

CHURCH LEADERSHIP

教会的领袖

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INTRODUCTION 导言

As new groups and churches are formed, particularly in historically unreached areas, the development of local leaders is of the utmost importance. For church planters, who are typically cultural outsiders who are seeking to empower and train up local leadership, this can often feel quite complicated. A newly formed house church with only a few believers looks very different from an established church elsewhere. The purpose of this session is to provide some Biblical direction in appointing leaders especially in a context with newer believers and churches.

随着新小组和教会的形成，特别是在历史上福音未及的地区，当地领袖的发展至关重要。对于外来的教会植立者，他们通常是当地文化的局外人，对授权和培育当地领袖，常会感到非常复杂。一个刚初建，只有几位信徒的家庭教会，看起来与其他地方已建立成熟的教会大不相同。本课的目的是在初信者和新建教会的背景下，为选立领袖提出一些有关的圣经教导

BIBLICAL CONTEXT 圣经的情景

In his letters to Timothy and Titus, Paul provides very helpful guidelines regarding what kind of people we should be looking for to lead – what characteristics we should be seeking to identify and develop.

在写给提摩太和提多的书信中，保罗提出了非常有用的原则，关于我们应该寻找什么样的人来当领袖——我们应该寻求识别和培育具有什么样领袖特征的人。

Of particular importance is The Book of Titus. Why? At the time, Titus was working in Crete. The church in Crete was a more newly formed church, with newer believers, in a place known for its wild living.¹

特别重要的是提多书。为什么？当时，提多正在克里特服事。克里特的教会是一个刚初建的教会，有很多初信者。那个地方的文化以邪恶狂野而闻名。¹

Timothy, on the other hand, was in Ephesus, and the church in Ephesus had likely been planted at least ten years prior to Paul's letter to Timothy.² It was an older, more developed church, with Paul having visited several times, resided there for three years, and at times had other leaders stay or visit like Timothy, Priscilla, Aquila, and Apollos.

另一方面，提摩太在以弗所，在保罗写给提摩太的书信之前，以弗所的教会很可能已经建立了至少十年。² 这是一个比较早、发展较成熟的教会。保罗曾多次访问，在那里住了至少三年，其中也有其他领袖，如提摩太、百基拉、亚居拉和亚波罗到那里访问和住下。

In the following activity, we will compare Paul's qualifications for leaders in these two very different contexts and discern what we can apply from them.

在接下来的活动中，我们将比较保罗在这两种截然不同的环境中对作为领袖的人的要求，并从他们身上找出我们可以应用的原则。

SCRIPTURE STUDY OF 1 TIMOTHY 3:1-7 AND TITUS 1:5-9 经文查考：提多书 1:5-9 和提摩太前书 3:1-7

Divide the trainees into groups of 3-4 people and have them read Titus 1:5-9 and 1 Timothy 3:1-7. In their small groups, have the trainees list the qualifications for the character of an overseer and the skills of an overseer in the two different passages. Limit 15 minutes.

将受训者分成 3-4 人的小组，让他们阅读提多书 1:5-9 和提摩太前书 3:1-7。在小组内，让受训者分别从这两段经文中列出对监督的品格和技能的基本资格。限时 15 分钟。

After the groups have had some time to finish, allow each group to share their lists. Debrief what they discovered drawing out the points below.

小组查考完成后，让每个小组分享他们所列出的内容。然后培训者带领大家一起讨论各小组所发现的重点，并引导出以下重点。

For the trainer: See the chart and key takeaways below as an example.

¹ D.A. Carson, Douglass Moo, and Leon Morris, *An Introduction to The New Testament* (Zondervan: Grand Rapids, Michigan), 841.

² Harold Hoehner, *Ephesians: An Exegetical Commentary* (Baker Academic: Grand Rapids, MI, 2002), 152.

以下表格和重点仅供培训师参考。

Overseer Qualifications	New Church Crete - Titus 1:5-9 "Appoint"	Mature Church Ephesus - 1 Tim. 3:1-7 "Aspire"
Character	Above reproach	Above reproach
	True to one wife	True to one wife
	Not wild living	Respectable
	Not rebellious	Not contentious
	Not self-willed	
	Not quick-tempered	Gentle
	Not addicted to wine	Not addicted to wine
	Not violent	Not violent
	Not greedy	Free from love of money
	Hospitable	Hospitable
	Love what is good	Good reputation with outsiders
	Sensible	Prudent
	Just	
	Devout/(devoted to God)	NOT a new convert (so not become conceited)
	Self-controlled	Temperate
Skill	HOLD FAST the Word in order to exhort	Able to TEACH the Word
	Children who believe	Manage household / Children under control
	(True to one wife?)	(True to one wife?)

克里特和以弗所给我们上的课

作监督的资格	新教会 克里特 - 提多书 1:5-9 “设立”	成熟教会 以弗所 - 提摩太前书 3:1-7 “渴望”
品格	无可指责	无可指责
	只作一个妇人的丈夫	只作一个妇人的丈夫
	不过放荡的生活	品行端正
	不叛逆	不争吵
	不任性	
	不急躁	温柔
	不酗酒	不酗酒
	不暴力	不暴力
	不贪婪	不贪财
	乐意接待人	乐意接待人
	热爱公义的事	在教外有好名声
	明智	谨慎
	公正	
	虔诚/(对神忠实)	不可是初入教的(恐怕他自高自大)
能自我控制	有节制	
技能	坚守并用神的话语去劝勉	能教导神的话语
	信主的孩子	管理自己的家/ 孩子顺服
	(只作一个妇人的丈夫?)	(只作一个妇人的丈夫?)

KEY TAKEAWAYS 重点 ³

CHARACTER FIRST 品格第一

³ Excerpted and compiled directly from the English version and the Chinese Translation of Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, CO.: WIGTake Resources, 2011).

The first obvious lesson from the two lists is the focus on character over skills. In looking for the basic qualifications for church leadership, character is paramount.

两张表格上主要的功课是最重要的就是着种品格高于职能。在寻找教会领袖的基本资格时候，品格是最重要的。

What a contrast to what we often look for: educational credentials, experience, ability to preach eloquently, etc. If we can get people with growing character, then we have good material from which to develop the appropriate skill sets.

这和我们经常寻找的是多么矛盾：文凭、经验、讲道的表现力等等。如果我们找到的人 拥有好的品格，那么我们也找到了一块好材料来开发合适的技能。

FOUR DIFFERENCES 关键区别

What is remarkable about these two lists are the four key differences. In new church situations, this is helpful. It enables us to adjust our expectations for new leaders in new groups and movements.

这两张表引人注目的地方就在于它们之间有四个关键的区别。在新建教会的情况下，这 是很有帮助的。在新团体和运动中，它使我们能够调整对新领袖的预期。

DIFFERENCE 1: “APPOINT” VS. “ASPIRE” 区别一：“设立” VS “渴望”

In the mature CPM in the province of Asia (Ephesus as the epicenter), a spiritual environment had developed not too different from the one you may have grown up in. Believers and churches were maturing. Leaders were prevalent. Many godly examples of leadership were evident to younger believers on a weekly basis. As these younger believers followed the Lord, He put on their hearts a desire to serve Him in greater ways – as church leaders or missionaries. They felt a “call” from God – just like you may have:

“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do” (1 Tim. 3:1, NASB, emphasis added).

Out of the many who aspired, Timothy had to discern if they were qualified to lead at this level yet.”

在亚细亚行省(以以弗所为中心)已经成熟的 CPM 运动中，那里属灵环境已经发展得和你成长的属灵环境或许没什么不同了。信徒和教会都在成熟，领袖到处都有，许多领袖的敬虔榜样每周都能展示给年轻的信徒。这些年轻信徒在跟从主时，祂在他们的心里放进了以更伟大的方式服事祂的渴望——作为教会领袖或传道。他们感受到了来自神的“呼召”——就像你也可能会有的一样：

“人若想要得监督的职分，就是羡慕善工。”（提前 3:1，和合本）

In contrast, in the emerging movement on Crete, the new believers had very little concept of what a church leader looked like. They had no aspirations to lead. Therefore, until a spiritual climate of leadership aspiration was developed, it was Titus’ responsibility to appoint or choose new leaders. He was going to have to look for qualified men to speak to them about their potential and help them ease into leadership.

在许多渴望的人中，提摩太需要识别出他们目前的水平是否有资格来带领。相反地，在克里特刚刚形成的运动中，新信徒对于教会领袖的样式基本没有概念。他们也没有渴望去带领。因此，在一种渴望带领的属灵环境形成之前，提摩太的责任都是去设立或拣选新的领袖。他将必须去寻找有资格的人，和他们谈论他们的潜力，并循序渐进地帮助他们成为领袖。

“For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you” (Titus 1:5, NASB, emphasis added).

The word in the Greek for “appoint” here is very similar to the meaning of the word for “appoint” in Acts 14:23:

“When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed” (Acts 14:23, NASB, emphasis added).”

我从前留你在克里特，是要你将那没有办完的事都办整齐了，又照我所吩咐你的，在各城设立长老。(多 1:5, 和合本)

此处“设立”一词的希腊原文含义非常近似于《使徒行传》14章23节的“选立”：二人在各教会中选立了长老，又禁食祷告，就把他们交托所信的主。

Toward the end of their first journey, with churches that were weeks and months old, Paul and Barnabas did exactly what Paul was asking Titus to do: appointed new believers to lead the new churches. In the beginning of a CPM or a new church start, you must be very proactive in choosing and developing leaders. You do it as they begin to prove themselves to be leaders by their faithfulness and fruitfulness. You must take some risks and then “commend them to God’s care.” Some will not make it (e.g. Judas), but that is a risk you must take if leaders will develop. They will not aspire; you must appoint.

(徒 14:23, 和合本) 一直到他们第一次旅程的末尾，对这些建立才几周到几个月的教会，保罗和巴拿巴所做的完全相同于保罗要求提摩太所做的：设立新信徒来带领新教会。在 CPM 的开头或新教会刚建立的时候，你必须非常积极地拣选并发展领袖。你必须冒点险，然后“把他们交托给主”。有些人不会成功(比如犹大)，但如果你想发展出领袖，这是你必须冒的险。他们不会有所渴望，必须要你来设立。

One principle that can help is to appoint multiple leaders in each church. That is the meaning behind the Greek in Acts 14:23: Paul and Barnabas appointed multiple elders in each church they started. Because your new leaders are still fairly young believers with not many skills, this helps them share the load and reduces the fear factor. It provides a safer environment in which to grow.

一个有所帮助的原则就是给每个教会设立多个领袖。这就是《使徒行传》14章23节中希腊原文的含义：保罗和巴拿巴给他们建立的每一个教会都设立的多位长老。由于新领袖仍然很年轻，而且技能也不多，此举能帮助他们分担重担并减少恐惧的因素。它为成长提供了一个更加安全的环境。

DIFFERENCE 2: NOT A NEW CONVERT 区别二:不能是初入教的

A second major difference between the two lists is that Paul removes the prohibition (“not a new convert”) for the Cretan situation. Why? Because all he had were new converts, just like Acts 14:23! When all you have are new converts, you must develop some of them to lead the others.

两份表中的第二个重大区别就是保罗为克里特岛的情况移除了禁令（“不能是初入教的”）。为什么？因为他有的全都是初入教的新信徒，就像《使徒行传》14章23节！当你有的全都是新信徒时，你就必须发展其中的一些人来带领其他人。

Paul removes the new convert leadership prohibition from the Titus list, but does add “devout” which is not in Timothy’s list. In essence what he means is this: “Titus, even though you may have to appoint a new convert as leader, make sure he is devout – devoted to Jesus.

保罗从给提多的表中移除了新信徒不可成为领袖的禁令，但却加上了给提摩太的表里所没有的“虔诚”。他的意思本质上来是这样的：“提多，就算你现在或许不得不设立新信徒为领袖，但一定要保证他是虔诚的——忠诚于耶稣。”

Why the prohibition against new converts in 1 Tim. 3:6? Paul says, “he may become conceited and fall under the same judgment as the devil.” Paul essentially says: “In a mature church, don’t you dare make a new convert a leader of a mature group. He’ll become proud and then fall quickly!” The corollary is this: In a new church with all new believers, the prohibition for new converts is removed. You are free to develop new converts to lead – out of necessity.”

那为什么要在《提摩太前书》3章6节禁止初入教的作监督呢？保罗说，“恐怕他自高自大，就落在魔鬼所受的刑罚里。”保罗实际上说的是：“在一个成熟的教会里，你千万不能让一个新信徒成为成熟团体的领袖。他会变得自高自大，然后很快就会跌倒了！”当你只有新信徒的时候，就必须发展其中的一些人来带领其他人。结论是这样的：在一个全部都是新信徒的新教会里，对新信徒不可作监督的禁令被移除了。你出于必要，可以发展新信徒为领袖。

DIFFERENCE 3: THE “NO LONGERS” OF TITUS 1 区别三：《提多书》1章里的“不再”

“Look at the qualifications in Titus’ list. Note how many of them begin with “not.”

看看《提多书》的表里面的各项资格。注意有多少是以“不”开始的。

Not wild living 不放荡

Not rebellious 不悖逆

Not self-willed 不任性

Not quick-tempered 不任性

Not addicted to wine 不酗酒

Not violent 不暴力

Not greedy 不贪婪

In the Greek, another way to translate “not” in a context like this is “no longer.” Look at how the list changes:

在希腊语中，像这样的语境里，“不”还有一种翻译方法，是“不再”。看看列表的变化：

No longer living wild 不再放荡

No longer rebelling 不再悖逆

No longer living for oneself 不再任性

No longer quick to get angry 不再急躁

No longer addicted to alcohol 不再酗酒

No longer violent 不再暴力

No longer living for money 不再贪财

“The implication of the “nots” or “no longer” is that many of these people used to be that way. Look at what kind of starting material they came from: “Even one of their own prophets has said, ‘Cretans are always liars, evil brutes, lazy gluttons.’ This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith” (Titus 1:12-13, NIV).”

“不”或“不再”的意思是说这些人中很多人曾经是这样的。看看他们最开始是什么样子的：有克里特人中的一个本地先知说：“克里特人常说谎话，乃是恶兽，又馋又懒。”这个见证是真的。所以，你要严严地责备他们，使他们在真道上纯全无疵(多 1:12-13，和合本)。

Titus wasn't starting from great material. He wasn't working with moral Jews or God-fearers who obeyed the Old Testament Law (Titus 3:3). He was dealing with recently carnal pagans turned children of God! So, the instruction Paul gave him was this: “Look for people who are getting their lives cleaned up from a trashy past: people who are no longer selfish hedonists, drunkards, fighters, rebels or materialists. Find people who are changing.”

提多并不是从好料子开始的。和他同工的不是讲道德的犹太人或守旧约律法敬畏神的人（多 3:3）。他打交道的是新近成为神的孩子的世俗异教徒！所以，保罗给他的指导是：“寻找那些脱离糟糕的过往，生命得洁净的人：不再自私享乐、酗酒、打架、悖逆或贪财的人。找到那些正在改变的人。”

In Ephesus, on the contrary, the qualifications were stricter. Look at the contrasts. Timothy receives a “matured” version of Titus' list.

相反，在以弗所，对资格就要求得更严格了。看看之间的矛盾。提摩太领受了一份“成熟”版本的表。

Crete (earlier) 克里特(早期)

No longer living wild 不再生活放荡

Not quick-tempered or harsh 不再脾气暴躁

Not greedy 不再贪婪

Ephesus (later) 以弗所(稍后)

Worthy of respect 值得尊重

Gentle 温柔

Free from even the love of money 不贪爱钱财

That's a lesson for us in choosing leaders in new churches: look for the "no longer." They are not perfect or mature yet, but they are growing in godly character. Therefore, they can prove to be examples to the flock (1 Peter 5:3). They are people that other new believers can emulate in life transformation.

我们在新教会里面拣选领袖时，有一课要学：寻找那些“不再”的人。他们还不完美或还不成熟，但他们正在培养出敬虔的品格。因此他们可以成为群羊的榜样(彼前 5:3)。其他新信徒可以在生命转变上效仿他们。

DIFFERENCE 4: "HOLD FAST" THE WORD VERSUS "ABLE TO TEACH" THE WORD 区别四：“坚守”真道 VS“善于教导”真道

There is at least one very important skill that church leaders need: they need to be able to handle the Word of God well and guide their flock to understand and obey it. This is a non-negotiable. (The other skill is the ability to manage their household.)

至少有一项非常重要的技能是教会领袖所需要的：良好地掌握神的道并能够引导他们的羊群理解并遵行。这是不容商量的。(另外一个技能是能够管理好自己的家庭)

The difference in the two lists, however, is their ability in relation to the Word.

然而，两份表里面的区别在于他们和道的联系。

"Holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict" (Titus 1:9, NASB, emphasis added).

坚守所教真实的道理，就能将纯正的教训劝化人，又能把争辩的人驳倒了。(多 1:9，和合本)

"Able to teach ..." (1 Tim. 3:2, NASB, emphasis added)"

“善于教导.....” (提前 3:2)

The only way leaders can faithfully lead their churches and keep them within doctrinal purity and moral uprightness is by helping them value the Scripture as their authority and obey whatever it says. Holding the word as authoritative and obeying whatever it says are the twin river banks to keep the movement flowing within doctrinal orthodoxy and moral purity.

领袖能凭信心带领他们的教会并保持教导的纯正性和道德的正直性的唯一方法，就是通过帮助他们将圣经视为权威并遵行一切它所说的话。坚持圣经的权威性并遵行一切它所说的，这就是河的两岸，保证这场运动流淌在正统学说和纯正道德的河道里。

In a new church situation, a new convert is not yet able to teach the Word, at least not eloquently. However, in a mature church a basic skill is the ability to teach the meaning of God's word to the flock.

在新建教会的情况下，一个新信徒还没有能力教导神的道，至少不是善于教导。然而，在一个成熟的教会里，有能力将神的道的含义教导给会众，这是一项基本技能。

What is required in a new church? The new leader must hold fast the Word so that he can use it as the authority for encouraging and correcting the flock. He may not be able to teach well yet (a skill he will learn) but he must value the Word and go to it for answers. With the Scripture as his guide, he can exhort/encourage and refute people with sound doctrine. Sound doctrine means that he finds answers from the Word, not from others sources.”

新教会里的要求是什么？新领袖必须坚守神的道，这样他能以之为权威来鼓舞和纠正会众。他也许还没有能力很好地教导(他将会学习这项技能的)，但必须珍视神的道，并在其中寻找答案。有了经文作他的指导，他就能用纯正的道理规劝/鼓励及驳倒众人。纯正的道。理意味着他从圣经里寻找答案，而非其他来源。

With leaders in new church situations, use the Titus qualifications: make sure they love the Word and rely on it as their authority for leading the flock.

对新教会情况下的领袖，使用提多资格:确保他们喜爱神的道，并依靠它作为带领会众的权柄。

CONCLUSION 总结

As a conclusion, have the trainees reflect and share the following questions in their small groups.

最后作为总结，请让受训者在他们以上的小组中分享他们的反思及应用。

Application Questions:

- 1) What specific conclusions can you make from the comparison of these two sets of criteria for church leadership?
- 2) What application will you make in the appointment of leadership in new churches?

分享问题:

- 1) 比较以上学习中所提到的两个教会处境和发展阶段的领袖标准，你有什么具体的反思和收获？
- 2) 在选立新教会的领袖时，你会如何应用今天所学习到的？