pouring out of my blood is by no means  
certain, for I hope to hear news of you  
soon, nay, to see you myself.’ **19.**]  
**in the Lord Jesus**] ‘my hope is not an  
idle one, as a worldly man’s might be; but  
one founded on faith in Christ.’  
**shortly**, see ver. 23. **I also**] ‘as well  
as you, by your reception of news concerning me,’

**20.**] Reason why he would  
send Timothy above all others: **For I have  
none else like-minded** (with myself, not  
with Timothy), **who** (of that kind, who)  
**will really** (emphatic:—with no secondary  
regards for himself, as in ver. 21) **care for  
your affairs** (have real anxiety about your  
matters, to order them for the best).

**21.**] **For they all** (my present companions:  
who these were, we know not: they are characterized, ch. iv. 21, merely as “*the brethren who are with me*”—certainly not Luke  
—whether Demas, in transition between  
Philem. 24 and 2 Tim. iv. 10, we cannot  
say) **seek their own matters, not those of  
Jesus Christ** (no weakening of the assertion  
must be thought of, as that of understand-  
ing the word all as hyperbolically put for  
*many*, or *most*,—or understanding the assertion, *care more about &c. than &c*.,—  
as many Commentators: nor must it be  
restricted to the *love of ease, &c., unwillingness to undertake so long a journey*,  
as Chrysostom and others: both all and  
the assertion are absolute).

**22.**] **But  
the approved worth of him ye know** (viz.  
by trial, when we were at Philippi together,  
Acts xvi. 1, 3,—xvii. 14),—**viz.: that as a  
son (serveth) a father, he served with  
me for the Gospel**. The construction is  
this: the Apostle would have written, ‘as  
a son a father, so he served me,’—but  
changes it to ‘so he served *with* me,’ from  
modesty and reverence, seeing that we are  
not servants one of another, but all of  
God, in the matter of the Gospel.

**24. in the Lord**] See above, ver. 19. **also**,  
as well as Timothy.

**25—30.**] *Of Epaphroditus : his mission:  
and recommendation of him.* Epaphroditus is not elsewhere mentioned. The  
name was a common one. There is perhaps no reason for supposing him identical  
with Epaphras (Col. i. 7; iv. 12. Philem.  
23), who was a minister of the Colossian  
church.—We must not attempt to give  
a strict official meaning to each of the  
words predicated of Epaphroditus. The  
accumulation of them serves to give him  
greater recommendation in the eyes of the  
Philippians.

**25. to send**] it was  
actually a sending back, though not so  
expressed here: see ch. iv. 18. The term  
**fellow-soldier** applies to the combat with