5—12. COLOSSIANS. 471   
   
 AUTILORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 a faithful and beloved bro- P Onesimus, the faithful and beloved » Pnitem. 10,   
 ther, who is one of you. brother, who is one of you. They   
 They shall make known shall make known unto you all the   
 unto you all things which things here. 104 Avistarchus my q Actexix.20,   
 are done here. ' Aris- fellow-prisoner &xx.4.&   
 tarchus my fellowprisoner ‘Mark, the cousin of you, and t4stsxv,27,   
 saluteth you, and Marcus, touching whom ye received com-   
 sister’s son to Barnabas, mandments: if he come unto you, 2 Tim, iv.   
 (touching whom ye re- receive him; and Jesus, which is   
 ceived commandments: if called Justus, who are of the cir-   
 he come unto you, receive   
 him ;) “| and Jesus, which   
 ts called Justus, who are   
 of the circumcision. These cumcision. These only are my fel-   
 only are my fellowworkers low-workers unto the kingdom of   
 unto the kingdom of God, God, men that proved a comfort   
 which have been a comfort 12 Epaphras, who is one \*h.i.7.   
 unto me. '\* Epaphras, who unto me. Philem.   
   
 ence. “He hints that they were in the subject of dispute between them on   
 Chrysostom. 9. with Onesimus] their second journey. That he was also   
 There can hardly be a doubt [compare the Evangelist, is matter of pure tradi-   
 ver. 17 with Philem. 2,10 ff.] that this tion, but not therefore to be rejected.   
 is the Onesimus of the Epistle to Phile- cousin] not ‘sister’s son :’—this is a mis-   
 mon, one of you] Most probably, a take, or at all as has been suggested,   
 native of your town. an obsolete way of expressing the relation   
 10—14.] Various greetings from bre- which we know as cousin. touching   
 thren. 10.) Aristarchus was a Thessalo- whom .. .] What these commands were,   
 nian (Acts xx. 4), first mentioned Acts must be left in entire uncertainty. They   
 xix. 29, as dragged into the theatre at had been sent previous to the writing of   
 Ephesus during the tumult, together with our Epistle, but from, or by whom, we   
 Gaius, both being “fellow-travellers of know not. They concerned Marcus, not   
 Paul.” We accompanied Paul to Asia Barnabas: and one can hardly help con-   
 (ib. xx. 4), and was with him in the necting them, associated as they are with   
 voyage to e (xxvii. 2). In Philem. 24, the command following, with the dispute   
 he sends greeting, with Marcus, aS, of Acts xv. 38. It is very possible, that   
 and Lucas, as here, On fellow-prisoner in consequence of the rejection of John   
 Meyer suggests an idea, which may without, Mark on that occasion by St. Paul, the   
 any straining of probability be adopted, Pauline portion of the churches may have   
 and which would explain why Aristarchus looked upon him with suspicion. °   
 is here and in Philem. 23, Jesus, which is called Justus] Entirely un-   
 “fellow-prisoner,’ whereas Epaphras is known to us. A Justus is mentioned Acts   
 here, ch. i. merely a “fellow-prisoner,” xviii. 7, an inhabitant of Corinth, and a   
 and in Philem. 23, a “ fellow-worker.? proselyte : but there is no further reason   
 His view is, that the Apostle’s friends to identify the two. The surname Justus   
 may have voluntarily sh: his imprison- was common among the Jews: see for   
 ment by turns: and that Aristarchus may example, Acts i. 23. These alone who   
 hhave been his fellow-prisoner when he are of the circumcision (this leaves un-   
 wrote this Epistle, Epaphras when he touched the fact that there were other   
 wrote that to Philemon. “ Fellow-pri- fellow-workers, not of the circumcision,   
 soner” belongs to the same image of who had been a comfort to him. The   
 warfare, as “fellow-soldier,’ Phil. ii. Judaistic teachers were for the most part   
 25; Philem. 2. Mark] can hardly in opposition to St. Paul: compare his   
 he other than John Mark, compare Acts xii. complaint, Phil. i. 15, 17) are my fellow-   
 12, 25, who accompanied Paul and Bar- workers towards the kingdom of God,   
 nabas in part of their first missionary men that proved (i.e. inasmuch as they   
 journey, and because he turned back from proved. The past tense alludes to some   
 them at Perga (ib. xiii. xv. 38), was event recently passed: to what precisely,