intropucTion.] THE EPISTLE TO THE COLOSSIANS. [cn. vu.   
   
   
 He also cites ch. iii. 12 and 14: ch. i. 9—11, 28: ch. ii. 2 ff: ch. iv.   
 2,3 ff. He also says that “Paul in his Epistles calls the Grecian   
 philosophy ‘the elements of the world’” (Col. ii. 8).   
 (e) Tertullian : s   
 “From whom the Apostle drawing us back, by name points out   
 philosophy as to be avoided, writing to the Colossians, ‘Take   
 heed that no man cireumvent you,’ &e.” (ch. ii. 8).   
 And he cites ch. ii. 12 ff., and 20,—iii. 1, and 3.   
 (f) Origen, against Celsus :   
 “Tn Paul, we read thus from his Epistle to the Colossians, ‘ Let no   
 one of purpose defraud you of your prize,’ &e.” (ch. ii. 18, 19).   
 4. Lam not aware that the integrity of the Epistle has ever been   
 ealled in question. Even those who are so fond of splitting and por-   
 tioning out other Epistles, do not seem to have tried to subject this to   
 that process.   
   
   
   
   
   
 SECTION I.   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
   
 1. Cotoss& (or according to our best MSS., Colasse), formerly a large   
 city of Phrygia, on the river Lycus, a branch of the Mezander. In   
 Strabo’s time it had lost much of its importance, for he describes Apamca   
 and Laodicea as the principal cities in Phrygia, and then says, “ Round   
 these lie lesser towns,” among which he numbers Colosse. For a   
 minute and interesting description of the remains and neighbourhood,   
 see Smith’s Dict. of Ancient Geography, sub voce. From what is   
 there said it would appear, that Chona (Khonos), which has, since the   
 assertion of Nicetas the Byzantine historian who was born there, been   
 taken for Colossz, is in reality about three miles S. from the ruins of   
 the city.   
 2. The church at Colosse consisted principally of Gentiles, ch. ii. 13.   
 To whom it owed its origin, is uncertain. From our interpretation of   
 ch. ii. 1 (see note there), which we have held to be logically and con-   
 textually necessary, the Colossians are included among those who had   
 not seen St. Paul in the flesh. In ch. i. 7, 8, Epaphras is described as   
 “a faithful minister of Christ on our behalf, who also declared unto us   
 your love in the Spirit:” and in speaking of their first hearing and   
 accurate knowledge of the grace of God in truth, the Apostle adds,   
 “As ye learned from Epaphras, our beloved fellow-servant.” Here we   
 may safely conclude that the words “ye learned” refer to that first   
 hearing, and by consequence that Epaphras was the founder of tho   
 Colossian Church. The time of this founding must have been sub-   
 sequent to Acts xviii. 23, where St. Paul went “in order” through   
 60