below, and refers back to the last verse.

**in Christ**, as usual, the element in  
which the *boldness* found place.  
**that which is fitting**, a delicate hint, that  
the reception of Onesimus was to be classed  
under this category.

9.] **for love's  
sake**] is not to be restricted to ‘*this thy  
love*’ (of ver. 7), or ‘*our mutual love*,’  
but is quite general-—‘ that Christian love,  
of which thou shewest so bright an   
example:’ ver. 7. **Being such** . . .] reason  
for the **rather—‘**I prefer this way, as  
the more efficacious, being such an one,  
&c,” I believe Meyer is right in maintaining that “*such an one*” cannot be  
taken as preparatory to “*as*,” “*such an  
one, as...,*’ as in A. V., and commonly.  
I have therefore punctuated accordingly,  
as has Ellie. The rendering will be: B**eing  
such an one** (as declared in the preferring  
beseeching for love’s sake to commanding)  
—**as** (1) **Paul the aged, and** (2) **now a  
prisoner also of Christ Jesus** (the fact of  
his calling himself **Paul the aged** is interesting, as connected with the date  
of this Epistle and those to Eph. and Col.:  
see Introd. to Eph. § iv.), **I beseech thee,**  
&c.

**11**.] ‘The English reader must  
be informed that the name **Onesimus**  
signifies *profitable*. And here, as beyond  
doubt in ver. 20, there certainly appears  
to be a play on the name, although for the  
words *profitable* and *unprofitable* he does not here use the same root as occurs in *Onesimus* (in ver. 20 he *does*). He had been  
unprofitable in having run away, and apparently (ver. 18) defrauded his master as  
well. But the *profit* must not be limited  
to the sense of outward profit, but extended  
to a spiritual meaning as well—profitable  
to me, as the fruit of my ministry,—to  
thee as a servant, and also as a Christian  
brother (ver. 16).

**12**.] **mine own** (literally) **bowels**] There does not appear to  
be any allusion to the fact of sonship in  
this figure, as Chrysostom and Theodoret  
think: for thus the spiritual similitude  
would be confused, being here introduced  
materially. But the expression more probably means, **mine own heart**—‘as dear  
to me as mine own heart.’ As to the construction (see var. readd.), it is an anacoluthon: the Apostle goes off into the relative clause, and loses sight, as so often,  
of the construction with which he began:  
taking it up again at ver. 17.

**13.** ] **I**, emphatic, **I, for my part. in thy  
stead**| For, wert thou here, thou wouldst.  
minister to me: I was minded therefore  
to retain him in thy place. **in the  
bonds of the gospel**] Explained well by  
Theodoret, “Thou owest me service as a  
disciple to a master, and a master who  
preaches divine things:” not without  
allusion also to the fetters which the  
Gospel had laid on himself.

14.] **but**