iTRopuctION. ] THE EPISTLE TO THE COLOSSIANS. [cun. yi.   
   
 11) From the way in which his absence is mentioned in ch. ii. 5, as   
 implying previous presence.   
 12) From ch. iv. 7—9, as “full proof that Paul was acquainted with   
 them, and they with him,”   
 . 18) From the salutations in ch. iv. 10, 11, 14, and the appearance of   
 Timothy in the address of the Epistle, as implying that the Colossians   
 were acquainted with St. Paul’s fellow-labourers, and consequently with   
 himself.   
 14) From the counter salutations in ch. iv. 15.   
 15) From ch. iv. 3, 4, and 18, as “demands which may be made of   
 strangers, but are most properly made of friends and acquaintance.”   
 16) From the Apostle’s intimacy with Philemon, an inhabitant of   
 Colossex, and his family; and the fact of his having converted him.   
 “Again, ver, 22, St. Paul desires Philemon to prepare him a lodging.   
 Whence I conclude that Paul had been at Colosse before.”   
 5. To all the above arguments it may at once be replied, that based   
 as they are upon mere verisimilitude, they must give way before the   
 fact of the Apostle never haying once directly alluded to his being their   
 father in the faith, as he does so pointedly in 1 Cor. iii. 6, 10: in Gal. i.   
 11; iv. 18; Phil. ii. 16 ; iii. 17; iv. 9: 1 Thess. i, 5; ii, 1, &e. Only in   
 the Epistles to the Romans and Ephesians, besides here, do we find such   
 notice wanting: in that to the Romans, from the fact being otherwise:   
 in that to the Ephesians, it may be from the general nature of the   
 Epistle, but it may also be because he was not entirely or exclusively   
 their founder: see Acts xviii, 19—28.   
 6. Nor would such arguments from verisimilitude stand against the   
 logical requirements of ch. ii, 1. In fact, all the inferences on which   
 they are founded will, as may be seen, full as well bear turning the   
 other way, and ranging naturally and consistently enough under the   
 other hypothesis. The student will find them all treated in detail in   
 Dr. Davidson’s Introduction, vol. ii. pp. 402—406.   
 7. It may be interesting to enquire, if the Church at Colosse owed   
 its origin not to St, Paul, but to Epaphras, why it was so, and at what   
 period we may conceive it to have been founded. Both these questions,   
 I conceive, will be answered by examining that which is related in   
 Acts xix., of the Apostle’s long sojourn at Ephesus. During that time,   
 we are told, ver. 10,—‘“ This continued for two years, so that all that   
 dwelt in Asia heard the word of the Lord, both Jews and Greeks :”—and   
 this is confirmed by Demetrius, in his complaint, ver, 26,—“ Ye see and   
 hear, that not alone at Ephesus, but almost throughout all Asia, this Paul   
 hath persuaded and turned away much people.” So that we may well   
 conceive, that during this time Epaphras, a native of Colosse, and   
 Philemon and his family, also natives of Colosse, and others, may have   
 fallen in with the Apostle at Ephesus, and become the seeds of the   
 62