

18. Philemon 腓利門書

1. 00:03-01:17 Picture 1. Paul's letter to Philemon. It was written during one of Paul's many _____. It is actually his _____ letter in the New Testament but don't let its size trick you. It is actually one of the most _____ things that Paul ever wrote. Use picture 1 to explain the backstory of this short letter. Use keywords as Philemon, Epaphras, slaves, Onesimus, conflict, Paul, assistant, forgive, brother.

2. 01:23-02:18 Picture 2. Paul opens with a prayer first praising Philemon and thanking God for the love and faithfulness he has shown to Jesus and to his people. He then paves the way for his request with this line, "I pray that the _____ that springs from your faith may effectively lead you to _____ all the _____ things that work in us leading us into the _____." A key word here is "_____ " or, in Greek, "_____." It means "sharing" or "mutual participation". It is when two or more people _____ something together and _____ in it, becoming _____. Paul says that _____ to Jesus means recognizing that all of his followers are _____ partners who share together in the gift of God's _____ and _____. For Paul, this experience of koinonia among Jesus' followers is not just an _____ that you _____ about. It is something that you _____ in your _____, which moves Paul onto his request.

3. 02:24-03:26 Picture 3. (A) He finally brings up Onesimus. He says that he's become Paul's "_____ " in prison, meaning that Paul led Onesimus to _____ his life and allegiance to _____. So Paul and Onesimus are now family _____ in the _____. He has been serving Paul _____ in _____. Even though Paul wants to _____ him around, he knows this unresolved _____ with Philemon has to be _____ if they say that they are _____ of Jesus, which moves Paul onto his bold request.

1. 圖片 1

保羅給腓利門的信。它是保羅在_____期間寫的。這也是他在《新約》中寫_____的一封信，但別因篇幅短而小看它，這確實是保羅所寫過最具_____的其中一封信。用圖片 1 解釋此簡短信的背景知識。使用關鍵字，例如：腓利門，以弗所，奴隸，阿尼西母，衝突，保羅，助手，寬恕，兄弟。

2. 圖片 2

保羅首先以讚美腓利門的祈禱開始，並為著他向耶穌與他的子民所展現的愛心與忠心感謝神。接著以這句話為他的請求埋下伏筆，“我祈禱源自您信仰的_____，能有效地使你知道_____在我們中間的一切_____，引領我們進入_____。”此處的關鍵詞是“_____”，或者用希臘語“_____”。意思是“共享”或共同參與”。當兩個或更多人在一起_____某樣事物並_____時，他們就成為_____。保羅說對耶穌_____代表承認他所有的跟隨者都是_____的夥伴，他們共同分享從神而來的_____和_____。對於保羅來說，在耶穌的門徒中，與人成為同伴的經歷，不只是一個_____的_____。更是在_____中的_____。

3. 圖片 3

(A) 他終於提到了阿尼西母。他說在監獄中，他已成為保羅的“_____”，這意味著保羅引導阿尼西母把自己的_____與_____獻給_____。因此，保羅和阿尼西母現在在_____是一家人了。他一直在_____裡_____服侍保羅。即使保羅很想_____他身邊，但他知道，既然阿尼西母與腓利門都說自己是_____，他們之

(B) Please mention Paul's request using picture 3. Use keywords as slave, brother, legal right, punished, equal, family member.

4. 03:30-05:02 Picture 4. Why should Philemon do such a thing? Paul explains why. He recalls that keyword from the opening prayer. He says, if you are truly a _____ with me... It's that Greek word "_____ " again, then _____ Onesimus as if he were _____. If he has wronged you or owes you anything, _____ it to _____ and I will _____ it. In this request we see the _____ of Paul's gospel message being _____. First of all, it is about _____. It is just like he told the Corinthians, "In the Messiah, God was reconciling the world to himself, not counting people's sins against them." In this situation, Paul is putting himself in the place of _____ (as an example). He will _____ the _____ of Onesimus' wrongdoing. He will _____ the _____ so that he can be reconciled to Philemon. But Paul's message was about more than just a legal _____. In other words, it wasn't only about the money Paul was willing to pay back. It is also about koinonia. Onesimus and Philemon and Paul are all _____ before God. They all share the same need for _____. The ground is _____ before the cross which means that Philemon and Onesimus can no longer relate to each other as _____ and _____. They are family _____. They are _____ in the Messiah. As Paul told Philemon and the whole church of Colossae, in God's new _____ people are not Greek or Jewish or circumcised or uncircumcised or foreigners or uncivilized or slave or free. But the Messiah is _____ and is in all _____.

5. 05:07-06:31 Picture 5. Paul's letter to Philemon is powerful for many reasons. It is the only letter where Paul does not explicitly mention Jesus' _____ or _____. This is not an oversight! He does not need to explain the cross with _____ because he is demonstrating it through his _____.

間未解決的_____就需要被_____。但他知道與菲利蒙未解決的_____必須是_____，如果他們說自己是耶穌的_____，這將保羅帶入了他的大膽要求。

(B) 請使用圖片 3 提及保羅的要求。使用關鍵字作為奴隸，兄弟，合法權利，受懲罰的，平等的，家庭成員。

4. 圖片 4

為什麼腓利門該這麼做？保羅解釋了原因。他重題開始祈禱中的那個關鍵詞。他說，你若以我為同伴……次是希臘字“_____”，要_____阿尼西謀，就像_____一樣。如果他虧負或欠了你任何東西，都_____在_____上，我必_____。在此請求中，我們看到保羅_____了福音的_____。首先，它是關於_____。就像他告訴哥林多人一樣，“神在彌賽亞裡使世人與祂自己和好，不把人的過犯算到他們身上。”在這種情況下，保羅將自己放在_____的位置上（例如）。他會_____阿尼西母犯錯的後果。他願為此_____，好讓阿尼西母與腓利門和好。但是，保羅的建議遠高於法律的_____。關注的仍是同伴，這不僅僅是保羅願意償還的錢。它也與 koinonia 有關。阿尼西母，腓利門和保羅在神面前都_____。他們都需要_____。因為在十字架前是_____，這意味著腓利門和阿尼西母之間不再是_____關係，在_____他們是一家人。保羅告訴腓利門和整個歌羅西教會，在神的新_____，他們並不分希臘人，猶太人，受割禮或未割禮的，奴隸或自由人。唯有基督是_____，也在_____。

5. 圖片 5a, 5b

保羅給腓利門的信有很多原因。這是保羅沒有明確提

Paul is _____ here the meaning of the _____. He has made himself the place through which Onesimus and Philemon are _____ to God and then to _____ other. This letter also shows us that the implications of the good news about Jesus are extremely personal and never _____. In other words, the good news is for everyone and should be lived out in the public square. The fact that Philemon and Onesimus are now _____ in the Messiah makes their master-slave relationship totally _____. The family of Jesus' people is the place where all are _____ recipients of God's _____. It is a new kind of _____ or a "new _____" as he called it in the letter to the Colossians where people's value, social status is not _____ by race or gender or social or economic class. In the Messiah there are simply _____ humans who are _____ partners, who _____ together in God's healing mercy through _____. That is what Paul's letter to Philemon is all about.

6. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

Philemon 1:10-21

Colossians 1:7-8

Colossians 3:5-11

及耶穌的_____或_____的唯一封信，這並不是疏忽！他不需要用_____來解釋十字架，因為他已經通過_____表明出來了，保羅在這裡_____十字架的意義。他使自己成為了阿尼西母和腓利門與神和好的_____，也使他們_____和好。這封信讓我們看到耶穌福音的意義是非常個人化的，卻絕不是_____。換句話說，好消息對每個人都是如此，應該在公共廣場上流傳開來。腓利門和阿尼西母如今在基督裡的_____關係，讓他們的主僕關係變得_____。在基督的家中所有都是_____領受神的恩典。正如他在給歌羅西書的信中所說的那樣，它是一種新的_____。人們的價值和社會地位，不是_____種族，性別、社會或經濟階層。在基督裡，都是_____，是_____的同伴，一同透過_____，_____神的醫治和憐憫。這就是保羅給腓利門的信。

6. 使用一張圖片分享您從本課程中學到的關於父聖/聖子/聖靈的 1 件事

經文閱讀：

腓利門書 1: 10-21

歌羅西書 1: 7-8

歌羅西書 3: 5-11

English: <https://www.youtube.com/watch?v=aW9Q3Jt6Yvk>

國語: <https://www.youtube.com/watch?v=0oyEn7ldxQk>

粵語: <https://www.youtube.com/watch?v=6O4qgbkZcyE>



vv8-20 保罗的要求

v10 欧尼希慕成为保罗的“儿子”



这冲突需要化解

+ = 冠

大胆的请求：
“接纳欧尼希慕，不再他是奴仆，是主里亲爱的兄弟”

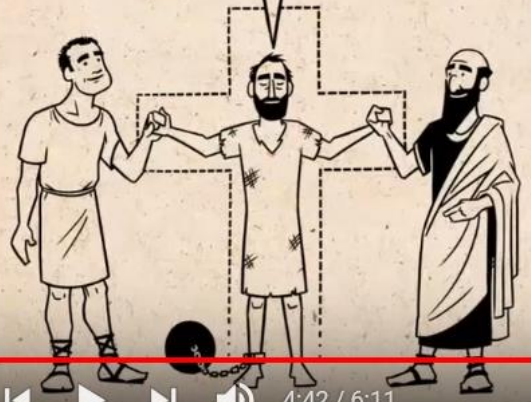


前所未闻!!!

腓利门为何需要这样做？

腓利门为何需要这样做？

你若以我为**同伴** (希腊文: KOINONIA) 就收纳他，如同收纳我一样。他若亏负你，或欠你什么，都归在我的账上，我必偿还。(vv17-19)



① 和好：

“神在**基督里** 不再追究他们的过犯” (哥林多后书 5:19)



② KOINONIA:

他们在神面前是平等的，同样需要被饶恕

“在神的新家庭，并不分希腊人和犹太人，受割礼的和未受割礼的，**奴隶和自由人**，唯有基督是一切，也在一切之内” (歌罗西书 3:11)



在基督里面的弟兄

—这是保罗唯一没有明确提到耶稣的死 & 复活的书信...因为他正用行动表明出来

—福音的意义非常个人化,却绝不是私有化:在基督里,我们都是新造的人,是平等的**同伴**可以共同分享神的医治和怜悯。

vv21-25 最后的问候



vv8-20 保罗的要求

大胆的
请求:

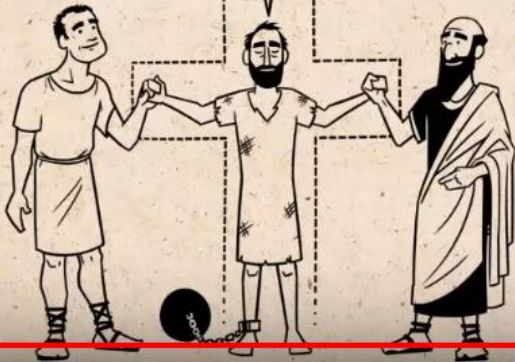
vv8-16

5:48 / 6:11

5a

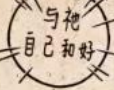
腓利门为何需要这样做?

你若以我为**同伴** (希腊: KOINONIA) 就收纳他,如同收纳我一样。他若亏负你,或欠你什么,都归在我的账上,我必偿还。(v.17-19)



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“在神的新家庭,并不分希腊人和犹太人,受割礼的和未受割礼的,奴隶和自由人,唯有基督是一切,也在一切之内”(歌罗西书 3:11)

在基督里面的弟兄



5b

6:02 / 6:11

[Q1]

00:03

Paul's letter to Philemon

00:05

It was written during one of Paul's many imprisonments.

00:07

It is actually his shortest letter in the New Testament but don't let its size trick you.

00:12

It is actually one of the most explosive things that Paul ever wrote.

00:16

Here is the backstory that we can piece together from details within the letter.

00:20

Philemon was a well-to-do Roman citizen from Colossae who, likely, met Paul during his mission in Ephesus.

00:27

And he became a follower of Jesus.

00:29

Then later, when Paul's coworker Epaphras started a Jesus community in Colossae, Philemon became a leader of a church that met in his house.

00:38

Now, Philemon, like all household patriarchs in the Roman world, owned slaves, one of whom was named Onesimus.

00:45

At some point, these two had a serious conflict.

00:48

Onesimus wronged Philemon in some way.

00:51

Maybe it was theft or maybe he cheated him. We do not exactly know.

00:55

But afterwards, Onesimus ran away.

00:57

Eventually Onesimus came to Paul in prison, likely to appeal for help.

01:02

In the process, he became a follower of Jesus and then a beloved assistant of Paul.

01:07

So Paul finds himself in a very difficult and delicate situation as he writes this letter.

01:13

He is going to ask Philemon not just to forgive Onesimus and receive him back

01:17

but to embrace him as a brother in the Messiah and no longer as a slave.

[Q2]

01:23

Here is how he does it.

01:25

[Q1]

腓利门书，这封信是保罗在一次坐牢期间写的，也是新约里保罗写得最短的信。别看信短，它却是保罗留下的最具爆发力的书信之一。

把信件的细节拼在一起，就能看出其中的背景：腓利门是歌罗西城一位富有的罗马公民，很可能与保罗在以弗所宣教时相识，并成为基督徒。后来，保罗的同工以巴弗在歌罗西建立了教会，腓利门成为这间教会的领袖，并在他家里聚会。

腓利门像罗马所有的家主一样，拥有奴隶，其中一个叫阿尼西母。一次，他们之间发生了严重的冲突：阿尼西母以某种方式得罪了腓利门，也许是偷窃，也许是欺骗，具体的我们不知道，但后来阿尼西母就逃跑了。最终，他去牢里找到保罗，可能是向他求救，而后，他成为基督徒，并成为保罗的得力助手。

保罗写这封信时，发现自己处在一种既艰难又微妙的境况中，他不

Paul opens with a prayer first praising Philemon and thanking God for the love and faithfulness he has shown to Jesus and to his people.

01:32

He then paves the way for his request with this line,

01:36

"I pray that the partnership that springs from your faith

01:40

may effectively lead you to recognize all the good things that work in us leading us into the messiah."

01:46

A key word here is "partnership" or, in Greek, "koinonia."

01:50

It means "sharing" or "mutual participation".

01:54

It is when two or more people receive something together and share in it, becoming partners.

02:00

Paul says that faithfulness to Jesus means recognizing that all of his followers are equal partners

02:07

who share together in the gift of God's love and grace.

02:11

For Paul, this experience of koinonia among Jesus' followers is not just an idea that you think about.

02:18

It is something that you do in your relationships, which moves Paul onto his request.

[Q3]

02:24

He finally brings up Onesimus.

02:26

He says that he's become Paul's "child" in prison,

02:29

meaning that Paul led Onesimus to dedicate his life and allegiance to Jesus.

02:34

So Paul and Onesimus are now family members in the Messiah.

02:38

He has been serving Paul faithfully in prison.

02:40

Even though Paul wants to keep him around,

02:43

he knows this unresolved conflict with Philemon has to be reconciled if they say that they are followers of Jesus,

02:50

which moves Paul onto his bold request:

02:52

that Philemon receive Onesimus back, no longer as a slave

02:57

but as more than a slave, as a beloved brother in the Lord.

03:01

但要请腓利门原谅阿尼西母，接纳他回来，且要把他看作一位主内弟兄，而不再是一个奴隶。他是这么做的：

[Q2]

保罗从一个祷告（1-7节）开始，首先赞扬了腓利门，为他对耶稣和众圣徒的爱心和信心向上帝献上感恩，然后为自己的请求讲了一句铺垫的话：“愿你与众人分享你的信心时，会产生功效，使我们可以知道在我们中间的一切善事，都是为基督作的。”（6节）

此处的关键词“分享”（partnership）指同伴，希腊文写作 koinonia，意思是“分享或共同参与”。当有两个或更多的人一起接受某样事物，并参与分享时，他们就成了同伴。保罗说，对耶稣忠心，就是看待所有的信徒都是平等的同伴，在上帝的恩赐中共享爱和恩典。

对保罗来说，同伴

This is a really tall order.

03:03

Under Roman law, Philemon had every legal right to have Onesimus punished or put in prison.

03:09

Paul is not only asking him to forgive Onesimus

03:12

but to welcome back his former slave into Colossae as a social equal, as a family member.

03:19

This is way more than kindness.

03:21

This is unheard of.

03:23

It is freeing a slave and then treating them like a family member.

03:26

It upsets the status quo of the Roman social order.

[Q4]

03:30

Why should Philemon do such a thing?

03:33

Here, Paul pulls a brilliant move.

03:35

He recalls that keyword from the opening prayer.

03:38

He says, if you are truly a partner with me...

03:41

It's that Greek word "koinonia" again,

03:43

then welcome Onesimus as if he were me.

03:47

If he has wronged you or owes you anything, charge it to me and I will repay it.

03:52

In this request we see the heart of Paul's gospel message being acted out.

03:57

First of all, it is about reconciliation.

04:00

It is just like he told the Corinthians,

04:02

"In the Messiah, God was reconciling the world to himself, not counting people's sins against them."

04:08

In this situation, Paul is putting himself in the place of Jesus.

04:12

He will absorb the consequences of Onesimus' wrongdoing.

04:16

He will pay the costs so that he can be reconciled to Philemon.

04:21

But Paul's message was about more than just a legal

(koinonia) 的经历在耶稣的门徒中间，不只是一个想象中的概念，更是在人际关系中的行动。

[Q3]

这推进了保罗的请求，他终于提到了阿尼西母。他说阿尼西母在监狱里成了他的“孩子”，这是指保罗带领阿尼西母将他的生命和忠诚献给耶稣，现在保罗和阿尼西母在基督里是一家人。他一直在监狱里忠心地服侍保罗，以至于保罗想把他留在身边。但他知道，如果阿尼西母和腓利门自称是基督徒，他们的冲突就需要化解。

所以保罗大胆地请求腓利门接纳阿尼西母回来“不再是奴仆，乃是高过奴仆，在主里是亲爱的兄弟”（16节）。这真是一个不易接受的命令：按照罗马律法，腓利门绝对有权惩罚阿尼西母，或将他投入监狱。但保罗不仅请腓利门原谅阿尼西母，还要欢迎这个从前的奴隶回到歌罗西，并像家庭成员一样得到

transaction.

04:25

It is also about koinonia.

04:27

Onesimus and Philemon and Paul are all equals before God.

04:32

They all share the same need for forgiveness.

04:36

The ground is level before the cross

04:38

which means that Philemon and Onesimus can no longer relate to each other as master and slave.

04:44

They are family members.

04:46

They are brothers in the Messiah.

04:48

As Paul told Philemon and the whole church of Colossae,

04:52

in God's new family people are not Greek or Jewish or

circumcised or uncircumcised

04:58

or foreigners or uncivilized or slave or free.

05:02

But the Messiah is all and is in all people.

[Q5]

05:07

Paul closes the letter stating his confidence that Philemon will do even more than Paul has requested.

05:12

He asks him to prepare a guest room because he wants to visit as soon as he gets out of prison.

05:17

Then, with some final greetings, Paul ends the letter.

05:20

Paul's letter to Philemon is powerful for many reasons.

05:24

It is the only letter where Paul does not explicitly mention Jesus' death or resurrection.

05:29

This is not an oversight.

05:31

He does not need to explain the cross with words because he is demonstrating it through his actions.

05:37

Paul is embodying here the meaning of the cross.

05:41

He has made himself the place through which Onesimus and Philemon are reconciled to God and then to each other.

05:49

This letter also shows us that the implications of the good news about Jesus are extremely personal and never private.

平等对待。

这种做法已经不止于仁慈！简直闻所未闻！释放奴隶还要待他们像家人一样，这完全颠覆了罗马社会秩序的现状。

[Q4]

凭什么腓利门得这么做呢？保罗在此做了一个智慧的表达，重提开场祷告时的关键词：“他说：‘你若以我为同伴，希腊文 koinonia, 就收纳他，如同收纳我一样。他若亏负你，或欠你什么，都归在我的账上，我必偿还。’”

从这句话可以看到保罗活出了福音的核心。首先就是和好。就像他对哥林多人所讲的（林后 5:19）：

“这就是神在基督里叫世人与自己和好，不将他们的过犯归到他们身上。”所以，在这种情况下，保罗换位到耶稣的角度，承担阿尼西母犯错的后果，他愿为此付代价，好让阿尼西母与腓利门和好。

不过，保罗的提议远高过法律行

05:56

The fact that Philemon and Onesimus are now brothers in the Messiah

05:59

makes their master-slave relationship totally irrelevant.

06:03

The family of Jesus' people is the place where all are equal recipients of God's grace.

06:08

It is a new kind of society or a "new humanity" as he called it in the letter to the Colossians

06:14

where people's value, social status is not defined by race or gender or social or economic class.

06:21

In the Messiah there are simply new humans who are equal partners,

06:27

who share together in God's healing mercy through Jesus

06:31

That is what Paul's letter to Philemon is all about.

为，它关注的仍是同伴（koinonia）：阿尼西母、腓利门和保罗在上帝面前是平等的，同样都需要被饶恕，因为在十字架前人人平等。这意味着，腓利门和阿尼西母之间不再是“主仆”关系，在基督里，他们是一家人，是弟兄。正如保罗对腓利门和整个歌罗西教会所讲的（西 3:11）：“在此并不分希腊人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是包括一切、又住在各人之内。”

[Q5]

保罗在信的末尾，表示他有信心腓利门一定会做得比他要求的更好，他请腓利门为他预备一间客房，一出监狱，他就要去拜访对方。最后是一些问候，然后信就结束了。

保罗的《腓利门书》如此有影响力，原因有很多。在保罗书信里，只有这一封没有明确提及耶稣的死和复活。这并不是保罗粗心大意。

他不需要用语言来解释十字架，因为他已经通过自己的行动表明出来了：保罗亲自演示了十字架的含义，他使自己成为阿尼西母和腓利门与上帝和好的途径，也使他们彼此和好。

这封信让我们看到耶稣福音的好消息非常个人化，却绝不是私有化。事实上，腓利门和阿西尼母如今在基督里的弟兄关系，让他们的主仆关系变得无关紧要了。在基督的家中，所有人都是平等地领受上帝的恩典，这是一种新型的社会群体，或者如保罗在《歌罗西书》（3:10）中所说是一种“新的人类”，人们的价值和社会地位不再取决于种族、性别、社会或经济阶层。在基督里，都是新造的人，是平等的同伴，共同透过耶稣分享上帝的医治和怜悯。这就是保罗书信《腓利门书》的精义。