

# Practical Wisdom

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[ 0 : 00 ] We'll open your Bibles tonight to Colossians chapter 1 verse 9 and we're going to spend several Sundays.

! I'm not sure just how many, but we're going to be looking at a prayer that Paul wrote to the Colossians. And I call it a prayer. It is, in a sense, a model prayer, though it is not just an outline for prayer.

It's very substantive. And hence the reason why it's going to take several Sundays for us to really dig out all the various aspects of this prayer. It's found in Colossians chapter 1 and verse 9. We'll get to it in just a moment.

And you might notice there that Paul is a writer of the letter to the Colossians. That's not anything new to you. It says it right there.

Paul, an apostle of Jesus Christ by the will of God and Timothy, our brother. And he writes the letter to the saints. You know, we really ought to be comfortable with the title saints because that's what we are.

[ 1 : 23 ] We're saints, not because of anything we've done. We're not, I'm not Saint Don because I did something significant and the church voted to grant me sainthood because they haven't.

And I hope they never do. But we're all saints in the sense that we are set apart, sanctified unto the Lord Jesus Christ. And if you're saved here tonight, you're a saint.

And so Paul was writing to the saints and so he's writing to us. Plain and simple. And he has a lot to say to the church at Colossae. And we're not going to look at all of that.

It's not my intention to preach through the book. But we're going to focus on one particular part that is contained within the verses 9 through 14.

So if you'll let me read that, you can read along with me. By the way, I might as well just do a little survey tonight. Sherry and I have been having this discussion about Bible translations. And I won't tell you the substance of the discussion.

[ 2 : 25 ] It wasn't heated or anything like that. However, there are differences of opinion about translations, aren't there? And so I want to do a little survey tonight.

If you have it with you tonight, and generally this is the Bible you bring to church, and you have a King James Version, raise your hand.

I'll get through some of them. Raise it up high so I can see. Now, Sherry, you don't have to count them. Okay? Sherry's going to do it. It's not one of those official surveys. It's an unofficial survey. All right? Several smattered around, but not very many.

All right, how about New King James? Anybody New King James? All right. Got several over here, here. I would say almost as many New King James as King James. Maybe just a few more of the King James.

And I would imagine those that raised their hands that you had a King James, you're probably my age or older. Nothing wrong with that. I like being my age.

[ 3 : 25 ] One day I'll be older. All right. How about the New International Version, NIV? How many have that? All right. There's several of those. In fact, maybe a few more than the previous two.

I'm surprised. Okay. Now, how about the one I've been using? New American Standard. All right. All right. Quite a few. They're through there, but not actually not as many as I expected.

Let's say, how about English Standard Version? Anybody have the ESV here? Jonathan's the sole possessor of an ESV here tonight. I think that's the translation we normally read, isn't it?

If you thought what we were reading and you were reading off the screen, you thought it was a little bit different, it is because it's the English Standard Version. And I would say to you that the ESV is a very good translation.

New American Standard is a very good translation. And just a little lesson here tonight, in case you don't know. And this doesn't have anything to do with the sermon. I will get to that. Because I've got some cherry cheesecake to eat.

[ 4 : 36 ] At least I'm hoping. And Sherry and Jonathan are hoping for some tuna fish. And I've heard from a number of sources that there's tuna fish. But a little lesson in Bible translations.

You know that all of these are just English translations. And, you know, I believe God, by His power, preserved His Word.

And we can trust many of the English translations. But not all of them. Some of them have their problems. But the translations run in a spectrum from what would be called a word-for-word translation from the Greek.

That would include the New American Standard. King James. New King James. English Standard Version. And a few others. The other end of the spectrum is kind of the dynamic equivalent, they call it.

Or a thought-for-thought translation. And it is a bonafide. They're bonafide translations. Like the New Living Translation. I didn't ask that one. Anybody have the New Living Translation in here?

[ 5 : 48 ] That was reluctant. Hand raised. That's all right. It's a bonafide translation of the Bible. The New Living Translation falls to that side of the spectrum.

And a few others that would be considered there. NIV is right in the middle of the two. NIV is kind of a mixture of word-for-word, thought-for-thought type of translation.

Was that worthwhile information to you? I don't know. But anyway, I took my survey and now I kind of know some things. And actually, I know that it's kind of a toss-up.

You know, pretty much. And I kind of have the understanding that most of you have the New American Standard. That's why I've been using it. You'll hear me often, not criticize, but say I think they got it wrong on a few things.

And there's something here that I think is not quite right. But anyway, now let's get to it. Colossians chapter 1. And let's read this prayer.

[ 6 : 57 ] Let me read this prayer. You read along with me in whatever translation you have. Okay? For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of his will in all spiritual wisdom and understanding.

So that you will walk in a manner worthy of the Lord, to please him in all respects, bearing fruit in every good work and increasing in the knowledge of God.

Strengthened with all power, according to his glorious might, for the attaining of all steadfastness and patience, joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

For he rescued us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

I've entitled this series of lessons, sermons slash lessons, from wisdom to worship. Because this prayer, this model prayer, an example of a prayer, kind of moves from the subject of wisdom, spiritual knowledge, and we're going to get into that tonight, moves from there and moves through a number of realities, number of, not realities, number of desires on the part of Paul that the Colossian believers would experience.

[ 8 : 40 ] It moves through a gamut of things all the way to the end where the subject is worship. From wisdom to worship. And again, it's a prayer.

And if you have ever studied Colossians, and if you've ever studied this particular passage, then you know that not only is it a prayer, but it is a very substantive prayer.

I mean, it's just, it is just so solid, so substantive. It's an amazing prayer. And dear people, it's the kind of prayer that I would want you to pray for me.

Everything that you'll find in this prayer, that's what I want you to pray for me. It's what I am praying for you. It's what we ought to pray for one another.

It's the kind of prayer. That's the kind of praying we ought to express toward one another in the body of Christ. It's the kind of prayer, by the way, that every parent should pray for their children.

[ 9 : 48 ] His or her children. It's a substantive prayer. And I say, parents, to pray this prayer for your children and your children's children, no matter how old they get.

Never stop praying this kind of prayer. This is substantive prayer. And in the opening part of the prayer, the first element of the prayer, I believe Paul's focus is wisdom.

And I'm going to explain as we go along that I believe that this is a very practical wisdom. Very practical. It's not a wisdom that you can just get anywhere.

Not a wisdom that you can drum up within yourself. Not a wisdom that you're going to get from any man. And we'll get into that as we go along. Now, I want you to look at how he begins the prayer so that we kind of set this up.

And though I've read the text, I want to read little parts of it to begin with. He starts by saying, for this reason. For this reason. Now, he's going to establish something here that's very important.

[10:54] And so we have to ask the question, what reason? Well, the reason of which he refers, that he's referring to here is something he has learned about the Colossians.

A good report that has been given to him about the Colossian believers. And we can read about that starting with verse 4. In fact, let's go back and just go through that very quickly.

Am I? It is hot in here. I'll take my coat off. Okay. All right.

Even got a short sleeve shirt on. That'll help me as well. I won't take the tie off. Okay. Look at what he says in verse 4.

Since we heard. We heard something. Heard something about you. This good report about you.

And then he's going to say, for this reason. I pray this for you. He says, since we heard of your faith.

[11:58] You heard about their faith. Faith in Christ Jesus. And the love which you have for all the saints. Because of the hope laid up for you in heaven.

Of which you previously heard. The hope of salvation, by the way. Salvation in its fullest is the idea here. Since you heard in the word of truth.

The gospel. Which has come to you. Just as in all the world. Also, it is constantly bearing fruit. And increasing. Even as it is. Has been doing in you.

Also, since the day you heard of it. And understood the grace of God. And truth. And I could go on with the report. This is what Paul has heard. About the Colossians. We could sum it up this way.

He has heard. That they got a good dose of salvation. They're bonafide. Born again. Believers. And all of the expressions.

[12:52] That ought to go with. And should go. And will go. With a true born again believer. This was true of the Colossians. They were going with God. Growing in their faith.

And they loved. Had a love for the brethren. And so on and so forth. We don't have time to pick all that apart. But this is what Paul is saying then. For this reason. Also, since the day we heard it.

Heard this good report. We have not ceased. He says. To pray for you. And to ask. Stop right there. To pray. And to ask. King James says. Desire. I like that better.

And that really is the expression of the word. To pray and to desire. Prayer. These certain things. For you. That you would have.

[13:56] That God would grant you. This is what we're praying for. And so he uses. Two words. That really. Have a similar meaning. Now one of them. Is translated to pray. And that's the basic meaning.

Of the word. To pray. And then he uses another word. That is translated. Ask. But actually. We could use the same word. Pray there. To pray.

In fact. In the English. In our way of thinking. There's very little difference. Between the two. If we're going to pray to God. We're asking him for something. And so we have a hard time.

In our English text. Seeing the distinction. That's why I think. The King James. People. Got it. Got it right. It's more than just asking. It's desiring.

See. There is. Prayer. Prayer. In the general sense. And that's. What we have there. With the first word. That's translated pray. Proskamai.

[14:52] It's just pray. It's the general sense. It's the offer of petitions. And it could include. Anything and all things. And that's good. We ought to be involved in that.

We're commanded to pray. We ought to pray. Ought to be a part of our. Life. Morning. Noon. And night. To lift up our petitions. Unto the Lord. But the word pray. Pray here. Is a general word.

But the word ask. Even though in the English. That sounds so simple. So general. It really. In the original text.

Is a very specific word. It is really. To desire. There are. Prayers. There are petitions.

And there are. Heart. Felt. Desires. For people. And that's the idea here. It's.

[15:48] He's praying here. For something. To be granted. Something. To be given them. Something. That is very special. Something. Very spiritual. And when this particular word.

Is used. By the way. When it's used. Other places. And I think here. Obviously. Here as well. When it's used. The emphasis. When they use the word. The emphasis. Is on the thing.

Prayed. Not on the one. Being prayed for. Although that's important. It is important. To attach. Significance.

To the one. That we're praying for. And we have a desire. For them. And we want. See them. To grow in their faith. And so we pray for them. With. The. Them as the object.

But when the word. Ask. Or. Desire. Is used. Is generally used. In the sense. Where the emphasis. Is played on. Is placed on.

[16:48] The thing. Prayed for. Or the thing. Prayed. Thing requested. Let's put it in those terms. And so it's like. God. I am. Requesting something.

Glorious. Something. Tremendous. Something. Wonderful. Something. Big. Something. No man is worthy of. That's what I'm praying for here. And I'm praying.

God. Please. Grant. This. One thing. That I pray for. For this one. That I'm praying for. And so there are. Petitions. And then there are. These. Highly.

Spiritual. Requests. That's the introduction. To the. Basic. The various elements. Of this prayer. It's what he's praying for.

And. I think you'll see. That he is. In. At the outset. Putting emphasis on. Those things. He's requesting. And when we look at those things.

[17:42] Individually. We're going to see. These are tremendous things. Wonderful things. And I ought to be. Praying these things. For my family. And for my. Church family.

And for others. As well. I pray. For God. To meet. The specific needs. Of my family members. Don't you? Shouldn't we do that?

Absolutely. In the general sense. I pray. For the needs. That Sherry has. And Jonathan. And Matthew. And Timothy. And Christopher. Pray for their needs.

Their general needs. And as parents. We're to pray. For those general needs. But we are also. To approach. The throne of grace. And to place.

Before God. The greatest. Of all. My spiritual desires. For our. For my family. I'm to do that. That. Sherry. And Matthew. And. Timothy.

[18:39] And Christopher. And Jonathan. Would be filled. This is the prayer. Look at it. Filled. With the knowledge. Of God's will. That's the first one.

Thing. He prays for. You say. Listen. Pray for their needs. But pray. This one. Desire. That they would be. Filled. With the knowledge. Of God's will.

In all. That that means. And what does that mean? Well. That's. That's the important. Thing. Paul said.

To the Colossians. This is my desire. For you. I say. This. Is my desire. My desire. Above all. Of the desires. That you would. Grow. Be filled.

With the knowledge. Of God's will. But what does Paul mean. By that exactly? What specifically. Is he talking about. When he speaks. Of the knowledge.

[19:32] Of God's will. And I've already. Named it. Or identified it. With the words. Practical wisdom. And even that. Of course. Is not enough.

It is very practical. What he's praying for. Very practical. This wisdom. That they need. And yet. It is of course. Supernatural. And so.

Looking at the word. Knowledge. Let me just. Describe it. In a number of ways. Describe it. In the way. That it. It. Is described. Here. In the text. As it is. As Paul.

Unfolds. The meaning. Here. Number one. The kind of knowledge. That Paul. Is praying. The Colossian. Believers. Would have. Is a superior.

Knowledge. Knowledge. Above all other. Kinds of knowledge. The word. Paul uses. For knowledge. Is a.

[20:32] Word. That speaks. Of a knowledge. That is not. Generally. Known. Not something. Learned. Per se.

It is a. Real. Knowledge. By the way. In the new. American standard. In the footnote. They have that in there. That this could be. Rendered this way.

Real. Knowledge. It's not just your everyday. Run of the mill. Kind of knowledge. Not even. Biblical knowledge. Per se. But a real. Knowledge.

A superior. Knowledge. It is a superior. Knowledge. Now we're not talking here. About. Intellect. Then are we. Now Paul's not. Talking that.

Or praying. That the Colossian believers. Would become smarter. In their faith. Not an intellect. Or super. Intellectualism. That Paul is praying. For these Christians. To have.

[ 21 : 28 ] He's also not talking. About just set your mind. At ease. Not talking about. Some mystical. Knowledge. Some way out there. Far out there. Kind of knowledge. You know. Some. Willy nilly.

Kind of knowledge. Not talking about. Mystical wisdom. Did you like that? Who? He's also not talking about.

Elitism. So we need to. Settle these issues here. We're not talking about. A knowledge. That. That is given. To a select few. There have been those.

In the life. In the history. Of the church. That have come to those. Kinds of conclusions. That. Somehow. God grants. A certain kind. Of knowledge. To. A select few. Within the body. Of Christ. That's not what we're talking about here. But this is a knowledge. That all believers. Can have. But. Does not.

[ 22 : 22 ] Necessarily. Have. Or do not. Necessarily. Have. Necessarily. It is a super knowledge. And that's the. Idea. Behind this word. It's translated knowledge.

All right. So what kind of knowledge is it? Well. Notice not only that it's a superior knowledge. We just get that from the word itself. But it is also a special knowledge.

A special knowledge. It is. As he says here. The knowledge. Of the will of God. That's a very special knowledge. Knowledge of the will of God.

Paul prayed that the Colossian Christians. Would be filled. With the knowledge. Of God's will. Now what about this word will. We're just going to have to pick this all apart.

And try to. Decide what. Is meant here. What about the word will. I mean God's will. That's a big. Kind of a big subject. Isn't it?

[ 23 : 21 ] Kind of a hard to. Put your hand on. Kind of subject. What is the will of God? That's what we. Spend a lot of our time in life. Worried about. And concerned about.

And fretting about. And. And. Struggling with. What is God's will for this. And will for that. And what is it. What does he mean by the will of God? Well. In first place.

It's not God's will. The big picture. Paul is not. Praying that the Colossians. Would know the whole thing. You know. That we. We would somehow gain that kind of knowledge.

He's not talking about that at all. That is. With this kind of knowledge. I do not suddenly become. If God were to grant me. This kind of knowledge. And knowledge. To be filled with the knowledge. Of God's will.

I would not suddenly become. A God's will. Expert. Or genius. So that somehow. I know God's will for you. And for your family. And I know God's will.

[ 24 : 16 ] For Bartlesville. And I know it for Oklahoma. I know it for the country. I know it for the world. That God would somehow grant. Don Coleman. Super pastor. The knowledge. Of the will of God.

For all people. And likewise. He's not going to grant you. Individually. The whole thing. Even pertaining to your life. Not all at once.

And some of it. You'll not know. Until this life is over. God's will for. Me. Extends way beyond. This. This world. And this life. Out into.

Eternity. Where God. Has a will. A purpose for me. That the Bible. Does not tell me about. That one day. I will discover. When Jesus comes. To take me home.

Or when I die. And go to him. But the will. Is not. The whole thing. God's not. Wanting to make any of us. God's will. Know it all.

[ 25 : 13 ] That's not the idea. And I don't want. That kind of knowledge. Anyway. Really. Do you? That would be. A tremendous. Responsibility. I need.

Knowledge. For that part. Of God's will. That pertains. To me. My life. And the things. And the people. That I am. Responsible for. And that is. The kind of knowledge.

Paul is talking about here. The knowledge of that. That aspect. Of God's will. So the word. Word will. Then refers. To the moral. Aspect. Of God's will. For me personally.

That is. That part. Of his. Divine. Plan. His. Divine. Will. That pertains. To the way. I conduct. My life. And every.

Aspect. Of that. Or in short. My walk. God's will. Concerning. My walk. In life. That's the will. He is speaking.

[ 26 : 08 ] And Paul is going to tell us. In verse 10. About how this knowledge. Of God's will. Works itself out. In the. In the daily. Observable. Walk of life. Just look at verse 10.

There for a moment. We read it a moment ago. But he says. So that you will walk. In a manner. Worthy of the Lord. Walk in a manner. Worthy of the Lord. To please him. In all aspects. Bearing fruit.

In every good work. Increasing. In the knowledge. Of God. Strengthen. With all power. And so forth. And so forth. And we're going to be. Discussing this. Over the next several weeks. This is the. Kind of the substance. Of those things. The. Observable. Daily. Expressions. Of. Of discovering. God's will. And the result. Of that. In our lives. This is a good thing.

To pray for. That you and I. Would. Would. Be filled. With the knowledge. Of God's will. As believers. We need. A super knowledge.

[ 27 : 06 ] We need. A special knowledge. So that our daily lives. Our walk. Will. Be. Always. In line. With God's will. You would agree with that.

Wouldn't you? And that's what we need to know. I think we need to know that. Now let's notice. The third aspect. Of this knowledge. It is also. A sufficient. Knowledge.

A sufficient. Knowledge. He says there. That ye. May be. Filled. You see that here. Filled.

Filled. With the knowledge. Of his will. A sufficient. Knowledge. Now Paul did not say. Filled. Or. Full.

Knowledge. He did not. Say that we're to be filled. With knowledge. In the sense of being. Filled. Full. And that is. To have full knowledge. We've already discussed that.

[ 28 : 01 ] But. Full. Of. Knowledge. There's a big difference. Between those two. It is one thing. To have a full knowledge. Is quite another thing. To be filled.

With knowledge. And as far as. God's will is concerned. You and I. Are never going to reach. The point. Where we have full knowledge. Of it. All right. Let's just settle that. But it is possible.

Is possible. And this is what. Paul's praying for. Possible. To be filled. Up. Completely. With the knowledge. Of God's will. See the difference. Between those two. If I were to take a cup.

And go down to the ocean. We'd have to go a long way. To get there. But. Go down to the ocean. And scoop up. A cup full of ocean water. And. So that the cup. Is full.

All the way to the brim. Then you would have to agree with me. That the cup. Is full of sea water. Right. It's full. Right up to the very brim. Right. But. Does it contain all.

[ 28 : 56 ] The water of the ocean. No. And yet the cup. In a sense. Would be just as full. As the ocean is full.

Now. What's the point here. The point is. That we need our lives. To be so full. Of. Of. God.

And so full. Of his perfect will. That there is no room. For anything else. That's. The idea. Behind. Plerao.

The. Filling. To be filled. To be full. That is. There's no room. For anything else. No error. No confusion. No room. For self will.

No room. For any of these things. This is what Paul's. Praying for. That the Colossian believers.

Would have to mess around. With any. Any other. Confusion. About the will. They would be just so. Filled.

[ 29 : 50 ] Full. Of his will. That it wouldn't be. Room. For anything else. Like that little cup. It could never contain. The entire. Ocean. The full ocean. And yet it can.

Be filled. With nothing. But ocean water. And likewise. You and I. Can never hold. The full knowledge. Of God's will. And yet we can. And. And should be. Filled.

With nothing else. But his will. Now notice. The fourth aspect. Of his knowledge. You're following along. The super knowledge.

Special knowledge. Sufficient knowledge. And number four. A sovereign. Knowledge. Sovereign knowledge. The word. Filled.

In the Greek text. Is. In a. Passive. A passive voice. A form that. Is passive. A passive verb.

[ 30 : 43 ] And so. And they have translated that way. It's very clear in the text. Be filled. Not. Fill yourself. But. Be filled. This is a.

Sovereign. Knowledge. And. And that just simply means. That the. Super knowledge. That. That Paul is praying. That the Colossian believers. Would have. Is not obtained.

Through some. You know. Some kind of action. On our part. That we've got to go out. And get the books. Or. Or. Or. Or. Spend a year. Just reading the Bible.

Over and over. Or. Or. Drumming up. You know. Some other method. Of gaining knowledge. It's not something. We can do for ourselves. See. This is. Something special. This is something. Different.

That we need to have. Not something. You can learn. It's not something. That you can. Produce. It's not. Based upon. Some action.

[ 31 : 38 ] You take. It is something. God does. Be filled. With the knowledge. Of his will. The knowledge.

Comes passively. In the sense. That God. Takes the initiative. And. So. It's a divine knowledge. It. Cannot be learned. It must be revealed. It must be revealed.

By God himself. And now. Before you misunderstand. Let me. Say just a couple. Things about that. In first place. You and I. Can. And should. Work to discover.

God's will. Actively. I mean. We can do that. God has equipped us. To do that. We can. Actively. Seek. God's will. And we should.

And. Several elements. Come into play. When it comes to. Discovering God's will. For our lives.

And. God's word. Is one of them. Learning God's word. And. And listening to. Godly counselors.

[ 32 : 32 ] That we trust. That we know. Are walking. Spirit filled. Lives. And. Learning from the past. We can do that. God allows us to do that. We can learn from the past. We can learn from present experiences.

Our conscience. Can also sometimes. Guide us. In a. Sanctified way. If we're walking. Right with God. We ought to be able. To trust our conscience. There are many ways. Many things.

That come into play. That are. Involved in this. Activity. Of seeking God's will. And we ought to be involved. In that. And all those things. Are good. They really are.

But Paul's not talking about that here. There's something different. This is something special. It's a special knowledge.

That we need to have. A knowledge. That will be there. When we step out on. Uncharted waters. We're new territory.

[ 33 : 28 ] We. Launch out into uncharted waters. Okay. It's kind of. Knowledge we need then. See. And we just. And when. We reach those places.

That we will just simply know. What God's will is. We just know it. There's no preparation. For it. No. Foresight on our part.

That could prepare us. For it. It's. New territory. New territory. And Paul is praying. For the Colossians. Because. Believe me. They were. Every day. In new territory.

The early churches. Were moving. In a new kind of world. And. Challenges. And. The need. For God's direction. And will. Were needed. Every moment. And the things they face.

As they were growing. In their faith. They had not yet learned. And did not know. How to react to. And how. What God's will was. And so they were always. On uncharted waters. And yet. We are too. And we need.

[ 34 : 24 ] This kind of will. So that when we get. To that place. We just know. We know what God wants. I tell you. This is why. We as parents. Ought to consistently.

Pray. This way. For our kids. Think about this. Mom and dad. We. We do need. To teach them. God's word. That's.

That's. That's not to be excluded. We're not talking. About that. We need. Teach them. God's word. We need. To. Teach them. His word. Discipline them.

According to his word. We need to model. His word. Before our children. That they might learn. God's word. And learn. Right. And wrong. And to make right choices.

And wrong choices. We need to do. Everything. We can. But they. Are going to need. More than that. Because. There will be times. And numerous times.

[ 35 : 17 ] Especially the older. They get. In their lives. When they will enter. Uncharted waters. Things. Things. That we forgot. To tell them. Right.

Things. We told them. And they forgot. Or things. That they have not yet. Learned. From God's word. On their own. We're still doing that.

You know. I'm still learning. What God wants. And what God likes. And what God. Is pleased with. And what he. Is not pleased with. And how. How we ought. To conduct our lives.

We're still learning. And there are things. We don't know yet. There are occasions. When there. Is no time. For our kids. To ask dad. Or mom. And maybe. Many of us. In here.

We can't ask mom. Or dad anymore. And so. We need. To be filled. With a knowledge. Of God's will. That's.

[ 36 : 13 ] What Paul. Is praying for. You see why. This is such an. Incredible prayer. It's something different. This is. Something more. I mean. We can't. Just say. Well just read your Bible.

And find out. What God wants there. You know. Because. You know. The Bible doesn't address. Every issue. Specifically. And we need to be equipped. With a knowledge. And we can only get it from God.

So we'll know God's will. When it comes to the decision. And we just know it. It's a special knowledge. Superior. Special. Sufficient.

Sovereign. And then one last thing. It is a spiritual knowledge. A spiritual knowledge. Actually I have two more.

One more. After that. Paul says. Here. If you look at the text. Again. Some reason my pages.

[ 37 : 08 ] Keep getting stuck. He says. That. You may be. Filled. With the knowledge. Of his will. In all. Spiritual.

Wisdom. And. Understanding. All spiritual wisdom. And. Understanding. Wisdom. And. Understanding. Here we have.

Two words. Again. Somewhat. Similar. In meaning. And yet. They mean. Something different.

Wisdom. The word wisdom. Is a very common word.

It's the word. The Greek word. Sophia. Sophia. We have. Young ladies. And. Older ladies. Named Sophia. You've known someone.

Named Sophia. It's the word for wisdom. In the Greek. And. It's a very common word. And a general word. General word for wisdom. It just means all wisdom. And it may be godly.

[ 38 : 04 ] It may not be godly. Now in the context. Of Colossians 1. He's talking about. A godly wisdom. All right. It's godly Sophia. A spiritual wisdom. In fact. New American Standard.

Puts the word. Spiritual before it. Even though. It's not in the Greek text. But that's their problem. But in the context. It is spiritual wisdom. Spiritual Sophia.

And it's a general wisdom. And. So. You know. We. Think sometimes. And make decisions. Based upon our memory. Memory. Stored up here.

What we have learned. Experiences we have had in life. And we do make decisions. Based on that. What we remember. Happened the last time. We did such and such. And we.

Hopefully. Log that up here. And not make the same mistake again. And we use that kind of wisdom. It comes with maturity. And. We all experience that. Things that we observe. That have happened to other people.

[ 38 : 58 ] When they did such and such. And you know. We. We just learn those things. This is just. Experiences. Is based on memory. It's the oh yeah. Been there. Done that. And. You know. And that's. An old cliché.

Or we sometimes. Make decisions. Based upon our mental processes. Just think it out. Reasoning skills. We use rationalism.

Deductive reasoning. Logic. Use of logic. And so forth. Or we make decisions. Based upon the advice. Of someone we respect. And. Mentioned that already.

Often we think. According to emotions. It's not always wrong. To do that. We can. Act according to emotions. God did make us. Emotional beings. And.

If they're sanctified. Then emotions. Can guide us. And this is part of wisdom. You know. We just have a gut feeling. About a certain thing. Or we feel a certain way. About certain things. And so forth.

[ 39 : 54 ] And all that is. Sophia. Sophia. Wisdom. In a general sense. Some of our choices. Based on Sophia. Wisdom. May.

Turn out good. And some. Maybe not so much. Sometimes. And. Paul is praying. That they would be filled with it. With. That kind of wisdom. But we need.

Wisdom. That's more than Sophia. And Paul identifies it. As spiritual understanding. Understanding. We need a spiritual. Understanding. Little different idea here.

In fact. Though it is in the Hebrew. The word does. Cross over. Into the Hebrew. In the sense. That those who.

Translated the Hebrew text. Into Greek. Years ago. Use the same. Greek word. That is used here. In the passage. Here in Colossians. But in Proverbs. 4. 7. The proverb.

[ 40 : 57 ] Says. Get. Wisdom. Get it. Get Sophia. Get it. Get all you can get. And that's a good admonition. We ought to get all the wisdom.

We can get. Young people. Get wisdom. Get it. Get all you can get. Get it from the right source. Get it from the right people. And then he says. And with all thy getting.

Get. Understanding. That's a tremendous proverb. So get wisdom. Get Sophia. And then in all the getting of that. Don't fail to get.

Understanding. Now Paul. Is telling us that that part of it. Is something God gives you. That's what he's praying for. The word understanding. There in Proverbs.

As well as here in. In Colossians. Not Sophia. It's very general. It's a word that is very specific. And it really could be translated. Discernment.

[ 41 : 58 ] Discernment. And I might define. Discernment this way. To see things. The way God sees them. See them through his eyes. See them from his perspective. Would that help you.

In making right decisions. To see the situation. From God's perspective. With his wisdom. That's the idea.

Behind understanding. With all of our. Sophia. Receptors operating. And they need to be. We are able though.

To distinguish between godly wisdom. And human wisdom. We're able to distinguish. Between those two. Through spiritual understanding. And that's what Paul is praying.

That we would have. Larry Burkett said. A wise man. Seeks much counsel. A fool. Listens to all of it. And it's spiritual understanding.

[ 42 : 52 ] That makes the difference. That makes the distinction. Between the two. And so God says. Use your wisdom. Your intelligence. Your mental processes. Your experiences. Your upbringing.

If it's right. And use your reasoning skills. And emotional. Barometers. And get wisdom. But in all your getting. Of wisdom. Be sure to get understanding.

A spiritual. Knowledge. And that's the first element. Of Paul's prayer. To the Colossians. Do you think that would be helpful?

Think that would be a good prayer. To pray for our church. How about praying. For the leadership. Of our church. In this way. Starting with this knucklehead.

Right behind this podium. Get on your knees. And say. Dear Lord. Give. Our pastor. Knowledge.

[ 43 : 50 ] Filling with. The knowledge. Of your will. Think we ought to pray. For our leadership. That way. Yes. Your Sunday school teachers. Even those singing.

The choir. Pray that for them. For Jonathan. For Tom. Renee. In the office. She needs to. The knowledge. Of God's will.

She. Functions. As a vital part. Of the. Of this church. And. And every member. Of this church.

Think you ought to pray. For your friends. That way. If they're believers. This won't work.

For unbelievers. God's not going to give them. That kind of knowledge. Of his will. They've got to know him first. But. How about our friends. How about. Our parents.

How about our kids. Think you ought to pray. For your kids in this way. Just think about it. And as we go. Step by step. Through this prayer. In Colossians. We're going to discover. Many.

[ 44 : 46 ] Many other. Prayers. That we need to be praying. For one another. For one another.