matter of, in dealing with) **it I may speak  
freely, as I ought to speak.**

**21—24.]** CONCLUSION OF THE EPISTLE.

**21.] But** (transition to another subject: the contrast being between his more  
solemn occupations just spoken of, and his.  
personal welfare) **that ye also** (the **also** may  
have two meanings: 1) as *I* have been going at length into the matters concerning  
*you,* so if *you also* on your part, wish to  
know my matters, &c.: 2) it may relate to  
some others whom the same messenger was  
to inform, and to whom he had previously  
written. Ifso, it would be an argument for  
the priority of the Epistle to the Colossians:  
for that was sent by Tychicus, and a similar sentiment occurs there, iv. 7. But I  
prefer the former meaning) **may know the  
matters concerning me, how I fare** (not,  
‘*what I am doing;*’ he was always doing  
*one thing*)**, Tychicus** (Acts xx. 4. Col. iv.  
7. 2 Tim. 2. Tit. ii. 12. He appears  
in the first-cited place amongst St. Paul’s  
companions to Asia from Corinth, classed  
with *Trophimus* as *Asians.* Nothing more  
is known of him) **shall make known all to  
you, the beloved brother and faithful**(trustworthy) **servant** (or, **minister**; the  
original is *diaconos: ‘minister’* must not  
lead to the idea of Estius, who says, on the  
words **in the Lord,** —“It is hence fairly presumed, that Tychicus was in the holy  
orders of deacon: see Col. iv. 7, and note  
there”) **in the Lord** (belongs to *minister*,  
not to both *brother* and *minister*. He  
*ministered in the Lord,* Christ’s work  
being the field on which his labour was  
bestowed);

**22.] whom I sent to you  
for this very purpose** (not, ‘*for the same  
purpose,*’ as A.V.)**, that ye may know the  
matters respecting us** (see Col. iv. 8, where  
this verse occurs word for word, but with  
“that he may know *your* affairs” for these  
words. Does not this variation bear the  
mark of genuineness with it? The “*us*”  
are those mentioned Col. iv. 10), **and that  
he may comfort** (we need not assign a  
reason why they wanted comfort:—there  
would probably be many in those times of  
peril) **your hearts.**

**23, 24.]** *Double* APOSTOLIC BLESSING;  
addressed (23) to the brethren, and (24)  
to all real lovers of the Lord Jesus Christ.

**23.] Peace** (need not be further  
specified, as is done by some:—the Epistle  
has no special conciliatory view. It is  
sufficiently described by being *peace from  
God)* **to the brethren** (of the Church or  
Churches addressed: see Introd. to this  
Epistle, § ii.: not as addressed to the Jews,  
and the next verse to the Gentiles: for  
least of all in this Epistle would such a  
distinction be found)**, and love with faith**(faith is perhaps presupposed as being  
theirs: and he prays that love may always.  
accompany it, see Gal. v. 6: or both are  
invoked on them, see 1 Tim. i. 14)**, from  
God the Father and the Lord Jesus Christ**(see note on Rom. i. 7).

**24.]** General  
benediction on all who love Christ: corresponding with the malediction on all who  
love Him not, 1 Cor. xvi. 22. **May the  
grace** (so literally: viz. of God, which comes  
by Christ) **be with all who love our Lord  
Jesus Christ in incorruptibility** (i.e. whose  
love is incorruptible. The way to explain