

14. ^aχωρίς δὲ τῆς σῆς γνώμης[Ⓛ] οὐδὲν
 ἠθέλησα ^bποιῆσαι, ^bἵνα μὴ ὡς κατὰ ἀνάγκην[Ⓜ]
 τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ ἑκούσιον.

-1. By this term indicating decision or opinion an indication of the gracious character of Paul is manifested. He invited the judgment of Philemon in the matter. It may be inferred from this term that although Paul felt certain of the attitude which Philemon would express he invited him to let his own opinion be the determining factor in this matter.

-2. Matters of necessity are here opposed to free will. The former term implies those things which are required by law or moral obligation while the latter indicates those things which stem from one's volition. Paul desired Philemon's action in the matter to be of his own free will. This thought is a second stage to that presented in verses 8-10.

-a..a The actual construction is in doubt in this clause but it seems to be an ablative of separation. Paul says: "I will not do anything whereof you are ignorant."

-b..b A substantival infinitive of object illustrates that which the Apostle would not do. "I wished nothing to do!" Used with the ingressive aorist indicative it says: "I have not wished to do a thing apart from your knowledge."

This is the second direct point of contrast.

Resultant Reading:

But apart from your opinion I have desired to do nothing in order that your good might not be according to that which is required but according to free will.