inTRoDUCTION.] THE EPISTLE TO THE COLOSSIANS. [cn. vu.   
   
   
 18. There. must have been also mingled in with this erroneous   
 Judaistie teaching, a portion of the superstitious tendencies of the   
 Phrygian character, and, as belonging to the Jewish philosophy, much   
 of that incipient Gnosticism which afterwards ripened out into so many   
 strange forms of heresy.   
 14. It may be noticed that the Apostle does not any where in this   
 Epistle charge the false teachers with immorality of life, as he does the   
 very similar ones in the Pastoral Epistles most frequently. The infer-   
 ence from this is plain. The false teaching was yet in its bud. Later   
 down, the bitter fruit began to be borne; and the mischief required   
 severer treatment. Here, the false teacher is “vainly puffed up by the   
 mind of his flesh:” in 1 Tim. iv. 2, he is “branded on his conscience :”   
 ib. vi. 5, “corrupted in his mind,” ‘void of the truth, considering god-   
 liness to be a gainful pursuit.” Between these two phases of heresy,   
 a considerable time must have elapsed, and a considerable development   
 of practical tendencies must have taken place.   
 15. Those who would see this subject pursued further, may consult   
 Meyer and De Wette’s Einleitungen: Davidson’s Introduction, vol. ii.   
 pp. 407—424, where the various theories respecting the Colossian false   
 teachers are mentioned and discussed: and Professor Eadie’s Literature   
 of the Epistle, in the Introduction to his Commentary.   
 16. The occasion then of our Epistle being the existence and influence   
 of these false teachers in the Colossian Church, the object of the Apostle   
 was, to set before them their real standing in Christ: the majesty of His   
 Person, and the completeness of His Redemption: and to exhort them   
 to conformity with their risen Lord: following this out into all the   
 subordinate duties and occasions of common life.   
   
   
   
   
   
   
   
   
   
 SECTION II.   
 TIME AND PLACE OF WRITING.   
   
 1. [have already shewn in the Introduction to the Ephesians that that   
 Spistle, together with this, and that to Philemon, were written and sent   
 at the same time : and have endeavoured to establish, as against those   
 who would date the three from the imprisonment at Czesarea, that it is   
 much more natural to follow the common view, and refer them to that   
 imprisonment at Rome, which is related in Acts xxviii. 80, 31.   
 2. We found reason there to fix the date of the three Epistles in   
 A.D. 61 or 62, during that freer portion of the imprisonment which   
 preeeded the death of Burrus: such freedom being implied in the   
 notices found both in Eph. vi. 19, 20, and Col. iv. 8, 4, and in the   
 whole tone and spirit of the three Epistles as distinguished from that   
 to the Philippiaus.   
 64