

以弗所書：教導策略

- A) Ground Level (messo)
- B) Under the Microscope (micro)
- C) Satellite View (macro)

- D) Abstractions (概括化) & bridging-up concepts (橋樑原則上)
- E) Extensions (引申, 擴展) : Bib Theol & Sys Theol
- F) Appropriations (徵用, 溶滙) & bridging-down concepts (橋樑原則下)

- G) Applications (應用) & work-plan (施行計劃)
- H) Living Out (活出)

∞ 例子 與 個案

- ◆ 觀察：在這段落, micro-level 的資料特別豐富 = 成為散裝的危機
- ◆ 使用：經文彙編 (中/英, Strong's number, Hebr & Grk)

(1) 1:3-14

1A) Ground Level (messo)

- ◆ 觀察: (在地面,周圍作全面觀察)
 - ✓ 一般(W5)
 - ✓ 深入
 - ✓ 文氣標誌(literary landmarks) - 包括: 連接詞(conjunction), 轉接詞(transition words), 串連詞(stitch words), 關係代名詞(relative pronouns), ...
- ◆ 比較: 譯本
- ◆ 參考: 釋經書
- ◆ 循環補足:

基本觀察

- 1) 詩章分段
- 2) 每分段之: 主旨 與 主題發展
- 3) 每分段之: 主角 與 角色發展/配合

1B) Under the Microscope (micro)

- ◆ 選擇來源:
 - ✓ 以有知識
 - ✓ 直覺, 感動
 - ✓ 其他經文
 - ✓ 循環
- 1) 曾[已]賜給
- 2) 天上各樣屬靈的福氣
- 3) 從創立世界以前
- 4) 揀選了
- 5) 成為聖潔
- 6) 預定 (vv 5, 11)
- 7) 得兒子的名分
- 8) 意旨所喜悅的
- 9) 得蒙救贖
- 10) 照他豐富的恩典
- 11) 充充足足賞給
- 12) 用諸般智慧聰明
- 13) 叫我們知道
- 14) 旨意的奧祕

- 15) 照他自己所預定的美意
- 16) 照所安排的
- 17) 在日期滿足的時候
- 18) 天上、地上一切所有的
- 19) 同歸於一
- 20) 成[得]了基業
- 21) 隨己意行做萬事
- 22) 首先在基督裡有盼望的
- 23) 受了…為印記
- 24) 所應許的聖靈
- 25) 得基業的憑據/質
- 26) 神之民/產業
- 27) 被贖

- ◆ 觀察：在這段落，micro-level 的資料特別豐富 = 成為散裝的危機
- ◆ 使用：經文彙編（中/英，Strong's number, Hebr & Grk）

1C) Satellite View (macro)

- 1) 背景：{遠大} → {細小}
- 2) 由背景襯托出詩章情懷
- 3) 下一步的可能

- ◆ 觀察：開始時較困難，因沒有上文來連接。本段的重要性又未發揮出來。

1D) Abstractions(概括化) & bridging-up concepts(橋樑原則上)

Check #A) to D) above

- 1) 有? 無?

- ◆ 觀察：在這段落，內容的《概括度》十分高；故此？
(Cf. *Snodgrass*, 在這段的《應用原則》均十分神學性)

1E) Extensions(引申, 擴展) : Bib Theol & Sys Theol

Check #A) to above (不同的組合)

- 1) 神的屬性：丰盛, 慷慨, 慈愛, 智慧, … (榮耀)

- 2) 神的本能彰顯：旨意，喜悅，（智慧）安排，預定，揀選，...
- 3) 神的歸屬：榮耀，子民，產業，...
- 4) 創造論
- 5) 救贖論**（比較/併合：羅8，...）
- 6) 在基督裏

◆ 觀察：是否其中一個在這段中是主題？若不，帶來什麼意思？

1F) Appropriations(徵用, 溶滙) & bridging-down concepts(橋樑原則下)

Check #A) to E) above

- 1) 橋樑性經文(如: 詩 103 - 107)
- 2) 橋樑性神學觀念(如: 敬拜, 在基督裏) -- 的落實
- 3) 見証: 個人, 民族, 國家(後者配上 2:11-22 會更強)
- 4) 歷史見証

1G) Applications(應用) & work-plan(施行計劃)

Check #F) above → 屬靈操練 (spiritual disciplines)

分類:

- ✓ 提醒, 警覺
- ✓ (被動) 整裝待發, 迎上挑戰
- ✓ (主動) 克服軟弱, 強化靈命
- ✓ (主動) 百尺竿頭, 乘強進昇

取自 #C)

- 1) 受恩的醒覺
- 2) 謝恩的操練
- 3) 操練: 由[謝恩]到[讚美]

∞ 那裡需要例子？

那一種例子：比方？個案？見証？

(2) 1:15-23

2A) Ground Level (messo)

1) 內容分段:

i.	V 15	信與愛	{基礎}
ii.	Vv 16-17a	祈求	{→ 更上}
iii.	V 17b	真知道祂	{頂峰}
iv.	Vv 18-19	三重何等	{副產品}
v.	Vv 20-22	至上基督	{應許鼓勵}
vi.	Vv 23	基督與教會	{關係/關連→恩典, 位份} = 伏筆

2) 段落關係與發展

2B) Under the Microscope (micro)

- 1) 信從主耶穌, 親愛眾聖徒
- 2) 賜人智慧和啟示的靈
- 3) 真知道祂
- 4) 照明…心中的眼睛
- 5) 使你們知道 (v 18b ct vv 9, 17)
- 6) 何等
- 7) 恩召…指望
- 8) 在聖徒中得的…基業…豐盛的榮耀
- 9) 於[向]我們這信的人…所顯的能力…浩大
- 10) 使他為教會做萬有之首
- 11) 他的身體
- 12) 那充滿萬有者所充滿的

◆ 觀察: 在這段落, micro-level 的資料也很豐富.

2C) Satellite View (macro)

1) 1:3-14 與 1:15-23 之關係*

[停不住的讚美] 與 [牧者的代求] — 有什麼關係?
中樞關連點在那裡? 應當如何圈點及發揮?

2) 1:3-14 與 [真知道祂] 之關係

3) 1:3-14 與 1:18b-19 之關係 ◆ [何等!] 作為驚嘆詞, 需要例子/比方.

2D) Abstractions(概括化) & bridging-up concepts(橋樑原則上)

< #2A)

- 1) [基礎活出] 為先決

- 2) [祈求進昇] 為當有回應
- 3) [真知道祂] 為目標/頂峰
- 4) [驚嘆何等] 為副產品
- 5) [同等樣能力] 為應許鼓勵
- 6) [基督與教會] 為恩典位份 = 伏筆

◆ 觀察：在這段落，內容的《概括度》也高；故此？

2E) Extensions(引申, 擴展): Bib Theol & Sys Theol

- 1) 聖靈的工作
- 2) 救贖論：由成聖到得榮
- 3) 教牧論：牧者代求的一主環

2F) Appropriations(徵用, 溶滙) & bridging-down concepts(橋樑原則下)

- 1) 如何(自我)鬆土, 讓聖靈工作
- 2) 如何[真知道祂] < “Experiencing as a Spiritual Discipline”
- 3) 如何操練 [敞開心靈/眼], 讓神驚訝及 overwhelm.
- 4) 如何運用 MBO: 得榮的目標 → 成聖的幅度 → 逐步在基礎上加建

2G) applications & work-plan

- 1) 信愛的操練
 - 2) 靈眼的操練
- ◆ Key = reflection: ✓ on past experiences ✓ on on-going experience
- ◆ “Experiencing” as a Spiritual Discipline”
- 3) [經歷神]的進深 (// 高峯經歷 Mk. 9)
 - 4) [經歷神恩]的進深 (// 山下事奉 Mk. 9)
- ◆ 構造一個 feedback loop:
儲存 → 代禱 → 安排/整裝 → 實踐 → 反省/檢討 → (loop back)

∞ 那裡需要例子？

那一種例子： 比方？ 個案？ 見證？

- ◆ 本段是經文的第二大段。 換言之，是首次把兩個大段落，在 macro-level 串連起來。
故此，可用心在這裡放置一個合切的比方。

(3) 2:1-10

3A) Ground Level (messo)

1) 兩分段 或 三分段?

- 得救前: vv 1-3
 - 行事為人:
 - * 隨從今世的風俗
 - * 順服空中掌權者的首領
 - * 放縱肉體的私慾, 隨著肉體和心中所喜好的去行
 - 本 = 可怒之子
- 得救: vv 4-9
 - 兩次強調: 本乎恩
- 得救後: vv 10

2) 主題之發展 及 終點

3B) Under the Microscope (micro)

- 1a) 死在過犯罪惡/過犯之中 (vv 1, 5)
- 1b) 在其中行事為人
- 2a) 隨從今世的風俗
- 2b) 順服空中掌權者的首領
- 2c) 放縱肉體的私慾
- 3) 可怒之子
- 4a) 豐富的憐憫
- 4b) 愛我們的大愛
- 5) 得救是本乎恩, 也因著信 (vv 5, 8)
- 6) 極豐富的恩典, 就是他在基督耶穌裡向我們所施的恩慈
- 7) 顯明給後來的世代看 (cp 3:10)
- 8) 工作 (word picture)
- 9) 造成
- 10) 行善
- 11) 神所預備 (與那裡作前呼後應? 意味着...)

3C) Satellite View (macro)

1) 1:3-14 並 1:15-23 與 2:1-10 之關係*

由：[停不了的讚美]，頌讚豐盛又慷慨的神

到：保羅從牧者的角度，以[不斷進昇的代求] 作回應

至：2:1-10 終點

2) 中樞關連點在那裡？ 應當如何圈點及發揮？

回應 與 終點 有什麼關係？ 在2:1-10，主要回應在那裡？

3) 有鑑於前面兩大段落，短短的終點，有什麼隱藏/伏筆？

◆ 可留下記号，循環時檢查是否伏筆。 換言之，下文是否有更明顯詳細地[重提]。

3D) Abstractions(概括化) & bridging-up concepts(橋樑原則上)

◆ 觀察：在這段落，內容的《概括度》也高；故此？

3E) Extensions(引申, 擴展): Bib Theol & Sys Theol

1) 罪惡論 (併: 4:17b-19; 羅 1; ...)

2) 人論

3) 救贖論*

4) 善行論 (併: 雅 2:22; 來10:24; 13:16, 21;...)

3F) Appropriations(徵用, 溶滙) & bridging-down concepts(橋樑原則下)

1) <#3C, 主要回應 是在 v10 終點 → 認清 + 落實

2) 由 1:3-14 到 2:10 = “You Are Richer than You Think!”

3) <#3A, 要當心留意的[罪]:

- × 隨從今世的風俗 → 我的軟弱=
- × 順服空中掌權者的首領 → 我的軟弱=
- × 放縱肉體的私慾(隨著肉體和心中所喜好的去行) → 我的軟弱=

3G) applications & work-plan

1) <#3F-1, [善行]: 如何 認清 + 落實

<#3F-2, [善行]: 如何多多 認清 + 落實

2) <#3F-3, [對付罪]: 如何 針對我的軟弱

◆ 分享, 分担, 代求, 問候

∞ 由[得救前] 一路達至終點, 不能功虧一簣 -- 這點需要例子/比方.

(4) 2:11-22

4A) Ground Level (messo)

1) 分段:

- a. Vv 11-13a 從前: 什麼都沒有...
(可列出所有對比)
- b. Vv 13b-18 如今: 在基督耶穌裡...
- c. Vv 19-22 這樣: 被建造..., 成為...

2) 與 2:1-10 的分段作比較.

在2:1-10, 其重點在v 10 的終點; 2:11-22的重點在那裡?

3) 上下兩分段異同在那裡? 內容上怎樣互補?

4B) Under the Microscope (micro)

- 1) 記念
- 2) 按肉體是外邦人
- 3) 在所應許的諸約上是局外人
- 4) 指望
- 5) 已經成為(得)親近
- 6) 是我們的和睦/和平/平安; (和)使我們和睦 (13, 15)
- 7) 拆毀了中間隔斷的牆
- 8) 廢掉冤仇 (14, 16)
- 9) 合而為一, 藉著自己造成一個新人 (14, 15, 16, 18)
- 10) 與神和好
- 11) 建造
- 12) 聯絡得合式
- 13) 漸漸成為* (ct 4:16)
- 14) 同被建造 (a συν-verb)

4C) Satellite View (macro)

1) 恩典豐溢: 如何表達 連接關係 彰顯焦點

1:3-14

1:15-23

2:1-10

2:11-22

2) 主題發展

4D) Abstractions(概括化) & Bridging-up concepts(橋樑原則上)

- ◆ 觀察：在這段落，內容的《概括度》也高；是否全卷書都是如此？

4E) Extensions(引申, 擴展) : Bib Theol & Sys Theol

- 1) 約 (covenant)
- 2) 和平/和睦 ↔ 冤仇, 敵對
- 3) 人論, 社會論
- 4) 社會倫理 (social ethics)

4F) Appropriations(徵用, 溶滙) & Bridging-down concepts(橋樑原則下)

- 1) 曾為受害者: 群體層面 個人層面

- 被拒絕, 排斥
- 失望, 絕望
- 不公平對待
- 求助無門

怎樣得解決?

曾嘗得解決之恩, 就此足夠?

- 1:3-14 有什麼關係/提示?
- 1:15-23 有什麼關係/提示?
- 2:10 有什麼關係/提示?

- 2) 為施害者: 群體層面 個人層面

- 被拒絕, 排斥
- 失望, 絕望
- 不公平對待
- 求助無門

怎樣得解決?

曾嘗得解決之恩, 就此足夠?

- 1:3-14 有什麼關係/提示?
- 1:15-23 有什麼關係/提示?
- 2:10 有什麼關係/提示?

3) 使人和睦者 (peacemaker: Christological mission; 太 5:9)

- 自己是 受害者
- 自己是 施害者
- 自己是 第三者

4) 尋根究柢 (尼 1:2)

承擔責任 (尼 1:4-11)

4G) Applications & Work-plan

- 1) 認識 與 認真
- 2) 時機 與 準備

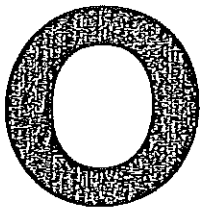
REFLECTIONS OF
PCM ADJUNCT PROFESSORS
華人事工客席教授感言

'EXPERIENCING' as a Spiritual Discipline/



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PREFACE



Over the years God has put me in the areas of 'Practicing Pastoring' and the 'Sharing of Learning & Experience'. By His grace, His provision is such that I have not been wandering between the two areas. Instead, in going back-and-forth from one area to the other, He has taught me to be 'disciplined'. Let me explain:

Things happen to us all the time, and all around us.

- We can let what happens just pass us by – i.e. things happen to/ around us, but we are not affected in the longer term. We can call this a 'first-level experience/experiencing'.
- We can also commit the happening into memory. Naturally, it will be recalled from time to time. The recalling can span the spectrum: from a very passive reminder that it once happened, to an active recalling of what happened in the past as a reference to what is happening now. We can call this the 'second-level experience/experiencing'.
- We can push the process one notch further and reflect on what happened. Through this process, we gain understanding and insight – not only with the original incidence, but the insight may help us to broaden our understanding of God's working. We may call this the 'third-level experience/experiencing'.

From this understanding, one can treat 'experiencing' as a spiritual discipline – an intentional exercise to bring as many (as meaningful) of the things that happen to and around us to the third-level of experience/experiencing.

THE EXAMPLE OF MARY

Mary has provided me with a good model of exercising the 'Discipline of Experiencing'. Although not much was recorded about Mary, the first section of the Gospel of Luke gives us a glimpse into the spirituality of Mary – even as a young girl.

When Gabriel approached her with the Annunciation, Luke used two heavy-duty words back-to-back to describe Mary's response. The first word has the root meaning of 'to stir'. So, it can span from a rather negative meaning of 'to be perplexed, confused, alarmed', all the way

to the positive end of 'to stir into thinking'. The second word can mean 'to be puzzled', or more positively, 'to consider, to evaluate'.

Most people would consider Mary to be a simple farm girl from the first century – her only virtue would be simply being submissive, and being the mother of Jesus. Mary may have had those virtues, and according to Luke's first introduction of her – she was very intelligent and inquisitive.

But more importantly, she knew how to handle her inquisitiveness. On the one hand, she sought for meaning, understanding and answers. On the other hand, she did not let her inquisitiveness stand in the way. She did not insist that she had to understand exhaustively before giving her commitment. By faith and with submission, she courageously stepped up to face the challenge.



*The Annunciation
Dore, Gustave (1832-83)*

Mary is a good model of 'Faith seeking Understanding'.

she carefully-remembered these happenings so that she could recall them and reflect on them again and again.

Now that the mission has been taken up, do we find Mary all settled down to wait for things to happen?

Next we find her visiting her cousin Elizabeth. After the greetings, Mary broke into a praise of God's salvation plan. The praise is not only a master piece of an understanding of the Old Testament promise of messianic salvation, but it also points to an author who has been constantly thinking about her people and her country – so much so that as the greeting triggered the occasion, all these thoughts just break out into a praise. Again, a lot of people cannot see a young girl like Mary to be that educated, and that mature to produce a theological-political master piece. But couldn't Mary be exceptional?

Then at the birth of Jesus, we find shepherds coming to worship Him. Mary was more than just happy and surprised. She was seeking to understand; and when she could not, Luke again use two heavy duty verb to describe what Mary did – she carefully stored up these happenings, and she reflected on them. The implication is that she carefully-remembered these happenings so that she could recall them and reflect on them again and again.

Then Luke recorded two incidences of the Holy family going up to the Temple in Jerusalem. In both cases, there was an unexpected happening. In the first, Simeon, while praising God for the coming Salvation, he prophesied to Mary, saying that a sword will pierce her heart. Luke did not make any immediate comment on how Mary received this prophesy.

In the second case, Mary was just expressing her natural motherly concern for Jesus in verse 48b. She did not expect that Jesus would reply from His 'heavenly' and 'missional' perspective. Not only did she not expect it, she did not fully understand the implications of

Jesus' statement. How did she handle 'not understanding'? Again, we find Luke describing Mary, storing up, not just the immediate incidence, but 'all these'.

MY JOURNEY

My earlier years of ministry were focused on the 'Sharing of Learning & Experience'. As there were a number of mid-size churches that needed help, I also served as their advisory-pastor. Although the advice that I could provide was very limited, the understanding that I gained at the time was not much, all the happenings in those churches did stimulate me to 'seek understanding'. Mary was one of my models.

Later, as I returned to Canada, the focus of my ministry switched to 'Practicing Pastoring'. At the same time, the Lord still kept one of my feet in the 'Sharing of Learning & Experience'. Originally, I asked the Deacons' Board of SCBC to reassign me from the Senior Pastorate post, so that I could stride both areas. The Deacons encouraged me to stay on, and I was mercifully 'stretched' by our Lord. Many times I felt that I was not fulfilling either end, yet the Lord also encouraged me in saying: All I ask of those being entrusted is faithfulness.

It is my blessing that: I was led to start my learning journey with Biblical Studies – so that I have a solid foundation to go back to. It is my further blessing that:

I am constantly reminded to store up happenings and to reflect on them; I can have experiences, all the time, all around; I can reflect on my experiences and put them in some order, especially in my preparation to share; I am often challenged to step up by faith, without fully understanding all aspects; I am constantly reminded to have faith and seek understanding.

It is my blessing that in facing the numerous challenges, I can have some Biblical foundation, some reflected experience, and lots of mercy to carry me over.

Finally, it is my blessing to share this with you!