

提前2. 1-15 有關禱告的指示

**2:1 Παρακαλῶ** οὖν πρῶτον πάντων **ποιεῖσθαι** δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων.[First of all, then, I urge that <sup>a</sup>entreaties *and* prayers, petitions *and* thanksgivings, **be made** on behalf of all men.]

**2:1** First of all, then, I urge that requests,<sup>1</sup> prayers, intercessions, and thanks be offered on behalf of all people,<sup>2</sup>

**1** 所以，**我劝你**，首先要为人人祈求、祷告、代求、感谢；

**B1 Jesus stressed that we even want to pray for enemies (Luke 6.27-28)!**

<sup>2</sup> ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ **ὄντων**, ἵνα ἡρεμον καὶ ἡσύχιον βίον **διάγωμεν** ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.[<sup>a</sup>for kings and all who are in <sup>1</sup>authority, so that we may lead a tranquil and quiet life in all godliness and <sup>2</sup>dignity.]

<sup>2</sup> even for kings<sup>3</sup> and all who are in authority, that we may lead a peaceful and quiet life in all godliness and dignity.

**2** 为君王和一切**在位的**，也要如此，使我们能够敬虔端正地**过**平稳宁静的生活。

**A1 This lifestyle corresponds to the goal of apostolic teaching in 1.5 and contrasts with the behavior of the false teachers. This sort of living commends the gospel, a theme that will recur throughout this letter (2.11; 3.7; 5.7, 14; 6.1) as well as in 2 Timothy and Titus.**

<sup>3</sup> τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,[This is good and acceptable in the sight of <sup>a</sup>God our Savior,]

<sup>3</sup> Such prayer for all<sup>4</sup> is good and welcomed before God our Savior,

**3** 这是好的，在我们的救主上帝面前可蒙悦纳。

**B1 Benefiting the person who prays and bringing results that are pleasing to "God our Savior".**

<sup>4</sup> ὃς πάντας ἀνθρώπους **θέλει σωθῆναι** καὶ εἰς ἐπίγνωσιν ἀληθείας **ἐλθεῖν**. [<sup>a</sup>who desires all men to be <sup>b</sup>saved and to <sup>c</sup>come to the <sup>1</sup>knowledge of the truth.]

<sup>4</sup> since he wants<sup>5</sup> all people<sup>6</sup> to be saved and to come to a knowledge of the truth.

**4** 他愿意人人**得救**，并得以**认识真理**。[达到真理之认识 LZV]

**A1 Arminians hold that God's greater desire is to preserve genuine human freedom (which is necessary for genuine love) and therefore must allow that some may choose to reject this offer of salvation. Calvinists hold that God's greater desire is to display the full range of his glory (Rom. 9.22-23), which results in election depending upon the freedom of his mercy and not upon human choice (Rom. 9.15-18).**

**A2 "Come to knowledge of the truth" highlights the cognitive aspect of conversion, i.e., individuals must come to understand key truths in order to be converted.**

<sup>5</sup> εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,[For there is <sup>a</sup>one God, *and* <sup>b</sup>one mediator also between God and men, *the* <sup>c</sup>man Christ Jesus,]

<sup>5</sup> For there is one God and one intermediary<sup>7</sup> between God and humanity, Christ Jesus, himself human,<sup>8</sup>

**5** 因为只有一位上帝，在上帝和人之间也有一位中保，是成为人的基督耶稣。

**7 「中保」。希臘文 μεσίτης (mesitēs) 一般解作「調停人」，有「中人」、「保人」之意。本處耶穌不是作「和事老」，而是惟一的神和人之間的橋樑。神和人的關係不在於人的決定，一切都在於神。**

**A1 This verse allows no place for intermediaries between people and Jesus, such as saints or human priests.**

<sup>6</sup> ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδίους.[who <sup>a</sup>gave Himself as a ransom

for all, the <sup>b</sup>testimony <sup>1</sup>given at <sup>2c</sup>the proper time.]

<sup>6</sup> who gave himself as a ransom for all, revealing God's purpose at his appointed time.<sup>9</sup>

**6 他献上**自己作人人的赎价；在适当的时候这事已经证实了。

9 「在适当的时候这事已经证实了」。本句可能指保羅及其他人對耶穌贖罪的見證，更可能的是指基督的死見證了神的憐憫（2:3-4）。這見證在亙古之前已經計劃了，到了神定的時間，藉着基督的工作透露出來。

<sup>7</sup> εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ. [<sup>a</sup>For this I was appointed a <sup>1</sup>preacher and <sup>b</sup>an apostle. (I am telling the truth, I am not lying), as a teacher of <sup>d</sup>the Gentiles in faith and truth.]

<sup>7</sup> For this I was appointed a preacher and apostle – I am telling the truth;<sup>10</sup> I am not lying – and a teacher of the Gentiles in faith and truth.

**7 我为此奉派**作传道，作使徒，在信仰和真理上作外邦人的教师。我说的是真话，不是说谎。

A1 Paul defends his mission to the Gentiles on the basis of God's desire that all be saved (cf. v. 4)

<sup>8</sup> Βούλωμαι οὖν προσεύεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὀσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ. [Therefore <sup>a</sup>I want the men <sup>b</sup>in every place to pray, <sup>c</sup>lifting up <sup>d</sup>holy hands, without wrath and dissension.]

<sup>8</sup> So I want the men<sup>11</sup> to pray<sup>12</sup> in every place, lifting up holy hands<sup>13</sup> without anger or dispute.]

**8 我希望**男人**举起**圣洁的手随处**祷告**，不发怒，不争论。

12 「祷告」。保羅在此結束了2:1-2有關「祷告」的話。2:3-7描寫神關懷普世，這才是祷告的動機。

13 「舉起聖潔的手」。保羅用古代通用的祷告方式，表示以聖潔的生活（無忿怒，無爭論）請求。

<sup>9</sup> Ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ. [Likewise, I want <sup>a</sup>women to adorn themselves with proper clothing, <sup>1</sup>modestly and discreetly, not with braided hair and gold or pearls or costly garments.]

<sup>9</sup> Likewise<sup>14</sup> the women are to dress<sup>15</sup> in suitable apparel, with modesty and self-control.<sup>16</sup> Their adornment must not be<sup>17</sup> with braided hair and gold or pearls or expensive clothing,

**9 我也希望**女人以端正、克制和合乎体统的服装**打扮**自己，不以编发、金饰、珍珠和名贵衣裳来打扮。

B1 This is not a blanket prohibition of all jewelry and fine clothing but a warning against seductive prideful self-display. Peter gives similar counsel and points to the example of righteous OT women (1 Pe. 3.3-6)

<sup>10</sup> ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσεβείαν, δι' ἔργων ἀγαθῶν. [but rather by means of good works, as is proper for women making a claim to godliness.]

<sup>10</sup> but with good deeds, as is proper for women who profess reverence for God.

**10 要有善行**，这才与**自称为**敬畏上帝的女人**相称**。

<sup>11</sup> Γυνὴ ἐν ἡσυχίᾳ **μανθανέτω** ἐν πάσῃ ὑποταγῇ. [<sup>a</sup>A woman must quietly receive instruction with entire submissiveness.]

<sup>11</sup> A woman must learn<sup>18</sup> quietly with all submissiveness.

## 11 女人要事事顺服地安静学习。

<sup>12</sup> διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀθηντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ. [But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.]

<sup>12</sup> But I do not allow<sup>19</sup> a woman to teach or exercise authority<sup>20</sup> over a man. She must remain quiet.<sup>21</sup>

12 我不许女人教导，也不许她管辖男人，只要安静。

19 「不許」。本處的「不許教導」與上節正面的「女人應該……學習」作為對比。這是猶太人「不許」女人學律法觀念的一個基本和解放的新局面。

20 「管轄」。是發號施令的意思。

A1 Women are prohibited from teaching responsibility in the assembled church. However this prohibition does not include teaching other women and children (Titus 2.4; 2 Tim. 1.5).

A2 Quiet. Means "quiet" with respect to the teaching responsibility that is limited in the assembled church. Paul elsewhere indicates that women do speak in other ways in the church assembly (1 Cor. 11.5).

<sup>13</sup> Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.

<sup>13</sup> For Adam was formed first and then Eve. [For it was Adam who was first<sup>1</sup> created, and then Eve.]

13 因为亚当先被造，然后才是夏娃；

A1 Paul indicates that the prohibition of v. 12 is based on the order of creation. Paul indicates that gender roles in the church are not simply the result of the fall but are rooted in creation and therefore apply to all cultures at all times.

<sup>14</sup> καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. [And it was not Adam who was deceived, but<sup>a</sup> the woman being deceived, fell into transgression.]

<sup>14</sup> And Adam was not deceived, but the woman, because she was fully deceived,<sup>22</sup> fell into transgression.<sup>23</sup>

14 亚当并没有受骗，而是女人受骗，陷在过犯里。

22 「全然受騙」。亞當-ἀπατώ 女人-ἐξαπατώ 有重覆的使用法表示語氣加強，故可以加上「全然」的字眼。

A1 Second reason cited for the prohibition. Though Eve sinned first as a result of being deceived, Adam's sin was conscious and wilful, with devastating consequences for the whole human race (Rom. 5.12)

<sup>15</sup> σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. [But women will be<sup>1</sup> preserved through the bearing of children if they continue in<sup>a</sup> faith and love and sanctity with<sup>2</sup> self-restraint.]

<sup>15</sup> But she will be delivered through childbearing,<sup>24</sup> if she<sup>25</sup> continues in faith and love and holiness with self-control.

15 然而，女人若持守信心、爱心，又圣洁克制，就必藉着生产而得救。

24 「生產而得救」 「女基督徒不是藉着積極的教導和管理的行動得救，而是藉忠於她們的身份作為模範母親而得救」 ( Moo, 71 )：這解釋將「生產」演進為身為人母的種種。因此，女人得救的一個證明 ( 不一定是必要的證明 ) 可以從她如何作為人母的事上看出。「生產」是以一蓋全的說法，包括女人從新順服男人的領導；這解釋並無救恩論 ( *soteriology* ) 的成份 ( 但一定和救贖的實施有關 )。

A1 A reference to endurance and perseverance in faith which is necessary for eternal salvation (Matt. 10.22; 24.13; etc). People are saved as they persevere (continue) in the faith to carry out the Lord's calling in their life, one example being the unique role of women in childbearing.