

Spoiling Through Philosophy

I. Introduction:

A. There are those that will go to great lengths to draw away people (**Matthew 23:15**).

1. Paul said; “*they zealously affect* [covet; desire (Strong’s # 2206)]” (**Galatians 4:17**).

2. They allure [entice (Strong’s # 1185); bait (Thayer)] (**II Peter 2:18-19**).

B. We are expected to not be spoiled; carried away from the truth (**Hebrews 13:8-9**).

1. God expects His people not to permit someone to deceive us (**Jeremiah 29:8-9**, **Ephesians 5:6**, and **I John 4:1-6**).

2. Thus, the idea of beware or take heed is taught in the Scriptures (**Mark 13:5-6**; **13:22-23** and **Philippians 3:2**).

II. Body: “Beware Lest Any Man Spoil You Through Philosophy” (**Colossians 2:4-8**).

A. The Greek word that is translated “philosophy” [φιλοσοφία] appears only in this one verse in the New Testament.

1. One Lexicon says: philosophy, that is, (specifically) Jewish sophistry: - philosophy” (Strong’s # 5385).

2. Another says: “love of wisdom; used either of zeal for or skill in any art or science, any branch of knowledge. Used once in the NT of the theology, or rather theosophy, of certain Jewish Christian ascetics, which busied itself with refined and speculative enquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life” (Thayer).

3. That word is taken from the word translated “philosophers” [φιλόσοφος; (Strong’s # 5386)] (**Acts 17:18**).

4. When you look at the context of **Acts 17:18**, you see that such philosophers loved to hear new things (**Acts 17:16-21**).

B. There are dangers that come from the love of wisdom (**Romans 1:22-32** and **I Corinthians 1:22-31**).

1. I am not at all saying wisdom is bad or suggesting we should be unwise (**Proverbs 4:5-7**, **Proverbs 19:20**, and **Ephesians 5:15-17**). I used the phrase “love of wisdom” for a reason. Just like money. Money is not evil. The love of money is the problem (**Proverbs 1:19** and **I Timothy 6:10**).

2. Ponder for a moment one thing Jesus was thankful for (**Luke 10:21**).

3. What can happen when someone thinks they are really wise (**John 7:40-49**)?

4. Think about Solomon for a moment (**Ecclesiastes 1:13**; **1:18**; **2:11**).

5. Consider an application from the danger of knowledge (**I Corinthians 8:1**).

6. Think about the caution to not be over wise (**Ecclesiastes 7:16**).

7. As with all things, we should examine ourselves (**II Corinthians 13:5**) and ask ourselves why we desire to gain more wisdom. Is it for use (i.e. **Proverbs 24:3**), for status (**Jeremiah 9:23**), for what?

C. For consideration, how could someone use a person's love of wisdom to carry that person away from the Lord (**I Corinthians 2:1; 2:4**)?

1. There is a simplicity in Christ (**II Corinthians 11:3**). Think about what can be done when someone uses a person's love of wisdom to get them away from the simplicity in Christ.

a. We are taught there is growth and maturity that makes one able to take the meat of the word (**Hebrews 5:12-14**).

b. What if a person can manipulate one's desire to be a "meat eater" and cause them to believe some false doctrine because it is "deep"? Don't we see this with people who want to study the book of Revelation when they don't understand who it is written to, etc.?

c. There is danger in a person not being ready to learn something over that person's head (**Mark 4:33, John 16:12, and I Corinthians 3:1-3**).

2. Remember, those that would seek to draw away the Lord's people sometimes use tactics of seduction (**I John 2:26**).

D. Don't be spoiled through the pursuit of wisdom that is after the tradition of men and the rudiments [arrangement] of men (**Colossians 2:20-23**).

1. Of course, we have to remember what caused many of the Jews to err (**Matthew 15:1-14** and **Romans 10:1-3**).

2. Remember, those that seek to draw away disciples to their own doctrine often "sound good" as their tactic is presentation rather than just teaching the truth (**Romans 16:17-18** and **Jude 1:16**).

III. Conclusion: **II John 1:8-11**