**11.] filled with the fruit of righteousness** (that result of work for God’s  
glory which is the product of a holy life:  
**righteousness** being here, the whole purified moral habit of the regenerate and  
justified man. Gal. v. 22; Eph. v. 9;  
James iii. 18)**, which is** (specifies the *fruit*—that it is not of nor by man, but)  
**through Jesus Christ** (by the working of  
the Spirit which He sends from the Father.  
“We are wild olives and useless, till we  
are grafted into Christ, who by His living  
root makes us fruit-bearing trees.” Calvin),  
**unto the glory and praise of God** (belongs  
to **being filled**).

**12—26.]** DESCRIPTION OF HIS CONDITION AT ROME: HIS FEELINGS AND  
HOPES. And first he explains,

**12—18.]** *how his imprisonment had given  
occasion to many to preach Christ:  
how some indeed had done this from  
unworthy motives, but still to his joy  
that, any how, Christ was preached.*

**12. rather]** i.e. than the contrary:  
not, ‘*more now than before.*’

**13.]  
so that** (effect of this *falling out rather  
to the furtherance of the Gospel*) **my bonds**(the fact of my imprisonment) **have become manifest in Christ** (these words, not  
*“my bonds in Christ,”* as A.V., are to  
be taken together. They became known,  
not as a matter simply of notoriety, but  
of notoriety *in Christ,* i.e. in connexion  
with Christ’s cause,—as endured for  
Christ’s sake;—and thus the Gospel was  
furthered) **in the whole prætorium**  
(this may mean (1), the *barrack of the  
pretorian guards* attached to the palace of Nero. This idea seems supported  
by the greeting sent, ch. iv. 22, from  
“*those of Cæsar's household,*” who would, it is said, hardly have been mentioned, had the *prætorian camp* (see  
below) been meant. The word here,  
‘*prætorium,’* is also used of castles or  
palaces belonging to Cæsar, or to foreign  
princes, or even to private persons: it  
cannot be shewn ever to have signified the  
palatium at Rome, but the above meanings approach so nearly to this, that no  
serious objection can be taken to it. The  
fact here mentioned *may* be traced to  
St. Paul being guarded by a prætorian  
soldier, and having full liberty of preaching the Gospel [Acts xxviii. 30 f.]: but  
more probably his situation had been  
changed since then,—see Introd. to this  
Epistle, § iii. 6.—But the expression may  
also be taken (2) in its larger acceptation,  
—the quadrangular camp now forming  
part of Aurelian’s city walls,—including  
also the smaller camp on the Palatine.  
And this seems favoured by the words  
“*in* ***all*** *the palace*” (prætorium)**, and to all  
others), and to all others** (literally, **the  
rest,** a popular hyperbole :—i. e., to others,  
besides those in the prætorium: not to be  
taken, as A. V., as signifying, ‘*in all  
other places*.’ The matter-of-fact interpretation would be, that the soldiers, and  
those who visited him, carried the fame of  
his being bound for Christ over all Rome);

**14.] and** (so) **that most of** (not  
‘*many of*,’ as A. V.) **the brethren in the  
Lord** (this is the most natural connexion,  
and not that maintained by some, “*trusting in the Lord by my bonds*”)**, encouraged by** (having confidence in) **my  
bonds** (“for if the preaching were not of  
God, said they, Paul would not have  
endured to be bound for it.” Œcumenius),  
**are venturing more abundantly** (than