Introd. to Eph. § ii. 17, 19; and Philem.  
§ iii. 2, 3. I only indicate here the right  
rendering of the words. They cannot well  
be taken, as some whom Chrysostom mentions took them, to mean, an Epistle *from  
them to St. Paul*, both on account of the  
awkwardness of the sense commanding  
them to read an Epistle sent from Laodicea, and not found there, and on account  
of the phrase in the original. We may  
safely say that a letter not *from*, but *to*  
the Laodiceans is meant. For the construction of this latter sentence, “*cause*,”  
before “*that*,” is of course to be supplied.

**17.**] Archippus is mentioned Philem. 2, and called the Apostle’s *fellow-  
soldier*, I have treated on the inference  
to be drawn from this passage as to his  
abode, in the Introd. to Philemon, § iii.  
1. He was evidently some officer of the  
church, but *what*, in the wideness of the  
term “*ministry*,” we cannot say: and  
conjectures are profitless. Meyer well  
remarks, that the authority hereby implied on the part of the congregation to  
exercise reproof and discipline over their  
teachers is remarkable: and that the  
hierarchical turn given to the passage by  
some, making it mean that they were not  
to be surprised if he did fulfil his ministry  
eventually, by rebuking them (! so Theophylact, &c.), belongs to a later age. **Look to the ministry which thou receivedst in the Lord** (the sphere of the *reception* of  
the ministry ; in which the recipient lived  
and moved and promised at his ordination:  
not, of the ministry itself,—nor is **in** to be  
diverted from its simple local meaning),  
**that** (aim and end of the *looking*,—in order  
that) **thou fuifil it**.

**18.**] AUTOGRAPH SALUTATION. See ref.  
1 Cor., where the same words occur.  
**Remember my bonds**] These words extend  
further than to mere pecuniary support,  
or even mere prayers: they were ever to  
keep before them the fact that one who so  
deeply cared for them, and loved them, and  
to whom their perils of false doctrine occasioned such anxiety, was a prisoner in  
chains: and that remembrance was to  
work and produce its various fruits—of  
prayer for him, of affectionate remembrance of his wants. of deep regard for  
his words. When we read of ‘his chains,’  
we should not forget that they moved  
over the paper as he wrote. His *right*  
hand was chained to the soldier that kept  
him. Compare Eph. vi. 24; 1 Tim. vi. 21;  
2 Tim. iv. 22; Tit. iii. 15. **Grace**]  
literally **the grace**: see ch. iii. 16. ‘The  
grace’ in which we stand (Rom. v. 2):  
it seems to be a form of valediction be-  
jong:ng to the later period of the Epistles  
ot St. Paul.