Colossians chapter 2.
I hope you've had a good day today.
I have had a wonderful day.
Y'all know this already, but sometimes I think it needs to be stated.
There will be faith on earth when our Lord returns.
I think we give up and throw away this younger
generation very, very often and way too quickly.
I was encouraged today.
I got to go to speak at the FCA at Belmont.
There's 40-something kids packed into a classroom
at 730 in the morning, and that's a blessing.
You don't see that everywhere, so that is a blessing.
I had a thrill this afternoon.
There they are.
Y'all stand up.
Stand up.
Miss Susan, you've got to stand up with them, please.
Will you?
You lead them.
I got to go.
She ain't going to do it.
Oh, there she is.
Susan saw me before FCA.
She said, hey, if you're in town today, come by.
We got band practice this afternoon, so I went by there at 2.30.
Y'all can sit down now.
I went by there this afternoon at 2.30, and I
had never been in a band room in band practice
before and listened to them youngins play.
And they are talented, talented, talented, talented.
It is well with my soul.
Amazing grace.
I reckon y'all play that on Friday nights as well, right?
Yeah?
Amazing grace on Friday night.
And it was a blessing.
You know, and I, them are our kids.
You know what I mean?
So I had a blast.
I had a blast.
I had a blast with that.
Colossians chapter 2.
Yeah.
I tell you, I just grin like a possum.
I got my phone out.
I got about four videos and sent it to my wife, and it was a blessing.
Colossians chapter 2.
Colossians chapter 2.
This really will probably be more of a lesson, more of a teaching tonight.
And I want to try to explain this the best that I can.

The Lord will help me do that.
I spent some time studying on this today, a little earlier in the week.
I want us to see the relevance of what the apostle was writing to this church.
Some passages are easier to be understood than others.
Some passages are easier to see the relevance than others.
But if we really slow down and read it over again
and read it over again and read it over again
and look at things within the context of what
he's writing about and who he's writing to,
it will help us understand what is a very real danger facing our church,
facing every church, facing the Christian individual today.
This was not something just related to these people.
But it's something that we have to stay on alert for.
So begin reading Colossians chapter 2.
We looked at verses 13 through 15, Sunday night.
But just to provide a little context, I want to begin reading in verse 13.
And Paul says, And you, being dead in your sins and the uncircumcision of your flesh,
hath he quickened together with him, having forgiven you all trespasses.
Ethan asked me, I want to stop here, or Brandon
did, at the end of the service Sunday night.
Hey, preacher, did you have a title for that one?
I said, I really didn't, but it just came to my mind.
What he's done.
What Christ has done.
And you, being dead in your sins and the uncircumcision of your flesh,
hath he quickened together with him, having forgiven you all trespasses.
Blotting out the handwriting of ordinances that was against us,
which was contrary to us, and took it out of the way,
nailing it to his cross.
And having spoiled principalities and powers,
he made a show of them openly,
triumphing over them in it.
Now he says in verse 16,
Let no man therefore judge you in meat,
or in drink, or in respect of a holy day,
or the new moon, or the Sabbath days,
which are a shadow of things to come,
but the body is of Christ.
Let no man beguile you of your reward and of voluntary humility,
in worshiping of angels,
intruding into those things which he hath not seen,
vainly puffed up by his fleshly mind.
And not holding the head,
from which all the body, by joints and bands,
having nourishment ministered,
and knit together,
increaseth with the increase of God.
Verse 20 says, Wherefore, if ye be dead with Christ
from the rudiments of the world,

wise though living in the world, are ye subject to ordinances,
touch not, taste not, handle not,
which all are to perish with the using
after the commandments and doctrines of men,
which things have indeed a show of wisdom and will worship and humility
and neglecting of the body,
not in any honor to the satisfying of the flesh.
Pray God to help us understand
what the Apostle is writing here tonight.
Let's pray.
Father, we thank you again for the blessing of this day.
Lord, I thank you for the time that you've allowed me
to spend, Lord, today in this community that I love, with these people that I love,
with the young people that I love,
for a time in your word.
God, I pray tonight that you would,
Lord, open my mind, open our minds,
our hearts,
that we might receive
the very words that you inspired your Apostle to write.
Lord, not just to this church alone,
but to the church that is meeting here tonight.
Lord, have your way in this study tonight.
In Jesus' name we pray.
Amen and amen.
At the risk of being redundant,
I feel it's important to keep reviewing
the context of what we're reading here in the book of Colossians.
This was a church that was under attack,
not from persecution without,
but rather from perversion from within.
And that threat against this church
come in the form of false teaching.
And it was specifically attack
against the Lord Jesus Christ.
They did not deny his existence.
They did not deny his reality.
They thought it was fitting and right
to show homage and respect to him.
But if you get right down to it,
their teaching was that the Lord Jesus himself
was not enough.
Simply wasn't enough.
I had this question today as I was studying.
What is our first tendency?
What is our first reaction
when something isn't enough?
You add to it.
By the way, I forgot to mention the title of the night.
Beware of the additions.

We look for more.
Tonight I ran out of chips.
I didn't have enough.
I look for more.
And folks, there's a message all in itself about this subject here tonight.
It explains a lot about what we see in the world.
But it also explains a lot about what we see in churches and the lives of believers.
When Christ himself is no longer enough, when
he isn't enough, when he isn't sufficient,
when he isn't all in all, when he isn't my goal,
when he isn't my God, when he isn't my pursuit,
when he alone isn't enough,
our natural tendency is to begin to add
and to begin to look for more.
And really, that's what Paul was warning this church against.
That's what he's warning us against tonight.
I want to be truthful about this, and I don't make it a secret.
I got a lot of help in this section from some commentaries I got over in the Parsons.
Warren Wiersbe,
John Phillips, if you're into reading commentaries, I want to give you some advice.
Do your research.
Everybody's got an opinion.
Everybody's got something to say.
But there are some good, conservative,
biblical-based teachers out there,
and we ought to have enough humility about ourselves.
It's okay,
and we need to learn from learned men.
But also,
don't be afraid to disagree with learned men.
What they say doesn't align with the Word of God.
So some of what I want to share tonight,
I picked up in my study, but Paul begins here,
to this church, and he's talking about these additions,
this teaching that Christ himself wasn't enough.
Now, Paul hit that head on early,
all throughout chapter number one.
I mean, he's the creator of all things,
the sustainer of all things,
there's a purpose for all things,
he's the fullness of God bodily,
he's the head, he's preeminent, blah, blah, blah.
I mean, he just goes and goes and goes and goes and goes and goes.
So now it begins here, verse number 16 and 17.
We find this phrase,
let no one therefore judge you.
Let no man judge you.
It says in verse 16,
let no man therefore judge you in meat or in drink or in respect of a holy day,

or of the new moon or of the Sabbath days,
which are a shadow of things to come,
but the body is of Christ.
I want to make this clear.
This is why it's so important that we read and study the Bible in context.
Somebody just out of the blue,
you could take verse number 16 and you could say,
well, you can't judge me about anything that I do.
No matter what I drink, no matter where I go,
that ain't what this is about at all.
This is not about the actions and the lives of a believer being beyond scrutiny.
Folks,
what we do matters.
Accountability matters.
None of us,
your pastor included,
ever gets beyond the point of scrutiny.
That's not what Paul is talking about.
This goes back to the danger that these
church was facing due to these false teachers.
There were many different influences involved,
and one of those influences involved was Jewish law and legalism.
And the emphasis here that Paul is talking about,
it comes in that he references the diet and days.
Again,
this isn't about on it the Sabbath day,
keeping it holy.
This isn't taking away the warning against drunkenness.
What this is,
it comes from a teaching.
It comes from the attitude where they begin to influence this church.
We'll say,
well, this is clean and this is unclean.
This day is special.
That day is special.
You've got this feast.
You've got that feast.
You've got the new moon feast.
You've got this here.
You've got there.
Special day here.
Special day there.
Again, we're going back now to these are things
that are brought into this church.
Now,
you pay homage to Jesus and you tip your hat to him,
but that self is not enough.
We've also got to include, and we've got to work in,
all of these different things in addition to what Christ has done.
Basically,

you must adhere to their rule.
There's always a they, ain't there?
You must adhere to their rule.
You have to do things their way.
I love this quote from Warren Wiersbe.
It says,
the flesh is weak when it comes to doing spiritual things,
but it is very strong when it comes to practicing religious rules.
It inflates the ego and makes a person content in his self-righteousness.
Human nature thrives in religious duties.
Amen.
Amen.
Amen.
The flesh is weak when it comes to spiritual things,
but it is very strong when it comes to practicing religious duties.
Throughout this,
folks, it's much easier to wash the outside of the cup
than it is to deal with the dirty things inside that defile it.
And Paul begins to address this head on,
and he uses two arguments here in these two verses
to combat this legalistic burden that was placed upon these people,
distracted them in their worship, distracted them with a walk with the Lord,
and it begins with this word he finds in verse 16.
It's the word therefore.
Look what he says in verse 16.
Let no man therefore judge you in meat or in drink or in respect of a holy day
or the new moon or the Sabbath day.
If you ever see the word therefore in a verse,
the first thing I want you to do is go back and look at what Paul has just said.
All of this follows what we looked at Sunday night.
Why is that therefore there?
Because look what he says in verse 13.
And you being dead in your sins and the uncircumcisions of your flesh,
hath he quickened together with him,
having forgiven you all trespasses,
blotting out the handwriting of ordinances that was against us,
which was contrary to us,
and took it out of the way,
nailing it to his cross.
And having spoiled principalities and powers,
he made a show of them openly,
triumphing over them in it.
Now he says,
let no man therefore judge you.
Let no man therefore come in and say,
hey,
you got to follow this rule.
You got to honor this day.
You can't touch this.
You can't touch that.

But you got to do this and you got to do that.
And they're bringing all these extra things into the things that this church had to do.
And can I tell you, just to be honest, y'all know I'm right.
We'll get the other same thing.
Now I've got my personal preferences.
I've got music that I like.
I've got a style of preaching that I like.
I've got a style of church that I like.
I've got some that I don't really like.
And I've got some that I like more.
And I like more than others.
But can I tell you,
if we got rid of every red book back hymnal in this book,
that don't take us out of a relationship with the Lord,
nor does having one make us in a closer relationship with the Lord.
Amen.
I'm really fixing to step on something there.
Yeah.
Women, you got to wear your dresses.
My wife probably won't come to church for that one.
Y'all know where I'm going with this.
It is the adding of things that we don't find in the word of God
because it makes us feel better about our own self-righteousness.
The point that Paul is making is Christ is enough.
He's done enough.
He's washed it.
He's nailed it.
He's cleaned it.
He's triumphed all over it.
Therefore, don't let anybody come in there
and add this legalistic burden to you.
He's not saying that everything is okay.
It doesn't matter what we do.
It doesn't matter where we go.
It doesn't matter what we wear.
That's not what he's talking about at all.
But he's pointing to the sufficiency of the Lord.
But he also makes another statement here in verse number 17
about these things.
He says, Which are a shadow of things to come, but the body is of Christ.
That all these previous things, these special days, these holy days,
the things that they were to eat and not eat, the holy days and the feasts.
Paul says, these are but shadows.
They're but pictures.
But Christ is the real thing.
You ever tried to hug a shadow?
In other words, don't be content with shadows.
Don't chase after shadows.
All of these things that we find in the Old Testament, in the temple itself,

all of these things pointed to the Lord Jesus Christ, and he's trying to tell them,
Hey, look, people's going to come in there and try to influence you
and add all these different things on top of you and this and that and the other,
but don't have none of it.
It matters what you eat.
It matters what you drink.
It matters where you go.
It matters what you do.
All of those things do apply,
but it's about the addition of legalism
and adding this yoke of bodies to people
that absolutely has no place in the Christian life.
It doesn't make us closer to God.
What it actually does,
it makes the man who doesn't really know God
more content and secured in his own self-righteousness.
Paul says,
Let no man therefore judge you.
So verse 18 says,
Let no man beguile you.
Let no man beguile you of your reward.
I feel like I'm in trouble.
I'm going to stop.
Y'all understand what I'm talking about here?
I'm not upset with any ladies that wear dresses.
Nor I'm upset with any lady that don't.
I love the blue book and I love the red book
and I'd rather not come to church with a smoke machine
and a big old screen and all that stuff.
I've got my own personal preferences.
I think there's things that are acceptable
and there's things that are not acceptable.
But the reality is I've experienced some of this garbage.
I've sat in meetings with people
calling me to be their pastor or asking me to think about being their pastor.
And they come in
and they hand me this big old list of rules and things
that we've got to do and things that we don't want to do.
And I look at that and go, Oh my God, where'd this come from?
Where'd this come from?
Please.
What do you feel about how you feel about
it's not necessarily a race
but they want to come.
They want to come.
I can't bring it back to your mind.
The deal about
some of these people are not a chance.
I thought it was a girl earlier.
He had a fight.

And you told me
that when you sent out
that list of what you believe that I'm from.
Yeah.
No, that's okay.
Now that I can't bring the same.
But you may back up.
It may come to me in a minute.
Well, brother out there's talking about it.
I sent out a list
and I think I emailed it to some of the deacons here.
I want you to look at it.
I put together a,
when I left here 11 years ago,
folks, there's lots of churches that I had to
preach or a lot of churches that I had to pastor.
Many, many, many, many, many are.
So a lot of them are looking.
And so I, you know, I've sat down and I've met with
different pulpit committees or deacon committees
and pray about, you know, do I need to be here?
Do I need to be there?
And the Lord led me
to pastor two other churches and back to my home church.
And I've sat with, I've been with some others.
But it blew my mind
of some of the things
that were important to churches.
And also blew my mind the things that weren't
important to churches.
The things that they stressed and wanted
and things that others didn't stress and want.
And I said, you know what, here's what I'm going to do.
I want to put together a list of things and go, things that Brian Weems believes.
And the next time I go to one,
I'm just going to hand it to you and go, if you don't want to call me
after you read this,
no problem.
But you need to know right out of the gate,
things that are important to me
and things that aren't
important to me.
But again,
what Paul is talking about,
isn't it true though, when it comes to actually following through on the spiritual,
those things are difficult.
But what's easy is washing the outside of the cup.
What's easy
is going to the motions of religious activity.
What is easy is adding things, well if I do this and I don't do that,

I have arrived spiritually.
And the reality is that's got nothing to do with it at all.
But they were beginning to add,
I hope that comes back to me brother,
I don't know what you're talking about but it's not ringing a bell right this minute.
But he says,
let no man therefore judge you
in regards of meat or in drink or in respect of the holy day or the new moon or the Sabbath days which are a shadow of things that come but the body is of Christ.
It was a warning against this legalism.
Now he says here in verse 18 and 19,
let no man beguile you.
Let no man beguile you of your reward in the
voluntary humility and worshiping of angels
intruding in those things
which he hath not seen
vainly puffed up
his fleshly mind
and not holding the heads from which all the body by joints and bands
have nourishment ministered and knit together increases with the increase of God.
What is that all about?
Again, I said earlier, don't be afraid to learn from learned men.
Also, don't be afraid to disagree with learned men.
One of the commentators that I was reading after spent a lot of time
explaining this verse is talking about losing rewards in heaven.
I know what the Bible says that every one of us shall give an account before God.
We shall all stand before the judgment or deceit of Christ
that we shall receive
those things which are done in our body.
I understand all that.
Some of us will be saved as though by fire.
Wood hay and stubble will burn.
Those precious things will stand.
But folks, I think this has got a whole lot more about
losing rewards in this life than it does in the next life.
There are things that can rob us in this life
because he did what he did in verse 13 through 15.
Jesus is mine.
Salvation is mine.
Heaven is mine.
But there are things that can rob me of strength,
rob me of peace, rob me of joy,
rob me of a right relationship with God in this life.
One of those
is being bound by this legalistic rules
and self-righteousness of men.
And the other
is diving into unholy areas

and pride.
Look at verse 13.
This is sort of a strange verse.
He says, Let no man beguile you of your reward in a voluntary humility
and worshiping of angels
intruding into those things
which he hath not seen
vainly puffed up by his fleshly mind.
Folks,
false teaching is a really big bag.
It's also a very mixed bag.
It has a lot of different things in it.
One of them that Paul dealt with here
was legalism.
But here he's talking about mysticism.
mysticism.
You say,
Preacher, what in the world is mysticism?
It may sound crazy to us.
It may sound foolish to us.
But I want to tell you
there has been,
there currently are,
there always will be
people who truly believe that they know something deeper,
they know something truer,
they know something more supernatural,
spiritual than us,
that there is a deeper level that you just have to peer into and dive into
to truly get to experience what it means to be a Christian.
It's an oriental
mysticism is what it is.
It was present in that day.
Folks, it was present in this day.
I watched a video this week and I am going to name names on this one.
Anybody ever heard of Jesse Duplantis?
I hope you haven't.
Good.
Don't need to.
He brags that he has the biggest house in Louisiana.
He's not a billionaire,
he's a multi-billionaire and he is a preacher.
He's one of these prosperity gospel preachers.
And actually,
I had the video sent to me, he actually said
that the Lord asked him what to do.
He said, the Lord talked to me,
the Lord talked to me,
now Jesse,
we're in this,

we have this situation,
I'm interested in what you think we need to do with this.
This is somebody actually talking from the pulpit now.
What do you think we might need to do in this case?
And he said, well, God, you're God
and you don't have to ask me what to do but I think it's good if we give
this situation a little bit of time.
And he talks to this thick Cajun accident and
I'm telling you the guy's a multi-billionaire.
He said, well, how do you become a
multi-billionaire?
Because this kind of crap is attractive to the curious
and it's deadly and it's demonic.
Entry into,
introduced into the worshiping of angels
and talking to another realm
and all these types of things and Paul says,
hey, listen,
you've got to watch out for multiple,
multiple crowds.
A lot of these people are called Gnostics,
G-N-O-S-T-I-C.
Like there's a higher level of knowledge that you can gain.
By the way, Oprah Winfrey is one of these types of people.
There's another
realm where all spiritual.
Folks, it's real.
It's as real as it can be and Paul says, hey,
be,
be very, very careful.
Folks, there's doors that we don't need to open
and there's doors that we do not even need to
get near.
But Paul says something about this passage of scripture and those who think this
way,
introducing those things which they have,
intruding into those things which they have not seen,
vainly puffed up
in his fleshly mind.
I want to give you a fact when it comes to our relationship with God.
The closer we get to God,
the more we know God,
the more we see God,
it will make us more humble,
it will kill pridefulness.
Anybody that's puffed up in their mind,
they ain't where they need to be with God.
You look at the scripture,
everybody,
I love the picture of Isaiah

and Peter,
everybody who got a glimpse of the Lord,
all of a sudden these big men got small.
And the same thing happens in our life.
We begin to see God who he is.
You say, how do these people get there though?
How do these people get wrapped up in all this false teaching?
And these are things,
again, that are beginning to inflict the church.
And listen,
this is a warning to New Bethel,
okay?
This is a warning to New Bethel.
We've lost people here.
My first time here,
they got caught up in false teaching and things that weren't not biblical.
So I've seen it happen.
But it's so much bigger.
There's conferences and there's things going around
everywhere.
I just read something this week.
A lady went and visited the church.
She said,
you know, she was there and the service lasted for about 60 minutes and
I enjoyed the preaching and I enjoyed the singing.
She said,
the Holy Spirit wasn't just in that place.
Why did she say that?
Because we've taken the Holy Spirit and we treated
him like he's some type of temperature gauge.
Like you
just feel him, you know, it's just something that happens.
No,
the Holy Spirit of God is a person and Robert Kelly
come in with that person living inside of him.
After Kelly come in with that person living inside of him.
Randy Trudel come in with that person,
the Holy Spirit,
living inside of him.
And if we wanted to get in the Spirit
and be involved with the Spirit and feel the Spirit,
we've got to submit ourselves to the Spirit and ain't got a thing in the world to do
with somebody turning the lights to a certain color
or how loud somebody sings or any of that stuff.
She just didn't like the feel of it.
Friend, that ain't the Bible.
It ain't.
But how do these people get here?
We have the answer.
Look here at verse number 19.

I want to read verse 18 again.
Let no men beguile you of your reward in a voluntary humility and worshiping of angels and treating those things which he hath not seen.
In other words, they don't know what he's talking about.
Vainly puffed up by his fleshly mind.
And here's the thing.
And not
holding the head.
Not
holding the head.
They
turned away from the head.
They turned away from Christ.
They no longer saw him as sufficient as all in all.
Initially grabbed me today.
I wrote a note to myself right here.
New Bethel Missionary Baptist Church,
we must at all cases,
at all means, at all costs,
hold on to the head,
which is the Lord Jesus Christ.
Nothing else can become more important.
Nothing else can take stage of that.
He has to be first and foremost in all that we do.
because if he's not,
that's when we begin to take pride in our legalism.
We do things other people don't.
We don't do things other people do.
You come here and we can introduce you to something different and deeper.
All that mess happens
when people get away from the
sufficiency of the Lord Jesus Christ.
That's why Paul spent so much time in the first two and a half chapters.
Here's who Jesus is.
Here's who Jesus is.
Here's who Jesus is.
And here's what Jesus has done.
He says, look, no more therefore judge you.
He's talking about legalism.
He says, let no man beguile you.
He's talking about this mysticism.
That word beguile literally means to declare
unworthy of a prize.
To declare unworthy of a prize.
We can lose a prize down here.
We can lose the peace of the Lord and the joy of the Lord and fellowship of the Lord when we chase after these things that aren't of the Lord.
I don't believe it's about the next life.
I believe it's about this life.
But Paul goes on to say here in verse number

20 and he doesn't use this word.
He says, let no man
enslave you.
He says, wherefore if you be dead with Christ from
the rudiments of the world, this is a question.
This is all in one sentence.
It's a question.
He's asking these people.
Because remember,
now somebody comes in.
I told Mitzi something this week.
It really,
it scares me.
It makes me a little bit nervous.
We was talking about, I can't remember what
the specific doctrine was or what was going on.
And who believes this, who believes that, and you know, this, that, and the other.
And oh, it was the difference between Church of Christ, Church of God, and she
was short and had some questions.
And I told her, I said, do you know the reality of this thing though, Mitzi?
I said, there's people at New Bethel that are
going to believe
what they hear me teach and preach, especially if they stay here a long time.
They're going to believe it.
They're going to believe it because
I said it, because of the position I hold, and when I'm standing, when
I say it, when I hold it in my hand when I say it.
And that scares me to death.
Folks, we need to be right.
We've got to be right.
They got not right because they left ahead.
Now, Paul says,
let no man
ensnare you.
This is one sentence.
It's a question.
Begin in verse number 20.
Wherefore, if you be dead with Christ from the rudiments of the world, wise
though living in the world, are you subject to ordinances?
It's a question.
Why are you putting yourself through this?
Touch not, taste not, handle not,
which are all
to perish with the using after the commandments
and doctrines of men, which things have indeed a show of wisdom and well-worship and
humility and neglecting of the body, not in any honor to the satisfying of the
flesh.
Paul addresses legalism.
By the way, it's rampant in the Blount County Missionary Baptist Church Association.
Rampant.

Rampant.
Ted made fun of me while I had my shirt untucked tonight.
I said, this one's made to be untucked.
There's places your preacher won't ever get to preach where I'm from.
I almost feel the same way.
I ain't accepted.
I've lost zero sleep over it.
I will not, I will not bow down to legalistic nonsense
to get a pulpit to preach from.
I ain't going to do it.
Paul addresses legalism.
He acknowledges this mysticism,
this deep, different thing.
We talk to angels and we intrude into these deep things
and go, no, no, no, no, no, no, no, no, no, no, no.
Now he addresses something called asceticism.
And I've never even heard that term before.
What is asceticism?
What it is, it's a term that describes the people
who basically practice a very rigorous self-denial.
I mean, an extreme self-denial.
So much so that they'll even inflict pain upon themselves
to become more spiritual.
Folks known to sleep on a bed of nails
who would go for months without speaking or talking to anyone
who would become reclusives
and they would drive, and they would abstain from,
they would push themselves to such a limit
in order to get in tune with another world
and become more spiritual.
Entire life is wrapped up in a system of rules and rituals.
Apologize this.
Touch not, taste not, handle not.
Everything in this world is evil.
Y'all, we know a few groups that's a little bit like that.
Now, here's the thing.
It almost sounds admirable.
I want to be careful here because there's, listen,
I told Sister Carol this the other day, and I'm not sure who it is.
Y'all know the Lord has Christians.
He has born-again believers in every single denomination we got.
He's got them in the Methodist Church,
and he's got them in the Baptist Church,
and he's got them in the Church of Christ,
and he's got them in the Church of God.
He's got them in the Catholic Church.
He's got them everywhere.
And if we think we're the only ones, we are under
the very first thing, this bond of legalism,
and we ain't right.

Because the Lord's got them everywhere.
Repentance by grace through faith, that's how it occurs.
But these people, they put themselves through this
for the purpose of becoming more spiritual and in tune with God.
And again, it almost sounds admirable.
These monks that go off and live by themselves,
these Hindu monks who go,
we do without things.
We won't have electricity.
We won't have this.
We're going to completely separate.
You say, well, that sounds admirable.
So what's the problem?
What's the problem?
Here's the problem.
Every one of these things originated from men.
They did not originate from God.
They are the inventions of men.
Where do I get that from?
It says it right here.
Which are all to perish with a using
after the commandments and the doctrines of men.
They are the ideas of men.
You know what men are like when it comes to religion and God?
We're like little kids in a candy store.
We just can't keep our hands out of the bucket.
We got to stick our hands in there
and go fiddling around with things
and we ain't got no business fiddling around with.
And we can just muddle the whole thing up.
I'm more devout than you.
I'm more rule following than you.
I'm deeper thinking than you and what Paul is saying.
Hey, stop all that.
Just get back to who the Lord Jesus is.
Look what he's done in verse 13 and 14 and 15.
He's the all in all.
He's all that you need.
And there's folks that's going to come in here
and throw all this stuff at you
and you need to be aware.
You need to be alert.
Here's what it is more than anything.
Look at verse number 23.
Which things have indeed a show of wisdom
and will worship and humility and neglect of the body
not in any honor to the satisfying of the flesh.
It has a show to it.
But it's a show that enslaves people.
Now listen, I don't think I need to say this but I'm going to say it anyways.

Folks, there's things that Christians cannot do.
We simply can't do it.
And there are things that Christians must do.
That's what we're called to do.
Paul hadn't gone liberal.
He hadn't seen that everything now is okay.
It don't matter what you eat or matter what you
drink or matter how you dress or matter what you do.
That ain't got anything to do with it whatsoever.
He's trying to protect this five or six year old church
from all these evil fluences out there that are coming in
and trying to mix all this stuff up
and combulate it and get it all out of the way and it's all directed from the enemy.
And he says, hey, hey, hey.
Don't let any man judge you.
Don't let any man beguile you.
Don't let any man enslave you.
Jesus is enough.
How do we... I want to end it with this.
So how do we experience all the Lord
that we can experience?
How do we get close to him?
How do we really know him?
How do we grow in him and his likeness?
Folks, we find it in his word.
It happens through his word.
It happens through worship.
It happens through prayer.
It happens through obedience.
It happens through repentance.
And it happens in submission.
You take those six things right here.
You get along with your Bible
and you say, God, I'm not interested in just learning a verse.
I want to know the God behind this Bible.
And then you come in here every opportunity you get
for the purpose of worshiping this God.
And you get up in the morning and you say, Lord,
give me this day my daily bread.
My Father in heaven,
hallowed be thy name.
Thy kingdom come, thy will be done.
And my life as it is in heaven.
And then when we get it wrong, we repent and we turn back to God.
And we get up determined to be obedient to him
and submit our life to him.
Friend, God will fill us.
He'll fill this church.
But there's things we can't let in here.
Jesus is enough.

Let's pray.
Good Father, thank you for your word.
Lord, we need you to protect us.
We need you to protect us from ourselves.
From adding to
and from taking away.
From creating our own
standard of righteousness or accepting a standard that is not your righteousness.
Lord, may we see that you indeed are all in all.
And that you become our goal.
Good Lord, because you are a God.
Thank you for your word tonight
and your opportunity to be here.
In Jesus' name I pray.
Amen.
Let's stand please.
2.40.