

We are Stronger Together 我們同心合意就更剛強

Ephesians 以弗所書 6:10-24

USED 使用: Sunday 29th March 2026 年 3 月 29 日 (Who is the Church 誰是教會?)

We are currently experiencing the highest number of active conflicts since World War II. There are currently 8 major wars, 11 minor wars active, and over 130 armed conflicts. 我們目前正經歷自二戰以來最多的活躍衝突。目前有 8 場主要戰爭、11 場小型戰爭正在進行，以及超過 130 起武裝衝突。

Approximately two billion people---over 25% of world population---live in the areas where these wars and conflicts are raging. Approximately 120 million people are currently displaced by such conflicts, with 100 million in need of humanitarian assistance.

大約二十億人——超過世界人口的 25%——生活在這些戰爭和衝突肆虐的地區。目前約有 1.2 億人因這類衝突而流離失所，其中 1 億人需要人道主義援助。

Most of us go about our daily business not thinking about these wars and only impacted when we need to fill up the car.

我們大多數人照常過著日常生活，不去想這些戰爭，只有在需要給車加油時才會感受到影響。

As we get to the last verses of Ephesians, we see that every soul is involved in a cosmic war with devastating consequences. Very few are aware of it.

當我們讀到《以弗所書》的最後幾節經文時，我們看到每一個靈魂都捲入了一場具有毀滅性後果的宇宙戰爭。但很少有人意識到這一點。

KNOW THE WAR 認識這場戰爭

Verse 10 opens with the word **FINALLY**. It's a word that means *for the remaining time*. Paul is referring to the time between now and when Jesus comes back to gather his church to himself forever in his presence.

第 10 節以「最後」這個詞開頭。這個詞的意思是為著剩下的時間。保羅指的是從現在到耶穌再來、將祂的教會永遠聚集到自己面前的所有時間。

This is what he says about the 'remaining time' in v.10: ***Finally, be strong in the Lord and in his mighty power. Put on the full armour of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.***

這是他在第 10 節關於「剩下的時間」所說的：最後，你們要靠著主，依賴他的大能大力作剛強的人。要穿戴上帝所賜的全副軍裝，好抵擋魔鬼的詭計。因為我們的爭戰並不是對抗有血有肉的人，而是對抗那些執政的、掌權的、管轄這幽暗世界的，以及天空靈界的惡魔。

These verses are the dramatic and glorious climax to Ephesians. Ephesians has unfolded for us God's glorious plan to gather people from every tribe, language, nation and people under

the Lord Jesus Christ, and into his new society the Church.

這些經文是《以弗所書》戲劇性且榮耀的高潮。《以弗所書》向我們揭示了神榮耀的計劃，要將各支派、各語言、各民族、各方國的人聚集在主耶穌基督之下，進入祂的新群體——教會。

God achieves this plan through God the Son entering human history in the person of Jesus Christ to die on a cross for humanity's rebellion against God and rising triumphantly from death. Jesus killed off death, met God's justice for sin, and defeated the forces of evil.

神藉著聖子以耶穌基督的身份進入人類歷史，為人類悖逆神的罪死在十字架上，並從死裡復活得勝，從而實現了這個計劃。耶穌消滅了死亡，滿足了神對罪的公義要求，並擊敗了邪惡的勢力。

Paul explained in 1:21 that Jesus triumphed over the Devil at the cross, and after his resurrection from the dead he was enthroned in heaven to rule over all evil powers.

保羅在 1:21 解釋說，耶穌在十字架上勝過了魔鬼，從死裡復活後，祂被高舉在天上，坐在寶座上統管一切邪惡的權勢。

God continues to rescue people from Satan's destructive influence as he grants them saving faith in the gospel of Jesus Christ and brings them into his church.

神繼續將人從撒但的破壞性影響中拯救出來，祂賜給他們對耶穌基督福音得救的信心，並將他們帶入祂的教會。

God now displays the glory and wisdom and goodness of his plan to rescue humanity in Jesus by lifting his church, like a trophy, for all the spiritual realm to see.

神現在藉著高舉祂的教會，如同一個獎盃，讓整個屬靈領域觀看，以此彰顯祂在耶穌裡拯救人類之計劃的榮耀、智慧和良善。

The glorious plan of God to make a new people for himself, blessed and united in Jesus Christ, is played out in the context of a cosmic battle between good and evil.

神為自己塑造一群新子民，使他們在耶穌基督裡蒙福並合一的榮耀計劃，是在善與惡的宇宙性爭戰背景下展開的。

When Paul says our battle isn't against flesh and blood what he is saying is that behind and beyond all the evil of war and greed and racism is a war going on in the spiritual realm that is the source of it all. Until we understand this dimension we cannot understand the depth of the problem of evil in human history.

當保羅說我們的爭戰並不是對抗有血有肉的人時，他的意思是，在所有戰爭、貪婪和種族主義的邪惡背後和之外，還有一場在屬靈領域進行的戰爭，而這正是所有邪惡的源頭。除非我們理解這個層面，否則我們無法理解人類歷史上邪惡問題的深度。

Right now, there is a cosmic war going on to destroy what God is doing a new people for himself in Jesus Christ.

此刻，正有一場宇宙性的戰爭在進行，目的是要摧毀神在耶穌基督裡為自己所塑造的新子民。

For instance, Ephesians 4:26-27 says not to be angry with each other, it is so that the devil doesn't get a foothold. Anger is a crack that allows Satan a way to work in and destroy what

God is building.

例如，《以弗所書》4:26-27 說不要彼此生氣，這是為了不給魔鬼留地步。怒氣是一道裂縫，讓撒但有機可乘，進來破壞神正在建造的工作。

Every instruction to take off the behaviours of the old self and put on the new, in the areas of church relationships, marriage, parenting, at work, and in the wider world, is in the context of this cosmic war.

所有關於脫去舊我行為、穿上新我行為的教導——無論是在教會關係、婚姻、教養兒女、工作場所，還是更廣闊的世界中——都是在這場宇宙戰爭的背景下發生的。

The word **struggle** at the beginning of v.12 indicates hand to hand battle. It is a swaying back and forth while locked in mortal combat - sweat against sweat, breath against breath.

第 12 節開頭的「爭戰」一詞指的是近身肉搏。這是在生死搏鬥中來來回回——汗水對著汗水，呼吸對著呼吸。

This is the moment-by-moment battle that the Christian is involved in until Jesus winds up history and finally condemns Satan. It is battle that you don't even become aware of until you become a Christian.

這就是基督徒每時每刻都在參與的爭戰，直到耶穌終結歷史，最終審判撒但。這是一場你直到成為基督徒後才會察覺意識到的爭戰。

KNOW THE ENEMY 認識敵人

That is the war, now let's understand the enemy and his tactics. Verses 11, mentions the **Devil**, and v. 12 calls the enemy **the rulers...the authorities...the powers of this dark world...the spiritual forces of evil**.

這就是戰爭的性質，現在讓我們來了解敵人和他的戰術。第 11 節提到了**魔鬼**，第 12 節稱敵人為**執政的、掌權的、管轄這幽暗世界的，以及天空靈界的惡魔**。

The Bible is clear that the Devil and his fallen angels are personal supernatural beings. The Devil's desire to be God is at the centre of his terrible, total, spiritual evil.

聖經清楚地表明，魔鬼和他的墮落天使是個人有位格的超自然存在。魔鬼渴望成為神，是他那可怕、完全徹底、屬靈邪惡的核心。

He has no conscience, no compassion, no remorse, no morals. He feeds on pain and anguish and filth. There is nothing in Satan which is redeemable. There is no virtue, but only a dark void. He hates God, he hates God's church and he hates God's people. His one passion is to destroy it all.

他沒有良心、沒有憐憫、沒有悔意、沒有道德。他以痛苦、折磨和污穢為糧食。撒但身上沒有任何可救贖之處。沒有美德，只有黑暗的虛空。他恨神，恨神的教會，恨神的子民。他唯一的熱情就是要毀滅這一切。

Paul doesn't want us to make the mistake of under-estimating the Devil's power. That's why he describes them as **the rulers...the authorities...the powers of this dark world...the spiritual forces of evil**. Our enemy is formidable.

保羅不希望我們犯低估魔鬼能力的錯誤。這就是為什麼他將他們描述為**執政的、掌權的、管轄這幽暗世界的，以及天空靈界的惡魔**。我們的敵人非常強大。

On the other hand, he doesn't want us to over-estimate them either. Verse 10: **Finally**, in these days of cosmic warfare, **be strong in the Lord and in his mighty power**. Don't be afraid or cowardly; expect success.

另一方面，他也不希望我們高估他們。第 10 節：**最後**，在這宇宙戰爭的日子裡，**你們要靠著主，倚賴他的大能大力作剛強的人**。不要懼怕或膽怯；要期待得勝。

We also need to know his battle tactics. Verse 11 mentions **the devil's schemes**. He has many battle devices, methods, tactics.

我們還需要了解他的戰術。第 11 節提到了**魔鬼的詭計**。他有許多戰爭手段、方法和策略。

He has two main strategies. In the Preface to his book *The Screwtape Letters*, CS Lewis wrote there are two equal and opposite errors that the Devil wants us to fall into. They are linked to what I've just mentioned about over-estimating and under-estimating.

他有兩個主要策略。在 C.S. 路易斯的《地獄來鴻》一書的序言中，他寫道，魔鬼希望我們陷入兩個同等且相反的錯誤。這與我剛才提到的「高估」和「低估」有關。

One strategy is to disbelieve in the existence of the Devil and his crew, and the other is to have an excessive and unhealthy interest in them. Lewis wrote: *They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight*.

一個策略是不相信魔鬼及其同夥的存在，另一個是對他們有過度且不健康的興趣。路易斯寫道：他們自己對這兩種錯誤同樣高興，並以同樣的欣喜歡迎唯物主義者或魔法師。

The under-estimator sees every evil having a natural, material explanation. The under-spiritual approach never, or rarely, takes the cosmic war into account. Every problem can be fixed with education, medicine, social awareness, good leadership.

低估者認為所有的邪惡都有自然的、物質的解釋。這種過於輕視屬靈層面的方法從不或很少考慮宇宙戰爭的因素。每個問題都可以透過教育、醫學、社會意識、良好的領導來解決。

The over-estimator sees everything as spiritual, blames everything on the Devil, doesn't see the complexity of a fallen world and God's gracious provision in education, medicine, leadership, etc. Way too many Christians attribute everything to the Devil and take no personal responsibility. Before we blame the Devil for our gossip and slander and greed, we need to see them as personal moral failings first.

高估者則視一切為屬靈的，把所有事都怪罪於魔鬼，看不到墮落世界的複雜性，也看不到神在教育、醫學、領導等方面恩慈的預備。太多基督徒把所有事都歸咎於魔鬼，卻不承擔個人責任。在我們將自己的閒話、誹謗和貪婪歸咎於魔鬼之前，我們需要首先將它們視為個人的道德失敗。

Both the under-estimator and the over-estimator minimise and reduce evil. Either way, the Devil is happy with either.

無論是低估者還是高估者，都輕視並矮化了邪惡。無論哪種方式，魔鬼都很樂意。

The Devil's schemes also include two opposite and equal lies to infect the heart of the Christian. The name Devil is the Greek word *diabolos*. It's the English word *diabolical*.

魔鬼的詭計還包括兩個相反且同等的謊言來感染基督徒的心。魔鬼這個名字來自希臘文 *diabolos*。也就是英文的 *diabolical*（極其邪惡的）。

The verb form of *diabolos* means to *slander, lie, maliciously gossip*. The Devil is a liar. Thanks to Hollywood, we tend to think spiritual warfare is when the Devil possesses someone.

diabolos 的動詞形式意思是 誹謗、說謊、惡意閒話。魔鬼是說謊者。多虧了好萊塢，我們傾向於認為屬靈爭戰就是魔鬼附身某人。

When he first showed up in the Garden of Eden, he doesn't possess Adam or Eve, he lies to them. His name means liar, slander, malicious gossip. The Devil doesn't make a good person bad; he makes a flawed person worse. He pokes at what is already in us through lies.

當他第一次出現在伊甸園時，他並沒有附身亞當或夏娃，而是對他們說謊。他的名字意味著說謊者、誹謗者、惡意閒話者。魔鬼不會把一個好人變成壞人；他會讓一個有缺陷的人變得更糟。他透過謊言戳弄我們裡面已經存在的東西。

He uses two basic kinds of lies - temptation and accusation. The temptation lie gets a person to have too high view of self. The accusation lie gets a person to have too low a view of self. 他使用兩種基本的謊言——誘惑和控告。誘惑的謊言使人對自己有過高的看法。控告的謊言使人對自己有過低的看法。

With the lie of temptation, Satan hides God's holiness and how much he hates sin. He emphasises the love of God. With the lie of accusation Satan hides God's love and forgiveness while emphasising God's holiness and condemnation of sin.

透過誘惑的謊言，撒但隱藏了神的聖潔和祂對罪的恨惡。他強調神的愛。透過控告的謊言，撒但隱藏了神的愛和赦免，同時強調神的聖潔和對罪的譴責。

In his book *Precious Remedies Against Satan's Devises* Thomas Brooks lists dozens of lies in both the temptation and the accusation categories.

托馬斯·布魯克斯在他的著作《抵擋撒但詭計的寶貴藥方》中，列出了幾十個誘惑和控告類別的謊言。

On the temptation side he *Presents the bait but hides the hook*. The lie is revealing the short-term pleasures of sin and hides the long-term miserable consequences.

在誘惑方面，他 呈現魚餌，卻隱藏魚鈎。這個謊言顯露罪惡短暫的快樂，卻隱藏長期痛苦的後果。

Another *By painting sin with virtue's colours*. I'm not greedy, I'm frugal. It's not a lie; it's just half the truth. *To present God to the soul as one made up all of mercy*. Doesn't matter if I sin, God's job is to forgive me. I'll live my way and ask for forgiveness on my death bed.

另一個是 用美德色彩粉飾罪惡。我不是貪婪，我只是節儉。這不是謊言；這只是真相的一半。將神呈現為完全由憐憫構成的形象。我犯罪沒關係，神的工作就是赦免我。我會按照自己的方式生活，然後在臨終時請求赦免。

Here's a few on the accusation lie side. *By causing them to keep dwelling on and thinking about sin, to focus on their sins more than their Saviour*. The Devil makes sure that for every look we take to our Saviour we take 10 looks at our sin.

以下是幾個控告類型的謊言。使他們不斷沉溺於思想罪惡，專注於自己的罪多過於他們的救主。魔鬼確保我們每看救主一眼，就看自己的罪十眼。

By making Christians think that the troubles they are going through must be punishments from God.

使基督徒認為他們所經歷的患難一定是來自神的懲罰。

By persuading Christians that their situation is not good, their hearts are not sincere, their virtues are not genuine, because they are so followed, vexed, and tormented with temptations. In other words, if I was really a Christian, I wouldn't be having these thoughts, these desires, or constantly failing.

說服基督徒，他們的情況不好，他們的心不真誠，他們的德行不真實，因為他們如此被試探跟隨、困擾和折磨。換句話說，如果我真的是基督徒，我就不會有這些想法、這些慾望，或不斷失敗。

Any of this sound familiar at all? Satan is the father of lies. He knows which lies are the perfect lie for each of us. We need to know which scheme he often uses on us but also be aware he is crafty enough to keep changing them as we become aware of his schemes. 這些聽起來熟悉嗎？撒但是說謊之人的父。他知道哪些謊言對我們每個人來說是完美的謊言。我們需要知道他經常對我們使用哪種詭計，但也需要意識到他夠狡猾，會隨著我們察覺他的詭計不斷改變它們。

KNOW HOW TO FIGHT 知道如何爭戰

That is the Devil's weapons and strategies, and verse 13 onwards is how the Christian fights this spiritual battle. I'm not going to unpack this in detail.

以上就是魔鬼的武器和策略，第13節開始講述基督徒如何打這場屬靈的仗。我不會詳細展開。

Therefore, put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then... 所以，要拿起上帝所賜的全副軍裝，好在那惡的日子能抵擋仇敵，並且完成了一切後還能站立得住。所以，要站穩了...

Notice the order...put on the armour before the day of evil comes, or the 'time of special pressure'. If you live in a war zone you don't wait until the bombs start dropping before you build a bunker. That is why I have never built one. Never needed it.

請注意順序.....在磨難的日子，或「特殊壓力的時期」到來之前，就要穿上軍裝。如果你生活在戰區，你不會等到炸彈開始落下才建造碉堡。這就是為什麼我從未建過一個——從來不需要。

The point is, if you don't think there is a spiritual battle going on, and life is going ok, then you spiritually coast through life. Prayer life is almost non-existent, we don't read or try to grow in understanding of God's word, worship is not a high priority and church involvement is light, and we are certainly not working on deep change in our life like chapters 4-5 have outlined.

關鍵是，如果你不認為有一場屬靈爭戰正在進行，而生活又過得不錯，那麼你就會在

屬靈上得過且過。禱告生活幾乎不存在，我們不讀聖經，也不努力增進對神話語的理解，敬拜不是優先事項，教會參與也輕描淡寫，當然我們也不會像第 4-5 章所概述的那樣，努力在生活中做出深刻的改變。

Then the bombs start dropping and it is too late. The armouring of the soul takes time. Every single day is a testing ground. There are skirmishes going on every day and they are preparing us for the big battles but most of the time we are unaware.

然後炸彈開始落下，為時已晚。靈魂的裝備需要時間。每一天都是試煉場。每天都有小規模戰鬥在進行，它們正在為我們準備迎接大的戰役，但大多數時候我們都沒有意識到。

We often attribute the big battles in life to spiritual warfare but fail to see the little skirmishes that are happening every day. If we fail to see them, we lose them.

我們常常將生活中的大戰役歸因於屬靈爭戰，卻沒有看到每天發生的小衝突。如果我們沒有看到它們，我們就會輸掉它們。

For instance, ever seen impatience as a spiritual battle? The default voice in our hearts says they are idiots. They are getting in our way, making our life difficult. Satan is poking in there telling us how good we are, and important we are, how our time matters more.

例如，你是否曾將不耐煩視為一場屬靈爭戰？我們內心預設的聲音說他們是笨蛋。他們擋了我們的路，讓生活變得困難。撒但在那裡戳弄，告訴我們我們有多好，我們有多重要，我們的時間有多寶貴。

In that moment, what if we instead changed the voice in the heart... ‘God, my impatience towards this person makes me wonder how you see me with all my flaws, faults, failing and sin. Where would I be if you were impatient with me? Help me to be patient with this person, as you have been to me.’

在那一刻，如果我們改變內心的聲音會怎樣.....「神啊，我對這個人的不耐煩讓我想到了，你如何看待滿身缺點、過失、失敗和罪惡的我？如果你對我不耐煩，我會在哪裡？幫助我對這個人有耐心，就像你對我一樣。」

Do you do that instinctively? No. Neither do I. And so, we lose so many skirmishes. Every day we are afforded opportunities to hear the instinctive thoughts of the heart and the lies of Satan, to put on the armour of God, and change.

你本能地會那樣做嗎？不會。我也不會。所以，我們輸掉了那麼多小衝突。每一天，我們都有機會聆聽內心的本能思想和撒但的謊言，然後穿上神的軍裝，做出改變。

This is routine spiritual warfare and our weapons and strategies. There are seven items in the armour if you include prayer as one of the items.

這是常規的屬靈爭戰以及我們的武器和策略。如果將禱告算作一項，軍裝共有七件。

The belt of truth (v14) is the first item and the foundation principle from which the rest are applied. The belt was not like my belt on the outside, it was a large, thick piece of leather that went underneath all the other armour.

真理的腰帶（第 14 節）是第一件，也是其餘各項應用的基礎原則。這腰帶不像我繫在外面的皮帶，它是一大塊厚皮革，穿在所有其他鎧甲下面。

To stand firm in the battle you must be a person filled with the truth of the revelation of God Scriptures, with the gospel of the Lord Jesus at the centre. The truth of who Jesus is and what he has achieved for us. Jesus as the way, the truth and the life is our foundation.

要在爭戰中站穩，你必須是一個被神聖經啟示的真理充滿的人，並以主耶穌的福音為中心。耶穌是誰以及祂為我們成就了什麼的真理。耶穌是道路、真理、生命，是我們的根基。

The breastplate of righteousness, shoes of peace, shield of faith, and helmet of salvation are privileges that flow from the gospel that we are to be reminding ourselves of, drilling into the heart, to push out the lies and false beliefs of Satan.

公義的護心鏡、平安的福音鞋、信德的盾牌、救恩的頭盔，都是從福音流出的特權，我們要不斷提醒自己，將其深植於心，以驅逐撒但的謊言和錯誤信念。

How do we do that in practice? The last two, *the sword of the Spirit* which is the Word of God and *pray in the Spirit*. Bible and prayer. The basic spiritual weapons of our warfare are the Bible and prayer. A daily habit of taking up these offensive and defensive weapons.

我們在實踐中如何做到？最後兩件，**聖靈的寶劍**就是上帝的道，以及**靠著聖靈，隨時多方禱告祈求**。聖經和禱告。我們爭戰的基本屬靈武器就是聖經和禱告。養成每天拿起這些攻擊性和防禦性武器的習慣。

How well are you doing? Are you doing it? Do you know how to do it? Are you reflecting on it during the day? What is your personal prayer life like?

你做得怎麼樣？你有在做嗎？你知道怎麼做嗎？你白天會思想這些嗎？你的個人禱告生活如何？

How are you going with spiritual friendship where you are encouraged to stand firm and held accountable in the battle? Who are you praying with and sharing how you are going and what God is teaching you? A weekly habit to get into at least. Maybe daily when the battle is fierce.

你在屬靈友誼方面做得怎麼樣？在那裡你受到鼓勵站穩腳跟，並在爭戰中彼此問責？你和誰一起禱告，分享你的近況以及神對你的教導？至少養成每週的習慣。當爭戰激烈時，也許每天都需要。

What about Bible and prayer on the level we are doing now? How does that fit into your weekly habits? We need each other, and the preaching of the word, and the sacraments to stand together.

有否以我們現在的哪個層次去對待聖經和禱告？這如何融入你每週的習慣？我們需要彼此，需要話語的宣講，需要聖禮，才能一同站立。

KNOW WHO FOUGHT FOR YOU 知道誰為你爭戰

All this talk of spiritual warfare, and armour, can be a bit unsettling. It's not what we expect of the Christian life. It's important to know the one who has fought for us. To look to the one who continues to fight for us.

所有這些關於屬靈爭戰和軍裝的談論，可能會讓人有點不安。這不是我們對基督徒生活的預期。認識那位為我們爭戰過的主非常重要。仰望那位持續為我們爭戰的主。

Although our opponents are formidable, they are nothing compared to our God. In the Old Testament God is described as a divine warrior who fights against evil and injustice. You can see it in the song of Miriam and Moses in Exodus 15:3 after God takes Israel through the Red Sea and destroys the Egyptian army.

雖然我們的對手很強大，但與我們的神相比，他們算不得什麼。在《舊約》中，神被描述為一位對抗邪惡和不公義的神聖戰士。你可以在《出埃及記》15:3 米利暗和摩西的歌中看到這一點，那是在上帝帶領以色列人過紅海並毀滅埃及軍隊之後。

Crucially though, when Israel is the one doing the evil, God becomes a warrior against them. The God of the Bible does not show favouritism; he is against evil and injustice whoever does it.

但關鍵的是，當以色列人作惡時，神就成為對抗他們的戰士。聖經中的神不偏待人；祂反對邪惡和不公義，無論是誰做的。

At the end of the Old Testament, when Israel was again under the rule of an oppressive empire, the prophets were looking forward to the divine warrior to come again and set them free.

在《舊約》的結尾，當以色列再次處於壓迫帝國的統治之下時，先知們盼望這位神聖戰士再次降臨，釋放他們。

Daniel 7 mentions a divine warrior who would come and lead the armies of God to defeat all evil on the earth. This warrior is called the Son of Man.

《但以理書》第7章提到一位神聖戰士，祂將降臨並率領神的軍隊擊敗地上一切的邪惡。這位戰士被稱為人子。

Hundreds of years later, Jesus comes along and calls himself the Son of Man. His followers were thinking, 'Finally! Jesus is going to use his remarkable power and wonders to bring down the Roman empire and set us free.'

數百年後，耶穌來了，並自稱人子。跟隨祂的人想：「終於！耶穌要用祂非凡的能力和神蹟推翻羅馬帝國，釋放我們。」

But Jesus doesn't raise up an army and wound, he heals, feeds, restores, forgives. Even when the Roman soldiers come to arrest him, with all their armour and swords, he doesn't fight them. Peter whips out his sword ready to fight, and Jesus tells him to put it away.

但耶穌沒有興起軍隊去傷害人，祂醫治、餵養、恢復、饒恕。即使當羅馬士兵帶著全副軍裝和刀劍來逮捕祂時，祂也沒有與他們爭戰。彼得拔出刀準備戰鬥，耶穌卻叫他收刀入鞘。

Jesus is the divine warrior we all need. If Jesus had risen in that moment with Peter and defeated the Romans, then there would help the oppressed then, but not now.

耶穌是我們每個人都需要的神聖戰士。如果耶穌在那個時刻與彼得一同起來擊敗羅馬人，那麼祂只能幫助當時受壓迫的人，卻無法幫助現在的人。

And if he came to destroy all evil, then none of us would be left. We are the problem.

如果祂來是要消滅一切的邪惡，那麼我們沒有一個人能留下。我們本身就是問題所在。

Jesus had a legion of angels at his disposal to destroy his enemies and save himself. But he didn't take up a sword in his hand, he surrendered them to nails instead.

耶穌本可以差遣十二營多天使來消滅祂的敵人，拯救自己。但祂手中沒有拿起刀劍，反而將雙手交給了釘子。

He bared the sword of God's judgement on all evil. He overcame evil with good. He saved his enemies by loving and forgiving and dying for his enemies.

祂承受了神對一切邪惡的審判之劍。祂以善勝惡。祂藉著愛祂的仇敵、饒恕祂的仇敵、為祂的仇敵而死，來拯救他們。

Every time we allow impatience, anger, hate, bitterness, resentment, envy, selfishness go unchecked, we are doing the opposite of Jesus and the Devil wins.

每當我們放任不耐煩、怒氣、仇恨、苦毒、怨恨、嫉妒、自私不管，我們就在做與耶穌相反的事，魔鬼就贏了。