

Study Notes For Colossians (Chapter Two)

Colossians 2:1 –

- Paul had great conflict [contention; fight, race; cf. **I Timothy 6:12**, **II Timothy 4:7**, and **Hebrews 12:1**] for them and the saints in Laodicea. This epistle is written to both congregations (**Colossians 4:12-16**).
 - Conflict physically (**Colossians 1:24**, **Philippians 1:22-30**, and **I Thessalonians 2:1-2**).
 - Conflict mentally (**I Thessalonians 3:1-8**).
 - The context will reveal that his concern wasn't just "social", but spiritual in nature. There was reason for concern (**Colossians 2:20-23**).
- Paul genuinely (**Romans 12:9-10**, **I Peter 1:22**, and **I Peter 4:8**) cared for brethren (**Philippians 1:8** and **I Thessalonians 2:8**).
- He genuinely cared about seeing them in person as he displayed with other saints as well (**Acts 20:25-38**).
- One cannot underestimate the value of SEEING how brethren do over hearing how they do (**Acts 15:36**, **Philippians 2:19-24**, **II John 1:12**, and **III John 1:13-14**).
- Think of Paul's workload (**II Corinthians 11:28**) and yet he had the room in his heart to genuinely care about brethren instead of just having some sort of business-like client list (i.e. **II Timothy 1:3-4**). Isn't this the Lord's desire of all of us (**Matthew 25:31-46**)?

Colossians 2:2 –

- Paul's motivation for desiring to see them in person was that their hearts might be comforted (**II Corinthians 1:3-4**, **II Corinthians 7:4-7** [cf. **II Corinthians 2:12-13**], and **I Thessalonians 5:11-14**).
- Comforted hearts of brethren knit [united; compacted] together (**Acts 4:32**, **Ephesians 4:16**, and **Colossians 2:19**) in love (**John 13:34-35**, **John 15:12-13**, **John 15:17**, **Romans 12:10**, **Galatians 5:13**, **I Thessalonians 4:9**, **Hebrews 13:1**, **I Peter 1:22**, **I Peter 3:8**, **I John 3:8-21**, and **I John 4:7-21**).
- Now we come to the word "unto". The word "unto" jumps off the page to me here. There are some things we are not going to learn in this lifetime (i.e. **I John 3:1-3**). We do not and cannot fully discern God in this lifetime, so we know the full understanding of Him is yet to be (**Psalms 145:3**, **Isaiah 40:28**, and **Romans 11:33-36**).
- Unto all riches [spiritually speaking] (**II Corinthians 8:9**, **Ephesians 1:7**; **1:18**, and **Hebrews 11:24-26**). **KEEP THIS IN MIND WHEN WE DISCUSS VERSE 3.**
- Having full assurance [confidence] (**Hebrews 10:22-23**). Note the tie to the subject of hope and that is forward looking (**Hebrews 6:11**; cf. **Romans 8:24-25**).
- Acknowledgment [full discernment] of understanding [putting together] the mystery (**Romans 16:25-26**, **I Corinthians 2:6-7**, **Ephesians 1:9**, **Ephesians 3:1-11**, **Colossians 1:26-27**, **I Timothy 3:9**, and **I Timothy 3:15-16**). Yet...

- Full discernment of the Father and Son is to come (**John 17:24**). Some is attainable now as far as what is revealed (**I Corinthians 2:9-16** and **I John 5:20**). Yet, the treasures (vs. 3) are to be discovered in the life to come.

Colossians 2:3 –

- The language of this verse is NOT that wisdom and knowledge are hid in Christ. The language is that in Christ are “*hid all the treasures of wisdom and knowledge*”. In verse 2 we discussed “unto” showing things were still in the future for them. The key words in this passage are “hid” and “treasures” (cf. **Matthew 13:44-50**).
- The HIDDEN treasures of wisdom and knowledge found through Christ are reserved in Heaven (**Matthew 19:16-21** and **Luke 12:32-34**). The treasures of wisdom and knowledge are to be found in the future (**Ephesians 2:6-7**).
 - There is a treasure, not hidden, available to us now (**II Corinthians 4:1-7**).
 - The wisdom and knowledge of God are not hidden (**I Corinthians 2:1-16** and **II Timothy 3:14-17**).
 - Even to them, Paul had prayed for them to have wisdom and knowledge (**Colossians 1:9-11**). This, for them, would have been accomplished through spiritual gifts (**I Corinthians 12:1-11**; cf. **Exodus 31:1-3**).
- Godly wisdom and knowledge will bring about a treasure (**Proverbs 24:13-14**).
 - The wisdom of God is by far different than the wisdom of the world (**Jeremiah 9:23-24**, **I Corinthians 3:18**, and **James 3:13-18**).
 - God is certainly the source of true knowledge and wisdom (**Psalms 19:7**, **Psalms 111:10**, **Proverbs 2:6**, and **Proverbs 9:10**) and a credible source at that (**I John 3:20**).

Colossians 2:4 –

- Teaching others to prevent them from being beguiled (**Acts 20:20-32**, **II Corinthians 11:1-15**, **Galatians 2:1-5**, **Ephesians 5:6-11**, and **II Timothy 3:13-17**).
- It is a work of evangelists to teach and work to put measures in place to prevent the saints from being beguiled (**I Timothy 1:3-7** and **Titus 1:5-14**).
- This includes identifying those who teach those false doctrines among the saints (**Romans 16:17-18**, **I Timothy 1:19-20**, **II Timothy 2:14-18**, **II Timothy 3:1-9**, **II Timothy 4:14-15**, and **III John 1:9-11**).
- Beware that we know false teachers often use deceptive words to entice [persuasive language] us (**Jeremiah 6:14-15**, **Ezekiel 13:10-16**, **II Timothy 4:1-5**, **II Peter 2:1-3**, **II Peter 2:17-19**, **Jude 1:16**, and **Revelation 2:20-23**).
- Now consider this: “*But evil men and seducers shall wax worse and worse, deceiving, and being deceived*” (**II Timothy 3:13**).

Colossians 2:5 –

- A fascinating statement, and not to be taken as easy to define in any way, Paul was with them in the spirit (**I Corinthians 5:3-4**). This certainly could mean “in heart” (**I Thessalonians 2:17**).

- The word translated “spirit” (Strong’s #4151; “πνεῦμα; pneuma”) is used at least 350 times in the New Testament.
- Most often, in reference to the Holy Spirit/Ghost (**Matthew 1:18, Matthew 1:20, Matthew 3:11, Matthew 3:16**, etc.).
- Used of the Father (**John 4:23-24**) and of the Son (**Philippians 1:19**).
- Can be used in reference to angels (**Hebrews 1:13-14**).
- However, it can also speak of the human spirit (**I Corinthians 7:34, II Corinthians 2:13, II Timothy 4:22**, and **I Peter 3:4**).
- Herein though, Paul is said to be beholding them in this state of “with you in the spirit”. This means, “to look at. Look on” (Strong’s # 991; cf. **Acts 3:4**). As it is used in other Scriptures we see it translated as:
 - “Looketh, looked, looking, etc...” (**Matthew 5:28, John 20:5, II John 1:8**, etc.).
 - “See, seeth, seeing, etc...” (**Matthew 6:4, Matthew 6:6, Mark 4:12**, etc.).
 - “Behold” (**Mark 13:23, John 1:29**, etc.).
 - “Beware” (**Acts 13:40, Colossians 2:8**, etc.).
- Paul saw, in the spirit, that they were steadfast in the faith of our Lord. This (being steadfast in the Lord) is expected to be seen in all of us (**Acts 2:42, I Corinthians 15:58**, and **Colossians 1:23**). We must note, the context will show it, all of what Paul saw was not good (**Colossians 2:20-23**).
- Consider, before moving on, recalling that even though Paul saw in the Spirit how they were doing, he still wanted to see them in person (**Colossians 2:1-2**; cf. **Acts 15:36**).

Colossians 2:6 –

- When Paul spoke of their having received Christ, that means they heard and accepted the Gospel (**I Corinthians 15:1-4** and **I Thessalonians 2:13-14**).
- Let’s consider the word “received”.
 - It means: “to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn: — receive, take (unto, with)...” (Strong’s # 3880).
 - Translated as took or take (**Matthew 1:20, Matthew 2:13-14; 20-21, Matthew 4:5; 8, Matthew 18:16**, etc.).
 - Translated as “received” meaning to have learned or practiced a doctrine (**Mark 7:4**).
 - Jesus will “receive” those into Heaven faithful at the end (**John 14:1-3**).
 - Paul spoke of how he “received” truth from the Lord (**I Corinthians 11:23** and **Galatians 1:12**).
 - We can see that receiving something is more than just learning it, but it is not fully doing it yet either (**Philippians 4:9**).
- Think about how receiving those that teach Christ, the doctrine of Christ, and receiving Christ are tied together (**Matthew 10:1-15; 40, John 12:44-50**, and **John 13:20**).
- Think about how Christ came and was NOT received of His own (**John 1:1-14**). How does that relate to a congregation with Jews as members that are struggling with the Law of Moses being in their past?

- For Colosse, this comes down to looking back at how they first began Christ, THE RELATIONSHIP BUILDING, back to the essential first works (**Revelation 2:1-5**).
- With an issue, as the context will reveal, of going back to the Law of Moses to some degree; this is an instruction that reminds them to think about how they came to Christ (**Galatians 3:1-5**).
- Walk in Him (**Galatians 2:14, Galatians 5:16-17, Ephesians 4:1, Ephesians 5:1-2, Ephesians 5:8-11, Colossians 1:10, I Thessalonians 2:10-12, I Thessalonians 4:1, I John 2:3-6, and II John 1:4-6**).

Colossians 2:7 –

- Being rooted [stable] in Christ (**Matthew 13:3-6; 18-21, Ephesians 3:17-19, and Colossians 1:23**). We don't want to be unstable (**Hosea 10:1-2, Luke 12:29, Ephesians 4:14, I Timothy 2:8, James 1:8, and James 4:8**).
- Being built up in Christ (**Acts 20:32, Ephesians 1:19-22, and I Peter 2:5-9**).
- Being established in the faith [not my faith, the faith; **Jude 1:3**] (**Proverbs 12:3 and Hebrews 13:9**).
 - This is in the sense of having confirmation of the faith (**Mark 16:15-20, John 5:39, Acts 17:10-11, I Corinthians 1:1-6, and Hebrews 2:1-4**).
 - We are not in a blind system of faith, but one based upon evidence (**Hebrews 11:1**).
 - God expects us to be skeptical and test what we are taught (**Acts 17:10-11, I Thessalonians 5:21, I John 4:1, and Revelation 2:2**).
 - Think of “full assurance of faith” here (**Hebrews 10:22**).
- Abounding [increasing; cf. **Acts 16:5** or exceeding; cf. **Matthew 5:20**] in the tested, proven things we've been taught (**II Corinthians 8:7, II Timothy 3:14-17, and II John 1:4**). We need to examine ourselves and make sure we are abounding in the faith (**II Corinthians 13:5**).
- With thanksgiving (**Psalms 69:30, Psalms 95:2, Ephesians 5:20, Colossians 3:15, Colossians 4:2, and I Thessalonians 5:18**).
- If they were thankful to be in Christ, how could they want to go back (**Colossians 2:16-23**) to the Law that was unfruitful for them (**Galatians 4:9-11**).

Colossians 2:8 –

- Beware [look; see; watch for; take heed] (**Matthew 24:4, Mark 4:24, Mark 12:38-40, Luke 21:8, I Corinthians 10:12, Philippians 3:2, Hebrews 3:12, and II John 1:8**).
- There are those that seek to spoil [carry off; as of a captive - Thayer; Strong's # 4812] us (**Matthew 23:15, Acts 5:36-37, Acts 20:28-31, Galatians 2:11-13, I Timothy 1:19-20, II Timothy 2:14-18, and Hebrews 13:9**).
- Beware of philosophy (**Acts 17:18-21, Romans 1:21-22, I Corinthians 1:18-31, I Corinthians 3:18-19, and I Timothy 6:20**).
- Beware of vain deceit (**Mark 4:19, Romans 16:17-18, I Corinthians 15:33, Ephesians 4:22, Ephesians 5:6, II Thessalonians 2:1-5, II Timothy 3:13, Titus 3:3, Hebrews 3:13, and II Peter 2:17-22**).
- Beware of the traditions of men (**Mark 7:1-9, Galatians 1:13-14, and Colossians 2:18-23**).

- Beware of things based on the world (**John 7:7, John 15:18-19, John 17:14, Ephesians 2:1-5, James 4:4, and I John 2:15-17**).
- Beware of what is NOT after [toward; about; even as; concerning; in] Christ (**Romans 8:1, I Corinthians 4:17, Ephesians 4:17-24, Philippians 1:11, and I Timothy 2:7**).

Colossians 2:9 –

- In Him (Christ - vs. 8) dwelleth [resides] the fullness of the Godhead [deity; Strong's # 2320; only time that Greek word appears in N.T.]. Other times we see "Godhead" in the KJV is **Acts 17:29** ["godlike; divine"; Strong's # 2304] and **Romans 1:20** [divinity; Strong's # 2305]. See: <http://www.wordsoftruth.net/thesethreeareone042011byeager.htm>
- This is about the establishment of the unity of deity in Christ (**John 17:20**) and the authority of Christ (**Acts 4:10-12** and **Hebrews 1:1-2**). With a struggle about whose law to adhere to [Moses' or Christ'] it is necessary to establish the greater authority (**Acts 3:11-26** and **Hebrews 3:1-6**). We will discuss that more in verse 10.
- In Christ dwelleth the fullness of deity bodily (**John 10:30, John 10:38, John 14:8-10, and II Corinthians 5:19**). Consider: **Colossians 1:19** again here.
- The Spirit that is Christ was literally indwelling human flesh here on earth (**Romans 1:3, Romans 9:1-5, Philippians 2:1-9, Hebrews 2:9-18, and II John 1:7**).
- However, the Spirit that is the Father and Holy Spirit did not indwell Christ while He was on earth in a physical, literally indwelling. They both were in Heaven (**Matthew 5:16, Matthew 5:48, Matthew 6:9, Matthew 10:32-33, Matthew 17:1-5, John 12:28, John 15:26, John 16:12-13, and John 17:1**).

Colossians 2:10 –

- Being "complete [fulfilled; abound; furnished supply, etc.] in Him" has many points to consider (**Romans 3:24, Romans 6:3-6, Romans 8:1, Romans 12:5, I Corinthians 1:2, I Corinthians 4:17, I Corinthians 15:22, II Corinthians 2:14, II Corinthians 5:17, Galatians 3:26-29, Ephesians 1:3, Ephesians 1:10, Ephesians 2:6, Ephesians 2:10, Colossians 1:28, II Timothy 1:9, and II Timothy 3:15-17**).
- He is the head of all principality and power (**Matthew 28:18, Ephesians 1:19-23, Colossians 1:12-18, and I Peter 3:22**).
- His having all authority is temporary (**I Corinthians 15:24-28**).
- Food for thought, regarding once He hands all things back to our Father... **Romans 8:17** and **Hebrews 2:9-18**

Colossians 2:11 –

- After being taught they were complete in Christ (**Colossians 2:10**), we now see the inspired Apostle Paul addressing the huge problem first century Jewish Christians suffered from - circumcision (**Acts 15:1-5, Galatians 2:1-5, and Galatians 6:12-13**).
- In Christ there is a spiritual circumcision (**Romans 2:28-29**).

- The circumcision that was before the Law of Moses (**Genesis 17:10-27**) and within the Law of Moses (**Leviticus 12:1-3**), was done away in Christ (**Galatians 5:1-6; 6:14-15** and **Colossians 3:10-11**).
- God defined, in this verse, that the spiritual circumcision is the cutting off of sin from disciples (**John 5:5-14, John 8:1-11, I Corinthians 15:34, II Corinthians 6:17-7:1, II Timothy 2:19, Titus 2:11-14, and I John 3:8-10**).
- Those sins originate with fleshly desires (**I Peter 2:11**).
- We are to put off those sinful things rooted in carnality (**Galatians 5:16-26** and **Ephesians 4:24-32**).

Colossians 2:12 –

- The contextual point is - you've been buried in baptism and raised to live a new life with Christ (**Romans 6:3-23**).
- This is a spiritual re-birth (**John 3:1-5** and **I Peter 3:20-21**) making one a new person (**II Corinthians 5:17**).
- Baptism is a water burial (**Acts 8:25-39**).
- Rebirth is necessary, initially to become God's children (**Galatians 3:26-29**).

Colossians 2:13 –

- Sin causes one to be spiritually dead (**Ephesians 2:1-6** and **I Timothy 5:6**).
- The uncircumcision of the flesh is in reference to Gentiles (**Ephesians 2:11**).
- Being made alive is certainly in connection to be forgiven of sins (**Luke 15:11-32**).
- Being made alive together with Him is all about spiritual rebirth (**Romans 6:3-6**) wherein we regain our relationship with the Lord (**II Corinthians 5:18-19**).
- "Forgiven you ALL trespasses" (**Acts 13:38-39, Colossians 1:12-14, I Timothy 1:12-16, Hebrews 1:1-3, I John 1:9, I John 2:12, and Revelation 1:5**) as was prophesied and now fulfilled (**Jeremiah 31:31-34** and **Hebrews 8:1-13**).

Colossians 2:14 –

- Ordinances are decrees [official orders] (**Exodus 18:19-20, Leviticus 18:3-4, and Ezekiel 11:20**).
- The former ordinances were blotted out [erased; wipe away; Strong's #1813] (**Ephesians 2:15**). We can understand this by thinking of how our sins are blotted out upon proper conversion to Christ (**Acts 3:19**).
- This does not mean we do not have ordinances [laws; decrees] in Christ (**Acts 16:4** and **Galatians 6:2**).
- Those old law was contrary to all in many ways (**Hebrews 9:15-10:22**).
- They were nailed to the cross as Christ shed His blood for the New Covenant which is the everlasting covenant (**Hebrews 13:20; cf. Matthew 24:35**). We see this language when studying contexts about the remembrance of His death in the "Lord's Supper" (**Matthew 26:28** and **I Corinthians 11:25**).

Colossians 2:15 –

- Jesus spoiled [put off] principalities and powers (**Ephesians 1:19-22, Colossians 2:10, and I Peter 3:18-22**). He triumphed over them (**John 16:33, Acts 2:23-24, Romans 4:24-25, Romans 14:9, Hebrews 2:14-18, and I Peter 1:18-21**).

- His triumph should strengthen our hope (**I Corinthians 15:50-58** and **I John 5:4-5**).
- His triumph was in the open (**Acts 2:32**, **Acts 3:15**, and **I Corinthians 15:1-8**).

Colossians 2:16 –

- Since the Old Law is gone (**Romans 7:1-6**), and Jesus has all authority (**Matthew 28:18**), no man has the right to condemn another over these things of the past:
 - What could be consumed was heavily restricted under the Old Law (**Leviticus 11:1-47**), but is no longer (**Romans 14:14; 20** and **I Timothy 4:1-5**).
 - The mindset of imposing human laws on these things was practiced in the first century (**Mark 7:1-9**).
 - Keeping of days is a liberty rather than a law now (**Romans 14:5-8**).
 - New moon (**Psalms 81:3**), no more (**Galatians 4:9-10**).
 - Sabbath was (**Exodus 20:8**), but is no longer commanded (i.e. **Romans 13:9-10**).
- There are very few New Testament restrictions on food and drink (**Acts 15:23-29**, **I Thessalonians 5:7-8**, and **I Peter 4:1-5**). Amongst those restrictions are things such as keeping the conscience of others in mind (**I Corinthians 10:23-33**).

Colossians 2:17 –

- Holy days, meat and drink restrictions, etc. under the Law of Moses were a shadow of things to come (**Hebrews 8:1-9:17**).
 - Think of the word “shadow” (**Mark 4:32** and **Acts 5:15**). It is NOT the actual person or thing!
 - The Law of Moses was not the image of things to come, but a shadow of good things to come (**Hebrews 10:1-10**).
 - Under the Law, they could see good things to come and wanted to see more, but those things were kept a mystery unto them (**Ephesians 3:1-11**, **I Peter 1:3-12**, and **Hebrews 11:13**).
- Things to come, meaning they were NOT there under the Law of Moses (**John 1:17**, **John 4:5-24**, **John 11:25-26**, **John 14:6**, **Acts 13:32-39**, **II Corinthians 1:18-20**, **Hebrews 3:1-6**, **Hebrews 11:39-40**, and **I John 5:11-12; 20**).
- The body [church; **Ephesians 1:22-23**] is of Christ (**Matthew 16:13-18**).

Colossians 2:18 –

- Let not man beguile [defraud; deprive] you of your reward (**Proverbs 19:27**, **Romans 16:17-18**, **II Corinthians 11:3-15**, **Ephesians 4:14**, **Ephesians 5:6-7**, **II Peter 2:1-3**, **I John 4:1**, and **II John 1:7-11**).
- Angels had an active role under the Old Law (**Psalms 91:9-12**).
- Don't let any man get you to humble yourself before angels in worshipping them or exalting them above Christ (**Galatians 1:6-9** and **Revelation 22:8-9**; cf. **Hebrews 1:13-14**).
- Don't be beguiled by someone telling you something that they have not really seen (**Jeremiah 23:16-17**, **Jeremiah 28:15**, **Jeremiah 29:8-9**, **Lamentations 2:14**, **Ezekiel 13:22-23**, and **Matthew 24:23-24**).

- Don't follow the one puffed up (**I Corinthians 4:18-5:1** and **III John 1:9-11**) by his fleshly mind (**Romans 8:5-8** and **Jude 1:16-19**).

Colossians 2:19 –

- Not holding (cf. **II Thessalonians 2:15**) the Head is in reference to not holding to Christ (**I Corinthians 11:3**, **Ephesians 1:20-23**, **Ephesians 5:23**, **Colossians 1:12-18**, and **Colossians 2:8-10**).
- The necessity of the body holding to the head (**Ephesians 4:15-16**) that supplies nourishment to the whole body (**John 15:1-5**, **Ephesians 6:10**, and **Philippians 4:13**).
- Point being, those whom try to beguile try to lead us away from Christ (**Acts 20:30**, **II Corinthians 11:3**, **II Peter 2:15-19**, and **II Peter 3:17**).
- When we are properly joined to Christ, not to man (**I Corinthians 3:1-6**; **4:1-6**), we will increase [grow spiritually] (**I Thessalonians 3:12-13** and **II Peter 1:1-10**).

Colossians 2:20 –

- Dead with Christ (**Romans 6:3-8**, **Romans 6:11**, **Galatians 2:20**, and **Colossians 3:1-4**). Meaning - **Matthew 16:24** and **Romans 14:7-9**
- Apart from the rudiments [elements, principles] (**Galatians 4:3**) of the world (**John 12:25** and **Ephesians 2:1-6**).
- Though we live in the world, we should not be subject the rules of the world (**Romans 12:1-2**, **Colossians 3:5-10**, and **Titus 2:11-14**).
 - This does NOT mean we are not to be subject to laws of government (**Romans 13:1-7**, **Titus 3:1**, and **I Peter 2:13-16**).
 - There is only one exception to us obeying the laws of the land we live in. That exception is if those laws stand in the way of our obeying God (**Acts 5:29** and **Galatians 1:10**).

Colossians 2:21 –

- Remember, this is written to a congregation of people that could have had a liberty to practice certain customs (**Romans 14:5-6**; cf. **Acts 18:20-21**; **20:16**). However, they stumbled at the application of that liberty (**Colossians 2:16-17**) as Jewish Christians seemed to struggle with greatly (**Galatians 4:9-11**).
- To help them balance their abuse, they are told not to come into contact with any of the liberties they were turning to law or the Old Laws they were misapplying (**Proverbs 4:14-16**, **Proverbs 9:6**, and **II Corinthians 6:14-7:1**).
- Think about other statements, such as “flee” and why (**II Timothy 2:19-22**).

Colossians 2:22 –

- Things of this world are to perish with the using [“abusing”; Strong’s #671]. To understand this, consider this with marriage (**I Corinthians 7:1-5**; **25-35**).
- All things “of this world” are going to perish (**I Peter 1:24**, **II Peter 3:10-14**, and **I John 2:15-17**). Thus, we are to be in the world, but as Jesus said of the Apostles, not “of the world” (**John 17:14-17**).
- The commandments and doctrines of men (**Mark 7:1-9**, **Galatians 1:6-12**, **I Timothy 1:3-7**, **I Timothy 6:3-5**, **Titus 1:11-14**, and **Hebrews 13:9**).

Colossians 2:23 –

- Sometimes the commandments and doctrines of men look good, appear to be wise, and appear to be humble (**Ezekiel 13:4-12**, **Romans 16:17-18**, **Galatians 3:1**, **II Timothy 3:1-9**, and **II Peter 2:18-19**).
- Remember, the erring often put on a “good show” (**Matthew 7:15-20**, **Matthew 23:27**, **II Corinthians 11:12-15**, and **Ephesians 4:14**).
- Will worship is worship which one prescribes and devises for his/herself (i.e. **Jeremiah 44:16-17** and **Hosea 13:2**).
 - To do what we “think” is right is wrong (**Deuteronomy 12:8**, **Proverbs 3:5-7**, **Proverbs 12:15**, **Proverbs 14:12**, **Jeremiah 10:23**, and **I Corinthians 4:6**).
 - God simply wants worship to be done in spirit and truth (**John 4:20-24**).
 - *“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh”* (**Philippians 3:3**).
- They are negligent [don’t care for] the body. The body, since we are talking about teachers, must be in reference to the body of Christ (**Colossians 1:18**). The context supports that conclusion (**Colossians 2:17; 19**).
 - Paul addressed the principle here to the Corinthians (**I Corinthians 12:14-27**).
 - How can those who profess to care for the Lord neglect their service to His people (**Ephesians 4:11-12**; cf. **II Chronicles 29:1-11**)?
- They are not honorable (**II Timothy 2:19-21**).
- They are satisfying to the flesh, which says a lot (**Matthew 16:13-27**, **Romans 8:4-8**, **Romans 13:13-14**, **Galatians 5:17**, **Galatians 5:24**, and **I Peter 2:11**).