594 PHILEMON. 9—14.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 ithess.ti.6. 'though I have much boldness fore, though I might be   
 in Christ to enjoin thee that which much bold in Christ to   
 is fitting, 9 yet for love’s sake I enjoin thee that which is   
 Being such an convenient, 9 yet for love's   
 rather beseech thee. sake I rather beseech thee,   
 ment. one,—as Paul the aged, ™and now being such an one as Paul   
 also a prisoner of Christ Jesus, 10] the aged, and now also a   
 beseech thee for mine own child prisoner of Jesus Christ.   
 “ol. iv. n i ow! i 0 T beseech thee for my   
 aca Onesimus, °whom I begat in my son Onesimus, whom I have   
 Gal. iv. 19. begotten in my bonds:   
 bonds: 1! which in time past was to N which in time past was   
 thee unprofitable, but now profitable to thee unprofitable, but   
 to thee and to me: 1 whom I have now profitable to thee and   
 sent back +to thee: ft receive him, to me: '\*whom I have   
 + So three that is, mine own heart: 18 whom sent again: thou thercfore   
 oldest I was purposing to retain with my- receive him, that is, mine   
 t So our self, Pthat in thy stead he might own bowels: whom I   
 oldest minister unto me in the bonds of would have retained with   
 Phil. fi. the gospel: 14 but without thy con- me, that in thy stead he   
 a2corix.7. sent would I do nothing ; ‘that thy might have ministered unto   
 me in the bonds of the   
 gospel: »4 but without thy   
 mind would I do nothing ;   
   
 below, and refers back to the last verse. not here use the same root as in One-   
 in Christ, as usual, the element in simus (in ver. 20 he does). He had been   
 which the boldness found place. unprofitable in having run away, and ap-   
 that which is fitting, a delicate that parently (ver. 18) defrauded his master as   
 the reception of Onesimus was to be classed well. But the profit must not be limited   
 under this category. 9. for love's to the sense of outward profit, extended   
 sake] is not to be restricted to ‘this thy to a spiritual meaning as well—profitable   
 love’ (of ver. 7), or ‘our mutual love,’ to me, as the fruit of my ministry,—to   
 but is quite general-—‘ that Christian love, thee as a servant, and also as a Christian   
 of which thou shewest so bright an m- brother (ver. 16). 12. mine own (lite-   
 ple:’ ver. 7. Being such . . reason rally) bowels] There does not appear to   
 for the rather—‘I prefer this way, as be any allusion to the fact of sonship in   
 the more efficacious, being such an one, this figure, as Chrysostom and Theodoret   
 &e?” I believe Meyer is right in imain- think: for thus the spiritual similitude   
 taining that “seek an one” cannot be would be confused, being here introduced   
 taken as preparatory to “as,” such an materially. But the expression more pro-   
 one, as...,’ as in A. V., and commouly. bably means, mine own heart—‘as dear   
 I have therefore punctuated accordingly, to me as imine own heart.’ As to the con-   
 as has Ellie. The rendering will be: Being struction (see var. it is anacolu-   
 such an one (as declared in the preferring thon: the Apostle goes off into the rela-   
 besceching for love’s sake to commanding) tive clause, and loses sight, as so often,   
 —as (1) Paul the aged, and (2) now a of the construction with which he began :   
 prisoner also of Christ Jesus (the fact of taking it up again at ver. 17. 13.5   
 his calling himself Paul the aged is in- I, emphatic, I, for my part. in thy   
 teresting, as connected with the date stead| For, wert thou here, thou wouldst.   
 of this Epistle and those to Eph. and Col.: minister to me: I was minded therefore   
 see Introd. to Eph. § iv.), beseech thee, to retain him in thy place. in the   
 &e. 11.] ‘The English reader must bonds of the gospel] Explained well by   
 be informed that the name OQnesimus Theodoret, “Thou owest me service as a   
 signifies profitable. And here, as beyond disciple to a master, and a master who   
 doubt in ver. 20, there certainly appears preaches divine things :” not without   
 to be a play on the name, although for the allusion also to the fetters which the   
 words profitable and unprofitable he does Gospel had laid on himself. 14.) but