8—15. PHILIPPIANS. 417   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 righteousness, \*which is through \*4hnx",45   
 of righteousness, which are Jesus Christ, ‘unto the glory and ¢soha'grs.   
 by Jesus Christ, unto the praise of God.   
 glory and praise of God.|- you know, brethren, But I would things Eph. i. 1,   
 1 But I would ye should concerning me have fallen out rather   
 understand, brethren, that unto the furtherance of the gospel ;   
 the things which happened 13 so that my bonds became manifest:   
 unto me have fallen out in Christ "in all the palace, and to 1-iv.2   
 rather unto the furtherance all others; Mand that most of the   
 of the gospel ; }3 that my brethren in the Lord, waxing con-   
 bonds in Christ are mani- fident by my bonds, are more abun-   
 Jest in all the palace, and dantly bold to speak the word without   
 in all other places; 4 and 15 Some indeed are preaching   
 many of the brethren in the   
 Lord, waxing confident by   
 my bonds, are much more   
 bold to speak the word fear.   
 without fear. 15 Some in-   
 11.) filled with the fruit of righte- would, it is said, hardly have been men-   
 ousness (that result of work for God’s tioned, had the pretorian camp (see   
 glory which is the product of a holy life: below) been meant. The word here,   
 righteousness being here, the whole puri- ‘pretorium, is also used of castles or   
 fied moral habit of the regenerate and palaces belonging to Cesar, or to foreign   
 justified man. Gal. v. 22; Eph. v. 93 princes, or even to private persons: it   
 James iii. which is (specifies fruit cannot be shewn ever to have signified the   
 —that it is not of nor by man, but) palatium at Rome, but the above mean-   
 through Jesus Christ (by the working of ings approach so nearly to this, that no   
 the Spirit which He sends from the Father. serious objection can be taken to it. The   
 “We are wild olives and useless, till fact here mentioned may be traced to   
 are grafted into Christ, who by His living St. Paul being guarded by a pretorian   
 root makes us fruit-bearing trees.” Calvin), soldier, and having full liberty of preach-   
 unto the glory and praise of God (belongs ing the Gospel [Acts xxviii. 30 or: but   
 to being filled). more probably his situation had been   
 12—26.] DuscripTIoN OF HIS CON- changed since then,—see Introd. to this   
 DITION AT RoME: HIS FEELINGS AND Epistle, § iii. the expression may   
 noprgs. And first he explains, also be taken (2) in its larger acceptation,   
 12—18.] how his imprisonment had given —the quadrangular camp now forming   
 occasion to many to preack Christ: part of Aurelian’s city walls,—including   
 how some indeed had done this from also the smaller camp on the Palatine.   
 unworthy motives, but still to his joy And this seems favoured by the words   
 that, ang how, Christ was preached. “in all the palace” (pretorium), and to all   
 12. rather] i.e. than the contrary + others), and to all others (literally,   
 not, ‘more now than before.’ 13.] rest, a popular hyperbole :—i. e., others,   
 so that (effect of this out rather besides those in the pretorium: not to be   
 to the furtherance of the Gospel) my bonds taken, as A. V., as signifying, ‘in ald   
 (the fact of my imprisonment) have be- other places.’ The matter-of-fact inter-   
 come manifest in Christ (these words, not pretation would be, that the soldiers, and   
 “my bonds in Christ,’ as A. V., are to those who visited him, carried the fame of   
 be taken together. They became known, his being boand for Christ over all Rome);   
 not as a matter simply of notoriety, but 14.] and (so) that most of (not   
 of notoriety in Christ, i.e. in connexion «many of,’ as A. V.) the brethren in the   
 with Christ’s canse,—as endured for Lord (this is the most natural connexion,   
 “those sake ;—and thus the Gospel was and not that maintained by some, “ trusé-   
 furthered) in the whole pretorium ing venturing more my bonds”), (than,   
 (this may mean (1), the barrack of the couraged by (having confidence in) my   
 pretorian guards attached to the pa- bonds (‘for if the preaching were not of   
 lace of Nero. This idea seems supported God, said they, Paul would not have   
 by the greeting scent, ch. iv. 22, from endured to be bound for it.” Ccumenius),