

A	<p><u>若望三書簡介</u></p> <ul style="list-style-type: none"> <li>與若望二書一般，作者自稱「長老」。涉及四人：作者，加約(收信人)，狄約勒斐(反對作者)，德默特琉(可能是帶信人)。</li> <li>是一封處理教會內紛爭和人際關係的信，特別是狄約勒斐，這領導人的表現像獨裁者而不像牧者。若望希望面對面指摘他。</li> <li>這短信有何貢獻？為何被列聖經目？</li> </ul>	CCSS, CSB
B	<p><u>致候和稱讚</u></p> <ul style="list-style-type: none"> <li>如若二，作者自稱「我長老」，顯示他不單是一位長老，而是眾所皆知的「長老」。親切地稱致書對象為「可愛的加約」，他「是我在真理內所愛的」，與他是主內兄弟，在真理內結合。</li> <li>「我聽說我的孩子們在真理內生活，我沒有比這再大的喜樂了」- 讚美加約「在真理內生活」。希臘原文是「在真理內步行」，英文譯作“walking in the truth”。生活原是個朝聖之旅(pilgrimage)，人在天主陪伴之下，步向終站。願你的終站是真理和美善，是天上家鄉的永恆福樂。天主救贖人類的故事，開始於一個朝聖之旅，即祂帶領亞巴郎和他的後裔進入福地的旅程。我們也像亞巴郎，「出走時，還不知道要到那裏去。」又像在旅程中的僑民和旅客，要堅持信靠主，在真理中行走，最終必達天鄉，就像亞巴郎的後裔(以色列人)最終能進入福地一般。</li> </ul>	<p>1:1-4                  1:1 CCSS                  1:3-4, CCSS                  希 11:8                  伯前 2:11, 2:3</p>
C	<p><u>責備和推薦</u></p> <ul style="list-style-type: none"> <li>稱讚加約「對弟兄，尤其對旅客所行的，都是真信徒的行為」。他們「在教會前」見證加約的愛德。這是若望首次採用「教會」(ekklesia) 一詞來形容地區性基督徒團體(在 vv. 9-10 再次採用)，也符合新約其它寫作的用法。</li> </ul>	<p>1:5-12                  1:5-8 CCSS, 瑪 10:40, 格後 11:7-9 宗 14:23, 雅 5:14, 默 2:1, SN1</p>

	<ul style="list-style-type: none"> <li>責備狄約勒斐喜操縱，不服從，「用惡言惡語誹謗我們…不款待弟兄們」，濫用權力。若望要面對面指摘他。但「眾人和真理本身都給德默特琉作證，我們自己也給他作證」。若望提醒教會領導人，應效法基督，自視奴僕，事奉信眾。</li> </ul>	1:9-12, CCSS  谷 10:42-45
D	<p><u>結語</u></p> <ul style="list-style-type: none"> <li>「我本來有許多事要寫給你…希望快見到你，我們好親口面談」- 與若二相同 -&gt;同一作者。</li> <li>「祝你平安！」- 對處身教會紛爭內的加約和他的信仰團體非常重要，如復活的基督祝福他的門徒們般→困境和挑戰，不能催毀主內的平安。</li> <li>「朋友都問候你。請你也一一問候各位朋友」- 主與門徒以朋友相稱，以愛相處，以身作則，為朋友捨掉性命；這是真正的主內的友情。</li> </ul>	1:13-15 CCSS  1:13-14  1:15, 若 20:19  若 15:13-15, SN2

## Special Notes:

1. What is the Church of Christ? Dominus Iesus has the most definitive, comprehensive and clearest explanation.

### Dominus Iesus 16:

- Christ and his Church are one and inseparable - “Just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated, and constitute a single ‘whole Christ’. This same inseparability is also expressed in the NT by the analogy of the Church and the Bride of Christ (cf. Eph 5:25-29, Rev 21:2,9)”.
- Unicity of the Church of Christ (only 1 Church) – “The unicity of the Church founded by [Christ] must be firmly believed as a truth of Catholic faith. Just as there is one Christ, so there exists a single body of Christ, a single Bride of Christ: ‘a single Catholic and apostolic Church’” (LG 8).
- The Catholic Church is an historical continuation of the Church of Christ through the apostolic succession – “This is the single Church of Christ… which our Saviour, after his resurrection, entrusted to Peter’s pastoral care (cf. Jn 21:17), commissioning him and the other Apostles to extend and rule her (cf. Mt 28:18ff), erected for all ages as ‘the pillar and mainstay of the truth’ (1 Tim 3:15). This

Church, constituted and organized as a society in the present world, subsists in the Catholic Church” (LG 8).

- Meaning of “subsist in” – “On the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that ‘outside of her structure, many elements can be found of sanctification and truth’ (LG 15, UR 3), that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church...’they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church’ (UR 3).

Dominus 17:

- Particular Churches lack full communion but remain united to the Catholic Church by apostolic succession and a valid Eucharist. The Church of Christ is present and operative also in these Churches.
- Other ecclesial communities – Through baptism, their faithful are “incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church (UR 3)”.
- Warning – “The Christian faithful are therefore not permitted to imagine that the Church of Christ is nothing more than a collection – divided, yet in some way one – of Churches and ecclesial communities”.

2. St. Gregory of Nyssa (d. 395) on friendship with God as the perfection of the spiritual life:

“This is true perfection: not to avoid a wicked life because like slaves we servilely fear punishment, nor to do good because we hope for rewards, as if cashing in on the virtuous life by some business-like and contractual arrangement...we regard falling from God’s friendship as the only thing dreadful and we consider becoming God’s friend the only thing worthy of honor and desire. This, as I have said, is the perfection of life”. (CCSS p.274)