

# 从奴隶到弟兄

## From Slave to Brother

### 前言

### Introduction

当我为今天的讲道主题来祷告的时候，我想起了来 Argyle 教会后发生的三件事与感受：  
When I was praying for today's sermon topic, three things came to mind about when I started attending Argyle Road Baptist Church.

一，虽然我不能完全听懂 Pastor Ryan 的讲道。但是，我根据他选用的经文和我能够听懂的字句，我想我是明白他说什么的。每次聚会以后，我都感受到心灵的洁净和喜乐。我想，这是因为我们有同样的信仰，圣灵也在我们中间作奇妙的工作。

Firstly, even though I couldn't fully comprehend Pastor Ryan's sermons, I felt that I understood his message through the selected verses and the words I could grasp. After each gathering, I always experienced a sense of purity and joy within my soul. I believe this was because we share the same faith and the Holy Spirit was working among us.

二，一次聚会完以后，有一位老姐妹来问候我。她告诉我她来到这间教会已经六十六年了，这给我留下了非常深刻的印象。教会是神的家，我们是神的儿女。这位老姐妹用一生为此作了见证。她还告诉我她去过香港，她的妹妹在新加坡。她是在努力拉近与我的距离，我懂，也很感恩。

The second thing is that an elderly sister approached me and greeted me after a Sunday service. She shared with me that she had been a member of the church for 66 years. Her words left a deep impression on me. She exemplified through her life that the church is like a family of God and His children. She also mentioned that she had traveled to Hong Kong, emphasizing her effort to bridge the distance between us. I understood her intention and felt grateful.

三，去年圣诞节，主日学做了一个视频，演绎千百年来多少主日学儿童演绎过的历史：耶稣诞生在马槽里，东方三博士来朝见。这是我看到过的最特别的演绎。我们教会来自不同国家、不同肤色的孩子一起演出。这让我想到了耶稣升天前的预言和宣告：

The third thing is regarding a video produced by the Sunday school last Christmas. The children enacted the story of Jesus' birth in a manger. It was an incredibly meaningful performance of this sacred narrative for me. Children of diverse backgrounds participated in the show, reminding me of Jesus' prophecy before His ascension into heaven:

“and you will be my witness, telling people about me everywhere – in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth.”

Argyle 教会正是一间地极的教会，是耶稣基督预言应验的见证，是福音的力量。

Today, the gospel has indeed spread throughout the entire world. Argyle Road Baptist Church represents an international congregation, which can be seen as the fulfillment of Jesus Christ's prophecy.

与此同时，我也想到了福音的大能：每到一处作拆毁的工作，也作重建的工作。拆毁横亘在神人之间的罪的隔阂，使人与神和好。也拆毁罪人之间的隔阂，使人与人和好。

At the same time, I have this thought: wherever the Gospel goes, it brings both destruction and reconstruction. It tears down the barrier between humanity and God, exposing the reality of sin. Yet, it also brings reconciliation and peace, not only between humanity and God but also among people themselves.

因此，我找到了相应的圣经和主题，那就是《腓利门书》。我分享的主题是：从奴隶到弟兄，真理使人得自由。

Therefore, I have decided to share the Book of Philemon with you. The topic I will discuss is: "From Slave to Brother: Truth Will Set You Free."

## 概述

## Overview

作者和写作时间、地点：主后 65 年，保罗，罗马监狱

Author: The apostle Paul

Writing time and place: Around 65 AD, while in prison in Rome

收信人：腓利门，住在小亚细亚的歌罗西。歌罗西教会在他家里聚会。

Recipient: Philemon, a resident of Colossae and the host of the Colossian Church worship gatherings held at his house.

阿尼西母：曾经是腓利门家的奴隶，他逃跑了。当他逃到罗马的时候，遇见了保罗，成为基督徒和保罗的同工。

Onesimus, formerly a slave of Philemon, had run away from his master. However, when he arrived in Rome, he encountered Paul and embraced Christianity, becoming one of Paul's devoted assistants.

保罗建议阿尼西母回去，同时写了《腓利门书》，希望腓利门作为主内弟兄来接纳他。  
Paul advised Onesimus to return to Philemon. Simultaneously, Paul wrote a letter to Philemon, urging him to receive Onesimus not merely as a slave but as a fellow believer and brother in the Lord.

“他暂时离开你，或者是叫你永远得着他，不再是奴仆，乃是高过奴仆，是亲爱的弟兄。在我实在是如此，何况是你呢！这也不拘是按肉体说的，是按主说的。”《腓利门书》15-16 节

“He is no longer like a slave to you. He is more than a slave, for he is a beloved brother, especially to me. Now he will mean much more to you, both as a man and as a brother in the Lord.” Philemon 15-16

在罗马帝国时期，奴隶制普遍存在，并受到法律保护。保罗却因为耶稣基督的真理，发出了超越时代的声音。

During the time of the Roman Empire, slavery was prevalent and legally protected. However, Paul's perspective and approach were progressive for his time, as they were rooted in the truth of Jesus Christ.

如何看待人，决定了人和人之间的关系，也最终决定了人类社会制度。今天，西方社会的平等、自由、民主正是建立在《圣经》基础上的。

How we perceive human identity shapes our relationships with others and influences the structure of human societies.

人是按照神的形象样式造的。因此，每个人都是独立的生命个体，人生来应该是平等，应该被尊重和平等对待。

The Bible informs us that God created humans in His own image: "So God created mankind in his own image, in the image of God he created them; male and female he created them" (Genesis 1:27). As a result, every individual is a unique and independent being, born with inherent equality and deserving of equal treatment.

这是东西方文化和哲学都没有的观念，希腊文明、东方文明都没有这样的智慧。

This concept may not be explicitly present in all aspects of both Eastern and Western cultures.

人都犯罪了，人与神、人与人的关系都被破坏了。福音就是耶稣基督为人的罪上十字架，担当人的罪和死亡，使人与神、人与人和好。

Indeed, the Bible teaches that all have sinned and that sin disrupts the relationship between humanity and God, as well as between individuals. However, the message of the Bible also highlights the redemptive work of Jesus Christ. Through His sacrificial death on the cross, Jesus took upon Himself the sins and the consequence of death that humanity deserved. This act of atonement and reconciliation brings about peace between humanity and God, as well as fostering harmonious relationships among people. By accepting Jesus as our Savior, we can experience forgiveness, restoration, and the transformative power of His love, leading to reconciliation with God and the potential for reconciliation with others.

当时的罗马却把人分为两类：自由人和奴隶。奴隶被当作牲口一样使用，被当作物品一样买卖。奴隶主可以任意处置、买卖奴隶，甚至处死他们。

During the time of the Roman Empire, society was indeed divided into two main categories: free people and slaves. Slavery was a widespread institution, and slaves were considered property rather than individuals with inherent rights. Slaves were used for various purposes, including manual labor, household tasks, and even entertainment. Slave owners had significant control over their slaves, with the ability to buy, sell, and even execute them. Slavery was deeply ingrained in the social and economic fabric of Roman society, with slaves being treated as commodities rather than equal human beings.

保罗的这封私人书信并没有谴责奴隶制度，而是让教会的弟兄回到主的教训：不再是奴仆，乃是高过奴仆，是弟兄，这是按主说。

This private letter of Paul did not explicitly condemn slavery, but instead redirected our attention to the teachings of the Lord. Paul emphasized that Onesimus should no longer be viewed merely as a slave but as something more, as a beloved brother in Christ. This perspective aligns with the teachings of the Lord, highlighting the importance of recognizing the intrinsic value and equality of all individuals.

这也是个奇妙的反讽：保罗是在监狱里写了这封书信，监狱不能拦阻福音的传播，锁链不能禁止真正的自由。

It is indeed a wonderful irony. Paul wrote this letter while in prison, where the Gospel could not be contained and where physical chains could not destroy the experience of true freedom.

《腓利门书》深刻影响了后世的废奴运动。它是废奴运动的起点，是新秩序的基石。从腓利门的家里，奴隶制度已经开始出现裂痕。

The Book of Philemon had a profound influence on the later abolitionist movement. It served as the starting point and cornerstone of this movement, signaling the emergence of a new order. From Philemon's home, the cracks in the system of slavery began to appear.

## 读经亮光

### Reflections on the Scripture

#### 4-7 节：信心和爱心

#### Verses 4-7: What is the true faith and love

保罗称赞腓利门是个有爱心和信心的人，并希望腓利门所做的各样善事都是为基督作的。

Paul praised Philemon as a man of love and faith, expressing his hope that every good thing Philemon did would be done for Christ.

保罗也同样称赞歌罗西教会是有爱心和信心的教会。

**Paul also praised the church of Colossians as a church characterized by love and faith.**

歌罗西教会背景、特点和挑战：

- 1、 主要成员是外邦人
- 2、 有爱心和信心
- 3、 保罗没有去过歌罗西，停留在歌罗西附近的以弗所教会期间，腓利门到以弗所，听了保罗的讲道并成为基督徒，然后回到歌罗西，建立了歌罗西教会。
- 4、 它面临的挑战：希腊哲学的影响，犹太律法主义的搅扰。

**The background, characteristics, and challenges of the Church in the city of Colossae were as follows:**

1. The primary members of the church were Gentiles.
2. The church was known for its love and faith.
3. Although Paul himself never visited Colossae, during his stay at the Church of Ephesus near Colossae, Philemon traveled to Ephesus, heard Paul's preaching, became a Christian, and then returned to Colossae to help establish the Church of Colossians along with other believers.
4. The Colossian Church faced challenges such as the influence of Greek philosophy and the disturbances caused by Jewish legalism.

腓利门能够胜过世俗的爱心和信心，对待归回的阿尼西母如同弟兄吗？

**Could Philemon overcome worldly love and faith and treat Onesimus like a brother?**

《圣经》中的爱心和信心与世俗是有区别的：

- 1、 要求更高：不单爱那可爱的，连那不可爱的都要爱
- 2、 对于世人来说，信心和爱心是一种情绪、感觉或者体验；对于信主的人来说，信心和爱心是基于意志的决定、选择，这个选择和决定是出于对《圣经》真理的顺服
- 3、 爱心和信心不能停留在意志层面，还必须有所行动。没有行为的爱，如同鸣的锣，响的钹。信心没有行为也是死的。

**There are differences between the biblical understanding of love and faith and the worldly view:**



1. Higher requirements: The biblical view of love goes beyond loving only those who are lovable; it includes loving even those who may not be lovable.
2. In the worldly view, faith and love are often seen as emotions, feelings, or subjective experiences. However, for believers, faith and love are choices and decisions based on the will, made in obedience to the truth of the Bible.
3. Love and faith must be accompanied by action. Love without action is comparable to a resounding gong or a clanging cymbal, lacking substance. Likewise, faith without works is lifeless and unproductive.

因此，保罗在此强调的是：“愿你与人所同有的信心显出功效，使人知道你各样善事都是为基督作的。”

Therefore, Paul emphasized in this passage, "and I'm praying that you will put into action the generosity that comes from your faith as you understand and experience all the good things we have in Christ."

## 8-14 节：4 点体会

### Verses 8-14: Four experiences

#### 一， 保罗的态度：温柔、谦卑、尊重

- 1、 保罗没有运用权柄，吩咐、命令腓利门，而是“凭着爱心求”
- 2、 保罗同时也在坚持和强调在主里所建立的新的关系。

Firstly, Paul's attitude was gentle, humble, and respectful.

1. Paul did not assert his authority and command Philemon but rather "requested in love."
2. Paul also aimed to establish and emphasize a new relationship in the Lord.

#### 二、父与子的关系

Secondly, Paul considered Onesimus to be his spiritual son in the faith.

- 1、 父与子：意味着生命的传承。他称阿尼西母是自己“在捆锁中所生的儿子”
- 2、 一个是大有学问、成就的教会领袖，一个是一无所有的逃犯、奴隶，是什么使她们建立了如此亲密的关系？是福音！
- 3、 保罗在福音里生了阿尼西母，在《圣经》的另一处，他称提摩太是他的儿子，那

是指着提摩太在侍奉上以保罗的榜样。

- 1) Father and son signifies the inheritance of life.
- 2) One was a knowledgeable and accomplished church leader, while the other was a fugitive and penniless slave. What brought them together and established such a relationship? It was the Gospel!
- 3) Through the Gospel, Paul became a spiritual father to Onesimus. In another portion of the Bible, Paul referred to Timothy as his son, indicated by Timothy learning from Paul how to serve the church.

#### 4、 什么是奴隶制？奴隶制的可怕之处？

- ( 1 ) 将人的形象和价值贬低成为没有生命的物品，亵渎了神造人的目的和意义
- ( 2 ) “那人独居不好，于是造一个配偶帮助他”，人被造在关系当中，人与人的关系应该是互相帮助的。亚当看到他的帮助者夏娃的时候，称她是“骨中的骨，肉中的肉”：说明人本来是一个生命共同体。
- ( 3 ) 奴隶制度把人看作可利用的，这是对人的“物化”。上帝造人时互相帮助、彼此相爱的，奴隶制违背了上帝造人起初的意义、目的
- ( 4 ) 今天，奴隶制基本上被废除了，但不代表人和人的关系就回归正位了。如果，人与人之间的关系还是以利用为目的，就还是贬低了人的尊严和价值，或者说是将人“物化”了。这是罪！

#### 4. What is the evil in slavery?

- (1) Slavery diminishes the image and worth of human beings, reducing them to mere objects, which defies the purpose and significance of God's creation of humanity.
- (2) The Bible teaches us that people are designed for relationships: "It is not good for man to be alone. I will make a helper suitable for him." This reveals that people are meant to support and assist one another. Additionally, when Adam saw Eve, his helper, he declared, "This is now bone of my bones and flesh of my flesh," signifying that human beings are part of the same living organism.
- (3) Slavery treats individuals as objects or commodities, leading to their objectification. However, God created people to help and love one another. Slavery stands in complete opposition to the original intention and purpose of God's creation.
- (4) Today, slavery has mostly been abolished, but this does not imply that human



relationships have fully returned to their rightful state. If human interactions continue to be based on exploitation and objectification, the dignity and worth of individuals is still diminished. Such practices are sinful.

- 5、 “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，唯有基督是包括一切，又住在各人之内。”《歌罗西书》3:11  
——基督徒也不应该再有所分别，因为都是一个生命的源头，都在基督里合一了。  
“In this new life, it doesn't matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, civilized, slave, or free. Christ is all that matters, and he lives in all of us.” Colossians 3:11
- Christians should no longer be divided by race, nationality, or factions, as we all share the same source of life and are united in Christ.
- 6、 关于主人和仆人，他在《歌罗西书》中如此劝勉：“你们做仆人的，要凡事听从你们肉身的主人……无论作什么，都要从心里作，像是给主作的……你们做主人的，要公公平平地待仆人，因为知道你们也有一位主在天上。”我们所作的需要向主交账，所以，人之间应当彼此尊重，尽诚实公平的本分。
- Regarding masters and servants, Paul told us in Colossians, "Slaves, obey your earthly masters in everything you do... Serve them sincerely because of your reverent fear of the Lord...Masters, be just and fair to your slaves. Remember that you also have a Master in heaven."
- We will be held accountable to the Lord for our actions, so it is important for people to treat one another with respect and fulfill their responsibilities with honesty and fairness.

### 三、真正的益处

Thirdly, what is the real benefit of Paul's letter?

- 1、 保罗在此引用了：“阿尼西母”这个名字，意思是“有益处”。保罗说：“他从前与你没有益处，但如今与你我都有益处。”
- In the book of Philemon, Paul played with the name "Onesimus," which means "useful." Paul said, "He hasn't been of much use to you in the past, but now he is very useful to both of us."

- 2、 阿尼西母逃跑对于腓利门这个主人来说是一个损失 ,但是保罗却说这带来了益处 :
- ( 1 ) 阿尼西母信主了
  - ( 2 ) 阿尼西母归回了 , 重建与腓利门的关系 , 腓利门的生命得益处
  - ( 3 ) 他的故事记录在圣经里 , 撼动了奴隶制度

Onesimus' flight was a loss for Philemon, his master. However, Paul pointed out that it resulted in certain benefits:

- (1) Onesimus became a Christian, which was a positive outcome.
- (2) Onesimus returned and established new relations with Philemon, leading to a benefit for Philemon.
- (3) This story, recorded in the Bible, had a profound impact and contributed to challenging the institution of slavery.

阿尼西母逃跑的时候 ,谁都没有想到这一切会给后世带来重大的影响。他的信主和归回 ,都不是人的计划 , 而是神的大能 !

When Onesimus fled, nobody could have anticipated the significant impact it would have on future generations. His conversion and subsequent return were not the result of human plans, but rather the demonstration of God's power.

同时也说明 , 一个人的重生得救、一个基督徒的顺服可以带来多么大的益处 , 超过我们所能想象的。

It also demonstrates the immense benefits that can arise from an individual's rebirth and Christian's obedience, which far exceed what we can imagine.

#### 四、 阿尼西母的信心

Fourth, the faith of Onesimus

- 1、 设想一下阿尼西母的心路历程 : 他如何逃跑 , 他的遭遇 , 信主 , 他的期盼 , 归回前的心情 ..... 我们不得而知 , 但知道的是 : 他归回了 , 保罗称他是忠心的同工。
- Let us imagine the experience of Onesimus. How did he escape? What circumstances led him to become a Christian? What were his expectations and emotions before returning? While we may not have detailed knowledge of these events, what we do know is that he did return, and Paul referred to him as a faithful assistant.

- 2、 如果他不是真的信主，阿尼西母是不会归回的。阿尼西母的归回意味着更大的自由，真正的自由。

If Onesimus had not been a true believer in Christ, he might not have chosen to return. His decision to return indicates a deeper and genuine freedom within him.

- 3、 过去的经历，现实的处境，未来的不确定性，都不能阻止他作正确的行动。这就是真正的自由。

Neither his past experiences, nor his present situation, nor the uncertainty of his future could deter him from making the right choice in Christ. This is true freedom.

- 4、 他不再被自己的身份所定义，不再被惧怕所辖制，而是为了见证福音而归回。他在基督里成为了真正的自由人，一个比罗马帝国的自由人更自由的人。

He was no longer defined by his identity as a slave and no longer controlled by fear. Instead, he returned as a witness of the Gospel. In Christ, he became a truly free man, surpassing the freedom of those who were considered free in the Roman Empire.

- 5、 我想到曾经看过的一本书：《神的杰作》*Fearfully & Wonderfully Made*。作者之一是一位著名的医疗宣教士 Paul Brand，他曾长时间在印度为麻风病人服务并传福音。书中有三个令我印象深刻的比喻：

Reading this story reminds me of a book called *Fearfully & Wonderfully Made*. One of the authors is Paul Brand, a renowned medical missionary who dedicated much of his life to ministering to and evangelizing lepers in India. In the book, there are three metaphors that left a lasting impression on me.

- a) 麻风病人的神经末梢失去知觉，受伤并不知道，所以很容易严重感染。《圣经》常用大麻风来比喻罪，对罪的无知无觉是极其可怕的。

Lepers lack sensation and cannot discern when they are injured due to the numbness caused by their damaged nerve endings. This can lead to severe infections. The Bible frequently employs leprosy as a metaphor for sin, illustrating the profound dreadfulness of being unaware of one's sin.

- b) 细胞在身体里扮演的是受局限的角色，为了使身体成就更高、更有意义的功用。如果细胞不受限，只顾享受身体的好处，同时坚持自己的独立性，那么就发展为了癌细胞。

Cells have a specific function in the body to enable the body to accomplish higher and more meaningful tasks. If a cell refuses to adhere to its intended purpose and instead seeks to enjoy the benefits of the body while asserting its independence, it becomes a cancer.

- c) 班德医生还谈到了骨头。骨头是不断生长的，骨折后，又一种造骨细胞，专门填补骨头的破口。复原后，骨折之处甚至比从前更为坚固。

Dr. Brand also discussed the topic of bones. Bones undergo constant growth, and in the case of a fracture, a specific type of osteoblast is formed to repair the break in the bone. Upon healing, the fracture becomes even stronger than before.

最后这个比喻使我想到了阿尼西母与腓利门，他们在基督里重逢、彼此饶恕和接纳，恢复关系后，比从前的益处更大——不再是奴仆，乃是高过奴仆，是主内弟兄！

The last illustration reminds me of Onesimus and Philemon, who were reconciled in Christ, forgave and accepted each other. Their relationship was restored to a higher level than before – they were no longer defined by the master-slave dynamic but became brothers in the Lord.

## 17-19 节：收纳与偿还

### Verses 17-19: Adoption and Repayment

1、保罗说：“你若以我为同伴，就收纳他，如同收纳我一样。”

Paul said, “so if you consider me your partner, welcome him as you would welcome me.”

- ( 1 ) 收纳其实就是收养。我们本是罪人，却因为基督的救赎，被上帝收纳为儿女。

We are sinners, but we have been adopted as children by God because of Christ's redemptive work.

- ( 2 ) 这是一种荣耀的身份，是与世界对身份的定义完全不同的，求神更新我们的眼光，不要随从这个世界的定义，活在各样有形无形的标签下：种族、肤色、财富、思维、学历、兴趣、性格、职业……这些标签，是造成隔阂的原因。

This is a glorious identity, one that starkly contrasts with the world's definition of identity. May God renew our understanding and enable us to reject conforming to the world's definitions. Let us not live under the influence of various tangible and intangible labels such as race, color, wealth, ideology, education, interests, personality, or occupation. These labels only serve to divide and separate us.

- ( 3 ) 只有两种身份：基督徒，非基督徒。属于基督的，不属于基督的。

There are only two identities: Christian and non-Christian. Those who belong to Christ and those who do not belong to Christ.

- ( 4 ) 在基督里合一：我们的新生命、新身份都是连于基督的，同一个源头。

Unity in Christ: Our new life and identity are both intertwined with Christ, who is the common source of our being.

## 2、保罗说愿意为阿尼西母还债。

Paul said, "If he has wronged you in any way or owes you anything, charge it to me."

- ( 1 ) 阿尼西母可能偷了腓利门的财物逃跑的，因为保罗说：“他若亏负你，或欠你什么，都归在我的账上。我必偿还。”

Onesimus might have stolen Philemon's possessions when he fled, so Paul said, "if he has wronged you in any way or owes you anything, charge it to me."

- ( 2 ) 阿尼西母没有能力偿还，保罗愿意代替他偿还。这正是基督为我们作的：我们犯罪，结局是死亡。我们没有能力和方法救自己脱离死亡和死后的审判，但基督代替我们的罪上了十字架，为我们的罪死。这就是代偿。

Onesimus was unable to repay what he owed, so Paul promised that he himself would bear the debt on behalf of Onesimus. This parallels what Christ has done for us on the cross. As sinners, the consequence of sin is death, and no matter what we do, we cannot change this outcome.

However, Jesus Christ took our place on the cross and died for our sins.  
This act serves as compensation.

- (3) 保罗效法基督，愿意为阿尼西母还债。这是效法基督，整个《腓利门书》的基础也是福音。

Paul was imitating Christ by offering to take on Onesimus' debt. This demonstrates that the entire book of Philemon is also grounded in the Gospel.

## 小结

## Summary

- 1、 在基督里，我们与神、与人的关系都被更新了：基督信仰粉碎旧有的一切错位、扭曲、断裂的关系，缔造全新的关系。在基督里，我们都是新造的人，成为弟兄姐妹，是连于基督的一家人。在人格上，我们是平等的。

In Christ, our relationship with God and with other people has been renewed. We are all new creations, becoming brothers and sisters in a family connected to Christ. In terms of our value and worth, we are equal.

- 2、 保罗为我们示范了教会生活的榜样：谦卑，尊重，爱心，信心，盼望。

Paul exemplified the life of the church through his display of humility, respect, love, faith, and hope.

- 3、 我们的价值观在基督里需要更新：不是追求个人的益处，而是顺服《圣经》，愿意服侍，彼此相爱。

Our values need to be renewed in Christ: not driven by personal gain, but by obedience to Scripture, a willingness to serve, and a genuine love for one another.

- 4、 像阿尼西母一样成为真自由的人。

We have become truly free, like Onesimus.

- 5、 福音是不能监禁的，保罗在监狱里写的《腓利门书》成为废奴运动的起点。是真理使人得自由的见证！



The Gospel cannot be imprisoned, and the Book of Philemon, written by Paul while he was in prison, became the catalyst for the abolitionist movement. It serves as a testament that the truth sets people free!

## 见证

## Witness

最后，我想分享一些来自中国的照片。在中国深圳，离我家不远的地方，有一个荒废的小山头，上面有一些一百多年前的坟墓，埋葬了一些外国宣教士和中国基督徒。他们并不出名，甚至这个地方也很少人知道，我们也是无意间了解到的。但是，当我们去那里，却产生了一种莫名的感动，久久不能忘怀。

Finally, I would like to share some photos from China. In Shenzhen, China, there is a deserted hill not far from my home, where the graves of foreign missionaries and Chinese Christians who were buried over a hundred years ago can be found. They are not widely known, and even this place is rarely visited, but we were deeply moved when we went there.

他们像历史上的腓利门，阿尼西母。一块石碑上刻着这样一段话：

The people buried there were like the historical Philemon and Onesimus. On a stone tablet, there was an engraved passage:

“我曾在土匪的刀剑下逃生，我曾遭遇过海盗的炮轰，我遇过船坏，大海的波浪淹没了我的头，我曾与患大麻风的病人同住，我曾患过重病，受过极深的痛苦，我多次被人驱逐，过着漂泊的生活，在艰难时期，我的同伴离弃我……但这一切临到我身上，我都不以为遭遇奇异的事……”

I have escaped the swords of bandits, endured bombardment by pirates, witnessed shipwrecks, faced the overwhelming waves of the sea, lived among leprosy patients, battled serious illness, endured great pain, been rejected and cast out numerous times, led a life of wandering, and experienced abandonment by my companions in difficult times... Yet, throughout all these trials, I did not consider any of it to be strange or unusual...

一百多年前，宣教士建立了学校，福音堂、神学院、福音医院。虽然，现在连遗迹都找不到了，但这里的坟墓却分明见证了“一粒粒麦子死了，落在地里，就结出许多的子粒来。”

Over a hundred years ago, missionaries established schools, evangelical churches, seminaries, and evangelical hospitals. While no remnants remain today, the graves here serve as a clear testament to the truth that "a grain of wheat falls to the ground and dies, but it bears much fruit."

歌罗西在今天的土耳其境内，这是它今天的样子，同样的，只剩下残垣断壁。历史上多少繁华的城市、伟大的帝国、不可一世的君王都过去了，他们的影响力早已过去

Colossae, located in present-day Turkey, now lies in ruins. This is the current state of the city. Throughout history, numerous prosperous cities, great empires, and mighty kings have faded away, with their influence dissipating.

但福音却越来越兴旺，影响了一代又一代人，促进了社会与文明的进步。

However, the Gospel has been spread, influencing generation after generation, and advancing the progress of society and civilization.

我们 Argyle 教会虽然人数不多，但却有来自世界许多国家和地区的弟兄姐妹。这本身就是福音的见证。福音经历许多代人，千辛万苦传到我们这里，使我们在基督里成为一家人，我们也应该同心合意将福音与神的爱、真理传下去。

Although our Argyle Church may not have a large number of members, we have brothers and sisters from various countries and regions around the world. This diversity is a testament to the fruit and witness of the Gospel. The Gospel has been passed down to us through many generations and amidst numerous hardships. Now that we are a family in Christ, it is important for us to be united in preaching the Gospel and demonstrating love for one another.

感谢主！

Thanks to God!