

Colossians 1:9-14
(ESV)

9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be **filled with the knowledge of his will in all spiritual wisdom and understanding,**

10 **so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God;**

11 **being strengthened with all power, according to his glorious might, for all endurance and patience with joy;**

12 **giving thanks to the Father, who has qualified [“made qualified;” “made competent”] you to share in the inheritance of the saints in light.**

13 **He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,**

14 **in whom we have redemption, the forgiveness of sins.**

Colossians 2:2-3
(ESV)

2 **that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, 3 in whom are hidden all the treasures of wisdom and knowledge.**

John 10:27
(ESV)

27 **My sheep hear my voice, and I know them, and they follow me.**

2 John 6
(ESV)

6 **And this is love, that we walk according to his commandments; this is the commandment, just as you have **heard** from the beginning, so that you should walk in it.**

Revelation 1:3
(ESV)

3 **Blessed is the one who **reads aloud** the words of this prophecy, and blessed are those who **hear**, and who keep what is written in it, for the time is near.**

James 1:19
(ESV)

Hearing and Doing the Word

19 **Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;**

Deuteronomy 29:29
(ESV)

29 **“The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.**

1 Corinthians 2
(ESV)

Proclaiming Christ Crucified

1 **And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom.**

2 **For I decided to know nothing among you except Jesus Christ and him crucified.**

3 **And I was with you in weakness and in fear and much trembling,**

4 **and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power;**

5 **so that your faith might not rest in the wisdom of men but in the power of God.**

Wisdom from the Spirit

6 **Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.**

7 **But we impart a **secret and hidden wisdom** of God, which God decreed before the ages for our glory.**

8 None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.

9 But, as it is written,

“What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”—

10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

13 And we **impart this in words not taught by human wisdom but taught by the Spirit**, interpreting spiritual truths to those who are spiritual.

14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

15 The spiritual person judges all things, but is himself to be judged by no one.

16 “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Jeremiah 44 (ESV) Judgment for Idolatry

1 The **word** that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the land of Pathros,

2 “Thus **says** the Lord of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them,

3 because of the evil that they committed, provoking me to anger, in that **they went to make offerings and serve other gods that they knew not**, neither they, nor you, nor your fathers.

A Complaint BY WILLIAM WORDSWORTH

There is a change—and I am poor;
Your love hath been, nor long ago,
A fountain at my fond heart's door,
Whose only business was to flow;
And flow it did; not taking heed
Of its own bounty, or my need.

What happy moments did I count!
Blest was I then all bliss above!
Now, for that consecrated fount
Of murmuring, sparkling, living love,
What have I? shall I dare to tell?
A comfortless and hidden well.

A well of love—it may be deep—
I trust it is,—and never dry:
What matter? if the waters sleep
In silence and obscurity.
—Such change, and at the very door
Of my fond heart, hath made me poor.

4 Yet I persistently sent to you **all my servants the prophets**, saying, ‘Oh, do not do this abomination that I hate!’

5 But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods.

6 Therefore my wrath and my anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem, and they became a waste and a desolation, as at this day.

7 And now thus says the Lord God of hosts, the God of Israel: **Why do you commit this great evil**

against yourselves, to cut off from you man and woman, infant and child, from the midst of Judah, leaving you no remnant?

Advice to a Prophet
BY RICHARD WILBUR

When you come, as you soon must, to the streets of our city,
Mad-eyed from stating the obvious,
Not proclaiming our fall but begging us
In God's name to have self-pity,

Spare us all word of the weapons, their force and range,
The long numbers that rocket the mind;
Our slow, unreckoning hearts will be left behind,
Unable to fear what is too strange.

Nor shall you scare us with talk of the death of the race.

How should we dream of this place without us?—
The sun mere fire, the leaves untroubled about us,
A stone look on the stone's face?

Speak of the world's own change. Though we cannot conceive
Of an undreamt thing, we know to our cost
How the dreamt cloud crumbles, the vines are blackened by frost,
How the view alters. We could believe,

If you told us so, that the white-tailed deer will slip
Into perfect shade, grown perfectly shy,
The lark avoid the reaches of our eye,
The jack-pine lose its knuckled grip

On the cold ledge, and every torrent burn
As Xanthus once, its gliding trout
Stunned in a twinkling. What should we be without
The dolphin's arc, the dove's return,

These things in which we have seen ourselves and spoken?

**Ask us, prophet, how we shall call
Our natures forth when that live tongue is all
Dispelled, that glass obscured or broken**

In which we have said the rose of our love and the clean
Horse of our courage, in which beheld
The singing locust of the soul unshelled,
And all we mean or wish to mean.

Ask us, ask us whether with the **worldless rose**
Our hearts shall fail us; come demanding
Whether there shall be lofty or long standing
When the bronze annals of the oak-tree close.

8 Why do you provoke me to anger with the works of your hands, making offerings to other gods in the land of Egypt where you have come to live, so that you may be cut off and become a **curse and a taunt** among all the nations of the earth?

16 "As for the word that you have spoken to us in the name of the Lord, we will not listen to you.

John 15:5 (ESV)

*5 I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for **apart from me you can do nothing.***

1 Peter 1:23 (ESV)

*23 since you have been born again, not of perishable seed but of imperishable, through the **living and abiding word of God;***

Ferguson: "...we are willing to do God's will for our lives only when we have accepted his will for our salvation."

Colossians 4:12 (ESV)

*12 Epaphras, who is one of you, a servant of Christ Jesus, greets you, always **struggling on your behalf in his prayers**, that you may stand **mature and fully assured** in all the will of God.*

Isaiah 55:7 (ESV)

*7
let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the Lord, that he may have*

*compassion on him,
and to our God, for he will abundantly pardon.*

Ferguson:

Are we looking "...inwardly for some kind of revelation that comes immediately into my mind from God? Or outwardly, to the mind of God revealed in scripture, praying I will be given the Spirit of illumination and wisdom to be able to apply it?"

"Could it be my own predispositions?"

"Is this the fruit of my knowledge of his word, its application becoming clear in a moment of illumination?"

"They are not natural abilities so much as gifts given to us and stimulated in us by the Holy Spirit" (p. 89). This cannot be accessed without the "dialogue."

"...knowing God's will involves knowing God himself. It is not merely the ability to amass facts" (p. 89)

"It involves personal communion with him in which the mind, understanding, affections and will are joined together in the knowledge of God whose will we embrace" (p. 89)

"...our intellects on their own are insufficient to attain to the knowledge of God and his will..." (using the intellect alone is the result of being curious and not studious).

"...we must not confuse our use of our minds with the adequacy of the mind on its own" (i.e., be studious and not curious).

"It comes into its own context (which we need to understand) and speaks into our context (which we need to be able to interpret) in order to lead us into the will of God" (p. 90).

"A basic mark of spiritual maturity is a healthy objectivity—seeing the world through biblical lenses, conforming our lives to God's revealed will, his wisdom and his glory, not being driven by inner needs or compulsion ... 'captive to the word of God'... Failure to grow in this way often leads to confusion about God's guidance. But if our chief concern is to

glorify God and to enjoy him fore ever, and we know that he has revealed how we are to do this in his word, guidance becomes less of a 'problem.'"