§1v.] TIME AND PLACE OF WRITING. [ayrropucrion.   
   
   
 Christ: then \*he exhorts to all these graces which illustrate the Chris-   
 tian life,—laying the foundation of each in the counsel of God towards   
 us,—and proposing to us their end, our salvation and God’s glory.   
 And this he carries’ into the common duties of ordinary life—into   
 wedlock, and filial and servile relations. After this, in a magnificent   
 peroration \*, he exhorts to the putting on of the Christian armour, by   
 which the great end of the militant Church may be attained, to with-   
 stand in the evil day, and having accomplished all things, to stand firm.   
 And most aptly, when this is concluded, he sums up all with the   
 Catholic benediction and prayer of ch, vi. 23, 24.   
   
   
   
   
 SECTION Iv.   
 AT WHAT TIME AND PLACE IT WAS WRITTEN.   
   
   
   
 1, When St. Paul wrote our Epistle, he was a PRIsoNER; ch. iii. 1;   
 iv. 1; vi. 20. This narrows our choice of time to two occasions, sup-   
 posing it to have been written before the period when the history in the   
 Acts terminates :   
 A) his imprisonment at Jerusalem and Caesarea (Acts xxi. 27—xxvi.   
 32), from Pentecost 58, to the autumn of 60 (see Chronological Table   
 in Vol. J. Introd. pp. 98—95) : .   
 B) his imprisonment at Rome, commencing in February 61, and   
 lasting to the end of the history in the Acts, and probably longer.   
 2. Further, the three Epistles, to the Colossians, Ephesians, and   
 Philemon, it can hardly be questioned, were sent at one and the same   
 time. The two former are connected as well by their great similarity   
 of contents, as by the fact that Tychicus was the common bearer of   
 both: the two latter, by the common mention of Onesimus as sent to   
 Colosse, and the common mention of Epaphras, Marcus, Aristarchus,   
 Demas, Lucas, as sending salutations. In speaking therefore of the   
 time and place of writing this Epistle, we are dealing with those others   
 likewise.   
 3. The view (A) has been taken by some distinguished scholars of   
 modern times in Germany, among whom are Schulz, Thiersch, and   
 Meyer.   
 4. The arguments by which it is supported are best and most com-   
 pendiously stated by Meyer, and are as follows:   
 a) Because it is more natural and probable that the slave Onesimus   
 fled from Colosse to Cesarea, than that he undertook a long sea-voyage   
 to Rome.   
 2) If our Epistle and that to the Colossians were sent from Rome,   
   
   
   
   
   
   
   
 6 iv. 17—v. 21. Ty, 22—vi. 9, 8 vi. 10—20.   
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