I. 1—9. COLOSSIANS. 443   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 hope which is laid up for is laid up for you in the heavens,   
 you in heaven, whereof ye whereof ye heard before in the word   
 heard before in the word of the truth of the gospel ; 6 which   
 of the truth of the gospel ; is present among you, "as in all the » sau; xiv.   
 6 which is come unto you, world; tit is !bringing forth fruit #2."   
 as it is in all the world ;| fand growing, even as it doth in ¢and'ironices   
 and bringeth forth fruit,   
 as it doth also in since in alll   
 the day ye heard of it, and you also, since the day ye heard it, , sldest.vss.   
 Knew the grace of God in and came to know the grace of }iy!   
 truth: @ as ye also learned | God in truth: 7 as ye t learned from vole   
 of Epaphras our dear 'Epaphras our beloved fellow-ser- ¥}}   
 fellowservant, who is for vant, who is ™a faithful minister of , fy   
 ‘you a faithful minister of Christ on four behalf; 8 who also 12,   
 Christ; § who also declared declared unto us your "love in the t also   
 unto us your love in the by all   
 Spirit. °% For this cause oldest   
 Spirit. °° For this cause we also, =2¢ 8.   
 in iv. 0;   
 + Thus of   
 our oldest n Rom, xv. o Eph. 15,16. 3, 4.   
 hardly be said to be of such a kind: but exclude its growth: with corn, it is   
 for their love to all the saints just men- wise), a8 also [it doth] in you, from the   
 tioned. “These saints were indeed afflicted day when ye heard (it) (the Gospel), and   
 and persecuted : but common hope was the came to know the grace of God in truth   
 hond of common love.” So Chrysostom) (not adverbial, ‘truly,’ but generally said,   
 the hope (here, as elsewhere, to signify ‘truth’ being the whole element, in which   
 the matter which is the object of see the grace was proclaimed and received: ‘ye   
 Gal. v. 5; Tit. ii. Heb. vi. 18) which knew it in truth,’—in its trath, and with   
 is laid up for you in the heavens (see, true knowledge): 7) as (viz. in   
 besides reff., v. 12; vi. 20; xix. 21; truth:—‘in which truth’) ye learned from   
 Phil. iii. of which ye heard (at the time Epaphras (mentioned again ch. iv. 12 as of   
 when it was preached among them) before Colosse, and Philem. 23, as then a fellow-   
 (not before this letter was written, as prisoner with the Apostle. The name may   
 usually: nor, before ye had the hope: nor, e identical with Epaphroditus. A person   
 before the hope is fulfilled: but ‘before,’ of this latter name is mentioned, Phil. ii.   
 in the absolute indefinite sense which is 25, as sent by St. Paul to the church at   
 often given to the idea of priority,—‘ere Philippi, and ib. 18, as having previously   
 this’) in (as part of) the word of the brought to him offerings from that church.   
 truth of the gospel (the word or preach- There is no positive reason disproving their   
 ing whose substance was that truth of identity: but probability is against it)   
 which the Gospel is the depository and beloved fellow-servant (of Christ, Phil. i.   
 vehicle); 6.] which is present 1), who is a minister of Christ faithful on   
 (emphatic: is now, as it was then) our behalf (the stress of the predicatory   
 with you, as it is also in all the world sentence is on on our behalf, which   
 (“seeing that men are most confirmed by ought therefore in the translation not to   
 having many companions in their tenets, sundered. He was one acting faithfully   
 adds as in all the world. It every where the Apostle’s deputy, and therefore not   
 prevails: it every where stands firm.” lightly to he set aside favour of the new   
 Chrysostom. The expression to all the and erroneous teachers) ; 8.] who   
 world is no hyperbole, but the repetition also made known to us your love in the   
 the Lord’s parting command. Thongh not Spirit (viz. the love which he described   
 yet announced to all nations, it is present himself in ver. 4 as having heard; their   
 in all the world,—the whole world being love to all the saints. This love is em-   
 the area in which it is proclaimed and phatically a gift, and in its full reference   
 working); bearing fruit and increasing the chief gift, of the Spirit [Gal. v. 22;   
 (as Meyer observes, the figure is from Rom. xv. 30], and is thus in the elemental   
 a tree, whose bearing of fruit does not region of the Spirit,—as distinct those