

4/19/26

Introduction To Colossians

We want to begin our study of the epistle to the Colossians by looking to an introduction to the letter, in order to get a good understanding about content and purpose of the letter.

1. The epistle is another gem among Paul's epistles that is unequaled in it's own right.
2. Colossians is one of the prison epistle that were written by Paul while in Rome by the will of God to further the gospel of Christ.

For our introduction we want to look at three things.

- I. The city of Colossae!
- II. The church of Colossae!
- III. The epistle of Colossae!

I. The city of Colossae.

A. The location of the city.

1. It was located in Asia Minor in the upper Lycus Valley, on the eastern portion of the Roman Province Asia of which Ephesus was the capital.
2. The city of Colossae was a Phrygian city, to day in modern day western Turkey.
3. The southern banks of the Lycus River was the home of the city which straddled the tributary "The Little Meander"

4. The city was situated approximately twenty-four miles east and south of the confluence of the two rivers, the Lycus and the Little Meander.
5. The city stood in a strategic place on the important highway from Ephesus, a trade route to the east, occupying the pass that led through the Cadmus range to the east.
* Colosse, Laodicea and Hierapolis were situated one-hundred miles inland from Ephesus.
6. At this juncture the Lycus Valley became a narrow gorge about ten miles long and less than two miles wide, walled by great precipices.
7. To the south of the city Mount Cadmus rose seven-thousand feet, to the north appeared the long ridges of Mount Messogis, to the west a low rocky ridge.
8. The original name is believed to of been written "Kolossai" as evident by Herodotus who called it "A great city of Phrygia, and by Xenophon, declaring it to be "A popular city, prosperous and great", but by Paul's days, it was known as a small city.
9. Colossai means "monstrosity", the feminine plural of "colossus", which we get our word "colossal" and was one of three cities, the other two being Hieropolis and Laodicea, one on each side of the river. Col. 2:1; 4:13, 15-16

B. The importance of the city.

1. The commerce of Colossee was wool dying, from the raising of sheep in that fertile area of volcanic district, in particular a jet-black wool, Colossae gave it's name "colossinus".
2. The tri-cities were within easy reach of each other and with no doubt in constant communication, as Paul told them to read the epistle of the Colossians to the other two cities. Col. 4:15-18
3. The government of the city is said to of been democratic and it's first magistrate bore the title of archon and praetor.
4. When Cyrus the Great conquered Croesus, the Lydian king in 547 B.C. and captured his capital, Sardis, Phrygia was incorporated into the Persia Empire and remained till Alexander the Great conquered Persia in 334 B.C.
5. The city of Colossee was transferred after the death of Alexander under the government of the Seleucid monarchy.
6. After the defeat of Antiochus III, at the battle of Magnesia, it became subject to eumenes, king of Pergamus and when Attalus III, the last of his successors, died without an heir, he bequeathed his dominions to the Romans.
7. The city with the whole of Phrygia, formed a part of the proconsular province of Asia,

which division subsisted till the time of Constantine the Great.

8. After the time of this emperor, Phrygia was divided into Phrygia Pacatiana, and Phrygia Salutaris; and Colossae was the sixth city of the first division.
9. The city of Colossae was discovered by W. J. Hamilton in 1835, identifying it's ruins and acropolis south of the river and necropolis on the north bank, but never ecavated.

C. The other two cities.

1. The city of Laodicea was located about eleven miles down the Lycaus Valley, founded by Seleucid King Attiochus II, naming it in honor of his wife Laodice in 261 B.C. prior to that it was called Diopolis.
2. The city of Laocicea unlike Colossae, stood some ways back from the Lycus on a hill, south of the river, benefiting from her tributaries that came from the snow heights of Mount Cadmus to the south.
3. The city of Laodicea not only laid on the highway that ran through Colossae but it formed junction at which five large roads met.
4. The city of Laodicea was a thriving center and populous, a chief city of the district and capital of one of the departments into which the province of Asia was divided for

administrative and taxing purposes, it included twenty-five other cities.

5. The city of Laodicea was the center of Judicial circuit, chief medical center of Phrygia, it had great wealth and an important banking center. Rev. 3:14-22
 - a. It was the political center and financial headquarters, the former greatness is evident by the extensive ruins today called Eski-hissa.
 - b. It's name means the people rule, the rule of the people or the rights of the people, known as lukewarm.
6. The city of Hierapolis was located about six miles north of Laodicea on the river itself, on opposite sides of the Lycus river and thirteen from Colossee across the Lycus, on the northern edge of the valley.
 - a. The city lay on the road that ran directly from Laodicea to Philadelphia and Sardis.
 - b. The name Hierapolis means "holy city".
7. The city of Hierapolis was known as a trade center and health resort because of its natural springs which many searched out for pleasure and health.
 - a. The chief industry was the manufacture and preparation of woolen fabrics, as all the cities of the Maeander and Hermus basins but its fame was in the superior dyeing processes.

- b. The entire area was known for earthquakes and chalk deposits and Laodicea was devastated by earthquakes no less than four times between 125 B.C. and A.D. 235, the third in A.D. 65, a few years after the writing of Colossians.
- c. The result of the springs was a depositing of calcareous matter, sprinkled with a glacier like of limestone, particularly in Hierapolis and Colossae.
- d. All three cities a year after the writing of the epistle, were destroyed by an earthquake in 60 A.D. , according to Eusebius and the city that was raised in the place of Colossae was called Chonos or Konos

D. The population of the cities.

1. The city of Colossee had a population of both Jew and Gentile. Col. 1:21, 27; 2:11, 16
 2. The bulk of the population of Colossee consisted of native Phrygians, Gentiles.
 3. The Colossians worshipped Dionysius and Cybele, the great mother goddess of Asia and all Phrygians worshipped her cutting themselves and orgies, being influenced by Greek life, culture and religion.
- * Syncretistic practices were common in the region worshipping the elements of nature like fire, water, air and the earth. Col. 2:8

4. All three cities Colossee, Hiropolis and Laodicea had a considerable large and wealthy Jewish community in their population.
5. Antiochus the Great, 223-187 B.C. transplanted two thousand Jewish families from Mesopotamia and Babylonian to the rebellious regions of Phrygia and Lydia, with promises of assistance and material advantages.
6. Under Roman rule Jews gathered in these cities in great numbers.
7. In 62-61 B. C. on order of Roman governor Flaccus forbade Phrygian Jews from sending 20 pounds of gold from the region of Laodicea as part of the Jerusalem temple tax, which calculates out to be about 11,000 Jews in Laodicea, 50,000 women and children.
8. Phrygians were among those at Pentecost. Acts 2:10

This was the city of Colossae!

II. The Church of Colossae.

A. The origin of the Church.

1. The epistle to the Colossians reveals that Paul did not establish the church nor Laodicea or Hierapolis by his own word.

- a. He declares how he and other had heard of their faith and love. Col. 1:4, 9; 2:1
 - b. His communication had been through Epaphras. Col. 1:7
 - c. He also says that Colossee and Laodicea had not seen his face, yet he knew several people. Col. 2:1; 4:7-12
 - d. Though he certainly had been throughout Phrygia and the country of Galatia, north of the city of Colossee. Acts 16:6, 18:23
2. The church without any doubt was due to Paul's influential ministry at Ephesus and these were an outgrowth. Acts 20:31
 - a. Acts says, "All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" full of occultic practices. Acts 19:10, 17-20, 26
 - b. Paul told the Corinthians, "the churches of Asia salute you". 1Cor. 16:19
 - c. Whether people traveling through Ephesus or a person was sent out is anyone's guess.
 - d. The clear evidence is the intimate relation between Paul and these churches. Col. 4:7, 12; Phile. 1:19, 23
 3. The one who most likely founded the church is probably Epaphras. Col. 1:7
 - a. He is called a follow servant.
 - b. He is called a faithful minister of Christ on their behalf.

4. The apostle Paul at the close of his epistle addresses him again. Col. 4:12-13
 - a. He says he is a Colossians, like them.
 - b. He says he is a servant of Christ.
 - c. He says he is always laboring fervently for them in prayers, that they might stand perfect and complete in all the will of God. Vs. 12
 - d. He says he bore witness to his great zeal for those of Laodicea and Hierapolis. vs. 13
 - 1) Perhaps Epaphras was converted while he visited Ephesus?
 - 2) But even now years after, his zeal had grown instead of waning.
 - e. Paul calls Epaphras his fellow prisoner, indicating that he shared Paul's imprisonment for a time. Phile. 1:23
5. The church could have been meeting at the house of Philemon, as Paul addresses Archippus to fulfill his ministry. Col. 4:17; Phil. 1:2
 - a. Archippus is believed to be his son of Philemon. Col. 4:17; Phile. 2
 - b. Epaphras had come to Rome to inform Paul of the impending danger to the church. Col. 1:7; 4:12-13
 - c. Tychicus was sent with the epistle to Philemon and Ephesians as well as his run away slave Onesimus and Epaphras was present in Rome at the time and sent

- his greetings to Philemon. Col. 4:7-9; Phile. 1:23
- 1) Paul did expect to visit Philemon on his release. Phile. 1:22
 - 2) Remember Paul had been sent to Rome from Caesarea by Festus as he appealed to Caesar. Acts 25
 - d. The bearer of the letter is Tychicus, a native of Asia, who traveled back with the run away slave, Onesimus. Acts 20:4; Eph. 6:21; Col. 4:7-8; Philm. 12
6. When Paul wrote to Timothy, just before he was to be executed, about many in the region who had departed from the faith, "This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes." 2Tim. 1:15
 * Paul had warned the Ephesian elders. Acts 20:29-30
- B. The membership of the church at Colosse.**
1. The letter tells us nothing about the size of the church.
 2. The epistle to Philemon seems to indicate as we have mentioned that perhaps his house was the meeting place of the church.
 3. Some believe that the church was much bigger and met in more than one place.
 4. The members of the church seem to consist mostly of Gentiles. Col. 1:27; 2:13

5. Though doubtless there were Jews among them indicative of the references to Jewish customs in the letter.
6. The church of Colosse disappeared from Christian history, while Laodicea and Hierapolis played a prominent roll in early Church history.

This was the Church at Colossae!

III. The Epistle of Colossians.

- A. The authenticity of the epistle.
 1. The traditional view is that the apostle Paul wrote the letter.
 - a. The external evidence is reliable.
 - b. The internal evidence is undeniable.
 2. The external evidence is without question.
 - a. Meyer write, “The external attestation of our Epistle is so ancient, continuous, and general, that no well-founded doubt can from this quarter be raised”.
 - b. Justin, Irenaeus, Eusebius, Tertulian, Clament of Alexandria, Origen explicitly refer it to Paul, the Muratorium Canon, the second century Latin versions, the Chester Beatty codex, etc, from 100-170 A.D.
 3. The internal evidence is the same.
 - a. The epistle opens with Paul’s name. Col. 1:1

- b. The epistle bears all the marks of a Pauline letter.
 - c. The epistle is very close in similarity to Ephesians in structure and topics, while the focus is different.
 - d. The epistle has a close relation to the Philemon.
 - e. Tychicus, Epaphras, Timothy, Archippus, Mark, Aristarchus, Damas and Luke are all mentioned in both letter destined to the tri-city valley. Col. 4:7, 9, 10, 12, 14, 17; Phile. 2, 23, 24
4. The attack on the epistle has come in the modern era.
 - a. Their assault on the letter is based on the purely internal grounds.
 - b. The first to raise a question about the authenticity was Mayerhoff in 1838, on the grounds of it’s vocabulary, style and thought.
 - c. He was followed by others in their radical school of criticism.
 - d. The argument has been along three lines of reason.
 - 1) The number of words not found in other of Paul’s letters, fifty-five in all.
 - a)) The objection that limits a man on the words he can use through the running of years is not really scholarship, particularly when in view of the fact that Paul is using the very

words and phrases of the heretics to refute their error.

b)) One Salmon pointed out that by a similar process of argument it can be showed that most of the works of Xenophon must be rejected as non-Xenophonic.

c)) Paul used the very words of the heretics in the letter.

2) The Christology of Colossians is said to be too much like the Logos doctrine of John. Col. 1:13-23; Jn. 1:1-18

3) The heresy addressed is said to of been after Paul's time, Gnosticism.

B. The occasion for the epistle.

- 1.** The first was to address the heresy at Colosse which had been communicated by Epaphras, being polemic in nature. Col. 1:8
- 2.** The second we have already mention, the sending of Onesimus back to his master Philemon. Col. 4:9
- 3.** The epistle of Colossians is one of the four prison epistles, dealing with the work and office of Christ, Christological.
 - a.** In Ephesians the body of Christ, the church is addressed, Jew and Gentile in Christ, seated in the heavenlies and Christ the head of the church.

- b.** In Philippians Paul gives to us the consecration of the body of Christ, to be united as one by having Christ as our life, the mind of Christ to serve, the goal of Christ to press towards the mark by Christ our strength to do all things. despite of suffering, resulting in joy through it all.
 - c.** In Philemon Paul portrays the one lost sheep who was found and makes intercession for the reconciliation Onesimus, the run away slave to his master.
 - d.** In Colossians the theme and emphasis is the pre-eminence of Christ, the head of the church and his Godhead sufficient for the salvation, redemption, reconciliation and glorification of every believer, apart from anything else. Col. 1:18; 2:9; 3:11
- 4.** The epistle to the Colossians focuses on the sufficiency of Christ.
- * 3/5 of Colossians if reflected in Ephesians.
- a.** He has transferred us from the kingdom of darkness to the kingdom of the Son of His love. Col. 1:13
 - b.** He is redeemer of our sins wiping out our certificate of debt on the cross. Col. 1:14; 2:13-14
 - c.** He is the visible form of the invisible God. Col. 1:15

- d. He is cosmic Creator of all things, visible, invisible, in heaven and earth. Col. 1:16
 - e. He holds all things together in their present existence. Col. 1:17
 - f. He is the head of the church, the firstborn from the dead, the preeminent One. Col. 1:18
 - g. He is the sum total of deity according to the Father's pleasure, to present us blameless, affirming the work of the incarnation. Col. 1:19, 22; 2:9, 11
 - h. He is the reservoir of all wisdom and knowledge and are hidden in Him. 2:3
 - i. He is our complete source of salvation, disarming all spiritual forces, triumphing over them. Col. 2:10, 15
 - j. This is the gospel of good news they had received, the word of truth about Christ through His birth, death and resurrection not human philosophy, tradition or ritual. Col. 1:5; 2:8
5. The book of Hebrews tells us that Jesus Christ is better than:
- a. The angels.
 - b. Moses.
 - c. The priests.
 - d. Melchizedek.
 - e. The sacrifices.

- f. He is holy, harmless, undefiled, separate from sinners and made higher than the heavens. Heb. 7:26
 - g. He has obtained an unchangeable priesthood. Heb. 7:24
 - h. He has a more excellent ministry and better covenant. Heb. 8:6
 - i. He by one offering, he hath perfected forever them that are sanctified. Heb. 10:14
6. The apostle Paul wrote the letter from his Roman prison, during his first imprisonment at Rome.
- a. Paul mentions his chains twice. Col. 4:3, 10, 18
 - b. Epaphras went to Rome to see Paul and told him of the false doctrine being taught in the region. Col. 1:7-8
 - c. Paul wrote it from Rome under deep anxiety over them. Col. 2:1-4
 - d. Some have suggested Caesarea as well as Ephesus, but the main evidence points to Rome, Philip the evangelist is not mentioned and Luke was not with Paul at Ephesus.
 - e. All three of the prison epistles stand or fall together. Eph.; Col.; Philem.
* Philippians was written at a different time, probably earlier.
7. The date of the letter has been accepted at 61 to 63 A.D., the summer of 62 A. D.

* Remember Colossians, Philemon and Ephesians were dispatched at the same time. Eph. 6:21-22; Col. 4:7-8; Philem. 10-11

8. The bearer of the letter was Tychicus.
 - a. He was a native of the province of Asia. Acts 20:4
 - b. He is described by Paul as beloved brother and faithful minister and follow-servant in the Lord. Col. 4:7
 - c. He also carried the epistle of the Ephesians. Eph. 6:21
 - * The distance was about 1200 miles from Rome to Colossae

C. The general purpose.

1. To affirm what they had receive and believed and they continue in their walk in Christ. Col. 1:3-4, 23; 2:5-7
2. To remind them of their position in Christ and not go back in their old ways. Col. 3:1-5
3. To refute the heresy being spread. Col. 2:8-10

D. The Heresy.

1. Some have attempted to identify Gnosticism with the Colossian Heresy, but **only in its seed form**, for it did not develop fully till the Second Century.
 - a. The First epistle of John deals more with Gnosticism.

- b. The Gnostics believed that all matter was evil and therefore, God could not have created the world, for He is holy.
- c. The Gnostics proposed a series of “aeons” or emanations from God that were responsible for the creation, one being so distant from God that it created. Col. 1:16; 2:9,15, 18
 - 1) The outcome being that the source of all evil is matter not original sin nor the sin of each person.
 - 2) The solution therefore is not in a new birth, but two extremes perversions.
 - a)) Asceticism to deny and mortify the flesh.
 - b)) Licentiousness, to give oneself over to the natural desires of the body and God in Spirit, each being distinct and unrelated.
- d. The Gnostics declared Jesus was one of these aeons, the highest, but not God.
 - 1) The Docetist Gnostics believed Christ had no physical body, it seemed like He had a body but when He walked on the sand, He left no footprints they said. Col. 2:9, 12, 3:4
 - 2) The Cerinthian Gnostics taught Christ was anointed at his baptism and it left him prior to his death at the cross. Col. 1:19; 2:3, 9, 10; 3:10
 - 3) Denying both his humanity and deity.

- e. The Gnostics emphasized special knowledge superior to faith from which they got their name “gnosis”, to know by mystical initiatory rites of the cult.
* Favorite words were:
 - 1) Perfect. Col. 1:28
 - 2) Knowledge. Col. 2-3
 - 3) Fullness. Col. 2:9
 - 4) Complete. Col. 2:10
- 2. Others have tried to identify the Essenes with the Colossian heresy.
 - a. They were the third sect during the days of Jesus, even from the time of Jonathan the successor of Judas Macabee (Pharisees, Sadducees, Essenes)
 - b. Asceticism was a means for holiness for them.
 - 1) There were about 4,000-10,000.
 - 2) They occupied the west shore of the Dead Sea by Qumran.
 - 3) They rejected marriage, adopted children.
* They said a man joined to a woman is pampered by his affections and is no longer a free man, but a slave.
 - 4) They were sun worshippers, rejected the resurrection and worshipped angels.
 - 5) They had secret doctrines for the exclusive few for superior wisdom.

- 6) Josephus tells us they were the strictest sect of the Jews.
- 7) There was also a group called the Ebionites.
- 3. What was the heresy being propagated?
 - a. Paul doesn't mention it by name, but we can identify the nature of the heresy by looking at the heart of the epistle. Col. 2:8-23
 - 1) The heresy was not denying Christ directly, but indirectly by attempting to add things to perfect the work of Christ.
 - 2) The heresy was a blend of Oriental mysticism of human wisdom and Jewish legalism within the church.
 - 3) Paul quotes the actual heretical slogans of the false teaching. Col. 1:19; 2:18, 21, 23
 - b. The heresy had philosophy as one of it's strongholds which is simply the love of wisdom, but was hollow and deceptive. Col. 2:8a
 - 1) Remember Paul had told the Corinthians God cannot be found by human wisdom. 1Cor. 1-2
 - 2) The Jews sought signs and Greek after knowledge. 1Cor. 1:22
 - c. There was tradition being added to the work of Christ which were basic

- elements of the world system and not according to Christ. Col. 2:8b-d
- d. The heresy denounced the deity of Christ in his bodily form, attacking the Incarnation. Col. 2:9
 - e. The heresy declared the sacrifice of Christ was not sufficient to save nor powerful His power sufficient over the demons. Col. 2:10
 - f. There was Jewish influence in regards to circumcision opposed to the one without hands though the new birth. Col. 2:11-12
 - g. The attack on atoning of sins and redeeming the prisoners in Hades, triumphing over the spirit world. Col. 2:13-15
 - h. There was legalism of food, drinks, festive days, new moons and Sabbath days, which were only shadow of Christ. Col. 2: 11, 14, 16-17; Gal. 4:9-10
 - i. There was also mysticism being taught in the worshipping of angels and spirit powers. Col. 2:15, 18-19
 * The Church council at Laodicea, n AD. 363, testified to the persistence of “the secret idolatry” of angel worship in Phrygia. (Broadman:217)
 - J. And lastly it involved asceticism in order to make one perfect by teaching that the body was evil and needed to be treated like an enemy. Col. 2:20-23

- 1) It was an admixture of many things to add to the work of Christ, a system of syncretism.
 - 2) It is interesting that today we have the same thing happening, occurring as we have allowed psychology to be blended with Christianity, they call it inner healing, the twelve step program, relational counseling, etc.
 - 3) Others try and blend their religion and traditions to Christianity.
 - 4) Then we have those who think that one’s spirituality is determined by what we experience or by denial of things. The evidence leans towards a form of Jewish Gnosticism. Bruce:21
 - 5) Now we have the “Post Modern progressive Christians” of Emergent churches and others that are redefining Christianity, Biblical terms and doctrine to fit their sinful nature, in order to be more appealing to the sinner, so they curse, drink and live like those in the world that are lost!
- E. The division of the epistle.
- 1. The first two chapters are doctrinal, to be filled with the knowledge of the gospel.
 - a. The message of the gospel.
 * Combating the heresy.
 - b. The mystery of the gospel.

- * Centering on the fullness and pre-eminence of Christ.
- 2. The last two chapters are practical, to walk worthy of the gospel.
 - a. The risen life of the new man.
 - * Focusing on a new mind on the things of heaven.
 - b. The righteous life in the home.
 - * Focusing on love and submission lived out on earth
 - c. The believer is described by a three fold-tense.
 - 1) Raise with Christ, past tense. Col. 3:1
 - 2) His life is hidden with Christ in God, present tense. Col. 3:3
 - 3) We will appear with Him in glory, future tense. Col. 2:4

F. The key words, phrases and versus.

- 1. The Key words.
 - a. Filled.
 - 1) We are to be filled with the knowledge of His will. Col. 1:9
 - 2) We are complete or filled in Him. Col. 2:10
 - 3) In Christ nothing needs to be added. Col. 1:25
 - b. Fullness.
 - 1) In Christ dwells the fullness, the sun total of deity. Col. 1:19

- 2) In Christ dwells the fullness of the Godhead bodily, now and forever. Col. 2:9
- c. Complete.
 - 1) In Christ we are complete, due to His sufficiency. Col. 1:9
 - 2) In Christ nothing can be added, in Him are all the riches of full assurance. Col. 2:2
- d. Knowledge.
 - 1) Knowledge apart from Christ is deceptive. Col. 2:4
 - 2) Knowledge apart from Christ destroys people. Col. 2:8-9
 - 3) Knowledge of ritual is a shadow compared to Christ. Col. 2:16
 - 4) Knowledge cheats a person of true humility not honoring Christ. Col. 2:18-19
 - 5) Knowledge and wisdom is hidden in Christ, not just some but all the treasures of wisdom and knowledge. Col. 2:3
- e. Understanding.
 - 1) Spiritual understanding is the will of God for His children. Col. 1:9
 - 2) Full assurance of that spiritual understanding is the goal. Col. 2:2
- f. Wisdom.
 - 1) All wisdom. Col. 1:9, 28; 3:16

- 2) All the treasures of wisdom and knowledge are in Christ not in ritual or ceremony. Col. 2:3, 23
- 3) We are to walking in wisdom towards those that are outside, redeeming the time. Col. 4:5

2. Key phrases.

- * Many of these are the very ones used by the heretics.
- a. All the fullness. Col. 1:19; 2:9
- b. Taking delight in false humility and the worship of angels. Col. 2:18b
- c. Things which he has not seen. Col. 2:18c
- d. Vainly puffed up by his fleshly mind. Col. 2:18d
- e. Do not touch, do not taste, do not handle. Col. 2:21
- f. Self imposed religion and false humility. Col. 2:23a-b

3. Key versus.

- a. He is the image of the invisible God, the firstborn over all creation. Col. 1:15
- b. He is before all things, and in Him all things consist. Col. 1:17
- c. In Whom are hidden all the treasures of wisdom and knowledge. Col. 2:3
- d. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. Col. 2:8

- e. For in Him dwells all the fullness of the Godhead bodily. Col. 2:9
- f. In Him you are complete, who is the head of all principalities and power. Col. 2:10
- g. If then you were raised with Christ, seek those things which are from above, where Christ is, sitting at the right hand of God. Col. 3:1
- h. And have put on the new man who is renewed in knowledge according to the image of him who created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free, but Christ is all in all. Col. 3:10-11
- i. Mark all the superlatives and the number of times the word “all” appears in the four chapters!

G. The outline of the epistle.

* A simple division of the epistle!

- 1. The personal. Col. 1:1-14
- 2. The doctrinal. Col. 1:15-2:23
- 3. The practical. Col. 3:1-4:6
- 4. The postscript. Col. 4:7-18

H. Outline of Colossians.

- 1. Faith and conversion. Col. 1
- 2. Faith conflict and counterfeit faith. Col. 2

3. Faith transformation and daily application of faith. Col. 3:1-4:1
4. Faith exhortations and comrades of faith. Col. 4:2-18

This is the Epistle to the Colossians!

Conclusion

The letter to the Colossians.

- I.** The city of Colossae!
- II.** The church of Colossae!
- III.** The epistle of the Colossians!