**without thy decision** (consent) **I was  
willing to do nothing** (general expression,  
but meant to apply only to the particular  
thing in hand; ‘nothing in the matter’);  
**that thy good** (service towards me: but  
not in this particular only: the expression  
is general—the particular case would serve  
as an *example* of it) **might be not as** (appearing as if it were) **of** (after the fashion  
of, according to) **necessity, but of free  
will.**

**15**.] **perhaps** is delicately said,  
to conciliate Philemon. **departed**]  
“He uses a mild word in calling his flight  
a departure, to avoid irritating his master.” Theophylact. The reference seems  
to be to Gen. xlv. 5, where Joseph suggests  
the purpose which God’s providence had in  
sending him down into Egypt. **for a  
season**] Much has been built upon this, as  
indicating that the Epistle was written not  
so far from Colossæ as Rome: but without  
ground: the contrast is between “*for a  
season*” and “*eternally*,” which is to be  
interpreted “not in this life only, but in  
that which is to come.” **receive him**]  
It is the same word as that used in  
Matt. vi. 2—**mayest have him for thine  
own—posséss him fully, entirely.**

**16.**] And that, in a different relation from  
the one before subsisting. But **no longer  
as a servant** does not imply his manumission; rather the contrary :—‘no longer *as* a slave (though he be one), but *above* a  
slave.” specially] ‘Of all other men,’  
of all those without thy house, with whom he has been connected : but how much more  
“*to thee*,’ with whom he stands in so near  
and lasting a relation.

**17**.] takes up  
again the “sentiment (and the construction)  
broken off at the end of ver. 12. The  
*partnership* referred to is that shewn by the  
*love* of him, common to both, mentioned in  
the last verse: but extending far wider  
than it, even to the community of faith,  
and hope, and love between them as  
Christian men.

**18**.] **But**, in contrast to  
the favourable reception bespoken for him  
in the last verse. “Onesimus lad confessed to Paul what he had done.” Bengel.  
“He says not, if he hath stolen aught;  
but, if he hath wronged thee in aught.  
Here is the sin at the same time confessed,  
and not as the sin of a slave, but as of a  
friend against a friend, using rather the  
name of a *wrong* than of a *theft*.” Chrysostom :—**that reckon, or impute to me:**  
hardly perhaps, notwithstanding the engagement of the next verse, with a view  
to actual repayment, but rather to inducing Philemon to forego exacting it.

**19.**] The inference from this is,  
that the whole Epistle was autographic:  
for it would be unnatural to suppose  
the Apostle to break off his amanuensis  
here, and write this engagement with his  
own hand. **that I say not**] “This is  
a kind of reticence, when we say that we  
wish to omit that very thing which we  
wish most to say,” Grotius. Ellicott  
paraphrases, ‘repay: yes I say this, not