

Hearing of Philemons vertue, who was a Coloflian, he writeth a familiar letter from Rome (being prifoner there) about his fugitiue feruant Onefimus: not doubting but that he might command him, yea rather requefting that he wil forgiue him, yea and receiue him as he would Paul himfelf, who alfo hopeth to come vnto him.

Paul the prifoner of Chrif IESVS, and brother Timothee: to Philemon the beloued and our Coadiutour, ² and to Appia our deareft fifter, and to Archippus our fellow-fouldiar and to the Church which is in thy houfe. ³ Grace to you and peace from God our Father, and our Lord IESVS Chrif.

⁴ I giue thanks to my God, alwaies making a memorie of thee in my praiers, ⁵ hearing thy ^a)charitie & faith which thou haft in our Lord IESVS, and ^b)toward al the Saints: ⁶ that the communication of thy faith may be made eident in the agnition of al ‘good’ that is in you in Chrif IESVS: ⁷ For I haue had great ioy and confolation in thy charitie, becaufe the bowels of the Saints ^b)haue refted by thee brother.

⁸ For the which thing hauing great confidence in Chrif IESVS to command thee that which pertaineth to the purpofe: ⁹ for charitie rather I befeech, whereas thou art fuch an one, as Paul being old and now prifoner alfo of IESVS Chrif. ¹⁰ I befeech thee for my fonne whom I haue begotten in bands, Onefimus, ¹¹ who hath been fometime vnprofitable to thee, but now profitable both to me and thee, ¹² whom I haue fent backe to thee. And ^c)doe thou receiue him as mine owne bowels. ¹³ Whom I would haue reteined with me, that for thee

Col. 4, 9.

^a Faith and charitie commended alwaies together, both neceffarie to make a complete Chriftian man & to iuftification & faluation.

^b The dueties of charitie and mercie done to Chriftes prifoners, are exceeding acceptable to God and al good men.

^c Al Spiritual men ought to be exceeding propenfe & ready to procure mens pardon and reconciliation to al penitents.

he might minister to me in the bands of the Ghospel:
 14 but without thy counfel I would doe nothing: that
 thy good might be not as it were of neceffitie, but vol-
 untarie. 15 For perhaps therefore he departed for a feason
 from thee, that thou mightest take him againe for euer.
 16 Now not as a seruant, but for a seruant, a most deare
 brother, especially to me, but how much more to thee
 both in the flesh and in our Lord? 17 If therefore thou
 take me for thy fellow; receiue him as my self. 18 And
 if he hath hurt thee any thing or is in thy debt, that
 impute to me. 19 I Paul haue written with mine owne
 hand: I wil repay it: not to say to thee, ^a)that thou owest
 me thine owne self also. 20 Yea brother. God grant I
 may enjoy thee in our Lord. Refresh my bowels in our
 Lord. 21 Trusting in thy obedience I haue written to
 thee, knowing that thou wilt doe aboute that also which
 I doe say. 22 And withal prouide me also a lodging. For
 I hope by your praies that I shal be giuē to you.

ὀναίμην

23 There salut thee Epaphras my fellow-prisoner in
 Chrif IESVS, 24 Marke, Ariftarchus, Demas, and Luke
 my Coadiutours. 25 The grace of our Lord IESVS Chrif
 be with your spirit. Amen.

ANNOTATIONS

5 Toward al the Saints.) The Apostle fticketh not to say,
 Charitie and faith in Chrif and al his Saints, which our captious
 Aduerfaries count in Catholike mens speaches and writings, very
 absurd, feining that in al such we make no difference betwixt the
 loue we beare to Chrif, and the loue we owe to our neighbours:
 betwixt the trust or beleefe we haue in God, and that which we
 haue in his holy Saints. Malice and contention doth fo blind al
 Heretikes.

Faith and beleefe
 in Saints.

^a The great debt and duetie that we owe to such as be our spiritual
 parents in Chrif.