ever be in. We are either a slave to our sinful nature, or we are a servant of Christ. The first is an evil bondage. The second is true freedom.

John 8:36

*“If the Son sets you free, you will be free indeed.”*

所以天父的儿子若叫你们自由，你们就真自由了。

Christ said:

Mark 9:35

*“If anyone wants to be first, he must be the very last, and the servant of all.”*

若有人愿意作首先的，他必作众人末后的，作众人的用人。

Matthew 23:11,12

*“The greatest among you will be your servant. For whoever exalts himself will be humbled; and whoever humbles himself will be exalted.”*

你们中间谁为大，谁就要作你们的用人。

Whatever our calling, the last thing we should be doing is boasting about our achievements. The Lord changes people, not men. We have nothing to boast about. Rather our attitude should be that of the unprofitable servant in Christ's parable:

Luke 17:10

*“So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”*

这样，你们作完了一切所吩咐的，只当说，我们是无用的仆人。所作的本是我们应分作的。

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So, after truly humbling himself by mentioning being a servant first, Paul then goes on to speak of the real authority in the church that God had given him. He was “*an apostle of Jesus Christ.*”

The word “apostle” simply means “sent one,” someone who is sent by someone else to do a particular job. In this case, sent by Jesus Christ.

In the Bible the word “*apostle*” is used specifically to mean one of a small group of people who were “sent” by God to be witnesses of the resurrection of Christ:

Acts 1:8

*“But you will receive power when the Holy Spirit comes on you: and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

但圣灵降临在你们身上，你们就必得着能力。并要在耶路撒冷，犹太全地，和撒玛利亚，直到地极，作我的见证。

Acts 10:40-41

*“God raised Him from the dead on the third day and caused Him to be seen. He was not seen by all the people, but by witnesses whom God had already chosen – by us who ate and drank with Him after He rose from the dead.”*

第三日神叫他复活，显现出来，不是显现给众人看，乃是显现给神预先所拣选为他作见证的人看，就是我们这些在他从死里复活以后，和他同吃同喝的人。

When the eleven apostles needed to replace Judas, they had to look for a suitably qualified person to take his place:

Acts 1:21-22

*“Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of His resurrection.”*

所以主耶稣在我们中间始终出入的时候，就是从约翰施洗起，直到主离开我们被接上升的日子为止，必须从那常与我们作伴的人中，立一位与我们同作耶稣复活的见证。

The replacement apostle had to be one who had been with them during the whole period of time from the baptism of John to the ascension of Christ. And to confirm that someone was a true apostle, God performed physical miracles

through them. These miracles were known specifically as “*the things that mark an apostle.*”

2 Corinthians 12:12

*“The things that mark an apostle – signs, wonders and miracles – were done among you with great perseverance.”*

我在你们中间，用百般的忍耐，借着神迹奇事异能，显出使徒的凭据来。

But there was one genuine apostle who hadn't actually been with Christ at all. Paul was unique. Far from being a witness of the resurrection, he hated Christians. He dragged them into prison, and agreed to their deaths. But while he was travelling on the road to Damascus, he met with the risen Christ. As a result, he was completely changed in his heart. And the Lord consequently made him an apostle.

Paul was first to admit that:

1 Corinthians 15:8-10

*“And last of all He appeared to me also, as to one abnormally born. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am.”*

末了也显给我看。我如同未到产期而生的人一般。我原是使徒中最小的，不配称为使徒，因为我从前逼迫神的教会。然而我今日成了何等人，是蒙神的恩才成的。

Paul was not a self-proclaimed apostle. He did not set himself up as an apostle. He didn't “fancy himself” as an apostle. He knew his calling was from the Lord. And he received the ability to perform miracles to prove it.

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And then we see *why* Paul was made an apostle. It was for two reasons, namely “*for the faith of God's elect*” and “*the knowledge of the truth that leads to godliness.*”

His job as an apostle was to teach these two things. And these are the things that we're called to teach in the church today.

Firstly, to teach “*the faith of God's elect.*” What is “*the faith of God's elect?*”

God's elect are all those people who have been truly born-again of the Spirit of God. They have been given new hearts, and a new nature by God. They have become new creatures in Christ. Has this fundamental change happened to you?

This is an important question, because without the Lord changing your heart, it is impossible to escape the judgment to come on all the earth. Remember what I mentioned earlier about our being in slavery to our sinful nature? This is the condition every one of us is born into. We need to have this bondage broken by the Lord, it is an absolute necessity. This is the most important message we must be trying to get across to people.

All men everywhere need to hear that they must repent and believe in Christ. Otherwise they will be judged according to their sinful natures. There is no other way out of this situation. We can't save ourselves from our sinful natures. This is an urgent message that needs to be sent into the whole world. There is no hope for anyone except by repenting and putting their trust in Christ for their salvation.

If men sit back and do nothing, they are condemned already:

John 3:18

*“Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.”*

信他的人，不被定罪。不信的人，罪已经定了，因为他不信神独生子的名。

Christ said:

Luke 13:3

*“Unless you repent, you too will all perish.”*

你们若不悔改，都要如此灭亡。

The prophet Isaiah summed it up when he said:

Isaiah 55:7

*“Let the wicked forsake his way, and the evil man his thoughts. Let him turn to the Lord, and He will have mercy on him, and to our God, for He will freely pardon.”*

恶人当离弃自己的道路。不义的人当除掉自己的意念，归向耶和华，耶和华就必怜恤他，当归向我们的神，因为神必广行赦免。

This was the first and most important message the apostles had been given to teach. And this is the most important message we have to teach today.

Secondly, the apostle’s task was to teach *“the knowledge of the truth that leads to godliness.”*

When a person is made right with God, God puts a new heart within Him.  
How is he then to live?

All Christians, after they have experienced the new birth, start on the path of holiness.

Now, I thought for a long time that holiness meant me getting better and better every day. But it is not this at all. I am just as much a sinner in need of salvation now than when I first believed. I'm not getting better at all. No, it is not that.

Holiness means being set apart. Our being made holy, is a being more and more set apart away from this world, and towards God.

Christ said:

John 17:17

*“Sanctify them by the truth: your word is truth.”*

求你用真理使他们成圣。你的道就是真理。

The more we understand the Scriptures, the more we can separate ourselves away from the world. We used to follow worldly ways before, but now we follow God's ways. This will completely change our lives. And this is an ongoing process for the rest of our Christian lives on this earth.

2 Corinthians 3:18

*“We, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”*

我们众人既然敞着脸，得以看见主的荣光，好像从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。

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*2 “a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time,”*

盼望那无谎言的神在万古之先所应许的永生，

This faith and knowledge is said to be *“resting on the hope of eternal life.”*

What do you hope in? To live a comfortable life? To have a good job? To get lots of money? To have lots of health and pleasure in this world? If all you have to look forward to is this world, the Bible says that you must be very miserable.

1 Corinthians 15:19

*“If only for this life we have hope in Christ, we are to be pitied more than all men.”*

我们若靠基督，只在今生有指望，就算比众人更可怜。

We need to think in the light of eternity. One day we are going to die. All of us. It is inevitable. We are in this world for such a short time.

James 4:14

*“What is your life? You are a mist that appears for a little while and then vanishes.”*

你们的生命是什么呢？你们原来是一片云雾，出现少时就不见了。

The short time we have here, we should be spending seeking God, loving Him, serving Him. Not chasing after things here. Where is your real treasure?

Matthew 6:19-21

*“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”*

不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷。只要积攒财宝在天上，天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。因为你的财宝在哪里，你的心也在哪里

This hope is in eternal things, things invisible to the human eye:

Romans 8:23-25

*“We wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently.”*

等候得着儿子的名分，乃是我们的身体得赎。我们得救是在乎盼望。只是所见的盼望不是盼望。谁还盼望他所见的呢？（有古卷作人所看见的何必再盼望呢）但我们若盼望那所不见的，就必忍耐等候。

But it is a sure hope, and we have the Bible to tell us about these things, and to keep us in the way:

Romans 15:4

*“For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.”*

从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望。

When the true Christian dies, he will end up where Christ is, which is far, far better than this miserable world down here. Paul said:

Philippians 1:23

*"I desire to depart and be with Christ; which is better by far."*

情愿离世与基督同在。因为这是好得无比的。

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And then we are told that this hope of eternal life was *"promised"* by God *"before the beginning of time."*

I don't want to get too involved with what happened in the Godhead before the beginning of time. I wasn't there. If something doesn't affect our everyday living for God, it is not really necessary for us to know too much about it.

But just to say that, in the Bible, a lot of things are said to be from *"before the creation of the world"*:

Matthew 13:35

*"I will utter things hidden since the creation of the world."*

把创世以来所隐藏的事发明出来。

Matthew 25:34

*"the kingdom prepared for you since the creation of the world"*

可来承受那创世以来为你们所预备的国。

Ephesians 1:4

*"He chose us in him before the creation of the world"*

就如神从创立世界以前，在基督里拣选了我们

Hebrews 4:3

*"His work has been finished since the creation of the world."*

其实造物之工，从创世以来已经成全了。

1 Peter 1:20

Christ *"was chosen before the creation of the world."*

基督在创世以前，是预先被神知道的，却在这末世，才为你们显现。

Revelation 13:8

*"the Lamb that was slain from the creation of the world."*



没有记在被杀之羔羊生命册上的人，都要拜它。

Revelation 17:8

*“the book of life from the creation of the world”*

凡住在地上名字从创世以来没有记在生命册上的，见先前有，如今没有，以后再有的兽，就必希奇。

It seems to be that before God created anything, He had His whole plan prepared in His mind beforehand. Now, in time, God is unfolding, revealing, and working out His plan. I simply think we need to leave it at that, and not try to go into further details.

This is actually of great comfort to the believer. When we are going through a dark time in our lives, it is such a comfort to know that, despite what things seem to be like, God is always in control, working all things out to His greatest glory in the end.

At one point in Christ’s life, when He was hanging on the cross, He felt completely forsaken by His Father:

Matthew 27:46

*“My God, my God, why have you forsaken me?”*

我的神，我的神，为什么离弃我？

But it was exactly at this point, when He had no sense of the Father’s presence, that the Father was most pleased with Him, because He was atoning for the sins of His people.

We are given a wonderful promise in Scripture:

Romans 8:28

*“And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.”*

我们晓得万事都互相效力，叫爱神的人得益处，就是按他旨意被召的人。

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*3 “and at his appointed season he brought His Word to light through the preaching entrusted to me by the command of God our Saviour,”*

到了日期，借着传扬的工夫，把他的道显明了。这传扬的责任，是按着神我们救主的命令交托了我。

God gave Paul a means by which to spread the message, and this was through preaching. Preaching simply means “proclaiming” the message. I think that

we today have a very distorted view of preaching. We think of preaching as one man (or woman), maybe with some worldly gift of public speaking and power of persuasion, standing here and speaking in a very authoritative manner, whom we are expected to just blindly follow.

It shouldn't be like this. We should never blindly follow men, no matter how persuasive they appear to be. We follow Christ, and Him alone. And we get all our information about Him from the Bible.

The whole purpose of preaching is simply to make sure the people understand the Bible for themselves. It ought to be more of a two-way communication.

We can learn a lot from the twelve-year old Christ.

Luke 2:46 – Joseph and Mary found Him “*in the temple courts, sitting among the teachers, listening to them and asking them questions.*”

坐在教师中间，一面听，一面问。

Christ was not lecturing them, assertively telling them what to believe (even though He was actually right all the time, unlike any of us!). He sat listening to them. If they said anything that was not right, he asked questions, to try to challenge them in their thinking. The purpose being to get them to think for themselves and come to a knowledge of the truth for themselves.

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4 “*To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Saviour.*”

现在写信给提多，就是照着我们共信之道作我真儿子的。愿恩惠平安，从父神和我们的救主基督耶稣归与你。

Finally, we get to find out who the letter is addressed to. It is to Titus. Titus was a younger Christian. We don't know much about him, he doesn't appear in the book of Acts at all.

We know from Galatians 2 that he was a Greek and that he went with Paul on his first trip to Jerusalem.

Paul calls Titus “*my true son in our common faith.*”

This reminds us that when we become a Christian, we change families. Our new family is now all those who have truly been born-again of the Spirit of God and who are true Christians in their hearts. These are our true friends and brethren now, even though we may have no blood ties with them.

Christ said:

Luke 12:51-53

*“Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two, and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”*

你们以为我来，是叫地上太平吗？我告诉你们，不是，乃是叫人分争。从今以后，一家五个人将要分争，三个人和两个人相争，两个人和三个人相争。父亲和儿子相争，儿子和父亲相争。母亲和女儿相争，女儿和母亲相争。婆婆和媳妇相争，媳妇和婆婆相争。

Once we become Christians, we don't think the same way as unbelievers any more. We are different. We have been fundamentally changed in our hearts. We now have a new, completely different world-view. Every family on earth will be divided into those who have truly experienced this change in their hearts, and those who haven't.

Our job now of course is to witness to those members of our families who haven't experienced this change.

We still have a responsibility to them:

1 Timothy 5:8

*“If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.”*

人若不看顾亲属，就是背了真道，比不信的人还不好。不看顾自己家里的人，更是如此。

And now we are Christians, we should love them a lot more than before. But they won't understand us, because they can't understand the change that has happened to us. It is very likely that we will probably receive some form of persecution from them.

We need to show that we have changed permanently. That this isn't just a passing stage that we are going through. We need to have patience with them, and continue to love them regardless. This is easier said than done in many cases. Many times we may just have to leave the situation with the Lord. But at least, now that there is a Christian in the family, the family is being prayed for.

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Now we come to the second part of our consideration, the appointment of elders.

5 *“The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.”*

我从前留你在革哩底，是要你将那没有办完的事都办整齐了，又照我所吩咐你的，在各城设立长老。

Do you desire to be an elder, or church leader? This is a good thing.

1 Timothy 3:1

*“If anyone sets his heart on being an overseer, he desires a noble task.”*

人若想要得监督的职分，就是羡慕善工。这话是可信的。

But leadership in the church is a very high calling. It shouldn't be entered into lightly. Churches should be run by suitable people. It is vital that they first of all have been truly born-again in their hearts. Otherwise they can't do any of these things mentioned in this list at all. These are all fruit of the Spirit.

6 *“An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient.”*

若无可指责的人，只作一个妇人的丈夫，儿女也是信主的，没有人告他们是放荡不服约束的，就可以设立。

The first characteristic is that he should be “*blameless.*” This was a characteristic of Zechariah and Elizabeth, the parents of John the Baptist:

Luke 1:6

*“Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly.”*

他们二人，在神面前都是义人，遵行主的一切诫命礼仪，没有可指摘的。

Now, none of us are completely blameless, we are still all just sinners saved by grace. But no-one could find anything to say against John's parents. They lived outwardly, upright, moral lives and were as lights shining in the darkness.

Can this be said of you? Or me? Even just in our outward actions, can these things be said of us?

Philippians 2:14,15

*“Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved*

*generation, in which you shine like stars in the universe.”*

凡所行的，都不要发怨言，起争论，使你们无可指摘，诚实无伪，在这弯曲悖谬的世代，作神无瑕疵的儿女。你们显在这世代中，好像明光照耀，

And then the elder should be *“faithful to his wife.”* This ought to be obvious, but in this modern world, there are more and more people calling themselves Christians, and they are just living with their “partners.” They are not married at all. And we regularly hear of great so-called “Christian” leaders leaving their wife, and going off with somebody else. These things should not be.

Worse still, in my country, I am ashamed to say, that today it is now perfectly legal for men to marry men, and women to marry women. And church leaders think that’s all right. Well, it’s not all right. All these people get their morality from the world around them rather than from the Bible.

Christ said:

John 7:7 - *“The world... hates me because I testify that what it does is evil.”*

世人不能恨你们，却是恨我。因为我指证他们所作的事是恶的

We get our morality from the Bible – remember *“knowledge of the truth that leads to godliness.”* Christ’s teaching on marriage in the Bible is:

Matthew 19:4-6

*“Haven’t you read that at the beginning the Creator made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh? So they are no longer two, but one. Therefore what God has joined together, let man not separate.”*

耶稣回答说，那起初造人的，是造男造女，并且说，因此，人要离开父母，与妻子连合，二人成为一体。这经你们没有念过吗？既然如此，夫妻不再是两个人，乃是一体的了。所以神配合的，人不可分开。

And then we see that the elder must have obedient children. This is because it has to be proved that he can rule his own house well.

1 Timothy 3:4,5

*“He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?)”*

好好管理自己的家，使儿女凡事端庄顺服。（或作端端庄庄地使儿女顺服）人若不知道管理自己的家，焉能照管神的教会呢？

7 *“Since an overseer manages God’s household, he must be blameless - not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.”*

监督既是神的管家，必须无可指责，不任性，不暴躁，不因酒滋事，不打人，不贪无义之财，

*“Not overbearing.”* That is an interesting phrase. There are many people in church leadership positions who are overbearing. They have got to their position by their overbearing natures. This characteristic of being *“not overbearing”* beautifully fits what the leadership of the church of Jesus Christ should be like. Think *“servant”* like we were mentioning earlier.

*“Not quick-tempered.”* Again, gentleness, patience and self-control all come out here. A Christian leader, worthy of the name of Christ should be able to produce these fruit in some measure. By nature we are so opposite to these things.

*“Not given to drunkenness, not violent.”* God can save the vilest of sinners. Many ex-drunkards can testify to the saving grace of the Lord. This is good. Paul was a very violent man before his conversion. The Lord is gracious. The new birth breaks the bondage of the sinful nature. The bondage to sin has been broken. But our old hearts are still there and we should still be careful.

This is why we need to make sure that an elder is a mature believer:

1 Timothy 3:6

*“He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.”*

初入教的不可作监督，恐怕他自高自大，就落在魔鬼所受的刑罚里。

*“Not pursuing dishonest gain.”* Judas was a disciple of Christ. He was the treasurer of the band of disciples. Yet we find that he stole from the money-bag. There are many unbelievers out there who, for some selfish reason, would love a high position in the church. From a high position of trust in the church, they can, for example, manipulate and abuse weak people. We are warned to look out for them:

2 Corinthians 11:14,15

*“Satan himself masquerades as an angel of light. It is not surprising then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.”*

这也不足为怪。因为连撒但也装作光明的天使。所以他的差役，

若装作仁义的差役，也不算希奇。他们的结局，必然照着他们的行为。

We should make sure that any potential elder truly wants the glory of Christ to shine in the church, and not want his own glory, or to manipulate his position to his own ends.

*8 “Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.”*

乐意接待远人，好善，庄重，公平，圣洁，自持。

*“Hospitable, one who loves what is good.”* He should not only actually love what is good, but he should also have a reputation outside of the church for doing good.

1 Timothy 3:7

*“He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap.”*

监督也必须在教外有好名声，恐怕被人毁谤，落在魔鬼的网罗里。

*“Self-controlled, upright”* He should have integrity. We should be able to trust him. As Christians, people should be able to trust all of us. But we ought to be aware that wicked men will take advantage of this. They lie and cheat and steal, and they don’t see anything wrong with it. When they find out that we don’t do these things, they will use us, and think that we are simple and stupid. We should always be aware of how evil men can be, and not trust any of them:

Matthew 10:16

*“I am sending you out like sheep amongst wolves. Therefore be as shrewd as snakes and as innocent as doves.”*

我差你们去，如同羊进入狼群。所以你们要灵巧像蛇，驯良像鸽子。

*“Holy.”* Separate from the world.

Hebrews 12:14

*“Make every effort to live in peace with all men and to be holy; without holiness no-one will see the Lord.”*

你们要追求与众人和睦，并要追求圣洁。非圣洁没有人能见主

“*Disciplined.*” We should all be disciplined people. Just as in the church, we should be able to say of our lives:

1 Corinthians 14:40

“*Everything should be done in a fitting and orderly way.*”

凡事都要规规矩矩的按着次序行。

9 “*He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.*”

坚守所教真实的道理，就能将纯正的教训劝化人。又能把争辩的人驳倒了。

Finally, in this verse, we are told that the elder must be a good teacher. He must “*hold fast to the trustworthy message as it has been taught,*” and then “*encourage others by sound doctrine.*” This involves knowing and understanding God’s Word well. He should have the ability to be able to communicate it faithfully to others, without changing or distorting it in any way.

He must also know his Bible well enough so that he can be able to refute anyone who comes along and opposes the truth.

Really, we should all be able to do this to some extent. We should all become experts in the Bible. This book is the only fully reliable source of information that we have about the things of God. There is nothing else. But it is all that we need:

2 Timothy 3:16,17

“*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*”

圣经都是神所默示的（或作凡神所默示的圣经），于教训，督责，使人归正，教导人学义，都是有益的。叫属神的人得以完全，预备行各样的善事。

What more do we need? This is our only source of instruction. Our only window on spiritual things. But it is more than adequate. Let us love it, learn it, teach it. Become familiar with it. And let it be our daily food.