see Introd. to Col. § ii. 7.

**2**.] **Apphia** is  
the Latin name Appia. She appears to  
have been the wife of Philemon ; certainly,  
as well as Archippus, she must lave belonged to his family, or they would hardly  
be thus specially addressed in a private  
letter concerning a family matter.  
**Archippus**] see Col. iv. 17. **fellow-soldier**] see reff. and 2 Tim. ii. 3. He  
was perhaps Philemon’s son: or a family  
friend : or the minister of the family : the  
former hypothesis being perhaps the most  
probable, as the letter concerns a family  
matter ; but see on next clause. To what  
grade in the ministry he belonged, it is  
idle to enquire : nor does Col. iv. 17 furnish  
us with any data. **the church in thy  
house**] This appears to have consisted not  
merely of the family itself, but of a certain  
assembly of Christians who met in the house  
of Philemon: see the same expression in  
Col. iv.15, of Nymphas: and in Rom. xvi.  
3—5; 1 Cor. xvi. 19, of Aquila and Priscilla.  
Meyer remarks the *tact* of the Apostle, in  
associating with Philemon those connected  
with his *house*, but not going *beyond* the  
limits of the house.

**4—7**.] RECOGNITION OF THE CHRISTIAN CHARACTER AND USEFULNESS OF  
PHILEMON,

**4**.] See Rom. i. 8:  
1 Cor. i. 4. **always** belongs to “*I thank  
my God*” (Eph. i. 16), not, as in A. V., to  
“*making mention*.” The first participle,  
making mention, expands “I thank,’—the second, **hearing**, gives the ground of the *thank*—**for that I hear**....

**5**.) **thy love—to the saints: the faith—toward the Lord Jesus.** The order is inverted: but it is necessary for perspicuity  
thus to distribute.

**6**.] **that** belongs,  
as usually constructed, to ver. 4. ‘The  
mixing of prayer and thanksgiving in that  
clause does not exclude the idea of intercessory prayer. To join “*that the communication,*” &c., with ver. 5, is flat in the  
extreme, and perfectly inconceivable as a  
piece of St. Paul’s writing. **In order that  
the communication of thy faith** (with  
others) **may become effectual in** (as the  
element in which it works) **the thorough  
knowledge** (entire appreciation and experimental recognition by us) **of every good  
thing** (good gifts and graces, compare  
Rom. vii. 18, the negation of this in the  
carnal man) **which is in us to** (the glory  
of; connect with “*may become effectual*”)  
**Christ** [**Jesus**].

**7**.] The **for** gives a reason  
for the prayer of ver. 6, not for the thanksgiving of ver. 4: see above. **because**,  
&c.] further specification of “*thy love*,”  
whose work consisted in ministering to the  
various wants and afflictions of the saints  
at Colosse. The endearing address, **brother**,  
is skilfully placed last, as introducing the  
request which follows.

**8—21.**] PETITION FOR THE FAVOURABLE RECEPTION OF ONESIMUS.

**8**.] **Wherefore** relates to **for love’s sake**,