

LESSON FIVE

COLOSSIANS: MORE THAN ENOUGH

“JESUS IS ENOUGH TO FREE US”

SCRIPTURE | Colossians 2:16–23

MEMORY VERSE

“So then, just as you received Christ Jesus as Lord, continue to live your lives in him”
(Colossians 2:6).

MAIN IDEA OF THE TEXT

Because Jesus is enough to free us, we refuse systems that promise control but deliver bondage.

GROUP TIME

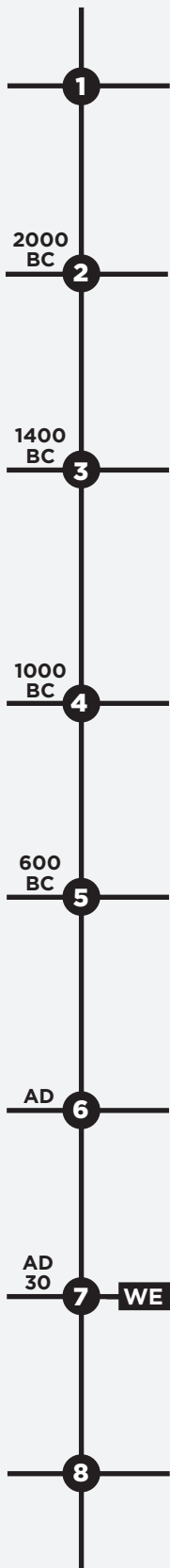
5 minutes	Welcome
5–10 minutes	Attention Grabber
10 minutes	Story / Context
25 minutes	Discussion
5–10 minutes	Closing & Prayer

PRAYER FOCUS

- **Next Steps Class** – Pray that people would lean in with curiosity and take the step to attend NSC. Ask the Spirit to clearly prompt hearts and give courage to respond. Pray that many would unite with Lakepointe through membership, publicly declare their faith through baptism, and begin using their God-given gifts to serve on Team Jesus (May 16/17).
- **Graduation Weekend** – Pray for high school students graduating this year as they step into a new season. Ask God to protect their faith, anchor them deeply in Christ, and surround them with strong biblical community. Pray they would boldly live as disciples of Jesus.

BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.

GOD'S STORY TIMELINE



1. God Creates the World and Promises a Rescuer (*Genesis 1-11*)

God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.

+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.

2. God Calls a Family and Makes a Promise (*Genesis 12-50*)

God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.

+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.

3. God Rescues His People and Forms a Redeemed Nation (*Exodus-Deuteronomy*)

Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.

+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.

4. God Gives a Home and Promises a King (*Joshua-2 Chronicles*)

God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.

+This points to Jesus as the forever King from David's line, who reigns with justice and peace.

5. God Removes His People and Reminds Them of His Promise (*Ezra-Nehemiah*)

Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.

+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.

6. God Sends His Son and Fulfills His Promise (*Matthew-John*)

At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.

+Jesus is the center of the story—all of Scripture leads to Him.

7. God Sends His Spirit and Builds His Church (*Acts-Jude*)

After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.

+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.

8. God Restores All Things and Dwells with His People (*Revelation*)

The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.

+This points to Jesus as the one who brings the story to its perfect and eternal culmination.

1 GRAB THEIR ATTENTION

LEADER TIP

To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.

OPTION 1: PROHIBITION

In 1920 the United States outlawed alcohol through the Eighteenth Amendment. Many believed that by removing the bottle, the nation could curb violence, strengthen families, and restore public virtue. If alcohol were the problem, then banning alcohol would solve it. Law would accomplish what sermons and social reform had struggled to achieve.

But instead of disappearing, drinking stole into back rooms and hidden clubs. Speakeasies multiplied. Organized crime expanded. Corruption spread through the very institutions tasked with enforcement. The surface behavior shifted, but the deeper appetites remained. What had been legal vice became illegal vice, and the effort to control it produced new layers of crime and disorder.

Prohibition exposed a stubborn truth about the human condition. Conduct can be regulated, but renewal cannot be legislated. External restriction may restrain for a season, but it cannot transform desire. When the heart is unchanged, new systems often create new forms of bondage.

POTENTIAL DISCUSSION QUESTIONS:

- *Why do you think Prohibition failed to produce the moral transformation its supporters hoped for? What does that reveal about the limits of external regulation?*
- *Where are we most tempted to believe adding more rules, structure, or discipline will accomplish what only inner renewal can do?*

Transition Statement from Attention Grabber to Text:

Prohibition revealed that external pressure can modify behavior, but it cannot transform the heart. Restrictions can be multiplied and still leave the deeper issue untouched. That tension is not unique to politics or public policy; it shows up in Colossians 2:16–23 as well. Here Paul addressed believers who were being offered regulations that looked serious and disciplined yet could not deliver the freedom they promised.

OPTION 2 : ISAIAH 1

In Isaiah 1, Judah was not abandoning worship. The temple courts were crowded, sacrifices were plentiful, incense rose, and the calendar was filled with the appointed feasts. Religious life was active and intense. From the outside, covenant devotion appeared strong. Yet into that atmosphere of fervor, God said He'd had enough of their offerings and that their assemblies wearied Him. The sacrifices themselves were commanded by God. But the people's confidence had shifted. They trusted the system to secure them, even while their hearts remained untouched.

As long as the sacrifices were offered and the holy days were observed, they assumed they were safe, even while injustice and pride marked their lives. Isaiah exposed a sobering reality—it's possible to increase religious activity and still remain distant from God. When confidence shifts from surrendered dependence on Him to trust in the structure surrounding Him, fervor can quietly harden into bondage.

POTENTIAL DISCUSSION QUESTIONS:

- *In Isaiah's day, continuing the sacrifices looked like faithfulness and refusing them might have looked rebellious. Why do you think religious systems can make visible participation feel safer than honest repentance?*
- *Where might we be tempted to rely on religious structure, habits, or intensity as proof that we are spiritually secure, even if our hearts are distant?*

Transition Statement from Attention Grabber to Text:

Isaiah shows us that religious intensity does not guarantee spiritual nearness. It is possible to multiply sacrifices and still remain distant from God. That tension did not disappear with the prophets. In Colossians 2:16-23, Paul addressed believers who were being urged to deepen their faith through additional regulations, observances, and visible discipline. What looked like spiritual maturity was quietly shifting their confidence away from Christ and back to a system.

OPTION 3 : LIFE HACKS THAT ENSLAVE

Most of us have bought something that promised to bring order to our lives. A planner that guarantees focus. A budgeting system that promises peace. A productivity framework that claims to eliminate chaos. What we are really purchasing is not paper or software but the assurance that this structure will steady us. If we follow the steps carefully enough, life will feel manageable.

At first the system serves the goal. But over time the goal subtly shifts. Instead of becoming more productive, we become preoccupied with finishing the calendar. Instead of gaining clarity, we focus on maintaining the streak. The structure designed to help us live begins to demand our attention. Missing a day feels like failure. Falling behind feels like guilt. The system that promised control becomes the measure of whether we are enough.

POTENTIAL DISCUSSION QUESTIONS:

- *Have you ever experienced the shift from using a system as a tool to feeling evaluated by it? What changed in you when the structure became the standard?*
- *Where might we be tempted to treat spiritual practices, routines, or disciplines as proof that we are secure rather than as responses to a security that has already been given?*

Transition Statement from Attention Grabber to Text:

In Colossae, believers were being urged toward a form of spirituality that felt serious and elevated. The added regulations carried the language of discipline and the promise of greater depth, but Paul saw it for what it was. He knew if they depended on structure, they'd drift from Christ.

2 SET THE STAGE

LEADER TIP

This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.

OUTLINE

- I. Opening Greetings (1:1-2)
- II. Continuous Work of the Father (1:3-14)
 - A. Thanksgiving (1:3-8)
 - B. Intercession for the Colossians (1:9-14)
- III. Climactic Work of the Son (1:15-23)
 - A. Supremacy of Christ (1:15-20)
 - B. Response to the Work of Christ (1:21-23)
- IV. Apostolic Mission of Paul (1:24-2:5)
 - A. Paul's Suffering in the Plan of God (1:24-29)
 - B. Paul's Toil for the Local Churches (2:1-5)
- V. Faithfulness of the Believers (2:6-4:1)
 - A. Call to Faithfulness (2:6-7)
 - B. Sufficiency in Christ (2:8-23)
 1. Against Deceptive Philosophy (2:8-15)
 - 2. Against Human Rituals and Regulations (2:16-23)**
 - C. Reorientation of Christian Living (3:1-4:1)
 1. Focus on the Risen Christ (3:1-4)
 2. Take off the Old Humanity (3:5-11)
 3. Put on the New Humanity (3:12-17)
 4. Lord of the Household (3:18-4:1)
- VI. Eschatological Mission to the World (4:2-6)
 - A. Prayer in Eschatological Alertness (4:2)
 - B. Prayer for Paul and His Mission (4:3-4)
 - C. Witness to Outsiders (4:5-6)
- VII. Final Greetings (4:7-18)
 - A. Messengers of the Letters (4:7-9)
 - B. Greetings from Paul's Coworkers (4:10-14)
 - C. Greetings to and Instructions for Others (4:15-17)
 - D. Paul's Signature (4:18)¹

CONTEXT

Paul wrote to a young church in Colossae that had never seen him in person. The gospel had taken root there through Epaphras, and genuine faith was present. But alongside that faith, a different voice was gaining influence. This false teaching didn't deny Christ outright, but it added to the gospel. It promised that more discipline, more rule following would lead to spiritual fullness.

Earlier in chapter 2, Paul warned them not to be taken captive through hollow philosophy built on human tradition and elemental spiritual forces rather than on Christ. He reminded them that the fullness of deity dwells bodily in Christ and that they had been filled in Him. Their sins had been forgiven. The record of debt had been canceled. The powers and authorities had been disarmed. The decisive victory had already occurred.

Against that backdrop, verses 16 through 23 address the practical outworking of the threat. The pressure facing the Colossians centered

¹David W. Pao, *Colossians and Philemon*, Zondervan Exegetical Commentary on the New Testament: (Grand Rapids, MI: Zondervan, 2012), 34.

on regulations regarding food and drink, festival observances, new moons, Sabbaths, ascetic practices, and claims of heightened spiritual experience. These elements likely blended Jewish calendar observance with strict self-denial and a fascination with angelic mediation. The system appeared serious and protective, but it implied that Christ alone was not enough. What promised depth was actually enslaving them and distracting from Christ.

FALLEN CONDITION FOCUS

We do not rest easily in a righteousness we cannot see. Our guilt makes us feel exposed, so we reach for practices that can be inspected and standards that can be enforced. We prefer spirituality that can be measured, compared, and displayed because it feels safer than dependence. In that pursuit, we attach our identity to shadows that promise validation but leave us bound to performance.

GOSPEL RESPONSE

The gospel answers the instinct to secure ourselves by proclaiming that nothing remains to be secured. In Christ, the debt has been canceled, not managed. The powers have been disarmed, not restrained. The fullness of God dwells bodily in Christ, and that fullness has been given. No regulation can complete what has already been finished. No added severity can strengthen what has already triumphed. Where Christ stands as substance, every shadow loses its claim, and the work that frees does not need reinforcement.

LEADER TIP

In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.

Colossians 2:16–23 is tightly connected to the previous section. In **verse 16**, Paul drew a direct implication from everything he had just said about Christ’s sufficiency. Because the debt has been canceled and the powers disarmed, the Colossians were not to “let anyone judge” them in matters of food, drink, or sacred days. The command assumes that judgment was already happening. Someone was treating dietary practice and calendar observance as standards by which spiritual legitimacy was assessed. The issue was not preference but authority. Accepting that evaluative framework meant conceding that Christ’s finished work is insufficient and requires reinforcement.

The categories Paul listed in verse 16—food and drink, festivals, New Moon celebrations, Sabbaths—echo Israel’s covenant rhythms. These practices once marked the people of God and structured their communal life. In Colossae, they had become measuring rods. What once functioned as covenant signs were now functioning as criteria for belonging. Paul did not debate the value of discipline in the abstract. He rejected the right of any person to treat these observances as decisive for standing with God. When ritual becomes a verdict, grace is displaced by performance.

In **verse 17**, Paul explained why the regulations listed in verse 16 cannot function as final standards: they are “a shadow of the things that were to come; the reality, however, is found in Christ.” A shadow has shape and direction, but it depends entirely on the substance that casts it. The festivals, Sabbaths, and food laws were not empty inventions; they pointed forward within God’s redemptive plan. But once the substance has arrived, clinging to the shadow as if it carries independent authority reverses the movement of revelation. In verse 17, Paul was not belittling the Old Testament; he was giving it its proper place. Its purpose was anticipatory. Christ is not an addition to those practices. He is the reality they had anticipated. And to treat the shadow as binding after the substance has come is to misidentify where fullness actually resides.

In **verse 18**, Paul moved from being judged to being disqualified. The concern was no longer casual criticism but the claim that someone possesses the authority to determine who truly belongs. The false teachers presented themselves as spiritually advanced, marked by “false humility” and involvement in the “worship of angels.” Their spirituality carried an aura of seriousness and depth. They spoke in detail about visions and unseen realities, implying access to higher knowledge. The appeal laid in elevation. If you submitted to their framework, you gained entry to a more refined level of spiritual life.

Paul exposed their contradiction. What presented itself as humility was actually self-exalting. The fixation on visionary experience did not indicate spiritual maturity but detachment from the source of life. The danger at hand was not merely extra practices but a hierarchy of spirituality that subtly redefined what counted as legitimate. When acceptance depends on alignment with elite experience, Christ is no longer the sufficient center. Spiritual life becomes tiered, and those who claim deeper access position themselves as gatekeepers.

Paul identified the decisive failure beneath the impressive spirituality he had just described: “They have lost connection with the head” (**v.19**). The problem was not excessive discipline but severed attachment. Christ is the head of the body, the source from whom life, direction, and growth flow. When teachers ground maturity in visions, regulations, or ascetic severity, they detach growth from its true origin. Whatever structure they build cannot compensate for that loss.

Paul’s body imagery clarifies the issue. The body is “supported and held together by its ligaments and sinews” and “grows as God causes it to grow.” Growth is not engineered through stricter rules or higher experiences. It is the result of remaining joined to Christ. In verse 19 Paul shifted the focus from what looks advanced to what actually produces life. If the connection to the head is severed, the appearance of spirituality cannot sustain vitality. True increase depends on union, not innovation.

Paul returned to identity in **verse 20**. Death with Christ signals transfer of allegiance. The Colossians no longer stood under the authority of the old order. Accepting binding regulations as necessary for spiritual legitimacy contradicted that new reality. The question was not a rhetorical flourish; it exposed inconsistency. If union with Christ had severed them from the structures that once governed them, submitting again to those structures denied the meaning of that death.

Verse 21 gives voice to the slogans likely circulating among the teachers. “Do not handle. Do not taste. Do not touch.” Holiness was reduced to avoidance. The repetition conveys rigidity, as if maturity can be secured through escalating restriction. These commands center on contact with material things, implying that separation from the physical guarantees spiritual safety. Paul cited them not to commend restraint but to reveal how easily spiritual life is reframed around prohibitions. When belonging is defined by what one refuses to engage, identity becomes tethered to rule-keeping rather than to participation in Christ.

In **verse 22**, Paul undercut the authority of the prohibitions by noting that they concern “things that are all destined to perish with use” and are rooted in “merely human commands and teachings.” The regulations focused on material objects that decay through ordinary interaction, yet they were being treated as spiritually decisive. Anchoring identity in what perishes exposes the fragility of the system. What fades with use cannot secure eternal standing. By identifying their source as human instruction rather than divine revelation, Paul stripped these rules of ultimate authority. However rigorous they appeared, they bound the conscience to passing realities and elevated human tradition to a place it cannot sustain.

Paul pointed out in **verse 23** that these practices hold some attraction. They “have an appearance of wisdom” through self-made religion, false humility, and harsh treatment of the body. They signal seriousness and suggest mastery over desire. The structure looked disciplined and therefore convincing. But Paul’s verdict overturned the impression. These regulations “lack any value in restraining sensual indulgence.” However rigorous they appeared, they did not address the deeper impulse of the flesh. External severity cannot produce internal transformation. What seems powerful cannot deliver freedom.

Paul exposed a system that promised spiritual advancement but shifted confidence away from Christ. Judgment based on ritual, qualification through elite experience, and identity tied to prohibitions all functioned as substitutes for the sufficiency already secured in Him. The practices carried the weight of tradition and the appearance of wisdom, but they concerned shadows and perishable realities. Growth flows from connection to the head, not from intensified regulation. What presented itself as maturity proved hollow when detached from the substance who is Christ.

COLOSSIANS 2:16-23

16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. 17 These are a shadow of the things that were to come; the reality, however, is found in Christ. 18 Do not let anyone who delights in false humility and the worship of angels disqualify you. Such a person also goes into great detail about what they have seen; they are puffed up with idle notions by their unspiritual mind. 19 They have lost connection with the head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow. 20 Since you died with Christ to the elemental spiritual forces of this world, why, as though you still belonged to the world, do you submit to its rules: 21 “Do not handle! Do not taste! Do not touch!”? 22 These rules, which have to do with things that are all destined to perish with use, are based on merely human commands and teachings. 23 Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.²

OBSERVATION: WHAT DOES IT SAY?

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

OBSERVATION EXERCISE 1: DON'T BE JUDGED ON THESE THINGS

Read Colossians 2:16-17. What specific areas did Paul say believers are not to be judged on? How did he describe those practices in relation to Christ?

Suggested Response: Paul mentioned food and drink, religious festivals, New Moon celebrations, and Sabbaths. He described them as a shadow of things to come and said the reality or substance is found in Christ.

OBSERVATION EXERCISE 2: DON'T BE DUPED BY THOSE CLAIMING SPIRITUAL AUTHORITY

Read Colossians 2:18-19. What kinds of practices or attitudes did Paul describe, and what did he say had happened to those who promoted them?

Suggested Response: Paul described false humility, the worship of angels, and detailed accounts of visions. He said such people were

² *The New International Version* (Grand Rapids, MI: Zondervan, 2011), Col. 2:16-23.

puffed up by their unspiritual mind and had lost connection with the head, who is Christ.

OBSERVATION EXERCISE 3: DON'T BE ENSLAVED BY DYING THINGS

Read Colossians 2:20–23. What slogans or commands did Paul quote, and how did he evaluate these regulations?

Suggested Response: Paul quoted commands like “Do not handle, Do not taste, Do not touch.” He said these rules concerned things that perish with use and are based on human commands and teachings. He acknowledged that they had an appearance of wisdom but said they lacked value in restraining sensual indulgence.

INTERPRETATION: WHAT DOES IT MEAN?

INTERPRETATION EXERCISE 1: THE SHADOW AND THE SUBSTANCE

In Colossians 2:16–17, why did Paul call the food laws and sacred days a “shadow”? What does it mean that the reality is found in Christ?

Suggested Response: By calling them a shadow, Paul was saying these practices pointed forward to something greater. They were temporary and anticipatory, not ultimate. Christ is the fulfillment they anticipated. Once the substance has come, the shadow no longer defines one’s standing with God. To treat the shadow as binding is to misunderstand where fullness and legitimacy now reside.

INTERPRETATION EXERCISE 2: LOSING CONNECTION WITH THE HEAD

In Colossians 2:18–19, why did Paul say those promoting visionary experiences and ascetic humility had “lost connection with the head”? What was at stake in that loss?

Suggested Response: Paul’s concern was that these teachers were moving spiritual growth away from union with Christ and toward elite experiences or severe practices. To lose connection with the head means to detach from the source of life and growth. What was at stake was not minor disagreement but the source of spiritual vitality itself. Growth comes from Christ, not from intensified regulation or mystical elevation.

INTERPRETATION EXERCISE 3: APPEARANCE OF WISDOM BUT NO POWER

In Colossians 2:20–23, why did Paul say these regulations lacked value in restraining sensual indulgence even though they appeared wise and disciplined?

Suggested Response: Paul was distinguishing between external severity and internal transformation. Rules that focus on physical restriction may create the impression of control, but they cannot change the desires of the heart. The regulations addressed behavior at the surface level while leaving the deeper problem of the flesh untouched. What appeared spiritually strong lacked the power to produce true freedom.

APPLICATION: HOW DO I RESPOND?

LEADER TIP

In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.

QUESTION 1: Paul talked about being judged, disqualified, or pressured by spiritual standards that look impressive. What part of this feels most personal to you right now?

Suggested Response: Some may resonate with the fear of being judged or not measuring up. Others may notice how easily seriousness or discipline becomes a way of proving something. Encourage participants to reflect on where they feel subtle pressure to validate their standing.

QUESTION 2: Paul said certain practices are a shadow, while the reality is found in Christ. Where are you most tempted to cling to the shadow instead of resting in the substance?

Suggested Response: Participants may mention routines, knowledge, moral restraint, or comparison. The goal is not to dismiss spiritual habits but to uncover when they function as reassurance apart from Christ rather than expressions of trust in Him.

QUESTION 3: Paul described regulations that had an appearance of wisdom but lacked power to restrain the flesh. Why do you think we are drawn to what looks spiritually serious, even when it does not produce real change?

Suggested Response: Some may recognize that visible discipline feels measurable and controllable. Others may notice that intensity can create a sense of security. The discussion should surface reasons that appearance can feel safer than dependence.

QUESTION 4: Because Jesus is enough to free us, we refuse systems that promise control but deliver bondage. What would it look like for you to live in that freedom instead of rebuilding standards that measure you?

Suggested Response: This may include releasing comparison, resisting self-imposed verdicts, or practicing discipline without using it as proof of worth. The emphasis is not on abandoning structure but on refusing to let structure define identity.

QUESTION 5: How can we, as a group, guard one another from drifting into a culture of comparison and performance?

Suggested Response: This may include resisting language that ranks maturity, celebrating steady faithfulness, and reminding one another that growth flows from connection to Christ. A healthy group culture reinforces substance over shadow and protects members from subtle forms of spiritual pressure.

4

CHALLENGE

LEADER TIP

End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.

Spiritual pressure rarely feels aggressive. It feels reasonable. It can sound like, “If you really want to grow, you should ...” The language is subtle, but the effect is measurable. Things shift from following Christ to following systems.

Colossians 2 doesn’t warn against growth. It warns against allowing anything other than Christ to function as your judge. This week, pay attention to what is evaluating you.

- Where this week am I most tempted to believe I am lacking something essential?
- What fear or comparison is pushing me to seek something beyond Christ?
- What would it look like to respond with gratitude instead of upgrade?

You do not grow by submitting to every standard that presents itself. You grow by remaining joined to the One who gives life.

Let’s pray.