

Philemon – Doctrine of Freedom

腓利門書-自由的教義

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Introduction

引言

- Why study the Epistle to Philemon?
為何學習腓利門書？
 - Significance of the Epistle to Philemon
腓利門書的重要意義
 - Literary masterpiece on grace
是一卷恩典的文學重要文獻
 - Revolutionary in breaking socio-cultural barriers
是一個衝破社會文化的障礙

Why another perspective?

為何要從另一角度來研讀？

• Philemon has many layers full and rich in meaning 腓利門書中的真理非常豐富，可以從不同角度來看。

• Why is Philemon called “Charter of Freedom”? 為何腓利門書被稱為「自由文獻」？

• How do we use our Christian Freedom? 我們應如何去應用基督的自由？

• Does Philemon glorify God? 這書信有沒有榮耀神？

Characters: Philemon & Onesimus

人物：腓利門，阿尼西母

- Philemon 腓利門
 - A wealthy member of Colossian church
歌羅西教會里一個有錢人
 - Worked intimately with Paul while Paul was in Colossi spreading the gospel
曾跟保羅在歌羅西福音事工有密切關係
 - Master of slave, Onesimus
是奴僕阿尼西母的主人
- Onesimus 阿尼西母
 - A slave who runs away to Paul imprisoned in Rome
是一個逃跑的奴僕去了羅馬監獄跟隨保羅
 - Became useful to Paul in spreading the gospel
成為保羅有用的福音同工

Character:
Paul

人物：保羅

- Author of the Book of Philemon
腓利門書信的作者
- Converts Onesimus to a Christian
傳道給阿尼西母而成為信徒
- Returns Onesimus to Philemon in Colossi
把阿尼西母送回去在歌羅西的腓利門
- Pleads with Philemon to welcome Onesimus as a brother freely & willingly
請求腓利門要自願的以主內兄弟的情義
來接待阿尼西母
- Requests implicitly for Onesimus to come back to Paul
很清楚肯定的要求要把阿尼西母送回保羅

Major Issues for Philemon

腓利門的主 要難題

- Philemon is to use his Christian freedom to do what is right
腓利門要用基督的自由去做正確的事情
- What is right for Philemon to do?
腓利門應作什麼正確的事？
 - To welcome Onesimus
要歡迎阿尼西母
 - To accept Onesimus as spiritual brother
要接待阿尼西母如同靈里的弟兄
 - Requires breaking socio-cultural barriers
要打破社會文化的規條

Major Issues for Onesimus

阿尼西母的主要難題

- Onesimus is to use his Christian freedom to do what is right

阿尼西母要用基督的自由去做正確的事
What is right for Onesimus to do?

阿尼西母應做怎麼樣正確的事？

- To repent by returning to Philemon
要回去跟腓利門懺悔
- Requires deep humility
要有很大的謙卑

Major Issues for Paul

保羅的主要 難題

- Paul is to use his Christian freedom to do what is right 保羅要用基督的自由去做正當的事
- What is right for Paul to do? 什麼事才是正當呢?
 - To send Onesimus back to Philemon even though Paul needs Onesimus
保羅雖需要阿尼西母，但他要送他回去腓利門
 - To plead with Philemon to welcome Onesimus as a brother
要請求腓利門歡迎阿尼西母如靈里的兄弟
 - To deal with Onesimus's debt
要處理阿尼西母的債務
 - To ask Philemon to return Onesimus because Paul needs Onesimus 要求腓利門送還阿尼西母
是因為保羅需要阿尼西母

Key verses are
Phlm 8-10

腓利門的金句
重心8-10節

- “Therefore, although in Christ I could be bold and order you to do what you ought to do, yet I prefer to appeal to you on the basis of love. It is as none other than Paul—an old man and now also a prisoner of Christ Jesus—that I appeal to you for my son Onesimus, who became my son while I was in chains.”
- 「我雖然靠着基督能放膽吩咐你合宜的事，然而像我這有年紀的保羅，現在又是為基督耶穌被囚的，寧可憑着愛心求你，就是為我在捆鎖中所生的兒子阿尼西母求你。」腓利門書 8-10

Theme:
Paul's
Doctrine of
Freedom

主題：保羅
的自由教義

Christians should use their freedom to do what is right 基督徒應當以基督的自由去做正義的事。

1. Be motivated by love –not by compulsion
是出於愛的動機（不能勉強）
2. Carry out the right relationship
是為美好的關係而做的
3. Release others from bondage
要釋放他人的捆綁
4. Become a “prisoner of Christ”
要成為「主的囚犯」
5. Make yourself useful
要成為有用的人



Fragment of Phlm 13–15 on Papyrus 87
在紙莎草87號的腓利門13到15的碎片

- Date: 60 A.D.
日期：主後 60 年
- Provenance: Roman prison
地點：羅馬監獄
- Genre: “personal private” epistle
文學類型：「個人私信」
- Addressees: Philemon, his family and church of Colossus
收信人：腓利門，和他在歌羅西的家人和教會

Source of Christian Freedom

基督徒自由的來源

- Becoming a Christian means being set free from the bondage of sin

成為基督徒的本義是從罪的捆綁中得釋放

- “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death,” (Rom 8:2)

「因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」羅馬書 8:2

- “It is for freedom that Christ has set us free,” (Gal 5:1)

「基督釋放了我，叫我們得以自由。」加拉太書 5:1

Using
freedom

自由的應用

- “But do not use your freedom to indulge the sinful nature, rather serve one another in love,” (Gal 5:13)

「只是不可將你們的自由當作放縱情慾的機會，總要用愛心互相服事。」加拉太書 5:13

- Love is both an objective and a motive
愛是客觀的和有自主的意念的

1st point:

Be motivated
by love

解釋主題的
第一點：要
有愛的動機

1. **Be motivated by love—not by compulsion**
要有愛的動機（不能勉強）
2. Carry out the right relationship
要帶出美好的關係
3. Release others from bondage
要把他人從捆綁中釋放出來
4. Become a “prisoner of Christ”
要成為「基督的囚犯」
5. Make yourself useful
要把自己成為有用之材

Be motivated
by love – not
by compulsion

是以愛為動
機 – 並非是
強制的

- Do what is right out of love
要在愛中去做正確的事
 - “Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord’s people,” (Phlm 7)
我為你的愛心，大有快樂，大得安慰，因眾聖徒的心從你得了暢快。」腓利門書 7
 - “... yet I prefer to appeal to you on the basis of love,” (Phlm 9)
「然而我寧可憑着愛心求你，」腓利門書 9
- Paul said in 1 Corinthians 13:1-3 that whatever is done without love means nothing.
保羅在哥林多前書13:1-3說，做任何事情假若是沒有愛是沒有意義的

Two
implications of
the objective
of love

以愛的目標有
兩個表現

- a. Philemon is to welcome Onesimus back as a dear, loving brother
腓利門需要以親切的愛去迎接阿尼西母
“—no longer as a slave, but better than a slave, as a dear brother,” (Phlm 16)
「不再是奴僕，乃是高過奴僕，是親愛的兄弟。」腓利門書 16
- b. Paul tells Philemon that he should love Onesimus as he loves Paul
保羅告訴腓利門要愛阿尼西母如同愛保羅
“So if you consider me a partner, welcome him as you would welcome me,” (Phlm 17)
「你若以我為同伴，就收納他，如同收納我一樣。」腓利門書 17

2nd Point: Carry
out the right
relationship

解釋主題的
第二點：要行出
美好的關係

1. Be motivated by love
要有愛的動機
2. **Carry out the right relationship**
要行出美好的關係
3. Release others from bondage
要把他人從捆綁中釋放出來
4. Become a "prisoner of Christ"
要成為「基督的囚犯」
5. Make yourself useful
要成為有用的人

What is the relationship within the triad?

在他們三方面的關係是如何的？

- There is an intimate relationship among Paul, Philemon & Onesimus
保羅，腓利門和阿尼西母三人的關係是密切的。
 - Paul is spiritual father of both Philemon & Onesimus because he converted both
因為保羅是帶領了腓利門和阿尼西母信主，他就是他們靈性上的父親。
 - “—you owe me your very self,” (Phlm 19b)
「——連你自己也是虧欠於我。」腓利門書 19b
 - “my son Onesimus, who became my son while I was in chains,” (Phlm 10)
「就是為我在捆鎖中所生的兒子阿尼西母求你。」腓利門書 10
- Philemon & Onesimus are not just spiritual brothers but intimate spiritual brothers
腓利門和阿尼西母不單單是靈里的弟兄，而是靈里很親密的弟兄。

Implications of
carrying out
the right
relationship

行出美好關係
的表現

- Equal dignity 平等的尊嚴
 - Realizes Ga 3:28, "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."
明白到加拉太書3:28「並不分猶太人、希臘人，自主的、為奴的，或男或女，因為你們在基督耶穌裏都成為一了。」的觀念。
- Both are co-heirs of eternal inheritance
兩人在永生里是平等的后嗣
- Both are fellow citizens of the kingdom of God 兩人在天國里都是公民

Carrying out
the right
relationship

要行出美好的
關係

- In Paul's appeal, for Philemon "to do what is right" is to welcome Onesimus as spiritual brother instead of run-away slave
保羅呼籲腓利門「做對的事情」是要他以親密的靈里的兄弟來歡迎阿尼西母。
- Not a simple act because it requires breaking socio-cultural master-slave barriers:
這不是一個簡單的行動，固然這是打破了社會文化的主僕標準。
 - Withholding severe punishment for run-away 違反了對逃僕嚴厲的懲罰。
 - Upgrading master-slave relation into kinship 提升主僕關係為家人的關係。
 - Introducing Onesimus as a peer 接待阿尼西母為平輩。

How does Paul exhort Philemon to carry out the right relationship?

保羅如何幫助腓利門建立美好的關係？

- To counter worldly pressure against Philemon to carry out the right relationship, Paul: 去抗拒世俗的壓力來建立美好的關係
 - Makes his letter known to whole Colossian church (Phlm 2) so they will be watching 把信發到歌羅西全教會，目的就是要所有會眾都知道
 - Expects some benefit from Philemon (Phlm 20) 保羅期待腓利門的行為會對整教會有益處
 - Says he will visit Philemon (Phlm 22) 他說他會來探訪腓利門

3rd point:
Release others
from bondage

解釋主題的第三點：
把他人從捆綁中釋放出來

1. Be motivated by love
要有愛的動機
2. Carry out the right relationship
要行出美好的關係
3. **Release others from bondage**
要把他人從捆綁中釋放出來
4. Become a "prisoner of Christ"
要成為「基督的囚犯」
5. Make yourself useful
要成為有用的人

Releasing
others from
bondage

把他人從捆綁
中釋放出來

- Paul unconditionally assumes Onesimus's debt to redeem him 保羅無條件的保釋阿尼西母

"If he has done you any wrong or owes you anything, charge it to me," (Phlm 18)

「他若虧負你，或欠你甚麼，都歸在我的帳上；」腓利門書 18

- Ironic twist: In assuming Onesimus's debt, Paul trades his freedom to be "prisoner" to Philemon

諷刺性的：保羅為了要承擔阿尼西母的債，他願意用自己的自由來交換。

"... the borrower is slave to the lender," (Prov 22:7)

「……. 欠債的是債主的僕人。」箴言 22:7

Possible reasons for Paul to assume Onesimus's debt

保羅願意承擔阿尼西母的債的可能原因

- To follow Christ's example of freeing "prisoners" (prophesied or actual)
要效法基督的榜樣來釋放「罪人」（預言和事實）
 - Psa 146:7, Isa 51:14, Isa 61:1, Zech 9:11, Luke 4:18
詩146:7，賽51:14，賽61:1，撒9:11，路4:18
- To remove any hurdle that might hold Philemon from welcoming Onesimus back
要除掉腓利門不願意歡迎阿尼西母的可能性
- Jewish tradition of kinsmen-redeemer—one who redeems a relative in need or in danger
猶太人親屬救贖的文化—救贖在需要或危難中的親屬
 - Boaz redeems Ruth (Ruth 4) 波阿斯救贖路得（路得4）

What was the cost of liberating Onesimus?

給予阿尼西母自由的代價是什麼？

- To set free Onesimus, Philemon would have had to absorb the cost of a Roman slave (average of 4400 USD)
給予阿尼西母自由，腓利門損失了一個羅馬的奴隸（平均是\$4400美元）
- The average Gross Domestic Product per capita per annum in Philemon's time was 800 USD
在腓利門的年代，一個奴隸一年的產值是\$800美元。
- Cost to Philemon of freeing Onesimus was > 5.5 yrs. of income—excluding a replacement slave
腓利門給予阿尼西母自由的代價是高于5年半的收入——這並不包括要另購一個奴僕。

4th point: Be a
“prisoner of
Christ”

解釋主題的第
四點：要成為
「主的囚犯」

1. Be motivated by love
要有愛的動機
2. Carry out the right relationship
要行出美好的關係
3. Release others from bondage
要把他人從捆綁中釋放出來
4. **Become a “prisoner of Christ”**
要成為「基督的囚犯」
5. Make yourself useful
要成為有用的人

Be a “prisoner
of Christ”

要成為「主的
囚犯」

- “To do what is right” is to be “a prisoner of Christ”
「去做正當的事」就是成為「基督的囚犯」
 - So self-named in Phlm 1, 9; Eph 3:1, 4:1
就如保羅在門1:9的自我稱呼，在弗3:1，4:1也是
 - So-called Epaphras in Phlm 23
就如同工以巴弗在門23的稱呼一樣

Be in “chains
for the gospel
Christ”

願為「基督福音所捆鎖」

- “To do what is right” can also be in “chains for the gospel”

「去做正當的事」也就是「福音的捆鎖」

- Phlm 13, Phil 1:7

門 13，腓 1:7

- Paul is literally writing these words while confined as prisoner

請注意：保羅在寫這書信時他正是被關在牢里

Ironic twist in
theme of
freedom vs.
bondage

諷刺性轉折：
自由與捆綁的
對比

- While Paul no longer wants Philemon to treat Onesimus as a slave, Paul wants Onesimus as a prisoner of Christ

保羅不想腓利門待阿尼西母為奴僕，但他是希望阿尼西母成為「基督的囚犯」

“I am sending him—who is my very heart—back to you. I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel,” (Phlm 12-13)

「我現在打發他親自回你那裏去；他是我心上的人。我本來有意將他留下，在我為福音所受的捆鎖中替你伺候我。」腓利門書 12-13

What did Paul
do while in
prison?

保羅在牢里做
了什麼？

- Paul started the first prison ministry:
保羅開始了第一次監獄事工：
 - He preached the gospel to people around incl. Praetorian guards (Phil 1:13).
他向御營全軍傳福音（腓1:13）
- Paul wrote the “Prison Epistles” 那就是有名的「監獄書信」
 - Philemon 腓利門書
 - Ephesians 以弗所書
 - Philippians 腓力比書
 - Colossians 歌羅西書

What did Martin Luther do in prison (protective custody) at Wartburg?

馬丁路得在 Wartburg 的監獄里（保護性的監護）做了什麼？

- He translated the Greek New Testament into German for the common people.

他把新約從希臘文翻譯成德文，讓普通民眾可以閱讀聖經。

5th point: Be useful

解釋主題的第五點：要成為有用的人

1. Be motivated by love
要有愛的動機
2. Carry out the right relationship
要行出美好的關係
3. Release others from bondage
要把他人從捆綁中釋放出來
4. Become a "prisoner of Christ"
要成為「基督的囚犯」
5. **Make yourself useful**
要成為有用的人

Making yourself useful

要自己成為有用

- “To do what is right” is to be useful even while a prisoner
「要做應當做的事」就是在監獄里也能有用
 - “Formerly he [Onesimus] was useless to you, but now he has become useful both to you and to me,” (Phlm 11)
「他從前與你沒有益處，但如今與你我都有益處。」腓利門書 11
- Onesimus’s usefulness constitutes purpose for Paul’s request for Philemon to return Onesimus (Phlm 13, 20-21) 保羅要求腓利門送回阿尼西母的主因是因為他是很有用。



Onesimus, Bishop of Byzantium

- Onesimus's name "Ὀνήσιμος" literally means "useful" in Greek
阿尼西母在希臘語就是「有用」的意思。
- His name occurs not just in Phlm 9, 10, 11; Col 4:9
他的名字不單單在腓利門11節出現，也在第九和十節出現，也在歌羅西書4:9出現。
- Onesimus actually lives up to his namesake
阿尼西母真沒有辜負他名字的意義。

Usefulness
must be
demonstrated

有用是要表示
出來的

- Romans 6:21, "What benefit [spiritual usefulness] did you reap at that time from the things you are now ashamed of? Those things result in death!"
「你們現今所看為羞恥的事，當日有甚麼果子呢？那些事的結局就是死。」羅馬書 6:21
- 1 Corinthians 10:23b, "I have the right to do anything—but not everything is constructive [spiritual useful]."
「凡事都可行，但不都有益處。凡事都可行，但不都造就人。」哥林多前書 10:23

How does the story of Philemon end?

腓利門書的故事是如何結尾的？

- Per theologian John Knox, Onesimus became bishop of Ephesus (recorded by church leader Ignatius) 跟據神學家 John Knox 的考據，阿尼西母后来成為以弗所的主教（是 Ignatius 的記錄）
- For Onesimus to become bishop, Philemon had to welcome him back as brother and return him to Paul to be “prisoner of gospel” 阿尼西母之所以能成為主教，是因為腓利門能以弟兄的身份去歡迎他，而且再送他回保羅處做「福音的囚犯」
- Onesimus called the Epistle his “Charter of Liberty” 阿尼西母稱這書信為「自由文獻」。
- The Epistle to Philemon glorifies God 這封書信榮耀了神。

Summary

結論

Use your freedom "to do what is right"

把你的自由「應用在對的事上」

1 Be motivated by love (not compulsion)

是要以愛為動機（不能勉強）

2. Carry out the right relationship

要行出美好的關係。

3. Release others from bondage

要把別人從捆綁中釋放出來。

4. Become a "prisoner of Christ"

要成為「基督的囚犯」

5. Make yourself useful

要成為一個有用的人。

Check your
heart attitude
before serving

在事奉前要檢
查自己內心的
態度

- Are you serving out of love—not compulsion—for the church or God? 你是否自願的，不是勉強的，以愛心去事奉教會和神？

Check your
heart attitude
to carry out
the right
relationship

檢查內心態度
去行出美好的
關係

- Suppose that after a few times you hired this person as a busboy and learn he is a Christian.

假若你是數次招聘了一個打雜的工人，而他是一個基督徒

- He has no family. 他也沒有家人
Would you invite him for family dinner or for Easter supper?
- 你會邀請他共聚家庭晚步或復活節晚步嗎？

Check your
heart attitude
on releasing
others from
bondage

檢查你內心的
態度，是否能
釋放他人的捆
綁

- Would you loan money to someone who works for you reliably as a day laborer to buy a used car?

你會借錢給一個短工工人去買一部舊車嗎？

Check your heart attitude on “prisoner of Christ”

檢查你內心的態度，是否有「基督囚犯」的心志。

- Would you allow one of your best employees to break his work contract with you to do ministry?

你會免除一個最好的員工工作上的責任而讓他去做神的事工嗎？

Check your
heart attitude
on being useful

檢查個人的內
心態度- 是否
要成為有用的人

- How are you using your free time?
你會如何安排你的空閒時間?

- Would you use your lunch hour to
listen to someone's sad, personal
story?

你會用你的午餐時間去聆聽別人的憂傷
故事嗎?