

(7) 4:1-16

7A) Ground Level (messo)

分段：

- a] :1 **Foundation** / Basis / Motivation
- b] :2-6 **First & Foremost** / Priority = maintaining the 'Unity' given
 - :2-3 What is required (Actions? Concepts? Fruit of the Spirit?)
 - :4a Ultimate Ground
 - :4b-6 Manifestation in the Church
- c] :7-14 **Secondarily** (**Gifts** given – in & for the Church)
 - :7a The Church receiving Gifts
 - :7b-10 From Christ – as part of God's Plan
 - :11-12 The Design: The Use of Gifts in the Church
 - :13-14 The Design: The Goals of Gifts in the Church
 - :13 Positive aspects
 - :14 Negative aspects
- d] :15-16 The Design: The Path of **Gifts and Unity** leading to Growth
[Note: The description of 'UNITY' in other terms]

- ◆ **觀察**: There may be variations in the division (and thus interpretation) of the passage. But in the larger scheme of thing, all the variations are minor; there is agreement in the overall flow:
UNITY + GIFTS (in Diversity) = GROWTH

7B) Under the Microscope (micro)

- 1) 行事為人*
- 2) 蒙召的恩 相稱 [= what? =#3? Or the whole section?]
- 3) 謙虛, 溫柔, 忍耐, 愛心, (**互相**)寬容, 和平, (**彼此**)聯絡
- 4) 使徒, 先知, 傳福音的, 牧師**和**教師
- 5) **為要**成全聖徒, **各**盡其職, 建立基督的身體
- 6) 成全 → 建立
- 7) 在真道上同歸於一
- 8) 認識# 神的兒子
- 9) 得以長大成人, 滿有 基督長成的身量
- 10) 中了人的詭計和欺騙的法術
- 11) 被一切異教之風搖動飄來飄去, 就隨從各樣的異端
- 12) **連於元首**基督, **全身**都靠他**聯絡得合式**
- 13) 百節各按各職, 照著**各體的功用** 彼此相助

14) 便叫身體漸漸增長，在愛中建立自己

- ◆ **觀察：**在這段落，many of the terms are pastorally significant. The microscopic study should give us detailed info on Church Growth (need **Categorization & Labelling** – see below 7D).

7C) Satellite View (macro)

- 1) What is the force of the transitional-word ‘therefore’?
 - (a) Linking chs 1-3 and chs 4-6?
 - (b) Linking 3:14-21 and 4:1-16?
 - (c) Somewhere in between?How do you decide?
Consider making this a ‘**tag**’.

∞ Tool & Methodology:

A ‘**tag**’ is something (a transitional word, a concept, a construct, etc.) that marks a passage. This is also something that you will look for along the way – before & after.

- 2) How does this section relate to the precedent?
 - [a] structure-wise
 - [b] theme-wise / content-wise {Which theme(s) in 1-3 are prominent here?}Which takes priority? How do they go together *logically*?
[Consider how the elements in 7C)#2) work together with that in 7C)#1). We will review this in the next section 8).]
- 3) 被囚 – is this a clue here? Is there any ‘connection’ (incl. repeat of a theme) with previous occurrence of the same theme?

- ◆ **觀察：** Tones in chapters 1 to 3 are high and lofty, while tones in chapters 4 to 6 are, *for the most part**, down to earth and practical. It is not sufficient just to notice this difference in tone.

The challenge is to be able to see how hold the difference in ‘creative tension’ throughout (i.e. not only in chs 4-6), is part and parcel of the ‘message’.

In more detailed terms, the loftiness of chapters 1 to 3 extends the ‘height, and length and breath, and depths’ of the practices in chapters 4 to 6, way beyond the words, and our human limitations.

Without chapters 1 to 3, words in chapters 4 to 6 become a list of Do’s and Don’ts, ideals in an imperfect world, requirements and pressures from a moralistic tradition, rather than a relationship (Father and children, God and His People), an inheritance, a challenge, a gift.

Similarly, without chapters 4 to 6, visions in chapters 1 to 3 sound high but hollow (in the sense that they are not in practical terms), and hardly conceivable (in the sense that they are in mythical terms, e.g. 3:10).

*Here lies the *key* to the question: Which part has the *priority*? Should chapters 1 to 3 be driving chapters 4 to 6? Or should it be the other way around?

Cite some exceptions in chapters 4 to 6, where the high & lofty tone breaks-in. [Consider 4:13b]

7D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

◆ 觀察：在這段落, **mostly universal enough to go straight to Appropriation.**

- 1) Vv 2-3: from virtues listed to ‘other’ virtues – Question: ‘Any other virtues’? Or would the context / message restrict even the abstraction to ‘some’ virtues? If so, which kind of virtues? {N.B. Point is not so much ‘which’ (a list) but ‘why’ (the connection)}
- 2) **‘Categorization & Labelling’** will help in later ‘Appropriations’

☞ An Exercise in **‘Labelling, Categorizing & Appropriation’**:

- v 11: 祂所賜的有使徒 有先知 有傳福音的 有牧養和教導的 → **provisions** → n/a
- v 12: 為要成全聖徒 各盡其職 建立基督的身體 → **pathway I** → **specifics to focus**
- v 13a: 直等到我們眾人 在真道上同歸於一 認識神的兒子 → **[positive aspects] extent** → **specifics to focus**
- v 13b: 得以長大成人 滿有基督長成的身量 → **ultimate goal** → **specifics to focus**
- v 14: 使我們不再做小孩子: → **[negative aspects] protections** → **specifics to focus**
中了人的詭計和欺騙的法術 被一切異教之風搖動飄來飄去 就隨從各樣的異端
- v 15-16a: → **‘Critical Success Factors’** → **specifics to focus**
→ **other CSFs**
- ✓ 唯用愛心說誠實話
 - ✓ 凡事長進
 - ✓ 連於元首基督
 - ✓ 全身都靠他聯絡得合式 百節各按各職 照著各體的功用彼此相助
- v 16b: 便叫身體漸漸增長 在愛中建立自己 → **pathway II** → **specifics to reflect & examine**

- 3) From vv 2-3: [Cf. Arnold, “Developing Virtues to Enhance Unity” (p. 238)]

- ✓ If we are **quick to get angry**, we need to work on **patience**.
- ✓ → If we are {**another vice**}, we need to work on {**corresponding gelling-virtue**}
= **our spiritual discipline**

7E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

(不同的組合)

- 1) The Nature & Goals of Church Growth
- 2) Theology of Growth
- 3) The Unity of the Church < A Common Calling
- 4) The Nature & Use of Spiritual Gifts
- 5) Role of Leadership

7F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

- 1) < #7D – Developing ‘gelling-virtues’ to Enhance Unity & BodyLife
- 2) From ‘Grace’ to ‘Gifts’: My Journey
- 3) My ‘Role’ in the ‘Equipping’ of the Church, and the ‘Building’ of the Body
- 4) The ‘Goals’ of the Maturity of the Church as a gauge to our ‘progress’
- 5) My ‘connectivity & relationship’ with (a) the Head (b) the Body

7G) Applications (應用) & Work-plan (施行計劃)

Check #7F) 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

- 1) ‘Arrogant’ 的醒覺
- 2) ‘Harsh’ 的整裝
- 3) ‘Anger’ 的克服
- 4) 操練: keeping the peace & unity → 使人和睦

☞ 那裡需要例子?

那一種例子: 比方? 個案? 見証?

(8) 4:17-24

8A) Ground Level (messo)

◆ 觀察: Two natural sub-sections: vv 17-19 (negatives) contrasting with vv 20-24 (positives)

分段

{I} :17a 所以 我說, 且在主裡確實地說:

{II} :17b-19 (negative part)

[a] Exhortation (negative part)

a] :17b 你們行事不要再像外邦人

[b] Description - Process

b1] :17c 存虛妄的心(行事)

b2] :18a 心地昏昧

b3] :18b 與神所賜的生命隔絕了

[c] Description - Result

因 {→18b? →18a? →17c? }

c1] :18c 自己無知

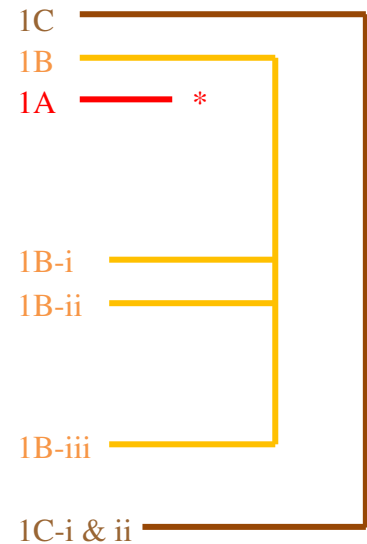
c2] :18d 心裡剛硬

既

c3] :19a 良心然喪盡

就

c4] :19b 放縱私慾, 貪行種種的污穢



{III} :20-24 (positive part) (:17a)

[a] Exhortation (positive part)

a] :20 Came to know/learn Christ

[b] Description - Process

b1] :21 Ground/Process begun

b2] :22a Put-off = Process continuation

:22b description

b3] :23-24a Put-on

:24b description

8B) Under the Microscope (micro)

- 1) 行事
- 2) 存虛妄的心
- 3) 心地昏昧
- 4) 生命隔絕了
- 5) 無知
- 6) 心裡剛硬
- 7) 良心喪盡
- 8) 放縱私慾
- 9) 貪行種種的污穢
- 10) 學了基督
- 11) 聽過他的道，領了他的教，學了他的真理
- 12) 脫去# 行為上的舊人
- 13) 私慾的迷惑
- 14) 漸漸變壞
- 15) 心志改換一新
- 16) 穿上# 新人
- 17) 照著神的形象造
- 18) 真理的仁義和聖潔

8C) Satellite View (macro)

- 1) **Review 7C) above.** Any ‘**tags**’?
 - a] Does the ‘**therefore**’ connect this passage ‘**structurally**’ with 4:1-16? If not what does it connect to?
 - b] What is the change in ‘**content**’ (compare to 4:1-16)? Any obvious relation or ‘**logical connection**’?

☞ Methodology:

- a] ‘**Tags**’ as markers – serve either or both purposes: ‘**structure**’ and ‘**content**’
- b] The two together inform us of the message in the ‘**macro-scope**’ / ‘**satellite view**’ – including how the different units/sections connect together to form a **meaningful whole** (for most Biblical books).
- c] Oftentimes, in the narrow / micro scope, the two do not come together to make some sense. One way that solution may come when we broaden the scope → the ‘**macro-scope**’ / ‘**satellite view**’. Another way that solution may come is when we journey **more cycles** through the whole work.

- 2) Connection with 4:1-16
- 3) Connection with Chs 1-3

4) Any connection with 3:13-21

- ◆ **觀察：** In going through your cycle, you may notice at a *later* cycle that this section is in essence a parallel to 4:1-16.

8D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

- ◆ **觀察：** Most terms here are on universal-level. Sufficient to go straight to Appropriation.

8E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- 1) Theology of Sin (with 2:1-3); lifestyle of unbelievers
- 2) Thinking & Behavior (cf. Arnold)
- 3) Theology of Salvation
- 4) Theology of Spiritual Growth / Formation (transformation & formation)

- ◆ **觀察：** Most terms here are on universal-level, therefore a rich mine for Extensions.

8F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

- 1) From vv 17-19: What is my weakest link? What should I watch out for?
- 2) From vv 20-21: In what sense should my 'knowledge' affects my 'walk'?
Conversely, how should I 'learn' so that my 'walk' is better?
- 3) From vv 22-24: What should I exercise 'putting-off'?
- 4) From vv 22-24: What should I exercise 'putting-on'?

8G) Applications (應用) & Work-plan (施行計劃)

- 1) How should I implement #8F:
 - a. Review / Self-inventory
 - b. Examine
 - c. Exercise / Discipline

- ☞ **那裡需要例子?**
那一種例子: 比方? 個案? 見証?

(9) 4:25-32

9A) Ground Level (messo)

分段:

	<u>Negative</u>	<u>Positive</u>	<u>Motivation*</u>
a] :25	:25a	:25b	:25c
b] :26-27	:26a	:26b	:27
c] :28	:28a	:28b	:28c
d] :29	:29a	:29b	:29c
e] :30#	:30a	--	:30b
f] :31-32	:31	:32a	:32b
g] 5:1-2	--	5:1-2a	:2b

◆ 觀察: 內容 = 具體細緻 (Motivation 除外)

9B) Under the Microscope (micro)

- 1) 棄絕# [謊言] (ἀποθέμενοι < ἀπο-τίθημι) = v. 22 脫去#
- 2) 說實話
- 3) 互相為肢體
- 4) 不可含怒到日落
- 5) 留地步
- 6) 親手做正經事, 就可有[餘]
- 7) 隨事 說造就人的好話
- 8) 得益處
- 9) 聖靈 擔憂
- 10) 受了他的印記 等候 得贖的日子
- 11) 一切 {苦毒, 惱恨, 憤怒, 嚷鬧, 毀謗, 惡毒} 從你們中間 除掉
- 12) 以 {恩慈} 相待
- 13) 存 {憐憫的心} 彼此饒恕

9C) Satellite View (macro)

- 1) 4:25 所以 linking this passage with which? [Notice the ‘tag’]
[Have you notice other tags in the sections before; if so, do you find it here?] [If not, what does it mean?]
- 2) What is the relationship between 4:25-32 and 4:17-24?
 - a] from structure
 - b] from content
- 3) For our impression of 4:25-32 as a whole, should there be a difference *with* and *without* 1:3-14 and 1:15-23? What should the difference be?
[Do you anticipate more of ‘the above’ in the paragraphs following?]

◆ **觀察**: In the overall scheme of the flow of the passage, what is the specific role that 4:25-32 would play?

9D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

◆ **觀察**: 在這段落, (i) most of the items listed are on the *specific* level; yet (ii) we are also guided by the motivations on the *more universal* level – therefore, this passage is a prime place to begin the exercise.

In this sense, this passage is one of the major passages that lay the theoretical ground for the methodology.

◆ Can provide some organization by ‘**Label** → **Categorize**’ (which would facilitate ‘what’?)

☞ From the ‘*prescribed actions*’ (both positive & negative) :

An Exercise in ‘**Labelling, Categorizing & Appropriation**’ :

- v 25: 棄絕謊言 說實話 → **Truth & Lie** (Ex 20:16) → specifics to focus: (i) without Abstraction; (ii) with Ab&Ap
- v 26: 生氣: 不要犯罪 含怒: 不可到日落 → **limits to angers** → specifics to focus: (i) without Abstraction; (ii) with Ab&Ap
- v 28: 不要偷 要勞力, 親手做正經事 → **stealing & work** → specifics to focus: (i), (ii)
- v 29: 污穢的言語不可出口 說造就人的好話 → **speech to corrupt or build** → specifics to focus: (i), (ii)
- v 30: 不要叫神的聖靈擔憂 → **response to the Spirit** → categories to plan for exercise
- v 31: 一切苦毒, 惱恨, 憤怒, 嚷鬧, 毀謗, 惡毒 從你們中間除掉 → **from the ‘inside’** → specifics to focus: (i), (ii)
- v 32: 要以恩慈相待, 存憐憫的心, 彼此饒恕 → **to the ‘outside’** → specifics to focus: (i), (ii)
→ categories to plan for exercise

☞ From the 'motivations':

An Exercise in 'Labelling, Categorizing & Appropriation' :

- v 25: 我們是互相為肢體 → **BodyLife** → categories to plan for exercise
→ specifics to focus: with Appropriation
- v 27: 不可給魔鬼留地步 → **yielding to Satan & his temptations** → categories to plan for exercise
→ specifics to focus: with Appropriation
- v 28: 可有餘, 來分享 → **sharing as one of the purposes of working** → categories to plan for exercise
→ specifics to focus: with Appropriation
- v 29: 叫聽見的人得益處 → **speech to build** → categories to plan for exercise
→ specifics to focus: with Appropriation
- v 30: 受了祂的印記, 等候得贖的日子來到 → **Promise & Assurance to build on** → categories to plan for exercise
- v 32: 正如神在基督裡[饒恕了]你們一樣 → **as Christ did for you** → categories to plan for exercise
→ specifics to focus: with Appropriation

9E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- 1) Practical Theology or **practice** of theology
- 2) Theological Bases for our Change (Arnold, 312-13)
 - a) What motivates us?
 - b) How do we turn a theological motivation to some concrete actions?

9F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

- ◆ Draw from #9D) above, from the 'label' wait for God speaking specifically to you &/or your people.
- ◆ In this section, most of its 'Appropriations' need supplemental guidance from other passages (typically, the Ten Commandments, Sermon on the Mount, and especially the Scripture verses that you have memorised or will to memorize**)

9G) Applications (應用) & Work-plan (施行計劃)

- ◆ Flowing from #9F) above, make a plan to implement.

- ☞ **那裡需要例子?**
那一種例子: 比方? 個案? 見証?

(10) 5:1-6

10A) Ground Level (messó)

分段:

- :1 General Theological Theme – as Exhortation: ‘Imitators of God’, ‘children’
- a1] :2 (+ve **implement**’n) **Walk-in-love** – (motivation) as Christ did ...’love’
- But (δέ)
- b1] :3 (-ve **implement**’n) list – (motivation) as ‘fitting’ (πρέπει) for saints
- b2] :4a (-ve **extent**) list – (motivation) as ‘not becoming’ (ἀνῆκεν)
- rather (ἀλλά)
- a2] :4b (+ve **summary**) ‘**one**’ – { (motivation) → take from previous
= as ‘fitting’ for saints }
- For
- c1] :5a ‘Be very sure of this’ (Lincoln) “**know**”
- c2] :5b (-ve people) list – (motivation/end) Inheritance (+ve)
- c3] :6 ‘Deceive’ with vain words – (motivation/end) Wrath of God (-ve)

◆ 觀察:

- 1) Which is the primary: part a] or part b]?
- 2) In the introducing exhortation (v 1), what is used as the ‘motivation’? [Tag this, and see if this reappears again.]

10B) Under the Microscope (micro)

- 1) 效法神*
- 2) 蒙慈愛的兒女
- 3) 憑愛心 行事
- 4) 淫亂, 污穢, 貪婪 cp 5:3 with 5:5
- 5) 連提都不可
- 6) 方合聖徒的體統
- 7) 淫詞, 妄語, 戲笑的話
- 8) 不相宜
- 9) 確實地知道
- 10) 是無份的
- 11) 虛浮的話 欺哄* (伏筆; tag & watch) [vv. 10, 11, 13 following]

- 12) 神的憤怒
- 13) 那悖逆之子

10C) Satellite View (macro)

- 1) 5:1 所以 linking this passage with which? [Notice the ‘tag’]
[**Have you notice other tags in the previous sections; if so, do you find it here?**] [But it was not found in 4:25-32; so what does it mean?]
- 2) Compare 4:25-32 and 5:1-6, what are some of the changes in the ‘**content**’?
 - a] Do you notice a change in ‘motivation’ from 4:25f to 5:1f?
 - b] What about the range & scope?
What then is the relationship between 5:1-6 and 4:25-32?
- 3) How do 4:25-32 and 5:1-6 together relate to 4:17-24?
- 4) Again, how would 1:3-14 and 1:15-23 affect the appreciation of 4:25-32 and 5:1-6 (especially vv 3-4)?
[Do you anticipate more of ‘the above’ in the paragraphs following? In what sense?]

10D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

- ◆ **觀察**: 在這段落, very much like #9D, except in the reverse order – i.e. first the ‘universal’, then a listing of the specifics. Therefore, not much Abstraction is necessary.
- ◆ **觀察**: 在這段落, even **Labelling and Categorization** are essentially done. This can serve as an example for our methodology.

10E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- 1) Imitation of God / Christ
 - 2) Love & Light as the Reflection of the Image of God
 - 3) Other characteristics of God (with 2 Pet 1:4b; Gal 5:22-23, etc)
 - 4) Love and the Corruption of Love
 - 5) ‘Talk & Speech’ as a major platform for the manifestation of our character (esp with Proverbs)
- ◆ **觀察**: Are 10E - #1), #2), #4) and #5) all at the same ‘structural’ level?
What can we derive from this observation?

10F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

- 1) From vv 3-4: To push the limit (in a positive sense), which ones should I work on?

☞ Question on appropriateness:

Is such 'stretching' or 'pushing to the limit' appropriate for Christian living? Are we trapping ourselves in the culture of Do's and Don'ts? Are we then putting too much pressure on minute actions, rather than broad principles?

[It all depends on the 'spirit' of how it's stretched. If we approach this as a fine-tuning, an upgrading that we love to do to have a closer imitation of God, it is a good-stretch. However, if we are doing this to brag to people, or gain favour with God, or just to look good, etc., then we are 'majoring in the minors', and even run the danger of being counter-productive.]

- 2) From vv 5f: How firm am I holding on to the promise of God? How has His promise affect my choice and actions?
- 3) From 10E)#3, taking this passage as a working-out of the first aspect of the Fruit of the Spirit (i.e. 'love'), can I work-out a parallel for the second aspect 'joy'?

10G) Applications (應用) & Work-plan (施行計劃)

- ☞ 那裡需要例子?
那一種例子: 比方? 個案? 見証?

(11) 5:7-14

11A) Ground Level (meso)

分段

a] :7 **General Theological Theme – as Exhortation (// 5:1)**

- b1] :8a indicative: then:
b2] :8b indicative: now:
b3] :8c imperative: walk (//:2):
- c1] :9-10 result/end: **fruit** of the Spirit → discern
c2] :11-12 end: **un-fruitful** works of darkness → reprove

d] :13-14 **Light-up**

11B) Under the Microscope (micro)

- 1) 暗昧的 光明的
- 2) 行事為人 如:光明的子女
- 3) 光明所結的果子 一切良善, 公義, 誠實
- 4) 察驗* 主所喜悅的
- 5) 責備* 行這事的人
- 6) 提起來 可恥的
- 7) 責備 被光顯明出來* 能顯明的*

11C) Satellite View (macro)

- 1) Review 10C)#4 above: How do 4:25-32 and 5:1-6 together relate to 4:17-24?
Take this a step further: how would 5:7-14 relate to 5:1-6 and 4:25-32, and even further to 4:17-24?
- 2) Compare 5:1-6 and 5:7-14
 - a] When we compared 5:1-6 with 4:25-32, we find that there is a broadening of scope from the details in daily living (in 4:25-32), to the broad character of God = love (in 5:1-6). Now, how does 5:7-14 compare with 4:25-32? What does this mean?
 - b] Now compare 5:1-6 and 5:7-14 –
 - On the one hand, do they make a pair?
 - On the other hand, are there ‘developments’?[It is easier if you begin with :7-14 and work backwards: What new elements / themes / concepts do you notice in :7-14? Then try to state in what way is each of them different (especially compared to :1-6).]

For example:

- 責備 ← 察驗 ← 欺哄
- 彼此喚醒 (v 14), 指正, 顯示 (v 13), 甚至責備 ← 各自修身 (4:20-24, 25-32; 5:1-6).

在此之前, 那裡有提及 communal dimension?

[Compared to the previous sections, when we were asked to cultivate our inner selves, is this getting more pro-active / aggressive?]

∞ 觀察: Is Paul repeating himself a lot?

Just like any good text book, you find:

- (a) reviews (i.e. repeat); and
- (b) progression (i.e. add new elements)

- For Sunday School teachers: You can be more intentional. Build the above into your lessons.
- For Bible Study leaders: It best if you can guide them to discover the above by themselves. Pointing it out should be the last resort.

11D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

- ◆ 在這段落: v 8-9 概括 及 具體 均備
vv 7, 10, 11-12, 13-14 則在概括面

11E) Extensions (引申, 擴展) :Bib Theol & Sys Theol

- 1) Practical Theology or *practice* of theology – Theology of Walking in the Light
- 2) Theology of Discipline: Reprove, Awake, and Arise
[Tendency to slumber (take it too easy)]
- 3) The influence of our company (近墨者黑)

11F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

參上 11D)

- 1) From v 9: (drawing on other passages) other Fruits of Light – especially the ones that God wishes for me to bear.

- 2) From v 10: What can I do to improve my discernment of God's pleasure? Can I draw on some past success?
- 3) From vv 11-12: Specifically, by which 'un-fruitful works of darkness' am I prone to be trapped?
- 4) From vv 13-14: *Sensitivity* to the reproof of the Spirit – a spiritual exercise.

11G) Applications (應用) & Work-plan (施行計劃)

承上 11F)

- ☞ 那裡需要例子?
那一種例子: 比方? 個案? 見証?

(12) 5:15 - 6:9

12A) Ground Level (meso)

分段

:15a General Theological Theme – as Exhortation

- a] :15 Be wise
- b] :16 Be pro-active, aggressive (Redeem Opportunities)
- c] :17 Understand the Will of God
- d] :18 Be Filled by the Holy Spirit

5:18 – 6:9

- i. 5:19a (horizontal)
- ii. 5:19b (vertical)
- iii. 5:20 (vertical)
- iv. 5:21 (horizontal)
 - a) 5:22-33 Husband & Wife
 - b) 6:1-4 Children & Parents
 - c) 6:5-9 Servants & Masters

🔗 觀察 and Methodology:

- a] According to the ‘**content**’, we can identify 2 parts: 5:15-21 and 5:22-6:9
- b] Content of the first part (5:15-21) goes well with the previous sections. On the other hand, content of the second part (5:22-6:9) seems, on the surface, to be something new.
- c] How should we treat 5:22-6:9?

Check ‘structural’ clues first!

12B) Under the Microscope (micro)

- 1) 謹慎行事* [***When did you start following this tag?***]
- 2) 愚昧人 智慧人
- 3) 要愛惜 光陰
- 4) 糊塗人
- 5) 要明白 主的旨意如何

- 6) 不要醉酒
- 7) 要被聖靈充滿
- 8) 詩章, 頌詞, 靈歌 彼此對說
- 9) 口唱心和地讚美主
- 10) 感謝父神
- 11) 當存敬畏基督的心, 彼此順服*
- 12) 做妻子的, 當 [順服*] 自己的丈夫, 如同 [順服] 主
- 13) …

12C) Satellite View (macro)

- 1) What is the relationship between 5:22 and 5:21; therefore between 5:22-6:9 and 5:18-21; does this apply to 5:15-21?
- 2) What is the relationship between 5:15-6:9 and the preceding section 5:7-14? Or should we go further up-stream?
[If we label 5:1-6, 7-14, and 15-18, it may help us to see the linkage.]
- 3) How remote is the message of this section (5:15-6:9) with:
(a) 2:1-10? (b) 3:14-21? (c) 4:1-16? (d) 4:17-24?
How would the previous section(s) enhance the message of this one?
- 4) In the previous section (5:13-14), there is a brief re-appearance of the ‘communal’ theme (which was up front and centre in 4:1-16). Do you notice any development of this theme in this section?
If we are still talking about sanctification here, does this passage open to some *new* areas?
[Cf. below 12E)#1]

12D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

- ◆ **觀察:** For this function, it may be easier to consider 5:15-6:9 as 2 (or even 4) separate sub-sections: 5:15-21 (5:15-17, and 5:18-21) and 5:22-6:9 (5:23b-24a, 25b-27 apart from the main).
 - 5:15-21 – *sufficiently universal, major but may not be exhaustive.*
 - 5:22-6:9 – concepts used are: submission, headship, love, union (join), ‘obedience’, honour, provoke, nurture & admonition, ‘obedience’, loyalty (singleness of heart) & goodwill, service, ‘master-hood’ – in some sense these are again *sufficiently universal, major but may not be exhaustive.*

12E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- 1) Sanctification in 'daily living'
[4 aspects are listed: wisdom, stewardship of opportunities, understanding the Will, and being filled with the Spirit. Only is last one was extensively elaborated on. **Are there passages to make similar elaboration on the other three?**]
[The limitation of traditional 'Spiritual Exercise' → **spiritual exercises in 'daily living'**]
- 2) God's Plan and our responsibility: 'surfing the tide of the Spirit' (cf also 2:10)
[Here in this passage, it points to the importance of 'opportunity'. **Can we find other passages about the other elements in SWOT?**]
- 3) 'Being filled by the Spirit': What is the relationship between 'being' / 'in-dwelling' and 'manifestation' / 'out-flowing'? Which is the horse and which is the cart? How would this affect our 'spiritual exercise'?
- 4) Relationships = 'Household Ethics/rules'

12F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

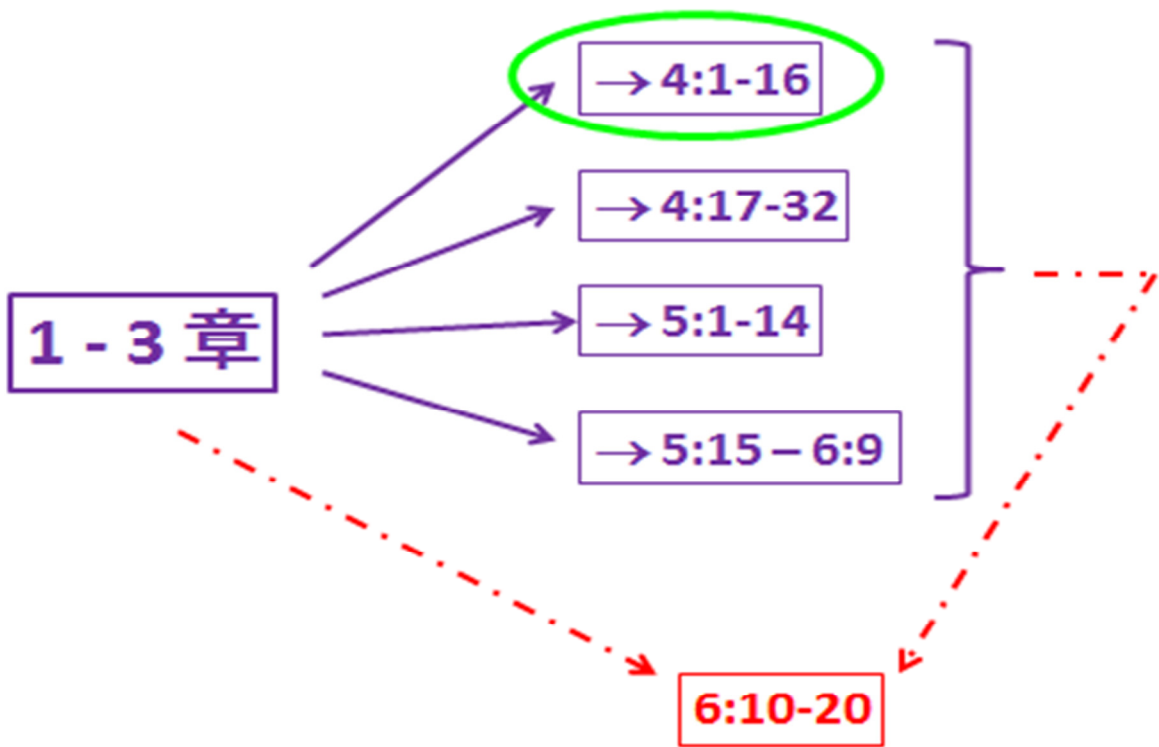
- ◆ Draw on 12E) above; specifics to focus on: from #1) to #4)

12G) Applications (應用) & Work-plan (施行計劃)

- ◆ Follow from 12F); work-plans to practice & exercise the above.

☞ **那裡需要例子?**

那一種例子: 比方? 個案? 見證?



(13) 6:10-17

13A) Ground Level (messó)

分段 (4 imperatives)

- :10 **Be empowered#**
 - in the Lord
 - in the might of his strength
- :11-12 **Put-on the full armour of God**
 - so that: you are 'empowered' # to stand*
 - because: our battle is ...
- Therefore
:13 **Take-up the full armour**
 - in order that: you are 'empowered' # to resist, ... to stand*
- Therefore
:14-17 **Stand***
 - girding
 - putting on
 - shoeing
 - taking-up
 - take

◆ 觀察:

- 1) It's like a rope of 3 strands intertwined together to give enormous strength:
 - ✓ empower
 - ✓ full amour
 - ✓ stand
- 2) It's carried out with 4 imperatives:
 - The first two are invitations/encouragements to take God's provisions
 - The last two are results/possibilities – after taken God's provisions
- 3) Notice the overwhelming 'defensive' aspect, not only with the armour of God, but also with the nature of the battle: 'to stand' (compare 4:3)

13B) Under the Microscope (micro)

- 1) 我還有末了的話*
- 2) 靠著主 倚賴 他的大能大力 做剛強的人
- 3) 穿戴神所賜的全副軍裝
- 4) 就能抵擋
- 5) 魔鬼的詭計
- 6) 爭戰
- 7) 屬血氣的

- 8) 那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔
- 9) 在磨難的日子
- 10) 抵擋仇敵
- 11) 成就了一切 站立得住 站穩了
- 12) 真理 帶子束腰
- 13) 公義 護心鏡遮胸
- 14) 平安的福音當 預備走路的鞋穿在腳上
- 15) 信德 藤牌(滅盡那惡者一切的火箭)
- 16) 救恩 頭盔
- 17) 神的道 聖靈的寶劍

13C) Satellite View ([macro](#))

🔗 觀察 and Methodology (continue):

a] Earlier in comparing the ‘content’ of 5:15-21 and 5:22-6:9, we found that the second part (5:22-6:9) seems, on the surface, to be on something new.

However, ‘structural’ clue indicates that 5:22-6:9 should be subsumed under 5:22.

b] Now, coming to 6:10-17, again the ‘content’ indicates that it is something new. We need to confirm this by: *checking the ‘structural’ clues.*

- 1) How does this relate to the preceding section (5:22-6:9) or do we have to go further back?
How do the structural clues help?
- 2) How does this relate to: (a) 1:3-14? (b) 1:15-23?
How is this relationship different from the other sections 4:1-6:9?

13D) [Abstractions](#) (概括化) & [Bridging-up Concepts](#) (上行橋樑原則)

- ◆ **觀察:** This is a section where the details are parts that contribute to an overall ‘impression’ – i.e. the message is not in the details but in the impression.
As a consequence, the A&A need to focus on where the message is (not the details – although they may supply information on another level [i.e. for Extensions], but on the ‘impression’).
At this level, the ‘Full Armour of God’ is

13E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- 1) Theology of 'Work' – 'struggles & battles in Sanctification'
- 2) Theology of Spiritual Battle
- 3) Theology of the 'items' in the Armour – i.e. Theology of Truth (as a defense), Theology of Righteousness (as a defense), etc.

13F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

- 1) With respect to the 'full' armour provided by God, how well have I been using them? Check each item:
 - (a) lots of practice – so far so good
 - (b) lots of battles – 50-50
 - (c) lots of trials – mostly failures, but still working on it
 - (d) not much action on this front
- 2) Picking up from the imagery of this passage, if Satan were to attack me, where am I most vulnerable? How would the corresponding armour give me protection?

∞ Appropriation & Extension

Sometimes, an element from a passage raises questions/interests/concerns that merit further exploration. However, the passage itself does provide sufficient information. This is where we need to draw in other passages of the same theme (= Extension) for the Appropriation.

Each and every item in the Full Armour of God is an illustration of such a case [cf. 13E)#3].

13G) Applications (應用) & Work-plan (施行計劃)

Using 13F)#2 as an example, one can chart a Work-Plan for a Discipline in 'area of weakness'.

- ∞ 那裡需要例子?
那一種例子: 比方? 個案? 見証?

(14) 6:18-20

14A) Ground Level (messo)

分段:

i) V.18 The Prayer-discipline:

- by means of (διὰ) *all* prayers & petitions 多方禱告祈求
- praying at *all* times 隨時
- in the Spirit 靠著聖靈
- keeping-watch in *all* perseverance 在此警醒不倦
- supplication for *all* the saints 為眾聖徒祈求

ii) v.19 + 20b Pray for me:

- (hina) 使我得著口才:
 - (ἐν) 能以開口 – in the opening of my mouth
 - (ἐν) 能以放膽, 講明福音的奧祕 – in boldness to make known the mystery of the Gospel
- (hina) 使我照著當盡的本分放膽講論

iii) v.20a 我為這福音的奧祕做了戴鎖鏈的使者

◆ 觀察: The ending in v.20a = echoing which theme that appeared before?

In the next round, where would you go to modify some of your earlier understanding?

14B) Under the Microscope (micro)

- 1) 靠著聖靈
- 2) 隨時
- 3) 多方
- 4) 禱告 祈求
- 5) 警醒不倦
- 6) 口才 放膽開口 放膽講論
- 7) 講明 奧祕
- 8) 戴鎖鏈的使者
- 9) 當盡的本分

14C) Satellite View (macro)

- 1) With this section, is its relationship closer to 6:10-17? Or to 4:1-6:9?
- 2) Even so, how does it relate to 4:1-6:9? What about chs 1-3?

14D) Abstractions (概括化) & Bridging-up Concepts (上行橋樑原則)

- ◆ 觀察: 在這段落, for its purpose, it is *sufficiently* universal to be taken down the ladder of Appropriation – which is a most worthwhile project.

14E) Extensions (引申, 擴展) : Bib Theol & Sys Theol

- Theology & Practice of Prayer
- Theology of Evangelism

14F) Appropriations (徵用, 溶滙) & Bridging-down Concepts (下行橋樑原則)

From 14B)

- 1) 靠著聖靈 → 多靠 (具體情況與局面) [Rm 8:26-27]
- 2) 隨時 → 多一時 [Neh 2:4b]
- 3) 多方 → 多一方 [2 Chr 20:21-22]
- 4) 禱告 祈求 → 多抓時機
- 5) 警醒不倦 → 多一次
- 6) 為眾聖徒祈求 → 多一人

14G) Applications (應用) & Work-plan (施行計劃)

From 14F) select aspects that one should work on in the immediate future.

- ☞ 那裡需要例子?
那一種例子: 比方? 個案? 見証?