**2025 从信徒到执事：神生命塑造的奇妙之工 提前3章8至13**

**P小孩子：**撒谎、动手打人、大嘴巴、自私、骄傲、经常迟到。

* e.g. 以前牧师说把神的道听进。小事上开始，小事要忠心
* e.g.以前牧师说聚会不要迟到，我就改了。
* e.g.神呼召普通的渔夫来做门徒，塑造他们的生命。
* 经过神大能的生命塑造，人人可能成为执事。

P**提前3:8-13（和合本）**

* **背景：**保罗差遣提摩太来处理以弗所教会问题。开除了两位异端教师（1:20）。
* **背景：**保罗吩咐提摩太必须在离开以弗所教会前，为教会设立监督长老 与 执事。
* 一些教会的传统执事是由牧师立的，永约教会的执事/长老是选出来（徒6:3-6）

P**【1】执事[[1]](#footnote-1) 负责什么？**

* 敬畏主爱主，愿意付上时间、付上代价

P **Pic在牧师/长老的监督下**，执事负责教会的不同事工。

P **Pic协助牧师**/长老，完成教会中的各样事工。

* 教会预算都是牧师与执事团通过。执事(2位财政)审核教会所有账目。
* 牧师的薪金，完全是由执事们全权决定。

P**【2】神能塑造改变我们的生命**

**P Pic**拥有金钱、能力、恩赐、才干，很好！**先容神塑造我们的生命**

**P Pic** e.g.美国克林顿总统性丑闻 e.g.特兰普性丑闻，公开撒谎也无所谓。需要生命被改变

* **生命榜样的重要性：见证主**
* 不同意见看法 e.g.脾气暴躁，执事会中吵架拍桌子。
* e.g.拉帮结党，分裂教会，使人跌倒离开主。
* e.g.懒惰，不愿为主努力。教会事工就瘫痪。
* **只要你愿意**神塑造改变你们的生命（提前3:8-13）你们都可以成为执事，

**P【3】生命的榜样**

* 靠圣灵努力改变。加5:22-23

**P V8...必须端庄：must be dignified （NIV：to be worthy of respect）**honorable conduct

* 行为言语都受人尊敬
* 投选你尊敬的人 vote those you respect

**P V8...不一口两舌：not double-tongued**

* 学习说话谨慎小心。因为言语会伤害人

**P** e.g.讨好人：对A说你对。对B说你对。

* e.g.执事会通过后，学会不在会友前批评执事会的决定。

**P V8...不好喝酒，**（新译本：不酗酒）

* 可以喝酒[[2]](#footnote-2)，操练节制。不被酒精上瘾与控制。

**P V8...不贪不义之财：**

* 以前爱钱，现在爱主。
* e.g.执事（2位财政）管理教会的财政
* 人的时间精力是为了服事主，他愿意牺牲更多赚钱的机会。

**P V9要存清洁的良心，**with a clear conscience

* 神把良心赐给每一个人（罗2:15、徒24:16、罗14:23、提前1:19）
* 敬畏神：做事对得起神，对的起良心（徒24:16）
* 我的良心是被神的道所捆绑的。违背良心既不对，也不安全。我不能，也不会收回我的话。这里我站立，我别无选择。愿上帝帮助我。」——马丁路德**以良心持守主道[[3]](#footnote-3)**

**P V9...固守真道的奥秘[[4]](#footnote-4)。**hold the mystery of the faith

* “奥秘”不是执事知道一些你们不知道的神秘之事
* “奥秘”隐藏在旧约圣经中，现在神显明开了。
* 下文（V16）这奥秘就是上帝成为了人。主耶稣就是神！约1:1-3、罗9:5、腓2:6、来1:8
* 简单来说，他成长到对主有信心，相信圣经。坚信耶稣是神的儿子，

**P V10 这等人也要先受试验，若没有可责之处，然後叫他们作执事。**

* 先学习在小事上忠心（路16:10、太25:21）
* 尽心尽力去为主做，学会了爱人。
* 事奉神，会让我们看到我们的不足之处。
* 人批评你，你如何应付？ 性格与你不和，你怎么去爱他，带领他。
* 永约有一个条例，必须在教会任何岗位上服事至少一年

**P V11女执事[[5]](#footnote-5)（原文作女人）[[6]](#footnote-6) 也是如此：必须端庄，不说谗言，有节制，凡事忠心。**

**P**原文gunē **新译本** = 妻子；ESV, KJV= wives妻子 **VS** 和合本,ASV,NIV,RSV = women女人

* **注意：可能**指的是女执事, 因上文提到做监督，并**没有提到对监督们妻子的要求**。
* 圣经的普遍原则是由弟兄监督教会,所以一些改革宗传统的教会是不允许有女执事。
* 执事**是协助**牧师/长老服事主。 执事不是牧师长老（监督）。
* 我开始恩约教会与永约教会的第一天，就有女执事。

**P罗16:1** 我对你们举荐我们的姊妹非比，他是坚革哩教会中的**女执事** διάκονος。（也翻：仆人）

**P V11...不说谗言，（NIV: not malicious talkers），有节制，凡事忠心。**

* 从喜欢讲闲话，学习勒住舌头

**P【4】执事须好好管理儿女和自己的家。**

**P V12执事只要作一个妇人的丈夫...**

* 背景：古代多妻制。 立榜样：神的心意是一夫一妻。 “二人成为一体” 创2:24、太19:5

**P V12...，好好管理儿女和自己的家。**

* 神透过婚姻与孩子，磨练我们的性子
* 神会使你在家中成长，学习各样 智慧、忍耐、爱心。

**P【5】善作执事的得到美好的地步**

**P V13因为善作执事的,自己就得到美好的地步[[7]](#footnote-7) [[8]](#footnote-8)** (新译本:就为自己得了好的位分)**...**

* **善作执事的**受人尊重，主也看重他们

O**约12:26**若有人服事我,就当跟从我;....**若有人服事我,我父必尊重他。**

**P V13...并且在基督耶稣里的真道上大有胆量**[[9]](#footnote-9)。great confidence in the faith

* 事奉神,遇见困难，你会经历神。
* 学习圣经中宝贵的功课
* 会看神的作为。信心成长。**大有胆量**
* 你每星期来教会，只要你愿意主透过祂的灵会塑造你，都可以成为执事来事奉主，服事人。

1. Diakonos, it can be seen in table 16, is a noun referring primarily to someone who performs a service or ministry. Most frequently, the reference is not to a church appointment or office per se. Examples (none translated above as “deacon”) are a government official, Christ, Apollos and Paul, those who serve the devil (including Paul’s opponents), Tychicus, Epaphras, and Timothy. These could be called nontechnical uses of the term.Those termed “deacon” above are Phoebe, officials at Philippi, and deacons in 1 Tim 3:8, 12. These can be called “official” uses: they refer to a person occupying a recognized position in the church. Even if Acts 6 and the appointment of seven men to assist in serving widows is brought into the discussion, it may be surprising how little is known from the NT sources about specifics regarding the office of deacon. Much of what we think we know today likely stems from projecting back into early NT history the roles of deacons with which we are familiar from traditions that can be attested in full only much later. This does not mean contemporary discussion of deacons cannot make appeal to these (and other) Scriptures. It is simply to underscore that the explicit sources are quite limited. Applications made from them deserve to be careful and as modest as the amount of definite information available.Nevertheless, just as Paul appointed elders (or overseers) in churches founded ca. AD 50 (Acts 14:22), and just as there were both “overseers and deacons” in the church he planted at Philippi, it is reasonable that in 1 Tim 3 Paul has a similar bi-level church leadership structure in view. For deacons (v. 8), Paul first lists two desirable and then two undesirable qualities.Yarbrough, R. W. (2018). The Letters to Timothy and Titus (D. A. Carson, Ed.; p. 206). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-1)
2. 提前5:23 [↑](#footnote-ref-2)
3. 李健发牧师补充：我在主日证道时在解释提前3:9时存在明显的不足，没有充分带出经文的本义，而是偏离了经文的原本意思，过多强调了其他与经文原意无关的原则性应用。因此，我在此作出补充。

   这节经文强调了做执事的需要以良心忠心的固守真道。例如：马丁路德在改革时期展现了对真道的忠心。他在面对天主教会的错误教导时，拒绝妥协，坚守圣经的真理。路德深信良心必须被神的道所约束，而不是被人的传统或权威左右。他在沃木斯议会（Diet of Worms）中著名地宣告：‘除非我被圣经或清楚的理性说服，否则我不能、也不会收回，因为违背良心既不对，也不安全。这里我站立，别无选择。愿神帮助我。阿们。’

   路德的宣言充分体现了他‘清洁的良心’和对‘真道的奥秘’的坚守。他的良心受圣经真理的指引，不被外界的压力所污染。他对福音真理的坚定，使他在极其艰难的环境中，依然坚守信仰。 [↑](#footnote-ref-3)
4. 3:9 the mystery. A term used elsewhere by Paul to refer to the revealed truth of the gospel (v. 16; Rom. 16:25, 26; 1 Cor. 2:7; 4:1; Eph. 1:9; 3:3–9; 6:19; Col. 1:26, 27; 2:2; 4:3).Sproul, R. C., ed. (2015). The Reformation Study Bible: English Standard Version (2015 Edition) (p. 2159). Reformation Trust.

   Though the deacons are not required to be “able to teach” as are elders, “They must keep hold of the deep truths of the faith with a clear conscience” (v. 9).Hughes, R. K., & Chapell, B. (2000). 1 & 2 Timothy and Titus: to guard the deposit (p. 85). Crossway Books. [↑](#footnote-ref-4)
5. <https://opc.org/GA/women_in_office.html#APPENDIX>

   In favor of (a), apparently the view inclined to, more or less decisively, by the majority of modern scholars, and against (b) are the following arguments:

   (1) the adverb "likewise," "similarly" (hosautos) repeated from verse 8, points to a new category or class of officials, as does the list of qualities parallel to those in verses 8-10;

   (2) if deacons' wives were in view, we should expect an article (tas) before "women," or at least the pronoun "their" (autōn);

   (3) to single out deacons' wives while making no mention of overseers' wives would be very strange;

   (4) although the New Testament does not know the technical term "deaconess" (diakonissa), this verse, together with Romans 16:1, hints at that office, alluded to already in Pliny's letter to Trajan (A.D. 112) and firmly in place in the church's life by the third to fourth centuries. [↑](#footnote-ref-5)
6. Its meaning is contested. The “women” are probably either the wives of the deacons or female assistants to the deacons; however, they may also be female deacons on par with the male deacons. The absence of a similar set of qualifications for the wives of elders (vv. 1–7) suggests that the women in view here, whether deacons’ wives or others, actively participate in the ministry of mercy led by the deacons (whereas elders’ wives would not share their husbands’ oversight authority). The abruptness of the insertion may reflect Paul’s concern that women, in particular, have not fared well at the hands of the false teachers (2:14; 5:15).Sproul, R. C., ed. (2015). The Reformation Study Bible: English Standard Version (2015 Edition) (p. 2159). Reformation Trust.

   since “in the same way, deacons” (v. 8) affirms a close parallel between the two—and if deacons’ wives are critical to the diaconal ministry, the same holds no less true for the wives of pastoral church leaders. If indeed Paul has deacons’ (and overseers’?) wives in mind, this is another indication of his concern for the full engagement and benefit of women in the ministry of the church (see 2:11 on women learning).Yarbrough, R. W. (2018). The Letters to Timothy and Titus (D. A. Carson, Ed.; p. 211). William B. Eerdmans Publishing Company; Apollos.

   Help-mated. Some argue that the next sentence describes the qualifications of deaconesses, translating “wives” as “women,” so that verse 11 would read, “In the same way, women [deaconesses] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.” This is unlikely, though there is evidence that an order of deaconesses developed in the early church. Romans 16:1 reads, “I commend to you our sister Phoebe, a servant [diakonon] of the church in Cenchrea.” And Pliny’s famous letter to the Roman emperor Trajan, written in A.D. 112, mentions “two slave-women whom they call deaconesses.”5 Early on, there was an emerging order of deaconesses, the prototypes of deaconesses down through church history.(5) Betty Radice, trans. Pliny Letters and Panegyricus, Vol. 2, The Loeb Classical Library, (Cambridge, MA: Harvard, 1976), pp. 288, 289 (Book XXCVI): “Quo magis necessarium credidi ex duabus ancillis, quae ministrae dicebantur, quid esset veri, et per tormenta quaerere”—“This made me decide it was all the more necessary to extract the truth by torture from two slave-women, whom they call deaconesses.”Hughes, R. K., & Chapell, B. (2000). 1 & 2 Timothy and Titus: to guard the deposit (p. 86). Crossway Books.

   To note that some commentors used 1Timothy 2:11-15 to interpret 3:11 claiming that Paul does not allow for female deacons who are office bearerers and have authority over the man. To note that deacons are not overseers of the church. If it is to be interpreted as to be their wives, then should a pastor be prhibited from serving God if his wife is not of good character? Is that the principles as practiced in the whole redemptive historical context? [↑](#footnote-ref-6)
7. A different reason, however, is given, perhaps by way of encouragement to the lesser officials of whom so high a standard is demanded. It is not quite clear what the words gain an excellent standing signify, but three different suggestions have been made. The word for ‘standing’ (bathmos) means a ‘step’, and is taken to mean (a) a step in promotion to a higher office; (b) ‘standing’ or ‘vantage ground’ (as in NIV, RSV), relating to the influence gained in the esteem of the Christian community; (c) ‘standing in the sight of God’. The first seems quite out of keeping with the context and would make the previous instructions ridiculous if this were the main aim of the deacon’s office. The second makes good sense and fully accords with the context, since influence is a by-product of character (Simpson). But the third possibility cannot be ruled out in view of the concluding phrase, great assurance in their faith in Christ Jesus, which is linked with ‘standing’ as objects of the same verb gain. Both parts may therefore legitimately be understood in a spiritual sense. Yet the transition of thought from moral qualifications to spiritual status is more difficult than that required for solution (b). Boldness seems primarily towards man, though it could include the notion of boldness in approach to God.Guthrie, D. (1990). Pastoral Epistles: An Introduction and Commentary (Vol. 14, pp. 100–101). InterVarsity Press.

   Paul outlined two promises. First, the servant will receive an “excellent standing” for his effective service. This standing is not an advance in ecclesiastical rank, a concern that was foreign to Paul’s mind. Nor is it likely that Paul was promising a good standing in heaven, namely heavenly rewards. The standing likely was an assurance of a good reputation or good respect from the church for a job well done, although it could also refer to a good standing with God.Lea, T. D., & Griffin, H. P. (1992). 1, 2 Timothy, Titus (Vol. 34, pp. 118–119). Broadman & Holman Publishers.

   13 Paul concludes the list of requirements for deacons, both men and women, with a statement of motivation that is on a par with (and perhaps intentionally parallel to) the positive estimation of the position of the overseer in 3:1. In this case, “those who serve well as deacons”37 stand to obtain two rewards. The rewards are linked to and commensurate with the deacons’ initiative and performance (middle verb and dative pronoun, “gain for themselves”).38 The phrase describing the first reward is capable of a number of meanings,39 but most likely promises an “excellent standing” (i.e. to be esteemed, or held in high regard) in the church.

   Similarly, the precise sense of the second reward, “great assurance,” is potentially ambiguous. “Assurance” (“boldness”) often occurs in connection with speaking activities and particularly proclamation,40 but also more generally of confidence in various situations. In this case, the prepositional phrase that follows describes the context of this reward and makes “assurance” a better fit. “In faith” here means the deacons’ active believing/trusting (see discussion and note 1:2), with the subsequent phrase, “in Christ Jesus,” indicating both the object of faith and the relationship that this believing sustains (see discussion at 1:14). Thus the second reward promises that faithful service will deepen the deacon’s faith and further strengthen the relationship with God and Christ.Towner, P. H. (2006). The Letters to Timothy and Titus (pp. 267–268). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-7)
8. “Standing” (bathmos) can carry the idea of rank or grade. Deacons’ sacrifice to do the job right (vv. 8–10, 12) results in recognition. The Greek states explicitly “for themselves” (heautois). Deacons will increase in the “respect” that is needed for effective ministry (cf. mentions of “respect” in vv. 4, 8, 11). They will also be positioned to handle subsequent ministry opportunities with the support and trust of those who have observed this person’s effective service in the past.Yarbrough, R. W. (2018). The Letters to Timothy and Titus (D. A. Carson, Ed.; p. 214). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-8)
9. However, New Testament use of this term also refers to boldness before others (e.g., 2 Cor 3:12). It is possible that the term “assurance” could refer to an exercise of confidence both before God and those who hear the gospel. However, the prepositional phrase modifying “faith” clearly refers the noun to personal faith in Jesus. The absence of the article before “faith” in the Greek text is further support for identifying this faith as a personal response to Christ.72 It is best to see the “assurance” as a confidence before God produced in the sphere of a mature faith in Christ.Lea, T. D., & Griffin, H. P. (1992). 1, 2 Timothy, Titus (Vol. 34, p. 119). Broadman & Holman Publishers. [↑](#footnote-ref-9)