

Spoiled Philosophy

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Colossians 2:8 (KJV)

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phi·los·o·phy *n.* *pl.* **phi·los·o·phies**

1. Love and pursuit of wisdom by intellectual means and moral self-discipline.
2. Investigation of the nature, causes, or principles of reality, knowledge, or values, based on logical reasoning rather than empirical methods.
3. A system of thought based on or involving such inquiry: *the philosophy of Hume*.
4. The critical analysis of fundamental assumptions or beliefs.
5. The disciplines presented in university curriculums of science and the liberal arts, except medicine, law, and theology.
6. The discipline comprising logic, ethics, aesthetics, metaphysics, and epistemology.
7. A set of ideas or beliefs relating to a particular field or activity; an underlying theory: *an original philosophy of advertising*.
8. A system of values by which one lives: *has an unusual philosophy of life*.

vain *adj.* **vain·er, vain·est**

1. Not yielding the desired outcome; fruitless: *a vain attempt*.
2. Lacking substance or worth: *vain talk*.
3. Excessively proud of one's appearance or accomplishments; conceited.
4. Archaic. Foolish.

de·ceit *n.*

1. The act or practice of deceiving; deception.
2. A stratagem; a trick.
3. The quality of being deceitful; falseness.

tra·di·tion *n.*

1. The passing down of elements of a culture from generation to generation, especially by oral communication.
2.
 - a. A mode of thought or behavior followed by a people continuously from generation to generation; a custom or usage.
 - b. A set of such customs and usages viewed as a coherent body of precedents influencing the present: *followed family tradition in dress and manners*.
3. A body of unwritten religious precepts.
4. A time-honored practice or set of such practices.

ru·di·ment *n.*

1. A fundamental element, principle, or skill, as of a field of learning. Often used in the plural.
2. Something in an incipient or undeveloped form. Often used in the plural: *the rudiments of social behavior in children; the rudiments of a plan of action*.

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So, how should a Christian be prepared to handle philosophy, vain deceit, tradition of men, and rudiments of this world? What do they look like?

Socrates (source: <http://socrates.clarke.edu/aplg0260.htm>)

Although Socrates (470-399 BCE) is the central figure of these dialogues (Euthyphro, Apology, Crito, and the death scene from the Phaedo), little is actually known about him. He left no writings, and what is known is derived largely from [Plato](#) and [Xenophon](#).

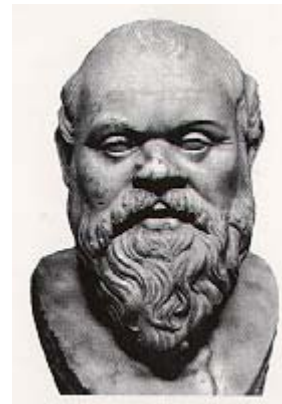
Socrates was a stone cutter by trade, even though there is little evidence that he did much to make a living. However, he did have enough money to own a suit of armor when he was a [hoplite](#) in the [Athenian](#) military. Socrates' mother was a midwife. He was [married and had three sons](#). Throughout his life he claimed to [hear voices](#) which he interpreted as signs from the gods.

It appears that Socrates spent much of his adult life in the [agora](#) (or the marketplace) conversing about ethical issues. He had a penchant for exposing ignorance, hypocrisy, and conceit among his fellow [Athenians](#), particularly in regard to moral questions. In all probability, he was disliked by most of them.

However, Socrates did have a loyal following. He was very influential in the lives of [Plato](#), Euclid, Alcibiades, and many others. As such, he was associated with the undemocratic faction of [Athens](#).

Although Socrates went to great lengths to distinguish himself from the [sophists](#), it is unlikely that his fellow [Athenians](#) made such a distinction in their minds.

Socrates is admired by many philosophers for his willingness to explore an argument wherever it would lead as well as having the moral courage to follow its conclusion.

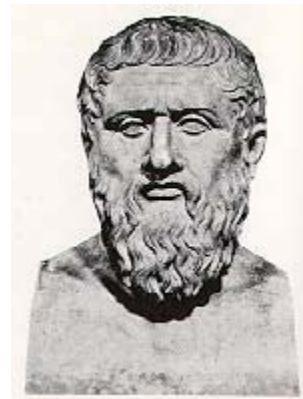


Plato (source: <http://socrates.clarke.edu/aplg0259.htm>)

Plato (427-347 BCE) is the author of the *Apology*. He came from a wealthy [Athenian](#) family. His mother, Perictione, was a descendent of Solon, and his father, Ariston, was from a long lineage of the old kings of [Athens](#) (which was said to have originated with the Poseidon, the god of the seas). His two uncles, Critias and Charmenides, were leaders in the [Rule of Thirty](#) uprising against the [Athenian](#) democracy.

As a young man, Plato was very much influenced by [Socrates](#), who was about 40 years his senior. In all likelihood, he was present during [Socrates'](#) trial. The *Apology* was probably written within a few years after the actual trial and was intended to be read by those who admired [Socrates](#) as well as the jurors who convicted him. It was common at that time to edit and publish celebrated speeches. Plato's early writings show his admiration for [Socrates](#). His most famous philosophical work is the *Republic* where he discusses the nature of justice, the theory of innate ideas, and the ideal state. There is much controversy among scholars when distinguishing the views the historical [Socrates](#) had, Plato's own view of [Socrates](#), and Plato's own views.

After the trial Plato travelled to Italy and Sicily. In 387 BCE he returned to [Athens](#) and founded the Academy. Although he spent most of his years in [Athens](#), he did journey to Syracuse in an unsuccessful attempt to implement some of his political views. Plato died in [Athens](#) in 347 BCE.



The Internet Encyclopedia of Philosophy

Here is a “Timeline of Western Philosophy” from the Internet Encyclopedia of Philosophy (source: <http://www.utm.edu/research/iep/westtime.htm>)

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ANCIENT PHILOSOPHY

- The PreSocratics:
 - Ionian: [Thales](#), [Anaximander](#), [Diogenes of Apollonia](#), [Anaximenes](#), [Heraclitus](#)
 - [Pythagoras](#)
 - Eleatic: [Xenophanes](#), [Parmenides](#), [Zeno](#)
 - Pluralists: [Empedocles](#), [Anaxagoras](#)
 - Atomists: [Leucippus](#), [Democritus](#)
 - [Sophists](#): [Protagoras](#), [Gorgias](#), [Hippias](#), [Prodicus](#)
- Socrates and Followers
 - Megarians: [Euclides](#), [Stilpo](#)
 - [Cynics](#): [Antisthenes](#), [Diogenes of Sinope](#), [Menippus](#), [Damonax](#)
 - [Cyrenaics](#): [Aristippus](#)
- Plato and Followers
 - [Academy](#): [Arcesilaus](#), [Carneades](#)
- Aristotle and Followers
 - [Aristotle \(Overview\)](#), [Aristotle \(Motion\)](#), [Aristotle \(Metaphysics\)](#), [Aristotle \(Ethics\)](#), [Aristotle \(Poetics\)](#)
 - [Peripatetics](#): [Theophrastus](#)
- Hellenistic Philosophy
 - Epicureanism: [Epicurus](#), [Lucretius](#)
 - [Stoicism](#): [Cleanthes](#), [Chrysippus](#), [Epictetus](#)
 - [Skepticism](#): [Pyrrho](#), [Timon](#), [Arcesilaus](#), [Carneades](#), [Cicero](#), [Aenesidemus](#), [Sextus Empiricus](#)
- Late Hellenistic: [Eclecticism](#), [Roman Philosophy](#), [Diogenes Laertius](#), [Polyhistor](#), [Philo](#), [Cicero](#), [Neo-Platonism](#), [Plotinus](#)
- **MEDIEVAL PHILOSOPHY**
 - Early Middle Ages: [Origen](#), [Pseudo-Dionysius](#), [Augustine](#)
 - High Middle Ages: [Anselm](#), [Lombard](#), [Aquinas](#),
 - Late Middle Ages: [Eckhart](#), [Ockham](#)
- **RENAISSANCE PHILOSOPHY:**
 - [Humanism](#): [Erasmus](#)
 - Reformation: [Luther](#)
 - Scientific Revolution: [Bacon](#), [Galileo](#)
- **17TH AND 18TH CENTURY PHILOSOPHY**
 - [Continental Rationalism](#): [Descartes](#), [Spinoza](#), [Malebranche](#), [Leibniz \(Metaphysics\)](#)
 - [British Empiricism](#): [Locke](#), [Berkeley](#), [Hume \(Life\)](#), [Hume \(Metaphysics\)](#), [Hume \(Ethics\)](#), [Hume \(Religion\)](#), [Hume \(Essays\)](#)
 - French: [French Deism](#), [Encyclopedists](#), [Rousseau](#), [Diderot](#), [Helvetius](#)
 - German: [Kant \(Metaphysics\)](#), [Kant \(Aesthetics\)](#), [Hamann](#)
 - British: [Hobbes](#), [English Deism](#), [Herbert of Cherbury](#), [Butler](#), [Bolingbroke](#), [Paley](#)
 - American: [Pain](#)
 - Moral and Political Philosophy: [Machiavelli](#), [Pufendorf](#), [Beccaria](#), [Cudworth](#), [Cumberland](#), [Shaftesbury](#)
- **19TH CENTURY PHILOSOPHY**
 - German: [German Idealism](#), [Hegel \(Social and Political\)](#), [Jacobi](#), [Von Hartmann](#), [J.G. Fichte](#), [I.H. Fichte](#), [Lotze](#)
 - British: [Hamilton](#), [Caird](#), [Sterling](#), [Hodgson](#), [Ferrier](#), [Stephen Huxley](#)
 - American: [St. Louis Hegelians](#)
 - Moral and Political Philosophy: [Bentham](#), [Donoso Cortés](#), [J.S. Mill](#)
- **20TH CENTURY AND CONTEMPORARY PHILOSOPHY**
 - Pragmatism: [Dewey](#), [Mead](#)
 - Early Analytic Philosophy: [Poincaré](#), [Frege](#), [Wittgenstein](#), [Reichenbach](#), [Carnap](#), [Hempel](#), [Logical Positivism](#), [Berlin Circle](#), [Vienna Circle](#)
 - [Russian Philosophy](#): [Bakhtin](#), [Solovyov](#), [Shpet](#)
 - Continental Philosophy: [Husserl](#), [Freud](#), [Heidegger](#), [Blondel](#), [Kojève](#), [Merleau-Ponty](#)
 - Moral and Political Philosophy: [Arendt](#)
 - Religious Philosophy: [Bonhoeffer](#)
 - Metaphysics and Epistemology: [Davidson](#)

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wis·dom *n.*

1. The ability to discern or judge what is true, right, or lasting; insight.
2. Common sense; good judgment: “It is a characteristic of wisdom not to do desperate things” (Henry David Thoreau).
3.
 - a. The sum of learning through the ages; knowledge: “In those homely sayings was couched the collective wisdom of generations” (Maya Angelou).
 - b. Wise teachings of the ancient sages.
4. A wise outlook, plan, or course of action.

Wisdom *Bible.* Wisdom of Solomon.

There are two kinds of wisdom, earthly and heavenly. Earthly wisdom is the accumulation of learning throughout the ages from men who are motivated to learn any new thing that comes along (usually everything but Christ). Heavenly wisdom is the wisdom that is gained by reading the Bible and pursuing a personal relationship with Christ Jesus as Savior and Lord.

Prov 1:1-7 (KJV)

- 1 The proverbs of Solomon the son of David, king of Israel;
- 2 To know wisdom and instruction; to perceive the words of understanding;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
- 4 To give subtilty to the simple, to the young man knowledge and discretion.
- 5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
- 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
- 7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

All scripture is profitable for doctrine, reproof, correction, and instruction in righteousness. In Christ, we have what we need to be heavenly minded. As we read the Bible, we learn of events recorded for our learning so we may be able to identify philosophy, and vain deceit, tradition of men, and rudiments of this world apart from the heavenly wisdom and truth that is in Christ. Here are some examples:

Paul at Mars Hill ... encountering worldly wisdom

Paul encounters the folks at Athens who are representative of worldly wisdom:

Acts 17:15-33 (KJV)

- 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.
- 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.
- 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.
- 19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

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- 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.
- 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)
- 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
- 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
- 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
- 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
- 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
- 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
- 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.
- 33 So Paul departed from among them.

Adam and Eve

Gen 2:7-9; 15-17; 3:1-7,22-24 (KJV)

- 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
- 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

CHAPTER 3

- 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4 And the serpent said unto the woman, Ye shall not surely die:
- 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

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- 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
- 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
- 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
- 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Tower of Babel

Gen 10:1 (KJV)

- 1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Gen 10:32-11:9 (KJV)

- 32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER 11

- 1 And the whole earth was of one language, and of one speech.
- 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
- 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Sodom and Gomorrah

Gen 18:20-19:26 (KJV)

- 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
- 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.
- 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.
- 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER 19

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- 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
- 2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
- 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
- 4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
- 5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
- 6 And Lot went out at the door unto them, and shut the door after him,
- 7 And said, I pray you, brethren, do not so wickedly.
- 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.
- 9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.
- 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
- 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.
- 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:
- 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
- 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.
- 15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
- 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.
- 24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;
- 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
- 26 But his wife looked back from behind him, and she became a pillar of salt.

Solomon

I Kings 3:3-14 (KJV)

- 3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.
- 4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.
- 5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.
- 6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

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- 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.
- 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
- 9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?
- 10 And the speech pleased the Lord, that Solomon had asked this thing.
- 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;
- 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.
- 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.
- 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

I Kings 11:1-13 (KJV)

- 1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;
- 2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.
- 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
- 4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.
- 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
- 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.
- 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
- 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.
- 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,
- 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.
- 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.
- 12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.
- 13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

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Heavenly Wisdom

Prov 1:7 (KJV)

7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Prov 2:6 (KJV)

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Prov 2:10 (KJV)

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Prov 9:10 (KJV)

10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Rom 11:33-36 (KJV)

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Eph 1:17 (KJV)

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Col 1:9 (KJV)

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Col 2:1-10 (KJV)

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

Col 2:2-4 (KJV)

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

Spoiled Philosophy

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8 (KJV)

In Summary

Lest any man should beguile you with enticing words... Lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world... the real formula for Heavenly Wisdom is as follows:

Christ + Holy Scriptures = Heavenly Wisdom

John 1:1 (KJV)

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

I John 5:7 (KJV)

- 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

2 Tim 3:1-17 (KJV)

- 1 This know also, that in the last days perilous times shall come.
- 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
- 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- 5 Having a form of godliness, but denying the power thereof: from such turn away.
- 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- 7 Ever learning, and never able to come to the knowledge of the truth.
- 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
- 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.
- 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
- 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.
- 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
- 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
- 15 **And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**
- 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- 17 That the man of God may be perfect, throughly furnished unto all good works.