inrRopuction.] TIE EPISTLE TO THE PHILIPPIANS. (cu. vi.   
   
 8. The object of the Epistle scems to have been no marked and definite   
 one, but rather the expression of the deepest Christian love, and the   
 exhortation, generally, to a life in accordance with the Spirit of Christ.   
 Epaphroditus had brought to the Apostle the contribution from his   
 beloved Philippians ; and on occasion of his return, he takes the oppor-   
 tunity of pouring out his heart to them in the fulness of the Spirit,   
 refreshing himself and them alike by his expressions of affeetion, and   
 thus led on by the inspiring Spirit of God to set forth truths, and dilate   
 upon motives, which are alike precious for all ages, and for every Chureh   
 on earth.   
   
   
   
   
 SECTION I.   
 AT WHAT PLACE AND TIME IT WAS WRITTEN.   
   
   
   
 1. It has been believed, universally in ancient times, and almost   
 without exception (see below) in modern, that our Epistle was written   
 from Rome, during the imprisonment whose beginning is related in   
 Acts xxviii. 30, 31.   
 2. There have been some faint attempts to fix it at Corinth (Acts   
 xviii. 11), or at Cesarea. Neither of these places will suit the in-   
 dications furnished by the Epistle. The former view surely needs no   
 refuting. And as regards the latter it may be remarked, that the strait   
 between life and death, expressed in ch, i, 21—23, would not fit the   
 Apostle’s state in Cesarea, where he had the appeal to Cxsar in his   
 power, putting off at afl events such a decision for some time. Besides   
 which, the household of Cesar, spoken of ch. iv. 22, cannot well be   
 the judgment hall (pretorium) of Herod at Cesarea of Acts xxiii. 35,   
 and therefore it is by that clearer notice that the word pretorium of   
 ch. i. 18 must be interpreted (see note there), not vice vers. It was   
 probably the barrack of the pretorian guards, attached to the palatium   
 of Nero.   
 8. Assuming then that the Epistle was written from Rome, and   
 during the imprisonment of Acts xxviii. 30, it becomes an interesting   
 question, to which part of that imprisonment it is to be assigned.   
 4, On comparing it with the three contemporaneous Epistles, to the   
 Colossians, to the Ephesians, and to Philemon, we shall find a marked   
 difference. In them we have (Eph. vi. 19, 20) freedom of preaching the   
 Gospel implied: here (ch. i, 13—18) mueh more stress is laid upon his   
 bondage, and it appears that others, not he himself, preached the Gospel,   
 and made the fact of his imprisonment known. Again, from this same   
 passage it would seem that a considerable time had elapsed since his   
 imprisonment; enough for “his bonds” to haye had the general effects   
 there mentioned. This may be inferred also from another fact: the   
 56