

I Timothy

提摩太前书

Section One: Overview of the Pastorals – I & II Timothy and Titus

第一部分：教牧书信概览—提摩太前后书和提多书

I. The Title “Pastoral Epistles” “教牧书信”标题的起源

These three epistles were originally separated from the other epistles to the churches and placed with Philemon as private, personal letters. Later, however, the unique nature of the epistles and their bearing upon church life was recognized.

起初，这三封书信就从给教会的其他书信当中被分别出来，并和腓利门书安放在一起，被视为私人书信。后来，教牧书信的独特属性和它们对教会生活的影响被公认出来。

Paul Anton in the 18th century was the first to suggest the title “Pastoral Epistles” to describe these three letters. After gaining acceptance in his native Germany, the title eventually was universally recognized, indicating as it did the instruction contained in the letters for pastoral oversight and care in the local church.

在18世纪，“教牧书信”第一次被 Paul Anton 提出，来描述这三封信。然后在他的本国德国被接受以后，这个标题最终被广泛地认可，显明了这些书信在有关地方教会的教牧监督和牧养方面所给予的教导。

II. Distinguishing Features of the Pastorals 辨别教牧书信的特征

A. They are among the last things Paul wrote, reflecting the concerns of the apostle near the end of his life and ministry.
他们是保罗最后的写作，反映了这位使徒在他生命和事奉即将结束时的担忧。

B. They are addressed not to a congregation but to two young men serving in pastoral roles. Yet they are not simply manuals for pastoral practice as there is much of general interest contained in them, intended to be used widely.
它们不是写给会众的，而是写给在教牧角色中事奉的两个年轻人。然而它们并不只是一种被广泛应用且包含很多一般性内容的教牧实践手册。

- C. They are highly personal, practical, and unsystematic in nature. They address issues that Paul takes up in no other letter.
它们在性质上是非常地个人化、实践化的，并且不系统。它们讲述了保罗在其他书信中没有提及的问题。

III. The Authenticity of the Pastorals 教牧书信的真实性

Until modern times, no significant dissenting voice had been raised to question the Pauline authorship of these letters. Not until the early 19th century did liberal scholars begin to attack the letters, positing that a “Paulinist” (a follower of the apostle generations removed from him) had actually penned them. Their view is that the letters reflect circumstances and issues characteristic of the early second century, not the middle first century. The attack follows four arguments:
直到现今时代，对于保罗是教牧书信的作者，这一问题争议不大。而到了十九世纪早期，自由派学者开始攻击这些书信，他们假定是一个“保罗派的人”（一个与保罗无关的、使徒时代的跟从者）写了这些书信。他们的观点是，这些书信反映了第二世纪早期教会环境和教牧问题的特点，而并没有反映出是第一世纪中期。这样的攻击有四个争论点：

A. Historical considerations 历史背景思考

1. Problem: chronological references in PE do not fit comfortably in the book of Acts. Some have tried to force a “fit” here but the obstacles are really insurmountable.
问题：在教牧书信中年代的提及并没有很好地与使徒行传相一致。一些人尝试去勉强与使徒行传“般配”起来，但是这里的障碍依然是不可逾越的。
2. Liberals have attempted a solution by claiming that the writing was done much later, with fictitious references inserted to give the appearance of being Pauline.
自由派宣称这些书信很晚才写成，中间穿插了一些编造的引用，使得看起来很像是保罗的书信。他们借此来试图解决这个年代的问题。

3. **Solution:** PE describe a period after the end of the book of Acts, which ends with Paul in jail at Rome (AD 61-62). Entirely possible that Paul could have been set free for another period of ministry, during which he widely traveled and penned *I Timothy* and *Titus*. After this, he was recaptured, tried, and executed in Rome in 67 A.D. *II Timothy* could have been penned during this second imprisonment.

解答：教牧书信描写了在使徒行传的结尾，也就是保罗被关在罗马监狱里（AD 61-62）之后的一段时间。当时保罗完全可能是被释放，因此就拥有了另外的一段事奉时期。这段时期，他可能到处旅行并写下了提摩太前书和提多书。在这之后，他可能又被重新拘捕，被审判，并于公元 67 年在罗马被处决。提摩太后书可能是在这第二次被关押时所写的。

B. Stylistic considerations 有关风格的思考

1. **Problem:** many *hapax legomena* occur in the PE, words which are used more regularly by second century writers. Vocabulary and style uncharacteristic of Paul's earlier writings are the norm.

问题：在教牧书信中用了很多只出现过一次的词（这被称作 *hapax legomena*），这些词在第二世纪才被更普遍地使用。无典型特征的词汇和风格在保罗早期写作中是很常见的。

2. **Solution:**
解答：

- a. Entire process is unsound - not enough extant literature to validate the statistical process. Same process applied to other uncontested writings of Paul would produce similar results.

整个处理过程是不正确的——因为没有足够的现存文献来证实这个统计过程。同样的过程应用在保罗其他无争议的写作上，也会产生相似的结果。

- b. Fails to recognize the influence that circumstance, Paul's advancing age, change in companions, different recipients and purposes, and other factors would have on his communication.

没有意识到当时的情形、保罗年龄的渐长、同工的改变、不同的受书人和书写目的，以及其它的因素对他所写的内容所产生的影响。

C. Ecclesiastical considerations
与教会有关的思考

- 1. Problem: claimed that church structure present in PE did not emerge until well into the 2nd century.

问题：在教牧书信中所谈及的教会架构直到第二世纪才出现。

- 2. Solution: PE polity can easily be contrasted with that of the 2nd century:

解决：教牧书信中的教会架构与第二世纪的教会相对比时，很容易看出明显的差异：

- a. No hierarchical layering of bishops (episkopoi) and elders (presbuteroi) as is seen in the 2nd century.

在第二世纪当中没有主教（监督）和长老（执事）的等级层次责任。

- b. Treatment of the two offices of elders and deacons was instigated by Paul, does not require a later date.

设立长老和执事的职位是由保罗发起的，并没有要求他们在后来的年日里来做。

- c. The “order of widows”, formalized into a separate office by the 2nd century, is not required by Paul's treatment of the subject in the PE.

“关于寡妇的命令”，在第二世纪被制定为是由一个不相连的职分去管理，但这并不需要保罗在教牧书信中来设立。但是在教牧书信当中保罗并不是这样去要求与指示的。

IV. Chronology of the Pastorals
教牧书信年代表

An exact chronology is impossible to attain, since there is discrepancy as to precisely when Paul arrived in Rome (A.D. 59 or 61?). His execution is known to have taken place during the reign of Nero (54 - 68), most likely between 64 and 67.

确切的年代无法知晓，因为关于保罗到达罗马的精确时间（A.D.59 或者 61?）有很多不一致之处。保罗被处决是发生在尼禄统治时期（54-68），很有可能是在 64 到 67 之间。

TIME LINE 时间线:

61/63

65/66

V. The Recipients of the Pastorals
教牧书信的受书人

A. Timothy 提摩太

1. NT contains a significant amount of information about this young colleague whom Paul met on his first missionary journey (Acts 13:4 - 14:27).

关于这个年轻的同工，新约中记载了大量重要的信息，他是保罗在第一次宣教之旅时遇到的（徒 13:4-14:27）。

2. Unclear whether he was a Pauline convert or not - frequent references to him as “son” may only describe a ministry of training and encouragement, since he is already described as converted when first mentioned with Paul (Acts 16:1). Although it is possible that he was converted under Paul’s ministry.

不清楚，他是不是保罗给传的福音——经常把他作为“儿子”来提及也许只是为了在事奉上训练和鼓励，当第一次和保罗一起被提及的时候，他已经信主（徒 16:1）。但是，他有可能是保罗给传的福音。

3. Timothy, (and also Titus), were not a pastors per se; rather they were apostolic representatives sent to supervise the proper organization and function of the churches under the leadership of pastors/elders and deacons.
提摩太（还有提多），他们本身不是牧师；他们其实是使徒的代表，被差派去监督，在牧师、长老和执事带领下的教会的正确组建和运作。
4. Among Timothy's assignments in ministry:
提摩太在事奉中的任务：
 - a. Sent to Thessalonica to encourage a hurting congregation (1 Thess. 3:1-10)
被差派到帖撒罗尼迦去鼓励受伤的会众（帖前 3:1-10）
 - b. Sent to Corinth to remind believers of Paul's teachings (1 Cor. 4:17; 16:10-11).
被差派到哥林多，提醒信徒保罗所教导的（林前 4:17;16:10-11）
 - c. Sent to an unspecified ministry in Macedonia (Acts 19:22)
被差派到马其顿，未具体说明事工（徒 19:22）
 - d. Sent for a special visit to Philippi (Phil. 2:19-24).
被差派到腓力比，进行一次特别的访问（腓 2:19-24）
 - e. At the writing of both *1* and *2 Timothy*, he is laboring in Ephesus.
在写提摩太前后书的时候，他在以弗所做工。
5. Certainly the apostle felt confident in entrusting delicate and difficult tasks to Timothy, challenges which would have been beyond the capabilities of a lesser man. Perhaps the personal admonitions given to Timothy are not so much an indication of a timid nature as they are of an intense opposition against one so tender in age.
显然，使徒保罗对于把需要技巧并困难的工作委托给提摩太很有信心，而这样的挑战可能是超越软弱人的能力的。也许对于提摩太的个人告诫，更多的不是在显出提摩太的胆怯性格，而是更多的显示出一个年轻人竟然要面对如此强烈的抵挡。

B. Titus 提多

1. In contrast to Timothy, the information we are given concerning him is scant.
与提摩太相比，关于提多的信息较少。
2. He is not mentioned in *Acts*; seen most prominently in 2 *Corinthians*, *Galatians*, 2 *Timothy* and *Titus*.
他没有在使徒行传中被提及，但是在哥林多后书、加拉太书、提摩太后书和提多书中被重点提到。
3. Paul's calling him a "true son" may suggest he was one of Paul's converts (*Titus* 1:4).
保罗称他为“真儿子”也许暗示出，他是保罗传的福音而悔改信主的（多 1:4）。
4. Most of his ministry assignments revolve around trouble at Corinth - it seems Paul sent him into "troubleshooting" situations where tact and wisdom were a priority. He evidently performed these tasks very effectively.
他的大多数事奉工作是围绕着哥林多城教会的问题展开的——看起来好像是保罗把他差派到“解决纷争”的场景中去，这些场景需要足够的机敏和智慧去处理。显然，他有效地执行了这些任务。

VI. Occasion and Purpose for the Pastorals 写教牧书信的原因和目的

A. 1 Timothy 提摩太前书

1. Paul gives two stated purposes:
保罗给出了两个明确的目的：
 - a. He instructs Timothy to ardently oppose the false doctrine developing in Ephesus (1:3).
他指教提摩太要强烈地抵挡在以弗所正在蔓延的错误教义（1:3）

b. He instructs Timothy about acceptable behavior for the Ephesian believers (3:15).

他指教提摩太，以弗所信徒当有的行为（3:15）。

2. The letter was not intended as a systematic treatment of church organization in a manual format, but rather as a call to diligent opposition to the doctrinal aberrations which were on the rise locally.

这封信并不是以指导手册的形式来系统地处理教会组织架构问题，而是对地方教会中正在兴起的教义偏差作出强烈（反对）的呼吁。

With such perverse, strategically placed opponents Paul found it necessary to write this letter in order to establish Timothy before the church as his personal representative. The letter exposed the false teaching Timothy was to oppose. It also provided a strong warning to the church to avoid trifling with such a doctrinal evil. Paul urged Timothy to emphasize “sound doctrine” (1:10) in order to counter the vicious, pernicious doctrine of the heretics. As a longtime friend and companion of Paul, Timothy already knew this truth. It was Timothy’s responsibility to pass it on clearly to the gullible, defenseless believers in Ephesus.¹

为了有策略地应付敌人，保罗发现有必要，并且执意要写这封信来坚固提摩太在教会面前就是使徒保罗个人代表的地位。这封信揭露了提摩太当去抵挡的假教导。这封信同时也在严厉地警告教会要避免这样荒渺的教义恶事。保罗鼓励提摩太要强调“正确的教义”（1:10），这样就可以与异端的邪恶教义相对抗。作为保罗的老友和同工，提摩太已经明白了这真理。而把这真理清楚地传递下去给那些在以弗所易受骗的、无防范意识的信徒就正是提摩太的责任。

B. Titus 提多书

1. Paul had left Titus in Crete to appoint elders in a church younger and less organized than the church at Ephesus (1:5).

保罗把提多留在克里特，在比以弗所教会年轻和缺乏组织的教会中设立长老（多 1:5）。

¹Lea, Thomas D. And Griffin, Hayne P., Jr., *The New American Commentary: I and II Timothy and Titus* (Broadman Press, 1992) p. 43.

2. The threat of false teaching is a backdrop to the letter, but it is apparently less menacing than the battle Timothy faced at Ephesus. Paul instructs Titus to battle these heretics himself, and to instruct the elders he appoints to do the same (1:9, 13).
假教导的威胁是写这封信的背景，但是显然没有比提摩太在以弗所面对的情势险恶。保罗指示提摩太要与这些异端争战，并且教导他所设立的长老也要抵挡异端、坚守纯正信仰（1:9,13）。
3. A theme in the epistle is a godly lifestyle for believers which acts as an antidote to the poison the false teachers were spreading (2:2-10; 3:1,2,14).
这封信的主题之一是，对于信徒来说，敬虔的生活方式是假教师正在散播的“毒药”的一种解剂（2:2-10;3:1,2,14）。

C. 2 Timothy 提摩太后书

1. The tenor of Paul's writing in this letter is markedly different from the other two, occasioned at least in part by the following circumstances:
保罗在这封信中写作的要点显然不同于其他两封信，在某种程度上，至少由以下的环境引起：
 - a. Paul has been arrested again, has passed through a preliminary hearing, and expects to die soon (4:6-8, 16-18).
保罗再次被抓，已经经过了初审，并预料到快要离世（4:6-8,16-18）。
 - b. He has been mistreated and deserted by people he depended on (4:14-16).
他被那些他所依靠的人猜疑并离弃（4:14-16）。
 - c. Close friends who provided companionship have now left on specific ministries (4:10-12).
亲密的朋友现在也离开他，去往一些特殊的事奉（4:10-12）。
 - d. The problem at Ephesus has worsened (1:15; 2:17-18).
在以弗所的问题已经恶化（1:15;2:17-18）。

2. Paul's strategy is not to focus on the wrongs of the false teachers so much as it is to direct his attention and effort to bolstering Timothy to stand in the face of such opposition. He refuses to let the heretics "drive the train" and so centers his thoughts around personal encouragements and admonitions to his man in Ephesus. 保罗并没有在假教师所犯的的错误上关注太多，而是更多地关注和努力支持提摩太在这样的敌对势力面前坚立。他拒绝让异端来主导局面，所以他思想的核心就是对他在以弗所的人的个人鼓励和劝诫。

VII. Theological Themes of the Pastorals 教牧书信的神学主题

Though not specifically a treatise of theology, many of Paul's favorite themes are recurrent throughout the PE, including:

即使这封信不是一本特殊的神学专著，但是许多保罗喜爱的主题在教牧书信中频繁出现，包括：

- A. The Trinity (references to Father and Son are numerous; lesser reference is made to the ministry of the Holy Spirit).
三位一体（有很多处经文提及圣父与子；提及圣灵事奉的经文较少）
- B. The Gospel
福音
- C. The Christian Life
基督徒生活
- D. Eschatology
末世论
- E. Church Government
教会管理
- F. Salvation
救恩

VIII. The Significance of the Pastorals 教牧书信的重要意义

- A. The PE provide insight for dealing with contemporary church issues. Though not an exhaustive treatment of church organization, they do provide guidelines for life in the local church.
教牧书信提供了处理当代教会事务的深刻见解。虽然没有就教会的组织管理进行全面彻底的论述，但确实对地方教会的生活提供了指导。
- B. The PE provide realism. The problems of real people are not “whitewashed” in the relating of difficulties, but divine power at work in the lives of real people is presented as a prescription for human failure.
教牧书信是写实的，对现实生活里的人所面对的一些困难问题并没有“粉饰”，而是神在现实人的生命里大能的做工正是医治人类失败的处方。
- C. The PE provide encouragement. In spite of the heavy burdens of personal and corporate problems Paul discusses, his mood is upbeat and optimistic and anticipates victory (1 Timothy 6:11-16).
教牧书信可以鼓励人。尽管保罗探讨了沉重的个人和教会（全体）的问题，但是他的心情是积极乐观的，并预言了将要来的胜利（提前 6:11-16）。

All Christians may find in the Epistles to Timothy and Titus a practical approach to the Christian life, especially as it relates to their local church. These short letters also have a special appeal for the Christian minister or ministerial student. Many of the practical problems which he faces as a leader of God's people are discussed by the author from the administrator's viewpoint. In some instances, the only scriptural discussion of these problems occurs in these valuable letters.²

所有的基督徒可以在提摩太前后书和提多书找到过基督徒生活的实际方法，尤其当涉及到他们地方教会的时候。这些简短的书信对于事奉神的人或神学生同样有特殊的吸引力。保罗作为神百姓的领袖所面临的许多实际问题，被他从管理者的角度讨论出来。在一些例子中，对这些问题基于圣经的讨论仅出现在这几封珍贵的书信里。

²Kent, Homer A., *The Pastoral Epistles* (Moody Press, 1979) p. 11.

Section Two: The First Epistle to Timothy

第二部分：提摩太前书

Analysis of the Epistle³

- I. The Salutation (1:1-2)
问候 (1:1-2)

- II. Instructions Concerning False Teachers (1:3-20)
关于假教师的教导 (1:3-20)
 - A. Warnings against false teachers (1:3-11)
警戒假教师 (1:3-11)

 - B. Paul's experience of grace (1:12-17)
保罗满有恩典的经历 (1:12-17)

 - C. Paul's charge to Timothy (1:18-20)
保罗给予提摩太的命令 (1:18-20)

- III. Instructions Concerning Conduct in the Church (2:1 - 3:13)
关于教会中行为的教导 (2:1-3:13)
 - A. Instructions concerning prayer (2:1-7)
关于祷告的教导 (2:1-7)

 - B. Instructions concerning men and women (2:8-15)
关于男人和女人的教导 (2:8-15)

 - C. Instructions concerning elders and deacons (3:1-13)
关于监督和执事的教导 (3:1-13)

³Litfin, A. Duane, *The Bible Knowledge Commentary: I Timothy* (Victor Books, 1983), p. 730-731.

- IV. Instructions Concerning Guarding the Truth in the Church (3:14 - 4:16)
关于在教会中持守真理的教导 (3:14-4:16)
 - A. The church and its truth (3:14-16)
教会和它的真理 (3:14-16)
 - B. Predictions of apostasy (4:1-5)
离经叛道的预言 (4:1-5)
 - C. Responsibilities of a good minister of Christ (4:6-16)
基督好仆人的责任 (4:6-16)

- V. Instructions Concerning Various Groups in the Church (5:1 - 6:10)
关于在教会中各样群体的教导 (5:1-6:10)
 - A. Concerning various age-groups (5:1-2)
关于各样年龄阶段的群体 (5:1-2)
 - B. Concerning widows (5:3-16)
关于寡妇 (5:3-16)
 - C. Concerning elders (5:17-25)
关于长老 (5:17-25)
 - D. Concerning slaves and masters (6:1-2)
关于仆人和主人 (6:1-2)
 - E. Concerning the heretical and greedy (6:3-10)
关于异端和贪婪的人 (6:3-10)

- VI. Final Charge to Timothy (6:11-21)
对提摩太最后的命令 (6:11-21)
 - A. Exhortation to godliness (6:11-16)
敬虔的劝勉 (6:11-16)
 - B. Instructions for the rich (6:17-19)
对富人的教导 (6:17-19)
 - C. Exhortations to remain faithful (6:20-21)
对持守忠心的劝勉 (6:20-21)

I. The Salutation (1:1-2) 问候 (1:1-2)

A. The author's identity - "Paul" (v. 1)

作者的身份——“保罗” (v.1)

1. Probably changed from "Saul" to "Paul" at the beginning of his first missionary journey. He may have taken this name from his first convert, Sergius Paulus (Acts 13:7-12), as a constant reminder to him of the grace and power of God to save sinners and call them into service.

可能保罗在第一次宣教之旅的开始，就把名字从“扫罗”改为了“保罗”。也许他是从他第一次所传福音的对象‘士求保罗’（徒 13:7-12）而取了这个名字，并以这个名字来时常提醒自己，神拯救罪人和呼召他们参与事奉的恩典和大能。

2. The Latin *paulus* means "little" or "small".

保罗的拉丁文意思是“小的”或“微小的”。

3. The name is also evidence of the transformation in his life from the pride of his Pharisee-ism to the humility of his Christianity.

这个名字同样地见证了他的生命从法利赛人的骄傲到基督徒谦卑的转变。

B. The author's position (v. 1)

作者的地位 (v.1)

1. An apostle - qualified for this authoritative position at the foundational stage of the church.

使徒——在教会的建立阶段就具备了这一权威地位。

2. Of Jesus Christ - personally commissioned in a unique post-resurrection appearance (Acts 26:16; 1 Cor. 9:1; 15:8-10).

属耶稣基督的——在基督复活升天后向他显现，并被委任（徒 26:16; 林前 9:1; 15:8-10）

3. By commandment - lit. “upon order or rank” (*epitagein*). Paul’s task was response to divine directives, not a whim of personal will.
 按着诫命——字面意义，“按着命令或职衔”（希腊文 *epitagein* “命令”）。保罗的任务是回应神的指示，不是跟从个人意志的喜好。
4. Of God our Savior and Lord Jesus Christ our hope
 奉我们的救主神和我们盼望的主耶稣基督的
 - a. Both past and present aspects of the Godhead’s program of salvation are viewed here.
 父神救恩的计划，在过去和现在的情形中，都在这里显明了。
 - b. Timothy would need this reminder for his arduous task at Ephesus.
 提摩太需要这样的提醒来完成他在以弗所的艰辛任务。

C. The author’s prayer (v. 2)
 作者的祷告 (v.2)

1. Grace - the undeserved favor of God
 恩典——神所赐的不配得的恩惠
2. Mercy - withholding of deserved punishment, compassion to the unfortunate
 怜悯——保留应有的惩罚，同情那些不幸的人
 - a. *Eleos* is not present typically in Pauline greetings, included only in the PE.
 （希腊文 *Eleos* “怜悯”）在保罗的问候当中，并不特别地出现，仅仅在教牧书信中出现。
 - b. This is maybe a recognition of Timothy’s Jewish background, or of the special circumstance that caused him to long for sympathy, tenderness, and comfort.
 这也许可以显示出提摩太的犹太人背景，或者他所处的特别环境导致他渴望同情、柔和、安慰。

3. Peace - a common Semitic greeting, implies both tranquility and harmony.

和平——常见的闪米特语（犹太人的）问候，暗指安宁和谐。

*With these three terms, then, Paul greets Timothy and the church: **caris** - God's ongoing forgiveness and enabling; **Eleos** - God's sympathy and concern; and **Ereinei** - God's tranquility and stability within and among them as individuals and as a Christian community.⁴*

保罗使用这三个词汇来问候提摩太和教会：*Caris* 一神不断的饶恕和大能；*Eleos* 一神的同情和关心；还有 *Ereinei* 一神的安宁和稳固，与个人和基督徒社团内住与同在。

II. Instructions Concerning False Teachers (1:3-20)

关于假教师的教导（1:3-20）

A. Warnings against false teachers (1:3-11)

警戒假教师（1:3-11）

1. Timothy was to remain at Ephesus. He was not to run from his responsibility, from the false teachers, or from trouble in the church.

提摩太应当留在以弗所。而且他不应当逃离他的责任，远避假教师、或教会中的麻烦。

2. Timothy is given a charge with a two-fold purpose:

提摩太接受的命令，含有两个目的：

- a. They are to stop an action already in progress: the spreading of “heterodoxy” (another of a different kind). Apparently a mixture of law and grace.

他们要阻止一个已经在进行中的活动：（另外一种不同的）“异端”的传播。显然是律法和恩典的混淆。

⁴Knight, George W., III, *New International Greek Testament Commentary: Commentary on the Pastoral Epistles* (Eerdmans Publishing Company, 1992), p. 67.

b. They are to avoid willful, mental acceptance of error:
他们要避免明知不对，还认可接受这样的错误：

(1) “fables” - lit. myths, unreal tales which only the gullible believe and follow, produces nothing of value.

“荒渺无凭的话语”——字面意义：神话，不真实的故事，只有易受骗的人才会相信和跟从，产生不了任何的价值。

(2) “endless genealogies” - perhaps the allegorizing of OT lists of names or the study of Jewish genealogical registers. Instead, they should embrace a “godly edifying which is in faith”. That is, the law plays no part in either salvation or sanctification.

“无穷的家谱”——也许是对旧约圣经姓名表的寓言化或是犹太家谱登记簿的研究。相反，他们应当信奉“在信心里陶冶敬虔”。也就是，那律法在救恩或成圣上不起作用。

3. The goal of this charge is “genuine love”, which has a three-fold source (v. 5):

这个命令的目标就是“真爱”，这真爱的源头是由三个部分所组成的（v.5）：

a. “pure heart” - lit. a cleansed heart. Only by salvation/sanctification.

“清洁的心”——字面意义：被洁净的心。只有借着救恩/成圣才能得到。

b. “good conscience” - that is, a conscience which is functioning properly, one which measures itself by the moral goodness of God. Requires daily confession of sin and fellowship through God’s Word.

“无亏的良心”——就是能合宜地行使其职责的良心，按照神道德的良善来衡量自己。这要求藉着神的道每日悔罪和与神相交。

- c. “faith unfeigned” – un-hypocritical faith. Does not need to wear a mask to hide its insincerity!
“无伪的信心”——不虚伪的信心。不需要戴面具来遮掩他的伪善！
4. The charge had been perverted by the false teachers in four ways (v. 6-7):
这命令已经被假教师在四个方面曲解（v.6-7）
- a. They had “swerved” - lit. missed the mark. Legalistic attempts by men to justify themselves always fall short.
他们“偏离这些”——字面意思：偏离了目标。那些靠遵行律法试图自称为义的人总是达不到目标。
- b. They “turned aside to vain jangling” - medical term used 5x in NT. Describes the dislocation of limbs. The result was “useless, aimless” words.
他们“反去讲虚浮的话”——医学词汇，在新约被使用了五次。描述肢体的脱位。结果是“无价值、无目标的”话语。
- c. They desired to be law-teachers - these legalists were already identified by Paul as enemies of the cross (Phil. 3:2, 18). This issue had been settled at the Jerusalem Council (Acts 15).
他们渴望去做教师——这些律法主义者已经被保罗认定为是十字架的仇敌（腓 3:2,18）。这些问题曾经在耶路撒冷会议上得到解决（徒 15）。
- d. They were ignorant. Their content was simply parroted from the false teachers who had imposed this error on them (“what they say”), and their emotional enthusiasm in delivery of their subject matter (“what they affirm”) did not verify it.
他们是无知的。他们讲述的内容只是从假教师那里照搬过来的（“自己所讲说的”），假教师已经将这个错误灌输给他们了，而且他们满有热情所传递的事情（“他们所论定的”）却无法得到证实。

5. The charge as it relates to the law (v. 8-11):

这命令与律法有关联 (v.8-11)

a. Paul is careful to make a distinction here between legalism and law. The law is good if used for its original purpose and intent! (Gal. 3:24)

保罗在这里小心的区分律法主义和律法。如果为它的本来目的和意图而使用，律法本是好的（加 3:24）。

b. Kent offers an interesting comparison of Paul's listing of categories with the contents of the decalogue:

Kent 在摩西十诫的内容和保罗所列举的类别之间，作了一个令人感兴趣的比较：

1 Timothy 1:9,10

*Lawless and disobedient
Ungodly and sinners*

Unholy and profane

*Father/mother smiters
Murderers
Fornicators, sodomites
Kidnapers
Liars, perjurers
Any other thing*

Exodus 20:1-17

1. *Thou shalt have no other gods before me.*
2. *Thou shalt not make unto thee any graven image.*
3. *Thou shalt not take the name of the Lord thy God in vain.*
4. *Remember the Sabbath day to keep it holy.*
5. *Honor thy father and mother.*
6. *Thou shalt not kill.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt not bear false witness.*
10. *Thou shalt not covet (Covetousness is hard to detect, and hence Paul does not name a flagrant example).⁵*

提摩太前书 1:9,10

不法和不服的
不虔诚和犯罪的
不圣洁和恋世俗的

弑父母
杀人的
行淫和亲男色的
抢人口
说谎话的，起假誓的
其他别样的事

出埃及记 20:1-17

1. 除了我以外，你不可有别的神。
2. 不可为自己雕刻偶像。
3. 不可妄称耶和华你神的名。
4. 当纪念安息日，守为圣日。
5. 当孝敬父母。
6. 不可杀人
7. 不可奸淫
8. 不可偷盗
9. 不可作假见证陷害人。
10. 不可贪恋（贪恋很难说，因为保罗在这里没有提及确切的例子）

⁵Kent, p. 87-88.

6. Paul finally offers a three-fold description of the divine standard of sound doctrine:

保罗最终给出了神标准的正确教义，它由三个部分所组成的：

- a. It is “good news”
它是“福音”
- b. It involves the “glory of the blessed God”
它是照着“可称颂之神的荣耀”
- c. It was “committed to his trust”.
它是“神所交托的”。

***“Do this and live!” the law commands;
But gives me neither feet nor hands.
A better word the gospel brings:
It bids me fly, and gives me wings!***
**律法这样命令：“这样行并活出来！”；
但是，赐予我的既不是脚也不是手。
福音带出更优美的言语：
它命令我飞翔，又赐给我翅膀！**

B. Paul’s experience of grace (v. 12-17)
保罗满有恩典的经历 (v.12-17)

1. His present (v. 12)
现在的他 (v.12)
 - a. “Enabled” - supernatural gift or ability to perform his missionary tasks.
“给（添加给）…力量的”——超然的恩赐或能力来成就他的宣教任务。

- b. “Counted faithful” - demonstrated faithfulness between conversion and active ministry.
“有忠心” ——显示出在悔改信主和积极事奉之间的忠诚。
- c. “Placed in ministry” - general for a life of service (diakonos - one who quickly goes about his task, leaving behind a trail of dust!).
“派我服侍他” ——一般是指一生的事奉（diakonos —某人很快地奔赴他的任务，扬起一踪尘土在其后）

2. His past (v. 13-14)
过去的他 (v.13-14)

- a. “Blasphemer” - stupid speech which injures others
“亵渎神的” ——伤害他人的愚蠢言语
- b. “Persecutor” - physical and psychological pursuit and harassment (Acts 8:3)
“逼迫人的” ——肉体和精神上的追捕和折磨。
- c. “Injurious” - a religious bully, including both verbal and physical abuse (Acts 26:11; 27:10)
“侮慢人的” ——宗教的威逼恐吓，包括言语和身体的侮辱。（徒 26:11;27:10）
- d. “Obtained mercy” - lit. “Was mercied”.
“蒙了怜悯” ——字面意思：“被宽容、怜悯”。
Reasons: he did not deliberately reject God’s grace, was functioning in a condition of unbelief (not an excuse, but does give context).
原因：他没有故意拒绝神的恩典。他过去是在一种不信的情况下作的（不是借口，而是确实讲明了当时的背景）。

3. His pattern (v. 15-16)
他的榜样 (v.15-16)

The “quotation-commendation” formula (*pistos 'o logos*) appears 5x in the PE (also 3:1; 4:9; Titus 3:8; 2 Tim. 2:11). The idea of this literary expression is that this information is entirely trustworthy, and people should give it a warm welcome into their lives.

这种“引用-赞许”的形式 (*pistos 'o logos*) 在教牧书信中出现五次 (也在 3:1; 4:9; 多 3:8; 提后 2:11 出现)。它字面所要表达的意思是这信息是完全值得信赖的, 并且人们应当热烈欢迎它们, 在他们生活中活出来。

- a. He was a pattern for salvation:
“chief of sinners” - first in rank or time.
他是获得救恩的一个典型:
“罪魁” —— 排名第一或最先的。
- b. He was a pattern for longsuffering:
他是表现出神长期忍耐的一个例子:
He was the under type for the operation of the grace of God in forgiving an undeserving sinner who will believe the gospel message.
他是神所设立的一个神恩典的榜样: 对那不配但相信福音信息的罪人, 神会赦免他。

4. His praise (v. 17) centered around five characteristics of God:
他的赞美 (v.17) 是围绕神的五个属性来展开的:

- a. “King of the ages” - sovereign rule over history
“永世的君王” —— 掌控着历史
- b. “Immortal” - exempt from wear and waste and final perishing
“不能朽坏” —— 不会疲乏、消瘦和最终消灭
- c. “Invisible” - not physical, material, or corporeal.
“不能看见” —— 不是肉体的、物质的

- d. “Only” - other gods do not actually exist! (*monoi*)
“独一的” ——其他的神其实根本就不存在! (*monoi*)
- e. “Wise” - (*sophoi*) knows all things, never has learned or never will.
“全智” (在一些古抄本上有) ——(*sophoi*)了解所有的事情, 从不用学习, 也决不需要学习。

C. Paul’s charge to Timothy (v. 18-20)
保罗给予提摩太的命令 (v.18-20)

“Charge” - a military term which pictures orders passing down the chain of command.

“Charge (命令)” ——军事词汇, 描绘了把命令沿着一条链传递下去。

1. Based on the previous expectations of Timothy’s future usefulness for service (prophecies) See Acts 16:2.
基于提摩太未来作服侍的先前期盼 (预言), 看一看使徒行传 16:2。
2. For the purpose of a “good warfare” - pictures the strategy of a lifetime battle, not just a one-time skirmish. The memory of past predictions was to spur Timothy on in his work.
因为目的是“打那美好的仗” ——描绘出一幅一生为之战斗的画面, 而非一次小规模战争。对过去预言的回想是为了激励提摩太去做这工作。
3. This battle must be engaged in by faith, in a manner that is above reproach and will yield a clear conscience.
这场战斗必须靠着信心, 并以无可指责的方式, 才能结出清洁的良心。

4. Neglect of these principles had resulted in the “shipwreck” (refers to shattered lives on the rocks of error) of Hymenaeus (2 Tim. 2:17) and Alexander (perhaps the same coppersmith who harmed Paul - 2 Tim. 4:14).
忽略这些原则会导致“船破坏了”（是指生命在谬误的岩石上撞碎），就像许米乃（提后 2:17）和亚历山大（也许是伤害保罗的同一个铜匠，提后 4:14）一样。
5. The offending parties were disciplined (“handed over” to Satan) for a corrective goal (end their influence and lead them to repentance).
为了纠正的目的（消停他们的影响力并带领他们悔改），悖逆的人当受责罚（“交给撒旦”）。

III. Instructions Concerning Conduct in the Church (2:1 - 3:13) 关于在教会中行为的教导（2:1-3:13）

A. Instructions concerning prayer (2:1-7) 关于祷告的教导（2:1-7）

Paul here makes a strong, constant appeal (“I exhort”). “First of all” introduces that this subject is the first in a list of subjects he will address, but also implies a primary importance.

保罗在这里强烈不断地呼吁（“我劝”）。“第一”说明了这一点是在他所讲述的几点中最优先的一点，同时也说明这是最重要的一点。

1. Types of prayer (1a) 祷告的类型（1a）

- a. “supplications” - intense entreaty, even to the point of begging, for others and self.
“恳求”——强烈地为他人和自己恳求，甚至到了乞求的份儿上。
- b. “prayers” - all-inclusive, general word implying worship, adoration, reverence.
“祷告”——包括一切事项，概括性词汇，意味着敬拜、崇拜、敬畏。）

- c. “intercessions” - occurs only 2x in NT, both here (also 4:5). Verb implies “falling in with” and describes a close and personal intimacy with the Father. The Christian gets close to God before making his request.
“代求”——在新约中仅出现两次，另一处是在（4:5）。这个动词意味着“与……一起”，描述了与天父很亲密的个人关系。在作祷告要求之前，基督徒需要先亲近神。
- d. “thanksgiving” - cf. 1 Thess. 5:17-18. “To say something good to the one who has bestowed gracious gifts”.
“祝谢”——比较帖前 5:17-18。“对施于恩典的人，说一些感谢的话。”

2. **Objects of prayer (1b - 2a)**
祷告的对象（1b-2a）

- a. “All men” - general term, no racial, political, economic, social class excluded.
“万人”——概括性词汇，排除种族、政治、经济、社会等级的这些概念。
- b. Government leaders - primary leaders, lesser government officials (Rom. 13).
政府领导——主要领导、其他政府要员（罗 13）

3. **Purposes of prayer (2b - 3)**
祷告的目的（2b-3）

- a. The pursuit of godliness - we pray for freedom from inward and outward disturbances, but not primarily for selfish ends! The goal is the spread of the gospel.
追求圣洁——在内部和外在的搅扰中，为自由祷告，但是并不是主要为了私利！目标是福音的广传。

- b. The pleasure of God - good and acceptable in His sight. The adjective is based on a verb that pictures a warm, joyful reception (Luke 8:40; Acts 2:41).
讨神的喜悦——在祂眼里是好的、蒙悦纳的。这个形容词是根基于这样一个动词：热烈并喜乐的接受（路8:40;徒2:41）

4. God's will and salvation (v. 4)
神的旨意和救恩（v.4）

This statement by Paul was the spark that helped to produce enormous controversy between Calvinist and Arminian theologians in the 17th century. Robert Gromacki provides some helpful insight here:

保罗这段陈述引起了17世纪在加尔文派和亚米纽斯派之间极大的论战。Robert Gromacki在这里给出了有帮助的见解：

This verse literally reads, "Who wills all men to be saved" ('os pantas anqrwpous qelei swqhnai). Paul did not write that God wills to save all men. The infinitive is in the passive voice, not in the active. If God had willed to save all, then all would be saved. This however, contradicts the clear teaching of Scripture that unsaved men will be banished to eternal torment in the lake of fire (Rev. 20:11-15). The passive voice shows that man must will to be saved. God does not impose His redemptive, preceptive will upon unwilling sinners. To obey the appeal to believe, man must actively exercise his will (Acts 16:31).⁶

这节经文字面来读的话是，“愿意所有的人被得救”（'os pantas anqrwpous qelei swqhnai）。保罗没有写，神愿意拯救所有人。这个不定式短语是被动语态，并不是主动语态。如果神愿意拯救所有的人，那么所有的人将会被拯救。如果是这样，那么这段经文和启示录20:11-15的清楚教导相悖，不得救的人将会被丢进火湖里，承受永恒的折磨。被动语态表明人必须愿意被拯救。神并没有把自己的救赎和教导的旨意强加给不愿意接受的罪人。去听从‘相信的呼召’，人必须主动地去实践他的意愿（徒16:31）。

⁶Gromacki, Robert G., *Stand True to the Charge: An Exposition of I Timothy* (Baker Book House, 1982), p. 53-54).

5. Christ's work and salvation (v. 5-6)
基督的工作和救恩 (v.5-6)

Jesus is the "umpire" between the only God and man. He is the perfect and complete man (stressed by absence of the definite article in Greek). He was the "ransom" - a term used in ancient slave markets to describe the redemption price for a slave.

耶稣是独一神和人之间的“仲裁”。他是完美和完全的人（在希腊文中没有定冠词，来强调）。他是“赎价”——这样一个词汇，它被用在古代奴隶市场来描述买赎一名奴隶的价钱。

6. Paul's ministry and salvation (v. 7)
保罗的事奉和救恩 (v.7)

Between the good will of God and the faith of men stands the necessary witness of a concerned Christian. How can they hear without a preacher?

在神良善的旨意和人的信心之间，是有负担基督徒的必要见证。没有传道的他们怎能听道呢？

B. Instructions concerning men and women (2:8-15)
关于男人和女人的教导 (2:8-15)

1. Men (v. 8)
男人 (v.8)

a. They should pray at all times in all places - seems to indicate that men should lead in public prayer as a pattern, being the spiritual leader.

他们应当在所有的地方在任何时间向神祷告——好像显示出，男人应当作为榜样、属灵领袖来带领公开的祷告。

2. Women (v. 9-15)
女人 (v.9-15)

a. Their clothing (v. 9-10)
她们的着装 (v.9-10)

- (1) The idea of the terms here is “appropriate for the occasion”; planned, orderly, and beautiful. They should be marked by “reverence” and “sound-mindedness”.

这个词汇在这里的意思是“对于所在场合是适宜的”，有计划的、整齐的、漂亮的。她们的特征应当是“受人尊敬”和“思想正派”的。

- (2) Negatively, they must not be marked by clothing that draws more attention to what they wear than to who they are (Prov. 11:22).

就负面而言，她们不应把人的注意力吸引到她们的装扮上，而不是她们本人（箴 11:22）。

b. Their relationship to men (v. 11-14)
她们和男人的关系(v.11-14)

- (1) “silence” - not the absence of sound, but the absence of vocal conflict in debate and protest, a challenge to the authority of men.

“沉静”——不是说完全不讲话，而是没有争吵和抗议，没有对男人权柄的挑战。

- (2) “subjection” - willing unforced placing of oneself under rank. Joyful acceptance of her role without emotional and vocal restlessness.

“顺服”——自愿地、没有强迫地将自己放在权柄之下。喜乐地接受她的角色，没有任何感情和口头上的不安。

- (3) “not teach or take authority” - not that a woman can never instruct a man at home or at church, for men can learn from the feminine perspective. Most likely a prohibition of a woman accepting an official position as the church teacher.
“不许讲道或辖管”——并不是说，女人决不能在家庭里或教会当中来指教男人，因为男人也可以从女性的角度来学习到很多。这里更像是，禁止女人在教会中接受正式的教会教师职位。
- (4) “in silence” - she should rest quietly and confidently in the role assigned to her by God.
“只要沉静”——她应当安静并自信地在上帝委派给她的角色中。
- (5) “Adam first formed” - this role assigned women is consistent with the headship of man and order of creation. **Note: submission is not a punishment resulting from the Fall!**
“先造的是亚当”——分配给女人的这一角色是与男人的领导地位和创造的次序相一致的。
注意：顺服不是因人类堕落而导致的惩罚。
- (6) “she shall be saved in childbearing” (2:15)
“女人就必在生产上得救” (2:15)
- (a) The conjunction “de/Yet in the ESV”, contrasts what a woman can do (2:15) with what she cannot do (2:12). The woman can have a meaningful life of spiritual purpose full of joy and satisfaction.
连接词“de/Yet（在ESV中）”把女人当做的（2:15）与女人不应当做的（2:12）相比较。女人能够拥有充满喜乐和成圣目的的属灵生活。

- (b) She will be saved from spiritual uselessness through their acceptance of God’s program and role for the godly woman.
藉着她们接受神对于敬虔女人的计划和角色，她将从属灵意义上的毫无价值中得到拯救。

C. Instructions concerning Elders and Deacons (3:1-13)
有关长老和执事的教导（3:1-13）

This passage is pivotal in our understanding of the officers of the local church and their respective functions. The word “bishop” (*episkopos* - overseer of a working force) is one of five different terms for the same office that are used in the NT interchangeably to speak of the same position while emphasizing specific aspects of the responsibility.
这一篇章是我们理解地方教会职位和它们各自职能的关键。这个词汇“bishop(主教)” (*episkopos*—(工厂等)劳动人口的监督)是在新约中用来描述同一职位的五个不同词汇的其中之一。并且它们互换着来描述同一职位，用来强调特定方面的责任。

1. Qualifications for pastors (3:1-7)
监督的资格要求（3:1-7）

a. His “call”
他所应有的“呼召”

- (1) Traditionally, the amount of emphasis placed on a crisis experience or “call” (sometimes mystical, often extra-biblical) has led to a tragic oversight of the Scriptural descriptions of the process.
一般而言，这个呼召的重点都放在了所谓重大事件的经历或者“呼召”（有时是神秘的、通常是圣经以外的），从而导致疏忽了经文对这一过程的描述。

- (2) The focus of Paul's thought here is on an intense personal desire that begins in a man's life (admittedly the work of God in his heart is understood). The words imply a stretching yourself toward, coveting, having an intense emotional desire.

保罗所思想的在这里的关注点是，强烈的个人渴望，它开始于人的生命中（神的工作在他心中明确可知）。这些词表明一种吸引自己向往、渴慕、强烈的情感渴望。

b. His character
他的品格

- (1) It is interesting to observe that of all the items on the long list of qualifiers, only one has anything to do with ability (apt to teach); the others deal with personal character.

在这份长长的合格的监督所应具备的事项清单上，很有意思的是，仅有一项是和能力有关的（善于教导）；其他的都是谈及个人品格。

- (2) The term which describes all of the qualifications is "blameless" (lit. - "not to be taken upon"). The idea is that of being "unrebukable" (6:14).

概括所有资格要求的词汇是“无可指责”（字面意义：“没有什么可以指出的”）。意思是“无可指责”（6:14）。

- c. Marital qualifications - “husband of one wife”, lit. “a one-woman man”.
婚姻方面的资格要求——“一个妇人的丈夫”，字面意思“一个女人的男人”。
- (1) A “one woman man.” To be faithful in sexual/marital realm - devoted to one woman emotionally and physically. It was common in Greece and Rome to have mistresses for pleasure, wives for procreation.
“一个女人的男人”，在性/婚姻领域的忠诚——情感和肉体上都专注于一个女人。当时在希腊和罗马，养情妇来取乐，而娶妻子来生育，这是普遍的。
- d. Personal qualifications
个人方面的资格要求
- (1) vigilant - lit. “wineless”, one who is temperate, wise, cautious, mind and judgment absolutely clear.
有节制——字面意义：“没有酒的”，一个有节制、智慧、谨慎的人，并且他的思想和判断是绝对清楚的。
- (2) sober - lit. “sound-minded”. Not mentally confused, reflects a serious attitude (not inconsistent with a sense of humor!)
自守——字面意义：“正确思想的”。思维清晰，反映出严肃的态度（与幽默感不相冲突！）
- (3) of good behavior - same word as for “modest”. Implies orderly arrangement of life.
端正——与“适中的、适度的”是同一个词，暗示出有条理的安排生活。

- (4) given to hospitality - lit. “lover of strangers”.
Friendly, warm, responsive.
乐意接待远人——字面意义：“喜爱陌生人的”。友善的、热情的、反应热烈的。
- (5) apt to teach - understanding; oral and verbal skills to get it across.
善于教导——理解力；使人能够理解的、遣词造句的技巧。

e. Social qualifications
社会方面的资格要求

- (1) not beside wine - a condemnation of drunkenness (other Scriptural principles would demand abstinence for all believers).
不因酒滋事——对醉酒的定罪（其他的圣经经文原则要求信徒要对酒有节制）
- (2) no striker - not violent, belligerent or quarrelsome.
不打人——不暴力、好战或爱争吵。
- (3) not greedy - not in the ministry for what he can gain financially.
不贪婪——不以事奉为得利的财路。
- (4) patient - better rendering might be “gentle”, actively considerate.
温和——更好的描述也许是“柔和”，主动的关心体贴。
- (5) no brawler - lit. “without war”, not contentious, lover of peace.
不争竞——字面意义：“无战争的”，不容易起争论的，爱好和平的。
- (6) not covetous - lit. “not a lover of silver”.
不贪财——字面意义：“不爱银钱的”。

f. **Family qualifications**
家庭方面的资格要求

He must be in charge of his own home, having children and a wife who respond to his position and follow his leadership willingly. This does not mean the pastor's children are always perfect - much caution needs to be exercised in our judgments here. The goal is that the ministry not be blamed but be well thought of!

他必须掌管自己的家，妻子和儿女都要甘心乐意地顺服和跟从他的地位和带领。这并不表示牧师的孩子就永远必须是完美的——我们要在这里很小心地做判断。目标不是去责备事奉，而是为了事奉要考虑周全！

g. **Spiritual qualifications**
属灵方面的资格要求

(1) not a novice - lit. "a new plant". He must be a spiritually mature person, or he will fall prey to pride and receive the same condemnation Satan experienced.

不是初信徒——字面意义：“不是新结的果子”。他必须是属灵成熟的人，否则他将成为骄傲的牺牲品，与撒旦的定罪相同。

(2) a good report - even the unsaved community could concur and give witness to the testimony of the pastor's life among them.

有好名声——即使不信主的社区也会赞同或见证在他们当中这个牧师的见证。

2. **Qualifications for deacons (3:8-13)**
执事的资格要求 (3:8-13)

The term *diakonos* can be used in a non-technical sense to denote general ministry, but here is used in reference to the category of servants specifically created to relieve the pastors of mundane tasks so that they might pursue spiritual ministry (Acts 6). 这个词汇 *diakonos* 可以非术语的意义来使用，指出一般的事奉，但是这里具体是指一种仆人，他们是来缓解牧师的繁琐工作，从而使牧师可以追求属灵的事奉（徒 6）。

a. **Personal qualifications**
个人方面的资格要求

- (1) **grave - worthy of respect, stately, dignified**
端庄——值得尊敬、庄严、有尊严的。
- (2) **truthful - no “divided words”, can’t say one thing and mean something else, or give two different views to different groups of people.**
诚实的——不“一口两舌”，不能说一件事情，然而又有其它一些意思，或者见什么人说什么话。
- (3) **not attached to wine - again, the stress here is the same as for the pastor though a different term is used (“to be addicted to”).**
不好喝酒——这一对牧师的资格要求，在这里再一次强调，即使是使用了一个不同的词汇（“沉迷于”）。
- (4) **not greedy - same idea as for pastor.**
不贪心的——跟对牧师的资格要求一样。
- (5) **orthodox - a steadfast commitment to the fundamentals of the faith, a consistent living of the faith which he professes.**
正统的——对基要真理信仰的坚定委身，与他宣称的信仰有一致的生活方式。
- (6) **proven - only men who are already qualified are to be chosen.**
被试验的——只有已经被证明有资格的人才能被拣选作执事。
- (7) **blameless - different from the term applied to the pastor; lit. means “not called in”. The idea of not being accusable of wrongdoing is conveyed here.**
无可指责——和应用在牧师身上的词汇不同，字面意义：“没有（因受指责而）被召见”。在这里的意思是没有坏事/恶事被指控出来。

b. Family qualifications
家庭方面的资格要求

The translators of the KJV have interpretively supplied here the terms *must their* and translated the term for “women” as “wives”, taking the reference in verse 11 to be to the wives of deacons. Supporting the KJV position are the following considerations:

英王钦定本在翻译时添加了一个词 *must their* (他们的……必须), 并且把“女人”这个词翻译为“妻子”, 认为 11 节所提到的是指执事的妻子。以下这些因素支持英王钦定本的这一观点:

- (1) The verse is sandwiched squarely in the middle of the discussion of the male deacon - so why the interruption?
这节经文正好夹在对男性执事的讨论中间——那么为什么要在这里打断呢?
- (2) Probable that local church pastors were groomed through the ranks in the local assembly and would have been deacons before being the pastor. If so, their wives would already have met the qualification and it would not need to be repeated for the pastoral office.
大概是地方教会的牧师都是经训练才被授予职衔的。在授予牧师职位之前, 先要担当执事职位。如果是这样, 那么他们的妻子已经有这样的资格要求, 所以将没有必要在牧师职位上再一次提及。
- (3) Logically, the closeness of husband and wife would demand that both be godly and blameless in order for the man to have an effective ministry.⁷
逻辑上来说, 丈夫与妻子的亲密关系将要求他们两者都要敬虔和无可指责, 由此对于男人来说, 他才能有果效的事奉。

⁷See “The Women of I Timothy 3:11” in *BibSac* (April-June 1979), 167-175.

godly wives - must be serious minded about spiritual matters, not involved in malicious gossip (not a “she-devil”), spiritually alert and sensitive, and dependable and trustworthy.

one woman man - same as for pastor

ruling houses - same as for pastor

敬虔的妻子——必须对于属灵的事情重视，没有恶毒的流言蜚语（不是一个“母夜叉”），有属灵的警觉和敏感，并且是值得信赖和可靠的。

一个女人的男人——和牧师的要求一样

管理家务——和牧师的要求一样

c. Rewards for deacons

执事的奖赏

(1) place to stand - may point to a special commendation at the judgement seat of Christ and special responsibility in the millennial kingdom.

美好的地步——也许是指在基督台前审判时，会接受一份特别的奖赏，并且在千禧年国度里接受特殊的责任。

(2) boldness - a freedom of speech that is given them by other believers who respect their wisdom and testimony.

大有胆量——被其他敬重他们智慧和见证的信徒所给予他们的言论自由。

IV. Instructions Concerning Guarding the Truth in the Church (3:14 - 4:16)
关于在教会中持守真理的教导（3:14-4:16）

Paul plans to join Timothy in Ephesus shortly, but should he be delayed he does not want Timothy and the believers in Ephesus to be deprived of the information he is imparting to them in this epistle. Obviously, Paul’s instructions in the epistle are meant to be applied both to Timothy and to the believers who were under his ministry in Ephesus.

保罗打算不久加入到在以弗所的提摩太，但是他很可能耽误了，他不希望提摩太和以弗所的信徒错过了他将在这封信里所要讲的信息。显然，保罗在这封信里的教导既可以应用在提摩太身上，又可以应用在他所服侍的以弗所信徒身上。

A. The church and its truth (3:14-16)
教会和它的真理 (3:14-16)

Paul helps Timothy to comprehend the importance of the place of the church in God's program (and what is true of the *macrocosm* is true of the *microcosm* or visible expressions of that program on the local level).
保罗帮助提摩太理解，在神的计划中教会的重要性。（宏观世界的真实即是微观世界的真实，或站在地方水平上对这计划的有形描述）

1. The church is the place where God dwells (corporately, as the individual believer-"temples" meet together (1 Cor. 3:16-17), the expression of the one and only living God.
教会是神所内住的地方（团体在一起，正如个人信徒—“殿”聚在一起（林前 3:16-17），对独一活神的表述。
2. The church is the guardian of the truth. The two architectural metaphors employed here picture the supporting pillars and the foundation of a great building. We are both the propagators and protectors of the truth of God's Word!
教会是真理的维护者。两个建筑上的措辞在这里隐喻出一座宏伟建筑的支撑柱石和根基。我们既是神真理的传播者，又是保卫者。
3. The body of this truth is encapsulated in verse 16 in a beautiful doctrinal hymn consisting of six lines. The content stresses His incarnation; His empowerment by the Spirit (possibly the resurrection is in view?); His angelic testimony; His welcoming Gentiles into the new fold; His reception by believing sinners; and His triumphant entry into heaven.
这真理的实体被概括在 16 节当中，由一首漂亮的六句教义赞美诗表达出来。这首诗的内容强调了祂的道成肉身；圣灵的授权（可能是指复活？）；天使的见证；祂欢迎外邦人的加入；信主的罪人对祂的信服；并且祂荣耀地进入天堂。

B. Predictions of apostasy (4:1-5)
离经叛道的预言 (4:1-5)

In this last half of the epistle, Paul addresses to Timothy a number of issues that are going to significantly affect his life and ministry in Ephesus. Though the treatment is somewhat unsystematic, the topics no doubt reflect burdens weighing heavy on the apostle's heart for his young son in the ministry.

在这封信写到最后一半的时候，保罗告诉提摩太许多的事情将会严重地影响他在以弗所的生活和事奉。即使这里给出的处理方式有点不系统，但是无疑反映出这位使徒对在事奉中的儿子在心里上的沉重负担。

1. This false teaching occasioned continual and distinct warnings by the Holy Spirit.
这样的错误教导会引起圣灵频繁并明显的警告。
2. The false teaching would involve people who would willingly decide to depart from the body of Christian doctrine.
错误教导将会使人甘心乐意地决定背离基督徒教义的本体。
3. The false teaching would be sourced in demonic influence and propagated by hypocritical liars who had persuasive ability.
错误教导源于恶魔的权势，被有说服口才的伪善的说谎者传播。
4. The false teaching would center around two topics:
错误教导将会围绕两个主题：
 - a. Abstinence from marriage - they placed the celibate life on a higher spiritual level than the married life. Perhaps this had influenced the young widows? (Cf. 5:11-15)
禁止嫁娶——他们把独身的生活放在比婚姻生活更高的属灵位置。也许这会影响到年轻的寡妇？（比较 5:11-15）
 - b. Abstinence from certain foods - probably along the lines of the Mosaic description of clean/unclean foods (cf. Col. 2:16, 21-23).
禁戒食物——也许是根据摩西律法对洁净/不洁净食物的描述（比较西 2:16,21-23）。

5. The false teaching was countered by biblical affirmations:
错误教导被符合圣经的事实所反驳:
- a. God has made only that which is good.
神仅创造好的事物。
 - b. We must eat with thanksgiving what God has provided.
我们必须以感恩的心来吃神所赐给我们的食物。
 - c. Thankful blessing sets apart food for its intended purpose.
感恩的祝福把食物本身的所要达到的目的突出出来。

C. Responsibilities of a good minister of Christ (4:6-16)
基督好仆人的责任 (4:6-16)

Paul now enjoins upon Timothy the urgent need for him to distinguish himself from the false teachers by a godly and commendable style of living. A theme here is the fact that the *minister* cannot be effectively separated from his *message*.

保罗现在命令提摩太，他最急切的需要就是，藉着敬虔和令人称赞的生活方式来使自己与假教师区分开。这里的主题是这样的事实：事奉者不能与自己所讲的信息分开。

- 1. He is to be progressing in godliness (v. 7 - 11)
他要在敬虔上不断长进 (v.7-11)
 - a. A clear philosophy of spiritual growth is espoused in v. 8, which begins with dismissing silly notions about how godliness is attained and which have no basis in fact. These notions are described as “myths that old women tell”. Timothy was not to debate them but only to dismiss them:
有一个清楚的属灵成长哲学在第 8 节中被主张，它要先摒弃那些有关达到敬虔和没有事实根据的愚蠢观念。这些观念被描述为“老妇荒渺的言语”。提摩太不应当争论它们，而是应当摒弃它们:

Paul advised Timothy to decline to involve himself in disputes about profane and old-womanish myths. While he must meet demonic teaching head-on and refute it with Scripture, he must not fritter away his time with silly religious trivia. False doctrine must be met with true doctrine; silly myths merit disdain.⁸

保罗建议提摩太要谢绝使自己陷在世俗的虚谈和老妇荒渺的话语中。同时他要迎面直对错误的教导，并且用经文驳倒它们。他决不能浪费自己的时间在愚蠢的宗教琐事上。假教义必会遭遇真教义；而愚蠢的虚谈定会被鄙视。

- b. Godliness is only attained through “exercise” (*gumnaze* - from which comes our words gymnasium or gymnastics.) Implied by this term is a strict personal regimen of spiritual disciplines that must be engaged in regardless of feeling or inclination. These disciplines result in gains that will endure eternally, as opposed to the temporary gains of physical exercise.

敬虔只有通过“操练”才能够达到（*gumnaze*-词汇体育馆或体育从它产生。）这个词汇暗示出一个严格的属灵操练生活规则，必须摒除情绪或爱好。这样的操练所产生的益处会持续到永生，与身体操练的暂时获益相反。

- c. Paul’s tenacious adherence to this philosophy of life and godliness had brought him much opposition, but he knew his message was sourced in the truth of the living God. The description of the Savior in v. 11 reminds us that the atonement is *sufficient* for all men, but *efficient* for those who believe.

保罗对这种人生哲学观和敬虔的紧紧坚持，给他带来了很多的反对，但是他知道，他所宣讲的信息是源于永生神的真理。在 11 节中对救主的描述提醒我们，祂的救恩对所有的人是全备的，但是仅对那些相信的人才有效。

⁸Kent, p. 11.

2. He is to be a pattern for behavior (v. 12)
他应当在行为上作榜样 (v.12)

The present imperatives sprinkled throughout this section stress the need for continual compliance to these directives:

这里的现在祈使句贯穿于这个部分当中，强调了继续顺从这些命令的需要：

- a. Timothy was not to allow others to “look down mentally” on him because of his age. The word “youth” could refer to anyone under 40.
提摩太不应当因为自己的年龄，让其他人“在思想上看低”自己。这个词汇“年轻”是指四十岁以下的人。
- b. Timothy was to be a “pattern” (*tupos*) for his people to imitate in the following areas:
提摩太应当成为他所牧养的人的“榜样” (*tupos*)，让人在以下方面来效法：
- (1) Speech 言语
 - (2) Lifestyle 生活方式
 - (3) Selfless love for others 对他人无私的爱
 - (4) Enthusiasm 热心
 - (5) Trustworthiness and trust in God 信靠神
 - (6) Personal holiness. 个人圣洁

3. He is to lead in public ministry of the Word (v. 13)
他应当在对神话语的公开事奉上做带领 (v.13)

- a. Reading - public reading of the Scriptures in assembly
宣读——在集会上公开的宣读圣经经文
- b. Exhortation - pictures sound exposition which brings comfort and challenge
劝勉——描述了正确的讲解经文会带来安慰和挑战
- c. Doctrine - teaching truth so it can be distinguished from error.
教义——教导真理，好使正确的教义从错误的教义中区分开。

4. He is to continue growing in grace (v. 14-16).

他应当不断在恩典上长进 (v.14-16)

a. Development of his spiritual potential (v. 14)

发展他的属灵潜力 (v.14)

The gift which was in Timothy was attended by prophecy and laying on of hands. This is probably distinct from spiritual gifts given to garden-variety pastors and may indicate Paul as an apostolic function imparted to Timothy a special ability which was confirmed by revelation.

Timothy was not to “neglect” this gift (to be careless about it).

这在提摩太里面的恩赐是藉着预言和按手所赐下的。这也许和赐给普通牧师的属灵恩赐是有区别的，也许显示出保罗藉着使徒的职能授予提摩太特殊的能力，这能力是藉着启示得以确认。所以提摩太不应当“忽视”这恩赐（对它漠不关心）。

b. Absorption in his task (v. 15)

专心于他自己的工作 (v.15)

He was to “meditate” (opposite of “neglect”) and lit. “be in these things”. By so doing his progress would be observed by his people.

他应当“默想”（与“忽视”相反），字面意义：

“沉浸在这些事情当中”。这样行，他的进步就会被他所牧养的人观察到。

c. Vigilance (v. 16)

谨慎 (v.16)

(1) Timothy was to “fasten his attention upon” two important foci: his personal life and his doctrine.

提摩太应当“小心地留意”两件事情：他个人的生活和他自己的教义。

(2) Personal sin usually leads to doctrinal error, so careful attention to both is required.

个人的犯罪经常导致教义上的错误，所以对于这两件事情要留意。

- (3) The result of this careful attention will be the deliverance of himself and of his hearers from moral and doctrinal shipwreck (there is no evidence in the context to warrant a soteriological understanding of “save”).
这种谨慎的结果将会是拯救自己和他的听众，不至于在道德和教义上翻船（上下文中没有证据说明这里是救世神学所理解的“救”）。

V. Instructions Concerning Various Groups in the Church (5:1 - 6:10)
关于在教会中各样群体的教导（5:1-6:10）

A. Concerning various age-groups (5:1-2)
关于各样的年龄群体（5:1-2）

1. Older men - “elder” is used here in a non-technical sense and refers to men older than Timothy.
老年人——这里的“老年人”，没有术语的意义存在，指的是比提摩太年老的人。
 - a. Don’t “rebuke” them - to beat down with verbal abuse.
不要“严责”他们——用粗言粗语贬低。
 - b. Entreat them - personal ministry of comfort and encouragement.
劝他们——安慰和鼓励他人的个人事奉
2. Younger men
少年人

Timothy was not to be enamored with his apostolic appointment; he was to see other believers as family members.
提摩太不应当倾心于自己的使徒职分；他应当把其他信徒当作家庭成员来看待。

3. Older women
老年妇女

Timothy was to treat them as “mothers” - with kindness, respect, and dignity.

提摩太应当把她们当作“母亲”来看——并以亲切的、友好的、尊敬的、端庄的心来对待她们。

4. Younger women
少年妇女

Timothy was to maintain the same familial attitude, but a special caution is given, “with all purity”. There was to be no question of sexual impropriety with these young women, who each could have been potential mates for him.

提摩太应当持守同样的家庭态度，但是一个特别的警告：“总要清清洁洁的”。无疑，对于那些有可能成为他终身伴侣的年轻妇女应当清清洁洁，没有性别上的越轨行为。

B. Concerning widows (5:3-16)
关于寡妇（5:3-16）

The word “widow” (chras) denotes one who is bereft, robbed, and has suffered loss. The connotation is that of loneliness and emptiness.⁹

“widow”(寡妇)这个词汇表示一个失去亲人、经受丧失痛苦的人。隐含意义是孤独寂寞、空虚。

1. Distinctions between types of widows (v. 3-8)
不同类型寡妇的区分（v.3-8）

a. Widows with no family (v. 3, 5-6)
没有家人的寡妇（v.3,5-6）

- (1) honor - both parental respect and financial support.
要尊敬——包括对待父母般的敬重和经济方面的支持。

⁹Gromacki, p. 131.

- (2) widows indeed - (genuine) are also “desolate” (permanently left alone - she is the only member of her family who is living).
真为寡妇的——（真正的）也就是没有家人的（长久孤独一人的——她是她们家中唯一健在的人）
- (3) hopes in God - a genuine believer
仰赖神——一名真信徒
- (4) prays - has real concern for others
祷告——真切地关心他人
- (5) not living in pleasure - pictures the women who drown their loneliness and sorrow by excessive living. Has spiritual and physical life, but lacks the “abundant life” (Jn. 10:10).
不在娱乐中生活——（描绘了那些借极度宴乐来淹没其孤独和忧伤的妇人）。有属灵和身体上的生命，但是却缺乏那“丰盛的生命”（约10:10）。

b. Widows with family (v. 4, 8)
有家人的寡妇（v.4,8）

- (1) Two relatives are listed:
两类亲属被列出：
 - (a) children 孩子
 - (b) nephews (*ekgona* - probably better understood as grandchildren)
外甥、侄子（*ekgona*——可能理解为孙子更好）

- (2) **These relatives have three responsibilities:**
这些亲属有三个责任:
- (a) **To show reverence for God by showing respect for parents.**
通过尊敬父母，来显出尊敬神。
 - (b) **To “pay back” parents for their previous investment and care.**
回报父母对他们先前的养育和照顾。
 - (c) **To “think beforehand” (provide).**
“提前着想”（及时帮补）。
- (3) **Relatives who fail in this responsibility are guilty:**
那些没有履行这些责任的亲戚是有罪的:
- (a) **They have denied the faith - done something inconsistent with the essence of Christianity**
他们否定了他们的信仰——做了一些与基督教真意相悖的事情。
 - (b) **They are worse than infidels - even unbelieving cultures make provision for parents.**
他们比不信的人还不好——即使是在不信神的文化里面，他们也要赡养父母。

2. Qualifications of enrolled widows (v. 9 - 10)
入册寡妇的资格要求 (v.9-10)

- a. “Taken into the number” implies a list or register, a specially recognized class of individuals. This has been interpreted in various ways, but one of the most plausible explanations view this as a special order of Christian workers who cared for orphans and counseled younger women. Later in history, they were ordained and took a vow of perpetual widowhood. This order was eventually dissolved at the Council of Laodicea (late fourth century). Therefore, they were providing spiritual work for the financial assistance they received.

“被记入册”说明有一个清单或注册登记，记录了特别标示的一类人群。这段经文已经以各样的方式被解释过，但是最有说服力的解释之一把这看作是，对照管孤儿和辅导年轻妇女的基督徒工人的特别命令。在后来的历史中，她们被命定并起誓永久作寡妇。这命令最终在劳迪西亚委员会上被终结（后来的四世纪）。因此，她们是因她们所接受的经济上的援助而开始了这种属灵的工作。

(1) Age - at least sixty years old.
年龄——至少六十岁。

(2) Marital history - a “one-man” woman. She had lived faithfully in the marriage relationship; divorce was not in her background.
婚姻历史——一个男人的女人。她曾经在夫妻关系方面是忠诚的；没有离婚史。

(3) Service - her spirituality had resulted in observable acts, including:

事奉——她的灵命带出可见到的行为，这包括：

(a) She was a good mother.

她是一个好母亲。

(b) She was courteous and humble.

她有礼貌并且谦卑。

(c) She was compassionate.

她有同情心。

(d) She actively pursued a godly life.

她主动追求敬虔的生活。

3. Rejection of younger widows (v. 11 - 15)

辞掉年轻的寡妇 (v.11-15)

a. Reasons

原因

(1) They still had a “desire to marry” - though they may have vowed a commitment to remain widows and serve in the local church, their attraction to men would supersede this commitment. They would then “cast off their first faith” or go back on this commitment.

他们仍然渴望结婚——即使，她们可能许愿持守贞洁并委身于地方教会的服侍，但是她们对男人的吸引将会取代这样的委身。然后，她们将“废弃了当初所许的愿”。

(2) They had a tendency to idleness, with more free time on their hands. Physically, they could work and support themselves. This idleness could lead them to abuse of their duties and involvement in gossip.

她们因有更多的自由时间而趋向于闲懒。在身体上她们可以工作并供应她们自己。这样的闲懒可能会导致她们说长道短，并说不当说的话。

b. Paul's advice
保罗的建议

- (1) They should marry
她们应当结婚
- (2) They should bear children - remedy for uselessness and possible future support needs.
她们应当生养孩子——对一无是处的补救方法，同时以备将来可能的赡养之需。
- (3) They should be the “house despot” - busying themselves with the tasks of the Prov. 31 woman.
她们应当料理家务——忙于箴言书 31 章所提到的妇女所担当的任务。
- (4) They should quell all possible criticism.
她们应当平息所有可能潜在的批评。

C. Concerning elders (5:17-25)
关于长老 (5:17-25)

Discussion of the widow's financial needs provides a fitting *segue* to address the support of elders. *Presbuteroi* is to be understood here in the technical sense, describing the office of pastor.

讨论寡妇经济需要的状况就自然引出了对于长老供应的续谈。

Presbuteroi (长老) 在这里要按专用词汇的意思来理解，是指牧师的职位。

1. Honoring pastors (v. 17 - 18)
尊敬长老 (v.17-18)

- a. Those who “rule well” are to be honored - their administration in the affairs of the church is excellent; beyond what is expected.
那“善于管理的”当被尊敬——他们在教会事务的管理上是卓越的；超过了人所想的。

- b. Those who “toil in preaching” are to be honored - they work themselves to the point of exhaustion in their preaching and teaching.
那“劳苦传道的”当被尊敬——他们在讲道和教导上到了筋疲力尽的地步。
- c. They are worthy of “double honor”. Possible interpretations:
他们配受“加倍的敬奉”。可能的解释：
- (1) Honor and honorarium = respect *and* pay
Twice the usual salary
敬重和报酬=尊敬和付两倍平常的工钱
 - (2) Twice what was given to widows
两倍于给予寡妇的
 - (3) Honored as “pastors” and “brothers”
作为“牧师”和“弟兄”来尊敬
 - (4) Honored for their office and for their labor - similar to #1.
尊敬他们的职位和他们的劳苦—与（1）相似。
- d. The labors of a godly pastor are not to be overlooked, ignored, taken for granted. He should receive a proportionate increase in respect and appreciation which includes adequate remuneration.
敬虔牧师的劳苦不应当被忽视、忽略、当作理所当然的。相反，他应当获得相称的、合理增长的尊重和工价。
- e. Scriptural support for this honor is given - quote of Deut. 25:4. The longer and harder the ox worked, the more he ate. Principle: every worker is worthy of support proportionate to his labor.
对于这种的敬重，圣经经文给予了支持——引用申命记 25:4。牛在场上工作的时间越长越努力，就应当吃的越多。原则：每一个工人配得与之劳苦相称的供应。

2. Disciplining pastors (v. 19 - 21)

对牧师的控告 (v.19-21)

- a. Must be founded on fact, not feeling or rumor (v. 19)
Cf. Deut. 17:6-7; no charge or accusation could be accepted unless affirmed by several witnesses.
必须基于事实，不是凭着感觉或谣言 (v.19)，比较申命记 17:6-7；除非有几个见证人证实，否则控告或指责不被接受。
- b. Must be administered in the sight of the whole church (v. 20). “Sin” implies not a single sin, but a pattern of life. The public exposure is to benefit others; not for double punishment.
必须在教会全体会众面前接受管教 (v.20)。“罪”暗示出，不是单一的罪，而是一种生活的方式。公开的揭露有益于其他人；而不是双倍的惩罚。
- c. Must be done without prejudice or partiality (v. 21).
必须没有成见并公正地来处理 (v.21)

3. Selection of pastors (v. 22-25)

拣选牧师 (v.22-25)

- a. Timothy was to avoid quick decisions and participation in sin - recognition and ratification of a man’s calling and qualifications does give some responsibility to the examiners.
提摩太应当避免作急促的决定和参与到罪中——承认和认可一个人的呼召和资格要求，检验者确实要相应地承担一些责任。

b. A personal word to Timothy - use a little wine! For his chronic (often) health problems, he was to supplement his water intake with wine (the NT word could mean anything from diluted grape juice to intoxicating beverage). Evidently Timothy steered completely away from all use of “wine” (not even a moderate use), so is encouraged by Paul to utilize a small amount medicinally. This is no argument for today - we have plenty of effective substitutes.
给提摩太的私人话语——使用一点酒！因为他慢性疾病的问题，他可以把水和酒掺在一起来饮用（这个新约词汇可以是指任何饮料，从浓度不高的葡萄汁到可以使人喝醉的酒）。显然，提摩太全然没有使用任何的“酒”（甚至是适度的使用），所以为了医药上的益处，保罗鼓励他利用少量的酒。今天对此没有什么可争议的——我们有很多有效的代替品。

c. The testimonies of pastoral candidates:
教牧候选人的见证：

- (1) Some sins and good works are public knowledge during a man’s lifetime
在一个人的一生中，有些罪和善行是公开被人知道的。
- (2) Some are not public knowledge
一些是不明显的
- (3) All sin and good works will be public knowledge eventually (Matt. 10:26)
所有的罪和善行最终将会被显明（太 10:26）

D. Concerning slaves and masters (6:1-2)
关于仆人和主人（6:1-2）

1. Servants with unsaved masters (v. 1)
仆人有不信道的主人（v.1）

a. They were to serve and to serve respectfully
他们应当去服侍并且恭敬地去服侍他们的主人。

b. Reason: the testimony of God and His Word
原因：见证神和祂的道。

2. Servants with saved masters (v. 2)

仆人有信道的主人 (v.2)

a. The slave could begin to “think down on”

(*kataphroneithosan*) his master and brother because the latter did not release him from his social obligation.

仆人可能会“轻看” (*kataphroneithosan*) 他的主人，不能因为同是弟兄就可以使其不承担他的社会责任。

b. A strong contrast is implied - replace the negative attitude with positive, holy action.

蕴含了一个强烈的对比——应当用积极、圣洁的行为来代替消极的态度。

E. Concerning the heretical and greedy (6:3 - 10)

关于异端和贪婪的人 (6:3-10)

Perhaps the false teachers Timothy had to battle were pastors who were using their office for personal gain.

也许提摩太所对抗的那些假教师们就是这些利用职务之便、谋取私利的牧师。

1. They were teaching error (v. 3)

他们教导错误的教义 (v.3)

2. They were rejecting truth (v. 3)

他们拒绝真理 (v.3)

3. They were conceited and ignorant - meaning they were unable to do concentrated and reflective thinking (v. 4).

他们自高自大并且无知——意思是，他们不能深入思考 (v.4)

4. They were spiritually sick (v. 4)
在属灵方面，他们是病态的 (v.4)

“Doting” means sick, imposed by their diet of:

“专好”意思是有病的，从他们热衷于以下的事情中可以显明)：

- a. Questions - prompted by big egos
问难——由强烈的自负引起
- b. Strifes of words - word wars, semantical battles
争辩的言辞——话语的争竞，语义争斗

5. They were in personal conflict (v. 4)
他们有个人属肉体的争战 (v.4)

- a. Envy - jealous over the success of others
妒忌——嫉妒他人的成功
- b. Strife - action which is the result of envy
纷争——妒忌导致的行为
- c. Railing - blasphemies, verbal assaults on those who disagree
毁谤——亵渎，对那些有不同意见的人在口头上的攻击。
- d. Surmisings - lit. “Underthoughts”, malicious suspicions
妄疑——字面意思，“思绪深沉”，恶毒的怀疑
- e. Disputings - lit. “Diatribes”, friction from constant rubbing.
争论——字面意思：“谩骂，讽刺”，不断的摩擦而起冲突。

6. They had perverted minds (v. 5)
他们坏了心术 (v.5)

Mental state was in a permanent state of corruption; this had left them spiritually bankrupt of the truth.

心智状况处于永久堕落的状态；这导致他们在真理方面属灵的败坏。

7. They were materialistic (v. 5)
他们是物质主义 (v.5)

They believed that prosperity was always the sign of God's blessing. They set as the goal of godliness the attaining of material gain. Separation from them was the only proper response.
他们相信财运的兴旺总是神祝福的标志。他们把获得物质利益作为敬虔的目标。与他们分别是惟一适合的回应。

8. They were ignorant of the nature of contentment (v. 6 - 8)
Gromacki points out three principles they ignored or rejected:
他们不懂得知足的本质 (v.6-8) Gromacki 指出了他们忽略或拒绝的三个原则:

- a. Success is spiritual and inward, not material and outward (v. 6)
成功是属灵的并内在的，不是物质的、外在的 (v.6)
- b. An understanding of the exact nature of life recognizes the superiority of the eternal and spiritual to the temporal and material (v. 7)
对于生命确切本质的真正认识是，意识到永生和属灵的事情要优越于暂时和物质的事情。
- c. Possession of the basic necessities of life should foster contentment (v. 8)¹⁰
生活必需品的拥有应当促使人满足 (v.8)

9. They were desiring to be rich (v. 9)
他们渴望富裕 (v.9)

This is the occasion of repeated falls which result in spiritual ruin.
这是导致属灵败坏、反复堕落的原因。

¹⁰Gromacki, p. 163-164.

10. They were loving money (v. 10)
他们贪爱钱财 (v.10)

Loving money for its own intrinsic value, they began to experience many bad “fruits”, and were led astray from the body of Christian truth, resulting in self-inflicted spiritual, moral, and emotional wounds.

因钱本身的价值而贪爱钱财，他们就开始经历许多不好的结果，开始离弃基督徒真理的本身，导致造成自身属灵、道德和情感的伤害。

VI. Final Charge to Timothy (6:11-21) 给提摩太最后的命令 (6:11-21)

- A. Exhortation to godliness (v. 11 - 16)
劝勉圣洁 (v.11-16)

1. Be continually fleeing (v. 11)
要不停地避开那些事 (v.11)

Sinful practices are constantly pursuing the believer - to avoid being caught he must develop moral stamina.

罪恶的事时常地搅扰信徒——要避免这些事，他必须增强道德上的毅力。

2. Be continually pursuing godliness
要不断地追求敬虔

This aggressive pursuit focuses on righteousness (right behavior); godliness (general piety, holy conduct); faith (daily trust in God); love (self-sacrifice for the welfare of others); patience (lit. “To remain under” - remaining steadfast under the pressures of life); meekness (power under control, the opposite of insubordination).

这个积极的追求关注在公义（正确的行为）；敬虔（整体的虔诚，圣洁的行为）；信心（每日信靠上帝）；爱心（为别人的益处自我牺牲）；忍耐（字面意义：“停留在……之下”——在生活的各样压力下，保持不动摇）；温柔（能力在控制之下，不顺服的反义词。）

3. **Be continually contending**
要不停地打那美好的仗

Literally - “Agonize”, to defend and propagate the doctrine of redemption.

字面意义——“苦斗，苦苦思索”，捍卫并传播救恩的教义。

4. **Lay hold on eternal life**
持定永生

To grasp, denoting full participation and appropriation. A contemporary phrase would be “get a grip on”, begin enjoying the benefits even now!

抓紧，表示要完全参与并占用。用当代的词汇来描述就是“抓住、把握”，现在就开始享有这益处！

5. **The solemn charge (v. 13 -16)**
庄严的命令 (v.13-16)

- a. Its witnesses included God, who gives life through redemption; and Jesus, who remained faithful even unto death.

这见证人包括，藉着救恩赐予生命的神；还有忠信甚至到死的耶稣。

- b. Timothy was to “keep the commandment” (obey all instructions of the epistle) without sin or reason to be accused (“blameless”), for the rest of his life. Paul anticipated the return of Jesus before physical death.

提摩太要用余下的生命，没有任何罪或被控告的原因，来“守这命令”（遵守这信上所有的教导）。保罗期待在死之前耶稣归来。

- c. God was to be his motivation for obedience, of Whom Paul reminded him:

神是他顺服的动机，保罗在提醒他：

- (1) He is “blessed” - perfection of bliss, source of all blessings

祂是“可称颂的”——完美的富乐，所有祝福之源

- (2) Only Potentate - supreme ruler of all the universe
独一的君王——天地万物的最高掌权者
- (3) “Who only hath immortality” - not subject to death
“那独一无二”——不受制于死亡
- (4) “Dwelling in light” - completely holy
“住在……光里”——完全的圣洁
- (5) “no man can approach” - that which is known about him cannot be discovered by searching; only ours through revelation.
“人不能靠近的”——无法寻求并发现有关神的知识；仅通过神的启示我们才能明白。
- (6) “no man hath seen” - God is Spirit, immaterial
“人不能看见”——神是灵，是非物质的。
- (7) “to whom be honor” - all esteem, reverence, adoration and worship are due Him.
“尊贵……归给他”——所有尊敬、崇敬、崇拜、敬拜都归给祂。

B. Instructions for the rich (v. 17 - 19)
对富人的教导 (v.17-19)

Paul now turns his attention to the ones who are “rich in the now age”, literally. These are distinct from those who are “desiring to be rich” (6:9), instead they are believers who have been blessed by God with wealth.

The command is present tense and was then to be repeated over and over. The command included:

照字面意思来看，保罗现在把自己的注意力转移到那些“今世富足的人”。这些人是在财富方面得到了神很大祝福的人，和那些“想要发财的人”（6:9）完全不同。这个命令是现在时态，表明要不断地重复），这命令包括：

1. Prohibitions (v. 17a)
禁止要做的事情 (v.17a)
 - a. They were not to become proud, thinking that their wealth indicated superiority over others.
他们不应当变得骄傲，认为他们的富有显示了在他人之上的优越。
 - b. They were not to transfer their trust from God to money, implying their hope was set there and left there.
他们不应当把他们的信心从神身上而转变到钱财上面，暗示了他们把盼望放在钱财上，并寄托在钱财上。

2. Positive goals:
正面的目标:
 - a. Trust in God (v. 17b) - recognize Him as the provider of all that men need, don't let the gift mean more than the Giver!
要相信神 (v.17b) ——承认祂是供给人类所有需要的提供者，不要让所赐之物胜过赐予者！
 - b. Do good (v. 18a) - lit. "Work that which is good"
要行善 (v.18a) ——字面意义：“行美善的事情”。
 - c. Be rich in good works (v. 18b) cf. Rev. 2:9
在好事上富足 (v.18b)，比较启示录 2:9
 - d. Distribute (v. 18c) lit. "To impart possessions in a pleasing fashion," to give joyfully and out of loving concern.
甘心施舍 (v.18c)，字面意义：“以令人喜爱的方式给予财产”，乐意的给予，并且是出于爱的关心。
 - e. Communicate (v. 18d) - the word stresses joint sharing or "fellowship" in a financial sense.
乐于供给人 (v.18d) ——这个词汇强调了在经济上共同享用或“相交”。
 - f. Lay up treasure in heaven (v. 19a) - the more he gives away, the more he deposits in heaven! (Prov. 11:24)
积存财宝在天上 (v.19a) ——他施舍的越多，他在天堂积存的也就越多！（箴言 11:24）

- g. Lay hold on eternal life (v. 19b) - living for eternity enables a believer to better enjoy the reality of eternal life in the here and now. By such unselfish action they show that they grasp the reality of what really matters - that which is eternal.

持定那真正的生命（v.19b）——为永生而活，让信徒有能力更好地享有当前现实里的永生生活。藉着这种无私的行动，他们显示出他们抓住了现实生活中真正重要的事情——永生。

C. Exhortations to remain faithful (v. 20 - 21)
对保持忠心的劝勉（v.20-21）

“O Timothy” stresses Paul’s urgency of appeal, and is the only mention of his associate’s name since the first chapter (1:12, 18).

“提摩太，啊”强调了保罗呼求的迫切，从第一章之后，这是他唯一一次提到他这位伙伴的名字（1:12,18）

1. A charge to obedience (v. 20a)
顺服的命令（v.20a）

- a. Keep - to vigilantly protect like a sentry
保守——像一名哨兵一样，警觉地守卫。

- b. That which was committed to thy trust - lit. “Deposit”.
God had given Timothy a sacred deposit of spiritual leadership.
那所受的托付——字面意义：“存放，交与……保管”。神赐予提摩太一个神圣的属灵带领托付。

2. Obstacles to obedience (v. 20b - 21a)

顺服的阻拦 (v.20b-21a)

a. “Babblings” - lit. “Empty sounds or voices”, noise which makes no spiritual contribution to help believers.

“虚谈”——字面意义：“空话、空谈”，空洞的谈论不能对信徒的灵命有什么帮助。

b. “Oppositions” - lit. “Antithesis”. This describes the theological position of the false teachers, which was set over against biblical truth. This “knowledge” is really not “knowledge” at all, but leads men away from the body of Christian doctrine, the story of redemption.

“那敌真道的”——字面意义：“对立面”。这描述了假教师敌对圣经真理的神学立场。这样的“学问”根本不是真正的学问。反而会使人离弃基督徒教义的本体，不信救恩。

CONCLUSION 结论

Paul’s benediction is the shortest of his epistles, simply, “grace be with thee.” This prayer is for a plural “you”, referring to both Timothy and the believers in Ephesus. Therefore, we may confidently state that the PE are intended for *all believers, some of whom* are pastors.

保罗在这里的祈福是他所写书信中最短的，简单到：“愿恩惠常常与你们同在。”这个祷告是为复数的“你们”，是指在以弗所的提摩太和那里的信徒。因此，我们可以自信地说，教牧书信是为了所有的平信徒和牧师而写的。