hardly be said to be of such a kind: but  
for *their love to all the saints* just mentioned. “These saints were indeed afflicted  
and persecuted : but common hope was the  
bond of common love.” So Chrysostom)  
**the hope** (here, as elsewhere, used to signify  
the matter which is the object of hope: see  
Gal. v. 5; Tit. ii. 13; Heb. vi. 18) **which  
is laid up for you in the heavens** (see,  
besides reff., Matt. v. 12; vi. 20; xix. 21;  
Phil. iii. 20), **of which ye heard** (at the time  
when it was preached among them) **before**(not *before this letter was written*, as  
usually: nor, *before ye had the hope*: nor,  
*before the hope is fulfilled*: but ‘before,’  
in the absolute indefinite sense which is  
often given to the idea of priority,—‘ere  
this’) **in** (as part of) **the word of the  
truth of the gospel** (the word or preaching whose substance was that truth of  
which the Gospel is the depository and  
vehicle);

**6.**] **which is present**(emphatic: is now, as it was then)  
with you, as it is also in all the world  
(“seeing that men are most confirmed by  
having many companions in their tenets, he  
adds *as in all the world*. It every where  
prevails: it every where stands firm.”  
Chrysostom. The expression to **all the  
world** is no hyperbole, but the repetition of  
the Lord’s parting command. Though not  
yet announced to all nations, it is **present  
in all the world**,—the whole world being  
the area in which it is proclaimed and  
working); **bearing fruit and increasing**(as Meyer observes, the figure is taken from  
a *tree*, whose *bearing of fruit* does not exclude its growth: with *corn*, it is otherwise), **as also** [**it doth**] **in you, from the  
day when ye heard** (it) (the Gospel), **and  
came to know the grace of God in truth**(not adverbial, ‘truly,’ but generally said,  
‘truth’ being the whole element, in which  
the *grace* was proclaimed and received: ‘ye  
knew it in truth,’—in its truth, and with  
true knowledge):

**7.**] **as** (viz. in  
truth:—‘in which truth’) **ye learned from  
Epaphras** (mentioned again ch. iv. 12 as of  
Colossæ, and Philem. 23, as then a fellow-prisoner with the Apostle. The name *may  
be* identical with Epaphroditus. A person  
of this latter name is mentioned, Phil. ii.  
25, as sent by St. Paul to the church at  
Philippi, and ib. iv. 18, as having previously  
brought to him offerings from that church.  
There is no positive reason disproving their  
identity: but probability is against it) **our  
beloved fellow-servant** (of Christ, Phil. i.  
1), **who is a minister of Christ faithful on  
our behalf** (the stress of the predicatory  
sentence is on *faithful on our behalf*, which  
ought therefore in the translation not to be  
sundered. He was one acting faithfully *as  
the Apostle’s deputy*, and therefore not  
lightly to he set aside in favour of the new  
and erroneous teachers);

**8.**] **who  
also made known to us your love in the  
Spirit** (viz. the *love* of which he described  
himself in ver. 4 as having heard; their  
love *to all the saints*. This love is emphatically a gift, and in its full reference  
the chief gift, of the Spirit [Gal. v. 22;  
Rom. xv. 30], and is thus in the elemental  
region of the Spirit,—as distinct from those