

## ABSTRACT

This is a study on the false teaching in the book of Colossians. Why study an area where scholars disagree with one another and consensus had been steadily eroded? This is not an attempt to construct a new reconstruction, but an attempt to construct as accurately as possible the false teaching, so as to recover the *Sitz in Leben* and understand the reason for the Christology in the epistle.

In chapter one, Colossae and the church at this city were discussed. We discovered that during the Roman period, Colossae was a city and its significance had been reduced. However it had a sizable Jewish population. Epaphras, a native of Colossae planted the church. He went to Paul and shared with him the problem of the church and sought Paul's help. Paul responded with the epistle to the Colossians. In chapter two, we surveyed six different schools of interpretation. Scholars disagree with one another because they have different starting points and methods of approach. In chapter three, we used the method suggested by Jerry Sumney in identifying Paul's opponent. We apply this method by focusing on the polemic core (2.16-23), and we discovered two types of statements that were related to the false teaching: Paul's direct statements about the false teaching and Paul's negative appraisal of the false teaching. In interpreting these features of false teaching, our conclusion is that it was the local Jews who had fooled the Colossians into believing that Judaism offered the fullness. In chapter four, we look at the response of Paul. The rich Christological language was not the product of unfocused or unmotivated reflection, it was the stimulus of the claims of false teaching. Paul assured the Colossians that they had received the apostolic tradition and in Christ was all the fullness of God. What was required of them is that they were to continue to live in Him and take root in Him.