**LESSON 4**

***Qualifications for Church Leaders***

**第四课**

**教会领袖的资 格**

OPENING PRAYER 开始的祷告

HOMEWORK ASSIGNMENT REVIEW 作业复习

LEADERSHIP IN THE CHURCH **教会的领袖**

* Philippians 1:1 -- “Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons…”

腓利比书1：1 - “基督耶稣 的仆人保罗 和提摩太，写信给凡住在腓利比，在基督耶稣里的众圣徒和诸位执 事......”

* 1 Corinthians 12:28 – “And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration …”

哥林多前书12：28 -“ 神在教会所设立的：第一是使徒，第二是先知，第三是教师，其次是行异能的，再次是得恩赐医病的，帮助人的，治理事的，......”

* Ephesians 4:11 – [Jesus] “gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers”

以 所书4：11 - 【耶稣】“他所赐的有使徒，有先知，有传福音的，有牧师和教师”

OVERSEER/ELDER 监督/长老

**What is an overseer?** 什么是监督？

* Acts 20:17 & Acts 20:28

使徒行传20：17 和使徒行传20：28

**What did they do in the first churches?**

**他们在早期的教会里做了什么？**

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:17) 提摩太前书5：17
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:17) 提摩太前书5：17
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (James 5:14) 雅各书5：14
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Acts 20:28) 使徒行传20：28
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 4:14) 提摩太前书4：14

**How are they to be treated？他们的待遇如何？**

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:17) 提摩太前书5:17
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:18) 提摩太前书5:18
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:19) 提摩太前书5:19
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 5:20) 提摩太前书5:20

**WHAT ARE THE QUALIFICATIONS FOR OVERSEER?**

**监督的资格需要什么？**

* Found in 1 Timothy 3:2-7; Titus 1:6-9 and 1 Peter 5:2-4 见提摩太前书3：2-7；提多书 1：6-9， 和彼得前书 5：2-4
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:2; Titus 1:7)

提摩太前书3：2；提多书 1：7

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Tim 3:2; Titus 1:6)

提摩太前书3：2；提多书 1：6

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:2) 提摩太前书3：2
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:2) 提摩太前书3：2
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:2) 提摩太前书3：2
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:2; Titus 1:8)提摩太前书3：2； 提多书 1：8
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Timothy 3:2; Titus 1:9）提摩太前书3：2； 提多书 1：9
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Timothy 3:3; Titus 1:7)提摩太前书3：3； 提多书 1：9
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Timothy 3:3; Titus 1:7)提摩太前书3：3； 提多书 1：7
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Tim 3:3; Ti 1:7; 1 Pe 5:3) 提摩太前书3：3； 提多书 1：7；彼得前书 5：3
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Tim 3:3; Ti 1:7; 1 Pe 5:2) 提摩太前书3：2； 提多书 1：7； 彼得前书 5：2
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Tim. 3:4-5; Titus 1:6) 提摩太前书3：4-5； 提多书 1：6
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Timothy 3:6) 提摩太前书3：6
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(1 Timothy 3:7) 提摩太前书3：7
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Peter 5:3) 彼得前书5：3

**What are the modern day equivalents?**

**现代相应的情况是怎样？**

DEACON/MINISTER

**What is a deacon?**

* Philippians 1:1

执事/牧师

什么是执事？

* 腓利比书1：1

**What are the duties of deacons?**

**执事的责任是什么？**

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 4:13)

提摩太前书4：13

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Acts 6:1-2; 1 Tim 5:3)

使徒行传6：1-2； 提摩太前书5：3

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 4:16)

提摩太前书4：16

**What are the qualifications for deacons?**

See 1 Timothy 3:8-12

执事的资格的什么？

见提摩太前书3：8-12

**How are deacons to be treated?**

**执事的待遇如何？**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Timothy 3:13) 提摩太前书3：13

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (2 Thessalonians 3:1) 帖撒罗 尼迦后书3：1

**What are the modern day equivalents?**

**现代时代相应的情况是怎样的？**

**HOMEWORK ASSIGNMENT # 4**

**第四课作业**

The following homework assignment is to be completed prior to the next class. It is critical that you complete this homework assignment so that you are prepared, and ready to participate in the next lesson. This homework assignment will consist of two parts:

1. Read **Acts 8-9** (and answer the questions below)
2. Read **1, 2, 3 John** (all three epistles) and answer the questions indicated

以下作业需要在下次上课之前完成。完成作业很重要，因为这样你就预备好参加下次上课。本次作业包括两个部分：

1.阅读使徒行传八至九章（并回答下面的问题）

2.阅读约翰一至三书并回答问题

**Introduction:**

Last week’s reading ended with the martyrdom of Stephen, one of the seven deacons in the Jerusalem congregation. Now, at the beginning of chapter 8, we hear that the persecution is intensifying, especially at the hands of a man named Saul, who “began to destroy the church” (8:3). So the story of Stephen’s death introduces Saul of Tarsus, who, as Paul the Apostle, is the chief character in the story of Acts.

导言

上个星期的阅读结束在司提反的殉道， 他是耶路撒冷教会七个长老之一。现在，第八章的开始我们知道迫害加剧了，特别是那些来自一个名叫扫罗的人的手。他“开始摧毁教会”（8：3）这样司提反殉道的故事引进大数的扫罗这个人物。他就是使徒保罗，是使徒行传故事的主角。

Yet, in spite of the growing opposition, the Gospel of Christ was spreading and the number of Christians was growing. Philip, like Stephen, was one of the seven deacons. The persecution drove Philip from simply "waiting on tables" to proclaiming the Word. The Holy Spirit had chosen the Samaritans as the next recipients of the Gospel.

然而，尽管迫害的加剧，基督的福音还是传开了，基督徒的数量也增加了。腓利，像司提反一样，也是七个长老中的一个。迫害使腓利从仅仅管理伙食变成传扬神的话语。圣灵选择撒玛利亚成为下一个福音的接受地。

**READ ACTS 8:1-25 (THE GOSPEL COMES TO SAMARIA)**

How did God turn the persecution in Jerusalem into a way to further His plan to bring the Gospel to all people (see 8:1,4-6)?

读使徒行传八章一至二十五节（福音传到撒玛利亚）

神是如何使耶路撒冷的迫害变成实现他的计划使福音传给所有的人的途径的（8：1，4-6）？

Why were the Samaritans the logical ones to be the first non-Jewish ethnic group to whom the Gospel of Jesus was proclaimed? (See John 4)

为什么撒玛利亚人，在逻辑上，是第一个基督福音传到的非犹太人的族裔，（约4）？

When the apostles heard of the success of the Gospel in Samaria, they sent Peter and John to help with the mission work. It’s interesting that John, who once wanted to call down fire from heaven to destroy the Samaritans (Luke 9:54), now, as it were, calls down the Spirit of God to fall upon these new Samaritan believers. One of the new converts, Simon, the former sorcerer, saw the power of these apostles, and desired that power for himself. What did Simon’s request reveal about him?

当使徒听到福音在撒玛利亚传播的消息，他们差遣彼得和约翰去帮助事工。有趣的事是，约翰过去有一次希望天火从天而降来毁灭撒玛利亚（路（：54），但现在他呼求 神的灵降临在这些撒玛利亚新信徒身上。其中一个新信徒叫西门，他以前是行巫术的。当他看见这些使徒的能力时，就想为自己得着这 些能力。西门的请求显 示了他是什么人？

**READ CHAPTER 8:26-40 (PHILIP AND THE ETHIOPIAN)**

When his mission work in Samaria was done, the Holy Spirit guided Philip to go south toward Egypt, taking the Gaza highway along the Mediterranean coast. The Lord’s guidance brought him in contact with an Ethiopian. This eunuch must have been an important man because he was a court official of the queen of Ethiopia and was in charge of her treasury. He also was wealthy enough to possess a copy of a portion of an Old Testament scroll, something that few could afford to obtain.

This Ethiopian was probably a Jewish proselyte (convert) since he had gone to Jerusalem to worship and was reading an Old Testament scripture.

Why did the Holy Spirit direct Philip to this particular man?

请读八章26-40 （腓力与埃提阿伯太监 ）

当腓力完成了在撒马利亚的的事工后，圣灵带领他往南向埃及的方向去，沿着地中海走迦萨大道。主的带领使他与一个埃提阿伯人相遇。这个太监一定是个重要的人物，因为他是埃提阿伯女王的宫廷的官员，负责银库。他也很有钱，因为他拥有旧约书卷的一部分。这是当时没有几个人做得到的。

因为这个埃提阿伯人去了耶路撒冷敬拜，而且在读旧约经节，他有可能是改依犹太教的人。

为什么圣灵带领腓力到这个人面前？

**READ CHAPTER 9:1-31 (THE CONVERSION OF SAUL)**

The Lord took one of the worst enemies of Jesus, Saul, and totally changed his life. Later, calling himself the “worst of sinners” Paul pointed to himself as an example of how the Lord loves all people, no matter how bad, and that His power can change anyone, no matter how bad.

How is Saul’s conversion similar to your conversion, and how is it different?

**请读9：1-31 （扫 罗 的 悔改）**

主选择耶稣的最坏敌人之一扫罗，并且完全改变他的生命。后来，保罗称自己是罪人中的罪魁，指出自己是一个神爱世人的例子；不管人有多坏，神的能力都可以改变。

扫罗的悔改与你的有什么相似之处，和不同之处？

**READ CHAPTER 9:32-43 (BRINGING CHRIST TO THE COAST)**

In this section Peter visits Lydda and Joppa, two towns that were close to each other in the plain along the Mediterranean coast, west of Jerusalem. Joppa had a nice seaport, and was a center of commerce and shipping from Palestine to the rest of the Mediterranean world. It is the modern city of Tel Aviv today. Joppa was a strategic place for mission work because of all the trade that took place in that city. People from all over the Middle East used Joppa as a shipping port to the rest of the world. What a great location for the Gospel ministry!

**读9：32-43（福音传到沿海地区）**

这一部分记载彼得到了吕大和约帕，两个城市彼此相近，位于地中海沿岸的平原，在耶路撒冷的西边。约帕是一个很好的港口，是从巴勒斯坦到地中海其它地方的运输和商业心。它是今天的现代城市特拉维夫。约帕是一个福音工作的战略中心，因为所有的贸易都发生在这个城市。中东所有地方的人都用约帕作为向世界各地运输的港口。这是一个多么重要的福音事工地理位置！

Peter went to those towns to visit the Christians who were there. Perhaps some of those Christians were once part of the Jerusalem congregation. Peter wanted to see them.

彼得去这些地方访问当地的基督徒，也许其中一些曾是属于耶路撒冷教会。彼得想要见他们。

While visiting those cities, Peter performs two miracles that were very similar to two of the miracles which Jesus performed. First Peter healed a paralytic in Lydda, a miracle which reminds us of the healing of the paralytic which Jesus performed in Luke 5:18-26.

在访问这两个地方的时候，彼得行了两个神迹，与基督耶稣行的两个神迹很相似。彼得首先在吕大医好了一个瘫子，让我们想起耶稣在路加5：18-26 行的神迹。

Next Peter raises Dorcas from the dead in Joppa, a miracle which calls to mind the time when Jesus raised the daughter of Jairus in Mark 5:35-43.

然后彼得在约帕使多加从死里复活，让我们想起耶稣在马可福音5：35-43 使耶鲁的女儿 从死里复活。

Why were these two miracles important for the spread of the Gospel in that region?

为什么这两个神迹对福音在那个地区的传播很重要？

**The Epistles of John**

The three epistles of John are included in the “general epistles” group because they were not addressed to a specific person or church. Instead, they are intended for Christians “in general.” Most scholars believe that these three epistles were written late in John’s life, perhaps around A.D. 90-95.

约翰的三个书信，包括在普通书信里，因为不是写给特定的人或教会。相反，这些书信是给普通信徒。大多数学者相信这三份书信是在约翰晚年写的，可能是在公元九十到九十五之间。

**1 JOHN**

**THE AUTHOR**

The author is not identified in the letter, as in most New Testament epistles. However, nearly every early Christian accepted the epistle’s author as the apostle John, the same writer of the Gospel of John and the book of Revelation. Compare these verses:

1 约翰

就像大部分新约书信一样，这封信的作者没有在信中注明。然而，几乎每个早期的基督徒都接受这封信的作者是约翰，和约翰福音和启示录的作者是同一人。比较这些经文：

|  |  |
| --- | --- |
| **Gospel of John** | **1 John** |
| John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.  约翰福音 1：1 太初有道，道与 神同在，道就是 神。 | 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.  约翰一书1：1 论到从起初原有的生命之道，就是我们所听见，所看见的，亲眼看过，亲手摸过的。 |
| John 16:24 Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.  约翰福音16：24 向来你们没有奉我的名求什么，如今你们求就必得着，叫你们的喜乐可以满足。 | 1 John 1:4 We write this to make our joy complete.  约翰一书1：4 我们将这些话写给你们，使你们的喜乐充足。 |
| John 3:19-20 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.  约翰福音3：19-20 光来到世间，世人因自己的行为是恶的，不爱光倒爱黑暗，定他们的罪就是在此。凡作恶的便恨光，并不来就光，恐怕他的行为受责备。 | 1 John 1:6-7 If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.  约翰一书1：6-7 我们 若说 与 神相交，却仍在黑暗里行，就是说谎话，不行真理了。我们若在光明中行，如同 神在光明中，就彼此相交，他儿子耶稣的血也洗净我们一切的罪。 |

**RECIPIENTS**

No recipient is mentioned by name, nor does the epistle indicate where these people lived. They must have been Christians as we can see from 1 John 5:13 – “I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.”

收信人

没有点名谁是收信人，这封信也没有指明收信人住在那里。收信人一定是基督徒，这从约翰一书5：13 可以看出：“我将这些话写给你们信奉 神儿子之名的人，要叫你们知道自己有永生。”

**OCCASION AND PURPOSE**

Read 1 John 2:26. Why was this letter written?

场合和目的

读约翰一书2：26。为什么会写这封信？

**READ 1 JOHN (ENTIRE EPISTLE)**

What false teachings were refuted in this letter?

请读约翰一书 （整卷书）

这封信反驳了哪些假教导？

* 1 John 1:8-10 =
* 约翰一书1：8-10 =
* 1 John 2:4-6 =
* 约翰一书2：4-6 =
* 1 John 2:22-23 =
* 约翰一书2：22-23
* 1 John 3:10 =
* 约翰一书3：10
* 1 John 4:2-3 =
* 约翰一书4：2-3 =
* 1 John 4:15 =
* 约翰一书4：15

**2 JOHN**

约翰二书

**THE AUTHOR**

The author is not identified in the letter. However, nearly every early Christian accepted the epistle’s author as the apostle John, the same writer of the Gospel of John and 1 John. Compare these verses:

作者

这封信没有点明作者。然而几乎所有的基督徒都接受这封信的作者是使徒约翰，与约翰福音和约翰一书是同一作者。比较下列经节：

|  |  |  |
| --- | --- | --- |
| 2 John 5 - And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another.  约翰二书5 - 太太啊，我现在劝你，我们大家要彼此相爱。这并不是我写一条新命令给你，乃是我们从起初所受的命令。 | 1 John 2:7 Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard.  约翰一书2：7 亲爱的弟兄啊，我写给你们的，不是一条新命令，乃是你们从起初所受的旧命令：这旧命令就是你们所听见的道。 | John 13:34-35 “A new  command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”  约翰福音13：34-35 “我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样彼此相爱。你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。 |
| 2 John 6 - And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.  约翰二书 6 - 我们弱照他的命令行，这就是爱。你们从起初所听见当行的，就是这命令。 | 1 John 5:3 This is love for God: to obey his commands. And his commands are not burdensome,  约翰一书5：3 我们遵守  神的诫命，这就是爱他了，并且他的诫命不是难守的。 | John 14:23 Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.”  约翰福音14：23 耶稣回答说：“人若爱我，就必遵守我的道，我父也必爱他，并且我们要到他那里去，与他同住。” |

**WANDERING MISSIONARIES**

The Christian missionaries and teachers of that day traveled from place to place staying in private homes because Roman inns were notoriously dirty and dangerous. The early Christians were urged to provide hospitality for these visiting teachers of the faith. However, problems began when religious charlatans (who were too lazy to work) began to live off the generosity of church members by pretending to be prophets and teachers. False prophets were also making the rounds, spreading heresy. The early Christians were warned about using caution in who they invited into their homes and whose work they were supporting.

巡回传道人

因为那时候罗马的旅店是出了名的脏和危险，基督徒的传道人和教师四处行走时都是住在人家里。早期的基督徒被鼓励来热心款待访问的基督徒教师。然而问题开始出现，因为一些懒得做工的宗教冒牌者装作先知和教师开始靠教友的慷慨来过生活。假先知也巡回不断的散布异端。在邀请人到他们家与支持人的事工这些事上，早期的基督徒被提醒要谨慎。

Perhaps this letter is addressed to a female homeowner (”chosen lady and her children”) who often welcomed missionaries and teachers into her home.

可能这封信是写给一个常常接待传道人和教师到她家的女性主人（“蒙拣选的太太和她的儿女”）。

**READ 2 JOHN**

Then answer the following questions

读约翰二书

然后回答下列问题

What did John commend the recipients (an individual or a group) for in v. 4?

在第四节里，约翰对受信者（个人或团体）夸奖了什么？

In verses 1-6 what two words keep recurring to suggest the main themes of this epistle?

在一至六节，哪两个词反复出现，暗示这封使徒书信的主题？

What warning about false teaching does John give us in vs. 10-11?

在十到十一节中，约翰对假教导给了我们什么警告？

**3 JOHN**

**THE AUTHOR**

Note the similarities in the greetings and conclusions of 2 John and 3 John. If the apostle John wrote 2 John, then he was also undoubtedly the author of 3 John.

**约翰三书**

**作者**

注意约翰二书和约翰三书的问候和结束的相似处。如果使徒约翰写了约翰二书，那么他也毫无疑问地写了约翰三书。

**THE RECIPIENT: GAIUS**

This letter is addressed to a man named GAIUS (a common Roman name). There are three men named Gaius mentioned in the New Testament who are candidates for this Gaius:

**收信人： 该犹**

这封信是写给一个叫做该犹（一个普通的罗马名字）的人。在新约里有三个叫做该犹的人都可能是这里提到的该犹：

1. the name of a man of Macedonia, who was one of Paul's companions, and who was dragged into the amphitheater during the riot at Ephesus (Acts 19:29 – “Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul’s traveling companions from Macedonia, and rushed as one man into the theater.”)
2. Gaius was the name of a man of Derbe, who accompanied Paul on his last mission journey to Asia (Acts 20:4 – “He was accompanied by Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.”)
3. Gaius was a man mentioned in 1 Corinthians 1:14 (“I am thankful that I did not baptize any of you except Crispus and Gaius…”) and Romans 16:23 (“Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings.”) He was from Corinth, was baptized by Paul, and was noted for his hospitality.

In light of the content of this letter, the likely choice would be Gaius of Corinth (#3).

1 马其顿人该犹，他是保罗的同伴，他在以弗所的扰乱中被拖进戏园（使徒行传19：29 -“满城都轰动起来。众人拿住与保罗同行的马其顿人该犹和亚里达古，齐心拥进戏园里去”。）

2 该犹是一个特庇人的名字，他伴随保罗最后一次去亚洲传道的旅程（使徒行传20：4 - “同他到亚西亚去的，有庇哩亚人毕罗斯的儿子所巴特，帖撒罗尼迦人亚里达古和西公都，还有特庇人该犹，并提摩太，又有亚西亚人推基古和特罗非摩。”)

3 该犹是在哥林多前书1：14中提到的一个人（“我感谢 神，除了基利司布并该犹以外，我没有给你们一个人施洗......”）和罗马书16：23（“那接待我的，也接待全教会的该犹问你们安。”)他是哥林多人，由保罗施洗，以他的好客著称。

根据这封信的内容，他最可能是哥林多的该犹。

**CHRISTIAN HOSPITALITY**

This epistle, as well as 2 John, deals with the Christian missionaries and teachers of that day. In 2 John, Christians are warned about providing hospitality and support for false prophets and teachers who were making the rounds. This letter deals with the problem in reverse. A dictatorial leader in one of the outlying areas -- a man named Diotrephes -- was hindering the mission efforts by refusing to allow missionaries sent by John to stay in his home or the homes of other church members. This letter deals with this problem.

基督徒的待客

这封信，如约翰二书一样，是关于那时候基督徒的传道人和教师的。在约翰二书里，为那些巡回的假先知和假教师提供接待和支持这事上，基督徒受到警告。这封信是针对一个相反的问题。在一个边远地区，有一个专制的领袖叫丢特腓。他拒绝让约翰派的传道人住在他家里或在教会其他人的家里，因此阻拦了福音事工的工作。这封信处理的就是这个问题。

**READ 3 JOHN**

Then answer this question:

to share the Gospel of Christ?

请读约翰三书

然后回答这个问题：

如何分享基督的福音？

What can you do to support the work of missionaries and others who travel from place to place

你可以做什么来支持宣教士的事工和支持那些去各地传播福