

## 約翰貳書 真理和愛

1:1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς οὐς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν

1:1 From<sup>1</sup> the elder,<sup>2</sup> to an elect lady<sup>3</sup> and her children, whom I love in truth<sup>4</sup> (and not I alone, but also all those<sup>5</sup> who know the truth),

1 我作长老的写信给蒙拣选的夫人和她的儿女，就是我真心中所爱的；不但我爱，也是一切认识真理的人所爱的，

3 「蒙選立的女士」。可解作個人或區域性的教會。有的認為受信者是一位名叫「依莉特」(*Electa*) 的女信徒，有說是「凱莉亞」(*Kyria*)，或不知名的女信徒。本書的第6, 8, 10, 12各節卻用眾數的「你們」，只有本節和第13節用單數字。最可能的解釋，「女士」是指離開作者所在地一段相當距離的某地區教會。約翰二書是寫給一間離開約翰一段路程的教會（稱為蒙揀選的女士）。這教會正受「脫離派」（參約一）的注目，面臨「假師傅」過訪的危機。

Dic 1 κυρία (2x, 1.5) A title of respect used in addressing or speaking of a woman - 'lady, dear lady.

4 「在真理中」。「真理」(*truth*) 是作者引用的正典神學 (*Orthodoxy*) 之義，尤其是面臨敵擋派（約一3:19）學說的挑戰。

2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα

<sup>2</sup> because of the truth<sup>6</sup> that resides in us and will be with us forever.

2 这是因为真理住在我们里面，也必与我们同在直到永远。

6 「真理」。固然是有教義的因素，但本處所說的「存在我們裏面」的「真理」，已經超越了教義的範疇。和本處並論的是約翰福音14:16-17，耶穌應許門徒祂要求父賜下保惠師 (*Paraclete*) 永遠與他們同在。所以作者在此說的「真理」，就是「真理的聖靈」(*Spirit of Truth*)，永遠和信徒同在的保惠師。

A1 "In us" can be translated as "among us". Christian faith is shared and is not just a personal conviction.

3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ

<sup>3</sup> Grace, mercy, and<sup>7</sup> peace will be with us from God the Father and from<sup>8</sup> Jesus Christ the Son of the Father, in truth and love.

3 愿恩惠、怜悯、平安从父上帝和他儿子耶稣基督，在真理和爱中必与我们同在。

4 Ἐχάρην λίαν ὅτι εὑρήκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς

<sup>4</sup> I rejoiced greatly because I have found some<sup>9</sup> of your children living according to the truth,<sup>10</sup> just as the Father commanded us.<sup>11</sup>

4 我非常欢喜见你的儿女，有照我们从父所受之命令遵行真理的。

9 「有」。可解釋為「有……遵行真理的」，也「有」不遵行真理的。不過作者的語氣是見到「有」遵行真理的例證，卻不清楚是否其他的也是如此。這牽掛可能也是寫信的原因。

10 「遵行真理」。原文作「行在真理中」。用希臘文動詞 περιπατέω (*peripateō*) 描寫行為 (*conduct*) 或生活方式 (*lifestyle*) 是新約中常見的（約一1:6；約三3-4；及保羅書信多處）。本處用來描寫有真理同在的人的生活行為，也可能指「真理聖靈」(*Spirit of Truth*) 的內住（第2節）。本書的文義清楚的形容持守使徒教訓的信徒，他們正面臨「脫離」份子對正典神學 (*Orthodoxy*) 的挑戰。

5 καὶ νῦν ἐρωτῶ σέ κυρία οὐχ ὡς ἐντολὴν καινὴν γράφω σοι ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς ἵνα ἀγαπῶμεν ἀλλήλους

<sup>5</sup> But now<sup>12</sup> I ask you, lady (not as if I were<sup>13</sup> writing a new commandment<sup>14</sup> to you, but the one<sup>15</sup> we have had from the beginning),<sup>16</sup> that<sup>17</sup> we love one another.

5 夫人哪，我现在请求你，我们大家要彼此相爱。我写给你的，并不是一条新命令，而是我们从起初就有的。

14 「新命令」。引喻約翰福音13:34-35；約翰一書2:7-8。

<sup>6</sup> καὶ αὕτη ἐστὶν ἡ ἀγάπη ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστὶν καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα ἐν αὐτῇ περιπατήτε

<sup>6</sup> (Now this is love: that we walk<sup>18</sup> according to his commandments.) This is the commandment, just as you have heard from the beginning; thus<sup>19</sup> you should walk in it.<sup>20</sup>

6 这就是爱，就是照他的命令行事；这就是命令，你们要照这命令行，正如你们从起初所听见的。

<sup>7</sup> Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος

<sup>7</sup> For<sup>21</sup> many deceivers have gone out into the world, people who do not confess Jesus as<sup>22</sup> Christ<sup>23</sup> coming in the flesh.<sup>24</sup> This person is the deceiver and the antichrist!<sup>25</sup>

7 有许多迷惑人的已经来到世上，他们不宣认耶稣基督是成了肉身来的；这样的人是迷惑人的，是敌基督的。

24 「成了肉身」。與約翰一書4:2同義。

「是迷惑人的，是敌基督的」。作者並不建議將每個人都看為敵基督 (*Antichrist*)。他將「敵擋派」人士和撒但 (*Satan*) 相比，因為他們正替撒但賣命，也為敵基督鋪路。

A1 Antichrist is mentioned with this name only in 1 John 2.22; 4.3; 2 John 2.7 (but cf. the "man of lawlessness," 2 Thess 2.1-10). Broadly, an "antichrist" is anyone "who denies that Jesus is the Christ" (1 John 2.22). More specifically, John understands such a person to be a human representative of the "evil one" of whom Jesus spoke (John 17.15)

<sup>8</sup> βλέπετε ἑαυτοὺς ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε

<sup>8</sup> Watch out, so that you do not lose the things we have worked for,<sup>26</sup> but receive a full reward.<sup>27</sup>

8 你们要小心，不要失去你们所完成的工作，而要得到充足的赏赐。

26 「所完成的工作」。意指牧養和宣道的工作。當地信徒在社區各樣的工作，若不與「敵擋派」的假教訓對抗，這些工作的效果都要失去。

27 「賞賜」 (*reward*)。忠心服事的信徒得賞賜，並不是約翰著作的主論，只在啟示錄11:18及22:12稍有提及。

A1 "watch yourselves" βλέπετε ἑαυτοὺς *Ἰησοῦς υσεδ σιμιλαρ λαγναγε ιν ωαρνινγ αβουτ ενδτιμε περιλο Μαρκ 135 9 23 33.*

<sup>9</sup> Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει

<sup>9</sup> Everyone<sup>28</sup> who goes on ahead and does not remain<sup>29</sup> in the teaching of Christ<sup>30</sup> does not have God.<sup>31</sup> The one who remains in this teaching has both the Father and the Son.

9 凡越过基督的教导而不持守的，就没有上帝；凡持守这教导的，就有父又有子。

28 「凡」。約翰一書多處用此字將人分類。本處的人分為兩類：不留在基督教訓裏的，和留在基督教訓裏的。

31 「持守」(*remain*)。 **μένω** 本處不譯作「住」(*reside*)，因為敵對者「越過了」基督的教導。「教導」，約翰書信只在本節用了兩次，約翰福音用了三次 (7:16, 17; 18:19)，都是指耶穌自己的教導。

A1 "Goes on ahead" probably refers to "new" teaching that amounted to rejection of the apostolic faith. "Does not have God", i.e., does not have eternal life in fellowship with God. Threats to church purity come not only from the outside but often from within. Paul wrote that some at Corinth had "no knowledge of God" (1 Cor 15.34)

<sup>10</sup> εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδασχὴν οὐ φέρει μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε.

<sup>10</sup> If anyone comes to you and does not bring this teaching, do not receive him into your house and do not give him any greeting,<sup>32</sup>

10 若有人到你们那里而不传这教导，不要接他到家里，也不要向他问安；

32 「不要問他的安」。不是輕侮之意，而是「不要當作弟兄相待」。作者認為敵擋派根本不是弟兄。

A1 This is not a prohibition about showing the hospitality to sinners for which Jesus himself was well known (and criticized; Matt 9.10-13; 11.19); Paul also warned overzealous separation from non-Christians (1 Cor 5.9-10). It is rather false Christians that require caution and perhaps rejection (1 Cor 5.11-13). The significance of John's call to reject the false teacher was heightened in a society that considered hospitality a great virtue (Hospitality was much admired in both Greco-Roman and Jewish sources [cf. 1 Tim 3.2; Titus 1.8], was much needed in an era when inns could be dangerous and unpleasant.)

<sup>11</sup> ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς

<sup>11</sup> because the person who gives him a greeting shares in his evil deeds.<sup>33</sup>

11 因为向他问安的，就在他的恶行上有份。

33 「在他的惡行上有分」。在公眾場合問安，從旁觀者看來，就是同意敵擋派的（假）教導。約翰因此禁止讀者如此行。

B1 If believers provided hospitality for false teachers, they would share responsibility for the effects of the teachers' false teaching.

<sup>12</sup> Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ

<sup>12</sup> Though I have many other<sup>34</sup> things to write to you, I do not want to do so with<sup>35</sup> paper and ink,<sup>36</sup> but I hope to come visit you and speak face to face,<sup>37</sup> so that our joy may be complete.<sup>38</sup>

12 我还有许多事要写给你们，却不愿意用纸用墨，但盼望到你们那里，与你们面对面对谈，使我们的喜乐得以满足。

A1 Doctrinal division threatens the joy of the church because it destroys unity and imperils the approving presence of Christ in personal lives and the corporate assembly.

<sup>13</sup> Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς

<sup>13</sup> The children of your elect sister greet you.<sup>39</sup>

13 你那蒙拣选的姊妹的儿女向你问安。

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愛的根基 1-3

愛的實踐 4-6

愛的對敵 7-11

愛的終極 12-13