But the context here clearly determines  
for the other. *Their* bearing *him* always  
in mind was the ground of his confidence  
that they were prospering in the Gospel—  
**His bonds** were his situation: his **defence  
and confirmation of the Gospel**, his *employment* in that situation;—whether he  
refers to a *public* defence (2 Tim. iv. 16),  
or only to that defence of the Gospel,  
which he was constantly making in private. However this may he, the two, his  
*defence* and his *confirmation*, are most  
naturally understood as referring to one  
and the same course of action. One such  
*defence* and *confirmation* we have recorded  
in Acts xxviii. 23 ff

**being partakers of my grace** (the grace vouchsafed  
to me by God in Christ: not the grace  
of *suffering in Him*, as ver. 29, still  
less the grace of *apostleship*, Rom. i. 5,  
which the Philippians had furthered by  
their subsidies: ver. 8 decides the **grace**  
to be spiritual in its meaning).

**8.]**  
Confirmation of ver. 7. On the words,  
**in the tender heart** (literally, **bowels**) **of  
Christ Jesus,** Bengel remarks, “In Paul,  
it is not Paul that lives, but Christ Jesus:  
therefore Paul is moved, not in his own  
heart, but in that of Christ Jesus.” All  
real spiritual love is but a portion of the  
great love wherewith He hath loved us,  
which lives and\_ yearns in all who are  
vitally united to Him.

**9—11.]** *The substance of his prayer*  
(already, ver. 4, alluded to) *for them.*

**9.] And** refers back to the *prayer*  
of ver. 4: ‘and this is the purport of my  
prayer.’ At the same time this purport  
follows most naturally, after the expression of desire for them in the last verse.

**your love]** not, *‘towards me,’*—nor  
*towards God and Christ,* but either perfectly general, or, ‘towards one another:’  
virtually identical with the “*fellowship*”  
of ver. 5. In the words, **your love,** its  
existence is recognized: in the prayer, *that  
it may abound more and more,* its deficiency is hinted at.

**in** is not to be  
taken as if *knowledge* and *perception* were  
departments of Love, *in which* it was to  
increase; but they are rather elements,  
in whose increase in their characters Love  
is also, and as a separate thing, to increase: as if it had been said, ‘that your  
love may increase, but not without an  
increase in *knowledge* and *perception*.’  
For by these Love is guarded from being  
ill-judged and misplaced, which, separate  
from them, it would be: and accordingly,  
on the increase of these is all the subsequent stress laid.

**knowledge** means,  
accurate knowledge of moral and practical  
truth: **perception**, the power of apprehending the same: “the contrary of that  
dulness and inactivity of the *inward  
senses,* which brings about moral want of  
judgment, and indifference.” It has been  
well explained as **moral tact.**

**10.]**  
*Purpose of the increase in knowledge  
and perception:* **with a view to your  
distinguishing things that are more  
excellent (or, different),** and so choosing  
the good, and refusing the evil. Whichever meaning, *more excellent or different,*we choose, the thing to be done amounts  
to the same,’the selection of the good.

**without offence]** i.e. *not giving  
no offence* (to others), but **void of offence,**or **stumbling**, yourselves.

**unto the  
day of Christ]** See above on ver. 6: but  
**unto** is not exactly “*up to;*” it has more  
the meaning of *‘for*,’—‘so that when that  
day comes, ye may be found.” Our temporal use of ‘against’ exactly gives it