iyTRoDUCTION.] THE EPISTLE TO THE EPHESIANS. [cu. v.   
   
 Tychicus and his fellow-traveller Onesimus would arrive first at Ephesus   
 and then at Colosse: in which case we might expect that St. Paul   
 would, in his notice of Tychicus to the Ephesians (ch. vi. 21, 22), have   
 named Onesimus also, as he has done in Col. iv. 8, 9, to gain for his   
 beloved Onesimus a good reception in Ephesus also. Whereas, if   
 Tychicus and Onesimus travelled from Czsarea, they would come first,   
 according to the purpose of Onesimus’s journey, to Colosse, where the   
 slave would be left with his master,—and thence to Ephesus: in which   
 case Onesimus would naturally be named in the Epistle to the Colos-   
 sians, and not in that to the Ephesians,   
 c) In Eph. vi. 21, “but that ye also may know,”—also shews" that,   
 when Tychicus should arrive at Ephesus, he would already have re-   
 ported the affairs of the Apostle to some others. These others are the   
 Colossians, whom Paul knew that he would visit jirst: which again   
 speaks for Cmsarea, and not for Rome, as the place of writing. Had it   
 been the latter, the “also” would have appeared in Col. iy. 8, not in   
 Eph. vi. 21.   
 d) In Philem. 22, the Apostle begs Philemon to prepare him a   
 lodging, and seems to anticipate occupying it soon; which assumes a   
 direct journey to Phrygia after his liberation, which he would reach   
 almost contemporaneously with the arrival of Onesimus. Now it   
 appears from Phil. ii. 24, that on his liberation from his Roman   
 imprisonment, he intended to go to Macedonia, which is inconsistent   
 with visiting Philemon.   
 5. The view (B) has been the general belief from ancient times down-   
 wards. Its upholders urge that every circumstance of the Epistle fits   
 it; and reply to the considerations urged above,   
 a) That there is no weight in this: a fugitive slave would be in fact   
 more likely than otherwise to get on board ship and take refuge in the   
 great metropolis. And there, notwithstanding what Meyer says to the   
 contrary, he would be more likely to escape the search of the persons   
 appointed to track fugitive slaves (‘ fugitivarii’), whose knowledge and   
 occupation, we may presume, were principally local, hardly in strict   
 organization over the whole empire.   
 6) This evidently requires, to be good for any thing, the assumption,   
 that it fell in with the Apostle’s plan to recommend Onesimus to the   
 Ephesians. But in the absence of any allusion to personal matters in   
 this Epistle,—in the reference of all such things to Tychicus,—accordant   
 with the very general purpose and subject of the Epistle itself, this   
 assumption cannot be received. Meyer argues that the general -cha-   
 racter of our Epistle cannot be pleaded with regard to the one passage   
 in it which is individual and personal. But surely, it is perfectly legi-   
 timate to say, even with regard to such a passage, that the same plan,   
 which induced the Apostle to insert only one such passage in the Epistle,   
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