

以弗所書 5:22-6:20

大綱 OUTLINE

[I] 4:2-16 成長的總原則 **Overarching Principle of Growth**

[II] 4:17-6:9 含意/實踐 **Implications / Implementations**

A) 4:17-24 原則與含意(一) **Principle & Implications I**

B) 4:25-32 原則與含意(二) **Principle & Implications II**

C) 5:1-14 原則與含意(三) 成為神的兒女 **Principle & Implications III - Be Children of God**

D) 5:15-6:9 原則與含意(四) 要謹慎活出你的生活 **Principle & Implications IV – Be Careful with How you Live your Life**

- I. :15b-16 不要像愚昧人 Not as un-Wise ↔ 智慧 Wise
- II. :17 不要作糊塗人 Not as foolish ↔ (無命名 not named)
- III. :18-21 [→ 6:9] 不要醉酒 Not drunk with wine ↔ 被聖靈充滿 filled with the Spirit
5:22 – 6:9 在家中的表現 manifests within the household
 - 5:22-24 作妻子的 Wives – living as Wise 活像智者
 - 5:25-33 作丈夫的 Husbands – filled with the Spirit 被聖靈充滿
 - 6:1-3 作兒女的 Children – live as the Wise 活像智者
 - 6:4 作家長的 Parents
 - 6:5-8 作僕人的 Servants
 - 6:9 作主人的 Masters

[III] 6:10-20 基礎—「最後」 **Underpinnings – ‘finally’**

A) 6:10-17 全副軍裝 **Full Armour**

- I. :10a [積極行動 positive action] 作剛強的人 Be strong
- II. :10b [領域 realms] 靠着主，倚賴祂的大能大力 in the Lord & in His Power
- III. :11a [實施 implementation] 要穿戴全副軍裝 Put on the full armour
- IV. :11b [目標 goal] 抵擋魔鬼的詭計 stand against devil's schemes
- V. :12 [嚴重 seriousness] 敵人 the enemy
- VI. :13 [供應 provisions] 足以「站立」 sufficient to 'stand'
- VII. :14-17 [描述 description] 站穩一用：stand firm – with:
 - 真理當作帶子 belt of Truth
 - 公義當作護心鏡 breastplate of righteousness
 - 預備走路的鞋(福音) shoe of readiness (of Gospel)
 - 信德當作藤牌 shield of faith
 - 救恩的頭盔 helmet of salvation
 - 聖靈的寶劍 Sword of the Spirit

B) 6:18-20 禱告 **Pray**

- I. 多方禱告祈求 With all prayers & petitions
- II. 隨時 At all times
- III. 靠著聖靈 In the Spirit
- IV. 警醒 On the alert
- V. 堅持不倦 With all perseverance
- VI. 眾聖徒 For all saints
也為我一以下：and for me – that:
 - 得著口才 words be given
 - 開口 mouth be opened
 - 能放膽 with boldness
 - 講明福音的奧秘 to make known the mystery of the Gospel

5:21 – 6:9

1. 背景：當代的文獻中，有不少是格式和內容都與 5:21-6:9 相似的。這些通稱為「家庭守則」或作「五倫守則」。這都是論及在五倫關係中什麼是「對」或什麼是可以接納的。從華人文化，你能想到那些「家庭守則」？**思** Background: The content of 5:21 – 6:9 has many parallels in the literature of the time – this genre is known as the “Household Code”. This is the genre that relates what ‘good’ or acceptable social relationships should be conducted. Can you think of any “Household Code” from the Chinese culture?
2. 但在 5:21-6:9，保羅不是單單提出基督徒家庭守則作為一個獨立實體。我們必須注意到他如何一步步的帶到基督徒家庭守則： But here in 5:21 – 6:9, Paul did not just put in a Christian Household Code as a separate entity. We have to pay attention to how he had ‘framed’ the Christian Household Code:
 - a) 5:21 與 5:22 之間的文法結構性的關係是什麼？鑑於此，這兩部分應如何聯繫起來？含意是什麼？**思** What is the grammatical-structural relationship between 5:21 and 5:22? In view of this how should the two parts be related together? What is the implication?
 - b) 鑑於上述情況，5:15-21 如何與 5:22-6:9 聯起來？**思** In view of the above, how does 5:15-21 relate to 5:22 – 6:9?
 - c) 什麼是「多樣化的合一」的原則？保羅在那裡曾提及這原則？它在那裡再次被提及？**思** What is the “Variety in Unity” Principle? Where have Paul cited this principle before? Where is it mentioned again?
3. 鑑於上述情況，保羅在 5:15-6:9 描繪出一幅怎麼樣的「大圖畫」？**思** In view of the above, what is the ‘big picture’ message that Paul is making in 5:15 – 6:9?
4. 在 5:22-6:9 之間的關係中——妻子、丈夫、兒女、父母、僱主、僱員，那些適用於你身上？如果 5:15 和 18_下 是一切社會關係的「成功關鍵點」，我當怎樣做？有哪些具體方法我能做得更好？**用** Among the relationships in 5:22 – 6:9 – wife, husband, children, parents, employee, employer, which are the ones that applies to me? If 5:15 and 18b are the common keys to all social relationships, how am I doing? In what concrete ways can I do even better?
5. 以 5:15 和 18_下 作為關鍵，我如何在每個關係中把關鍵轉化為具體的實踐行動？**用** With 5:15 and 18b as the keys, how am I putting the keys into concrete practice, in each of the relationships?

彼此認識的問題 GET TO KNOW EACH OTHER QUESTIONS

以上第4題：可能以「職場」的情況較為容易，然後「子女的養育」或「照顧高齡父母」。即使這些話題，要請大家分享故事較為容易：

- 分享一個難忘的情況/事件關於「養育」：無論你是作為父母與你的子女，或你作為成年子女與你年長的父母。
- 是否有困難的情況？是否有感恩的情況？
- 分享一個難忘的情況/事件關於你的職場（不論你是僱主/主管，僱員/被管，或同事）。
- 是否有困難的情況？是否有感恩的情況？

以上第5題：順服/被聖靈充滿能如何幫助你？

我們可以怎樣為你祈禱，在什麼方面？

#4 above It may be easier to begin with 'employment' situation, and then 'parenting' or 'taking care of senior parents'. Even with these topics, it's easier to ask people to share stories:

- Share a *memorable* situation/event of 'parenting': either you as the parent, with your children, or you as the adult child with your senior parents.
- Are there *difficult* situations? Are there *thanksgiving* situations?
- Share a memorable situation/event in your job-place (whether you are the employer/supervisor, employee/supervisee, or colleague).
- Are there difficult situations? Are there *thanksgiving* situations?

#5 above How can the yielding to / filling by the Spirit helps?

How & what can we pray for?

福音性問題 EVANGELISTIC

A) 根據聖經，屬靈層面與社會層面之間有什麼關係？更具體的說，在世上被聖靈充滿與社會關係之間有什麼其他關係？如果是這樣，你會感到驚訝嗎？According to the Bible, is there any relationship between the spiritual realm and the social realm? More specifically, is there any relationship between the filling by the Spirit and social relationships in the world? If so, are you surprised?

B) =以上第4題。你認為聖經的教導是引導你到某處嗎？你認為知道那些教導足夠嗎——你能把它用於你自己身上嗎？你希望神強化你嗎？ =4) above. Do you think teaching of the Bible is pointing you somewhere? Do you think knowing the teaching is enough – that you can work it out on your own? Would you like God to empower you?

5:21-6:9 提示 Hints

1. 朱子治家格言

2a. 文法結構性的關係：22節是沒有動詞的。22節的動詞是從21節而來。

意思指21節是一般普遍的模式，22節是眾多具體事例其中之一；換言之，21節是重點，以

22節作為一個具體的表現。

含意：從18節「被聖靈充滿」之下，在22節妻子對自己丈夫的順服不是一個「獨立」的命令，而是一個在21節上下文/大前題下。

The grammatical-structural relationship: There is no verb in v.22. The verb for v.22 is taken from v.21.

This means that v.21 is a general model, of which v.22 is one of many specific cases; in other words, v.21 is the major point, with v.22 as a specific manifestation.

The implication: The submission of wife to her own husband in v.22 is not an 'isolated / absolute' command, but one that is within the context / umbrella of v.21, and in turn under v.18b.

- 2b. 5:15-21的重點是「被聖靈充滿」。在這原則下，保羅帶出5:22-6:9的「家庭守則」。換言之，5:15-21是原則，5:22-6:9是這原則的一些活出實例。要達到5:22-6:9是可能的，當所有各方（不單是被提及那方）都被聖靈充滿。

The main point in 5:15-21 is the 'filling of the Spirit'. It is under this context that the 'Household Code' of 5:22-6:9 is given. 5:22-6:9 is possible when all parties (not just the party addressed) are filled with the Spirit.

- 2c. 「多樣化的合一」的原則是神的設計原則其中之一。根據這原則，幾方面可以互相配合起來或等同起來(即「合一」)，但不一定要完全一樣—它們可以相同(即「多樣化」)。
- 在4:2-16，保羅引用神使用這原則在祂給不同的人不同的恩賜上(即「多樣化」)，但當各樣的恩賜被配合起來在一個計劃為一個肢體，當地教會(即「合一」)。

在這裡，保羅引用神使用的相同原則在5:22-6:9。當作為恩賜，神為我們設計各樣的「社會角色」；這些角色不盡相同(即「多樣化」)。但這些都是為了一個單一的計劃而被配合起來。

The "Variety in Unity" Principle is one of God's design principles. According to this principles, several parties can fit together or are equal (i.e. the 'Unity'), but not necessarily be exactly the same – they can be equivalent (i.e. the 'Variety').

Paul cited God using this principle in 4:2-16, in His giving of different gifts to different people (i.e. the 'Variety'), but when the variety of gifts are to be fitted together into a single plan for a single Body, the local church (i.e. the 'Unity').

Here, Paul is citing God using the same principle in 5:22-6:9. As with the gifts, God designs a variety of 'social roles' for us; these roles are not exactly the same (i.e. the 'Variety'). But these are all meant to fit together into a single plan.

3. 保羅說，我們要「智慧行事」。這樣做，其中一個方法是要「被聖靈充滿」。這不僅要在屬靈的層面；它會影響我們的關係以及在「家」裡的表現。

Paul is saying we should 'Living Wisely'. To do so, one of the means is to be 'filled with the Spirit'. This is not merely in the spiritual realm; it affects our relationships as well = manifesting within the 'house hold'.

6:10 - 20

基礎—「最後」 Underpinnings – 'finally'

A) :10-17 全副軍裝 Full Armour

VII. :14-17 [描述 description]

站穩—用：stand firm – with:

- 真理當作帶子 belt of Truth
- 公義當作護心鏡 breastplate of righteousness
- 預備走路的鞋(福音)shoe of readiness (of Gospel)
- 信德當作藤牌 shield of faith
- 救恩的頭盔 helmet of salvation
- 聖靈的寶劍 Sword of the Spirit

B) :18-20 禱告 Pray

1. 究竟「最後」意味著什麼？6:10-20與4:2-6:9之間有什麼關係？ What does 'finally' imply? What is the relationship between 6:10-20 and 4:2 – 6:9?

2. 在你個人的屬靈生活，上述(#1)兩者之間，哪一方你需要付出更多的關注？在這方面其他的組員可以怎樣為你祈禱？ *In your personal spiritual life, between the two, to which one do you need to pay more attention? How can the other members pray for you in this regard?*

3. 保羅在 6:10-20 提到那兩方面？它們之間如何互相聯起來？ What are the 2 areas that Paul mentioned in 6:10-20? How do they relate to each other?

4. 在你個人的屬靈生活，#3 的兩者之間，哪一方你需要付出更多的關注？在這方面其他的組員可以怎樣為你祈禱？ *In your personal spiritual life, between the two, to which one do you need to pay more attention? How can the other members pray for you in this regard?*

福音性問題 EVANGELISTIC

- C) 根據這段經文，禱告的本質是什麼（基督教的祈禱）？ According to this passage, what is the essence of prayer (Christian prayer)?
- 要求你想要的東西（根據肉體的哀求） Asking for what you want (= what we call ‘pray in / according to the flesh’)
 - 當你絕對需要時才去找神（不要時常打擾祂） Going to God only when you absolutely have to (don’t bother him too much)
- D) 「堅持不倦的祈禱」的意義/含意是什麼？ What is the meaning / implication of ‘pray ... with perseverance’?
- 只要你有足夠的乞求神，就能得到它 You’ll get it if you badger God enough
 - 若要從神得到祂的恩典，神需要人的工作（甚至受苦） God need people to work (or even suffer) for any grace from him

6:10-20 提示 Hints

1. 隨著「最後」，保羅帶來 4:2-6:9 的結論。他說，與 4:2-6:9，我們已覆蓋「進攻」方面(即我們需要加強及要做的事情)；但也有另一方，「防禦」方面(即我們需要「小心留意」的事情)。 With ‘finally’, Paul is bringing 4:2-6:9 to a conclusion. He is saying: with 4:2-6:9, we have covered the ‘offensive’ aspects (i.e. things we need to step up and do); but there is also the other side, the ‘defensive’ aspect (i.e. things we need to ‘watch out’).

3. 在 6:10-20，保羅列出兩方面「防禦性」的：[A]要穿戴全副軍裝（由神供應）；和[B]誠摯的禱告。這兩方面的「防禦性」鞏固了所有在 4:2-6:9 「進攻」方面。前者是「供應」，而後者則是「能力」。 In 6:10-20, Paul listed the 2 ‘defensive’ aspects: [A] Putting on the Full Armour (provided by God); and [B] Pray earnestly. These 2 ‘defensive’ aspects underpin all the ‘offensive’ aspects in 4:2 - 6:9. The former is the ‘provisions’, while the latter is the ‘power’.