**062 罗马书 12章7**

* **罗12:7** 服事**διακονία[[1]](#footnote-1)**人的，就应当照着恩赐去服事【或作**执事**】**διακονία**，就当专一执事】;...
* **διακονία[[2]](#footnote-2)** 基本的意思是：(1)服事 serving
* (2)执事diaconate (3)职事 、职分ministering，(4)可以指为主传道的服事(徒6:4、林后4:1)[[3]](#footnote-3)

**服事的职分varieties of service其实有许多种 （林前12:5、弗4:12）[[4]](#footnote-4)**

* **林前12:5** 服事【职事】**διακονία**的职分**有许多种**，但是同一位主；
* 服事【职事】又许多种，不需去限定那一种服事。
* e.g.（对内的服事）服事教会内有需要的弟兄姐妹e.g.（对外的服事）借着服事不信主的人向他们见证基督

**早期教会的服事**διακονία**事工。**

* **徒 6:1** 门徒不断增加的时候，讲希腊话的犹太人，埋怨本地的希伯来人，因为在日常的**供给上**διακονία**[[5]](#footnote-5)** KJV: ministration，忽略了他们的寡妇。2 于是十二使徒召集了众门徒，说：“**要我们放下上帝的道，去管理伙食，是不合适的**。3 所以弟兄们，应当从你们中间选出七个有好见证、满有圣灵和智慧的人，我们就**派他们负责这事**。4 至于我们，我们要专心祈祷、传道。”
* **背景：**教会中有一群无依无靠的寡妇。早期教会，一些人自愿卖了田地奉献给教会 徒4:32-37 教会拥有经济能力供应寡妇
* **服事团队：**负责收奉献的、管理账目、负责购粮、负责煮饭、负责送饭的
* **服事会延伸到：**辅导寡妇、帮助家事、教导寡妇的儿女、维修房子
* 多加 Dorcas 为孤儿寡妇缝制衣服 （徒9:36-39）
* **教会发展服事的事工，需要看：**
* （1）看教会内有什么需要（2）教会中弟兄姐妹 ，有什么服事的恩赐（3）弟兄姐妹是否有负担 （4）是否发展对外的事工？
* **服事需要团队 Team！**事奉不是单靠牧师或传道！
* **徒 6:3...应当从你们中间选出七个有好见证、满有圣灵和智慧的人4 至于我们，我们要专心祈祷、(传διακονία )道。 ” (**ESV)But we will devote ourselves to prayer and to the **ministry διακονία** of the word.
* **服事 serving: 为教会缘故，煮饭、清理也是服事！**
* **路10:40 马大被许多要作的事【伺候的事διακονία】，弄得心烦意乱，就上前来，说：“主啊，我妹妹让我一个人侍候，你不理吗？请吩咐她来帮助我。”**
* 🗶（约12:2) 之后的马大成长，她心肝乐意伺候所有人。教会需要像马大服事恩赐的人

罗马书 12：7.。。**或作教导的，就当专一教导；**

Skip 063

1. The next gift mentioned is “ministry”. The term is used of the ministry of the Word and even designates this ministry as performed by an apostle (cf. Acts 6:4; 20:24; 21:19; Rom. 11:13; 2 Cor. 4:1; 5:18; 6:3; Eph. 4:12; Col. 4:17; 1 Tim. 1:12; 2 Tim. 4:5, 11). As far as usage is concerned there is, therefore, abundant support for the view that the ministry of the Word is intended. In addition, this office follows prophecy and precedes that of teaching in the apostle’s enumeration. If an order of priority occurs here, then we would be compelled to regard the ministry as that of the Word, because no other phase of the church’s ministration could have a higher place than that of teaching except the general ministry of the Word. On this assumption the first four functions would obviously be in the order of rank—prophecy, ministry of the Word, teaching, exhortation. However reasonable is this view we cannot be certain that this was the function in mind. Murray, J..

Paul moves to *serving*, a very general term46 which became the normal New Testament word for the service Christians perform, but which was also used of the service of the deacon. Some see an official function here; Wilson, for example, says, “ ‘Ministry’ may refer either to the ministry of the word or to the office of a deacon.” But this is surely to make too specific a very general word. The same criticism should be made of translations like “administration” (JB); as far as our information goes, the early church had very little administration, and in any case a “charismatic administration” is pretty close to a contradiction in terms. Chrysostom has a wiser comment, “every spiritual work is a ministry.” Elsewhere Paul tells us that there are “different kinds of service” (1 Cor. 12:5; the same Greek word), which should put us on our guard against a too precise identification of the gift. It seems that Paul is simply moving on from prophecy. It is not given to all to prophesy. If anyone is not given that great gift but is given the more humdrum gift of being able to serve in a lowly place, then he should not sigh for what he does not have but use the gift God has given him. And the ability to do lowly service well is a gift. Many quite brilliant people seem constitutionally unable to perform lowly service well. There is a lot of lowly service to be done, and anyone who has the gift of doing it should rejoice at the wonder of divine grace. Leon Morris

Paul uses “service” words to denote Christian “ministry” in general,125 the ministry of Christ,126 his own specific ministry and that of others,127 the specific ministry of collecting money for the saints in Jerusalem,128 and a special office or function within the church (the diakonos, “deacon”).129 Paul never elsewhere mentions “service” as a distinct gift, and some commentators think therefore that he uses it generally here, to refer to any kind of ministry that a Christian might have. Moo, D. J.

The terms minister and ministry (διάκονος and διακονία, deacon and deaconship,) are used in the New Testament both in a general and a restricted sense. In the former, they are employed in reference to all classes of ecclesiastical officers, even the apostles; see 1 Cor. 3:5, 2 Cor. 6:4, Eph. 3:7, 6:21, Col. 1:7, 23, 1 Tim. 4:6, Acts 1:17, 25, 20:24, Rom. 11:13, 1 Cor. 12:5, 2 Cor. 4:1, &c. In the latter, they are used in reference to a particular class of officers, to whom were committed the management of the external affairs of the church, the care of the poor, attention to the sick, &c.; see Acts 6:1–3, Phil. 1:1, 1 Tim. 3:8–13, &c. It is doubtful in which of these senses the latter of the above-mentioned words is here used by the apostle, most probably in the restricted sense. The apostle exhorts different classes of officers to attend to their own peculiar vocation, and to exercise their own gifts, without intruding into the sphere of others, or envying their superior endowments. The deacons, therefore, were to attend to the poor and the sick, and not attempt to exercise the office of teachers. Luther, and many others, give the words their wide sense. “Hat jemand ein Amt, so warte er des Amtes:” If a man has an office, let him attend to it. But this would render unnecessary the specifications which follow. The apostle, in this context, refers to definite ecclesiastical offices in connection with ordinary Christian duties. That is, he exhorts both church officers and private Christians. Hodge, C.

εἴτε διακονίαν,6 ἐν τῇ διακονίᾳ. In the NT the verb διακονεῖν and the cognate abstract noun διακονία can have, when used theologically, either a wider or a narrower connotation. Thus they are used, on the one hand, quite generally to denote service rendered to God, to Christ, to the church (e.g. of the ministry of an apostle in 11:13; Acts 20:24; 21:19; 2 Cor 4:1; 5:18); they are used, on the other hand, in a specific sense with reference to practical service rendered to those who in some way are specially needy (e.g. Mt 25:44; Acts 6:1, 2; Rom 15:25). According to some commentators (e.g. Zahn, p. 546; Jülicher; Lagrange, p. 299; Huby, p. 420), διακονία is used here in its general sense.1 In support of this view it is argued: (i) that the reference cannot be to διακονία in its narrower sense of service to the needy and suffering, since this is mentioned in v. 8b, and (ii) that the change of construction from the abstract noun in the accusative (προφητείαν, διακονίαν) to the nominative singular masculine participle (ὁ διδάσκων, ὁ παρακαλῶν, ὁ μεταδιδούς, ὁ προϊστάμενος, ὁ ἐλεῶν) suggests that διακονία is here used as a general term, some of the particular ministries covered by it being indicated by the following participles. But (i) is not decisive. We may leave open for the moment the question whether the activities indicated in v. 8b should be explained as subdivisions of διακονία in the narrower sense, or a distinction made between it and them. In any case, the classification here should not be regarded as clear-cut or rigid. With regard to (ii), a more probable explanation of the change of construction is that εἴτε διδασκαλίαν was avoided because (ἔχοντες) διδασκαλίαν would not have expressed Paul’s meaning at all clearly.2 Against taking διακονία in the general sense, it must further be said that so general a term would hardly be apposite in such a list as we have here. Moreover, if it were used in the general sense, it would surely have been placed before, not after, προφητεία.3 It seems preferable then to understand διακονία here in its narrower sense as denoting a range of activities similar to that which came to be the province of the deacon.4

The meaning of ἐν τῇ διακονίᾳ (‘let us exercise it in practical service’) will be that those who have received this particular gift, the spiritual capacity for practical service, are to give themselves wholeheartedly to the fulfilment of the tasks to which their particular endowment is also their divine vocation. They are to use the spiritual gift they have received to the full, and they are to use it for the purpose for which it was given (a warning against the temptation to undertake services for which one is not divinely equipped would seem to be implicit). This explanation of ἐν τῇ διακονίᾳ applies equally mutatis mutandis to ἐν τῇ διδασκαλίᾳ and ἐν τῇ παρακλήσει. εἴτε ὁ διδάσκων,1 ἐν τῇ διδασκαλίᾳ. The distinction between διδάσκειν and προφητεύειν is clear enough. Whereas the prophet of the early Church was immediately inspired, the content of his message being a particular and direct revelation, the teacher based his teaching upon the OT scriptures, the tradition of Jesus and the catechetical material current in the Christian community.2 In 1 Cor 12:28 διδάσκαλοι are mentioned in the third place in the list (after apostles and prophets). In Eph 4:11 they are closely associated with ποιμένες (the two nouns sharing the same article), teachers and pastors apparently being regarded as one group.Cranfield, C. E. B. [↑](#footnote-ref-1)
2. All apostles (acts 1:17, 25, 1Tim1:12) and Leaders are to serve [↑](#footnote-ref-2)
3. 徒6:4 至于我们，我们要专心祈祷、(传διακονία )道(ESV)But we will devote ourselves to prayer and to the ministry διακονία of the word.”

林后 4:1 所以，我们既然蒙了怜悯，得着这职分διακονία，就不沮丧 [↑](#footnote-ref-3)
4. 林前12:5 服事的职分διακονία【职事】有许多种，但是同一位主；

The flexibility in the use of the term is apparent from 1 Corinthians 12:5 where Paul speaks of “diversities of ministrations” It is not clear that in this passage the gifts enumerated are in the order of rank (cf. 1 Cor. 12:8–10). If the order of priority is not adhered to, there is no reason why the ministry of mercy should not be mentioned at this point.Murray, J.

διακονία 服事也是在财务上供给有需要的人 （徒11:29、12:25、罗15:31、林后8:4、9:12-13）

徒11:29 于是门徒决定按着各人的力量捐款διακονία，好送给住在犹太的弟兄。

林后 9:11 你们既然凡事富裕，就可以慷慨地捐输，使众人借着我们，对上帝生出感谢的心。12 因为这供应的事διακονία，不仅补足了圣徒的缺乏，也使许多人对上帝感谢的心格外增多。13 众圣徒因为你们承认和服从了基督的福音，并且慷慨地捐输给他们和众人，借着你们在这供应的事διακονία上所得的凭据，就把荣耀归给上帝。 [↑](#footnote-ref-4)
5. KJV：their widows were neglected in the daily ministration.

The term is also used in the more restricted sense of the ministry of mercy with reference to physical need (cf. Acts 6:1; 11:29; 12:25; 2 Cor. 8:4; 9:1, 12, 13). Furthermore, in this epistle (15:31) the term is used in this sense of Paul’s own mission to Jerusalem, as is apparent from 15:25–27. Murray, J. [↑](#footnote-ref-5)