

COLOSSIANS 2 - “Not Philosophy but Christ; Not Legalism but Christ!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

BE REMINDED OF WHAT YOU ALREADY KNOW!

2Pe 1:10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

2Pe 1:11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2Pe 1:12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

2Pe 1:13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

COLOSSIANS 2 - Not Philosophy but Christ;
*Col 2:1 For I want you to know what a **great conflict** I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,*

*Col 2:2 that their hearts may be encouraged, being **knit together in love**, and **attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,***

Outline of Colossians 2:1-23 – Beware of Empty Philosophies, Religious Legalism and Man-made Disciples!!

Many people today, like the false teachers at Colosse, will give Jesus Christ a place of eminence, but they will not give Him His rightful place of preeminence. He is not a “great man among great men”; He is God’s Son, preeminent in all things! In this first chapter, the apostle declares Christ’s preeminence in several areas of life.

Colossians 2:1-23 In this chapter, Paul gets to the heart of the problem and denounces the false teachers. He asserts clearly the sufficiency of Christ for every need. He sounds three warnings, and these warnings are needed just as much today as in his day.

I. Beware of Empty Philosophies (Col 2:1-10)

- A. Walk in Christ (Col 2:6).
- B. Grow up in Christ (Col 2:7).
- C. Make Christ the test (Col 2:8).
- D. Draw on His fullness (Col 2:9-10).

II. Beware of Religious Legalism (Col 2:11-17)

III. Beware of Man-made Disciplines (Col 2:18-23)

v. 1 This **great conflict** (agonizing struggle) was *inside Paul (I have for you)*. He described his spiritual warfare and heartfelt care for the Colossians as a **great conflict**. Because Paul likely had never been to Colosse, most had never seen his **face in the flesh**. Paul’s authority and heart for the believers extended to those he had never met, and to churches he had never planted, so it also extends to us.

v. 2 Paul’s specific concerns and goals in the spiritual conflict were threefold: *...hearts may be encouraged* (paraklein, comfort, exhort, enable); Paul wanted this because he was concerned about their *enthusiasm*. He knew that discouraged, downcast Christians are easy prey for the world, the flesh, and the devil. *...knit together in love*: Paul wanted this because he was concerned about their unity, which wouldn’t come from coercion, but *love*. *Attaining to all riches of the full assurance of the understanding, to the knowledge of the mystery*: Paul was concerned about their *understanding*, knowing that their unity and steadfastness was not just a matter of **love**, but also of growing together in God’s truth. The true wisdom was that it was only in Jesus that would *knit them together in love*. Real *riches* were found in the believer’s *full assurance* that Christ *is* really good and loving and that their Christian life is for real. *...knowledge of the mystery of God*, (knowledge of God’s mystery – Christ) a term used in a few different ways in the New Testament, which we could not know unless it was revealed by Him.

v. 1 Note Paul’s concern for the whole body of Christ-- he had never been to Colosse -- against deception of those false spiritual winds that blow through the church. Do you/we praise, thank and pray the Lord for His whole body of Christ?

v. 2 Paul’s agonizing for the Colossian believers was based in part on three positive, exhortative things: 1) that their hearts would be encouraged; 2) knit together in love and 3) attaining to all riches of full assurance of understanding. How does our Christian walk and prayer life contribute to these three things for our fellow believers? It is difficult for a church body to splinter apart when they are building up one another in love and equipped and growing in understanding.

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INTERPRETATION

APPLICATION

Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.

Col 2:4 Now this I say lest anyone should deceive you with persuasive words.

Col 2:5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order (orderly array) and the steadfastness (fortify, made solid) of your faith in Christ.

Col 2:6 As you therefore have received Christ Jesus the Lord, so walk (present imperative! – you must walk and keep on walking!) in Him, Col 2:7 rooted (you were rooted and continue to be) and built up (being built up constantly) in Him and established (being more and more established) in the faith, as you have been taught, abounding (abounding more and more) in it with thanksgiving.

Col 2:8 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.

- 1) The Church as the Body of Christ, for which Paul suffered and served (Col 1:24-26).
- 2) The Indwelling Christ, the hope of glory in each individual believer (Col 1:27).
- 3) The Revealed Jesus, the treasury of all wisdom and knowledge (Col 2:2-3).

v. 3 Christ, in whom are hidden (apokruphos – hidden, kept secret) all the treasures of wisdom and knowledge: What an important concept, which greatly helps to refute the false teaching to the Colossians. The false teachers who told them to seek the *treasures of wisdom and knowledge*, but *not* to seek them in Jesus. But Paul tells them this wisdom is **hidden** in Christ, not set in their books. Paul wanted all to know that real **wisdom** was not hidden in secret books, but deposited in Jesus Christ so that all can access it. When Paul describes the truth of God with words like **riches** and **treasures**, he reminds us that God’s truth is precious and worthy of sacrificial seeking.

v. 4 ...should deceive you with persuasive (enticing) words: Those who taught these dangerous things among the Colossian Christians were very *persuasive*. The lure of “hidden” and “deep” wisdom and knowledge can be both strong and deceptive.... Lest anyone should deceive you: Paul did not say that they had already been deceived, but he clearly saw the danger and warned them about it. Deceivers won’t announce their false doctrine as false doctrine, and it will often be similar enough to the truth to be dangerous.

vs. 5-7 I am absent in the flesh, yet I am with you in spirit: Through prayer - the heart and center of his *great conflict*, Paul genuinely felt he was among the Colossians *in spirit*, even though he was *absent in the flesh*. Rejoicing to see your good order: Paul did not see the Colossians were given over to heresy, but they were under serious danger. They were still in *good order* and exhibited the *steadfastness of their faith*. As you have therefore received Christ Jesus the Lord, so walk in Him: This is a wonderful rule for Christian living. We cannot perfect in the flesh what was begun in the Spirit; therefore just as you *received* Jesus, *walk in Him* in the same way. The simple things of the Christian life provide continual the reliable spiritual fuel for growth. We always have to be reminded of the *things we have been taught*.

v. 8 Beware lest anyone cheat you through philosophy: The false teaching among the Colossians was marked by an emphasis on *philosophy and empty deceit*. It also was mostly *according to the tradition of men*, having the stamp of man on it, not God. This *philosophy* that threatened the Colossians was a strange mix of early Gnosticism, Greek philosophy, local mystery religions, and Jewish mysticism. This philosophy was threatening the Colossians! It was so dangerous because it was not obviously sinful and licentious, but was high-sounding and seemed highly intelligent. According to the tradition of men: The Colossian heresy promoted itself as traditional, tracing some ideas back to traditions among the Jews or the Greek philosophers or both. The Colossians are warned that *the tradition of men* has no equal authority to the word of God. According to the basic principles of the world: The ancient Greek word translated *basic principles* (*stoicheia* – fundamental, rudiment), which has several different things based on their context. Paul may have used such a broad word to cover a variety of meanings.

v. 3 We’re told “You will only find *all the treasures of wisdom and knowledge* in Jesus. He has them all.” It’s not wrong to seek after *wisdom and knowledge*; but we must seek it all in Jesus. Joh 14:21 The one who has My commands and keeps them is the one who loves Me. And the one who loves Me will be loved by My Father. I also will love him and will reveal Myself to him.”

v. 4 Deception through persuasive teaching. We are told here that one of the effects of false teaching is that it deceives us from the awesome and complete wisdom and knowledge that has been given to us in Christ Jesus.

vs. 5-6 The Lord wants glorious order and steadfastness of faith in His church. As members of His body does our Christian walk, worship and prayer life help the church in being gloriously orderly and steadfast in faith?

v. 7 May we be rooted and built up in Him; established in the faith, even as you have been taught and abounding in the faith with thanksgiving.

v. 8 The results of following false teaching *through philosophy and empty deceit, according to the tradition of men*, are always being *deceived* (v.4) or being *cheated* (v.8)! These things pull us away from Christ!

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OBSERVATION

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INTERPRETATION

APPLICATION

Col 2:9 *For in Him dwells all the fullness of the Godhead bodily;*
Col 2:10 *and you are complete in Him, who is the head of all principality and power.*

Not Legalism but Christ!”

Col 2:11 *In Him you were also circumcised with the circumcision made without hands (a spiritual circumcision), by putting off the body of the sins of the flesh, by the circumcision of Christ.*
Col 2:12 *buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.*

Col 2:13 *And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,*

vs. 9-10 *Jesus is totally complete! In Him dwells all the fullness of the Godhead:* This is an awesome, dramatic, airtight declaration of the full Deity of Jesus. Since *all the fullness of the Godhead* dwells in Jesus, He cannot be anything by fully God! *All the fullness of the Godhead bodily:* The false teaching among the Colossians made a radical separation between the spiritual and the material. Paul needed to make it clear that *all the fullness of the Godhead* was in Jesus *bodily*, not in some strange, mystical sense. We see this also in several places in the Bible, such as in **1Jn 4:2-3**.

v. 10 *...you are complete in Him:* A fact to be enjoyed, not a status to be achieved. This can only be true because Jesus is truly God. If He were not God, we couldn't be *complete* in Him. Anything that says we are not *complete in Him* also takes away from the deity of Jesus. ...**Head of all principality and power:** Describing ranks of angelic beings, either faithful or fallen angelic beings (**Rom 8:38**, **Eph 1:21; 3:10; 6:12**). Paul declares Jesus' authority over all spirit beings. The false teachers emphasized these lesser spirit beings, but Paul makes it clear that Jesus is far above them.

vs. 11-12 *In Him you were also circumcised:* Most of the Colossians were Gentiles who had never been physically circumcised. Paul assures them that they *were* indeed *circumcised* in a spiritual sense, which is even more important than physical circumcision. Our spiritual circumcision meant the *putting off* of the old man. ...**By the circumcision of Christ, buried with Him in baptism:** Gentile Christians find their true *circumcision* in their *baptism*. Christians don't need to be circumcised, they need to be baptized. **Buried with Him in baptism, in which you also were raised with Him through faith in the working of God:** Baptism answers circumcision, but it doesn't illustrate it. Baptism does illustrate our identification with the death and resurrection life of Jesus. We were *buried* with Jesus, and *buried* under the water. We are also *raise with Him*, and raised up out of the water. ...**Through faith in the working of God:** This demonstrates that Paul understood that the power of regeneration was not in baptism or received by the act of baptism, but received **through faith in the working of God**. **Deu 10:16** *Therefore, circumcise your hearts and don't be stiff-necked any longer.* **Jer. 4:4** *Circumcise yourselves to the LORD, And take away the foreskins of your hearts, You men of Judah and inhabitants of Jerusalem....* **Php 3:3** *For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,*

v. 13 *And you, being dead:* This is the place of every person before they *are raised with Him through faith in the working of God* as Paul described in **Col 2:12**. Before we have new life, we are *dead*. Before a person comes to new life in Jesus, they are not a sick man who needs a doctor; they are *dead* people who need a Savior. We are not only *made alive*, but *made alive together with Him*. “has been poured out into us, and we have received him, and appropriated him.” It is true that He gave us life from the dead? He gave us pardon of sin; He gave us imputed righteousness. These are all precious things, but you see we are not content with them; we have received Christ himself. The Son of God. **Being dead in your trespasses and the uncircumcision of your flesh: He has made alive together with Him:** We can't make ourselves alive, but God can make us *alive together with Jesus*. We can never be *made alive* apart from Jesus. The new birth (*made alive*) and cleansing (*forgiven you all*) go together as features of the New Covenant, as prophesied by the Old Testament (**Eze 36:25-27**) and the New Testament (**Joh 3:5**).

Having forgiven us is the Greek word *charizomai* - a verb form of the ancient Greek word *charis* (grace). We are forgiven by grace. the true circumcision and the idea of circumcision, was that you were to be a spiritual person rather than a fleshly person. The cutting off of the flesh—that was the idea, is that you were denying the flesh life.

vs. 9-10 Five of the most important words in this chapter! Do you totally believe that *you are complete in Him*? Your righteousness is complete in Him! And it is through your faith in Jesus Christ that God accounts you as righteous, the righteousness of Christ, which is by faith. You are complete in Him and He is coming for you! You stick with Jesus and you won't miss a thing! Maturity and completeness of being a Christian can only be found, be satisfied, completely in Him. Nothing can be added to Him. It cannot be improved upon!

vs. 11-12 If you want a ceremony to mark this spiritual transformation in your life, look to your baptism and not to any physical circumcision.

Jews:

- External surgery
- Only a part of the body
- Done by hands
- No spiritual help in conquering sin

Believers:

- Internal – the heart
- The whole “body of sin”
- Done without hands
- Enables overcoming of sin

v. 13 Jewish traditional ritual cleansing – the Mikvah baths, were required over and over again. Sin, then ritual bath; sin, then ritual bath over and over without end! What a glorious, victorious, contrast we have in a one-time baptism in Christ! **Going from being dead in your trespasses, He has made alive together with Him, having forgiven you all trespasses.** What we have in Christ is infinitely superior to what the legalists were offering!

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INTERPRETATION

APPLICATION

Col 2:14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

Col 2:15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Let No One Disqualify You
Col 2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

Col 2:17 which are a shadow of things to come, but the substance is of Christ.

Col 2:18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,
Col 2:19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.

v. 14 *Having wiped out the handwriting of requirements* ((The Ten Commandments written by the hand of God) *that was against us*: This has in mind a list of our crimes or moral debt before God, a debt that no imperfect person can completely pay. But it can be *taken out of the way*, by payment from a perfect man, Jesus Christ. *Having nailed it to the cross*: Jesus not only *paid* for the writing that was against us; He also took *it out of the way*, and then *nailed it to the cross*. He did everything possible to make certain that the *handwriting of requirements that was against us* could no longer accuse us. The accusations of Jesus’ crime were nailed to the cross and hung above His head (Mat 27:37). Since we are identified with Jesus in His death on the cross (Rom 6:3-8), it is as if the *handwriting of requirements that was against us* was also nailed to the cross, just like the accusation against Jesus.

v. 15 *Having disarmed principalities and powers*: Another aspect of Jesus’ work on the cross is that He *disarmed principalities and powers*. These ranks of hostile angelic beings don’t have the same weapons to use against Christians that they have against those who are not in Jesus. Against the believer, what weapons do demonic spirits therefore now have? They are *disarmed*, except for their ability to *deceive* and to create *fear*. These are effective “weapons” that are not tangible weapons at all. Demonic spirits only have power towards us that we grant them by believing their lies. The weapons are in *our* hands, not theirs. We will one-day see how afraid they were of us. *Triumphing over them*: Paul used similar phrasing in 2Co 2:14, where he had in mind the Roman victory parade where a conquering general led his defeated captives through the streets in triumph. Momentarily, Satan, may have thought that he had won at the cross. But Hell’s imagined victory was turned into a defeat that *disarmed* every spiritual enemy who fights against those living under the light and power of the cross. The *public spectacle of* defeated demonic spirits makes their defeat all the more humiliating.

vs. 16-17 *So let no one judge* (condemn) *you*: The opening “so” is important. It connects this thought with the previous thought. *Because* Jesus won such a glorious victory on the cross, we are to *let no one judge you in food or in drink* or in other matters related to legalism. A life that is centered on Jesus and what He did on the cross has no place for legalism. It would be preposterous for those who had reaped the benefit of Christ’s victory to put themselves voluntarily under the control of the powers which he had conquered. *Food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come*: The Old Testament law had provisions that are done away with in Jesus, regarding such things as *food* and *sabbaths*. It isn’t that those laws were bad, but they were *a shadow of things to come*. Once the *substance* - Jesus Christ - has come, we don’t need to *shadow* any more. There is nothing wrong with those things. However, they cannot think that eating kosher or sabbath observance makes them any closer to God, and they cannot *judge* another brother or sister who does not observe such laws.

vs. 18-19 *Taking delight in false humility and worship of angels*: These aspects of *false humility* and the *worship of angels* were parts of the false teaching troubling the Colosse. Paul touches back on these themes throughout the letter of Colossians. The antidote for both of these false teachings is simply more of Jesus, exalting Him above *angels*, realizing because of His finished work there is nothing to take pride in. *False humility* and the *worship of angels* do not make anyone more spiritual. Instead, *holding fast to the Head* (Jesus) makes us truly spiritual. *Intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head*: This might also be translated, “*making a parade of things which he has seen*.” This is not the cause under *the Head*, Jesus - He *wants all the body* to grow together. *Grows with the increase which is from God*: This is God’s plan for church growth. We remain faithful and connected to our *Head*, Jesus, and God gives the increase.

v. 14 The Law of Moses was given to show us that no one could keep it and we needed something much better and greater! Jesus’ victory on the cross over sin and death, in His fulfillment of the Law, wiped out that requirement for us. How thankful and grateful are we for His having taken it (our debt) out of the way, having nailed it to the cross? Now we have the Lawgiver inside of us!

v. 15 Can you imagine the aloneness of Christ against all the Satanic powers he could muster, to bring against the cross? What a victory! -- *A public spectacle of them, triumphing over them in it.*

v. 16 In Christ, we’re free! *Let no one judge us, condemn us, in food or in drink or regarding a festival or sabbaths*. No one has a more righteous standing based on what we eat or don’t eat! We can worship on any day, every day, we choose! Our rest is in Him, the continual rest of the Lord!

v. 17 *shadow ... substance*. The ceremonial aspects of the Old Testament law, such as dietary regulations, festivals, sacrifices, were only mere shadows pointing to Christ. Since and Christ, who is the Reality has come, the shadows no longer have no value.

vs. 18-19 We need to remember how the flesh loves legalism - fasting, regulations about food, bodily disciplines, special religious observances with their regulations, which can make us “feel spiritual.” But we *cheat* ourselves from the reward in Christ, if we deviate from true worship of Him in all humility with false humility in worshipping other things and *not holding fast to the Head*, the source of all things!

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INTERPRETATION

APPLICATION

<p><i>Col 2:20 Therefore, if you <u>died with Christ from the basic principles of the world</u>, why, as though living in the world, do you subject yourselves to regulations—</i></p> <p><i>Col 2:21 "Do not touch, do not taste, do not handle,"</i></p> <p><i>Col 2:22 which all concern things which perish with the using—according to the commandments and doctrines of men?</i></p> <p><i>Col 2:23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.</i></p>	<p><i>v. 20 Therefore if</i> (since) <i>you died with Christ from the basic principles of the world</i>: Remembering this is the key to living above legalism. Our identification with Jesus in both His death and resurrection (as mentioned before in <u>Col 2:12</u>) becomes the foundation for our Christian life, instead of our law-keeping.</p> <p><i>v. 21 Do not touch. . . taste . . . handle</i>: This is a perfect description of legalistic religion, defined more by what we don't do than by what we do. Christianity is a moral religion; it does have clear moral boundaries. But at its foundation, Christianity is a religion of positive action. <u>Mat 15:18</u> <i>Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."</i></p> <p><i>v. 22 ...Which perish with the using</i>: The things which come to an end in the very act of being used. Handling them, eating them, or the like involves their destruction. Food, once eaten, ceases to be food. These are not the things that matter most; these are not the ultimate realities. <i>According to the commandments and doctrines of men</i>: One aspect of legalism is that the <i>doctrines of men</i> are promoted as the laws of God.</p> <p><i>v. 23 These things indeed have an appearance of wisdom . . . but are of no value against the indulgence of the flesh</i>: We might regard this as the greatest indictment against legalism in the Bible. At the bottom line, legalism's rules have no value in restraining the <i>indulgence of the flesh</i>. All such legalistic rules may have an <i>appearance</i> of wisdom, but they have no real value. Legalism doesn't restrain the flesh; it really feeds in a subtle, powerful way. <i>Self-imposed religion</i> is man reaching to God, trying to justify himself by keeping a list of rules. Christianity is God reaching down to man in love through Christ.</p> <p>I'm complete in Him and the righteousness of Christ, which is by faith, has been imputed to me. It's glorious that we can come boldly unto God. So Paul lays out this glorious freedom that we have in Christ! But it isn't a freedom to do, but a freedom not to do! I don't have to do these things to be righteous or to feel righteous. I don't have to partake of worldly things because of the strength and the victory that I have in Christ. We are thankful for this completeness in Jesus; that He is our sabbath, and that we rest in Him and in His finished work. How grateful are we that the Lord has triumphed over the principalities and powers; that they have been defeated on the cross, making an open display of victory. May we walk in a way that is pleasing to Him!</p>	<p><i>v. 20</i> As believers, joined in union with Christ in His death and resurrection, which we have been transformed to new life, free and apart from all worldly folly, we don't want to go back under bondage to tradition and man-made regulations and rituals, as we previously warned in <u>Col 2:8</u> <i>Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elemental forces of the world, and not based on Christ.</i></p> <p><i>v. 21</i> The legalists always have great focus on what you are not to do. As believers we need to be mindful and have boundaries on what not to do, but be even more focused as our Lord commands, on what to do!</p> <p><i>vs. 22-23</i> These verses point out the futility of attempting to achieve holiness by rigorous self-neglect, self-denial and even self-infliction. Since it focuses on temporal "things which perish with the using," asceticism is powerless to restrain sin or bring a person to God. All too often, ascetics seek only to put on a public show of their supposed holiness. The net result is that one just gets self-righteous over it, which is the by-product always of righteousness coming from rules and regulations. It becomes a self-righteousness.</p>
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INTERPRETATION

APPLICATION

IN CHRIST ALONE – Keith & Kristyn Getty

*In Christ alone my hope is found. He is my light, my strength, my song This
cornerstone, this solid ground, Firm through the fiercest drought and storm. What
heights of love, what depths of peace, When fears are stilled, when strivings cease!
My comforter, my all in all Here in the love of Christ I stand.*

*In Christ alone, Who took on flesh, Fullness of God in helpless babe! This gift of love
and righteousness, Scorned by the ones He came to save. 'Til on that cross as Jesus
died, The wrath of God was satisfied For ev'ry sin on Him was laid Here in the death
of Christ I live.*

*There in the ground His body lay, Light of the world by darkness slain Then bursting
forth in glorious day, Up from the grave He rose again! And as He stands in victory,
Sin's curse has lost its grip on me For I am His and He is mine Bought with the
precious blood of Christ.*

*No guilt in life, no fear in death This is the pow'r of Christ in me From life's first cry
to final breath, Jesus commands my destiny. No pow'r of hell, no scheme of man, Can
ever pluck me from His hand 'Til He returns or calls me home Here in the pow'r of
Christ I'll stand... No pow'r of hell, no scheme of man, Can ever pluck me from His
hand 'Til He returns or calls me home Here in the pow'r of Christ I'll stand.*

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