

10. ^απαρακαλῶ ^βσε ^γπερὶ τοῦ ^δἐμοῦ τέκνου, ^εὄν
^εἐγέννησα ^δἐν τοῖς δεσμοῖς, ^εὄνπισμον,

-1. Spiritual begetting is clearly understood as Paul speaks of his child as one whom he has begotten in bonds. Spiritually this grown man is his "little child" and he bares him the same relation which he bore to the Corinthian Christians. (I Cor. 4:15) According to Thayer this was a Jewish use of the word indicating the bringing of one over into another's way of life. There may be relevance here to the mode of expression used by Christ in his conversation with Nicodemus in John 3.

-a..a In association with the adverb of time in the previous verse the progressive present is used to give a durative view. "The exhortation has begun and I am continuing it now," says Paul, "in behalf of my child."

-b..b The phrase "concerning my child" utilizes the genitive of relationship to show the closeness of feeling between Paul and Onesimus. He was like an earthly son to Paul. The speech figure which follows is a metaphor which when considered with -1. indicates the spiritual nature of the begetting. The birth of Onesimus as a believer was like the birth of a child of the earth in the fleshly realm.

-c..c A culminative aorist shows the fruition of Paul's testimony: "I have begotten him." The product of witness over a period was a begetting. The new birth of Onesimus was the end of a process of sowing, watering, and nurturing.