

# sermon notes

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June 14, 2026 | Pastor Tony Caffey, Messiah Bible Church | **Preeminence**  
The “Christ Plus Legalism” Compromise | **Colossians 2:16–23**

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1) The \_\_\_\_\_ of “Christ plus legalism” (2:16–17)

2) The \_\_\_\_\_ of “Christ plus legalism” (2:18–19)

3) The \_\_\_\_\_ of “Christ plus legalism” (2:20–23)

## Questions for Further Application of God’s Word:

### GO DEEPER

Read Colossians 2:16–23. What do you think was happening in Colossae that caused Paul to say, “let no one pass judgment on you” (2:16)? Are people in our day ever judgmental (legalistic) about food, festivals, or rituals? What are some modern examples of Christians treating personal convictions as requirements for spiritual maturity?

There seem to be two problems with the false teachers in Colossae. First, they appear to believe that Christ is insufficient for our salvation and/or our sanctification. Second, they seem to think that other things improve upon Christ. How does Paul combat both of these falsehoods in this passage?

Why does Paul say that asceticism and self-made religion are of no value in stopping the indulgence of the flesh? Is Paul saying that holiness and self-discipline are not important in the Christian life? Why or why not? What role do holiness and self-discipline play in your life?

### GET PERSONAL

Have you ever had an experience in your Christian life where legalism started to compete with your reliance on Christ? If so, what transpired? How did you recognize your problem with legalism? How do some expressions of asceticism or self-discipline have “an appearance of wisdom” (2:23)?

Where are you most tempted to trust spiritual performance instead of Christ’s finished work? Are there any personal convictions or traditions that you are tempted to impose on other believers?

The false teachers in Colossae were not encouraging blatant sin. They were encouraging greater “spirituality.” Why is counterfeit spirituality often more dangerous than obvious worldliness?

### PUT IT INTO PRACTICE

In his book *Disciplines of a Godly Man*, R. Kent Hughes argues that many Christians mistake the goodness of discipline for the dangers of legalism. Write out a definition for legalism. Write out also a definition for Christian discipline. How do we differentiate the two? Why is it important for a Christian to be disciplined? How can a Christian pursue discipline while remaining free from the trappings of legalism?